

CHRISTMAS GREETINGS



BETHLEHEM 1968

(Photo by Edward Sullivan, courtesy Catholic Near East Welfare Association)

Archbishop's Christmas Letter

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS GREETINGS:

With our Catholic Faith as a basis, perhaps the most impelling incentive toward a good Christian life is the hope of an eternity of happiness with God in the Kingdom of Heaven. To some of us, therefore, it can be quite disconcerting to find our Divine Savior, Himself, declaring that "unless you become as little children, you cannot enter the Kingdom of Heaven." Matt. 18, 3.



Undoubtedly Our Lord was not speaking of the physical size of the children but of the loving faith and simplicity as shown by them in the acceptance of the decrees and directives of a loving father.

Perhaps no man has been permitted to delve so deeply into the nature of Almighty God as the great Apostle, St. Paul. He speaks to us with a great depth of learning of God's almighty power, His infinite wisdom, goodness and mercy; yet, unlike so many proud and arrogant thinkers of our own day, he did not make the mistake of demanding of God the why and the wherefore of his actions; he did not demand of the Almighty and all-wise Creator that He give an accounting to His creatures of His decisions, but in a burst of humble admiration, he exclaims to the Romans in a letter to them: "O the depth of the riches of the wisdom and of the knowledge of God; how incomprehensible are His judgments, and how unsearchable are His ways; for who has known the mind of the Lord? or who has been His counsellor?" Romans, 11, 33.

As St. Paul reminds us, no one can read the mind of God, yet spiritual writers have been intrigued with the probability that even though man had not sinned, the Son of God would have become man, not as a Redeemer but as a teacher and an exemplar for us to follow in our life. Be that as it may, the Son of God did become man, deigning to be born as a babe of the Virgin Mary and to live a full span of life ending with His redeeming death on the cross. His life from Bethlehem to Calvary was an example of supreme confidence and resignation to the will of His heavenly Father, characterized by an unquestioning obedience even though it led to the Cross.

"Unless you become as little children you cannot enter the Kingdom of Heaven." Matt. 18, 3. Our Lord spoke to Peter: "He who hears you hears me; he who despises you despises me." Luke, 10, 16. "I will give to you the keys of heaven, whatsoever you declare lawful on earth will be declared lawful in Heaven, whatsoever you declare unlawful on earth will be declared unlawful in Heaven." Matt. 16, 19. Today, Pope Paul VI, from the chair of and in the voice of Peter, speaks to us in His Encyclical, "On Human Life," and His words are received by many, not as humble children but rejected by proud minds. "Unless you become as little children you cannot enter the Kingdom of Heaven." Matt. 18, 3. That is the standard set by God, and only God can give us Heaven. Nothing is more devastating to childlike simplicity than intellectual pride.

Therefore, as we kneel in spirit before the Christ Child at the Crib this Christmas morning let us beg Him to fill our souls with a deep sense of humility and a childlike confidence and obedience to His holy will.

In closing our Christmas message today permit us to remind you that your Christmas offerings will be dedicated, as customary, to the many faceted works of religion and charity conducted by the Archdiocese.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

Paul C. Schulte
Archbishop of Indianapolis

Midnight Mass to be televised

INDIANAPOLIS — Midnight Mass will be televised on WFBM-TV, Channel 6, this year from St. Rita's Church, 19th and Martindale Ave.

Principal celebrant of the liturgy will be Very Rev. Bernard Patterson, O.S.B., prior of St. Maur's Benedictine Priory. Other concelebrants will include: Father Bernard Strange, pastor; Father Athanasius Ballard, O.S.B., associate pastor; Father Theophilus Darko, of Cape Coast, Ghana, in residence at St. Rita's; and Father Mario Shaw, O.S.B., of St. Maur's Seminary.

The Christmas homily will be given by Father Mario.

St. Rita's parish is in its 50th year and has been headed by Father Strange for the past 33 years.

An eight-piece ensemble from the Indianapolis Symphony Orchestra, will be featured along with the St. Rita's Choirs, directed by Miss Marie McElroy. The Fourth Degree Knights of St. Peter Claver will provide a color guard.

Serving as television commentator will be William S. Sahn.

Archbishop Schulte will preside at the traditional Midnight Mass in SS. Peter and Paul Cathedral and deliver the homily. He will again offer Mass on Christmas Day at 11 a.m. in the Cathedral.

Lay groups lash out at prelate

DETROIT — Conservative groups in the Roman Catholic Archdiocese of Detroit have accused Archbishop John F. Dearden of not being obedient to the Pope and worthy of "automatic excommunication."

Representatives of the Catholic Laymen's League and the Inter-Polish Council of Catholics submitted a list of demands to the prelate which criticized his activities in race relations and his attitude on birth control.

"We are making these demands," said Renato Varani, a spokesman for the groups, "because the archbishop has seen fit to interpret the recent papal encyclical, Humanae Vitae, in a manner contrary to the mind of the Pope."

THE GROUPS were referring to Archbishop Dearden's hour-long appearance on a Detroit educational TV channel in which he interpreted the recent pastoral letter of the U.S. Catholic bishops and stated that a properly informed conscience can be used by individual Catholics in making decisions on birth control.

Archbishop Dearden met for more than an hour with five members representing the two groups. He did not issue any statement after the meeting, but a spokesman for the archdiocese said the prelate indicated he would be "happy to read over" the four pages of complaints.

"The meeting broke up as peaceably as could be expected," (Continued on page 7)

No Criterion on December 27

In keeping with a practice inaugurated in 1961, no issue of The Criterion will be published on December 27 to permit our hard-working staff a holiday and to give the paper a few days to handle some year-end administrative details. The next issue will be that of January 3, 1969. The Criterion offices will be closed Friday, Dec. 20, through Wednesday, December 25.

Sees unrest in Church continuing

AMSTERDAM, The Netherlands — "Uncertainty and unrest in the Church cannot be completely eliminated," Cardinal Bernard Alfrink of Utrecht said in an interview in Ruimsicht (Wide View), the monthly publication of the Dutch Catholic Trade Union Movement.

"In the past," the cardinal said, "everything was much more clear, and everyone knew, or thought he knew, what to do. At the moment there is almost no aspect of Church life that is not under discussion. Many people are unable to follow this. For that reason they sometimes do not know what to do any more."

THE CARDINAL said that this "unrest" is "most regrettable, but it cannot be completely eliminated," because it is the result of present spiritual turmoil.

"In the past," he said, "the dissenting actions of part of the Church were easier perhaps because we did not know in Europe what was done in Africa or Asia. But now the world has become so small that we really are one family now. That is much better understood by young people than by older ones."

ON THE issue of obligatory Sunday Mass attendance, Cardinal Alfrink said that in the past "it was possible that in Italy people did not attend Sunday Mass every week, but that they still considered themselves Roman Catholics. In The Netherlands, however, anyone not attending Mass for some time was written off."

He said that perhaps "we are now entering an age in which it is possible not to go to church regularly and still remain inside the Church," and at the same time to keep the faith and to regard oneself as a member of the Church. "But this is a risky theory," he added.

On the Inside

Official representatives of U.S. Catholic bishops and of Anglican (Episcopal) Church in U.S. hold secret dialogue, meeting at retreat house near Kansas City. Page 3

Columnist George N. Shuster looks with gratitude and touch of amusement at his quirks of faith. Page 4

Church in Hungary and nation's Communist regime both move cautiously to preserve delicate status quo. Page 16

Pontiff stresses duty to seek world peace

By JAMES C. O'NEILL

VATICAN CITY—"Peace is a duty." This is the central theme of Pope Paul VI's message to the world in connection with the observance of the second Day of Peace, which he has called for on January 1.

The message was released at a press conference (Dec. 18) and is an impassioned plea to all men to dedicate themselves to avoiding "the incalculable catastrophes should new armed conflicts occur."

The papal message addressed: "To all men of good will, to all those responsible for the development of history today and tomorrow; hence, to those who guide politics, social directions, culture, education, to

In a directive issued this past week, the Chancery Office urged the observance of Sunday, Jan. 5, in the Archdiocese as a day of prayer for peace "to be observed in a manner determined by the Reverend Pastors and Chaplains."

Youth, rising up in its yearning for worldwide renewal, with a humble and free voice which comes forth from the desert where no worldly interest is, we again proclaim this imploring and solemn word: peace."

Time and time again throughout the 1,700-word letter Pope Paul repeated his theme, "Peace is a duty."

DEVELOPING this theme he declared: "It is the duty of present history. Whoever reflects upon the lessons which past history teaches us will proceed at once to declare that a return to war, to struggle, to massacre, to the ruins caused by the psychology of conflicting arms and forces, even to the death of men who are citizens of the earth, the common fatherland of our life in time, that such a return, is absurd."

"The necessity of war could be justified only in exceptional and deplorable conditions of fact and law, which should never be verified in modern world society. Reason and not might must decide the destinies of peoples."

"Understanding, negotiations, arbitration and not outrage, blood and slavery must intervene in the difficult relationships between men. No precarious truce, unstable equilibrium, fears of reprisals and revenge, successful conquest or fortunate arrogance, can guarantee a (Continued on page 7)



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SIGNED BY TOP SCHOLARS

Draft proposals to protect the freedom of theologians

ZURICH, Switzerland — A group of internationally known Catholic theologians have issued a statement declaring that the freedom of theologians and theology in the service of the Church, regained by Vaticanum II (Second Vatican Council), must not now be jeopardized again.

In their statement, released here, theologians expressed their loyalty to the Church, but said that the teaching office (magisterium) of the Pope and the bishops "cannot and must not supersede, hamper and impede the teaching task of the theologians as scholars. Any form of inquisition, however subtle, not only harms the develop-

ment of a sound theology, it also causes irreparable damage to the credibility of the Church as a community in the modern world."

Among the theologians who have already signed the statement—which is still being circulated for additional signatures—are two from the United States: Father John McKenzie, S.J., of Notre Dame University and Father Roland Murphy, O.Carm., of the Catholic University of America, a co-editor of the scriptural department of Concilium, an international theological review.

The statement originated at Nijmegen, The Netherlands, the

site of the general secretariat of Concilium.

OTHER SIGNERS include Swiss-born Father Hans Kueng of Tuebingen university, Germany; German Father Karl Rahner, S.J., of Muenster university, Germany; Belgian Father Edward Schillebeeckx, O.P., of Nijmegen University, The Netherlands; and two French Dominicans, Father Yves Congar and Father Dominique Marje Chen.

Those who organized the statement said that "Roman authorities" were informed that it had been initiated.

The theologians said that they expect the teaching office of the Pope and the bishops to support their work as theologians "for the welfare and well-being of mankind in the Church and in the world. We would like to fulfill our duty, which is to seek the truth and speak the truth, without being hampered by administrative measures and sanctions. We expect our freedom to be respected whenever we pronounce or publish, to the best of our knowledge and in conscience, our well-founded theological convictions."

They also enumerated seven "constructive proposals" because the freedom of their "work as theologians seems again to be increasingly jeopardized at the moment."

THESE proposals made the following points:

1—The Roman Curia (the Church's central administrative body), especially the Doctrinal Congregation, must take into account and express in the composition of its members, "the legitimate plurality of modern theological schools and forms of mental outlook."

2—This is to apply first of all to the decision-making department of the Doctrinal Congregation, namely the plenary assembly of cardinals ("Plenaria"). "An age limit of 75 years must be introduced here."

3—Only those acknowledged as outstanding professional theologians must be appointed consultants. Their term of office must be limited and they must never exceed the age of 75.

4—The international committee of theologians asked for by the Synod of Bishops must be set up at once and must be proportionally representative of the different theological schools and forms of mental outlook. The Doctrinal Congregation must co-operate with this committee. The competence and authority of this congregation and of the episcopal committees within national bishops' conferences for matters concerning the faith must be clearly and legally circumscribed and limited.

5—When the Doctrinal Congregation feels obliged to disapprove of or object to the theological teaching of a theologian or group of theologians, this must be done in orderly, legal and binding proceedings that must be worked out and published. The competence and authority (Continued on page 7)

Perry County parish canonically erected

The Chancery Office this week announced the canonical erection of St. Isidore the Farmer parish in Perry County and the appointment of Father Ralph Staasheim as resident pastor.

St. Isidore parish boundaries will be the same as those which now comprise the territories of St. Joseph and St. John parishes in Perry County. Father Staasheim has served as assistant

pastor of St. Mark parish, Perry County, in charge of the two mission-parishes.

Ordained in 1957, Father Staasheim was assistant pastor at St. Lawrence parish, Indianapolis, for four years prior to his assignment in Perry County. This is his first pastorate.

FOLLOWING is the text of the decree establishing the new parish:

"For the good of religion and the care of souls, We hereby unite the Parishes of Saint John and Saint Joseph in Perry County under the title and patronage of Saint Isidore the Farmer. The parish boundaries will be the same as those boundaries which now comprise the territories of Saint Joseph Church in Perry County and Saint John Church in Perry County."

"Henceforth, all Catholics living within these boundaries will look to the Pastor of Saint Isidore for their spiritual guidance and needs."

"We hereby reserve the right to divide the Parish of Saint Isidore when and where in our judgment We deem a division advisable."

Given at the Chancery this 12th day of December in the year of Our Lord 1968.

Bp. Reh to head Saginaw Diocese

WASHINGTON—Pope Paul VI has appointed the Most Rev. Francis F. Reh to be bishop of Saginaw, Mich.

Bishop Reh has been serving as rector of the North American College in Rome.

The appointment was announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

The See of Saginaw has been vacant since the resignation of Bishop Stephen S. Woznicki on October 30, 1968. Bishop Woznicki died December 11.



CHRISTMAS CROSS—A Christmas cross shines on the south facade of the Prudential Insurance Company's building in Chicago. The cross is 275 feet tall and 150 feet wide. It is formed by 136 lighted windows on 22 floors of the 41-story building. (RNS photo)

RITE HELD AT FERDINAND

31-year-old nun is installed as Hoosier college president

FERDINAND—Sister Debora Wilson was officially installed as president of St. Benedict's College in ceremonies here last week-end.

At 31, the Evansville native is one of the youngest college presidents in the nation. Appointed last January to succeed Mother Julia as St. Benedict's president, Sister Debora at the ceremony, charted a possible course for this small liberal arts college that will move to Jasper in September, 1969.

"The liberal arts college is today on the threshold of its greatest era of service in history," she said in her inaugural address last Saturday in Crypt Auditorium. "Some critics of undergraduate liberal arts colleges contend that it is in danger of extinction. The liberal arts college must not only survive, but it must survive with honor."

She said that colleges such as St. Benedict's must search for the areas in which it can

excel and also realize the validity of doing them well.

SISTER DEBORA said that St. Benedict College would not be fearful of experimentation, controversy and dissent. If it avoids these things, then it will not serve the public interest which it holds in trust.

She stressed the importance of academic freedom and educating the public to its absolute necessity in college life. Students at St. Benedict's will never be just a means to an end, but will have a part in the decisions of the college, she said.

Robert Gramelspacher, chairman of the college's Board of Trustees, presented Sister Debora with a symbolic gavel and introduced her to the audience that included representatives from some 25 colleges and universities.

St. Meinrad priests given holiday posts

ST. MEINRAD, Ind.—Appointment of 43 Benedictine priests of St. Meinrad Archdiocese here for holiday assignment in parishes of the Indianapolis and Evansville dioceses has been announced by Archbishop Gabriel Verkamp, O.S.B.

Named to Archdiocesan parishes were the following:

Indianapolis — St. Catherine, Father Damian Schmelz; Our Lady of Lourdes, Father Philip Mahin; St. Francis de Sales, Father Rupert Ostlick; St. John, Father Meinrad Brune; St. Lawrence, Father Sebastian Leonard; St. Mary, Father Jerome Palmer; St. Patrick, Father Gregory Chamberlain; St. Philip Neri, Father Rembert Gehant; St. Simon, Father Timothy Sweeney;

St. Michael, Bradford, Father John Thuis; St. Malachy, Brownsburg, Father Adrian Fuerst; Camp Atterbury Job Corps, Father Edmund Mort-

horst; St. Columba, Columbus, Father Michael Langston; St. Boniface, Fulda, Father Ralph Lynch; Our Lady of Springs, French Lick, Father Raphael Hirsch, C.S.B.; Fort Harrison, Father Basil Mattingly; St. Paul, Greencastle, Father Richard Hindel; Our Lady of Greenwood, Greenwood, Father Eric Lies.

