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Top council priority given liberty schema

PHILADELPHIA — Archbishop John J. Krol of Philadelphia said here the first thing the ecumenical council will take up when it convenes September 14 for its fourth session will be the controversial declaration on religious liberty.

The Philadelphia archbishop listed the council priorities and the work to be done in the fourth session during an interview here following his return from Rome, where he took part in a meeting of the council presidents, the council coordinating committee and the council secretariat (Dec. 30). He is one of the five undersecretaries of the council.

After the religious liberty declaration is discussed, he said, the council will turn its attention to the greatly rewritten schema on the Church in the modern world. He said this schema was chosen for early discussion because its length would indicate that many amendments may be still suggested by the council Fathers.

ARCHBISHOP Krol emphasized that Pope Paul VI has not set any closing date for the fourth session. He said this was done deliberately "because Pope Paul wants to allow all the time necessary to complete the full schedule of work without rushing to meet a closing date."

Archbishop Krol said 11 council documents are in varying degrees of completion and will still require treatment by the council Fathers. He listed these in three different groups.

Those in the most advanced stage of completion, he said, are the documents on the pastoral office of bishops, on Religious, on seminaries, on Christian education and on relations with non-Christian religions (which includes a statement on the Jews).

These five documents, he said, have been fully discussed and approved in general. Amendments have been proposed and voted upon. There remains for these five documents only a final vote on the improvements being made, a vote on the whole text with amendments, and promulgation by the Pope.

TWO OTHER council documents were placed by Archbishop Krol into what he called the "second category." These were the schemas on divine revelation and on the lay apostolate.

These documents, he said, have been fully discussed and approved in general, but amendments to them have not been proposed or voted upon.

Finally, in the "third category," Archbishop Krol listed the documents on religious liberty, the Church in the modern world, on missions, and on the life and ministry of priests. While all four have been discussed, they still require extensive work.

"The schema on religious lib-

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Women ask changes in canon law

By PLACID JORDAN, O.S.B.

ROME — An international organization of Catholic women has petitioned the papal commission here entrusted with the revision of canon law to change those portions of the law which it contends no longer correspond with the civil and social status of women.

The petition, submitted by St. Joan's International Alliance, specifically asks that women not be required to cover their heads in church, that they be admitted to the sacramental diaconate and eventually to the priesthood.

A resolution similar to the petition had been adopted at a council meeting of the alliance in Antwerp, Belgium, last summer.

The petition suggests the revision of 25 canons of the Catholic Church's official Code of Canon Law. It refers especially to canon 87 which recognizes the fundamental rights of all baptized persons, whether men or women. The petition further requests that qualified women be consulted in the revision of the law.

THE PETITION is based upon an extensive study by Miss Josepha Theresia Muench of Germany, a graduate theologian, who presented the petition to Vatican authorities here. Miss Muench has contended that several canons restrict the basic franchise accorded to women in canon 87. She recommends in the petition that canon 490, which states that all provisions regarding male Religious also apply to female Religious, be applied throughout the whole of canon law.

Women, the petition says, should not be dealt with as "minors." They should not be kept from serving on the altars. They should not be assigned pews separated from those of the men, as is the custom in many Latin countries, nor should they be expected to cover their heads when in church. The petition also states that women should be admitted to the sacramental diaconate and eventually to the priesthood, and that they should be allowed to preach whenever laymen are granted this privilege.

At least 30 canons are listed in the petition as needing revision in light of the current status of women. In some of these canons the petition asks that the word "vir" (man) be replaced with "person."

IN OTHER areas, the petition requests that women be admitted to post-conciliar commissions dealing with topics of interest to women, and that women as well as men be appointed to diocesan advisory councils.

The St. Joan's Alliance is an outgrowth of the Catholic Women's Suffrage Society, and is directed by Mrs. Magdeleine Leroy Boy, the wife of the Belgian ambassador to Israel. A spokesman for the group said a branch may soon be established in the United States.

YOUNG LADY WITH A CAUSE—Susan Cord, president of the senior class at St. Vincent's School of Nursing, Indianapolis, stands on the steps of St. Vincent's Hospital. She and 38 classmates are looking forward to careers "in the service of their suffering fellowman." Picture-story on Page 3. (Staff photo by Fred W. Fries)

MARYLAND TAX RULING

Church exemptions held constitutional

BALTIMORE — A circuit court judge has ruled that tax exemptions for church property violate neither the U.S. nor the Maryland constitutions and has suggested that it might in fact be unconstitutional to tax church property.

These views were expressed in a memorandum opinion by Baltimore Circuit Court Judge Wilson Barnes explaining his dismissal of a suit against property tax exemptions for churches.

The suit was brought by Mrs. Madalyn Murray, much-publicized Baltimore atheist, and others against a number of state tax officials. Entering the case as intervenors in support of the tax exemptions were Archbishop Lawrence J. Shehan of Baltimore, the Episcopal Diocese of Maryland, the Maryland Synod of the Lutheran Church in America, Temple Emanuel of Baltimore, and United Christian Citizens, Inc.

JUDGE BARNES dismissed the suit December 17, explaining at the time that he would file a memorandum giving his reasons later.

In his written opinion he declared that the tax exemption for church property, granted under Maryland law, is "a reasonable, proper and non-discriminatory exemption which does not result in an establishment of religion or prohibit the free exercise thereof."

"The exemption . . . represents government neutrality, not prohibited by the First Amendment," he held.

Judge Barnes noted that Maryland grants tax exemptions to 56 other categories of groups besides churches, including hospitals, charitable institutions, fraternal orders, veterans organizations, historical societies, the Boy Scouts and the Girl Scouts. Also, he said, all 50 states and the District of Columbia exempt church property from taxation, and courts have always upheld these exemptions.

"IT IS WELL settled that the state may select its objects of taxation and may decline altogether to tax certain kinds of property, as long as there is a reasonable basis for the exemption. . . . All that is necessary is a showing of some fairly discernible relationship between the good of the person receiving the exemption and the good of the community," he said.

"For the state to exempt the property of other charitable corporations . . . and decline to exempt the property of houses of worship . . . would indeed be an act of 'hostility toward the religious' and would represent 'a brooding devotion to the secular' . . . prohibited by the First Amendment. This would destroy the principle of 'neutrality' and would, in effect, cause government to intervene on the side of the secular and non-believer," he said.

The judge took particular note of the argument put forward by Temple Emanuel that it would actually be unconstitutional under the First Amendment's guarantee of free exercise of religion for the state to tax church property.

He said there is "much" in the decisions of the U.S. Su-

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Two Indianapolis men to be ordained Sunday

Two sons of Sacred Heart parish, Indianapolis, will be ordained as Franciscan priests Sunday, Jan. 17, at Teutopolis, Ill. Bishop Henry A. Pinger, O.F.M., exiled ordinary of the Chowtsun, China, diocese, will be the ordaining prelate.

The ordinands are Rev. Byron (Paul) Zoderer, O.F.M., and Rev. Cupertine (James) Zetzl, O.F.M. Both attended Sacred Heart parish school, St. Joseph's Minor Seminary in Westmont, Ill., and Our Lady of Angels Seminary in Cleveland.

FRATER BYRON, the son of Mrs. Frank Zoderer and the late Mr. Zoderer, studied theology in Petropolis, Brazil. Upon ordination he will return to Brazil to complete his studies and prepare for the Franciscan missions there.

Mrs. John Zetzl and the late Mr. Zetzl are the parents of Frater Cupertine, now in his fourth year of theology at St. Joseph's Seminary in Teutopolis.

Frater Byron will celebrate his First Solemn Mass in Sacred Heart Church on Sunday, Jan. 24 at 10:30 a.m. Father Conan Mitchell, O.F.M., Sacred Heart pastor, will serve as archpriest. Deacon and subdeacon will be Frater Cupertine and Father Rudolf Hornberger, O.F.M., respectively.

The sermon will be delivered by Father Roland Averbeck, O.F.M., former Sacred Heart pastor who will also preach at the First Mass of Frater Cupertine.

A public reception for Frater Byron will be held in the cafeteria of Sacred Heart Central High School following Benediction at 3 p.m. in the parish church until 5:30 p.m.

THE FIRST Solemn Mass of Frater Cupertine is scheduled at 10:30 a.m. Sunday, Jan. 31, in the parish church. Father Conan will be archpriest. Frater Byron and Father Solano Flores, O.F.M., will be deacon and subdeacon, respectively.

Following Benediction at 3 p.m., a public reception will be held in the cafeteria until 6 p.m.

FRATER BYRON

FRATER CUPERTINE

Brothers' School director named

The Chancery Office this week announced the appointment of Father Francis X. Hoffer, O.F.M., as director of the St. Joseph Brothers' School in Oldenburg. He will also serve as assistant chaplain at the motherhouse of the Sisters of St. Francis there.

Father Francis will succeed Father Jerome Kircher, O.F.M., who has been reassigned by officials of the Franciscan Fathers' Cincinnati Province. The change is effective January 16.

Benedictine nuns named to mission

BEECH GROVE, Ind. — The appointment of four Benedictine Sisters of Our Lady of Grace Convent here to staff the community's first permanent Latin American mission was announced this week by Mother Mary Robert, O.S.B.

Named to undertake a parish center in the populous city of Cali, Colombia, this coming summer were: Sister M. Gertrude Gettelfinger, Sister M. Cabrini Laverdure; Sister Mary Joceal Schenk and Sister M. Phyllis Gronotte. Appointed superior of the mission band was Sister Gertrude.

Three of the four nuns are "classmates," having entered the convent together in 1950. The fourth, Sister Phyllis, entered in 1949.

SISTER GERTRUDE, the superior, is the daughter of Mrs. Leo Gettelfinger, of St. Michael's parish, Bradford, Ind. Last August she returned after teaching 20 months at the Colegio San Carlos in Bogota, Colombia. She is currently teaching Spanish at Chatard High School, Indianapolis.

Her other assignments have included: St. Anthony's, Clarksville; Christ the King, Indianapolis; and Christ the King, Evansville. She has three other sisters who are members of the Beech Grove community—Sister M. Cordula, Sister Mary Gregory and Sister Mary Alban.

A native of Belcourt, North Dakota, Sister Cabrini is the daughter of Mr. and Mrs. William Laverdure. She recently returned from Bogota where she taught 10 weeks at Colegio San Carlos. For three years prior, she taught Spanish at Chatard. Other assignments have been

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INTERVIEW PRESS CHIEF

Less talk, more action fourth session outlook

By JAMES C. O'NEILL

VATICAN CITY — Less debate and more voting is the outlook for the fourth and final session of the ecumenical council that begins on September 14.

That is the opinion expressed in an interview by the director of the council press office, Msgr. Fausto Vallainc.

Msgr. Vallainc said that as a result it may not be necessary to have five general council meetings a week. He reported that a procedure is being considered which may cut down on the number of meetings and give more time for council commissions to get pending documents into final form.

Council Fathers, however, will still have to debate four major schemas—religious freedom, the Church in the modern world, missions, and priestly life and ministry.

AS OF THE present it is likely that the religious liberty schema will be the first item on the agenda. At the last working meeting of the third session on November 20, Cardinal Eugene Tisserant, dean of the council presidency, announced that while Pope Paul VI had turned down an appeal to bring the document to a vote at that time, it would be taken up again at the fourth session and if possible be among the first matters of business.

If voted on favorably, the religious freedom document is intended, at least at present, to stand as a separate council declaration. That is not true of the proposed statment on relations with non-Christians, according to officials of the Secretariat for Promoting Christian Unity. The latter document, if finally approved, as of now is expected to be added as an appendix to the Constitution on the Church promulated at the close of the third session.

Cardinal Augustin Bea, S.J., president of the secretariat, proposed that it be linked with the constitution in his report on the revised declaration presented during the third session's final week. The cardinal sought to stress the declaration's spiritual and non-political nature.

Msgr. Vallainc said it is expected that only four schemas will be debated because they were the only documents sent back by council Fathers for full-scale rewriting. Other schemas, such as the one on the lay apostolate, were not sent back for complete redrafting but only for amendments on the basis of the suggestions made by Fathers.

Therefore, Msgr. Vallainc stated, such schemas are not expected to be rediscussed, but only voted on.

He said this procedure is not the result of an administrative decision by any council authority, but rather of the council's own handling of the different documents.

HE WAS ASKED if he thought it likely that council Fathers might request further debate on some of the schemas debated earlier which are now being amended. He answered that this appears unlikely since council procedure provides that once debate is closed and if Fathers have not called for the complete

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Church-World schema to get layman's touch

By PATRICK RILEY

VATICAN CITY—Laymen will be consulted throughout the complicated process of re-editing the ecumenical council's draft document on the Church in the modern world.

An ecclesiastical expert charged with giving unity and polish to this wide-ranging document—which at last count was being reworked by seven council subcommissions—noted that the layman's touch was sadly lacking from the draft presented to the third session of the council last year.

Father Roberto Tucci, S.J., director of Civiita Cattolica, Rome Jesuit fortnightly review, also said that a deadline at the end of May has been set for a final draft of the document, known as schema 13. It will then be sent out to the world's bishops for study before they meet September 14 for the fourth and final session of the council.

In the words of Father Bernard Haering, C.SS.R., secretary of the conciliar mixed commission responsible for schema 13, the present task of the mixed commission and its subcommissions is to "correct the text in the precise sense expressed in the council during the debate at the third session." All seven subcommissions, with about 100 members, are now engaged in this "very detailed study," Father Haering said.

THE REDEMPTORIST moral theologian also made it known that a new subcommission has been appointed to coordinate the work of other subcommissions and ensure the unity of the final draft. A further task of this new subcommission is to give the draft a consistent and clear Latin style. The schema as submitted to the third session of the council was criticized for prolixity, obscurity and an overly ecclesiastical tone.

Father Tucci is a member of the new subcommission along with Father John Hirschmann, S.J., professor of moral philosophy at the Jesuit theologate at Frankfurt, Germany, and Father Charles Moeller, dogmatic theologian from Louvain University in Belgium. The secretary of the subcommission is Father Pierre Haubtmann, director of the French National Secretariat for Religious Information.

All of these priests have been involved in one capacity or another with drafting the schema on the Church in the modern world from the very outset.

Sections of schema 13 have now begun their labyrinthine way through commissions and subcommissions. The first stop for each section after being drafted by its subcommission is Father Haubtmann's coordinating and editing subcommission, in whose meetings Father Haering takes an active part. There the text is assembled, unified and polished.

THE NEXT STOP is a full meeting of all subcommissions,

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DISCUSS 'POP CONCERT' PLANS—Arrangements for the second annual "Pop Concert," to be sponsored by the Indianapolis District Council of Catholic Men in Clowes Memorial Hall, on Sunday, Feb. 14, are being finalized by the foursome above. Renato Pacini, right, will direct the Indianapolis Symphony. Sister Rosemary, O.S.B., standing, will direct the 60-voice chorus of Benedictine Sisters of Our Lady of Grace Convent, Beech Grove. The chorus will be accompanied by Sister M. Eileen, O.S.B., seated. Edmund Bradley, left, is chairman of the program for the DCCM. Proceeds from the event will benefit the major DCCM activities. Tickets are avaiable at the Clowes Hall box office. (Staff photo)

Conclusion of text of ecumenism decree

CHAPTER III

Churches and Ecclesial Communities Separated From The Roman Apostolic See

13. We now turn our attention to the two chief types of division as they affect the seamless robe of Christ.

The first divisions occurred in the East, when the dogmatic formulae of Ephesus and Chalcedon were challenged, and later when ecclesiastical communion between the Eastern Patriarchates and the Roman See was dissolved.

Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as "The Reformation." As a result, many Communions, national or confessional, were separated from the Roman See. Among those in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place.

These various divisions differ greatly from one another not only by reason of their origins, place and time, but still more in the serious matters of belief and church order. Therefore, without minimizing the differences between the various Christian bodies, and without overlooking the bonds between them which exist in spite of three differences, the council proposes the following considerations for prudent ecumenical action.

I. The Special Position of the Eastern Churches

14. For many centuries the Church of the East and that of the West each followed their separate ways though linked in a brotherly union of faith and sacramental life; the Roman See by common consent acted as guide when disagreements arose between them over matters of faith or discipline. Among other matters of moment, it is a pleasure for this council to remind everyone that there exist in the East many particular or local Churches, among which the Patriarchal Churches hold first place, and many of which trace their origins back to the apostles themselves. Hence a matter of primary concern and care among the Easterns, in their local churches, has been, and still is, to preserve the family ties of common faith and charity which ought to exist between sister Churches.

Similarly it must not be forgotten that from the beginning the Churches of the East have had a treasury from which the Western Church has drawn extensively—in liturgical practice, spiritual tradition, and law. Nor must we undervalue the fact that it was the ecumenical councils held in the East that defined the basic dogmas of the Christian faith, on the Trinity, on the Word of God, Who took flesh of the Virgin Mary. To preserve this faith these Churches have suffered and still suffer much.

However, the inheritance handed down by the apostles was received with differences of form and manner, so that from the earliest times of the Church it was explained variously in different places, owing to diversities of genius and conditions of life. All this, quite apart from external causes, prepared the way for divisions arising also from a lack of charity and mutual understanding.

For this reason the council urges all, but especially those who intend to devote themselves to the restoration of full communion between the Churches of the East and the Catholic Church, to give due consideration to this special feature of the origin and growth of the Eastern Churches, and to the character of the relations which obtained between them and the Roman See before separation. They must take full account of all these factors and, where this is done, it will greatly contribute to the dialogue in view.

15. **EVERYONE** knows with what great love the Christians of the East celebrate the sacred liturgy, especially the eucharistic mystery, source of the Church's life and pledge of future glory, in which the faithful, united with their bishop, have access to God the Father through the Son, the Word made flesh, suffering, and glorified, and so, in the outpouring of the Holy Spirit, they enter into communion with the most holy Trinity, being made "sharers of the divine nature" (2 Petr. 1, 4). Hence, through the celebration of the Holy Eucharist in each of these churches, the Church of God is built up and grows in stature (cf. S. IOANNES CHRYSOSTOMOS, **In Ioannem Homelia XLVI**, PG 59, 260-262) and through concelebration, their communion with one another is made manifest.

In their liturgical worship, the Christians of the East pay high tribute, in beautiful hymns of praise, to Mary ever Virgin, whom the ecumenical Synod of Ephesus solemnly proclaimed to be the holy Mother of God, so that Christ might be acknowledged as being truly Son of God and Son of Man, according to the Scriptures. Many also are the saints whose praise they sing, among them the Fathers of the universal Church.

These Churches, although separated from us, yet possess true sacraments and above all, by apostolic succession, the priesthood and the Eucharist, whereby they are linked with us in closest intimacy. Therefore some worship in common (communicatio in sacris), given suitable circumstances and the approval of Church authority, is not merely possible but to be encouraged.

Moreover, in the East are to be found the riches of those spiritual traditions which are given expression especially in monastic life. From the glorious times of the holy Fathers, monastic spirituality flourished in the East, then later flowed over into the Western world, and there provided the source from which Latin monastic life took its rise and has drawn fresh vigor ever since. Catholics there are earnestly recommended to avail themselves of the spiritual riches of the Eastern Fathers which lift up the whole man to the contemplation of the divine.

The rich liturgical and spiritual heritage of the Eastern Churches should be known, venerated, preserved and cherished by all. They must recognize that this is of supreme importance for the faithful preservation of the fullness of Christian tradition, and for bringing about reconciliation between Eastern and Western Christians.

16. From the earliest times the Eastern Churches followed their own forms of ecclesiastical law and custom, which were sanctioned by the approval of the Fathers of the Church, of synods, and even of ecumenical councils. Far from being an obstacle to the Church's unity, such diversity of customs and observances only adds to her comeliness, and is of great help in carrying out her mission, as has already been stated. To remove, then, all shadow of doubt, this holy synod solemnly declares that the Churches of the East, while remembering the necessary unity of the whole Church, have the power and duty to govern themselves according to the disciplines proper to them, since these are better suited to the character of their faithful, and more for the good of their souls. The perfect observance of this principle which, for all its periodical neglect, is sanctioned by longstanding tradition, is one of the essential prerequisites for any restoration of unity.

17. **WHAT HAS** just been said about the variety that can exist in the Church must also be taken to apply to the differences in theological expression of doctrine. In the study of revelation East and West have followed different methods, and have developed differently their understanding and confession of God's truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are to be considered often as mutually complementary rather than conflicting. Where the authentic theological traditions of the Eastern Church are concerned, we must recognize the admirable way in which they have their roots in Holy Scripture, and how they are nurtured and given expression in the life of the liturgy. They derive their strength too from the living tradition of the apostles and from the works of the Fathers and spiritual writers of the Eastern Churches. Thus they promote the right ordering of Christian life and, indeed, pave the way to a full vision of Christian truth.

All this heritage of spirituality and liturgy, of discipline and theology, in its various traditions, this holy synod declares to belong to the full Catholic and apostolic character of the Church. We thank God that many Eastern children of the Catholic Church, who preserve this heritage, and wish to express it more faithfully and completely in their lives, are already living in full communion with their brethren who follow the tradition of the West.

18. After taking all these factors into consideration, this sacred council solemnly repeats the declaration of previous councils and Roman Pontiffs, that for the restoration or the maintenance of unity and communion it is necessary "to impose no burden beyond what is essential" (Acts 5, 28). It is the council's urgent desire that, in the various organizations and living activities of the Church, every effort should be made toward the gradual realization of this unity, especially by prayer, and by fraternal dialogue on points of doctrine and the more pressing pastoral problems of our time. Similarly, the council commends to the pastors and faithful of the Catholic Church to develop closer relations with those who are no longer living in the East but are far from home, so that friendly collaboration with them may increase, in the spirit of love, to the exclusion of all feeling of rivalry or strife. If this cause is wholeheartedly promoted, the council hopes that the barrier dividing the Church between East and West will be removed, and that at last there may be but the one dwelling, firmly established on Christ Jesus, the cornerstone, who will make both one (cf. CONC. FLORENTINUM, Sess. VI (1439), Definitio **Laetentur caeli**: Mansi 31 1026 E.)

II. Separated Churches and Ecclesial Communities in the West

19. In the great upheaval which began in the West toward the end of the Middle Ages, and in later times too, Churches and ecclesial Communities came to be separated from the Apostolic See of Rome. Yet they have retained a particularly close affinity with the Catholic Church as a result of the long centuries in which all Christendom lived together in ecclesiastical communion.

However, these Churches and ecclesial Communities have different origins, and different convictions in matters of doctrine and the spiritual life. Since they vary considerably not only with us, but also among themselves, the task of describing them at all adequately is extremely difficult; and we have no intention of making such an attempt here.

Although the ecumenical movement and the desire of peace with the Catholic Church have not yet taken hold everywhere, it is our hope that ecumenical feeling and mutual esteem may gradually increase among all men.

It must, however, be admitted that in these Churches and ecclesial Communities there exist important differences from the Catholic Church, not only of an historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth. To make easier the ecumenical dialogue in spite of these differences, we wish to set down some considerations which can, and indeed should, serve as a basis and encouragement for such dialogue.

20. Our thoughts turn first to those Christians who make open confession of Jesus Christ as God and Lord and as the one mediator between God and men, to the glory of the one God, Father, Son and Holy Spirit. We are aware indeed that there exist considerable divergences from the doctrine of the Catholic Church concerning Christ Himself, the Word of God made flesh, the work of redemption, and consequently, concerning the mystery and ministry of the Church, and the role of Mary in the plan of salvation. But we rejoice to see that our separated brethren look to Christ as the source and center of Church unity. Their longing for union with Christ inspires them to seek an ever closer unity, and also to bear witness to their faith among the peoples of the earth.

21. **A LOVE** and reverence of Holy Scripture which might be described as devotion, leads our brethren to a constant meditative study of the sacred text. For the Gospel "is the power of God for salvation to every one who has faith, to the Jew first and then to the Greek" (Rom. 1, 16.)

While invoking the Holy Spirit, they seek in these very Scriptures God as it were speaking to them in Christ, Whom the prophets foretold, Who is the Word of God made flesh for us. They contemplate in the Scriptures the life of Christ and what the Divine Master taught and did for our salvation, especially the mysteries of His death and resurrection.

But while the Christians who are separated from us hold strongly to the divine authority of the Sacred Books, they differ from ours—some in one way, some in another—regarding the relationship between Scripture and the Church. For, according to Catholic belief, the authentic teaching of the Church has a special place in the interpretation and preaching of the written word of God.

But Sacred Scriptures provide for the work of dialogue an instrument of the highest value in the mighty hand of God for the attainment of that unity which the Saviour holds out to all.

22. Whenever the Sacrament of Baptism is duly administered as Our Lord instituted it, and is received with the right dispositions, a person is truly incorporated into the crucified and glorified Christ, and reborn to a sharing of the divine life, as the Apostle says: "You were buried together with Him in baptism, and in Him also rose again—through faith in the working of God, who raised Him from the dead" (Col. 2, 12) (cf. Rom. 6, 4).

Thus baptism establishes a sacramental bond of unity which links all who have been reborn by it. But of itself baptism is only a beginning, an inauguration wholly directed toward the fullness of life in Christ. Baptism, therefore, envisages a complete profession of faith, complete incorporation in the system of salvation such as Christ willed it to be, and finally completeness of unity which eucharistic communion gives.

Though the ecclesial Communities which are separated from us lack the fullness of unity with us which should flow from baptism, and though we believe they have not retained the proper reality of the eucharistic mystery in its fullness, especially because of the absence of the sacrament of Orders, nevertheless when they commemorate His death and resurrection in the Lord's Supper, they profess that it signifies life in communion with Christ and look forward to His coming in glory. For these reasons, the subjects which should be subjects of dialogue are those of the Lord's Supper and the other sacraments, of worship, and of the Church's ministry.

23. The daily Christian lives of these brethren are nourished by their faith in Christ. They are strengthened by the grace of baptism and by hearing the word of God. This shows itself in their private prayer, their meditation on the Bible, in their Christian family life, and in the worship of a community gathered together to praise God. Moreover, their form of worship not seldom displays notable features of the liturgy which they shared with us of old.

Their faith in Christ bears fruit in praise and thanksgiving for the good things received from the hands of God. Among them, too, is a strong sense of justice and a true charity toward others. This active faith has been responsible for many organizations for the relief of spiritual and material distress, the furtherance of the education of youth, the improvement of the social conditions of life, and the promotion of peace throughout the world.

While it is true that many Christians understand the moral teaching of the Gospel differently from Catholics, and do not accept the same solutions to the more difficult problems of modern society, nevertheless they share our desire to stand by the words of Christ as the source of Christian virtue, and to obey the command of the Apostle: "And whatever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3, 17). For that reason an ecumenical dialogue might start with discussion of the application of the Gospel to moral conduct.

24. NOW THAT we have briefly set out the conditions for ecumenical action and the principles by which it is to be directed, we look with confidence to the future. This sacred council exhorts the faithful to avoid superficial and imprudent zeal, for these could only hinder real progress toward unity. Their ecumenical action must be fully and sincerely Catholic, that is to say, faithful to the truth which we have received from the apostles and Fathers of the Church, in harmony with the faith which the Catholic Church has always professed, and at the same time directed toward that fullness to which Our Lord wills His Body to grow in the course of time.

It is the urgent wish of this holy council that the measures undertaken by the sons of the Catholic Church should in practice develop in step with those of our separated brethren. No obstacle must be placed to the ways of divine Providence or any limit set to the future inspirations of the Holy Spirit. The council moreover professes its awareness that human powers and capacities cannot achieve this holy objective—the reconciling of all Christians in the unity of the one and only Church of Christ. It is because of this that the council rests all its hope on the prayer of Christ for the Church, in our Father's love for us, and on the power of the Holy Spirit. "And hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit, who has been given to us (Rom. 5, 5)."

Moral responsibility seen nun's trademark

FORT WAYNE, Ind. — Moral responsibility rather than unquestioning conformity is the trademark of "the nun in the modern world," a Sister-college president told other nuns here.

Yesterday's Sister, according to Sister Mary Ann Ida, president of Mundelein College in Chicago, "the one that taught you and me in first grade, was brought up in the kind of mentality that canonized what had been. It made sacred the externals of dress and behavior."

SHE TOLD 400 Sisters from schools and other institutions of the Fort Wayne-South Bend diocese at two separate sessions that "in the past we were so taken with following regulations that we did not look for the inner commitment that made us do what we did."

But Sisters today, the educator insisted, "are developing a new spirituality, a new approach to their commitments."

She emphasized that the nun's basic vows of poverty, chastity and obedience have not changed.

But in examining the vows she explained that poverty calls for "the proper understanding of the use of things, the ability to use them and not let them use us."

Chastity, she said, should be considered not as a sacrifice but as a greater fulfillment, "a deeper involvement with Christ."

OBEDIENCE should be the obedience of mature adults, Sister Ann Ida asserted. "If we classroom teachers can deepen our own sense of mature responsibility, we will pass this feeling along to the children. We will turn out young people able to enjoy freedom with restraint instead of expecting them to accept total restraint.

"We should talk of changes in religious communities on the basis of principles: what we need, what the Church needs of us. We don't want to change for the wrong reasons," she said.

There is nothing wrong in itself with being "old fashioned," she said, adding: "If it would draw more people to Christ, we'd wear hoop skirts."

India Catholics top 6.5 million

BOMBAY—Catholics in India today number 6,515,925, according to the country's latest Catholic Directory issued here. This is a little less than 1.5% of the total Indian population, which was 442,000,000 in 1962.

The Catholic population has increased 21% since 1956 when Catholics numbered 5,172,420. During the 10 years up to 1962, the Indian population as a whole increased 24%.

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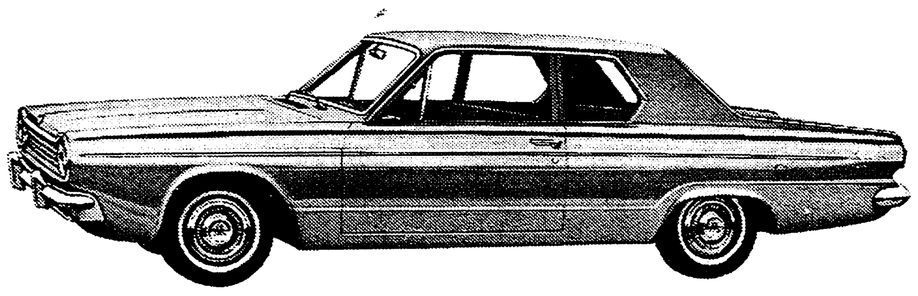

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Susan Cord . . . Student Nurse

A primary duty — care of the patient.

A time for prayer.

Photos and text by Fred W. Fries

Susan Cord is a young lady with a cause.

Twenty-year-old Susan — the eldest daughter of Mr. and Mrs. Ralph Cord, of St. Joseph's parish, Shelbyville —is president of the senior class at St. Vincent's School of Nursing, Indianapolis. In June, she and 38 classmates are scheduled to receive their coveted R.N.'s.

Fries

Popular Susan has been on the honor roll since she began her training in September, 1962. She plans to go into post-graduate work before launching her career in nursing.

Dedicated, studious, personable, she is representative of the "new breed" of student nurses being graduated from our nursing schools.

The incredible advances of medical science have added life-and-death responsibilities to the professional nurse undreamed of only a decade ago. The program at St. Vincent's is being constantly updated and revised to meet the exegencies of an age when the nurse must assume an ever greater role in the battle against the ravages of disease.

THE PSYCHIATRIC phases of nursing are getting a much stronger emphasis today than in the past, according to Sister Virginia, director of St. Vincent's School of Nursing.

"We are striving to give our students a broader understanding of the patient as a human being with a greater stress on human relations," she said. "This mental health concept is integrated throughout our entire program and is not confined to a single, isolated course."

St. Vincent's is currently participating with several other U.S. schools of nursing in a concentrated study of the psychiatric aspects of nursing. The study is being financed with a grant from the U.S. Public Health Service.

Another significant change at St. Vincent's, according to Sister Virginia, is the increase in emphasis on the "academic" as distinguished from the "clinical experience" aspects of the nurse's training.

"Hospital duty is no longer assigned on a haphazard basis," she said, "but wherever possible it is linked to the actual subject under study at the time in the classroom."

THE STUDENT'S day at St. Vincent's is long, but full of variety. Classes from 2 to 4 p.m. daily are conducted by a faculty composed for the most part of graduate nursing specialists in their respective fields. Hospital duty occupies the morning hours on the normal students' schedule.

During her freshman year, Susan Cord and her classmates attended classes at Marian College three days each week—in a co-operative program initiated three years ago to broaden the girls' academic spectrum.

Seniors at St. Vincent's with rare exceptions, are on a four-day "working" schedule. This gives them a long week-end—Saturday through Monday—and permits out-of-town students like Susan the pleasure of regular visits home. Students with academic problems, however—unlike Susan—are urged to spend their Mondays "hitting the books." Students who choose to do so may help to finance their education by doing extra hospital duty on the week-ends.

IN ADDITION to serving as senior class president, Susan is filling the office of First Vice-President of the Central District of the Asociation of Nursing Students—a national organization of nursing schools. By coincidence, her roommate—Betsy French, of Christ the King parish, Indianapolis — is current Central District president.

For the present, attractive Susan says that romance must take a back seat to her nursing career. While she leads as active a social life as her heavy academic schedule permits, she does not have a steady boyfriend.

Several times a year, the nursing school at St. Vincent's sponsors an informal dance and mixer in their auditorium. College men flock in from Marian, Butler, Purdue, Indiana and points east and west. You can hardly blame them for "taking a turn for the nurse."

For Susan Cord, the future is bright. Her consuming ambition is to "serve her suffering fellowman." She is, indeed, a young lady with a cause.

Checking the chart.

Going home for the week-end.

In the nursery.

India Catholics

NEW DELHI — Catholics in India total 6,515,592, an increase of 21 per cent since 1956, according to the official Catholic Directory issued here.

School tax law aids Catholics

REGINA, Saskatchewan — Catholics in Saskatchewan can earmark their tax payments for secondary education exclusively for Catholic secondary schools under a new law that went into effect with the start of the new year.

Up to now, Catholics who chose to allocate their tax money for Catholic schools were also required to pay for the support of public secondary schools. The amendment to the Secondary School Act of 1907 was enacted last year by the province legislature.

Saskatchewan Catholics have long had the right to allocate their tax payments for elementary education to Catholic schools alone without also having to pay for public elementary schools.

New congregation

JERUSALEM, Israel—A new congregation of cloistered nuns has been created in the Melkite-rite community here. The Sisters of the Annunciation have four former Poor Clares from France as founding members.

THE CHURCH AND THE WORLD

Pope Paul views space film

The Vatican

♦ Pope Paul VI received in audience a group of noted Protestant theologians and philosophers here for a conference on Biblical studies sponsored by the University of Rome.

♦ Fifteen thousand persons gathered in St. Peter's Square to receive Pope Paul's Epiphany blessing heard him declare his continued hope for Christian unity. The Pope declared (Jan. 6): "We wanted to stretch out our arms and ask the separated brethren to recompose the unity of the Church of Christ and we wanted to offer to the world the Christian message as a sign of friendship and salvation."

♦ Pope Paul told members of the Young Christian Workers' organization that it is up to them to lay a positive foundation for the hope of a just society based on the social teachings of the Church. A group of 250 members were in Rome for the national congress of the youth section of the Italian Christian Workers' Association.

♦ A brief film taken by America's Ranger space vehicle as it neared the moon has been shown to Pope Paul. The three-minute movie was shown by officials of the U.S. National Aeronautics and Space Administration. The NASA officials were in Italy in connection with the San Marco project, the launching of an Italian-made satellite from a platform floating off the East African coast.

♦ Vatican Radio has denied that there is any foundation to a published report that Archbishop Maurice Perrin, ranking Catholic churchman in Tunisia, has been asked to leave the country by the government. It further denied—presumably upon assurance of the Tunisian government—that Tunisian officials are considering expelling him.

At home

♦ WASHINGTON — Secretary of Labor W. Willard Wirtz said here that there is "no present prospect" of importing foreigners for farm work in California to replace Mexicans who previously worked there under the now expired bracero program. Wirtz told a news conference that recruitment of domestic workers is "completely adequate" to handle the labor needs of California growers.

♦ Bills to purchase textbooks for all school children and to provide tax relief for those paying for a college student's education were among the first introduced in Congress. Rep. Hugh L. Carey of New York, a member of the House Education Committee, proposed that Federal funds be used to buy textbooks for selected subjects. The books would be lent to school children. Book selection would be made by school authorities in both public and non-public schools, Carey said. The administration opposed a similar bill last year and is expected to do so again this year.

Abroad

♦ LEOPOLDVILLE, The Congo —Reports reaching here on the tragic death of Bishop Joseph Wittsbols, S.C.J., of Wamba confirmed that he was murdered by leftist Congolese rebels on November 26 after having been beaten atrociously. The 52-year-old prelate, a native of Belgium, suffered extensive mistreatment before being slain, the Leopoldville Catholic news agency reported.

♦ JERUSALEM — Melkite-rite Catholics in Israel may move the date of their celebration of Easter this year to coincide with the celebration by the Greek Orthodox community. Melkite-rite Bishop Georges Hakim of Acre declared here. The prelate is currently polling his priests in the Galilee villages, which would be most affected by the innovation, to ascertain their reaction to the change. Bishop Hakim said he was moved to the proposal by the fact that Greek Orthodox communities are tending more and more to celebrate Christmas on December 25 instead of their traditional date of January 6, and the Easter change would be seen as a reciprocal step in good will.

♦ LONDON — The number of converts to Catholicism in England and Wales continues to decline, but the Catholic population shows a steady increase, according to the 1965 Catholic Directory published here. The known number of adult conversions for 1963 was 12,778. This was a decrease of 552 from the previous year. The Catholic population in the same year increased by 129,500.

♦ ROME—The Italian language will be used in Mass throughout Italy beginning March 7, the first Sunday of Lent. The Italian Bishops' Committee on the Liturgy, in announcing the change, specified that the Italian language would be used in Masses on Sundays and Holy Days and at all Masses attended by a substantial number of the faithful.

♦ MAINZ, Germany — A third West German state is negotiating its own agreement with the Holy See to supplement the general Vatican-German concordat. Rhineland-Pfalz will sign a special treaty regarding educational matters in which the Church and state have common interests. Similar supplementary agreements are being negotiated between the Vatican and the states of North Rhine-Westphalia and Lower Saxony.

♦ TRIESTE, Italy—A new bill on religious activities likely to be debated next month by parliament is expected to give more freedom to churches in communist-ruled Yugoslavia. The new law will enable religious bodies to hold private property apart from church buildings. Church communities will be allowed to publish books on religious instruction and rites and found schools to train clergy.

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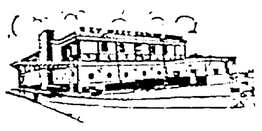
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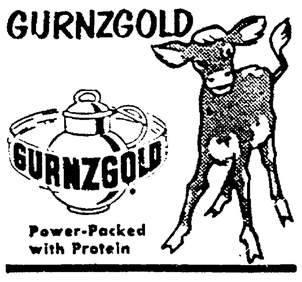
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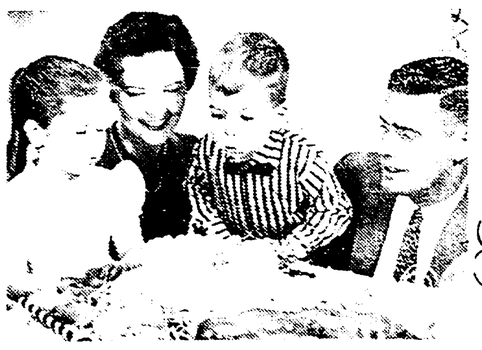
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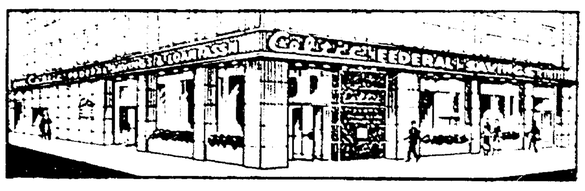
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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Unjust criticism

We are happy to learn that laymen are going to help the Fathers of Vatican Council II compose schema 13, "On the Church and the World of Today."

This is an admission that laymen may have more knowledge about the world than do the clergy—more about the potentials of nuclear weapons and the intricacies of business and politics, for example, and surely more about the problems of family life and the expanding population.

We hope that the new realization of the need of lay knowledge will finally be recognized here in the United States. We might then avoid embarrassing statements like that issued last week by Msgr. John C. Knott, director of the Family Life Bureau of the National Catholic Welfare Conference.

Msgr. Knott, as a Catholic spokesman on family life matters, issued an intemperate statement criticizing President Johnson's reference to the population explosion in his State of the Union address.

The President had said: "I will seek new ways to use our knowledge to help deal with the explosion in world population and the growing scarcity in world resources."

Msgr. Knott called this an "emotional approach," and he accused the President of using an "unscientific phrase" in speaking of an "explosion in world population."

The director of the Family Life Bureau held that population growth can safely be predicted only for the next ten years. Anything beyond that is "pure speculation," he explained.

"Let all men work toegther now to improve the human dignity of those now living or about to live rather than run in fright from the bogey-man of the year 2,000," he added.

The President got his "unscientific" phrase from demographic scientists. Where did Msgr. Knott get his knowledge on population growth? And how can he be so sure and cocky about it?

President Johnson is not worried about a bogey-man of the year 2,000. There is a population explosion that has caused a relative over-population right now in South America and Asia.

We North Americans and the Europeans are responsible for it, for our modern medicine and knowledge of hygiene have thrown nature out of balance in underdeveloped countries by keeping alive millions of children who would not normally be expected to survive.

The President is right when he says we must now "seek new ways to use our knowledge" to help nature back to a proper balance.

Increasing the food supply is one way. But some ways must also be found of limiting the size of families in underdeveloped countries.

There are ways of doing this acceptable to the Catholic Church. There may soon be discoveries in medicine and a better understanding of God's law concerning reproduction that will increase the ways acceptable to the Church.

Msgr. Knott's statement gave no indication that he recognizes these possibilities. In fact, it reads as though it were written by a man who is totally unaware of what Catholic theologians and leaders in the council are writing and saying about the problem President Johnson brought out into the open.

Makes you wonder whether the time has not come to appoint a married layman as director of the Family Life Bureau.

•

Blueprint

Any doubts about where Governor Branigan stands were dispelled this week in two lucid speeches.

Indiana's new governor stands, first of all, for honoring the mandate of the voters. That mandate was unmistakable. It was for progressive government.

This means, among other things, Governor Branigan said, acting in recognition that the federal government has become "the most potent force of social action in our lives . . . the chief instrument of welfare and social policy."

Therefore, Indiana will push forth boldly into the stream of national progress if Roger Branigan has his way and the legislative majority heeds the people.

There should be interesting days ahead.

•

Splendid defeat

This is a short lesson on why it is hard to keep competent people in government positions.

It's about a situation in Indianapolis. It could happen anywhere, and, therefore, it should interest most anybody.

It's the case of Charles Fleetwood.

Mr. Fleetwood was the very competent and dedicated president of the Indianapolis zoning board.

He is still competent and dedicated, but he is no longer even a member of the zoning board.

The trouble with Mr. Fleetwood was that he wouldn't play the game.

He took his job seriously. It doesn't pay anything, not even car expenses. Obviously, it was not meant to be taken seriously.

But Mr. Fleetwood is a civic-minded man. On his own time and at his own expense he went out and investigated every piece of property when zoning variances were requested.

He treated the little man and the big man exactly alike. And this disturbed some wealthy businessmen accustomed to getting their own way.

It made the lawyers of these businessmen angry, too, because they couldn't fix things as they were accustomed to do. What would happen to the legal ex-

(Continued on page 9)

GOOD NEIGHBORS

● QUESTION BOX

Readers react to new liturgy

Following are excerpts from letters to Msgr. Conway in answer to his request for reactions from readers to the new liturgy.

You requested letters from some of us who like the new changes in the Mass. I have prayed and hoped for these changes for 50 years and was afraid I would never live to see them; so you can imagine how happy I am about it. I only hope the change to the "all-English" Mass isn't too far off!

I realize the adjustment will be difficult for most of us, but I believe that the people who raise the strongest objections do so because they haven't been properly prepared for the transition. Thus they find the change too sudden and too drastic.

We do a lot of traveling, and for several years now we have encountered participation in Latin in churches in almost every state we have visited, except Wisconsin! If the people of Wisconsin had been participating and singing as they have in other places the "new" Mass wouldn't be such a change. In our parish we didn't even have a "practice" Mass before November 29.