St. Mary, Lanesville, Father Colman Grabert; St. Mary, New Albany, Father Alarie Scotcher; St. Mary, North Vernon, and St. Joseph, Jennings County, Father Xavier Maundlin; St. Susanna, Plainfield, Father Donald Walpole; St. Andrew, Richmond, Father Vincent Tobin; St. Mary, Richmond, Father Joseph Walsh; St. Joseph, Clark County, Father Polycarp Sherwood; St. Ambrose, Seymour, Father Fidelis Jent; St. Joseph, Shelbyville, Father Marcin Strange; St. Paul, Tell City, Father Mel Patton; St. Ann, Terre Haute, Father Theodore Heck; St. Pius, Troy, Father Martin Dusseau.

Evansville diocese appointments include:

St. Celestine, Celestine, Father Placidus Kempf; St. Joseph, Dale, Father Warren Heintz; St. Benedict, Evansville, Father Gerard Ellspermann; St. Joseph Evansville, Father Camillus Ellspermann; Immaculate Conception Convent, Ferdinand, Father Marion Walsh and Father Hilary Ottensmeyer; St. Joseph, Jasper, Father Simeon Daly; St. Francis, Poseyville, Father Daniel Buechlein; St. Joseph, Princeton, Father Conrad Louis; St. Bernard, Rockport, Father Aurelius Boberek; and St. Mary, Washington, Father Damasus Langan.

Named out-of-state were: Eldorado, Ill., Father Lambert Reiley; and Fort Knox, Ky., Father Gavin Barnes and Father Thomas Ostlick.

Austere Christmas

AMMAN, Jordan—Leaders of all the major churches in Jordan have issued a joint statement asking Christians to observe an austere Christmas restricted to religious ceremonies. The money saved should be donated to Arab refugees and to the poor, the churchmen said.

THE INAUGURATION ceremony included an invocation by Bishop Paul Leibold, salutations by Father Hilary Ottensmeyer, O.S.B., president-rector of St. Meinrad College, and Tom Davis, student government president.

St. Benedict College, established in 1914 as an institution of higher education for the nuns of the Benedictine community at Ferdinand, will move to a new campus south of Jasper next fall. The college began educating Catholic women, other than nuns, in the '50's and last year accepted male students for the first time.

Vatican is curbing criticism of Reds, Polish Radio says

WARSAW—Warsaw Radio in reporting the return of Cardinal Stefan Wyszynski and five other bishops, stated that during their stay in Rome there was no attempt made by the Vatican "to put a martyr's halo over the heads of the bishops."

This and the absence of any statements by the Vatican or the visiting prelates "about the so-called Church of Silence" was interpreted by the communist network as a sign that the attitude towards Socialist governments is changing.

The Vatican, it said, has been trying to normalize relations with all Communist countries, and for this reason the visit of the Polish bishops was not used to spread "untrue reports about the lack of religious freedom in Poland."

A morning paper said, "The Church is undergoing an internal crisis on all continents—in Europe and America—and in the midst of these dramatic upheavals Catholicism is seeking a way to adapt itself to modern times."

It went on to say that there are still conservative forces in the Vatican and the Polish Church which are opposing the modernization of Catholicism.



ECUMENICAL PARISH STARTED IN KANSAS CITY—The clergy staff of St. Mark's church in Kansas City, Mo., believed to be the first ecumenical parish in the country, stands before the ultra-modern building which was officially opened recently as the unit's base of operations. They are (left to right): the Rev. David O. Shipley of the United Presbyterian Church in the U.S.A., Father Robert Ready of the Roman Catholic Church, and the Rev. William Hayes of the United Church of Christ, who is administrative director of the parish. An Episcopal priest will also be named to St. Mark's church at a future date. (RNS photo)

POTENT PEACE FORCE

Praises work of UN agency in alleviating refugee plight

By ALBA ZIZZAMIA

UNITED NATIONS—"Without question were it not for UNRWA (United Nations Relief and Works Agency for Palestine Refugees in the Near East)—and for the voluntary agencies like the Pontifical Mission for Palestine—the suffering of refugees would be unacceptably worse than it is even now."

This view was expressed by Msgr. John G. Nolan, president of the Pontifical Mission for Palestine, in an interview on the eve of his departure for the Middle East (Dec. 13).

The mandate of UNRWA expires in June, 1969. The agency was created by the UN in 1950 to care for nearly a million Palestinians displaced by the 1948 war in which Israel was created. Its life has been extended for specific periods in a succession of resolutions of the UN General Assembly, which has been discussing the report of its commissioner general, Laurence Michelmore, since November 11.

"In my opinion," Msgr. Nolan said, "the typical UNRWA staff member is working for the refugees for much less than he could earn elsewhere. It is this spirit of dedication, combined with experience, prudence and professional excellence, that makes UNRWA a potent force for peace in the explosive Middle East."

THE PONTIFICAL Mission for Palestine, and its sister agency in the U.S., the Catholic Near East Welfare Association (CNEWA), are among the 90 voluntary agencies which are working in the Middle East to supplement and complement UNRWA's great humanitarian work, Msgr. Nolan declared. He cited as a typical example of the co-operation between the UN and the pontifical agencies the school for the blind in the Gaza strip.

Despite the high incidence of blindness in the area, Msgr. Nolan said, no institution cared for the blind there until 1962 when UNRWA asked the pontifical mission if it could help.

The latter agreed to provide the building and necessary facilities if UNRWA would provide the administration, since the mission at that time had no local staff in Gaza. The mission continues to provide funds for running the school—all of whose teachers and students are Moslem—on a yearly basis. Msgr. Nolan periodically reviews the administration and said he finds it "extremely good."

Other co-operative projects include schools in Lebanon for Christian refugees, for which the pontifical mission provides the administration and UNRWA helps with a financial subsidy for teachers' salaries and teaching materials.

LIKE THE other voluntary agencies in the Middle East, at least 20 of which are run by a church-affiliated group or organization, the pontifical mission is in no way subject to UNRWA, Msgr. Nolan said. It operates in the name of the Pope. In Arabic, he said, the mission is known even among Moslems as "Our Father's Mission."

As in previous years, the UN debate on the UNRWA report has become another debate on the whole history of the Arab-Israeli conflict in the Middle East. The Arabs claim that this

is the only forum in which their case gets a complete airing and they make the most of it.

This year there has been more emphasis by other delegations on the urgency of the refugees' plight and appeals to Israel to overcome its fears, in the words of U.S. Ambassador J. Russell Wiggins, and give the "whole world an example of humanity and magnanimity."

This was mainly in reference to the fact that many former UNRWA camps are now lying

empty and idle in Israeli-occupied territory, while some 350,000 refugees displaced by the 1967 hostilities are facing a cold and hungry winter in tents. The UNRWA budget needed to care for them under present conditions, as well as for the other refugees on its rolls, faces a deficit for the coming year. The pledging conference held on December 6 (to which the Holy See made a contribution of \$2,500) fell \$6.7 million short of the target. UNRWA's financial strain would be considered eased if refugees were allowed to return to the now idle camps.

Nevertheless, the East German Communist Party organ, Neues Deutschland, told its readers that the delegates had agreed that the Czechoslovakian takeover was "a necessary answer to the attempts of imperialists to change the balance of power in Europe in their favor."

Catechism corrections to be published 'soon'

AMSTERDAM, The Netherlands—The Dutch hierarchy has announced that it will publish in the near future corrections and additions to the controversial New Dutch Catechism as formulated by a special committee and approved by a commission of cardinals appointed by the Holy See.

The Dutch bishops expressed regret, however, that the cardinals' commission did not fully accept the corrections suggested by the Dutch hierarchy in October, 1967.

"But," the statement added, "out of respect for the wishes of the Pope the Dutch bishops have decided to abandon any further discussion on the issue."

The corrections will be published in a separate booklet. The authors of the new catechism, who are members of the higher institute of catechetics at the University of Nijmegen, do not agree with the corrections and announced that they will publish a White Paper on the issue containing the full story and all relevant documents on the conflict with the curia (the

Church's central administrative body) over the catechism. The authors stated that the corrections were unacceptable on both theological and catechetical grounds.

Father Peter J. A. M. Schoonenberg, S.J., professor of dogmatics at the University of Nijmegen, in a radio program, said the Dutch catechism has become a test case on the issue of collegiality of bishops, their relations with the Pope and the curia, and autonomy of the local church. He added he still hoped that one day there would be multiformity inside the Church.

Spanish prelate voices fear of 2nd civil war

MADRID — Fears of another civil war in Spain were voiced by a bishop in the troubled Basque region.

Bishop Jose Cirarda of Santander, recently appointed apostolic administrator of Bilbao, stated in a pastoral to his people that factional and social inequalities like those that caused the civil conflict of 1936-39, still exist today.

"It is sad to see that 30 years after the end of our civil war," the bishop said, "the marks of rigid factionalism, mutual misunderstanding, unconstructive opposition and sharply conflicting positions are with us today."

Bishop Cirarda took over the administration of the Bilbao diocese upon the death of Bishop Pablo Gurpide Boeppe, while continuing to head the Santander diocese. A rift had grown between the late bishop and some of his clergy. There were charges that the bishop, a non-Basque, was closely allied with the government of Chief of State Francisco Franco and authoritarian in his policies regarding the activities of clergy seeking improvements in Basque economic and social life.

In mission work

BONN — Approximately 150 priests have left Poland in the last 10 years for work overseas as missionaries, the German Catholic news agency here reported.



NEW PRESIDENT — Patrick J. Murphy, third-year student at St. Meinrad School of Theology, has been elected president of the Theology Activities Organization (TAO) there. The TAO is the student governing body of the theology school. Murphy is the son of Mr. and Mrs. John Murphy of Little Flower parish, Indianapolis, and is a graduate of the Latin School and St. Meinrad College.

LAUGHTER through an open window

Ed Sullivan's best cartoons on Church renewal



Ed Sullivan's *Laughter Through an Open Window* is that rare thing — a cartoon book on religious renewal that is uproariously funny yet in good taste. It makes available in permanent form Sullivan's best — the ones that have been clipped for distant relatives, posted on bulletin boards, and even prompted fan letters from folks who never wrote before.

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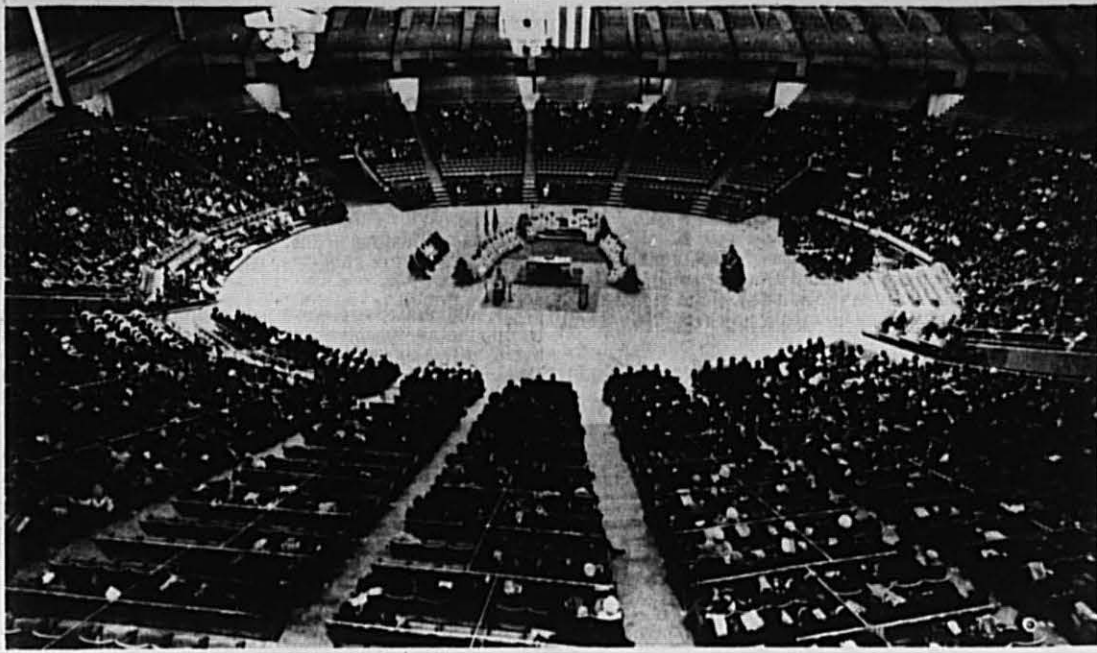
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DEDICATION RITE AT NOTRE DAME

A new Athletic-Convocation Center at the University of Notre Dame was dedicated on December 8, the feast of the Immaculate Conception. Shown here are the 5,600 persons who attended the dedicatory Mass, which was concelebrated by 25 priests from the Diocese of Fort Wayne-South Bend. Principal celebrant was Bishop Leo A. Pursley; Father Theodore M. Hesburgh, C.S.C., Notre Dame president, gave the dedication sermon. (RNS photo)

PROCEEDINGS KEPT SECRET

Catholics, Episcopalians meet

KANSAS CITY, Mo.—Official representatives of the U.S. Catholic bishops and of the Anglican (Episcopal) Church in the U.S. held their sixth official dialogue meeting at a retreat house near here.

The principal subject discussed by the group was reportedly the role of the bishop and the structure of the church, as viewed by the two denominations.

However, details of the presentations and the nature of the discussion were not disclosed because the participants in the meeting voted to keep the proceedings secret.

Father Lawrence E. Guillot, of the Institute of Religious Studies, Central Missouri State College, Warrensburg, and secretary of the group, said the participants voted to issue no press statement or summary of this meeting. A report on the meeting, however, will be sent to the sponsors of the delegations—the ecumenical committees of both Catholic and Episcopal Churches in the U.S.

"THERE WAS NO joint theological statement or agreement," Father Guillot said, "and I might further add that the meeting was not really a disciplined theological discussion. It was more of a 'house-keeping' session."

He admitted that the matter of secrecy was one of the subjects debated, but did not indicate why it was thought necessary.

Other sources, however, indicated that the U.S. Catholic Bishops Committee for Ecumenical and Interreligious Affairs, headed by Archbishop John J. Carberry of St. Louis, asked secrecy of both Catholic and Episcopal and Catholic-Lutheran dialogue groups.

(Lutheran general secretary Paul C. Empe has written the Catholic bishops to register his dismay that publicity should be withheld.)

(Deferring publicity "would frustrate what is, in our view, a major purpose of keeping the church informed regarding the progress of the dialogue, and thereby furthering grass-roots understanding on a continuing basis," Empe wrote. "The practical effect would be to limit the fruits of the dialogue to the theologians and church leadership, something which, from our standpoint, would not be desirable.")

Empe wrote. "The practical effect would be to limit the fruits of the dialogue to the theologians and church leadership, something which, from our standpoint, would not be desirable."

EPISCOPALIAN comment was not available. One of the participants in the Catholic-Episcopal dialogue meeting, Bishop Edward Welles of the Episcopal diocese of Western Missouri, said he could offer "only a frustrated 'no comment.'"

Father Bernard Law, executive director of U.S. Bishops Committee for Ecumenical and Interreligious Affairs, said he felt that the dialogue was a good meeting.

"The discussion which took place concerning internal procedures for the dialogue," he said, "was frank and will, I am confident, be a help to the ongoing work of the consultation. The consultation has proceeded for several years. When it began, it was a new venture. It should not be surprising if at this point the group and its parent bodies are in a position to review the work of the consultation, look to its future, and review existing procedures. This stage in the consultations process I view as a sign of positive growth. To read into it negative reaction is to engage in an ecclesiastical witch hunt."

FATHER GUILLOT said that while secrecy was imposed on the current meeting, "I can predict that there will be a statement on the content of future sessions."

The next scheduled Catholic-Episcopal dialogue will be next June at Nashotah, Wis., an Episcopal seminary near Milwaukee, he said. He did not indicate the subject to be discussed.

Previous sessions of the dialogue group, which first met in 1965, have covered Baptism, the Eucharist, the ministry and, last year, the Mass.

Among the Catholic delegates at the Missouri session were Dr. Thomas P. Neill of St. Louis University, Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., Father Thomas E. Ambrogio, S.J., of Woodstock (Md.) College, and Father Guillot.