As for the lady who feels that evening masses only benefit those who like to lie in bed, it is evident that she has never worked the "graveyard" shift (if, indeed, she has ever worked at all!) I have worked nights in a hospital for many years and until the advent of evening Masses found it most difficult to stay awake during a morning Mass, after working all night; and since hospitals don't close on Sunday, there are hundreds of people on the morning shift who couldn't get to Mass at all if there weren't evening Masses. The same situation prevails in many industries.

Thank God, I'm still not too old to change!

•

In regard to the Mass changes which you talk about in your column, I like them very much and I think there should be even more changes. I think it's time that the Catholic Church got a new face-lift, so to speak. If you have heard the fun poked at us as I have, being a convert, about having Latin said in church that none of us could understand, seeing people and hearing them talk about not being able to follow the Mass in Latin, now that there is a change I can't understand why all the bickering and balking about it.

•

You asked to hear from those who welcomed the "new" Mass. I love it and would welcome any other change which helps us to better understand Christ and His Mystical Body.

For the first time I feel as if I am really involved in the Sacrifice of the Mass. Yes, before the "new" Mass I read my missal faithfully. But at the Latin Mass it always seemed as if I were a witness to the priests' private prayer, even though I knew intellectually that this was not so.

We must learn to share together the joys and sufferings of the Mass. The Mass is not a "God and I" private devotion. It is a public

(Continued on page 9)

● YOUR WORLD AND MINE

Haiti is 'island of despair'

By GARY MacEOIN

Nobody seems to question the facts regarding a particularly bizarre situation that has developed in Miami, Florida. The consul-general of Haiti in that city has been implicated in a serious violation of United States laws. It involved the exportation of war planes without a permit. One of his aides has also run afoul of the law. He bought several hundred pistols in Miami stores, certifying that each was intended as a "gift." They were subsequently smuggled out of the country and ended up in Haiti.

Yet there is no prosecution. One suggested explanation is that the Central Intelligence Agency fears that a court hearing would disclose some of its operating techniques. Another is that the State Department fears Haitian reprisals against our embassy in Haiti.

What is this regime which we are so concerned not to offend? It is one evil man, Francois Duvalier by name, the latest and most vicious in the line of dictators who (except for one brief interlude) have ruled the country since the 19-year occupation by the United States ended in 1934.

•

In recent months, according to **Soci,** a news service issued in Chile under Catholic auspices, Duvalier "has murdered more than 500 Haitians, workers, students and anybody else whom he happens to suspect. Duvalier himself performs the executions. Often the victims are only relatives of the rebels and have themselves taken no action against the regime. Recently the dictator declared that the land and the souls of his ancestors ask for blood, and that he will give it to them in abundance. He thinks that to kill is to his power what eating is to his life."

Since Duvalier seized control eight years ago, he has waged ruthless war on the Church. Three bishops and 28 priests have been expelled, including the only Haitian member of the hierarchy. The Catholic press has been muzzled and youth organizations do not exist. Priests run afoul of the dictator if, for example, they refer in their sermons to civil rights as set out by Pope John in **Mater et Magistra.** In protest against expulsions and repressions, the Vatican recalled the apostolic nuncio and Duvalier was excommunicated.

•

It is interesting that in this instance our State Department still curries the favor of a tyrant whom even the cautious diplomats of the Vatican's Secretariat of State have publicly condemned. The reason is not any belief or even suspicion that Duvalier represents the "American way of life" or that he has the support of his own people. It is simply a fear that the popular explosion that will follow the overthrow of the dictator may get out of hand, as it did in Cuba, and as it threatened to do in the Dominican Republic when Duvalier's friend Trujillo was assassinated.

Such a position would be morally unjustifiable, even if it had some guarantee that it could be successful. But events have proved to us time and again that tyrants in Latin America have short lives, including those who have United States backing. Our enemies in Latin America lose no opportunity of stressing our ties to reactionary governments. In this instance, they have no need to invent any lies about us. The truth is on their side.

•

It is easy to imagine what a backlash of hatred and bitterness we will receive from Haiti itself when that unfortunate country is once more able to express its true feelings. In spite of the terror and censorship, some indications of what people are thinking already are reaching the outside world.

"The United States does not care whether it keeps company with a pig or with a prostitute," was the comment made to one American newsman recently in Port-au-Prince. If the government were to fall, he was also told, "you would hardly find a Haitian who was not anti-American."

OPINIONS

New award

To the Editor:

Several months ago Father John Doran proved himself to be a militant fighter for racial justice, when he told us that he'd had tea, or possibly it was even a full meal, on an ocean liner with a Negro lady from foreign parts.

And now we find that "crusty old Conservative Father Doran" opened his rectory last summer to Father Coffield. Yet, even after all this, Father Coffield was so unseeing of the right way that he followed his conscience without consulting Father Doran.

I suggest that a new award be established, to be given annually to the "Most Open of the Closed Minds." The first award should go to Father Doran, and if it should be found, on investigation, that it was a full meal, and not just tea, then the award should rest permanently with him.

Elsye Mahern

Indianapolis

English Mass

To the Editor:

Some time has elapsed since Mother Church introduced her new and modern way of celebrating Mass, and I, for one, have been waiting on the sidelines to see and hear of how it would affect the people that were born and brought up in our Faith. It seems that most of our people are taking this change-over in stride without much comment since the orders are coming from the Vatican, and there can be no mistake because they just don't make mistakes, or do they?

With disgust, I have witnessed our worldwide way of celebrating Mass torn apart by someone or some group (let's hope they are not Communist) that must be an enemy to our Church.

Surely, anyone, except those people that are not familiar with our Faith can say that this new and modern way is a better or a more beautiful way of celebrating Mass?

And what goes with our music? The best choir music for our Faith was written in the 16th and 17th century. Our Latin music and our Latin responses to our ceremonies were superb. Am I to believe that all this is obsolete to our present way of life?

One reason given to us is that we are now able to participate in celebrating Mass since it is said in English. This reader has participated in the Mass for over 40 years. In my Sunday missal you will find the English translation of the celebrant and anyone that wants to follow with the English translation can do so, if he so desires. This writer also has noticed that the English response has not made any difference whatsoever when it comes to the people's participation in the Mass. If anything, it is a confusion to a lot of people which in time might get better, but Mother Church will always have those people that will idly stand by and let the others do their praying for them whether it is in English, Latin or whatever language you might choose. I might add at this time that i would like to make two suggestions: (1) Have the ushers check to see that Mass cards are in all pews before each service, not just here and there; (2) Have one of the clergy or at least a layman to lead the congregation in responses or hymns and not some schoolboy that stands up there and reads something that no one can hear and in a monotone manner.

The writer wonders if not some of these changes that have been made were made without thinking of the results of the people in our Faith as a whole, or are we all of such understanding that no matter what Mother Church comes up with, it is for the best of us all?

H. H. S.

Indianapolis

P.S. I would like to compliment the writer of the letter entitled "Changing Church" signed "Effjay" of January 8th. How very true!

Not funny

To the Editor:

Since receiving your paper into my home, I have always made it a point to read your editorial comment. May I say that in most cases I've been in full accord with your viewpoints except for the so-called humorous attack upon the John Birch Society which appeared in the January 8, 1965 issue.

Personally I am not now, have never been in the past, nor ever will in the future be a John Bircher, but I do feel that their greatest crime to date can be characterized as over-zealousness in the cause of freedom. Taking into consideration that there are many other organizations such as the Americans for Democratic Action (ADA) plus numerous other Socialistic and Communistic front organizations around, which are not particularly interested in personal or religious freedom, it astounded me to see a so-called Catholic newspaper attack a patriotic society.

After reading this article I began to wonder if this isn't possibly what happened in Catholic Cuba. While Senor Castro was taking over the country, is it possible that the Catholic press was ridiculing the patriots for trying to save their country from Communistic enslavement?

James W. Lantry

Indianapolis

Pat on back

To the Editor:

Without intending to inject politics into your non-political editorial page, I do believe Governor Matthew Welsh deserves a pat on the back as he has retired his office, and this from a Republican who hopes you will permit me to conceal my identity behind initials.

My "well done" is limited here anyhow to the way Governor Welsh has gone ahead and made the exterior of the old Statehouse a thing of beauty rather than the eyesore it had been under a long succession of governors from both parties.

The sandblasting, the new landscaping with an underground water sprinkling system and, above all, the gold painting of the dome—the latter at no great cost—have made the Statehouse something pleasant to look at rather than an unkept heap which many Hoosiers, consciously or not, have tried to keep out-of-state guests from seeing. Now they have something to show visitors besides a pigeon roost.

In this one respect at least, Governor Welsh has lived up to the noble principle of leaving a place in better shape than it was upon entering.

What goes on inside the Statehouse is another story, and I shall not seek to burden your readers with my opinions about that.

J.H.L.

Terre Haute

Racial issue

To the Editor:

One or another group will propose to the Indiana Assembly to repeal an old Indiana law forbidding Negro and white intermarriage. I believe that this repeal should be supported. Such a law certainly interferes with the right to "life, liberty, and the pursuit of happiness." There are, of course, certain prudential reasons why such intermarriages ought not occur—for one, the tendency of both races to ostracize the spouses and their children. On the other hand, this is something to be determined by the lovers and their parents, not by the state.

But the Indiana Civil Rights Commission is planning to propose at least two other laws: one would "outlaw racial discrimination in the sale of houses," and the other would allow school redistricting and "busing" by school officials to reverse "de facto segregation." Both should be opposed, for good reason.

Certainly, to refuse to sell one's house to a Negro is immoral—for a Christian. But this is only Judaeo-Christian morality, and not in a pluralistic society something to be imposed by codification on those of other morals. In addition, laws forbidding discrimination, such as that passed by California recently must by their very nature reverse at least four cardinal pillars of western law: (1) the juridical presumption of innocence of the accused, (2) the right to jury trial, (3) the right to free contract, and (4) the right to own, use, and dispose of the fruits of one's labor. (1) and (2) can be seen merely by review of the exemplar in California. It may be said that one is not free to contract to do something immoral, but can it be immoral to refuse to form a contract? More immoral than to coerce into a contract? A man who is afraid that a given Negro purchaser may turn out to be litigious, and drag him without counsel before a commission for "trial," is not really free to refuse to contract for sale, even if in his mind the applicant looks vaguely unreliable or his children suspiciously destructive. And finally, (4): under such a law, the applicant really has more rights over the property than the seller. The essence of selling is to choose to exchange one's property for a consideration. With the spectre of a pro-Negro Commission—"court" looming over his doorstep, a seller has not the "right" to refuse what the purchaser has the "right" to demand. And since this is a real political world, let us not make the assumption that the Commission-courts would be any more equitable than the NLRB has been.

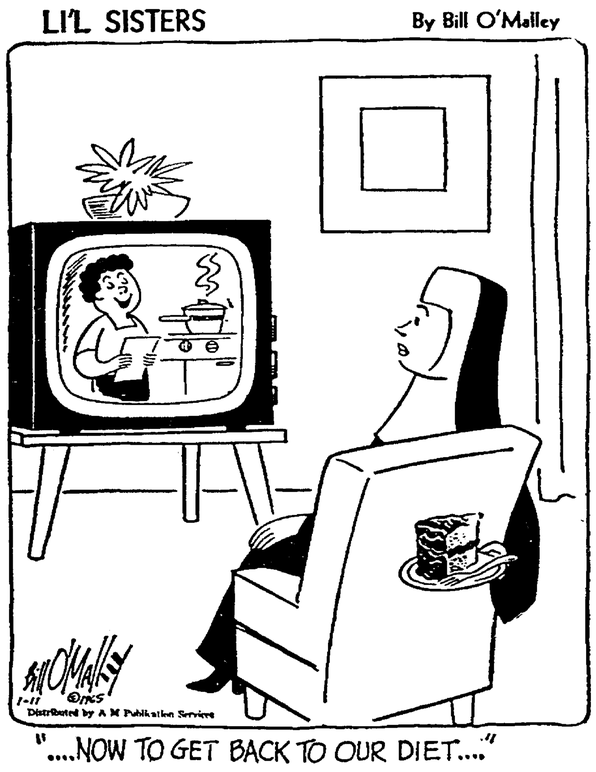
What about "busing" to end de facto segregation? As Catholics we can regard this as a rather moot point—all our high schools and nearly all our grade schools are integrated. However, I believe that while voluntary movement of children about the city, as requested by individual parents, into vacancies in high schols and grade schools previously partly occupied by children whose parents prefer to keep them in their neighborhood, is good, I am against involuntary busing as exemplified by New York, for two reasons. First, because the family retains primary control over the conditions of school of its children; it does not surrender that right to the state, but only loans it. As a matter of this principle (which used to be taught in Catholic schools before statist clergy began writing the curriculum), involuntary busing should be prohibited. Secondly, because the rights to the fruits of labor include primarily the milieu provided for the children. The state has no right to strip the children of one family of this environment to bestow it on another family's child. If, as the social scientists tell us, a major cause of maldevelopment is envirionment, then to ship a child into a bad neighborhood is to harm him. Since when has the state the right to harm one child to do good to another?

It might be said that we have an obligation to take small risks, even sacrifice, to accomplish some social good. This is very benign-sounding, coming from clergy who have no children. But when in fact it means sending a young child or adolescent girl into a neighborhod far from home where crimes of sex and violence are frequent and uncontrolled by inadequate police and school authorities, where broken glass, vermin and disease, where sexual promiscuity, perversion and dope peddling go on regularly, the answer is singular: no. Not for any "cause."

The answer is to clean up the neighborhood; in that I would help. But my first obligation is

(Continued on page 9)

LI'L SISTERS By Bill O'Malley



"....NOW TO GET BACK TO OUR DIET...."

● *THE YARDSTICK*

Do U.S. laws apply also in Mississippi?

By REV. ANDREW GREELEY
Guest Columnist

"The essential question," one law enforcement official has argued, "is whether the laws of the United States apply in Mississippi." This is surely part of the question though one might say that an even more basic question is whether any law protects the Negroes in that unhappy state.

It has been clear for some time that state justice in Mississippi has been dedicated to the principle that any white man can kill any Negro without any fear of being convicted, no matter how overwhelming the evidence. More recently, however, there has been reason to wonder whether even the federal courts, hitherto incorruptible, can protect Negro citizens in Mississippi.

It is not at all clear that federal commissioners, federal grand juries, or even federal judges intend to uphold their oaths of office. In as fantastic a perversion of the American system as one could imagine, local officials can cooperate in murder and federal judges can demand indictments of innocent people. Not as much blood has been shed in Mississippi as in the Congo, but the collapse of law and order is just as complete.

●

The situation is one for which the Constitution has no immediate answer. The American legal and political system is based on the premise that judges and juries will proceed with respect for law and human rights. Mississippi has made it clear that such an assumption can be systematically ignored with relative impunity. The result must be intolerable for a democratic society, but there is no obvious way out.

Perhaps the federal government could do more than it has done under existing statutes. However, the "moderate" policy of the present administration seems to preclude any drastic punitive action against Mississippi barbarism. The present governor and the former governor have yet to be tried for their contempt of court during the University of Mississippi riots, and probably won't be. Southern votes were not needed in this election but they may be in the next, and there is no point in antagonizing those Southerners who sympathize with the Mississippi goals even though they are reluctant to use the same methods.

A policy of conciliation has much to commend it, but one wonders if such a policy could ever work in Mississippi, where the few moderates who remain live in fear almost as strong as that which paralyzes the Negro population. Patience has not worked in the deep South and is unlikely to.

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There seems to be no alternative but to change the laws of the land and if necessary even the Constitution, to restore the power of federal justice in Mississippi. The detective work of the FBI may be excellent, but it is not enough to put murderers behind bars or even get them indicted. Unless the violators of federal laws can be tried in other parts of the country, there is no reason to think that federal attorneys will ever get a conviction in the deep South.

Lawlessness begets lawlessness. The rednecks of Mississippi have been beating, burning and murdering with impunity, but they cannot expect to do so indefinitely without the subject people striking back. The federal government must restore the rule of law to Mississippi eventually or find itself faced with civil war within the state. There may not be too much time left.

Dead Sea Scrolls to be shown in U.S.

WASHINGTON — Fourteen of the famous Dead Sea Scrolls will be exhibited at museums in several parts of the U.S. between late February and late September, the Smithsonian Institution has announced.

The exhibition will be sponsored by the government of Jordan, which sent the 14 scrolls and other objects connected with them to the U.S.

THE DEAD SEA scrolls, the first of which were discovered in 1947, are the work of a Hebrew sect known as Essenes who flourished in Palestine around the time of Christ. The scrolls, which shed much light on beliefs and customs of the era, are regarded as a major contribution to the study and understanding of the Bible.

Locally the scrolls will go on exhibit in the Smithsonian's natural history museum February 28. The show will run through March 21.

OTHER STOPS on the U.S. tour being coordinated by the Smithsonian will include: the University of Pennsylvania Museum, Philadelphia, April 3 to 25; the Lowie Museum of Anthropology, University of California at Berkeley, May 8 to 30: the Claremont College Graduate School and University Center, Los Angeles, June 12 to July 5; the Joslyn Art Museum, Omaha, Neb., July 17 to August 8; and the Walters Art Gallery, Baltimore, August 21 to September 19.

Plans are also being made to exhibit the scrolls and associated objects in Canada and Great Britain after the U.S. tour.

Gary Diocese, Church Council set unity prayers

GARY, Ind. — The Catholic diocese of Gary and the member-churches of the Northwest Indiana Council of Churches will jointly sponsor a week of prayer for Christian unity Jan. 18 to 24.

Catholic and non-Catholic parishes will use the same prayers and devotional materials during the week. The observance will conclude Sunday, Jan. 24, with four services for unity —one in St. Joseph's Catholic church in Hammond and the other three in non-Catholic churches in other cities. Each service will be led by a Protestant clergyman and a Catholic priest.

The observance coincides with annual periods of prayer for unity sponsored by both the World Council of Churches and the Catholic Church. The Catholic observance is called the Chair of Unity Octave.

A statement issued by the Gary diocese said prayer for unity is "in response to the great prayer of Christ . . . that all might be one. We now pray that the oneness may come in the way that Christ Our Lord wills that it may come and at the time that He wills."

FORT WAYNE, Ind. — Joint prayer with non-Catholics for Christian unity has been encouraged by Bishop Leo A. Pursley for Catholics of the Fort Wayne-South Bend diocese.

He said a good opportunity for such activity will present itself during the annual Chair of Unity Octave observance, Jan. 18 to 25. Bishop Pursley said he is encouraging "pastors to make suitable arrangements, where circumstances permit, for common prayer for Christian unity with our non-Catholic brethren."

Plan public diaconate rite

BOSTON—Cardinal Richard Cushing, Archbishop of Boston, will confer the Order of Diaconate on a group of seminarians in a public ceremony here on March 17, St. Patrick's Day.

To be held in the Cathedral of the Holy Cross, the ceremony will mark the first time in Boston that the public has been invited to witness the diaconate rite, customarily performed privately in a seminary chapel.

The new deacons will be students of the 1966 class at St. John's Seminary in Brighton who are to be ordained priests in the Spring of that year.

Cardinal Cushing said that in making the ceremony public, he sought to demonstrate the spirit of aggiornamento (updating) in the Catholic Church and to further his efforts to make Catholic rites better known to the faithful.

64 pct. of Americans are church members

NEW YORK — Sixty-four Americans out of every 100—a new record high—are church members, according to the National Council of Churches.

The council's newly published 1965 Yearbook of American Churches says church membership rose 4.6% in 1963 while the total population was growing 1.5%.

Thus, the gain in church membership broke a static trend of two years' standing. Church membership increase ran neck-and-neck with population increase in 1962 and lagged behind in 1961, following a gain in 1960 of .2% for the previous all-time record high percentage.

The yearbook says 120,965,234 Americans are now members of churches, synagogues or other places of worship. They are 64% of the total population, compared with 63.4% a year ago and 63.6% in 1960.

THE YEARBOOK tabulation is based on official statistics of 253 religious bodies in 50 states and the District of Columbia. The figures in the 1963 edition are mainly for calendar year 1963 or for a fiscal year ending in 1963.

A table prepared by the American Institute of Public Opinion shows church attendance—by a national sample of adults for one Sunday—off 1% since 1962 from the previous figure of 47%, which was constant from 1959 to 1961, and off 3% from the alltime high of 49% in 1955 and 1958.

An introduction to the yearbook notes that not all churches employ the same recording system or report each year. It stresses that some churches include infants and all family members, while others record only those received into membership by baptism.

Of the 253 bodies reporting memberships this year, 224 were Protestant—compared with 222 reporting last year with a total membership of 64,929,941.

THE TOTAL Roman Catholic figure is 44,874,371, compared with 43,847,938 a year earlier, reflecting a gain of 2.4%. This is a gain over the 2.3% increase in 1962, but is less than the 1960 Roman Catholic gain of 3.2%.

Other major faiths are reported as follows: 5,585,000 persons in Orthodox, Conservative and Reform Jewish congregations; 497,527 members of Old Catholic, Polish National Catholic and Armenian Churches; and 60,000 Buddhists.

A yearbook table shows that Protestants were 27% of the U.S. population in 1926; 33.8% in 1950; 35.4% in 1960; and 35.5% in 1963. The Roman Catholic population rose from 16% in 1926 to 23.3% in 1960 and 23.8% in 1963.

Membership of the five largest Protestant church bodies, according to the yearbook, is: Southern Baptist Convention, 10,393,039; Methodist Church, 10,304,184; National Baptist Convention, U.S.A., 5,500,000; Protestant Episcopal Church, 3,336,728; and United Presbyterian Church in the U.S.A., 3,279,240.

Foreign students total nearly 7000

WASHINGTON—The National Catholic Educational Association reported here that U.S. Catholic colleges and universities enrolled 6,894 foreign students from 126 countries in the 1963-64 school year.

This total represents an increase of 710 students over the figure for the year before, the NCEA said.

Almost one-half the total number of foreign students were enrolled in 13 institutions. Georgetown University here was described as having the largest number of foreign students, a total of 768. The Catholic University of America, also here, was second with 484.

Requiem offered for Bishop Arnold

NEW YORK—Requiem Mass for Auxiliary Bishop William R. Arnold, one-time Indiana resident who spent more than a half-century serving members of the U.S. armed forces, was offered (Jan. 11) in St. Patrick's cathedral. He died (Jan. 7) at the age of 82.

Since 1945 Bishop Arnold had been Military Delegate—the second ranking post in the Military Ordinariate, which is the "diocese" for armed forces personnel. Cardinal Francis Spellman of New York heads the ordinariate as Military Vicar.

From 1937 to 1945 Bishop Arnold was Chief of Army Chaplains. He was the first Catholic to hold that post and retired as a major general. He first became an army chaplain in 1913 and served at posts throughout the U.S. and the Philippines.

Bishop Arnold was born June 10, 1881, in Wooster, Ohio. His family moved to Muncie, Ind., in his boyhood. He attended St. Joseph's College in Rensselaer, Ind. Ordained in 1908, he did pastoral work in Peru, Ind., before becoming an Army chaplain in 1913.

Teachers honored

WASHINGTON—Twenty members of the Catholic University of America faculty have been presented with Benemerenti Medals, awarded by Pope Paul VI in recognition of more than 25 years of service each has given the university.

● *WHAT OF THE DAY*

Communion thoughts

By REV. JOHN DORAN

It is sometimes fun to be able to read another person's distractions, to ramble along with another's roaming mind. Being in a generous mood today, I think I'll let you enter into a somewhat typical pastor's mind as he goes up and down the Communion rail at year's end.

"Boy, look at them coming. It's a good thing there are three of us giving Communion today. I wish there were four. Reminds me of the old Irish pastor one of the assistants told me about. He hated to give Communion, and seeing the whole congregation coming up to Communion on a Holy Day which fell on Monday, he stopped in the middle of the 'Lord, I am not worthy' to ask plaintively, 'Weren't ye all here yesterday?'

"Look at that family, eight of them at the Communion rail, and four more to go. Doesn't the next one make her first Communion this year? I think so. Ah, here's two who have taken the hard 'brother-sister' road to get back to the Communion rail this year. Their self-sacrifice can certainly be joined with Christ's in the Mass today. There now, there's a family all together at the rail this Christmas for the first time in their life. Dad's baptism this year was certainly paid for by years of prayer by his wife and young ones.

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"Here's a Negro family. No freedom riders brought them in. They just came, knowing they would be received and welcome by both pastor and parishioners. I often wondered if my sermons on civil rights were too 'low-keyed.' The quiet reception of this family makes me think they may have done all right.

"Gosh, will they ever stop coming? Makes me think of that poem which says, "Like any weary husband-man, the priest fills the long furrow, treading to and fro, 'til my poor clot of earth, the last, the least, vows that pure seed some harvest 'ere the snow.' I wonder how often a priest has changed that line in his own mind to, 'My poor clot of earth, the first but least.'

"I wish that altar boy would hold the Communion plate lower, I keep bumping into it with the ciborium. I'll have to remember to tell him about it after Mass. It is hard on these kids to have to keep backing up and still stay out of our way, as we roll along the rail.

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"It's easy to tell the regular Communicants from the Christmas-Easter gang this year. The first know about answering the 'Amen,' the others give you a startled look. Say, that wouldn't be a bad beginning for a sermon on frequent Communion. I hope I remember to bring it up at the dinner table. Let's see, will we all be there for dinner today?

"I'm glad to see . . . here today. He and the law did not get along too well this last year. Nothing too bad, but why does he have to take his teen-age rebellion out against everything and everybody? I hope he's gotten over it by now. Crazy kid, he thinks I don't know that the slight show of a grin on his face means 'I'll bet you're surprised to see me here, Father.' Not so surprised as you think, buddy boy, not so surprised.

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"Look at these two. Pretty serious about each other, I guess. I wonder if they will be coming around to get married this year. Not bad kids, either of them, but I never thought those two would gravitate toward each other. Didn't think it about these next two either, but look at the proud way they carry the new baby to the Communion rail. Gad, I hope this little lad is easier to handle in the school than his dad was.

"Well, here's the last of them. Somebody said that giving out Communion was a great time for a priest to be saying some prayers. I guess so, but it's a trick I never learned. Look out, kid, you'll trip on your cassock going up those stairs. It's too long for you now, but next year it won't be."

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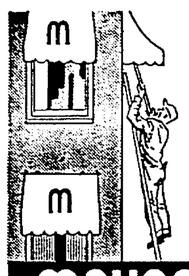
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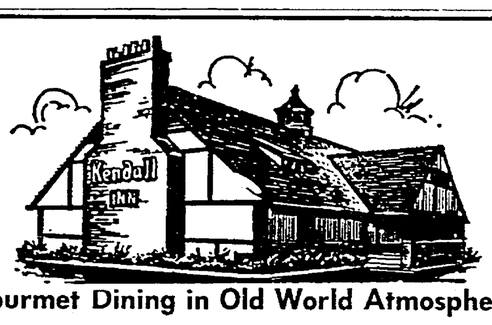
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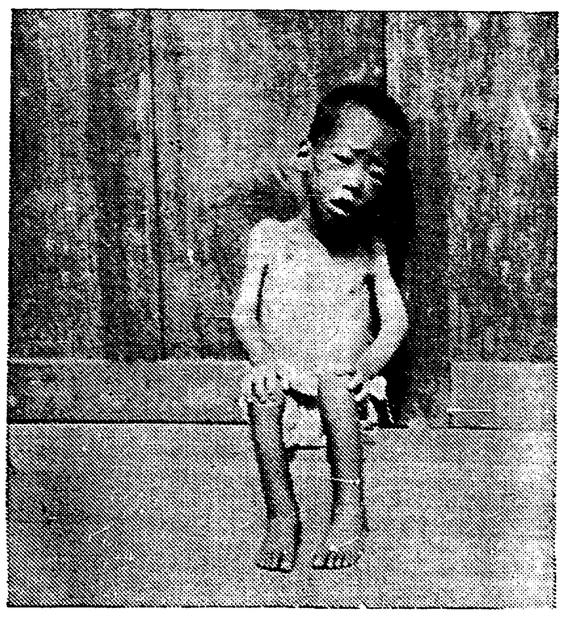

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St. Joan of Arc and Holy Name in Quiz finals

By FRANCIS CAMERON

Teams from St. Joan of Arc, Indianapolis, and Holy Name, Beech Grove, will face each other in the final round of the 11th annual Junior CYO-Criterion Quiz Contest Wednesday, Jan. 20. The competition will be broadcast from 8:30-9 p.m. over Radio Station WFBM (1260 on the dial).

The two survivors from a starting field of 59 contestants are both the No. 2 teams of the parishes represented.

Holy Name will make its initial appearance in the finals after 10 years of trying. St. Joan of Arc has made it to the finals before, having tied for the title in an earlier year.

THE TWO finalists won the right to compete for the grand prize of $40 in cash and the championship trophy in Wednesday's matches, which will culminate six weeks of mental exercise, by winning the close semi-final matches last week. Holy Name downed Little Flower No. 1 team last Sunday by a score of 150-120. On the same evening, St. Joan of Arc barely beat the defending champs, St. Catherine, 150-140.

The runner-up team will win $20 and a trophy, and the two losing semi-finalists will receive $10 awards.

Father John Elford, Archdiocesan CYO director, will ask the questions taken from the January 1, 8 and 15 issues of The Criterion, and Father Fred Schmitt, head of the social studies department at Chartrand High School, will judge the correctness of the answers. Marjorie Dutton, staff writer for The Criterion, will time the contestants and tabulate team totals.

SOME OF THE ground rules of the quiz contest will be changed for the final round. Because the competition will be broadcast, only 10 seconds will be given to answer each question in order to avoid "dead air." Contestants may ask to have a question repeated one time, and instead of alloting 20 questions per side, as many will be asked as air time will permit. There will be no tie-breakers, and, if at the end of the air time available, both teams are tied, they will be co-champions.

William Sahm, executive secretary of the Archdiocesan CYO, will award the prizes and trophies.

Plans developing for cage events

The CYO Junior-Senior basketball tournament is expected to begin soon after the close of the regular basketball season, about January 25, and the CYO Cadet tournament should get underway shortly after January 31, the CYO office has announced.

The two age groups will participate in the Archdiocesan Cadet and Junior Tournaments to be held alternately between Indianapolis and Shawe High School, Madison. The Indianapolis site is still to be selected.

Plans for the Holy Cross "67" and Holy Spirit Freshman-Sophomore tournaments will be announced later.

NAMED TO ALL-CATHOLIC PREP TEAM—Four Archdiocesan youths were named recently to the 16th annual Prep All-American squad of the New World, Chicago archdiocesan newspaper. Mike Harris, above, of Schulte High School, Terre Haute, was fullback for the undefeated Golden Bears football team that won the Western Indiana Conference, Wabash Valley and Vigo County championships. The other three are from Indianapolis: Frank Countryman, Cathedral, end; Mike McDonough, Sacred Heart Central, tackle; and Chick Lauck, Sacred Heart Central, fullback.

'Hooligans' draw wrath of Pontiff

VATICAN CITY—Pope Paul VI displayed a sharp knowledge of worldwide "vernacular" to describe hooliganism in young people as he addressed Young Christian Workers in a special audience.

In calling on the Jocists to restore Christ to the world of labor, the pontiff lashed out at "young pleasure seekers and hooligans." At that point he surprised his audience by referring to England's Teddy Boys, France's Black Jackets and Italy's Calves.

Pope Paul used the French and English phrases in his Italian address.

"ARE YOU workers?" he asked. "Your leaders tell us so. There would be nothing wrong if you were students or professional people because we would also have much affection for them and much to say.

"On the other hand, we would not like it if you were idle and ne'er-do-wells or, as they say today, Vitelloni (Calves) or Jeunesse Dorec (Gilded Youth) or Teddy Boys or Blousons Noirs (Black Jackets) or whatever they are called, these young pleasure seekers and hooligans."

The Jocists' apostolate, the Pope told them, "is not a matter of carrying out a fanatical propaganda, nor assuming attitudes of bigotry, or enclosing yourselves in small circles and drawing yourselves away from the life of work.

"IT IS A MATTER of not depriving this life of labor of its spiritual dignity, its religious and moral rights. It is a matter of fusing a Christian and human sense in labor which ennobles, fortifies, purifies and comforts it, and pervades it with solidarity and friendship, and aids it in defending economic and professional interests for justice and the common good."

The Pope emphasized that if Christian social teachings are followed in labor, "there truly is much to be hoped for in a more equalized society — one which is more sensitive to the needs and aspirations of the people among whom you belong."

He told the youths that it was up to them to provide a "fundamental basis" for the realization of this hope.

"The vastness and complexity of the problems facing you," he added, "should not sever the sense of duty nor courage and hope, especially where there is unity in numbers and perseverance."

Reminder issued for Style Show

The CYO Office issued a reminder that entrants in the Junior CYO Style Show from the Indianapolis area are to deliver their garments to the Holy Name parish hall between 12 noon and 4:30 p.m. Saturday, Jan. 23. Those from parishes outside of Indianapolis may deliver their entries between 11 a.m. and 1 p.m. Sunday, Jan. 24.

Workmanship judging will take place privately on Sunday afternoon prior to the actual modeling presentation in the evening.

Scores

"67" BASKETBALL LEAGUE
Games of Saturday, Jan. 9

Division 1: St. Joan of Arc 60, St. Malachy 31; Holy Trinity 45, St. Michael 21; St. Christopher 53, St. Joseph 21; St. Monica 34, St. Gabriel 18; Immaculate Heart 39, St. Ann 22; St. Gabriel, bye.

Division 2: St. Francis 47, St. Patrick 38; Holy Name 47, Our Lady of Greenwood 12; Nativity 38, St. Bernadette 16; St. Philip Neri 45, Holy Cross 32; St. Mark "A" 36, Sacred Heart 20; St. Catherine, bye.

Division 3: St. Simon 23, St. Lawrence 12; St. Andrew 37, Mount Carmel 22; St. Pius X 29, Christ the King 23; Our Lady of Lourdes 36, St. Matthew 33, Little Flower 24, St. Mark "B" 19; Holy Spirit, bye.

Standings

Division 1: St. Joan of Arc 7-0; Holy Trinity 6-0; St. Michael 5-2; St. Monica 5-2; Immaculate Heart of Mary 4-2; St. Christopher 4-3; St. Gabriel 2-4; St. Malchy 2-4; St. Thomas 0-6; St. Joseph 0-6.

Division 2: Holy Name 6-0; Nativity 6-1; St. Philip Neri 5-1; St. Patrick 4-2; St. Francis 4-2; Holy Cross 4-3; St. Mark "A" 2-4; Sacred Heart 2-4; St. Catherine 1-5; St. Bernadette 0-6; Our Lady of Greenwood 0-6.

Division 3: St. Simon 7-0; Holy Spirit 5-1; St. Lawrence 5-1; Little Flower 4-2; St. Andrew 4-3; Our Lady of Lourdes 3-3; St. Pius X 3-3; Christ the King 3-4; St. Matthew 1-5; Mount Carmel 0-6; St. Mark "B" 0-7.

CADET LEAGUE
Games of Saturday, Jan. 9

Division 1: St. Michael 34, Christ the King 27; St. Mark 30, Holy Spirit 16; Little Flower 42, St. Philip Neri 28; St. Joan of Arc 58, Our Lady of Lourdes 18; Holy Name 44, Holy Trinity 29; St. Andrew, bye.

Division 2: St. Joseph (Shelbyville) 45, St. Bernadette 39, St. Simon 48; Our Lady of Greenwood 30; St. Lawrence 36, St. Christopher 29; Immaculate Heart 42, St. Roch 21; St. Pius X 49, St. Jude 23; St. Bridget, bye.

Division 3: Holy Angels 32, St. Thomas 30; St. Matthew 33, St. Catherine 23; Sacred Heart 36, Mount Carmel 23; St. Rita 69, St. Gabriel 20; Holy Cross 37, St. Monica 33; St. Patrick, bye.

Division 4: St. Susanna 48, St. Francis 27; Nativity 30, St. James 24; St. Malachy 39, St. Ann 24; Assumption 36, St. Luke 32; St. Joseph 24, Cathedral 20; St. Anthony, bye.

Standings

Division 1: St. Joan of Arc 7-0; St. Mark 6-1; Little Flower 6-1; St. Philip Neri 6-2; Holy Name 5-2; St. Michael 4-4; Christ the King 3-3; St. Andrew 1-6; Holy Spirit 1-6; Holy Trinity 0-7; Our Lady of Lourdes 0-7.

Division 2: St. Pius X 8-0; St. Bridget 6-1; St. Joseph (Shelbyville) 5-2; St. Simon 5-2; Immaculate Heart 4-3; St. Jude 4-3; St. Bernadette 3-4; Our Lady of Greenwood 2-5; St. Lawrence 2-6; St. Christopher 1-6; St. Roch 0-8.

Division 3: Sacred Heart 8-0; St. Matthew 6-2; St. Rita 5-2; Holy Cross 5-2; Mount Carmel 4-3; St. Monica 3-4; St. Thomas 3-5; St. Catherine 2-5; St. Patrick 2-5; St. Gabriel 0-7.

Division 4: St. Susanna 8-0; St. Malachy 7-0; St. Joseph 4-3; Nativity 4-3; St. Ann 4-4; St. James 4-4; St. Catherine 3-4; St. Francis 3-4; Assumption 2-5; St. Anthony 1-6; St. Luke 1-6.

FRESHMAN-SOPHOMORE LEAGUE
Games of Sunday, Jan. 10

Division 1: St. Monica 49, St. Michael 41; St. Thomas 42, St. Joan of Arc 39; Latin School "A" 38, St. Christopher 26; Holy Trinity 49, St. Rita 33; Immaculate Heart of Mary 42, St. Gabriel 14.

Division 2: St. Simon 49, Christ the King 22; Little Flower 28, St. Pius X 21; St. Philip Neri 52, Holy Cross 31; St. Lawrence 38, Holy Spirit 24; Our Lady of Lourdes 56, St. Bernadette 34.

Division 3: Nativity 40, St. James 29; St. Mark 60, Sacred Heart 30; Holy Name 2, Our Lady of Greenwood 0 (forfeit); St. Roch 46, St. Catherine 45; St. Patrick 24, Latin School "B" 16.

Standings

Division 1: Latin School "A" 7-0; Holy Trinity 6-1; St. Thomas 5-2; St. Monica 4-3; St. Rita 3-4; St. Christopher 3-4; St. Joan of Arc 3-4; St. Michael 2-5; Immaculate Heart 2-5; St. Gabriel 0-7.

Division 2: Our Lady of Lourdes 7-0; St. Lawrence 6-1; St. Simon 5-2; Little Flower 5-2; St. Philip Neri 4-3; St. Bernadette 3-4; Holy Spirit 2-5; Holy Cross 1-6; St. Pius X 1-6; Christ the King 1-6.

Division 3: St. Catherine 6-1; Latin School "B" 5-2; St. Mark 5-2; Holy Name 5-2; St. Patrick 5-2; St. Roch 4-3; St. James 2-5; Nativity 2-5; Our Lady of Greenwood 1-6; Sacred Heart 0-7.

JUNIOR-SENIOR LEAGUE
Games of Sunday, Jan. 10

Division 1: Holy Trinity 83, Latin School "B" 48; St. Thomas 2, Holy Cross 0 (forfeit); St. Rita 54, St. Christopher 48; Immaculate Heart 6-0; St. Joan of Arc 34; St. Michael 47, St. Anthony 43.

Division 2: Christ the King 56, St. Francis 38; Our Lady of Lourdes 52, St. Simon 46; Little Flower 50, St. Lawrence 39; St. Bernadette 34, St. Matthew 31; Holy Spirit 39, Mount Carmel 37; St. Philip Neri, bye.

Division 3: St. Mark 42, Nativity 22; Latin School "A" 47, St. Patrick 28; Sacred Heart 60, St. James 41; St. Roch 50, Our Lady of Greenwood 48; St. Catherine 51, St. Jude 34; Holy Name, bye.

Standings

Division 1: Holy Trinity 6-1; St. Rita 6-1; St. Thomas 6-1; Immaculate Heart 4-3; Latin School "B" 4-3; St. Michael 3-4; St. Christopher 2-5; St. Joan of Arc 2-5; Holy Cross 1-6; St. Anthony 1-6.

Division 2: St. Philip Neri 7-1; Our Lady of Lourdes 7-1; Christ the King 7-2; St. Simon 7-2; Little Flower 6-2; Holy Spirit 4-4; Mount Carmel 3-5; St. Lawrence 2-6; St. Bernadette 1-7; St. Francis 1-7; St. Matthew 0-8.

Division 3: Latin School "A" 8-0; St. Mark 8-1; St. Catherine 6-2; Sacred Heart 5-3; Our Lady of Greenwood 5-3; St. Roch 4-4; St. Patrick 4-5; St. Jude 3-5; Holy Name 2-6; St. James 1-7; Nativity 0-8.

RICHMOND

Games of Sunday Jan. 3

5th and 6th grades: Holy Family 38, St. Andrews 25.

7th and 8th grades: St. Andrews 42, Holy Family 29.

High school: St. Andrews 99, Holy Family 69.

Cy Cipher

TABLE TENNIS—The Junior CYO Table Tennis Tournament will start Sunday, Feb. 28, at Little Flower gym with early rounds of Freshman-Sophomore Boys' and Girls' Singles from 1-5 p.m., and the same divisions for the Junior-Senior group from 5-9 p.m. The semi-finals and finals are expected to be played on Sunday, March 7. All entry blanks for the tournament must be in the CYO office by Wednesday, Feb. 24.

●

GIRLS' VOLLEYBALL — Cadet CYO Girls' Volleyball starts next Tuesday, Jan. 19, with 13 teams competing in two divisions. Each team will play the other teams in the division twice and the matches are scheduled mostly on a twice weekly basis. The Criterion will carry the volleyball scores weekly.

Entry blanks out for Play Contest

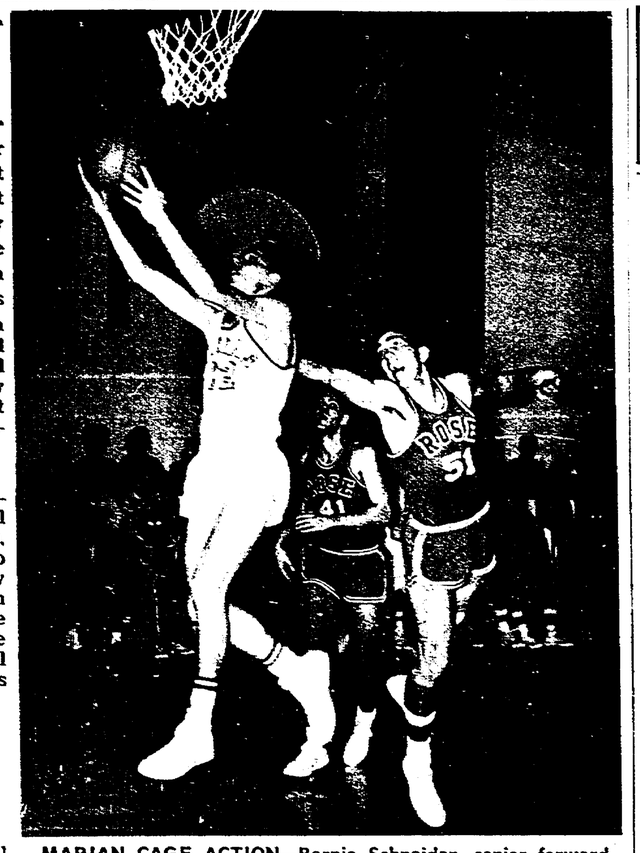
The most popular cultural event on the CYO calendar, the Junior CYO One Act Play Contest, is expected to begin about March 14. William Sahm, executive secretary of the Archdiocesan CYO, said that entry blanks for the contest were mailed to all parishes this week. Deadline date for the applications will be announced in The Criterion next week.

Sahm said there are some major changes this year in the rules on scenery and stage properties. In past years there were strict limitations, but this year, there will be no limits for either category, except that directors must keep in mind the scenery will have to fit any stage used in the contest.

Royalties cannot exceed $20 for each play which must be at least 20 minutes in length, but not to exceed 35 minutes. The contest will be divided into the usual two divisions—serious and comedy—with consolation competition for the losers in the first round of the comedy division.

Observance set

The feast of St. John Bosco, patron of the Archdiocesan CYO, will be commemorated Sunday, Jan. 31, with a 6:30 p.m. Mass, followed by a supper and city-wide dance at St. Michael's.



MARIAN CAGE ACTION—Bernie Schneider, senior forward with the Marian College Knights, goes up for a two-pointer against Rose Poly of Terre Haute during an early season game. The Knights will meet long-time rival Oakland College in a homecoming feature at 2:30 p.m. Saturday, Jan. 16, in the Marian gym. (Photo by Denny Hoffman)

Decrees in print

WASHINGTON—The Second Vatican Council's decrees on ecumenism and on the Catholic churches of the Eastern rite have been published by the Publications Office of the National Catholic Welfare Conference.