Episcopal participants, besides Bishop Welles, included Bishop John M. Allin of Mississippi, Prof. George A. Shipman of the University of Washington and Peter Day, ecumenical officer of the Episcopal Church in the U.S.

BOARD VISITS CAMPUS

Self-study program launched at Woods

ST. MARY-OF-THE-WOODS, Ind.—An attempt to assess the place of St. Mary-of-the-Woods College within the context of American higher education today is off to a fast start.

The self-study involves all members of the campus community, as well as parents, alumnae, and alumnae husbands.

An important step in the self-study was made recently with the visit to the campus of an advisory board of five prominent educators.

Members of the board are: Rev. Richard Baepfer, dean of Christ College at Valparaiso University; Dr. Joseph Schwab, professor of science and education at the University of Chicago; Father Carl Hangartner, S.J., professor of education at St. Louis University; Dr. Ann M. Heiss, research educator at the University of California, Berkeley, and Henry H. Reimann, chairman of the Western European Studies Department at Indiana University.

ADVISORY board members spent a week-end on campus both in formal meetings with self-study committees and in informal sessions with students, faculty members and administrators.

It was the first of three visits the five will make to the Woods campus during a period ending in December, 1969, when the self-study will officially end.

The self-study began in September of this year under the direction of Dr. Norbert Hruby, then vice president of Mundelein College, Chicago. Dr. Hruby, who has directed two other similar self-studies, has since been named president of Aquinas College, Grand Rapids, Mich.

The study is divided into three phases. The first phase involves

formulating basic questions about the institution. These questions will be answered in the second phase, and the answers will be implemented in the third phase.

Five basic task force committees made up of faculty members and students have been formed in the following areas: curriculum, student rights and responsibilities, faculty rights and responsibilities, learning theory, and governance.

Students and faculty submitted more than 3,400 questions to the committees, which compiled them into a few number of basic questions.

IT WAS these questions which the advisory board reviewed when it met on the campus. The results of those meetings will be taken into account when a questionnaire is constructed for submission to all segments of the college community early in 1969.

Results of the questionnaire will be tabulated by Indiana State University's computer system which ISU is making available to the Woods for the self-study.

Sister Mary Gregory, S.P., instituted the self-study at the Woods shortly after taking office in July of this year. At the time she called it a necessary step to redefine the goals and purposes of the 128-year-old women's college.

Mercy airlift

NEW YORK—The first joint Jewish-Catholic-Protestant direct chartered mercy airlift aid the starving children of Biafra left Kennedy International airport (Dec. 15) carrying 40 tons of food and medicine, including 100,000 doses of urgently needed measles vaccine donated by UNICEF.



Catholic Charities

ARCHDIOCESE OF INDIANAPOLIS

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December 13, 1968

Dear Friend of Catholic Charities,

It is with an urgent appeal that I come to you. Catholic Charities needs your support. Many come to us each day for our help. Because we have answered their pleas, because we have not turned them down, our resources are exhausted.

Catholic Social Services, in fact, is in debt. That is why we need your help in a special way this year. Sometimes people say that since we are supported by the United Fund we do not need their help. Quite the contrary. United Fund help stretches only so far. Like everyone else, we are affected, as are also those in need, by rising costs.

Now, for the second year in a row, our funds are depleted before the end of the year. Unless we are able to obtain sufficient contributions, we shall have to cut back on the services we offer.

To cut back... What would that mean? It would mean that children would suffer. Some children would not find a good home. Some children would not be decently clothed. Some children would suffer so from emotional illness that they would end up perhaps as permanent residents of mental hospitals. By reaching such children early, with the help that they need when they need it, we are able to exercise an influence which will last literally throughout a lifetime.

During 1968 we have extended our services by reaching some children at school. When teachers refer a child to our social worker, we are able to give immediate help. This is a vital service because it is preventive. But without your support this program will be curtailed.

There are so many other situations. It is impossible to describe them all. Perhaps the most important thing is what Christ told us, "What you do for one of these the least of my brethren, you do for me."

Help us say "Yes" to those who come to us and ask. With your generosity, the spirit of the birth of Christ will be made manifest.

May the Christ Child whose birthday we are about to celebrate, bless you and yours. And thanks for your consideration of my request and for your help.

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Minister preaches on dogma of Mary

woman in the doctrine of the word-made-flesh.

"The price they have paid," he continued, "is a weak effeminate Jesus, meek and mild. . . . Both of us have erred. The son must be free to be himself if he is to make proud the mother who gave him life; but no son can be a truly free human without a wise mother."

"WHAT DOES the Immaculate Conception say to us?" the minister asked. "Even those who do not buy the Christian doctrine know that all men are bound by the evil in other men and in the world about us. . . . What is really said here is that God's love and grace can come into human experience and free one from the evil of the past."

"When we are freed from the demons of lust, or pride, or greed, or envy, or alcoholism, or fear, or racism, or any of the other demons that have come to us from the past," he said, "can we not testify that God's grace has broken into our lives and freed us from original sin?"

NEW ORLEANS — A Protestant minister said in a talk at St. Louis cathedral here that the dogma of the Immaculate Conception of the Blessed Virgin Mary declares "in the simplest terms that Mary was freed from the taint of original sin by the intervention of God's grace at the moment of her conception."

The Rev. Herbert L. Polinard, minister of St. Charles Avenue Christian Church here, spoke at a Mass celebrated in conjunction with a triple convention in New Orleans, which included the annual meeting of the U.S. National League of Cities. He said "it is an accepted truism of modern life that a child's healthy identity of self requires a strong father figure and a warm, nurturing mother figure. Can we be truly human, if we do not have also such a God?"

"TOO LONG, the Catholic Church has neglected the Son in favor of the Mother figure," the Rev. Mr. Polinard said. "But Protestants, too, have been guilty of seeing no place for the

Planning synod for Pittsburgh

PITTSBURGH — Bishop John J. Wright of Pittsburgh has announced the formation of preparatory commissions for a diocesan synod whose purpose will be "the systematic application to diocesan life, on every level, of the teachings of (the) Vatican Council."

"It is now time to get down to cases," Bishop Wright said in his announcement.

A few strings attached

MUNICH, Germany—A Czechoslovakian bishop is willing to give an unprecedented honor to Leonid I. Brezhnev, general secretary of the Soviet Communist party.

Bishop Frantisek Tomasek, apostolic administrator of Prague, is said to have told Soviet authorities he is willing to change the name of the city's St. Vitus cathedral to Leonid Brezhnev cathedral.

His only requirement is that the relics be placed in the church first.

The story is among a number of jokes gathered by Radio Free Europe on Czechoslovakian reaction to the Soviet-led invasion in August.

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.

Love inescapable

THE GREAT feast of hope, of promise fulfilled, arrives again this year in a world echoing the strident sounds of war, social upheaval and discordant ambitions.

It has always been so. Man was not perfected by the human visitation of God. Every Christmas, since that first one in Bethlehem, the world somewhere has shaken to the imperfections of man—his greed, hate and false pride—so much so that at times the angel chorus of peace and good will has almost drowned in the din of evil. Almost.

There always are enough men listening in awe and wonder to perpetuate hope through the decades and the centuries. Next year, next Christmas, things will be better. Man will learn, however haltingly, to submit to the love of God, to the divine catharsis and healing without which there is no true peace or good will.

Granted there are times when progress is nowhere to be seen, when the world seems to revert to darkness rather than a more determined seeking after the Light. In the play of the ages, man at times may be forced to take two steps backward for every one forward. In any case the scheme of salvation remains intact. God is the irresistible force. He will not be repelled or rebuffed. Try as he may, man cannot refuse the love offering of His only begotten Son.

The kingdom of God in the world will come about through the Babe of Bethlehem. Through Christ, the power of God permeated mankind for all time and the manhood of Christ made God approachable by all humanity. Christmas is the commemoration of a union that will not be denied.

For the Assembly

ALMOST before most of us have acquired the habit of dating checks 1969 rather than 1968, the Indiana General Assembly will be in biennial session for a minimum of 61 days.

In preparation for this gathering of lawmakers January 9, the Public Affairs Committee of the Indiana Catholic Conference has widely disseminated a brief publication stating the consensus position of the bishops, priests, and laymen of the ICC on eight key social and moral issues.

Two of the issues—abortion and aid to non-public schools—have been editorially discussed in the past two issues of The Criterion. Our position is the same as that of the ICC: Nothing justifies any change in the present abortion statute. Within constitutional limitations, non-public school children deserve state aid.

Another issue tackled by the ICC was the highly complex one of public assistance. The two chief proposals emerging from its study and recommendations in that area are that township trustees be stripped of their poor relief powers, with all public assistance being placed under county welfare departments, and that the Aid to Dependent Children program be greatly humanized. We heartily concur.

The ICC does not flatly call for the repeal of capital punishment, but the burden of its findings certainly amount almost to that. For many years The Criterion has campaigned for the abolition of this barbaric anachronism. We hope the 1969 Assembly will do that.

The ICC calls for the adoption of Medicaid, the federal-state matching program which would do for medically indigent children and adults what Medicare does for all persons over 65. If the Assembly does not do this, all federal matching funds for medical welfare programs will be withdrawn on January 1, 1970. This one is a must.

The ICC strongly supports the strengthening of the Indiana Civil Rights Act and the State Civil Rights Commission with a series of amendatory laws in keeping with the realities of discrimination in employment, education, public accommodation, and housing. The Criterion long has crusaded for such measures.

The ICC pamphlet calls for improvements in the State Department of Correction which would include a separate juvenile division and the development of diagnostic services. We plead ignorance in certain areas of specific proposals, but we certainly approve of the stated aim of replacing a program of punishment and retribution with one of rehabilitation. The ICC recommendations follow those of a legislative study committee created by the 1967 Assembly, and the conference has applauded that committee for its work.

The ICC supports continuing improvements in care and treatment of the mentally ill which would include further moves away from custodial care, more family care programs, a more generous maintenance fund law, and more intensive recruitment of top-drawer professional personnel. It outlines ways in which these improvements can be had.

The ICC does not cover all areas of its concern in the brief pamphlet. But those it does cover show the marks of thorough study by various departments of the conference. It will be most helpful as resource material for the motivation of constructive thinking on the eight issues to which it addresses itself.

As Bishop Raymond J. Gallagher, executive chair-
(Continued on page 7)

The editors and staff of The Criterion extend to its readers and advertisers best wishes for a Joyous Christmas and a Happy New Year.

THE CRITERION

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World Peace Day

AT ITS recent meeting in Washington the National Conference of Catholic Bishops approved the first Sunday of the new year, Jan. 5, as World Peace Day. At the behest of Pope Paul similar observances will be held throughout the Catholic world under the theme "Promotion of Human Rights—The Way to Peace."

Auxiliary Bishop John J. Dougherty of Newark, episcopal moderator of the Division of World Justice and Peace, in announcing the theme, noted that the United Nations International Year for Human Rights ends with 1968.

"The education it has engendered will be of little use," he said, "unless each one personally resolves henceforth to respect others and their rights, through

all means open to his influence, including legislation and the formation of public opinion. This is the beginning of peace of conscience, peace within the family, peace among neighbors and peace in the world."

Those persistent obstacles which mitigate against the full realization of human rights must be universally recognized first, if they are to be overcome. The most prevalent of those obstacles are fear, self-interest and either an ignorance of or a denial of the source of those rights.

As Archbishop Terence Cooke of New York told the annual meeting of the National Conference of Catholic Charities last month, everybody talks about rights these days but not many people mention where they come from.

"It is not the state which can confer inalienable rights on the man; it is surely not the law that man makes," he said. "Each individual has a unique value

and enjoys human rights because God made him, not because the state recognizes him. The basic human rights that we all demand and enjoy come not from human wisdom or good will; they come to us from God our maker, they are sacred attributes of human life and therefore must be treated with reverence."

Reverence for life and a dedication to its quality and its preservation are hallmarks of civilized people. Inequities, needless suffering and death cannot be countenanced. With a universal recognition of human rights would come lasting peace. The way to peace, then, as the Pope's theme suggests, is the promotion of human rights.

Would that there were some simple, mathematical compounding to solve our problems. For instance, if every nation agreed to have twice as many World Peace Days in each succeeding year, by 1978 every day of every year would be a peace day. Ah, but it isn't that simple! We've got to work at it and pray for it.

• GEORGE SHUSTER'S VIEW

Faith is a mystery — terrifying, wondrous

By DR. GEORGE N. SHUSTER

HERE I write a rainy and singularly frostless autumn has left the lawns green and late flowers in bloom. But the harvest is in, the fields are bare, and at the markets apples and pumpkins tempt the housewife. Once again it has been a year of glorious bounty for which we are grateful.

But what now seems so overwhelmingly real, so awesomely important, is thanksgiving for faith. That we should have been led to believe, for whatever reason, in Jesus who loved the harvest time in Galilee, or the haul of fish from the lake, even while thinking all the while, for all ages immemorially, of those for whom He would be the life and the light, is so precious a possession that one might almost tremble while being grateful.

Thus our faith is terrifying, if one is at all sincere about it, by reason of what it entails. And yet it is also so endlessly rich in consolation that one is driven to think of Cross and Resurrection at the same time, neither of them as yet fathomable even by faith.

This faith we have not for ourselves, but for all others, even those—especially those—who are unable to believe. Or do not want to—maybe deliberately do not want to. Yes, it is difficult to have patience with them, or not to feel that they have doomed themselves. But whom has the temptation not to believe passed by? We must ask this question humbly and earnestly. For the light of Jesus is blinding.

It does not permit us to see the mystery of evil clearly. Or enjoy the many lusts of the flesh which is also inextricably spirit. Every failure of our faith is never due to one of these alone but to both in union. It is not the vast ocean of human suffering—or the groaning and travailing of nature—which appalls the onlooker, but the question: Why should it have been permitted? It is not the harlot's body a man enjoys, but the subjugation of that body. Therefore it is cleanliness of mind and heart which is the essential teaching—that purity which very, very few can have at all times, unswervingly. It is simply selfishness, wholly effacing unselfishness, about everybody and everything. This is the root of Christian marriage and Christian celibacy alike. For it decrees that the humanly impossible must struggle to become Divinely possible.

Should we not once again make this the center of our concern, instead of being content about who has authority in the Church or who does not, and how much? The function of authority is to be helpful. Thus it can seek to prevent disputes about the meaning of this or that from becoming a total war rather than a local squabble. It can attempt to draw up a catalog of sins and grade them. But in the end, whether we feel that the assistance was useful or shrug it off, we shall be what we are and no one will be responsible except ourselves. This autonomous authority of the individual person over himself is a source of confidence and humiliation alike. There is nothing else remotely like it on earth. It is in this sense that man is God's image. And why should he not be a mystery unto himself when God is, as St. Paul said, unfathomable?

skirted "girls" of uncertain age who surrounded them, or the men engrossed in the business of the day.

But the Christ in whom we have faith is incomparably greater than all these, though the word "greater" has implications which hardly let it mean what is here meant. I have often thought that the special, not more than part understandable thing about Him, was and remains His power to forgive sins.

This He wielded almost jauntily, lavishly.

Chesterton thought that He went out into the desert to conceal His laughter at the foolishness of human creatures. The only people he did not like were those who thought they were not foolish—those who defined righteousness as self-righteousness.

And I shall gladly confess that this is, this portion of the Faith for which I remain most grateful. For I have never known how to suffer without asking questions of God. I cannot look at beautiful things without in some sense desiring them. I cannot immerse myself in the affairs of others without imagining that somehow I have a gift for them, either of wisdom, or benevolence, or power to instruct and heal.

And then the thought comes that if He were nearby He would go again into some desert to chuckle at me. This is not the kind of faith recommendable to others, but I remain grateful for it, so deeply grateful that all I can do about it is to be as nearly like a child as I can and fold my hands and bow my head.

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• WHAT OF THE DAY

Everyone needs time to be alone

By REV. JOHN DORAN

WHENEVER I count my blessings, as they tell us to, I always count among them my opportunity to go occasionally to the hills alone. I have a feeling that my fellow parishes at the rectory count these pastoral sojourns in the mountains among their blessings too, but that's a different story.