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Classes For Credit
Evening Classes begin February 4, 1965
REGISTRATION
January 28 and 29, 9 A.M. till 8:30 P.M.
January 30th, 9 A.M. till 12 Noon

Title	Time	Day
ACCOUNTING		
Auditing	6:45- 9:30	T
BIOLOGY		
Heredity and Genetics	3:30- 4:30	M-T-Th.
BUSINESS ADMINISTRATION		
International Marketing	6:45- 9:30	Th.
EDUCATION		
Educational Psychology	6:45- 9:30	Th.
Teaching of Secondary School Subjects	6:45- 9:30	T
ENGLISH LANGUAGE & LITERATURE		
English Compostion	3:30- 4:20	M-W-F
English Grammars	3:30- 4:20	M-W-F
World Literature: The Non-West	6:45- 9:30	T
FRENCH		
French Seminar	6:45- 9:30	Th.
GEOGRAPHY		
World Geography	8:30-11:15	Sat.
GOVERNMENT		
Political Science	6:45- 9:30	T
HISTORY		
Modern Europe	3:30-4:20	M-W-F
Modern Europe	6:45- 9:30	T
Asian Civilizations	6:45- 9:30	T
MATHEMATICS		
The New Mathematics	6:45- 9:30	Th.
Differential Equations	8:00- 9:15	T-Th.
MUSIC		
Music Literature for Children	6:45- 8:30	Th.
PSYCHOLOGY		
General Psychology	3:30- 4:20	M-W-F
Experimental Psychology II: Theories of Learning	6:45- 9:30	T
SPEECH & THEATRE		
Persuasion	6:45- 9:30	Th.
Appreciation of the The atre	6:45- 8:30	Th.
THEOLOGY & PHILOSOPHY		
Sacred Scripture: Old Testament	6:45- 8:30	Th.
Philosophy of Man	6:45- 9:30	T
CLOTHING		
Clothing for Adults (Non-Credit)	6:45- 9:00	Th.
ART		
Northern Renaissance Art (At Herron Museum)	9:30-12:00	Sat.

MARIAN LECTURES
Non-Credit Adult Education
TUESDAYS, February 9 through March 30
Ireland and Her People
Forces and Drives in 20th Century Catholicism
THURSDAYS, February 11 through April 1
The Countries of the East Mediterranean
Aspects of Man in Modern Literature
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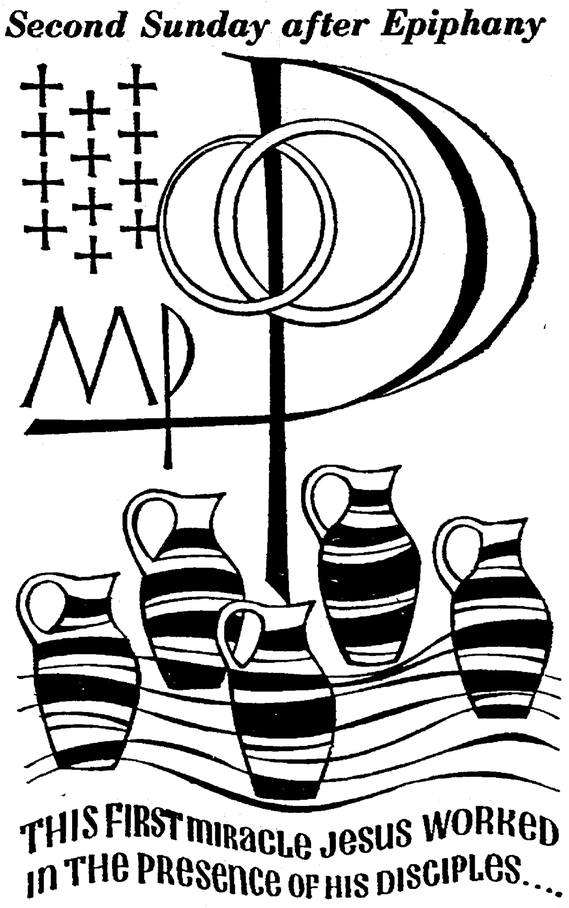

THIS IS CATHOLICISM

Earning our way

By REV. JOHN WALSH, S.J.

Q. Is sanctifying grace increased solely through the sacraments?

No, a person can also augment sanctifying grace by upright living. Any virtuous act performed by a person already in the state of grace intensifies the divine life in his soul and draws him into closer dialogue with God.

Q. How much of an increase in sanctifying grace does a person obtain by his own good acts?

Since it is dependent on a number of different factors the amount of increase varies with each individual: the degree of present holiness which the person has attained, the difficulty of the act which he is performing, the nobility of his motive, and so on. Hence it is impossible even to estimate what increment of grace has been acquired through this or that good action. God has revealed only the fact of increase, not its extent. All that we know for certain, then, is that everyone already in sanctifying grace adds to his grace through honorable living; that he really grows in holiness and strengthens the divine life within his soul the more he sets himself to serve and obey God perfectly.

Q. What is this revealed truth called?

It is called the doctrine of supernatural merit. As we have already seen, Christ merited divine life for us. By the sublime acts of obedience and love which He achieved during His sojourn on earth and especially at the sacrifice of the cross, Jesus earned for us the graces we receive throughout life; each one of them was bought at the price of His blood. Now, just as Christ merited grace for us, so in somewhat similar fashion we can merit grace from Christ. Thus whenever a person in sanctifying grace resists a temptation to evil or performs an act of goodness he establishes, as it were, a claim on Christ's generosity, he becomes deserving of a recompense, he is entitled to a reward, he earns the privilege of drawing that much closer to Christ by an enrichment and a deepening of the divine life within his soul. In other words, he merits an increase of sanctifying grace which God will never deny him.

Q. How can any creature establish a claim on God?

The doctrine of supernatural merit does not imply that the creature approaches God on equal terms as a buyer to a seller; it does not mean that on account of our good works God becomes actually beholden in our regard, placed under an obligation in strict justice to us. That notion, of course, would be absurd, since our entire existence and our very abiilty to perform virtuous acts are conferred on us in the first place by the sheer gift of God. Thus in supernatural merit there can be no question of two mutually self-sufficient agents, God and the creature, coming together to adjust their claims on each other. Even in the very act of meriting man remains totally dependent on God's generous initiative. Hence when God is said to owe us a reward for the good actions we perform it is not so much that He owes something to us as that He owes it to Himself. For, once having established the supernatural order, God is obliged by His wisdom to follow the laws of that order. He is bound to accomplish the purposes which His own love has conceived. He awards recompenses for good actions because He is a sovereign master faithful to His own justice, to His own plan of salvation. In the transactions surrounding supernatural merit, then, God resembles that munificent king, described in Christ's parable, who fixed an endowment on each subject and bade him increase it by shrewd investments (Mt. 25:14-30). By the sacraments God bestows on a man a princely store of grace but this grace is not given that man may gloat over it or wrap it up in a napkin and keep it hidden (Lk. 19:11-27). It is given as working capital, and man is expected to augment his endowment by his own efforts, through vigorous resistance to evil and energetic enterprise for good.

Q. Does the Catholic doctrine on supernatural merit appeal to common sense?

Yes. While all men in the state of sanctifying grace are friends of God, nevertheless the degree of friendship varies with each individual. Some are more loyal to God than others; some seek to avoid offending Him in the slightest manner, others do not seem to care how many venial sins they commit; some undertake heroic ventures from love of God, others are content to avoid mortal sin. It would be unreasonable if God failed to reward those who are faithful to Him and who are striving to serve Him perfectly; it would be unfair if He refused to concede them an increase of sanctifying grace and the promise of a more exalted place in heaven. God, however, can never be inequitable. He recompenses, as His infallible Church teaches, every act done in His name and anyone who sincerely endeavors to become more holy has His assurance that a growth in grace is actually taking place within his soul.

From "This Is Catholicism" by John J. Walsh, S.J. Copyright 1959 by Western College. Published by Doubleday and Company, Inc.

'America' moving

NEW YORK—America Press, Inc., which publishes America, a Jesuit weekly magazine, has sold Campion House, the six-story building it occupied at 327-329 West 108th Street for 37 years, to the Assumptionist Fathers. America Pres has purchased a new headquarters at 106 West 56th Street and will move its editorial offices there in the spring.

● *FAMILY CLINIC*

Suitor is asking girl to give up religion

By JOHN J. KANE, Ph.D.

My boyfriend and I are old enough to be married. We would like to do so within a year, but one problem separates us. He is not a Catholic. I will not give up my religion. He refuses to become a Catholic and will not enter into a mixed marriage because he says they don't work out. He's a wonderful person in every other way. Can you help us?

●

This is the old problem of what happens when an irresistible force meets an immovable object? The answer is that it just can't happen—and in your case it means that you and he cannot be united in marriage.

But if you dip beneath the surface of your letter, some strange facets appear. You have been going together for some time. He must have known for some time that you are a Catholic. You have apparently also made it clear you intend to remain a Catholic. Why then does he continue to go with you, since he is opposed to a mixed religious marriage?

The price he is asking for putting a wedding ring on your finger is that you leave your Church. This you do not intend to do but apparently you haven't quite convinced him of the finality of your decision. He must have some secret hope that he can melt your resolve.

You will have to make it even clearer than you have to date that your decision is unalterable and will remain so, even if you two must part. As a matter of fact, as much as it may hurt, you will have to state quite strongly that it is going to be a mixed religious marriage or no marriage at all with him.

●

But I think you, too, have been unrealistic as he. It is not wise to urge that he become a Catholic only in order to become your husband. Conversion entails much more than this. He must be firmly convinced of the truth of the faith and wish to embrace it for that reason.

Of course, you should pray that God may give him the gift of faith. You can ask that he read Catholic literature, attend services with you and invite him to discuss the Church with a priest. But you cannot pressure him into converting, and to attempt such is quite wrong.

His statement that mixed religious marriages do not work out is not quite true. Some do, and some don't. If he begins with a firm conviction that a mixed marriage will fail, you are both halfway to a failure.

Case histories and statistics show that probabilities of a happy mixed religious marriage are less than those in which both parties are of the same religious persuasion. But some mixed marriages are happy and successful in almost every sense of these terms.

But at the risk of going out on a limb, I have a feeling that his claim that mixed marriages do not work is not his real motive in rejecting them. I wonder if he wishes to marry at all, or whether he wishes to marry you. The fact you mention you are old enough to marry also prompts this suspicion.

●

Some men are marriage shy. They enjoy the pleasure of being with women, of dating, even courtship. But they cannot face up to the serious responsibilities of married life. To turn about an old saying, "they are always the best men but never the groom."

At times you find men in their late thirties, forties or even older who have been keeping company with the same girl for a number of years. The promise of possibility of ultimate marriage is always dangled before the girl — but it just never materializes.

Almost invariably these men have what appears to be excellent reasons for postponing marriage. Sometimes it is an aged mother for whom they must care, or the need to move ahead on their work before they take the big step.

In reality these are merely plausible excuses, not the actual reason. They suffer some kind of psychological bloc against marriage and it is deep within their personalities, so much so, that even they do not realize it.

I fear you may be associated with just such a person. Even if you agree to abandon your faith—and I trust you never will—I feel certain some new reason for delaying marriage would immediately occur to him.

At the present moment he has what appears to be a serious and sincere reason for not marrying you. It is part of his defense mechanism against marriage itself, not against a mixed religious marriage. If this defense were removed, another would soon be erected.

Since you seem to want to get married and since you are, as you put it, "old enough to get married," I suggest you are wasting your time with this man.

You did not say you were engaged, so I guess you aren't. You seem to have what is known as "an understanding." Sometimes these are like 99-year treaties and would last that long if both parties survived.

●

There is another way to call his bluff. Suggest that you both begin to go out with other men and women for a while. In your own case, I think this highly desirable. You may meet other men whom you will come to like and one perhaps whom you will come to love. At any rate give yourself the opportunity of having more than one boyfriend who apparently intends to be that perennially.

If he really cares deeply for you, he will have to come to terms with reality and accept the fact that some mixed marriages do work and you and he intend to see that yours will.

Usually, I too am hesitant about mixed religious marriages, but your case is somewhat different. At least, you seem committed to it. If you do enter into one, you do so with your eyes open to the fact that more than the usual adjustments must be made.

But frankly, I rather doubt you and your friend will marry at all. I woudn't waste too much time waiting for him, or you may be "waiting at the church" the rest of your life.

THRU GOD-COLORED GLASSES

Queries on new liturgy

By GILBERT ROXBURGH, O.P.

"This new liturgy has got the Church all fouled up. Now that we're working to do away with Latin, the Mass is no longer uniform around the world. The unity of the Catholic Church is breaking up."

Comment: For heaven's sake—why on earth should the liturgy be uniform around the world. It never has been, and it never will be. The Eastern Churches and the Western Churches have always differed among themselves. For every nation is different. Every people is different. Of course we Christians want unity of doctrine, and we Catholics want a unity in the general meaning of the Mass and sacraments of divine worship. But because people are different, an artificially imposed pattern of ritual that might be right at home in Europe might well lack all appeal in Africa, Asia, or even modern America.

●

"The saddest thing in the whole business, Father Roxburgh, is the priest with his back to the main altar, which contains the tabernacle, in which reposes the Eucharist, with no lighted candle or a single flower on the altar. It looks like a deserted tomb in a neglected cemetery."

Comment: It all comes out now, how little we have really grasped what the Mass is. We are concerned with the tabernacle (though what's all the fuss about turning one's back; this as a manifestation of disrespect dates only from the ultra-elaborate court ceremonials of medieval kings), but we are forgetful of the very action of Christ through the priest, by which the sacrifice of Calvary is continued. The tabernacle's position of eminence in Catholic churches is very recent: the custom, which began only a few hundred years ago, was solidified by ecclesiastical legislation only in 1863. The altar, and before that the throne of the bishop - preacher - teacher, occupies the main position in our churches, simply because the actions of priest and people in the Eucharist are entirely concerned with these items. We must not let mere sentiment get in the way of theology or sound historical fact.

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"We must try to be one with the priest as he offers Mass. Well, I'll never be one with the priest, because, regardless of what is said and done, I fully intend to pray just like I was taught in my first Communion class."

Comment: A man does not try to keep on talking as a child. He does not try to maintain his reading habits or recreational interests as though he were a child. Life in a real world demands that we act upon the world and react to it. We know more now than we did yesterday, and we ought to act like it. Our conduct regarding other people ought to grow, too; selfishness goes with childhood, not adulthood. The reform in the liturgy presupposes that adult people will try to work together under authority for the betterment of their fellow man.

Leave 'safety islands,' Sisters are advised

CINCINNATI—A nun-missioner issued a call here for Sisters to "leave the security of our 'safety islands' and step out into the "traffic of renewal."

Sister M. Joseph Clare, member of the Movement for a Better World staff in Washington, D.C., told about 600 nuns at a workshop in McAuley High School that "some of us may be knocked down in the process" but the risk has to be taken if Religious hope to "grow with the Church."

TO DEVELOP a "keen sense of the Church," nuns occasionally may have to abandon "pet projects" to fill new needs, said Sister Joseph Clare. of the Sisters of St. Francis of Mary of Joliet, Ill.

She calculated that it is better to help thousands of Catholic students on a secular college campus than, for instance, to be a member of the staff of a small parish school, when the needs of the total Church are assessed. She advised nuns to make themselves "available to the poor and lonely," and to look for opportunities to engage in adult education as well as teaching children.

SISTER JOSEPH Clare called for "re-evaluation of religious life" within religious communities and for opening up of channels of communication between Sisters and their superiors.

Some of the silence of religious life could be put aside in favor of healthier "dialogue" between members of a community, she suggested.

She described the role of the Sister in the community as that of "an arrow thrust directly to God, and whose force carries others with it."

Special Mass

WASHINGTON—Catholic parishes in the United States have been given permission to celebrate one votive Mass of Our Lady of Guadalupe during the observance of the Catholic Inter-American Cooperation Week, January 24 to 31. The permission was given by the Congregation of Rites in Rome.

Now that the first confusion of the new liturgy is wearing off . . .

WORKING TO BEAT HELL

Love that liturgy!

By JOSEPH T. McGLOIN, S.J.

The first confusion of the "new liturgy" is beginning to wear off, but so is its newness. And so perhaps it's time we tried to understand it a little better lest we lose our enthusiasm along with the novelty.

Above all else, we're looking now for a new sense of participation in the liturgy, particularly in the Holy Sacrifice of the Mass. This is the immediate reason for all the changes and innovations: For the priest's facing the people as he says Mass, for the use of English, for the suggestion of singing and all the rest. The Church is encouraging everyone, as never before, to take an active part in the Mas instead of hidding out, each one isolated in his own little prayer shell.

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But there are a few dangers in this new attempt at participation, too. In the first place, let's not start out with a wrong concept of the word "liturgy." The liturgy is not a form of aesthetics, nor is it a return to antiquity, although on occasion an individual "liturgist" may seem to so interpret the word. There is no particular virtue in imitating the art of antiquity, for instance, nor its music for that matter, nor is there any great virtue in putting on a pleasing spectacle in the name of "liturgy." The fact that the Mass had to be said in the catacombs at one period of the Church's history does not make it any more genuine a Mass if we build our altars to resemble catacombs.

No, the liturgy is the life of the Church, and living the liturgy is living that life as we are now, using every bit of our own art and music and culture to make ourselves more genuinely one with the Sacrifice.

God wants our unique, personal and social participation in this Sacrifice, not an imitation of our ancestors.

The priest does not, for instance, face the people at Mass just to be facing the people, but only to add to the sense of participation something that a mere turning around can't accomplish all by itself. It is, in fact, quite possible that participation could be greater with both priest and people facing the same way, as long as they understood that they were all facing the same way, towards God. Certainly having the priest face the people will not achieve its intended effect if all the people can see is the priest and not what he is doing. And so, to build an altar facing the people, but so high that the congregation can't see any more of what is going on than they could before, seems only to set the priest still farther apart, giving the congregation only a fine view of a priest—hardly much of a break in most cases. No, it is only when everyone gets a sense of intimacy with the Sacrifice that "facing the people" is justified and achieves its intended results.

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It should be noted that this way of saying Mass is not comletely new at all, but that it was done previously, because of circumstances, in many individual cases. During war-time chaplains have often said Mass surrounded by the GIs participating. And the time this priest felt most strongly a sense of participation in the Mass was in an ordinance plant in Kansas, not too long after the war, where everyone was on the same level with the altar, and around it, kneeling on the floor for the reception of Holy Communion and whenever else kneeling was called for. The altar was in their midst—and so was Christ.

Again, we should be singing at Mass, not because we are blessed with a choir director who loves to sing and therefore urges everyone else to share in his or her fun, but because singing denotes participation and, above all, life. And so, singing which is dead or only a set of meaningless if beautiful words does nothing for us liturgically.

In recent weeks this kindly old columnist has traveled a good bit of the country, and has, therefore, been subjected to an infinite variety of alleged music and singing. Some of it brought with it a great sense of life and joy in the participation in God's great Gift to us, but much of it, unfortunately, seemed only an exercise in aesthetics promoted by an eager organist.

To my prejudiced ear, the best samples of real living song came at the Jesuit novitiate at Florisant, Missouri, where the young Jesuits sang as though they meant it and really enjoyed it, instead of blindly imitating some anemic song of antiquity which was not their own and which therefore could not have been either as genuine or as whole-heartedly loud. You got the idea that God could hear young men singing and that He must have enjoyed hearing them cut loose this way in song and faith.

Again the use of our own language in the Mass is to promote real participation. And so, if the English is mumbled or only recited thoughtlessly, by rote, it is going to be no better than the Latin was—just as the absolution given you in English is going to mean nothing to you unless you can hear it and savor its lovely meaning.

The Scriptures play a great part in the new liturgy, as they should. But neither Scripture nor liturgy will have its full impact unless they coincide with each other. In the course of a recent retreat, we held a couple of Bible vigils—which were supposed to help the retreat along. They were, however, not just completely at odds with the spirit and psychology of the retreat, but also poorly composed.

Certainly a Bible vigil which would add much to a retreat could be produced. But to hold a Bible vigil during a retreat just to be having a Bible vigil is a contradiction rather than a help, since this makes it only an isolated island of devotion which could cause more antipathy than attraction to the Scriptures.

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Above all, with all the present emphasis on external participation, we must understand that genuine participation must come from the inside or it will soon turn into meaningless cant. And the sort of external "participation" which would take all the personality out of devotion is similarly meaningless.

The absurd statement that the present liturgical spirit demands that we get rid of "devotions" is just so much speculation on the part of those who are not thinking too clearly, and about as stupidly conceived as the theory that one Mass is just as good as two. The conclusions from such ideas lead logically to an historic old curse called Jensenism.

So let's participate, yes indeed, but let's make sure our participation is not merely external. The "new liturgy" would, in that case, soon become as automatic as the old often was.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Jan. 17 SECOND SUNDAY AFTER EPIPHANY. The texts of today's Mass were not chosen with our modern week of prayer for Christian unity in mind. They were chosen long before the scandal of Christian disunity appeared so glaringly.

Yet, because today's Mass continues the Epiphany theme, the manifestation, the making known to all mankind of Jesus Christ as Head of the race and as Savior, it is entirely relevant to the ecumenical quest for unity.

Did not our Lord pray on the night when he gave us new wine in the Eucharist "that they may all be one . . . so that the world may come to believe. . . ." The unity of the Church and of Christians in the Church is an Epiphany of Christ, a most important manifestation of His Lordship.

Jan. 18 MASS AS ON SUNDAY. So the first lesson speaks of different offices, different functions within the family of believers, of a variety of spiritual gifts. We must not press for too much unity, for a superficial conformity that would stifle this variety.

Our aim is rather for the love, the sense of common purpose, the generosity and affection toward one another, the harmonious living to which the lesson exhorts us. The unity we seek is communion in one altar, pulpit, bishop, and nothing more.

Jan. 19 MASS AS ON SUNDAY. The wine of joy and fellowship is an Old Testament symbol of messianic fulfillment. So this sign, this miracle, is an apt illustration or epiphany of Jesus' messianic character. But it must also remind the Christian of the Eucharist and that unity for which we pray in a special way these days.

"They have no wine left" (Gospel) is a statement that is true in some sense of everyone who has rejected, or not sought with sufficient seriousness, the solidarity Christ offers and to which Christ beckons man.

Jan. 20 ST. FABIAN, POPE, AND ST. SEBASTIAN, MARTYRS. "Blessed are you" when you suffer for the sake of the human family's unity in Jesus Christ. What else do those beatitudes mean? And the first lesson's moving description of "men whom the world was unworthy to contain"?

How do we compare with the martyrs we honor when we resist the surrender of the smallest habit and the most insignificant custom for the sake of fraternity and the love of our brothers? The journey to which we commit ourselves in baptism is still dark and perilous and hard, even though Christ's victory is a cosmic certainty.

Jan. 21 ST. AGNES, VIRGIN, MARTYR. The human race is virgin to the Christ (Gospel), whose Resurrection victory has made Him bearer of the Father's love and of the Spirit's power for all of us, has made him Lord.

So this message of vigilance at the Bridegroom's door is a strong appeal for ecumenism and unity—shall we make of Christ a bigamist? the human race is virgin to this man, who impregnates us all with deathless life. Integrity must mark the bride, the Church.

Jan. 22 ST. VINCENT AND ST. ANASTASIUS, MARTYRS. The purity that shines through all that human malice can contrive is the glory of the martyrs and should be the Church's compelling sign. Both lessons today praise it and promise it the final victory.

The council's decree on ecumenism, too, tells us that the movement for Christian unity (in which every Catholic, say the Fathers, should take some part) requires a basic change of heart, a purity that resists all selfishness and pride. The council calls us to confess our sins . . . and gives example: "We humbly beg pardon of God and of our separated brethren. . . ."

Jan. 23 ST. RAYMUND OF PENAFORT, CONFESSOR. We are the servants of whom the Gospel speaks. But we are not watching for the master. We are squabbling among ourselves, hostile and divided, competing for a love that we have made seem finite. We who do not trust each other are not ready to recognize, much less apprehend, the thief. The house of the true believers is a mess. And so we pray for unity, and, praying, will find grace to act.

● *VIEWING WITH ARNOLD*

Critic compiles list of '10 best' in 1964

By JAMES W. ARNOLD

Unlike television, baseball and cotton-picking, there is no clearly defined "season" for movies, which just keep pouring in a steady stream from the production centers in Hollywood, London, Paris and Rome like so many cheerfully indistinguished Volkswagens. There are no new models or old models; everything is contemporary.

Illogically and arbitrarily, however, film reviewers are condemned each January to pretend the season is over and draw up a "Ten Best" list. Why ten? One suspects that the only occult aspect to the number is that it happens to fill out a newspaper column very nicely. It also assures each season of at least 10 films that can be advertised as having somebody like them, and holds within limits the Franciscan spirits of critics who can't help liking everything.

How does one compile such a list? (We will ignore the insane aspects of comparing comedies, dramas, musicals, mysteries, westerns, etc., which is like comparing football and bridge players, ballet dancers and hydraulic engineers). It clearly depends on one's theory of film, even if the theory is only that a good film is one that entertains the blazes out of every member of the family by any means possible.

My own modest theory is that a movie critic must find a balance between two basic criteria. One, his artistic judgment of a film mainly as a film, that is, with less emphasis on story, dialog and acting, and more on whether the product really uses and is suitable for the medium in which it is presented. Two, his view of what I choose to call the film's vision of truth. Every movie expresses its own view of truth, even if only in showing some things as worth paying attention to and others as worth ignoring.

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If a film shows as true what I believe to be false, it is devalued for me personally, and also in my opinion of it as art, since it demands that I react to it non-rationally, emotionally, sentimentally. Thus what may be art for Bosley Crowther or Hedda Hopper may not be art for me: I see no real problem in this. To discard the truth element is to equate art with technique. Yet it seems clear that the effect of art is not just in technique but in the peculiar combination of technique and content.

A noted psychologist once observed that truth, goodness and beauty correlate rather strongly in healthy people. I believe the same holds true in healthy art, which includes movies.

If the 1964 "season" could be called anything, it would have to be the Year of the Funnybone. The good comedies of 1963 could be counted on the fingers of one hand — if you had only one finger "Mad, Mad World"). This year four comedies made my "Ten Best" list and two others ("Tom Jones," "Billy Liar") were near-misses. Among others well above the average: "Pink Panther," "World of Henry Orient," and "Paris When It Sizzles."

This past year had no good straight mysteries, with Hitchcock's "Marnie" the best of a poor lot. The Beatles' "Hard Day's Night" could easily be judged the best musical, but I finally chose "Mary Poppins" for its wider and probably more lasting appeal. "Becket" dominated the thin crop of specifically religious films, but it was too talky, stagey and existentialist to glorify among the top ten.

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After comedy, the dominant category, at least in numbers, was adult drama. The majority, in my view, violated art or truth in some important way. But among the also-rans were some of clear merit, including Bergman's "The Silence" (somewhat below his best), Huston's "Night of the Iguana," and two effective treatments of the race issue, "Black Like Me" and "One Potato, Two Potato."

Two films hard to keep off the list were "My Fair Lady" and "Tom Jones." I decided to go down bravely with the ship on both. "Lady" is still essentially a musical play rather than a film. "While "Jones" is undeniably technically magnificent, Richardson diluted his art with some degrading compromises to audience taste.

Here then, born out of anguish, is the list, in no special order of preference. The line for objectors starts at the mailbox:

THE PUMPKIN EATER (Jack Clayton): It is hard to see how this description of the mother-instinct in an anti-baby culture could have been better directed, written, or acted.

BEHOLD A PALE HORSE (Fred Zinnemann): A man's story about moral choice and brotherhood under God, sensitively filmed in beautiful Pyrenees locations.

DR. STRANGELOVE (Stanley Kukrick): An outrageously brilliant, cinematic satire of the Cold War that will be remembered and cited for decades.

THAT MAN FROM RIO (Philippe DeBroca): A good-natured spoof of film action melodramas, with moments of poignance and staggering physical beauty.

TOPKAPI (Jules Dassin): Another spoof, this time of the caper film, with a suspense sequence that is one of the most idiotic and breathless ever filmed.

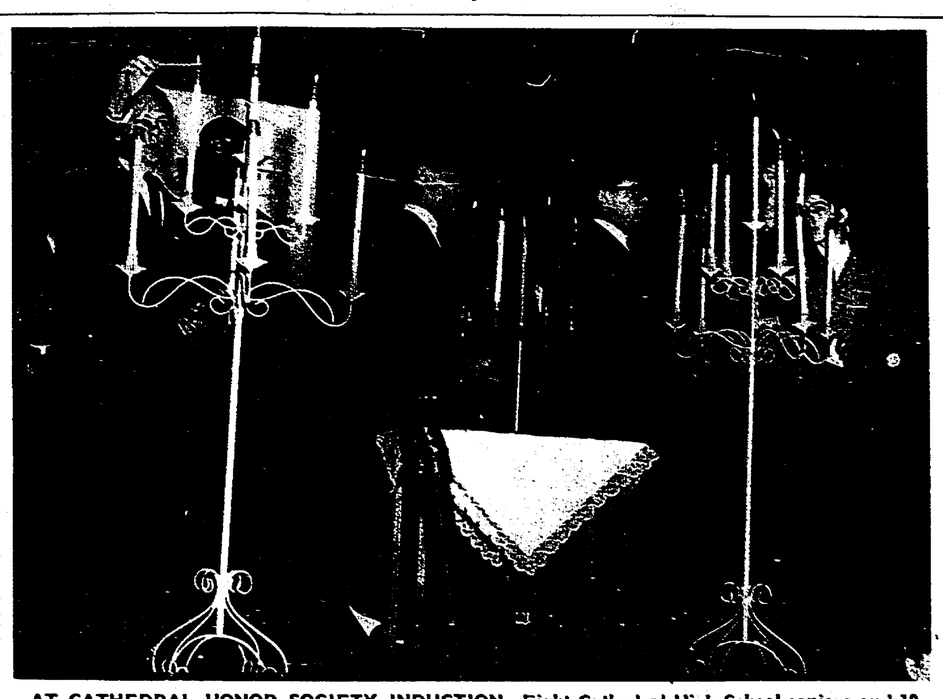
AMERICA, AMERICA (Elia Kazan): The brilliant parts are better than the whole in this sprawling testament of gratitude to an immigrant ancestor.

LOVE WITH THE PROPER STRANGER (Robert Mulligan): a very respectable example of entertainment plus moral comment on the attitude toward young love in modern society.

WHAT A WAY TO GO (Lee Thompson): A comedy that uses the medium, often with more imagination than restraint, in ridiculing materialism and Jet Set values.

FAIL SAFE (Sidney Lumet): Straight supense, with no compromise in grimness, expertly filmed, about how the world could go down the drain by accident.

MARY POPPINS (Robert Stevenson): An inventive, happy, tuneful and probably too pretty version of the books about the world's most wonderful babysitter.



AT CATHEDRAL HONOR SOCIETY INDUCTION—Eight Cathedral High School seniors and 10 juniors were inducted recently into the Aquinian Chapter of the National Honor Society. Brother Gerard Mason, C.S.C., faculty moderator of the chapter presented membership cards to the newly inducted members after a talk by the guest speaker, Alexander Moore, principal of Crispus Attucks High School, Indianapolis. Shown lighting the candles of excellence are (left to right) Richard Andersen, Michael Hribar, Joseph Atkinson and Daniel Carpenter while Brother Gerard looks on.

● *VARIETY IN BOOKS*

A fascinating work

"Freedom From Establishment," by Chester J. Antieau with Arthur T. Downey and Edward C. Roberts. Bruce, Milwaukee. 271 pp. $3.95 paper; $6 cloth.

This fascinating and scholarly book is the first publication of the Institute for Church-State Law of the Georgetown University Law Center. Lawyers and legislators, educators and editors, historians and others interested in the Church-State relationship will welcome this impartial exploration of the formation and early history of the religious clauses of the First Amendment to the Federal Constitution.

The recent Congressional hearings concerning the prayer amendment and the whole question of public aid to sectarian institutions have focused attention on the meaning and implications of the First Amendment. In the Congressional hearings on the prayer amendment and in the Supreme Court cases involving the recitation of verses from the Bible and prayer in the public school rooms, constant reference was made to our national heritage and the intention of the Founding Fathers when they enacted the First Amendment.

DURING THE LAST 15 years there have been various articles on the historicity of the First Amendment and in several Supreme Court cases there has been an investigation of the meaning of the Amendment. This work, however, is the first "in depth" scholarly analysis of the development of the religious clauses of the First Amendment.

The book discusses the whole question of establishment in colonial America and the areas of Church-State accommodation during the period from Independence until the Bill of Rights. The impact of the failure of the Constitutional Convention to incorporate a provision in the Constitution with respect to religious freedom is extensively analyzed. Proposals of state conventions, articles in the press and pronouncements by leading civic authorities evidencing the desire of the people for an amendment on religion are set forth in an extremely interesting and informative manner.

Fortunately, the first Congress gave us a fine account of the statements of various senators and representatives who engaged in debate on the First Amendment. These statements are recorded but not in skeletal form. They are given life and meaning by reference to the backgrounds and commitments of the men who engaged in the debate. Though, obviously, this is not the central thesis of the work, the book clearly demonstrates that the First Amendment was not the product of the thinking of one man—nor the exclusive product of Jefferson or Madison—but the reflection of diverse attitudes characterized by one common principle, namely, a desire for religious liberty.

Notably, historical research reveals that Charles Carroll was the chairman of the Senate managers who met in conference with the House managers to formulate the precise language of the First Amendment. Though there has been much written about Charles Carroll, this book contains the most complete documentation of his activities with respect to the First Amendment.

IN ORDER TO give a complete picture of the historicity of the First Amendment a complete account is given of the ratification of the Amendment by the states, the practices of the times as casting light upon the meaning of the Establishment Clause of the First Amendment and the views expressed outside the Congress by its members and other prominent men of the day.

This excellently documented work should be a standard addition to the libraries of all of those who have an interest in the Church-State relationship. It should be emphasized, however, that this book is not highly technical and is not difficult to read. On the contrary, it is an absorbing account of one of the most important eras in the history of our country.

(Reviewed by George E. Reed, associate director, NCWC Legal Department, Washington, D.C.)

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"World Communism: The Disintegration of a Secular Faith," by Richard Lowenthal. Oxford University Press, New York, 296 pp. $6.

The author could not have had better timing for this book. It was originally published in German under the title "Khrushchev and World Communism." Since the main thesis is that Khrushchev's policies have promoted the disintegration of world communism, this book could be used by Brezhnev as documentation against the fallen leader.

Yet the deeper message of these studies is that the breakup of monolithic communist unity was inevitable and would have occurred under any other successor to Stalin. Marx and Lenin compiled a successful formula for the seizure of power, but they did not work out a program for the rational exercise of power.

On this basis the author concludes that the trend toward polycentrism is irreversible, no matter how much Soviet leaders may try to patch up differences. Less developed nations under Chinese influence will take the totalitarian road. But developed nations with communist governments or parties must move in the direction of greater political and economic freedom.

This is a helpful book, particularly useful against oversimplified approaches to modern communism.

(Reviewed by Father John F. Cronin, S.S., assistant director, Social Action department, N.C.W.C., and a recognized authority on Communism).

Women's units to aid Job Corps program

WASHINGTON — Leading Catholic, Protestant, Jewish and Negro women's organizations, with a total membership of 27 million, have joined forces to recruit and screen young women for the Job Corps.

The organizations have formed a special corporation, Women in Community Service, Inc. (WICS) to handle the job, according to Otis A. Singletary, director of the Job Corps.

WICS will recruit and interview underprivileged young women 16 through 21 throughout the country who would benefit from the Job Corps. WICS was organized by women from the National Council of Catholic Women, the National Council of Jewish Women, the National Council of Negro Women, and the United Church Women. The four groups have 16,726 local affiliates throughout the country.

THE JOB CORPS is a major part of the administration's war on poverty. Young women who are out of work and out of school will receive occupational training, basic remedial education, and training in family life responsibilities in residental Job Corps centers. These centers will be operated under contract by major educational institutions, public and private organizations, and state agencies.

WICS expects to recruit and screen enough young women to provide the Job Corps with its first 6,300 women enrollees. The WICS women will make home visits, explain the Job Corps to parents of prospective enrollees, and help arrange transporation to centers for those selected.

SOME 1,200 volunteer women are expected to work an estimated 200,000 hours in the recruiting and selection process.

The acting officers of WICS pending designation of a permanent board of directors are: Mrs. William Cooper of the National Council of Jewish Women, president; Mrs. Albert Fischer of the United Church Women, vice president; Ethel Williams of the National Council of Negro Women, secretary; and Margaret Mealey of the National Council of Catholic Women, treasurer.

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NEW ACCM PRESIDENT—William E. Conner, a member of St. Paul's parish, Tell City, recently elected president of the Archdiocesan Council of Catholic Men, will conduct the quarterly meeting of the ACCM board Sunday, Jan. 17, at 2:30 p.m. in the ACCM Office, 124 W. Georgia St., Indianapolis.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Look Up and Live .....(13)
2:00 p.m.—Direction '64 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Marie Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIBC
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart ..... .WFMS

NEW ALBANY AREA
Television—Sunday
11:30 p.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour ....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ...WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Marie Hour .....WGLM

SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM
Tuesday Radio
9:30 a.m.—West Baden College—Words and Music .....WSLM

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christpohers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
0:30 a.m.—Ave Marie Hour .....WITZ
11:00 a.m.—Students of W. Baden ..WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Marie Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX

NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

Lady of Grace names board of lay advisors

The formation of a lay advisory board for the Benedictine Convent of Our Lady of Grace, Bech Grove, was announced this week by Mother Mary Robert, O.S.B., prioress of the eight-year-old convent.

Also announced was the appointment of five members of the board who will serve on the executive committee.

Named were:

Clare F. Falkner, president of Material Handling Equipment Co., a member of St. Luke's parish; George A. Bischoff, owner of the Bischoff Insurance Agency, a member of St. Thomas Aquinas parish; John H. O'Hara, partner in the O'Hara, Klise and Holland law firm, a member of St. Lawrence parish. John J. VanBenten, partner in the firm of George S. Olive and Co., certified public accountants, a member of St. Thomas Aquinas parish; Paul G. Fox, news editor of The Criterion, a member of St. James the Greater parish.

According to Mother Mary Robert, the board will advise community officials on matters pertaining to the convent, academy and retirement home, all located on the convent grounds.

Funerals held for Little Sisters

Two Little Sisters of the Poor, residents of the Indianapolis convent, were buried this past week.

Sister Veronique de St. Martin, the former Mary T. Kuhn, was buried from the Little Sisters Chapel on Saturday, Jan. 9. She was 78. She is survived by three sisters, Kathryn Breslin, Chair Kuhn and Mrs. John McSheal, all of Philadelphia.

Sister Sylvia DeMarie, the former Mary Lewis, was buried from the convent chapel on Wednesday, Jan. 14. She was 70. Survivors include Annie and Frances Lewis, both of Burnley, England.

Burial for both nuns was in Holy Cross Cemetery, Indianapolis.

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NEWSY NAMES—When **Mrs. James Dicks of Sacred Heart** parish, Indianapolis, was elected president of the parish Archconfraternity of Christian Mothers recently, she became the third generation in her family to hold the position in the same parish. Her mother, **Mrs. Walter Stumpf,** and her late grandmother, **Mrs. Nicholas Noe,** preceded her in the job. . . . **Archabbot Bonaventure Knaebel, O.S.B.,** of **St. Meinrad Archabbey,** is currently on a visit to St. Charles Priory, Oceanside, Calif., one of St. Meinrad's foundations. **Father Rudolf Siedling, O.S.B.,** a Brookville native, is the prior of the Oceanside priory. . . . **Father Joseph Beechem,** principal of **Schulte High School** and Newman Club chaplain at Indiana State College, Terre Haute, was a recent participant on the Expressor Nite Panel, a social-academic activity of the college. Sponsored by the campus religion council, the panel discussed: "Playboy Philosophy and Religious Life Concerning Love, Dating and Marriage." (End of item) . . . **Robert J. Alerding,** a member of **St. Matthew's parish,** Indianapolis, is attending a meeting of the National Executive Council of the Third Order of St. Francis this week-end in Pittsburgh. . . . **Father John Elford,** Archdiocesan director of the Catholic Youth Organization, will participate in the panel discussion on "Teen-age Trouble" Monday, Jan. 18, in the Continental Hotel, Indianapolis. The 6 p.m. event is sponsored by the Hoosier Chapter of American Women in Radio and Television. . . . **Father Francis Tuohy, J.C.B.,** has returned to Catholic University, Washington, D.C., following holiday vacationing in Indianapolis. He is engaged in post-graduate studies in canon law.

FORMER HOOSIER HONORED—**Dr. J. Herman Schauinger,** a professor of history at the College of St. Thomas, in St. Paul, Minn., has been awarded the 175th Anniversary Medal of Honor by Georgetown University, Washington, D.C. A native of Indianapolis, Schauinger attended **St. Meinrad Seminary** and has degrees from Indiana University, the University of Michigan and a doctorate from Georgetown. He is a noted historian of the Catholic Church in America, especially the early midwest period of growth. Schauinger has been a member of the St. Thomas faculty since 1945.

CATHOLIC WOMEN OF ACTION—"Catholic Women in Action" will be honored next Thursday, Jan. 21, by the North Indianapolis Deanery Council of Catholic Women, at a noon luncheon in the Travertine Room of the Sheraton-Lincoln Hotel. Women to be honored and their activities are: **Mrs. John Stark,** Red Cross; **Mrs. John Modrall,** Guardian Angel Guild; **Mrs. Renato Pacini,** Indianapolis Symphony; **Ann Harrington,** press; **Mrs. Frank Countryman,** LaLache League; **Mrs. Harry Trausch,** Crossroads Rehabilitation Center and the Starlight Musicals; **Mrs. William T. Finney,** John Herron Museum; **Mrs. Max J. Horn,** Marydale School and Our Lady of Fatima Retreat House; **Sister M. Evelyn, O.S.B.,** penal institutions; **Miss Ann Marbaugh,** Children's Museum; and **Mrs. Ted Allen,** "500" Festival. **Mrs. Dan Collins** will be program moderator.

AROUND AND ABOUT—The St. Dismas Society at the Pendleton State Reformatory has changed its meetings from Wednesday evenings to Sunday noon. Any Catholic men in Indianapolis who would like to devote a couple hours to chatting with the inmates there at that time may contact **Bernard Alerding,** 1104 E. Banta Rd., ST 6-2186. . . . Eight new American flags have been presented to **St. Andrew's School,** Richmond, by the Moore-Irvin Post 359, American Legion. . . . **St. Mary's parish,** Richmond, has received a $5,000 bequest from the estate of **Lawrence H. Luken.** . . . **St. Peter's parish,** Franklin County, was burglarized of about $800 cash and $400 in checks January 4, while a funeral was being held in the parish church. . . . The Archdiocese lost a friendly and familiar soul this past week in the passing of **Sister Sylvia de Marie** at the **Little Sisters of the Poor Home,** Indianapolis. She served as "chief beggar" for the home the past 19 years. Last Sunday she took up the collection at the last three Masses at **Our Lady of Lourdes Church.** The next day at noon, she collapsed and died of a heart attack.

ECUMENICS, ANYONE?—Auditions for the next Episcopal Theater Guild production, "Casey," will be held tonight (Friday), Jan. 15, at 8 p.m. in the library of the Diocesan House, 2847 N. Meridian St. Parts for five men and three women will be cast. The play, produced as a chancel drama, will be performed in churches throughout southern Indiana in March and April. For further information, contact Mrs. Coleman Caldwell, CL 5-9907, or Mrs. Jock Bevan, CL 3-2921.

Alumnae group slates meeting

The Indianapolis Club of St Mary's College, Notre Dame, will meet January 18 at 7 p.m. for a buffet-dinner meeting in the home of Mrs. Carolyn Flynn Fay, 4650 N. Illinois Street. Plans for the club's annual dinner dance will be finalized.

The Alumnae have scheduled their annual dinner-dance for January 30 in the Columbia Club. Students, home from college during semester vacation, have especially been invited to attend the event. Mrs. David B. Foy is general chairman.

Study club to meet

INDIANAPOLIS—The Irvington Catholic Woman's Study Club will hold their regular monthly meeting in the home of Mrs. George Boucher, 6065 E. Ninth Street. The speaker for the afternoon will be Mrs. James Babcock.

Auxiliary to meet

INDIANAPOLIS—St. Bridget Auxiliary of the Ancient Order of Hiberians will meet Sunday, Jan. 17, at 2 p.m. in Christ the King parish auditorium. Plans for St. Bridget feast day entertainment will be made at this meeting.