To be able to get away from

all the usual and rather continuous work of the parish to seek a quiet cabin where my only responsibility is to eat and sleep is a real blessing. It's not because a person gets out of the regular day's work, nor even because he can set his own schedule or lack of schedule, that these days in the hills are so refreshing. The real value comes, though this may sound unbearably egotistical, from a re-approachment to one's self. One meets himself in the hills, and finds the meeting pleasant.

I said that this sounds egotistical, but I submit that it is not. There is a real value in meeting yourself occasionally, and even in finding the encounter pleasant. We have to know ourselves, if we are to be truly human; we have to like ourselves if we are going to be capable of liking—or loving—anyone else. Yet we can live day after day and never have any valid communication with ourselves.

Sometimes people will say, "Gee, Father, it's hard to get hold of you at times." I answer, "Yes, I know, there are times when I have a hard time getting a chance to talk to myself." They laugh, thinking that I was trying to be funny. They don't realize that I am really just stating a fact of modern living. It is easy to live for months without ever retiring into one's own inner self. Easy and dangerous.

Many psychologists tell us that we must know and like ourselves if we are going to have any decent relationship to others. They tell us that we cannot come to value others unless we first come to value ourselves, that the indispensable norm against which we must inevitably measure others is the norm of self. How, then, if we neither know (Continued on page 7)

"IT'S ADMIRABLE THAT YOUR PENITENT WANTS TO RETURN IT, FATHER, BUT FRANKLY WE WERE HAPPY WHEN IT WAS STOLEN."

THE BLACK VOICE

The Prince of Peace

By REV. LAWRENCE LUCAS

FOR want of a change and for deeper understanding, I am sending out a different card this Christmas. Instead of the customary chalice and host, there is a picture of a young black boy kneeling down in the gutter with a marble and obviously poor. The caption reads, "Those looking for the Prince of Peace." The message goes as follows: "Not all stumble to the stable. Some calculate and play the game of Christmas cool. They come to him with their eyes on scoring and their heart on winning. Some play Christmas for keeps. Those looking for the Prince of Peace in a world of war play Christ cool. They come calculating, wagging everything, betting all."

During this season, many of us will be referring to Christ as the Prince of Peace and we will be hearing Him addressed by the same title. This Christmas we will be playing more earnestly for the advent of peace, international, national, and domestic.

And yet, do we really want peace? Is it really the Prince of Peace as we find in the gospels whom we desire? Are all of us referring to the same situation when we call for peace?

There is great danger, for example, that the "haves" and the "have-nots" are using the same word in reference to different realities. For wealthy individuals and nations, peace seems to mean my wealth and power undisturbed.

International or Western concern over the French franc and the British pound, for example, finds its motivation in the sharp economic competition between the Communist bloc and the Western European-North American world.

Poor nations know full well that the solutions found to save these currencies will not be geared toward a better distribution of wealth between poor and rich nations. They will all be directed toward preserving and safeguarding the wealth of the already rich. On the home front, far too many mean by "peace": "Do not disturb our tranquility of mind, our homes, our busi-

nesses, our racist attitudes and patterns of behavior, our unjust abrogation of all our Father's goods."

Certainly, this understanding cannot be what peace means to starving nations and poor people. For these, essential to true peace is a more equitable distribution of our Father's goods. Peace must involve freedom to grow, to live, and to develop in God's image. It must involve justice and equal access to and opportunity regarding our God-given resources. Peace must involve for them the absence of being subjugated and exploited by a majority here and a minority in Africa. It demands mutual respect and recognition of all men's human dignity and worth.

According to the New Testament version, the Prince of Peace was a man, the God-man who considered people far more

valuable than property, power and riches. These things had value only insofar as they served man's needs. Among men He gave a place of priority to the poor, the suffering, and the needy. Peace could not be considered apart from justice, freedom, security, and the ability of the poor to live as human beings. It is this Prince of Peace with this understanding of peace who is striving to live in us individually and as a community or church.

During this season, we will glibly pray to God in the words of the Advent preface to "... instruct the ignorant with your truth, to justify the wicked by your holiness, and to help the poor by your power."

Certainly, it does not require too long a look to see our Church like other institutions as

(Continued on page 7)

• A VIEW AT WEEK'S END

A gift for Indiana's social conscience

By JOHN G. ACKEMIRE

WHEN the idea of an Indiana Catholic Conference began to take form 2½ years ago, some cynics scoffed. "How," they asked, "could five bishops with strong and diverse opinions ever arrive at a workable consensus on controversial social issues affecting this state?" "And where," they asked further, "are you going to find competent laymen who can work in harness with one bishop, not to mention five?"

And, of course, the very thought of an organization of bishops, other priests, and concerned laymen getting together in the name of the Church to promote enlightened social aims was anathema to those Catholics who believe the Church's only business is saving souls.

Nonetheless, the conference was founded in late 1966 with Archbishop Schulte of Indianapolis as general chairman and Bishop Raymond J. Gallagher of Lafayette as executive chair-

man. The other three bishops of the Province of Indiana and five blue-ribbon laymen rounded out the 10-man board of directors.

James O. Brennan, a retired Army officer and an executive of the Ohio Education Association, hired on as executive secretary, and the trial-and-error shakedown pains any new organization must submit itself to got under way.

By the time the 1967 General Assembly convened the ICC was able to communicate its concerns to lawmakers with a degree of success remarkable in an organization so young.

Through the remainder of 1967 and deep into 1968 Brennan concentrated on getting the laity involved right down to the parish level and on developing, in his words, "the basic philosophy that the conference is a service organization designed to serve the dioceses and to be responsive to their needs when those needs are translated into statewide objectives."

The towering purpose of the

ICC, however, is to help "provide a full and productive life for everyone in Indiana." Honoring this purpose was the issuance last week of two small but eloquently plain-spoken documents, "Social and Moral Questions Facing the People of Indiana" and "Social Aims of the Indiana Catholic Conference."

Both publications are timely Christmas gifts to the social conscience of a state which scarcely can be said to have been in the vanguard on issues of human rights and justice.

The first document states the ICC's position on eight highly controversial issues facing the 1969 General Assembly—abortion, capital punishment, changes in the State Department of Corrections, expansion of the Indiana Civil Rights Commission's role, adoption of Medicaid, an enlightened mental health program, aid to non-public schools, and a revamped public assistance program.

The second document calls for "Catholic renewal in the public

sphere in our state, setting the pace for zealous involvement in the great social issues of our century."

The document states further that the ICC "has chosen to embrace the travail of changes which result in greater justice and charity rather than in doing nothing or throwing its influence on the side of an unjust status quo."

'Tis the season to be charitable as well as jolly, else we at The Criterion might be tempted to jolly a bit in the direction of a few pastors and a few readers who have not exactly wished us well in our own pioneering efforts to embrace this very same travail of change.

Suffice to say that Catholicism in Indiana, or such elements of it as are represented by the five bishops and the many distinguished laymen in the ICC, has advanced quite a piece beyond the days when a successful fistic encounter with the Ku Klux Klan was considered the epitome of social involvement.

By MSGR. RAY T. BOSLER

Christmas is almost here, and I feel the need of going to confession, but I am all confused. The last time I went—a long, long time ago—the priest said to me: "I don't want you to go to confession like this any more; get with it and modernize your method." What's the new way?

Q. Is it true that a person at age 75 doesn't have to go to confession? What have old people got to confess?

Q. How should a person address the confessor? Our pastor doesn't want us to say "Bless me, Father." He doesn't want us to enumerate our venial sins. What do we do?

A. The number of letters on my desk concerning difficulties with confession would fill many columns. Let's try to bring a few basic questions together and deal with them.

Catholics are bound by law to confess once a year all mortal sins committed since their last

confession, mentioning the kind and number of these sins. This obligation is usually attached to the "Easter duty" since forgiveness of mortal sins would be necessary in order to receive Holy Communion. However, if a person has no mortal sins to confess he is not bound by law to go to confession at any time. He would not have to go to confession after 35 or 75 or whatever, if he were not aware of seriously offending God.

Church law, in its present form, is concerned with basic minimum requirements considered necessary for the welfare of Catholics. The conscientious Catholic, however, will look to the Gospel as well as to ecclesiastical law for his guidelines and so will not be content with the minimum. He will be concerned with the spirit of Christ's message as well as with the letter of Church law.

This means that he will see confession not as an isolated act that he feels compelled to perform every week, or every month, or before every first Friday, but rather as an important and meaningful part of his whole Christian life. He will

recall that the sacraments exist for man and not man for the sacraments, and so he will use the Sacrament of Penance when he feels it will help him, that is, when he recognizes the need to improve his attitudes and behavior in specific ways and is ready to do just that.

Confession, to him, will not be a means of gaining points with a calculating God, but rather a loving reconciliation with Christ

and the Church after he has decided to change those aspects of his life which would tend to break or weaken the ties which unite him to God and his fellow men.

So, in preparing for confession, he does not merely recall the list of "sins" which he always mentions, but instead, he takes a good, sincere look at the direction of his life to see where he might have slipped away from his ideal of love and service of God and neighbor. Perhaps he will discover serious offenses. These must be mentioned in confession. More likely, he will simply uncover certain smaller aspects of his attitudes and behavior that need to be improved upon if he is to be the kind of Christian he wants to be. Some or all of these may be mentioned according to the penitent's intention to do something about them. Whether he does this according to a set formula ("Bless me, Father . . .") or in a more informal, perhaps conversational way is up to him and to his confessor.

This, I take it, is what confessors mean when they speak of a "modern" or "adult" way of going to confession. They don't want to listen to a "grocery list" of venial sins repeated over again time after time. They want some assurance that the penitent has taken a look at his situation in life, his obligations to family and society and comes with serious plans to become a better witness to Christ. That is why they like for the penitent to identify himself, not by name but by occupation, state in life, as father, teacher, lawyer, etc.

This way of approaching the Sacrament of Penance presupposes a grasp of Christian morality which is sound and well-informed. How often does a confessor hear a penitent say, "I missed Mass because I was sick" or "I neglected my morning prayers" or "I let my teeth touch the host"? Quite often, I suspect. These statements are symptoms of a faulty approach to Christian morality.

It may well be that a good deal of confusion and anxiety surrounding the Sacrament of Penance today could be cleared up if the priests who are dissatisfied with their people's confessions would devote some time to instructing them in depth on the whole area of Christian morality rather than simply telling them to go to confession differently. Now that confession lines are shorter and people are confessing less often, there is

opportunity for more instruction in the confessional.

Q. Just recently I learned that members of our Cathedral choir got paid \$3 to \$4 for singing at Mass. I was shocked. How can anyone feel he has fulfilled his Sunday obligation to attend Mass by being paid to sing at that Mass? This is a good Catholic?

A. You make something innocent appear so evil. The Cathedral church is expected to have an outstanding choir. In most of our large cities the cathedral is located in a section of the city from which most of the parishioners have fled. Hence it is necessary to find choir members from outlying districts. The small stipend that shocks you is more than likely meant to cover travel expenses for driving to the cathedral not only for Sunday Mass but also for practices. Organists and choir directors customarily are given something for their services. Singers with cultivated voices (doubtless these are the ones being paid) have a right to equal treatment.

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● YOUR WORLD AND MINE

Needed: ghetto cops for ghetto disorders

By GARY MACOIN

PREDICTABLY, public opinion has divided on the report of the disorders in Chicago during the Democratic National Convention last August along much the same lines as on last March's report of the U.S. Riot Commission into the causes of the city riots during 1967. Some of the cops overreacted. But they had been provoked to the breaking point. The relative importance each individual attributes to these two elements will determine his practical judgment as to whether and to what extent these cops should now be punished.

Mostly everyone will, I think, agree that as a matter of principle you can't have the cops

reacting to provocation or even to lawbreaking by themselves breaking the law. The response of "unrestrained and indiscriminate police violence on many occasions . . . often inflicted upon persons who had broken no law, disobeyed no order, made no threat" is not objectively justifiable. Even more basically, so long as such a response continues to be given, the bad relations between police and minority groups will get progressively worse.

Probably nobody understands this better than the police themselves, if for no better reason than that their lives are literally at issue. Let's face it. You'll find a mean cop here and there, just as you'll find a

mean judge, a mean truck driver and a mean clergyman. But the average cop is a decent guy, even in Chicago. The less trouble he has, the better he likes it.

In consequence, the police have worked hard in recent years on a variety of programs to improve their image and create more cordial relations with the minorities in many big cities, from San Francisco to St. Louis, Baltimore and New York. Friendships have been made at the individual level, and every ghetto has policemen that it respects and trusts.

The real impact of such programs, however, can be only minimal as long as the police force reflects the attitudes and values of a single class or group in the society, especially where the aspirations of the depressed group are seen as in conflict with those of the group to which the police belong.

This is what happened in Chicago, and the best possible training and discipline could not have prevented the results that followed. Chicago policemen, like most of our city policemen, come from strongly religious, authoritarian, middle or lower middle class background. They are conformists. They support the status quo.

Excellent as these particular values may be, they are not the supreme values for many Americans, nor is there any reason that they should be. It would be a strange slum-dweller, indeed, who would treasure the status quo.

Because of this fundamental conflict of values, no level of training of police officers, or no level of punishment of police officers who break under provocation, can ensure that we will not have more police riots like that in Chicago. Given similar circumstances, the policeman armed with a club or gun will change from a dispassionate professional enforcer of the law into a hysterical man driven by personal resentment, hostility, outrage and frustration.

The ultimate solution is, of course, very simple, and it is one that has many times been demonstrated in the history of our cities. It is to transform the police departments so as to make them truly representative of all groups in a given community, but especially of the underprivileged groups which in the nature of things are more on the receiving end of police attention than any others.

The solution is simple, but not easy to implement: A recent experiment in Michigan, supported by a grant from the Justice Department, showed that you can't get black recruits for the police simply by putting an advertisement in the papers or on television screens, especially if the police department itself is not enthusiastic, as naturally it would not be.

If we go back to the struggle on the part of immigrant Catholics in the last century to assert their rights and mobilize their power in our cities, we can get a better idea of the factors involved. Representation at all levels in police departments was an integral part of that long fight. But it came only within a complex of changes, of which undoubtedly the most basic was the development of an education system. The current experiment in New York with ghetto control of education may similarly provide the solution to a problem apparently so remotely related as police brutality.



THE BEATITUDES

BLESSED ARE THEY WHO HUNGER AND THIRST for righteousness, for they shall be satisfied . . . In Biafra . . . among the Indians of Latin America's Andes . . . in the U.S. ghetto . . . In Vietnam in the hearts of all the oppressed . . . "For my tongue will proclaim your justice day after day; for confounded and dishonored are those who sought my ruin . . . (Psalm 70).

Prayer of the Faithful for 'World Peace Day'

WASHINGTON—Auxiliary Bishop John J. Dougherty of Newark, episcopal moderator of the Division of World Justice and Peace, United States Catholic Conference, has sent copies of a suggested prayer of the faithful to local bishops to assist them in the observance of "World Peace Day."

The National Conference of Catholic Bishops at its recent

meeting here approved January 5, the first Sunday of 1969, as "World Peace Day." Similar observances of the day, instituted by Pope Paul VI, will be held in nations throughout the world. The theme of the day is "Promotion of Human Rights—The Way to Peace."

Following is the suggested prayer of the faithful:

Celebrant: That we may see in the foreigner and the alien the face of your Son.
All: Lord, hear our prayer.

Celebrant: That we may see that all men of all races and colors are made in your image and likeness.
All: Lord, hear our prayer.

Celebrant: That we may see that the three billion people who share this planet with us are truly the one human family, the people of God.
All: Lord, hear our prayer.

Celebrant: That we may see that we must live as brothers or destroy ourselves as aliens and enemies.
All: Lord, hear our prayer.

Celebrant: That if we dare to call you our Father, then we must treat all men as your sons.
All: Lord, hear our prayer.

Celebrant: Creator and Father of us all we ask you to help us see that we are not our brothers' keeper. Rather, we are our brothers' brother.
All: Lord, hear our prayer.

Celebrant: That we may see that we must live as brothers or destroy ourselves as aliens and enemies.
All: Lord, hear our prayer.

Celebrant: That we may see that we must live as brothers or destroy ourselves as aliens and enemies.
All: Lord, hear our prayer.

Celebrant: That we may see that we must live as brothers or destroy ourselves as aliens and enemies.
All: Lord, hear our prayer.

(Continued on page 6)

LAUDATE EMMANUEL

Hail His beloved Name!
Angels and men acclaim
Emmanuel King!