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Holydays
6:00, 7:30, 9:30 AM and 5:30 PM

Liberty

(Continued from page 1)

erty includes amendments already proposed by the council Fathers," said the archbishop. "Because of the new material incorporated, together with the amendments, the entire schema must be discussed again to allow the Fathers an opportunity to submit amendments, if they wish, to the new parts of the text. The fully amended text then will be returned for a vote on the amendments; then there will be a vote on the minor corrections (the modi) if there are any submitted, and then a final vote on the amended and corrected text.

"The two schemas on missionary activity and on the life and ministry of priests had preliminary discussion during the third session of Vatican II," Archbishop Krol continued. "But by a vote they were returned to their commissions for further development, so that actually these two schemas now will be treated as new ones."

REGARDING the schema on the Church in the modern world, the Archbishop said that while the schema was discussed at the council's third session, "the nature and volume of amendments submitted by the council Fathers were such as to require a substantial revision.

"The plan of redrafting this schema calls for extensive work by the subcommission through February. The product of their work will then be submitted to the plenary commission, which should complete its work by the end of March. The text would then be submitted to the coordinating committee and then returned with its observations to the plenary committee, which will prepare the text for print.

"The printed text will then be mailed to the council Fathers for their study and observations. These observations will be incorporated into the text which will come up for discussion; general approval; proposal of amendments and their approval; proposal of minor corrections and then a vote on the amended and corrected text as the last step before promulgation."

Archbishop Krol said he wished to give such a detailed report on what is to be done because it was important to make clear that nothing has been or will be rushed through the council without adequate consideration and with full regard for council procedures.

Couple to observe 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Frank Kattau, of St. Patrick's parish, will mark their 25th Wedding Anniversary Wednesday, Jan. 27, with a Mass of Thanksgiving at 7 a.m. in the parish church.

An Open House will be held by the couple, who live at 1302 Wright St., from 2 to 5 p.m. Sunday, Jan. 27. No invitations have been issued.

The Kattau's are parents of two boys—Michael, a student at St. Meinrad Seminary, and Robert Kattau.

New officers

INDIANAPOLIS—Newly elected officers of the St. Joseph Auxiliary for the Little Sisters of the Poor include: Mrs. John Heidt, president; Mrs. Charles Galbreath, vice president; Mrs. William McGowan, recording secretary; Mrs. Francis Moore, treasurer; and Mrs. Blanche Polovich, corresponding secretary.

BUSINESS GIRLS' RETREAT **Father James Lex, pastor of St. Mary's parish, Daviess County, will conduct a retreat next week-end for single young women between 18 and 35 at Our Lady of Fatima Retreat House, Indianapolis. Miss Patricia Spitznagel is chief promoter. Reservations may be made by calling ST 4-6888 or LI 6-7900.**

Less

(Continued from page 1)

redrafting of a document, that document goes to the appropriate commission for amendment according to the reservations expressed in the voting.

In other words, he said, all the schemas were debated. But in the case of four of them, the documents were completely redrafted and constitute new documents which must be discussed. In the other cases, the documents are presumed to be essentially the same ones discussed earlier, although improved and brought more closely in line with the council's thinking in the light of the speeches and reservations submitted and acted on.

Once debate on the four schemas to be discussed is completed, they will have to be voted on and returned to the appropriate commissions for review of the Fathers' opinions and resubmitted for voting as amended by the commission.

According to L'Osservatore Romano, two other schemas—divine revelation and the lay apostolate—are considered completely past the debating stage and are awaiting only voting. These, like the other four, will be returned to the commissions for amendment and be resubmitted for approval, the Vatican City daily reported.

In a third category are five schemas which have been debated, voted on, and whose suggestions and objections have already been submitted to commissions. These are the documents on the pastoral office of bishops, relations with non-Christians, Religious, seminaries and Christian education.

Alumnae schedule dinner-dance

INDIANAPOLIS — The alumnae of St. Mary's College, Notre Dame, will hold their annual dinner-dance at the Columbia Club on Saturday, Jan. 30. A 7 p.m. social hour will precede the dinner and George Nicoloff's orchestra will play for the dancing until 1 a.m.

Proceeds from the affair will be used for the St. Mary's scholarship fund, Mrs. David Foy, chairman of the dance committee, said.

Schema

(Continued from page 1)

This is scheduled for early February.

The text will then appear before a limited meeting of the central subcommission of the mixed commission responsible for the final draft.

(This requires some historical explanation. When the ecumenical council first decided to accept the challenge of Cardinal Leo Suenens of Malines-Brussels, Belgium, and tackle the problems of the modern world in a single document, a mixed commission was created for the task. Although this group retains final authority over the draft, most of its work is now being handled by a subcommission drawn from its members. However to this subcommission have been added various bishops from throughout the world with the hope they would rescue the schema from its westernized approach.

The draft, loaded with recommendations from this expanded subcommission, will then be returned to the subcommissions and Father Haubtmann's coordinating group.

Its final stop before being mailed to the council Fathers will be a meeting of the conciliar mixed commission itself. The bishops who were added to the central subcommission do not form a part of this commission and therefore will not attend.

Opinions

(Continued from page 4)

to my children, as is everybody's. I would no more allow the state to ship my child into a slum than I would allow him to be shipped to a Hitlerite or Stalinist "camp" to train youth. If the time is going to come when I must leave my Church or my country to protect my child, I may as well find out about it now.

James W. Wiggs
Indianapolis

Chatard plans 'Mexican Holiday'

INDIANAPOLIS—The Parent-Faculty Association of Chatard High School will sponsor a "Mexican Holiday" Card Party in the school at 8 p.m. Thursday, Jan. 28.

Mr. and Mrs. James E. Jackson will serve as general chairmen. Decorations chairmen are Mr. and Mrs. Bernard McKay. Tickets are $1. Blind tallies will be honored.

Nursing alumnae schedule dance

INDIANAPOLIS — Wayne King's Orchestra will play for the first annual St. Vincent's School of Nursing Alumnae Association "Charity Ball" to be held Friday, Jan. 29, at the Pius X Council of the K of C. Proceeds from the dance will be donated to the student scholarship fund at the school of nursing.

The dance committee is comprised of alumnae officers and board members. Miss Mary Ann Feske is president of the board. Mrs. Richard Ryan and Mrs. Paul Holzer are in charge of reservations which can be made by calling CL 1-3695 or ST 4-4120 before January 23.

Calendar

FRIDAY, JAN. 15

St. Christopher Social from 7 to 11 p.m. in the school social room, 5335 W. 16th St., Speedway.

SATURDAY, JAN. 16

The Saturday Social at Holy Cross starts at 6:30 p.m. in the parish hall, 125 N. Oriental St.

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, JAN. 17

St. Catherine's Social begins at 6 p.m. in the parish hall, Shelby and Tabor Sts.

Two Card Parties, at 2 p.m. and at 7 p.m. in Assumption school hall, 1107 South Blaine Ave.

Benedictine

(Continued from page 1)

Christ the King, Indianapolis, and Evansville. She is presently assigned to St. Columba School, Columbus.

SISTER MARY JOCEAL is the daughter of Mr. and Mrs. Joseph Schenk, of R.R. 1, Dale, Ind. She has two brothers who are priests and a sister, Sister M. Roberta, who also belongs to Our Lady of Grace Convent. At present, Sister Mary Joceal is teaching at St. Ambrose, Seymour.

One of her priest-brothers, Father William Schenk, C.PP.S. is serving in Santiago, Chile.

She has also taught at Christ the King, Indianapolis; St. Bartholomew's, Columbus; and St. Benedict's, Evansville.

Sister M. Phyllis is a native of Evansville. Her parents are Mr. and Mrs. Albert Gronotte, Sr. She also has a sister who belongs to the Beech Grove community—Sister M. Cynthia.

St. Michael's, Cannelton, is Sister Phyllis' present teaching assignment. She has also taught at: Christ the King, Indianapolis; St. Bartholomew's, Columbus; St. Joseph's, Corydon; and Washington, Ind.

All four of the missioners were originally members of the Benedictine Convent of the Immaculate Conception, Ferdinand, and became charter members of Our Lady of Grace Convent, Beech Grove, four years ago.

Exemptions

(Continued from page 1)

preme Court which gives "aid and comfort to" this view.

"COMPLETE exemption of houses of worship, parsonages and appurtenant land from real estate taxation by the state is far more calculated to maintain the required neutrality than any possible system of taxation could be," Judge Barnes said. "The states and the United States do well not to enter this 'religious thicket.'"

Currently another major church-state text case is pending in Maryland, involving the constitutionality of state laws giving matching construction grants to four church-related colleges.

Splendid defeat

(Continued from page 4)

perts on zoning laws if the little man without benefit of attorney could fare as well as the big man?

The president of the company Mr. Fleetwood worked for received polite suggestions from the presidents of other companies to instruct his zealous employee in the amenities of the business world.

But, Mr. Fleetwood went on playing the game his own conscientious way.

His term expired.

He was not reappointed.

No one knowledgeable in the ways of political life was the least bit surprised.

There is nothing left to do but offer congratulations.

Congratulations, Mr. Fleetwood, on a splendid defeat. Congratulations businessmen and lawyers; it's still your game.

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Readers react to new liturgy

(Continued from page 4)

and social worship in which the brothers of Christ share each other's longing for salvation, mutually thank God for His Son, and through the priest repeat the sacrifice of the cross whereby Christ proves His love of man. Why have an artificial barrier (e.g., the Latin language) that in any way prevents each of us from receiving the full impact of this magnificent reality?

My sorrow is that in some parishes, my own included, the changes have been minimal as compared to those now permitted by the new liturgy. Our pastor, a sincere and holy man, is by temperament extremely conservative. Unfortunately, I do not believe he is really close enough to his people to realize that they are longing for greater participation in the Mass. Unfortunately too, he is not open to suggestions from either fellow priests or the laity. I try to be patient, respectful and obedient, but I must admit that it is difficult when I realize we are being denied a greater participation in and understanding of the Mass.

More than anything else I would like our church to have Mass with the priest facing the people. This is a great help to the layman. A portable altar costing at most a few hundred dollars would do much for the spiritual formation of those attending Mass.

So ends a sad tale of a submerged layman who wishes to emerge. A final plea: do not be afraid of changes which draw you closer to Christ.

●

It is time to hear from the affirmative side concerning the changes in the liturgy. It is amazing how simple these changes seem to be where there has been good leadership and good will. Even some of the hard-heads are admitting that, for the first time in their lives, they are "enjoying the Mass." Most of the objections now being heard will soon pass away as the liturgy becomes understood.

I happen to belong to a parish where the pastor has made his personal aversion to the liturgy changes quite apparent. His attitude has demoralized the parish and dissipated the enthusiasm generated through the months of fanfare and build-up in the press. We can respect sincere personal feelings; we can understand some caution over parish reaction; we can even sympathize with the emotional obstacles a conservative priest may go through concerning Mass facing the people, processions, congregational singing, etc.

Anyone who reads at all, or who observes the neighboring parishes, is pretty well aware of what we are asked to do. We know, too, that priests take a vow of obedience to their superiors. We cannot understand how the clear mandate of the council and of our bishops can simply be ignored and its basis questioned or ridiculed. Sincere Catholic laymen who have made an effort to "think with the Church" are scandalized by this display of local sovereignty and aloofness. Their comments show a dangerous loss of pastoral respect.

Those of us who have made an earnest attempt to prepare for the changes deserve as much consideration as do the faint-hearted, who betray a basic lack of understanding of the liturgy. Is it fair to ask us to be satisfied with the crumbs from the rich man's table?

●

I am a cradle Catholic and know most of the Mass Latin by memory, but like the changes made, especially for our many converts who now feel more at home, relaxed and happy. We Catholics have much to learn from our good Protestants when it comes to love, unity and respect for one another.

●

(This is the easiest possible way to write a column; and I have many more good letters in reserve.—Msgr. Conway)

An Indiana National special religious tour
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Some of the highlights of this special tour are listed below. However, there are many more important stops and sightseeing trips listed in our detailed itinerary, which is available upon request.

Father William F. Morley, pastor of St. Jude's Parish will serve as the tour's Spiritual Director.

Fly to Lisbon	2 days, highlighted by visit to Our Lady of Fatima shrine
Fly to Beirut	1 day, sightseeing tour
Drive to Damascus	1 day, visiting the Street Called Straight
Drive to Jerusalem	via sightseeing tour, visiting en route Amman, the Dead Sea, Jericho and the Tomb of Lazarus
Jerusalem/Jordan	2 days and 3 nights, highlighted by visits to the Garden of Gethsemane, the Tomb of the Blessed Virgin Mary, the Temple of Solomon and Bethlehem
Drive to Israel	Visit many Bibical sites, including the Room of the Last Supper
Drive to Tiberias	1 day, highlighted by an en route visit to Nazareth and the Sea of Galilee
Drive to Tel Aviv	1 day, visiting Capernaum and Haifa and the Plain of Sharon
Fly to Rome	4 days, with several sightseeing tours to important religious attractions. An audience with the Holy Father has been requested
Fly to Dublin	4 days in Ireland, highlighted by a visit to the shrine of Our Lady of Knock
Fly to Indianapolis	

For a detailed itinerary, call or write
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AROUND THE ARCHDIOCESE

Interfaith panel set for DCCW meeting

CLARKSVILLE, Ind.—A panel discussion by Catholic and Protestant clergymen entitled "The Nature of the Unity We Seek" will be the highlight of the New Albany Deanery Council of Catholic Women quarterly meeting Sunday, Jan. 17, at St. Anthony's parish here.

Mrs. A. B. Haggard is in charge of the program following Benediction at 1:45 p.m.

Guest speakers on the panel will be: Rev. Overton Sacksteder, III, rector of an Episcopal congregation in Jeffersonville; the Rev. Richard E. Jones, pastor of First Presbyterian Church, New Albany, and Father Eric Lies, O.S.B., St. Meinrad Archabbey.

Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville, and DCCW moderator, will summarize the panel discussion. A question and answer period will follow.

Newly-elected officers of the St. Anthony Altar Society were installed recently. They are: Mrs. George Belmer, president; Mrs. George Rogers, vice president; Mrs. Walter Huffman, secretary; Mrs. Rex Gettelfinger, financial secretary, and Mrs. Hilda Risacher, treasurer.

BATESVILLE

The annual Day of Recollection for the men of St. Louis parish and the surrounding areas will be Sunday, Jan. 17, at 1 p.m. Father Wallace Przydylski, O.F.M., a member of the Franciscan mission band will conduct the conferences.

New officers of the St. Louis parish Holy Name Society here are: Richard Dickman, president; Robert Schaefer, vice president; Kenneth Becker, secretary, and Louis Tibbs, treasurer.

TERRE HAUTE

"The Bible as Literature" will be the topic of Sister Alexa, S.P., chairman of the religion department at St. Mary-of-the-Woods College, when she addresses the United Hebrew Congregation here Sunday, Jan. 17, at 8 p.m.

ST. JOSEPH HILL

Mrs. Donald Klein is the newly elected president of St. Joseph Altar Society. Other new officers include Mrs. Joseph Yochem, vice-president; Mrs. Edward Koerber, secretary; and Mrs. Raymond Book, treasurer.

LAWRENCEBURG

An institute for the Lawrenceburg Deanery Council of Catholic Women will be held at St. Maurice Church, Napoleon, Thursday, Jan. 21. Registration will begin at 9:30 a.m. and the meeting is scheduled for 10 a.m. Women of the host parish will serve lunch at 12 noon. The meeting will close in the afternoon with Benediction.

RICHMOND

St. Mary's parish spaghetti supper will be held Saturday, Jan. 30, from 4:30-7 p.m. It will be jointly sponsored by the St. Mary's Guild and the St. Mary's Men's Council for the benefit of the new school library.

It was only upset stomach

CHICAGO—Cardinal Albert Meyer was up and around in his Mercy Hospital room here the day after his upset stomach upset the nation. He is expected to remain in the hospital a week for a periodic check-up.

The archbishop of Chicago became ill (Jan. 6) at his residence and was rushed to the hospital. News services, TV and radio stations caused consternation with reports that the cardinal had suffered a heart attack.

Dr. John L. Keeley, the prelate's physician, chided newsmen about their "2 a.m. press diagnosis," as he stressed that Cardinal Meyer has no history of a heart condition and no such trouble now.

The physician said the prelate recently had a touch of dyspepsia and was due to come into the hospital for periodic check-up. Dr. Keeley and Dr. George F. O'Brien said the cardinal is being examined for possible recurrence of a gall bladder condition.

APPEAL FOR NEW BUS—An S & H Green Stamp drive is currently underway at Our Lady of Greenwood parish, Greenwood, to secure a new school bus similar to the one recently purchased above. Thirteen-year-old Susan Pickhardt, an eighth grader at OLG School, is shown discussing the campaign with her 11-year-old brother, Mike, standing, and Kevin Kelley, 11. Mike attends Whiteland Elementary School, while Kevin attends Break-O-Day School in Whiteland. Both boys formerly attended OLG School. Stamps (any trading stamps) may be sent to the parish, 335 S. Meridian St., Greenwood, Ind. (Staff photo)

Honor Shriver

NOTRE DAME, Ind.—Sargent Shriver, director of the Peace Corps and the Office of Economic Opportunity, will receive the 12th annual Patriotism Award of the University of Notre Dame senior class. Shriver, who holds an honorary doctorate from Notre Dame, will accept the award and deliver an address at the University's Washington's Birthday exercises February 18.

Inform Congress of rural problems, farmers are told

DES MOINES, Iowa—The National Catholic Rural Life Conference has urged members to write to the President and Congress expressing their views on Federal policies that affect the rural economy.

Msgr. Edward W. O'Rourke, executive director of the conference, called for cooperation in a drive by farm and church groups to get one million letters to government officials by Jan. 20 on three major issues: farm price supports, the Food for Peace program, and Rural Areas Development and the anti-poverty drive.

He said Federal policies in effect or contemplated on all three issues would have an adverse impact on the farm economy.

Msgr. O'Rourke said the administration and Congress are looking for "ways to decrease" Federal farm price supports. "For every dollar saved in such a cut, several dollars of farm income will be lost," he stated.

Church growing in Hong Kong

HONG KONG — A medical center for the poor, two clinics, a community center, three youth centers, three food kitchens, two day nurseries and two schools were started here during 1964 by the Church, according to the new 1965 Hong Kong Catholic Directory and Yearbook.

The book reported that there are now 220,280 Catholics in the colony, almost triple the number 10 years earlier. Of 336 priests here, 114 are Chinese and 33 are Americans. Non-Catholics contitute 75% of the 133,687 students at 192 Catholic schools.

Vocations are up in Philadelphia

PHILADELPHIA—The Philadelphia archdiocese in 1964 had an increase of 37% in the number of religious vocations over the previous year.

Father Edward J. Thompson, archdiocesan director of vocations, said 803 from the archdiocese entered religious institutions in 1964 to prepare for the priesthood, brotherhood or sisterhood. This was 217—115 more boys and 102 more girls—above the 1963 record.

Among the 803 were 364 boys and 439 girls. Catholic colleges in the area accounted for 36 men and 18 women, but the greatest number of vocations came from Catholic high schools and academies—264 boys and 395 girls.

Order announces move of philosophy school

MT. ST. FRANCIS, Ind.—The Conventual Franciscan Fathers of Our Lady of Consolation Province, who maintain their headquarters here, have announced the move of their midwestern philosophy school from Carey, Ohio, to St. Louis. The change is expected to take place this summer.

A convent owned by the Helpers of the Holy Souls in St. Louis has been purchased by the Franciscans for the new seminary.

THE VERY REV. Albert M. Leis, O.F.M. Conv., provincial, said there were both scholastic and economic reasons for moving into the St. Louis Archdiocese.

"Scholastically, we have decided that we want our young men to attend a large university and have a solid liberal arts education," he stated. "And economically, we have discovered that maintaining a small liberal arts college for 50 or 60 persons just won't go."

SOME 30 Franciscan students will begin classes at St. Louis University in the fall. The university has the largest department of philosophy of any university in the Western hemisphere.

The province's college in Carey, located 40 miles from Dayton, O., will be converted into a lay retreat house when the seminarians leave.

A minor seminary for high school students is conducted at Mt. St. Francis in connection with the provincial headquarters.

Thwarting suicides 'routine' for pastor

OAKLAND, Calif. — Father John J. Kelly, O.M.I., pastor of St. Mary's parish in one of Oakland's toughest neighborhoods, chalked this one up as "more or less routine."

The Oblate of Mary Immaculate admitted that he fibbed a bit—but he saved the life of a depressed World War I veteran. It all started when he got a phone call from police who reported an armed man in a hotel room was threatening suicide. Father Kelley related:

"I said I would go over, and on the seventh floor found several policemen outside the bolted door. When I talked to the man through the door, I convinced him I would come in alone and he let me in.

"WE TALKED. He was sitting on the bed with his hand under the covers, the gun cocked. He threatened that if the police rushed the door he would put the gun to his own head, but I feared he might also fire at the police. We had a cigarette and talked for about 30 minutes. He was very depressed, told me of his injuries in World War I, then he decided to try a long distance phone call.

"As he attempted to make the call, I slipped back the bolt on the door to the hall and left it ajar slightly, then turned back to him on the bed. As I talked to him, I put my arm around his shoulder and gradually lid my hand down until I had the gun in his hand pressed into the bed. At this point I roared for the police and the gun was fired, but harmlessly into the bedding or the wall. Suddenly the room was filled with policemen and they subdued the poor man and took him to Highland hospital for observation."

KNIFINGS, fights and brawls in the bar areas are routine with Father Kelly, who said, "I walk the streets late at night and find no reason to expect trouble."

"The people in this neighborhood mostly are family people, quiet, honest. Little happens here that doesn't happen in any other parish in any other town," he added. "Sometimes people come to me for help because there's no place else to go, I have to make a judgment and sometime help with money or aid. If you break even, you win."

YCA plans new unit in state

BATESVILLE, Ind. — The young Catholic Adults (YCA) organization is in the process of being organized in Southeastern Indiana.

This organization is established to promote the spiritual and temporal welfare of the young Catholic adults through the medium of a balanced program of spiritual, cultural, physical, athletic, social and vocational activities.

Any young Catholic adult who is 25 or older and who is unmarried may apply for membership. At the present time membership is open to parishes in Franklin and Ripley Counties. Later, all of Southeastern Indiana will be included.

MEMBERS OF the following parishes are invited to participate at this time: Batesville, Brookville, Cedar Grove, Enochsburg, Hamburg, Milan, Morris, Napoleon, New Marion, Oak Forest, Oldenburg, Osgood, St. Mary's, St. Nicholas, St. Peter's and St. Pius.

Serving as initial officers are: President, Bill Hammerle, Batesville; Vice President, Mary Wietlisbach, Batesville; Secretary, Katie Holtel, Hamburg; Treasurer, Katie Hammerle, Batesville.

A MEMBERSHIP drive is being conducted with the first meeting of the new organization. This meeting will be held in Batesville on Sunday, Jan. 31 at 7 p.m. at the Knights of St. John Home, 111 Vine Street. There will be a social hour, dance and sing-along following the meeting. Herb Moenter and The Lads will play for the dance.

Representatives of the Indianapolis and Richmond YCA will be at this meeting to offer assistance in organizing this new group.

FARMER'S VIEW

Conservation

By DANA C. JENNINGS

An example of how conservation farming pays off in cash is a recent study of Spring Valley Creek, Iowa. It showed soil conservations farming here would serve water management as well as adding an average of $2,200 to the net income of each farm.

Farmers here grow row crops on steep slopes just as though they were gently rolling uplands or tillable bottoms. Soil losses in this watershed average 16 tons per acre per year, going as high as 40.

Economists set out to find a combination of cropping practices and land treatment that would hold annual soil loss to less than 5 tons an acre while giving the farmer top cash return. They considered terracing, contouring, crop rotations and construction of dams of runoff control.

The study showed terracing and contouring would actually let the farmer grow more row crops than he can now.

Whatever extra it cost to turn to conservation would be "handsomely repaid," the economists concluded. Certainly the experience would duplicate that enjoyed by millions of conservation-minded farmers the country over. Conservation farming doesn't cost—it pays.

It pays in another way, too, for the Christian farmer. He knows he is the divinely-appointed steward of God's greatest material gift to man: the land. He knows that just as Adam depended on the fruits of the soil, so we do today and so will uncounted generations to come. He knows he has an obligation to leave the land more fruitful. He knows that, as God's partner in continuing creation, the fate of his soul may indeed depend upon the fate of the soil he tends today.

Just as it profits him nothing to gain the whole world if he loses his soul, so he knows it profits him nothing to lose his soil.

Publish summary of third session

WASHINGTON—"Council Daybook: Vatican II, Session 3," is being published here on Feb. 1 by the National Catholic Welfare Conference.

The 8½ by 11 inch paperback book contains the day-by-day news coverage of the council's third session provided by the NCWC News Service, as well as many speeches and summaries of council documents.

It also includes the constitution on the Church and the decrees on ecumenism and the Eastern Churches promulgated at the third session. There is a comprehensive index.

The book, containing approximately 360 pages, is available at $5 from the NCWC Press Department, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

MRS. MARTHA ERTEL, Napoleon
LULA EHRINGER, Sellersburg

Casals plays musical tribute

SAN JUAN, P.R.—The world's most famous cellist and a bishop-pianist took part in a musical tribute here in honor of newly enthroned Archbishop Luis Aponte of San Juan.

The musical program was the highlight of a banquet (Jan. 15) which followed the enthronement ceremonies here.

Cellist Pablo Casals headed the musical program which also included Bishop Fremiot Torres Oliver of Ponce, an accomplished pianist. Casals' wife, Martita Montanez de Casals, popular Puerto Rican cellist, also took part in the program.

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†

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INDIANAPOLIS

† **VAN E. GRIGSBY**, 84, St. Rita's Church, Jan. 8. Holy Cross Cemetery. Uncle of Mary C. Turner.

† **MICHAEL HART**, U.S.N., 20, St. Jude's Church, Jan. 9. Calvary Cemetery. Son of Mr. and Mrs. John C. Hart; brother of Janice L., Patrick K. and John C. Hart Jr.; grandson of Grace A. Hart.

† **MARY E. LEHRMAN**, 70, Holy Trinity Church, Jan. 9. Calvary Cemetery. Wife of AlberRt A.; mother of Mrs. Leroy Barton, Mrs. Frank Hahn, Mrs. Myra Kerr, Mrs. William Silvis, Mrs. Eugene Gray, Albert F., Charles E., Raymond C., and Donald E. Lahrman.

† **CATHERINE SCHNEIDER**, 83, Sacred Heart Church, Jan. 9. Calvry Cemetery. Mother of Gertrude Shields.

† **HERMAN ZIETLOW**, 88, St. Joan of Arc Church, Jan. 11. Holy Cross Cemetery. Husband of Mary Ann; father of Sister Mary Estelle, S.P., Fred Zietlow.

† **ELEANORA H. BRISTOW**, 46, St. Roch's Church, Jan. 12. Calvry Cemetery. Wife of William; mother of J. Edward and Paul M. Bristow; sister of Mrs. John Marks, Mrs. William S. Hamlin, and Miss Charlotte Heck.

† **MARY McAVOY**, 93, Sacred Heart Church, Jan. 13. Calvary Cemetery. Mother of James B. McAvoy.

† **EMIL MINGER**, 85, Holy Angels Church, Jan. 13. St. Joseph Cemetery.

† **TERESA M. SMITH**, 67, Little Flower Church, Jan. 13. St. Joseph Cemetery. Wife of Arthur D.; mother of Louis A., Carl W., Harold A., and Norbert J. Smith, Sister M. Constance, OSF, Miss Mildred T. Smith, Mrs. Mary Jo Fry, Mrs. Rita A. Schneider; sister of Sister M. Eymard, OSF, Sister M. Antoinette, OSF, Mrs. Naomi Collins and Louis E. Miller.

† **GEORGE R. NEWTON**, 76, Holy Name Church, Jan. 13. Holy Cross Cemetery. Husband of Loretta; brother of Walter Newton, Mrs. Opal Newboldt, Mrs. Ona Best and Mrs. Vera Mae Schmidt.

LEOPOLD

† **JULIA SMITH**, 50, St. Augustine's Church, Jan. 12. Church Cemetery. Stepmother of William, Larry J. and Brenda Smith, all of Leopold; daughter of Mrs. John Sprinkle, of Owensville; sister of Mrs. Bethel Goffinet, of Magnet.

CORYDON

† **MINNIE DANNACHER**, 78, St. Joseph Church, Jan. 7. St. Michael Cemetery.

HENRYVILLE

† **ROSA SPITZNAGEL**, 85, St. Francis Church, Jan. 7. St. Mary Cemetery. Lanesville. Mother of Mrs. Eva Schneider, of Henryville; Mrs. Glen Brite, of Louisville; Frank J. Spitznagel, of New Albany; and Ray Spitznagel, of Memphis, Ind.; sister of Lizzie Bleemel, of Louisville.

NEW ALBANY

† **DAVID E. JONES**, Holy Trinity Church, Jan. 8. Husband of Hazel; father of Mrs. Edward J. Martel, of Jeffersonville; brother of Arthur F. Jones, of Jeffersonville.

† **MAYME A. LAIB**, 88, Holy Trinity Church, Jan. 8. Father of Paul A. Laib, of New Albany.

LIBERTY

† **DAVID ROME FINCH**, 79, St. Bridget Church, Jan. 8. Father of Lowell and Loren, both of Liberty.

Church-State talks

BONN, Germany — Czechoslovakia's deputy minister of cultural affairs, Frantisek Kahuda, had a meeting in Prague in early January with the country's Catholic bishops and other diocesan administrators and discussed Church-State relations, it was reported here.

Immaculate Heart schedules dance

INDIANAPOLIS—The annual Immaculate Heart of Mary parish dance will be held Friday, Jan. 22, from 9 p.m. until 1 a.m. at the Indianapolis Athletic Club Ballroom. It will be sponsored by the Women's Club of the parish.

Mel Chance's orchestra will play for the dancing and there will be a midnight buffet served. Mrs. Charles E. Murphy is the general chairman for the dance; Mrs. Kenneth Lorton, is decorations chairman; Mrs. Edward Drew is ticket chairman, and Mrs. Charles Fuller, reservations chairman. Reservations can be made by calling AT 3-2887.

Noted author to speak at Woods

ST. MARY-OF-THE-WOODS, Ind.—John Howard Griffin, author of the best-Seller "Black Like Me," will offer an insight into "The Negro in 1964" in a "four star" lecture at St. Mary-of-the-Wods College Jan. 19 at 8 p.m. in the Cecilian Auditorium.

Mr. Griffin, a white Texan and internationally-known novelist and humanitarian, compiled his book from seven weeks of experience in the deep South in 1959, disguised as a Negro.

A limited number of tickets are available to the public for the lecture. They may be obtained by calling the college, D-2181, extension 44.

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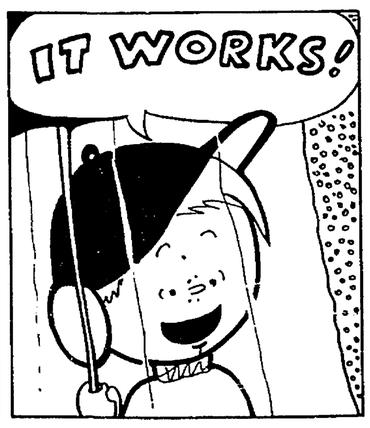

GALLUP POLL CITED

Greater Federal involvement in birth control issue seen

By JOHN J. DALY, JR.

WASHINGTON — Federal involvement in birth control programs is on the upswing, and the Gallup Poll has reported strong public support for easy distribution of information on how to limit family size.

These two developments seem to point to increased debate on the issue in Congress this year and to confirm recent predictions by a top State Department official.

In October, Richard N. Gardner, deputy assistant secretary of state for international organization affairs, said the Federal government thought population growth and its control was rapidly becoming a subject that could be discussed freely, in sharp contrast to the situation of only a few years ago.

Gardner told the annual meeting of the Catholic Association for International Peace that with this change in public opinion, the government was considering increased cooperation in international population control programs.

CONFIRMATION of more active involvement came in President Johnson's State of the Union address (Jan. 4).

In a carefully worded sentence, Mr. Johnson told Congress: "I will seek new ways to use our knowledge to help deal with the explosion in world population and the growing scarcity in world resources."

This is thought to represent the first time in the nation's history that a President has given official sanction in a state paper to government efforts in the field of demography.

Federal involvement is increasing on the domestic front through the administration's antipoverty program, the Children's Bureau of the Department of Health, Education and Welfare and the Public Health service, also a division of the HEW.

The Office of Economic Opportunity has approved the use of Federal funds in Corpus Christi, Tex., to conduct a birth control program.

The OEO, which coordinates the antipoverty drive under Sargent Shriver, faces at least two other requests for birth control funds, one from Milwaukee, Wis., and the other from Washington, D.C.

Corpus Christi was granted $295,200 for a community-wide attack on poverty. Of this, $12,580 will be used for mobile birth control clinics and distribution of information on family limitation.

The U.S. Children's Bureau is involved in support of programs which include birth control counseling in New York City. It recently made a $1,462,718 grant to the New York City Health Department to support maternal health centers.

The centers are intended to care for mothers-to-be. The care can include family limitation counseling. Federal funds pay physicians and supply medications.

Two of the five centers in operation now are in Catholic hostpitals, St. Vincent's in Manhattan and St. Catherine's in Brooklyn. Dr. George James, health commissioner, said counseling at these institutions is limited to the rhythm method of birth control.

IN THE MEANTIME, the Gallup Poll reported what it called the strongest public support for distribution of birth control information in the 29 years of the poll's existence.

A major change in the opinion of Catholics in the past 18 months was given as the reason for the poll's finding that eight of every 10 persons interviewed favored giving birth control information to anyone who wants it.

"In June, 1963," said the poll, "53% of Catholics said they believed that birth control information should be available anywhere in the United States. Today, 78% hold this view."

In his statement, President Johnson did not go into how the government would increase its efforts to help deal with the challenge of world population growth.

Aides told newsmen the President has decided on no specific plan yet. They implied the State of the Union remark was meant more to show the administration's concern, rather than advance a proposal.

At present, the Federal government through the Public Health Service supports a variety of medical research projects in human reproduction, many of them related to birth control. They total nearly 700 projects and involve about $4 million.

IN ADDITION, under the terms of the 1963 foreign aid law, the government is supporting research into the problems of population growth in other countries, granting funds for medical research and statistical efforts which seek to relate population growth to economic stability.

Upon request of a friendly nation, the U.S. government will help locate appropriate sources of information and assistance for direct birth control projects. The U.S. does not advocate any specific form of family planning in other nations, State Department spokesmen have said.

STRESSES MAN'S RIGHTS

Affirm law's primacy, Pontiff urges nations

VATICAN CITY — Pope Paul VI has called upon the nations of the world to affirm unconditionally the absolute primacy of law and the right of emerging nations to self-determination.

In his annual New Year's address to members of the diplomatic corps accredited to the Holy See (Jan. 7), he said the Church supports nations in their efforts to assure these rights.

"It is not enough that man progress in what he has; it is necessary that he progress in what he is," the Pope said. Toward this end he offered the "spiritual patrimony of the Catholic Church, its authority, its moral support, its services."

"Not pursuing personally any temporal interest, our sole solicitude is that of protecting the rights of all. All we ask is to help all those who sincerely seek to establish moral and spiritual principles on which will be constructed the civilization of the future."

DEVELOPING the theme of the primacy of law in relations among men and nations, the Pope said this principle has been unceasingly reaffirmed by sovereign pontiffs.

"It is not violence, it is not the use of force, it is not the blind pursuit of selfish interests that will ever lead to true disarmament of the spirit, to a true brotherhood, to a solid and lasting peace," he said.

The Pope said that the old juridical tenet 'pacts must be preserved' is not only still valid but has gained new meaning in the light of the events in recent decades. "The more law is forgotten, scorned and downtrodden, the more its greatness and beauty, its absolute necessity for the orderly communal life of the society become evident. All the more does it become clear that it is reason, the sense of humanity, serene and dispassionate negotiation—therefore, when all is said and done, gentlemen, diplomacy — which must regulate human relations and which alone can build the edifice of peace."

REGARDING the right of self-determination, Pope Paul encouraged the "legitimate aspirations of peoples."

"If law in this matter is not yet explicitly formulated in all its details, it nevertheless rests in its origin on natural law, and under this aspect it must be admitted and recognized by all," he said. "We refer to the liberty of young nations to govern themselves, to the rights of man as such — independent of his race, color, creed or nationality.

"We also want to speak of the development on a plane of greater solidarity of the relations between peoples, which finds its concrete expression in aid to the least privileged, in the defense of the weak. . . . There is in this an immense field open to the attention and generosity of the statesmen of our century."

The Pope recalled the thoughts expressed to him by President Sarvepalli Radhakrishnon of India during his trip to Bombay in December. "In particular," said the Pope, "he was telling us how necessary he considers it that technical and economic development should be accomplished by the development and affirmation of the moral and spiritual principles which ensure the defense and progress of man as such.

"IT IS HERE indeed that the solution must be sought to one of the major problems of our era: it is not enough that man progress in what he has; it is necessary that he progress in what he is."

The Pope ended his talk with a renewed appeal for peace. "Allow us to confide to you," he said, "the uneasiness of our heart in this hour and to solicit once more the great good of peace which is far from being ensured to men and nations. "May God illumine those in position of responsibility and guide them along paths of understanding, reconciliation and brotherhood."

His remarks were in response to a greeting delivered on behalf of the diplomatic corps by its dean, Baron Prosper Poswick of Belgium.

Petition filed

SAN SALVADOR, El Salvador —The Parents' Federation of the Catholic Schools of El Salvador has filed a petition with the National Assembly asking for approval of measures for establishment of private universities.

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ARCHABBOT IGNATIUS

Lay alumni group sets recollection

INDIANAPOLIS — Archabbot Ignatius Esser, O.S.B., chaplain at Our Lady of Grace Convent, Beech Grove, will present the conferences at an Afternoon of Recollection for members of the St. Meinrad Lay Alumni Association, wives and guests on Sunday, Jan. 17. His subject is Sacred Scriptures.

The recollection is scheduled to begin at 1:30 p.m. in Little Flower Church, 13th and Bosart. The observance will be followed by a social meeting.

P. W. Mullen is the president of the Indianapolis Chapter, St. Meinrad Lay Alumni Association.

Day of fasting

MADRID—An annual day of voluntary fasting by Catholics in Spain has been instrumental in aiding the campaign against world hunger. Initiated five years ago by Catholic women in Spain, it has now been taken up by the entire lay apostolate.

Deanery Councils of Women to hold annual luncheons

INDIANAPOLIS—Both Indianapolis Deanery Councils of Catholic Women are planning their annual luncheons next week.

The South Deanery luncheon will be held at 12:30 p.m. Wednesday, Jan. 20, at the Msgr. Downey K of C, 511 E. Thompson Rd. Reservations, which should be made before Monday, Jan. 18, can be made by calling ST 7-9638 or ST 4-1798.

The North Deanery's luncheon is the following day, Thursday, Jan. 21, in the Travertine Room of the Sheraton-Lincoln Hotel at 12 noon. The number to call for reservations is LI 5-4137.

Mrs. Fred Klemm is president of the South Indianapolis Deanery and Mrs. Justin Albers is president of the North Indianapolis Deanery.

Historic conclave held in Ethiopia

ADDIS ABABA, Ethiopia — Representatives of the Coptic, Syrian Jacobite and Armenian Churches have assembled in this capital to discuss their common problems and to meet with delegations from 11 Orthodox Churches—the first meeting of its kind since the monophysite schism after the Council of Chalcedon in the fifth century.

The meeting was called at the invitation of Emperor Haile Selassie of Ethiopia, who is honorary head of this country's Coptic Church. The two-week mid-January session was to a great extent the project of Father T. Paul Verghese of the Syrian Jacobite Church of India, who is now an associate general secretary of the World Council of Churches.

THE GROUNDWORK for the meeting was set in Geneva a month earlier, when 15 theologians representing 10 Eastern churches examined their various concepts for 10 days. The theologians, who included Greek Orthodox, Russian Orthodox and Copts, came to the conclusion that despite differences in approach and terminology, the doctrines of the various churches on the nature of Christ are essentially not very different. Thus in effort they sustained the long-held theory that the so-called monophysite churches do not in fact hold to the monophysite heresy. This, in brief, was the belief that Christ had only one nature, the divine one.

The churches descended from the monophysite schism — the two Coptic Churches (of Egypt and Ethiopia), the two Syrian Jacobite Churches (of Antioch and India), and the two Gregorian Armenian Churches (of Etchmiadzin, is Soviet Armenia, and of Cilicia, with headquarters now in Lebanon)—gathered first for mutual discussions before the fuller meeting with the Byzantine churches.

ACCORDING to Father Verghese, the meeting was not to be a council, but rather a vicarious "summit meeting." He explained that because of their ages and the distances involved, various patriarchs could not be expected to attend, and thus were represented by other bishops.

The agenda included such questions as cooperation in the training of priests, the establishment of a joint theological school, missionary activity in Africa and Asia, and relations with the Christian churches of the West.

The meetings here have no binding force, and the conclusions reached are to be submitted for the consideration of each church involved.

Meeting scheduled on architecture

CLEVELAND — A national conference on church architecture has been set here Feb. 23 to 25 under sponsorship of the national Liturgical Conference, Washington, D.C., and the Cleveland Diocese Liturgical Commission.

Changes in church design, in line with changes in the liturgy and directives of the Second Vatican Council's Constitution on the Liturgy, both remodeling and new construction, will be considered. All U.S. Sees are being invited to send architects, and members of their diocesan liturgical and building commissions.

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ARCHDIOCESAN Bulletin

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Wednesday, Jan. 20 — 7:30 P.M.

K of C Hall 3682 — 220 N. Country Club Road

ANNUAL DANCE

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Friday, Jan. 22 — 9 P.M. - 1 A.M.

Indianapolis Athletic Club

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NCCW 2nd ANNUAL DEANERY LUNCHEON

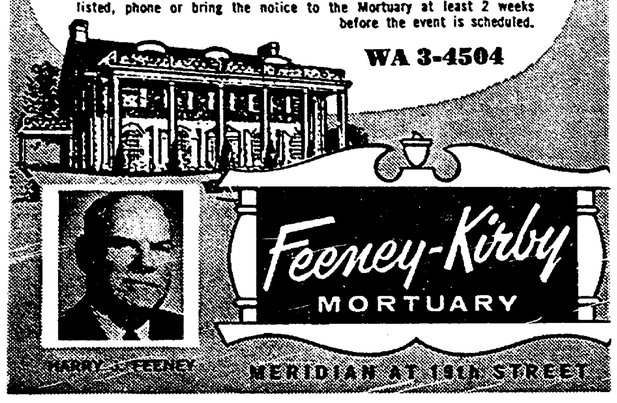
Wednesday, Jan. 20 — 12:30 P.M.

Msgr. Downey K of C — 511 Thompson Road

Speaker: Rev. Lawrence J. Frey

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

WA 3-4504



Benedictines request Office in vernacular

ELKHORN, Neb. — Petitions for changes to bring Benedictine community life closer to the spirit of the Second Vatican Council were prepared at a meeting of U.S. Benedictine abbots at Mount Michael Abbey here.

Attending the meeting was Archabbot Bonaventure Knaebel, O.S.B., of St. Meinrad Archabbey.

One petition asked for permission from the Holy See to use the vernacular in the Divine Office which communities chant in choir. At present, it is in Latin.

A SECOND seeks permission for concelebration of Mass once a week and on major feast days in monasteries. Concelebration involves several priests taking an active part in the principal parts of the Mass. It is rare in the Latin rite, common in the eastern rite.

Permission has been granted for concelebration on specific occasions. There have been reports that the Holy See will soon issue a decree permitting concelebration on a regular basis. The U.S. abbots' petition will be presented if the decree is not issued this winter.

THE ABBOTS' petition for use of the vernacular in the Divine Office was formulated on the grounds of making the prayers more vital and attracting vocations to the monastic life.

Diocesan priests may now recite the Office in private in English with the permission of their bishop. But this does not apply to the office recited in common in a monastery or abbey.

The U.S. petitions will be part of the agenda of the International Congress of Abbots in Rome this September preceding the fourth and final session of Vatican Council.

New library

DAYTON, Ohio—Cincinnati's Archbishop Karl J. Alter will dedicate the new Marian Library at the University of Dayton here Jan. 24. Established in 1943, the library has one of the world's most extensive collection of Marian books and pamphlets. The new facility more than triples the library's capacity to some 80,000 volumes.