Armies of cherubim,
Legions of seraphim
Minister praise to Him,
Emmanuel, King.

Magnify Jesus Lord!
Laud with celestial chord;
Overtones ring,
Vibrant in one accord,
Emmanuel, King.

—by Mary Wilcox, Terre Haute, Ind.

WHY DOES HE STAY ON?

By PATRICK RILEY

COLOGNE, Germany—I never asked him the question, but it seemed to ask it myself. Why was he staying in Czechoslovakia?

He had sat for hours opposite me in the train, while the flat Rhenish landscape dripped in a wintry haze. He had spoken of decades of Communist distortion of history and men, of his work as an engineer which brings him constantly abroad and into close contact with some of the biggest firms in the West, of his children and his hopes for the future.

Finally, he gave voice to the question that had begun to loom large above the conversation. "Why do I stay in Czechoslovakia?"

He tried to answer that question until it was time for him to get off. His earlier joviality deserted him, to be replaced by a grimace that saturated his words and the very silences between them. He spoke, and paused, as if struggling with himself, and when he departed his words left such a clear and deep impression I was able to jot them down without fear of having forgotten anything essential.

"IT IS A big problem," he began, prosaically enough. "The most difficult part of it is one's children. Some people say to me: 'But look at what you could give your sons in the West. They could have the finest education. You could send them to the university at Paris or Oxford.'"

"It is very hard to explain why a person like me feels obliged to stay in Czechoslovakia. It is partly, but only partly, because this is my country."

Here he thumped the seat of the railway coach as if it were the very earth of Bohemia. "These are my people," he said. "My children are part of them and should remain part of them."

"Yet the main reason for staying is somewhat different. It's that I want to help my fellow Czechs. I feel duty bound to help. They are such decent people, you find so much good will among them."

"You may ask what good I can do, and it's a question I often ask myself. I have no opportunity whatsoever of influencing politics. My country's future is in the hands of other men, if it lies in the hands of men."

"I AM ONLY a technician, a professional man. Not a great thinker or an artist. People like that, the philosophers and the poets, can influence the thinking and feeling of the nation. In fact, if I were one of them I would feel justified in leaving the country simply because conditions make it almost impossible for a philosopher inside Czechoslovakia to reach the people. A big philosopher or poet or artist can do more for Czechoslovakia from outside."

"I want to stay just to help my neighbors, the little men who risk being brutalized by an inhuman Communist regime. Not that the present regime is inhuman, but who knows how long it will last? The Russians seem to be trying to discredit leaders like (Communist party first secretary Alexander) Dubcek by forcing them to make unpopular concessions. Who knows what will follow if the people themselves reject Dubcek?"

"We see from some of the Soviet soldiers in our country how Communism can make animals out of men. How can I prevent that from happening in my country? For one thing, I can give my neighbors Christian ideas. Or offer them to them, anyway. Ideas like the dignity of being a man, what freedom is, what responsibility is. I keep saying that you can't have dignity without responsibility, and you can't have responsibility without freedom."

"BUT THERE are other things

any educated Czech can do. He can help set the record straight, in his own little circle. For years the old regime (of ousted Communist party chieftain Antonin Novotny) twisted the ideas our republic was founded on, just what (first president of the republic Tomas) Masaryk wanted to make of Czechoslovakia.

"That's why the man of education should stay, the doctor, the priest."

He seemed to have finished here, for he held up his hands, palms up and out, and shrugged in a "that's-the-best-I-can-do" gesture. But he continued:

"Some time ago a group of my friends came to me for

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Train a native priest. He wants to give his life for others. For the next six years he needs \$8.50 a month (\$100 a year, 600 altogether). Write to us.

Send a 'stringless' gift each month to the Holy Father to take care of the countless number of mission emergencies: He will use it where it's needed most.

Give a child a chance. In India, Ethiopia, and the Holy Land you can 'adopt' a blind girl, a deaf-mute boy, or a needy orphan for only \$10 a month (\$120 a year). We'll send you the youngster's photo, tell you about him (or her).

Send us your Mass intentions. The offering you make, when a missionary priest offers Mass for your intention, supports him for one day. Mass intentions are his only means of support.

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—by Mary Wilcox, Terre Haute, Ind.

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(A Weekly Service to Criterion Readers)

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TIC TACKER

Education newsletter bows in

By PAUL G. FOX

Newsletters fill obvious needs. They are usually designed to improve communications within a specific organization or movement. Large circulation or small, a good newsletter (edited by competent people) can be a valuable tool.

The latest newsletter in the Archdiocese made its first appearance (Vol. 1, No. 1) last month. It is issued by the Religious Education Center of the Catholic School Office, 131 S. Capitol Ave.

Edited by Sister Gilchrist Conway, S.P., RE-KNEW is intended to inform priests, Religious and laymen involved in Adult Education throughout the Archdiocese.

"Adult education is not a phenomenon that the Church has cooked up for the laity," comments Sister Gilchrist in the first issue, "rather it is a very real need of the laity. Consequently, the Church is not trying to sell adult education—for it is not her product, but it is her service to the People of God."

She promises that future issues will attempt to explore some of the "whys" of adult education. The newsletter will aim to familiarize readers with what is going on within the Archdiocese in the fields of adult education and Confraternity of Christian Doctrine (CCD).

Persons wishing to be placed on the mailing list of RE-KNEW should contact the editor at the Catholic School Office, 131 S. Capitol Ave., Indianapolis, Ind. 46225.

ORGANIST NAMED OUTSTANDING CITIZEN—Mrs. John Flispart, organist the past 23 years at St. Mary's parish, New Albany, was recently named recipient of the Outstanding Citizen Award, presented by Hobart Beach Post 1693, Veterans of Foreign Wars. Besides serving for 10 years as president of the parish Altar Society, Mrs. Flispart has served as accompanist for the Floyd County Home-makers Chorus for 20 years, assists each year in the Floyd County United Fund campaign, and is current president of the Southern Indiana Association of Women. She also directs the St. Mary's Youth Choir.

FLAGS COME IN PAIRS—A few weeks ago St. Michael's School in Cannelton had a flagpole and no flag. The situation has now been remedied and they have two. Shortly after receiving a flag from the Cannelton American Legion, the office of U.S. Senator Vance Hartke arranged to send a flag which had flown over the nation's capitol. The latter flag had been requested by members of the Lafayette Spring Chapter, Daughters of the American Revolution (DAR). A delegation of St. Michael's pupils and Sister Mary Vincent Hermuth, O.S.B., principal, received the flags during presentation ceremonies.

NAMES IN THE NEWS—Thomas Burke, a graduate of Secena Memorial High School, Indianapolis, will receive an undergraduate degree from Dayton University on Saturday, Dec. 21. He is the son of Mrs. Florence Burke of Holy Spirit parish. . . . Dr. Dominic J. Guzzetta, president of Marian College, will hold an open house for the Sisters of St. Francis and priests serving on the faculty on Saturday, Dec. 21, from 2 to 4 p.m. . . . Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will be principal speaker at the ecumenical carol service planned at 3 p.m. Sunday, Dec. 22, at St. Andrew's Church, Richmond. . . . An early Christmas came this week for the families of two Benedictine monks of St. Meinrad Archabbey who returned home from Huaraz, Peru, for three-month vacation periods after three years' assignment there. Brother Theodore Brune, the son of Mr. and Mrs. Thomas Brune of St. Catherine's parish, Indianapolis, teaches English at a private boys' school conducted by the monks in Huaraz. Principal of the school is Frater Pius Klein, son of Mrs. Helen Klein of St. Mary's parish, Aurora. Both arrived home this past Tuesday. (Frater Pius was ordained to the diaconate in Huaraz on December 8 and eventually will be raised to the priesthood.)

Doran

(Continued from page 4)
nor like ourselves, are we going to know and like others? We might push this even further, if we do not love ourselves, how we going to love others?

I mentioned that many psychologists say this. We might note that God, Himself, hinted it to us long, long ago. He told us that we were to love others as we love ourselves. He gave us as a norm for loving others our own love of self. If we do not first have this love of self, how will we have the means of

measuring a love of others? The basic factor — and one often missed — in love of self is not self-admiration, but self-acceptance. These are two very different things. Just as I can know and love and accept as a friend a person whom I do not admire in his or her every facet so I can love and accept myself, even though I recognize some none-too-admirable characteristics within myself.

Just as I do not expect perfection from anyone under God, so I do not need to expect perfection in myself. I knew and loved my Dad and Mother, even though maturity brought me a recognition of their faults. Should not that same maturity

enable me to know and love myself despite the recognition of faults?

But the point which led me off into this article was this: we have to take time, and time alone, if we are going to have an even reasonable chance to know ourselves, or even to become re-acquainted with ourselves. With no radio going and no chattering, save that of the birds who seek no answer from us, we can meet — if we have the courage — that hidden self of ours. We can communicate — not through words but through understanding — with the person who most deeply influences our lives. We, myself and I, can discuss our failings as lovers discuss them, not as a source for alienation, but as a need for improvement; we can discuss our motivation and not be dismayed if we sometimes find it lacking in pristine purity.

We can plan quietly and calmly for the years of living yet ahead, and even discuss with no difficulty that final adventure of death. We find ourselves harmonious, myself and I, when we get the chance to be together. I wish we got it more often!

For the Assembly

(Continued from page 4)
man of the ICC, said, the booklet is not meant as an effort "to enforce our (the ICC's) collective views upon the Catholic population or upon others" but as a "tool for discussion."

We congratulate all who had a hand in fashioning this excellent tool.

SEASON'S GREETINGS

FROM

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Pontiff

(Continued from page 1)
peace worthy of that name. Peace must be willed. Peace must be loved. Peace must be produced.

"It must be a moral consequence. It must spring up from free and generous spirits. A dream it may well seem, but a dream which becomes a reality by virtue of a new and superior human concept." The Pope paid special attention to the fact that this Day of Peace observance coincides with the 25th anniversary of the Universal Declaration of Human Rights and that the theme of the peace day is "The Promotion of Human Rights, the Way to Peace."

COMMENTING on the intimate connection of the two concepts the Pope said:

"Where human rights are not respected, defended and promoted, where violence or fraud is done to man's inalienable freedoms, where his personality is ignored or degraded, where discrimination, slavery or intolerance prevail, there true peace cannot be. Peace and rights are reciprocally cause and effect, the one of the other: peace favors rights and rights in their turn, favor peace."

In the second part of his letter Pope Paul traced the relationship of peace to the Gospel of Christ and to Christians, especially noting "to the dignity of citizens of the world, the peace of Christ adds the dignity of sons of the Heavenly Father."

Summing up this relationship the Pope said:

"The peace of Christ which derives its spirit from redeeming sacrifice, is not a fear of might and resistance; the peace of Christ, which understands pain and human needs, which finds love and gifts for the little, the poor, the weak, the disinherited, the suffering, the humiliated, the conquered, is not a cowardice tolerant of the misadventures and deficiencies of man with no fortune or defense. In a word the peace of Christ is, more than any other humanitarian formula, solicitous of human rights."

TOGETHER with the papal message the Vatican also issued a "formula" or series of prayers designed to be read at various ceremonies and observances for the Day of Peace throughout the world. The formula expressed the individual's commitment to work for peace, to fight all forms of intolerance and to a great respect of the personal and social rights of all men. A new votive Mass for Peace was also issued at the same time.

The World Day of Peace has won the support of the World Council of Churches, which has called the attention of its member churches to the Pope's sponsorship of the special observance. Also, eight Latin American nations and two European ones have made the day a day of national observance. They are Argentina, Bolivia, Colombia, Costa Rica, Dominican Republic, Nicaragua, Peru, Venezuela, the Principality of Monaco and Malta.

Lucas

(Continued from page 4)
reflecting, supporting, and catering to the rich and powerful of the land. That is where our priority lies. Since black people are least represented in that category in America, it's easy to see that the Church is the Prince of Peace for the white, the wealthy, the comfortable, and the powerful.

The challenge this Christmas is for us to ponder deeply and to understand the peace Christ leaves or intends for us. There is need to change the distortions we have made. There is need that individually and collectively we begin to welcome the Prince of Peace rather than the prince of selfishness. There is need that we stop substituting our peace for His peace. Thus, it is my Christmas prayer that in you and me this Christmas will begin to live the Prince of Peace.

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INDIANAPOLIS

Calendar of Events

MONDAY, DEC. 23

Christmas dance sponsored by the Northside CYO from 7 p.m. until 10:30 p.m. in St. Pius X K of C hall, 2200 E. 71st St.

TUESDAY, DEC. 31

New Year's Eve Dance, sponsored by the Parent-Faculty Association of Chartrand High School, in the school cafeteria. For reservations call 787-9481.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall,

at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.



RECEIVES CERTIFICATE—Mrs. Agnes Peelle Connor, a member of St. Joan of Arc parish, Indianapolis, received a certificate of appreciation recently from the Catholic Interracial Council of Indianapolis "for many years of dedicated service to the cause of racial justice." Presenting the award and an orchid, above, is Mrs. Willie B. Strong, CIC president.

Draft

(Continued from page 1)
thority of the Doctrinal Congregation must be limited "to matters of theological interest. Matters of a purely personal nature can only be dealt with by way of orderly administration of justice."

6—In the legal proceedings, which must be inserted in the Code of Canon Law, the following issues must be guaranteed:

a)—The investigation into questions of faith by the Doctrinal Congregation must be based on authentic publications of the author in the original language and not on unauthorized reports or statements. The congregation must appoint an official defense counsel from the start of the investigation. The defendant will be informed in writing of all the doctrines that are objected to, together with any advice, reports, decrees and other relevant documents. "The defendant makes his stand against all this in writing."

b)—If the answer is unsatisfactory, the question must be looked into by two or more professional theologians, at least half of whom can be appointed by the defendant.

c)—If a personal interview is still considered necessary, the defendant must be informed in good time of the names of his partners in the discussion, the subject matter and verbatim contents of all extant and relevant reports, decrees, and other documents. The defendant must be allowed to speak in whatever language he chooses and to bring along a professional theologian as his standby and support. He cannot be bound over to secrecy.

d)—If after all this the Doctrinal Congregation feels that the doctrines to which it objected have been proven unambiguously to contradict the "really binding creed of the Church and jeopardize the faith of many people," it must "publicly refute these doctrines and repel them by argument."

e)—"Without any prejudice or detriment to the binding nature of the ecclesiastical teaching authority, any administrative or economic measures over and above this against authors and publishers are to be avoided in the present social situation, as they are as a rule useless or even harmful."

7—Concern for the truth in the Church "must be carried out and fulfilled in accordance with the tenets of Christian Caritas (charity)."

Lay

(Continued from page 1)
ed," the chancery spokesman declared.

The list of complaints charged that the archbishop's "views are contrary to the teachings of the Church and he is not in accord with the Holy See in the liturgy. He has deviated from the canons of the Mass as approved by the Holy See and has incurred automatic excommunication by not obeying the Holy See."

SOME OF THE demands made by the groups included:

• "A financial statement for every year since Archbishop Dearden has taken over the archdiocese." This request was made because \$34,000 from the archdiocesan development funds has been given to the new W.E.B. Dubois School of Black Culture at Wayne State University.

• Exclusion of persons and groups from Church-owned buildings who "promote non-Catholic ideas" or "foster un-American activities."

• Heretical catechisms be removed from our Catholic schools.

• Seminars "adhere strictly to the disciplines and teachings of the Church."

• Nuns to be freed from "the questionable and worldly practices which are contributing to their loss of faith."

• The archdiocese must disassociate itself from the California grape boycott.

• The Archdiocesan Human Relations Department must be disbanded and its director, Father James J. Sheehan, must be "punished for his anti-Catholic activities."

3d Order to meet

INDIANAPOLIS — The Third Order of St. Francis Fraternity will meet at 3 p.m. Sunday, Dec. 22, in Sacred Heart Church, 1530 Union St. The annual Christmas Party will follow in



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Interfaith Day of Recollection slated at Fatima

INDIANAPOLIS — An Interfaith Day of Recollection, sponsored by Our Lady of Fatima Retreat League, will be held Sunday, Jan. 5, at Fatima Retreat House, 5353 E. 56th St.

Conducting the conferences will be Very Rev. Francis Tuohy, Archdiocesan chancellor. Co-chairmen of the event are Mr. and Mrs. Edward Sargent, of Holy Spirit parish.

Registration for the one-day program, open to both men and women, begins at 9:30 a.m., followed by several conferences, discussion periods, luncheon and liturgy. The day will conclude about 3:30 p.m.

Reservations may be made by calling 356-1221 or 546-7900. Deadline for reservations is Friday, Jan. 3.



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INTER-SCHOOL BOOK DISCUSSION HELD—Twelve students from Kennedy Memorial High School and six from Crispus Attucks High School met recently at Kennedy to discuss Alan Paton's classic "Cry the Beloved Country." The discussion was led by Dr. James Galther, seated above right, English department chairman at Crispus Attucks. Senior English teacher at Kennedy is Sister Clara Joseph, C.S.J. A social hour for the students followed the discussion.

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'WE LIVE IN AGE OF PICTURE'

'Film retreat' used by priest to spur probe of human values

MILWAUKEE—The man on the screen is very old, too old to continue trapping. But he plods along through the Canadian wilderness searching again and again, despite failure, for a lost gold mine.

The 20-minute film says nothing overtly about religion. But it communicates much about man, about what it means to suffer for a goal, to struggle for a good. Through image, a lesson on hope is taught.

This technique of teaching by film is not new. But a young Discalced Carmelite priest has extended the possibilities of film

inspiration and instruction to a relatively new religious experiment—that of "film retreats."

Father Thomas Mickey, O.C.D., said his retreats are not the usual retreat format with the addition of a film or two, but an entire retreat comprised of films and the dynamic dialogue that follows.

IN A TYPICAL film retreat, such as the one he recently conducted for a mixed group here, Father Mickey will usually schedule about seven sessions in a three-day period.

For each session he has a definite theme, such as the one on hope, and then chooses an appropriate movie. He gives a short talk on the theme, usually citing what the Bible has to say about it, runs the film, and then allows the retreatants to discuss the insights stimulated by the film.

Why film? "We are living in an age of the picture," the priest said. "The picture in itself, even without words, can tell us volumes. A picture, when we as Christians are reflecting on our faith, can speak much about God and His creation."

The films selected, while they do not explicitly discuss religion, God, or Christ, "do probe human values, and when we value what is really human, we are ultimately praising God."

HE SAID his retreats, though they use films and extensive dialogue, are still retreats in the sense that "you step back from your life and reflect."

The choice of films depends on the make-up of the retreat group. For nuns, Father Mickey might include "The String Bean," which he said is a beautiful example of care and love. An elderly woman finds contentment in tenderly nurturing a bean plant and continuing its life through its seed.

For a mixed group, he might select "Nahanni," the story of the old man searching for the "lost gold mine" or "Run," whose

protagonist runs through a city as he is chased by another man who turns out to be himself.

Father Mickey believes the teen-ager is especially "tuned in" to picture communication. "We're all subjected to the picture," he said, "but a teen-ager by the time he is graduated from high school will have watched 15,000 hours of television and movies."

"He is visually geared. But perhaps he is not always getting the message he should. He needs film education for the insights, just as many adults need guidance in film appreciation."

STRICTLY religious films, he said, "turn off" people, because these movies seem too "sacred" and unconnected with their own worlds.

Stressing that films are not used as mere "gimmicks" to teach the traditional religious doctrine, Father Mickey said he feels they are "real authentic avenues of discovery."

"The retreatant is brought to discover important Christian concepts. He is not 'told' what hope is, for example, and then asked to muster up a conviction that hope is important for his own Christian life. People are not contained into which the retreat director pours information but rather light bulbs that have to be turned on."

New Year's Eve affair slated

INDIANAPOLIS—Our Lady of Fatima Council Knights of Columbus will sponsor a New Year's Eve Dinner-Dance in the council hall, 1313 S. Post Road. Tickets are \$25 per couple including dinner, favors, dance and all refreshments.

Reservations are to be made with Don Fiddler or Paul Horan at 897-1577. No tickets will be held at the door.



PLAN NEW YEAR'S EVE DANCE—The coziness and hospitality of a holiday at a winter lodge will be the atmosphere for the St. Lawrence parish New Year's Eve Dance, to be held in the parish hall, 4600 N. Shadeland Ave., Indianapolis, starting at 9 p.m. A midnight buffet will be served. Chairmen of the committee are Mr. and Mrs. Tom Dapper. Shown above, from left, working on table decorations are: Mrs. Walter Graham, Mrs. Don Herman, Mrs. Dapper and Mrs. Dave Wothke.

NCC chief ready to see it die for 'inclusiveness'

ST. LOUIS—Dr. R. H. Edwin Espy, executive head of the National Council of Churches, suggested here the possibility of a new organization embracing NCC members, the Catholic Church and other groups not part of the council.

More schools close

CHICAGO — A survey taken among Catholic school superintendents in the six Illinois dioceses found that mounting financial problems have forced the closing of nearly 30 elementary schools and two high schools during the past three years.

He said he was prepared to see the NCC die if necessary to meet new demands of "inclusiveness." "The Council is comprised of 23 Protestant and Orthodox Churches."

Addressing the annual Conference of State and Area Secretaries and Board Chairmen of the Christian Church (Disciples of Christ), Dr. Espy said Christianity must be open to a variety of routes toward greater inclusiveness.

He referred to increasingly cordial relations between the NCC and the Catholic Church, and added:

"We needn't insist on the con-

cept that the Roman Catholic Church is joining the National Council. It may be that the present members of the Council, the Catholic Church and other Churches will join together in a new, more inclusive federation or council of the ecumenically committed Churches of the U.S."

Subsidy

VIENNA—The Hungarian government will continue for another six years its annual subsidy of about \$5.8 million to the churches in the country, it was reported here.

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'Subversive novelties' criticized by Pontiff

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul has urged priests to beware of the "most subversive novelties" which today threaten their vocation.

In an extemporaneous series of remarks Pope Paul dwelt on the subject of the priesthood at the opening of a general audience. The Pope had taken his seat in the Hall of Benedictions in the Vatican and was preparing to deliver his prepared address to the audience. But then, looking at a number of groups of priests who had come to assist at the audience, Pope Paul launched into a series of off-the-cuff remarks on the priesthood.

The Pope said that priests today are faced with the question: Am I what I am supposed to be? Am I at my post? Am I doing what I should be doing? He replied: "It seems to me that there is an easy answer to these grave questions. Do well what the Church gives you to do. Do not believe that in the almost subversive novelties which have been proposed that you can find a better solution, a better employment of the great choice which the Lord has made of your persons."

DEVELOPING his theme, Pope Paul said that there are two recurring reasons behind the present turmoil among priests. One, he said, was "to find authenticity, and on this we are all in agreement; and on this we seek to be truly authentic priests of Christ and the Church."

The second reason is that "we wish to be close to the world. For this motive as well we cannot but praise those who have this concern and this intention, unless those desiring to be closer to the world would almost break ranks, leaving the discipline which the Church has created and always has professed and believing that, either by taking on the habit or by taking on a non-sacred working profession, one can better draw closer to the world."

POPE PAUL asked: What does it serve a priest to be assimilated by a world which he seeks to convert? Answering this question he said: "It gives the impression of an immediacy of contacts, but let us look to it carefully that the efficiency and the specific function is not lost which he (the priest) must carry out, which sets him apart, which makes of him the source of strength of the people and which does not assimilate him materially and socially within the people themselves to whom he wishes to address his message."

Before returning to his prepared text Pope Paul paused to refer, indirectly, to what appear to be recent developments at Isola in the Florence archdiocese.

Speaking specifically of the Italian clergy, he said: "You can find the fecundity of your ministry on the doorsteps of your rectories and of your churches. The people are there, you have only to open your heart, to understand them and to serve them. Also, the ministerial and sacramental function entrusted to you has no equal. If it is carried out well, besides giving a great fullness to him who feels himself the living instrument for the transmission of the grace of God, it acquires an efficacy which cannot be compensated for or substituted for by any other means. Courage, therefore, brothers, courage."

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VIEWING WITH ARNOLD

'Impossible Years' is a phony movie

By JAMES W. ARNOLD

MAKING a conventional comedy out of the awesome power struggle between modern parents and teenagers is like making a humorous anecdote out of the San Francisco earthquake. This is the basic trouble with "The Impossible Years," which is never bright or large enough for its material.

This is the David Niven movie version of the 1965 Alan King stage success, selected as this year's Christmas film at New York's Radio City Music Hall. That selection is often a family show, and "Years" is certain to be promoted that way. But the film is one of the first examples of a conflict between the new film industry ratings (G for general audiences) and those by the Catholic Film Office (A-3 for adults only).

"Years" is not a good enough picture to be upset about, but it deserves to be nailed. While it has the tone of a corny TV family comedy (Donna Reed?), it cannily exploits sex for much of its appeal. Its image of both generations is phony and superficial, at times even outrageous. It may be tepid compared to your average Swedish or motorcycle film, but it would have to be considered a desperate choice of entertainment for viewers of any age.

Niven plays a psychoanalyst, an expert in parent-child relations, who finds it easier to write permissive books on the subject than cope with his own 17-year-old (nubile Cristina Ferrare). She gets into a catalogue of troubles, ranging from carrying a dirty word placard at a campus demonstration to loss of virginity. As Niven puts it: "She may be noisy, a bad student, a dangerous driver, a liar, a forger and a slob, but I'd bet my left arm she's virtuous."

Like the play, the film treats all these faults as equally humorous. Its main plot problems are whether the girl's antics will deprive her already rich father of a promotion at his college (you know how that will turn out), and which of several no-nonsense and stereotyped young males is responsible for her violation. (Despite all the sex jokes and situations, the script hypocritically substitutes the confusing word "spinster" for the proper word "virgin". That's so children can see it.)

The solution is supposedly a concession to morality. It is

Thomas Merton, famous Trappist, dies in Thailand

BARDSTOWN, Ky. — Thomas Merton, who passed from an empty, groping childhood and a pleasure-filled, disappointing youth into prominence as one of the greatest spiritual writers of this century, is dead at age 53.

His death, during a trip to the Far East, was announced here by a spokesman for the Trappist Abbey of Gethsemani, where Merton had dedicated himself to a life of contemplation and penance since 1941. His religious name in the Order of Cistercians of the Strict Observance was Father Louis, O.C.S.O.

The abbey spokesman said a cable with the news of Merton's death arrived here from the American embassy in Bangkok, Thailand. He was electrocuted when he moved an electric fan and touched a short in the cord.

Merton, a convert to Catholicism, was catapulted into prominence in 1948 when—under obedience to his abbot—he wrote his autobiography, "The Seven Storey Mountain."

presumably better for a teenager to have eloped and married secretly and hastily than to have suffered casual dishonor. Why settle for a major mistake when you can make a colossal one? (The solution is also obviously a contrived cop-out).

As for insights into the generation gap, the movie provides few, except the small comfort that everybody has the same frustrations. Although the parental view dominates (the kids in the movie are the sex-mad, beach-orgy kids of adult nightmare), there are moments when the kids have their say with some wisdom. But the film's chief point is the glib one that the Old Folks acted the same way "when they were young."

That is as profound as saying The Mills Brothers and The Doors are both musical groups.

The worst thing about "Years" is its new Hollywood gloss, provided in part by such veteran confectioners as director Michael Gordon ("Pillow Talk") and scenarist George Wells ("The Honeymoon Machine"). First, there is the atmosphere of shallow materialism. The professor has the taste, showy wealth and boozey social habits of a movie tycoon; the kids, spoiled by pools, cars, bikinis and credit cards, have all the depth of a "Playboy" editorial.

Then there are the easy characterizations (student protesters, dragged into the film as comic misfits to add to the illusion that the film deals with reality: a young painter as a bearded hippie who motorcycles through flowerbeds) and weary comic situations, some left over from Broadway (befuddled parent vs. sarcastic police desk officer, the kid sister blowing bubble gum as she reads "Fanny Hill," the boys getting pushed into the pool. Dad waking up with a big hangover).

Niven, of course, handles this tarnished bauble with aplomb, and gets good support from Lola Albright as the Mama, Ozzie Nelson (as a teen-ager-harassed physician next door), Chad Everett and young Richard Chait, who is especially strong as one of the boy friends, a combination surfer, sex maniac and

teddy bear. (Rating—A-3, unobjectionable for adults.)

Current national box-office leaders (compiled from *Variety*, with comments, but not necessarily recommended, by J. A.):

1. **Funny Girl (A-2):** Strelsand, Strelsand. There is little else in this backstage soap opera, but then did Cleopatra need Egypt?

2. **The Boston Strangler (B):** A bravura performance by Tony Curtis as a split personality on a split screen. Also a police tour of sexual perversion, with instructive before-after glimpses of sadistic murder.

3. **Star! A-2:** Julie Andrews imitates Gertrude Lawrence, Robert Wise provides the cinematic, and it is all as delightfully stupefying as a dozen banana splits.

4. **Finian's Rainbow (A-1):** A tuneful, highly visual spoof of economics and racism that seems much younger than its 21 years.

5. **2001: A Space Odyssey (A-2):** The space epic to end all space epics. Big and beautiful, the year's must-see film.

6. **The Lion in Winter (A-3):** Plots, counter-plots and lots of shouting in a typical medieval

royal family. The word for Hepburn and O'Toole is magnificent.

7. **Barbarella (C):** Roger Vadim (batting .667 with 8 condemned movies out of 12) presents a kind of comic book outer space adventure for lechers.

8. **Yellow Submarine (Not Rtd):** A kind of animated psychedelic poster, in eye-searing

color, in which cartoon Beatles save Pepperland from the Blue Meanies. An acid rock fairy tale.

9. **I Love You, Alice B. Toklas (B):** A broad, uneven mixture of Hippie and Jewish comedy in which Peter Sellers discovers that flower power has a weak stem.

10. **West Side Story (A-3):** Romeo and Juliet in the Manhattan slums. All in all, still the best film musical we have seen. Vintage: 1961.

Recommended: 2001, West Side Story, The Lion in Winter, Finian's Rainbow. Also: The Heart Is a Lonely Hunter (A-2), Paper Lion (A-1), The Subject Was Roses (A-3).

Ask Communion rite change

ALAHABAD, India—A meeting of North India's liturgical experts suggested here that Communion be distributed to the hand rather than on the tongue.

The two-day conference of Archbishop Eugene D'Souza of Bhopal and Bishop B. Mudartha of Jhansi and priest-representatives of nine dioceses made the suggestion after pointing out that many missionaries believe that distribution of Communion on the tongue "creates some difficulties and is rather abhorrent to some new Christians for hygienic and social considerations."

Other "adaptations" proposed by the conference were that genuflections be replaced with the "anjali hashta" (joining of hands in Hindu fashion), that instead of kissing the altar and the Gospel book the celebrant venerate these by touching them with both hands and then bringing the hands to the forehead, and that in churches where there are no pews the congregation be permitted to express its reverence "in a traditional Indian fashion" rather than by kneeling.

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Predicts change in Church stand

MILWAUKEE—A member of Pope Paul's birth control study commission predicted here that the Catholic Church would change its traditional ban on birth control, possibly within five years.

Patrick Crowley, a Chicago lawyer and secretary of the Christian Family Movement, made the forecast in a panel discussion on birth control at Good Shepherd Church in Menomonee Falls, a Milwaukee suburb.

Mr. Crowley and his wife, Patricia, who also served on the special papal commission, spoke at the meeting.

Statement issued by Swiss bishops on Humanae Vitae

SOLOTHURN, Switzerland — Catholic couples striving to fulfill God's will and not motivated by selfishness who cannot accept all the instructions of Pope Paul VI's encyclical on birth control "may be permitted to assume that they are not guilty before God," the Swiss bishops said in a statement on Humanae Vitae.

Assembled here for their annual fall meeting, the bishops unanimously adopted the statement on Pope Paul VI's encyclical.

Married couples should be guided by "a safe conscience," the statement said.

This inner voice, however, is "not autonomous," the document said, "but contingent on God's will and the faithful must inform it with the aid of the magisterium (teaching authority) of the Church, which is in turn guided by the Holy Spirit."

Nevertheless, aware of the conflicts of conscience that may arise and desirous of providing real help, the bishops said: "The faithful who cannot accept all the encyclical's instructions regarding birth control, when they are not motivated by selfishness or complacency and when honestly striving towards an ever better fulfillment of God's will, may be permitted to assume that they are not guilty before God."

Law amended
LA PAZ, Bolivia—The Bolivian congress has amended a new law to remove a provision objectionable to the Catholic Church that required the performance of a civil marriage prior to a religious ceremony.

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FESTIVAL PLANNED

'Silent Night' marks its 150th anniversary

By FLORENCE WEDGE
Victoria, B.C.

A recent item in the newspapers indicates that Church and civic authorities in Salzburg, Austria, are sponsoring a "World Peace Festival" to mark the 150th anniversary of the origin of the Christmas carol, "Silent Night." The mayor of Salzburg and government officials have invited countries having diplomatic relations with Austria to send delegations to the event, plans for which are being handled by an ecumenical group in Salzburg and by the Pax Christi peace movement.

"Silent Night," the world-famous carol that is almost always sure to get top billing at Christmas time, was written on December 24, 1818, in the little village of Oberndorf, Austria. The circumstances surrounding its emergence into the world's repertoire of Christmas song and music deserve to be brought into the limelight in this anniversary year.

These circumstances were intensely prosaic ones. The popular carol came into existence because of a raging blizzard and a broken-down church organ. All was surely not calm and the outlook was far from bright that Christmas Eve in Oberndorf. In the choir loft of

St. Nicholas Church, organist Franz Gruber had just discovered to his dismay that the organ would not emit a sound. Due to the blizzard, no repairman could possibly reach the isolated settlement in the Tyrolean mountains in time for Midnight Mass.

With deep disappointment Franz realized that all his painstaking rehearsals during Advent had been so much time lost. He was almost out of his wits when he broke the news to the pastor, Father Joseph Mohr. Could the priest perhaps compose a simple Nativity hymn that the parishioners might sing to the accompaniment of a guitar? Father Mohr agreed readily enough, and at the first free moment reached for his pen.

He had hardly committed a dozen words to paper when a peasant woman arrived at the rectory with the news that a baby had been born to the charcoal-maker's wife that day. Since the couple were devout parishioners, would Father Mohr please come and bless their newborn child?

The priest buttoned on his coat and made his way to the poor ramshackle cabin. There the mother lay, a smile on her lips, crooning her first-born to sleep. It was a strangely impressive sight. Without much effort of imagination Fa-

ther Mohr thought of the Savior's birth, of Mary clasping her first-born to her breast in Bethlehem.

Tramping home through the deep snow, the pastor paused to admire the sheer loveliness of nature all around him. As far as his eyes could reach, the earth lay wrapped in swaddling clothes of frost and snow. The blizzard had died down and stars were twinkling above the white-capped hills in the early evening. It must have been on a night like this, the priest mused, that St. Jerome in the Nativity grotto in Bethlehem pondered the mystery of the Son of God become incarnate out of love for humanity.

Suddenly a glorious melody began taking shape in Father Mohr's mind. Deeply moved at heaven's answer to his need, he hurried home to his blank sheets of paper and launched into the writing of "Stille Nacht, Heilige Nacht."

"Silent night, holy night!
All is calm, all is bright
Round yon Virgin Mother and Child,
Holy Infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace!"

Then his thoughts drifted to the shepherds on the Judean hillside, to whom the angel had announced: "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for today in the town of David a Savior has been born to you, who is Christ the Lord." (Luke 2: 10-11) The inspiration came, soul-searing in its utter beauty and simplicity:

"Silent night, holy night!
Shepherds quake at the sight!
Glories stream from heaven afar,
Heavenly hosts sing Alleluia;
Christ the Savior is born,
Christ the Savior is born."

The concluding lines came quite easily to the priestly author:

"Silent night, holy night!
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth!
Jesus, Lord, at Thy birth!"

With some misgivings the priest showed the poem to the organist, who was still waiting

in the rectory kitchen. Overjoyed, Franz Gruber himself to providing the musical setting. mindful that the accompaniment had to be simple enough to be played with a few chords on a guitar. "The words sing themselves," he told the priest. "Bars of music seem to float down from heaven, and fit themselves about your poem." In less than an hour the music for "Silent Night" was finished.

As the church bells rang out their message of joy in the still night air, the villagers in their small church listened to Franz Gruber's rendition of the beautiful hymn. Then they joined with him and their pastor in singing the words without so much as a single rehearsal.

Shortly after Christmas, Karl Mauracher, organ builder and repairman, came from Zillerthal to fix the broken-down organ. Then Franz played "Silent Night" to test the repair job done. Deeply impressed, the organ builder requested a copy of the new composition which the famed Zillerthal choristers accepted as a masterpiece of simplicity and charm.

Karl Mauracher taught the words and music to four children—Caroline, Andreas, Joseph, and Amalie Strasser—of whom the townsfolk used to say that they sang "like nightingales." Eventually the Strasser quartet sang the new carol at a concert in the presence of the King and Queen of Saxony. After the applause had finally died down, the Queen graciously invited the four children to the castle to sing "Silent Night" to the royal household. The Strasser singers were widely acclaimed when they sang it at the end of the Christmas service in the Royal Saxon Court chapel.

"Silent Night" was first published in 1842. It has since been translated into scores of languages and has become a world-chorus of Christmas praise.

On Christmas Eve 1937, Franz Gruber's great-grandson, Felix Gruber, accompanied the singing of "Silent Night" on the very guitar that had provided the music in St. Nicholas Church for Midnight Mass in 1818.

There is a story told that Father Mohr and his organist had occasionally mentioned in friendly conversations that the "perfect Christmas song had not yet been found." But when Father Mohr's poem accompanied by Gruber on his guitar had been sung only once, the organist is said to have exclaimed: "Father, you have found it—the right song! God be praised!"

Although composed originally in haste to meet an emergency situation, "Silent Night" has withstood the test of time. Currently observing its 150th year, the popular Christmas carol will long remain one of the truest and loveliest expressions of the blessed spirit of Christmas.

Franz Gruber was right. Father Mohr found the right song, which all the world loves.



REPUBLIK ÖSTERREICH

150TH ANNIVERSARY—This manger scene from the little village of Oberndorf, in the Austrian province of Salzburg, has been used on a special postage stamp to commemorate the 150th anniversary of the Christmas carol, "Silent Night, Holy Night." The music for the hymn was composed by Franz Gruber, and the lyrics were written by the Oberndorf priest, Father Josef Mohr. (RNS photo)



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Christmas with the Orthodox

By ANNE HEAGNEY
Hot Springs, Ark.

"Brother Paul" and said: "Let us build the body of Christ in reuniting what is divided and bringing together what is scattered."

Bitter strife between Eastern and Western Christianity endured for 11 long centuries. When Constantine built his imperial city on the Bosphorus and named it for himself in A.D. 330, the Christian Church became known as Eastern and Western. But there was no disunity; the second, fifth, sixth and eighth ecumenical councils of the Roman Catholic Church were held in Constantinople.

Before the break the heritage of unity was rich indeed: a uniform deposit of faith, a similar liturgy, traditions shared from apostolic times and observances of identical feasts and fasts. The celebration of the birth of Jesus is a notable example.

The Nativity feast became part of the liturgy around the middle of the fourth century when the conversion of the Roman Emperor gave Christians the right to worship freely and publicly. East and West still keep the "strange and wondrous mystery" of the Incarnation in the same solemn religious way, centering around the Eucharistic celebration.

In the Greek Church it is called the Divine Liturgy; in the West we use the word Mass, derived from the Latin "Missa." Christmas, which literally meant Christ Mass, is known simply as the Feast of the Nativity in the Eastern Church.

The Christmas season begins in Greek Orthodox countries on December 6, feast of St. Nicholas.

las, the fourth century Bishop of Myra in Asia Minor who is loved the world over as the child-rep's special patron and friend. The period is called the Calanda from the Greek word calanda for carols which are sung daily until Christmas Eve. The term applies as well to the cakes prepared for the young singers.

The sounds heard most often in towns and villages are the happy, excited voices of children raised in song and laughter. They sing the old traditional Greek hymns about the Christ Child and Bethlehem and the angels and shepherds, accompanying themselves on tiny drums and tinkling iron triangles.

On December 23 there is a time-honored rite that symbolizes the shepherd's watch on Christmas night. The children gather in the main square of their villages, bringing large bundles of firewood which they set fire to it and form a ring around the blaze, dancing and singing and tinkling their triangles and bells. Their elders, who stand by watching, very often join in the fun. If the village happens to be a large one perhaps there will be some professional musicians with fiddles and horns to accompany the singers.

Merry Christmas in 26 languages

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 26 languages:

God Jul (Swedish).
Blaedelig Jul (Danish).
Gledelig Jul (Norwegian).
Froehliche Weihnachten (German).
Hartelike Kerst Grotetn (Dutch).
Hauskaa Joulua (Finnish).
Buon Natale (Italian).
Felices Navidades (Spanish).
Boas Festas (Portuguese).
Wesołuch Swiat (Polish).
S. Rozhdstvom Christova (Russian).
Crystas Rozdzajesia, Slawtye Jeho (Ukrainian).
Befeje Vanebhi (Bohemian).
Boldog Karacsony (Hungarian).
Sretan Bozic (Croatian).
Linksmu Kaledu (Lithuanian).
Veselo Vanoce (Czech).
Kala Christougienla (Greek).
Nodlaig Nait Cugat (Irish).
Ge Chenorhavorem St. Zenout (Armenian).
Mele Kaliki maga (Hawaiian).
Chuk-syong takn (Korean).
Yasu Suntei Kowa (Chinese).
Shin-nen omedito (Japanese).
Gajan Kristnask (Esperanto).
Joyeux Noel (French).

The carolers sing all day and into the night on Christmas Eve. They go from house to house, lighting their way with torches made from long sticks topped with cans of burning turpentine, collected from pine trees. One favorite closing number that brings rewards of goodies and cash, ends with the lines:

Long may the stones of this house stand without crumbling;
May its master have many long and happy years.

The mistress of the house has busied herself for weeks baking an abundant supply of holiday treats for her callers, delicious little cakes with traditional names: melamachroma soaked in honey; kourabiedes rolled in powdered sugar, or fried apple slices mixed with eggs, then dipped in diluted honey. Honey, nuts and fruits are favorite ingredients of the rich pastries for which Greek cooks are famed.

First thing in the morning on Christmas Eve housewives start kneading the Christpsoma (bread of Christ) which is more like a plain cake sprinkled with nuts. The custom still persists of making a hand print on the surface of the dough before putting it in oven. This harks back to the time when the hand print was considered a proof of Christ's birth.

Another time-rooted tradition is the appearance of the Kallikanzari, a species of mischief-making goblins who come from the nether regions on Christmas Eve and stay on earth for 12 days until January 6, Feast of the Epiphany and end of the Nativity season. They come at midnight and vanish when the cock crows before day-break. They swoop down the chimney and put out fires; they turn the milk sour and try to spoil the cakes; they braid the horses' tails together in the fields; everything that goes wrong is blamed on the little monsters.

Housewives have even been known to placate them by hanging a fat sausage on a hook in the fireplace and placing a dish of pancakes on the rooftop to send them back where they came from with pleasant memories. Goblins lore is part of the holiday fun, of course, and can be used with sobering effect when children get out of hand.

"Better behave or the Kallikanzari will get you!" can be just as horrible a threat to the naughty as "Santa Claus will leave a coal in your stocking if you're not a good boy."

Children in Orthodox countries get their presents on New Year's Day, feast of St. Basil the Great, in remembrance of

his generous love of the poor. He is one of the three holy patrons of the Greek Church: Gregory of Nazianzen and St. John Chrysostom are the others.

New Year's Eve, as elsewhere, is a time for feasting, merriment and toasting the New Year at the stroke of midnight. Then the traditional Vassilopitta (St. Basil's Pie) is brought in and placed upon the table. This is really a cake in which a coin is hidden. The master of the house, after making the sign of the cross over the cake with his knife, proceeds to cut it strictly according to rule.

The first piece is for St. Basil, the second for the house. Then,

in order, slices are cut for the oldest members of the family, the master and mistress. Next come the guests, again according to age or relationship to the family, and last the children. In order. A piece is also cut for any absent member of the family. The cake is quickly broken apart to see who is the winner of the prophetic coin which is said to bring good luck for the coming year.

Card playing, a popular New Year's Eve pastime in many homes, is another way of telling one's fortune; for the way the cards fall this night is an omen for the year ahead. Winners may hope for good luck, losers can expect the reverse.

The Nativity season ends on the Feast of the Epiphany, January 6, with the blessing of the waters, a spectacular ceremony distinctive to the Eastern Church. As the name suggests,

the Epiphany had its origin there and was a commemoration of the baptism of Christ in the River Jordan. It was taken up by the West where it became the Festival of the Three Kings.

The ritual for the Epiphany feast is complicated and impressive. Priests and congregations proceed to the sea, if nearby, or to the rivers or lakes. In Athens and similar inland locations where there is no natural body of water, the ceremony is conducted at the city reservoir.

High point of the blessing comes when the celebrant dips or throws a crucifix into the water to symbolize the baptism of Christ and the spiritual illumination that resulted from the descent of the Holy Spirit in the form of a dove.

When held at the seaside, boys and young men eagerly plunge in to recover the cross. In the United States, the most popular Epiphany ceremonies are held at Asbury Park, New Jersey, and Tarpon Springs, Florida.



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'Live in' introduces girls to convent life

By MARY WILCOX

ST. MARY-OF-THE-WOODS, Ind. — A novel experience for young women termed a "Live In" was conducted recently by the Sisters of Providence at their motherhouse here. A small group of junior and senior high school girls throughout the state were invited to participate.

"The central idea was not so much a vocation slant as it was an opportunity to give the girls some idea of what it would be like living together with young women of their own age—working, lodging, praying together," relates Novice Jeanine Marie, one of the members of the planning committee. The others were junior-professed Sister Lisa and Novice Mario, Coordinator was Sister Catherine Celine, S.P., vocation directress.

"BY ACQUAINTING these girls with the life of a nun we hope to take away some of the mystery. After a typical day with us they will see that what they do isn't so basically different from what we do," Novice Jeanine Marie explained.

"Womanhood" was the theme of the week-end "happening" which was attended by Indiana

Group to oppose school aid move

MILWAUKEE — Opposing groups are setting the stage for state-wide campaigns for and against state grants for parents of private school children.

The Christian Social Concerns Committee of the Greater Milwaukee Council of Churches disclosed here that it was considering ways to counteract the Citizens for Educational Freedom, which plans to introduce legislation in 1969 in the Wisconsin legislature.

Catholic high school students Chris Collins, Margie Kress and Kathy Brown of Schulte, Terre Haute; Linda Evinger, Memorial Evansville; Diane Gariott and Diane Miller, Central Catholic, Fort Wayne; and Joan Costello and Teresa Roth, St. Agnes Academy, Indianapolis.

A Friday night welcoming speech was given by Sister Robert Ellen, S.P., local directress and directress of scholastic novices. The visiting students were directed to sleeping compartments in the nun's dormitory for the two nights they spent in the convent.

Saturday they shared the Sisters' day, beginning with Lauds and Mass followed by breakfast and assigned duties. These are tasks designated for the day, such as kitchen or infirmary work.

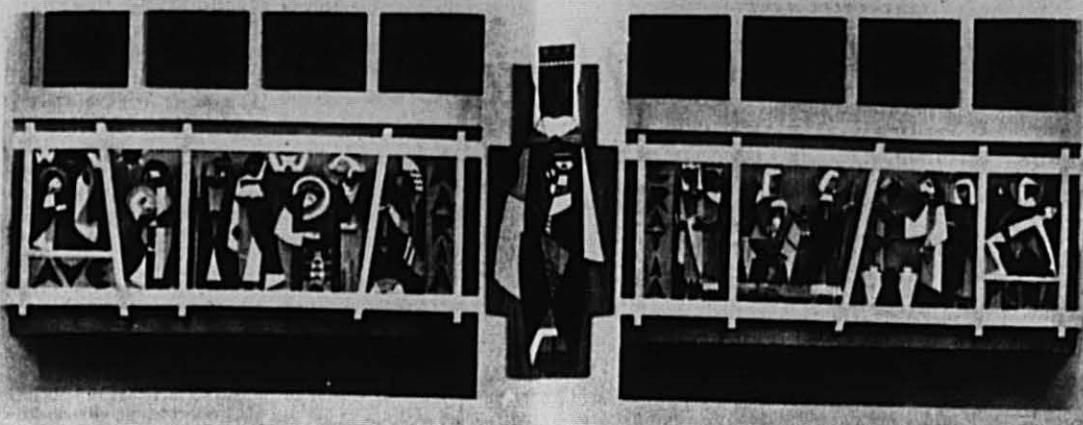
SISTER JOSEPH Angela, theology professor, gave an address on "Womanhood," keynoting the theme of the projects which the young women were to develop for presentation.

The group was divided into pair and worked with art media of collage, mobiles, drawing and slides with poetry readings and background music to simulate their expressions of womanhood. Most of the students were agreed on their concepts of what a woman was, what a woman should be: to give life, care of home, relationship with God, relationship with husband, anger as a human part of her, personal glamour and gentleness.

The "Live In" was concluded with Mass on Sunday morning.

HOSTESSES for the week-end were Sisters Maria Ann, Kara, Janice Paulette and Mara. Members of the planning committee also acted in this capacity.

Letters of evaluation were requested of those students attending the experimental "Live In." Future ones are planned for March and May.



CHRISTMAS MURAL—Madonna and Child by Sister Mary Thomasita, O.F.M., is on view at the Memorial Library, Marquette University, Milwaukee. Flanking the center panel is a wood mosaic mural depicting scenes in the life of Mary. (NC Photo by John Ahlhauser, courtesy of Dr. John Pick, Chairman, Marquette University Committee on the Fine Arts)

Remember them in your prayers

Stanley, Randy, Allen, Mary and Sharon, all at home.

JASPER
† ANNA BEYKE, 88, St. Joseph, Dec. 13. Wife of William and mother of two sons and two daughters.

† RAY KNIES, Holy Family, Nov. 22. Husband of Lucille and father of four sons and six daughters.

† JIM TERWISSE, 45, Nov. 25. St. Joseph. Husband of Dorothy and father of Michael, Steven, Patrick, Thomas, Karen, Debra and Nancy, all at home; Mrs. Daniel Nichols.

† JAMES SCHUETTER, 42, Holy Family, Nov. 25. Husband of Mary and father of Robert, of Ferdinand, Larry, of Jasper, James, Jr., Thomas and David, all at home.

† ARNOLD BIRKLE, 59, St. Joseph, Nov. 23. Husband of Beulah and father of Fred of Huntingtonburg and Larry (Tiny) of Ireland.

† ROBERT LAMBERT, 72, St. Joseph, Dec. 13. Husband of Catherine.

LEOPOLD
† ELLEN GOFFINET, 79, St. Augustine's, Dec. 16. Mother of Leo F. Goffinet of Branchville; Mrs. Claude Howe of Tell City; Olivia Hubert and Evelyn Goffinet of Leopold; sister of Xavier Lemaire of St. Louis; Frank Lemaire of Branchville; Emmett Lemaire of Princeton; Mrs. Leslie Doope of Tell City and Mrs. Charles Wagner of Louisville.

RICHMOND
† EARL F. JOHANSEN, 62, St. Andrew's, Dec. 12. Husband of Virginia; son of Mrs. Mae Johansen Whitesell, Richmond; half brother of Mrs. Elaine Hugel, and stepbrother of Mrs. Hazel Stumbaugh and Wayne Higgins, all of Clinton, Iowa.

TELL CITY
† THEODORE (Doc) GEORGE, 82, St. Paul's, Dec. 16. Husband of Pauline.

TERRE HAUTE
† PAUL J. NEWPORT, 60, Holy Rosary, Dec. 9. Husband of Anna Marie; father of Sister Esther Newport, S.P., St. Mary-of-the-Woods; Mrs. Frances Fey and Mrs. Betty Chesser, both of Albuquerque, N.M.; Mrs. Gertrude Hamilton, of the Bahama Islands; Mrs. Helen Maley of Canton, O., and Mrs. Rose Greene of Miami; brother of William Newport of Des Moines, Ill., and Sam Newport of Terre Haute; stepfather of Mrs. Joan Stone, Dee Stone and Bob Stone, all of Terre Haute.

† PAUL F. EGGERMANN, 63, St. Benedict's, Dec. 9. Husband of Ruth; father of Michael Eggermann of U.S. Army, Ft. Holab, Md.; Dan Eggermann, USAF, of Vietnam; James, Paula and Marina Eggermann, all of Terre Haute; brother of Mrs. Ruth Eggermann and Mrs. Marvella Bacon, both of Terre Haute.

† MIKE SARSON, Sr., Sacred Heart, Dec. 10. Father of Michael J. Sarson, Jr., John E. Sarson and Mrs. Anna Peacock, all of Terre Haute; and Joseph C. Sarson of Dayton, O.

† MARY R. WALSH, 82, St. Patrick's, Dec. 11. Calvary Cemetery, Sister of Thomas and Helen Walsh, both of Terre Haute.

WASHINGTON
† HUGH KANE, 83, St. Simon, Nov. 22. Brother of St. Mary Delores, Sister of Mercy Order, Louisville.

† LAURA WILLIAM, 78, St. Mary, Dec. 9. Mother of Grace Fulk, Mildred Neidige and Irene Neidige, all of Washington and Norville Raney of Indianapolis; Thomas F. of Washington and Billy K. of Vincennes.

IRELAND
† ROBERT SCHULER, 79, St. Mary's, Dec. 11. No immediate survivors.

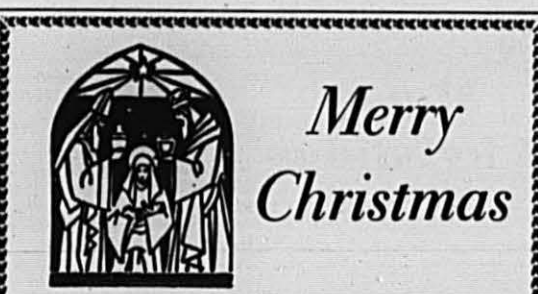
† WILLIAM (BIL) SEIFERT, 36, St. Mary's, Dec. 14. Husband of Betty and father of

Concert set at Holy Name

BEECH GROVE, Ind.—The seventh annual Advent-Christmas Concert will be given by the choir of Holy Name parish at 6:30 p.m. Sunday, Dec. 22, in the parish church.

The choir of men and boys will sing parts from "The Lord Nelson Mass in D Minor" by Franz Josef Haydn. The girls' choir will join the others for carols for double choirs and antiphonal singing.

Accompaniment by strings, percussion, brass and organ will be provided. J. J. Craney will direct the concert, which is open to the public.



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CHRISTMAS AND BROTHERHOOD

By RALPH THOMAS, S.A.
Graymear Ecumenical Institute
Garrison, New York

WHEN the funeral procession of Senator Robert F. Kennedy went by Resurrection City in Washington last June, a banner held high in the air carried the words: "John the Catholic, Martin the King, Robert the Samaritan." This expressed, in a grass roots human way, the kind of brotherhood that men admire. Brotherhood must be universal, Christian, and ministerial.

If we try to search out the roots of brotherhood we are adequately guided by the idea expressed on this banner. Thus we may classify the basic roots of brotherhood as (1) from Adam, (2) from Christ and (3) as continued among men who see Christ in their brother.

First of all, mankind is tied together by a common destiny. Christians are reminded of this

on Ash Wednesday when they are told: "Remember man that you are dust, and unto dust you will return." These were the words Adam the man heard as he was expelled from Paradise to till the soil of this world. The words apply to infants and old men, to black and white, to good and to wicked.

A HAPPIER note on our common destiny concerns how man was made from dust. "Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being." (Gen. 2:7) "A breath of life." "A living being." A spirit element in man. All men—numerous as the sands of the seashore or the stars of the heavens—have God's image. This is something extra distinguishing them from other visible creation. This "something extra" makes men what the Psalmist says:

"You have made him little less than a god,

you have crowned him with glory and splendour, made him lord over the work of your hands, set all things under his feet,

sheep and oxen, all these, yes, wild animals too, birds in the air, fish in the sea travelling the paths of the ocean."

(Ps. 8:5-8)

Further, this "living being," man, will be with his fellow man. "It is not good that the man should be alone." (Gen. 2:18) The desire to be "with it," to be on the ark with Noah, lives on in all of us. When Noah landed on earth, after his 40 day journey, Yahweh said:

"As long as earth lasts sowing and reaping, cold and heat, summer and winter, day and night shall cease no more" (Gen. 8:22)

In a group, together, man is destiny bound.

Second, mankind is reborn in brotherhood through Christ, the Second Adam.

"For anyone who is in Christ," St. Paul says, "there is a new creation; the old creation has gone, and now the new one is here." (2 Cor. 5:16-18)

To believe in Christ and to be baptized is to change from the old to the new, to begin a new life in Christ. This new birth realizes itself in death and resurrection and is sealed in baptism. "When we are baptized we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life." (Romans 6:4)

THE EVENT OF baptism signifies joining a new family, the family of believers whose center is Christ. He becomes the type of human existence. We become His members in the

Body of Christ. "As the Body of our Lord," writes Edward Schillebeeckx, "the Church forms the living link with Christ—horizontally, with the Jesus of history, who arose and appeared to the apostles; vertically, with the Lord of glory, thanks to the Spirit that dwells in the whole community of the Church in its hierarchical function, its preaching, its sacraments."

Brotherhood is more than being a fellow creature with all finite humans beings; it is being a fellow creature with Christ, who since His death remains present among us, through the Spirit, in His Body the Church.

Our tragic shortcoming is that we listen to these words as abstract ideas and do not press on to the flesh-and-blood fulfillment. The Samaritan deed is too difficult. It is too dangerous or too inconvenient to stop and help the man who is lying down on the side of the road. He is too wounded, too dirty, too hopeless.

Yet Christ's humiliation on the way to, and on, Calvary exemplifies the humiliation of every man who is struck down. Every man's constant struggle for life is an echo of Christ's

struggle. Their destinies are interlocked.

The Samaritan act, spelled out later by Jesus when He said, "In so far as you did this to one of the least of these brothers of mine, you did it to me" (Matt. 25:40) reaches out to everyone. It includes members of the Church and those not actually members. The only requirement is to love. By love, one makes the man he helps, his neighbor and his brother. And on this basis all men are judged at the end of time—on how they helped their neighbor, their brother.

WHAT WE celebrate at Christmas is the coming of the man Jesus, the Son of God, into history. Only then is the grace of brotherhood fully realized. It is realized, as we say at the Eucharist, "through him, and with him, and in him."

Christ's Nativity Mass is a meal of brotherhood. We say "Our Father" because we are all brothers—with Jesus. The echoing out, in each one of us, of the life lived by Christ is the establishment of universal brotherhood. It is the building up of the Church by surrender to one's fellowmen in unselfish love. The stable-cave at Bethlehem became a habitable home because Jesus and those with Him were joined together in

love. The Church, similarly, becomes a habitable home for all mankind when men of each age are drawn there by Jesus and the brothers who are with Him in their love.

Bringing this brotherhood of love to fulfillment may be designated by the two-fold meaning of ATONEMENT: Atonement as suffering with Jesus and atonement as making all things one in Jesus.

The highest aspiration of man is realized each time he is called into this common brotherhood-in-destiny with Jesus by performing with Him a service of

suffering for others. Most precious of all in the communion of brotherhood is that mysterious substitution of roles by which Jesus took to Himself our place. We can now meet Jesus in others; others can meet Him in us.

The entrance of Jesus into our midst indicates that we have been selected to be ministers in the service of the cross, a ministry of suffering but also of transformation. Only patient suffering of injustice can break the awful injustice that plagues the world. Only the greater power of love can overcome the world's sorrow and make man one with Christ and triumphant.



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What does Christmas mean?

By VIRGINIA M. DALY
Washington, D.C.

CHRISTMAS is a time of celebration. A time when we celebrate the birthday of a very special Child. The existence of this Child is fittingly celebrated with decorations, gift-giving, and joy. Everyone knows at least that much about the really wonderful holiday of Christmas.

But stopping a moment to think about all of the celebration, what do we really mean by Christmas? What's it all about in relation to the world now, to everyday life? It has got to go deeper than the tinsel that hangs on the tree, or else our joy would be short-lived and shallow... and Christmas is neither of those things.

When we were children, we dared to dream dreams that were peopled with storybook characters who charmed and intrigued us. We identified with our dreams and had visions when we were cast in the role of the favorite hero. We became transformed into something or someone more beautiful and very special. We were totally open to any and all happenings, and let things into our lives that changed them, made them better, somehow. We were constantly "becoming" something other. To lose the dream, the "becoming," grows easier as we grow older, and seemingly, wiser. We consider that those desires belong to the world of the child, the world of the dreamer. That's why, to most, Christmas is a feast for children.

IN REALITY, Christmas is the day when we celebrate a turning point in the history of the world. For when the time was ripe, God sent his only-begotten son into the world as a child... to take on, transform, and uplift not only our human nature, but all things of the earth.

That means that Christmas, therefore, is the time when all the children of God celebrate the transformation of the world. We celebrate the birth of Christ, our own re-birth. Our status as children of Adam was changed, we became children of God. At the nativity of Jesus, God breathed into all mankind a new spirit that would uplift us. But just like the innkeeper at Bethlehem, we retain the power to admit or reject this Child, and the spirit of God.

It is at this point, then, at the time of the nativity, that we can become as children. We must dare to dream our dreams and follow our vision, for we are given strength to bear seeing. We can cast ourselves in the role of the hero — become as this Child, renew ourselves. And by our acceptance, our "becoming," we help the world in recognizing Christ.

THE LIFE OF THE Christian is actually a dedication to the basic meaning of Christmas. We put on Christ, transforming our humanity by the radiance of the love of God, which shines forth from all parts of the earth. If we celebrate the true meaning of Christmas, it will shine, child-like, from all that we are... for love that is real gives a radiance to life that cannot be got

ten in any other way. Christ's love was meant to light the dark world with the love of God. As witnesses to Christmas, to the coming of Christ into the world — be we shepherds or kings — we must light the world with our particular vision. Especially since it is only in the light from Christmas that the radiance and impact of Easter can be fully understood.

Christmas—a time of celebration. A time to celebrate the ex-

istence of Christ, to celebrate our own re-birth. A time to renew ourselves, to dream a dream. A time to become as Christ, to see the world through the open eyes of a child, to light everyday with the radiance from this very special birthday. To say yes, now, to the coming of Christ... for if we say yes to this single, vital moment, then we have said yes not just to ourselves, but to all existence.



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BOTH CHERISH STATUS QUO

Church, Hungarians play 'waiting game'

By Special Correspondent

BUDAPEST — The Catholic Church in Hungary is under pressure from the communist government. It is a steady, relentless but careful pressure—the regime, bearing in mind the national uprising of November, 1956, is trying not to create martyrs. The government pressure is not direct persecution, and so the Catholic Church is half-free, half-unfree; and, it would seem, both the Church and the government have learned to live with the situation.

Perhaps it would be fair to say that neither wants to upset the present situation. The Church, and the faithful, one might say, have learned to live with the situation—and certainly the Church has faith in the future.

The government seems to have its own faith in the future, too—it probably feels that this quiet, subtle sort of pressure will erode the foundations of the Church over the years—one decade, two decades, three decades. The regime apparently feels it can wait; and one cannot but think that the Catholic Church can afford to wait too.

THE COMMUNIST government of Hungary has been described as a sort of intelligent, moderate regime. It is a careful one that wants to avoid, and apparently does avoid, crisis-type situations; one that avoids a head-on collision. It does not want to create problems for itself—it remembers too well the

events of 1956, and is a government that knows full well that it pays to be careful.

Hungary is approximately two-thirds Catholic; in Budapest it is estimated that 70% of the population is Catholic. Churches are full for Sunday Masses in the capital of Hungary; a church may have six or more Masses on Sunday, with all of them crowded, almost filled to capacity, with people standing along the sides and even in the center aisle. There are more

old people attending Mass and the moderately young, such as grade school children, than teenagers. But at one Sunday Mass in Budapest half the church was reserved for young people, and a teen-aged girl read the prayers of the people from the pulpit.

There is a tradition of the Church in Hungary, I was told, that it is not involved in political matters—that is, there is not the strong political situation of the Church vs. the government that one might find in other East European countries.

But the Catholic Church is under pressures without doubt, the same kind of pressures that have been evident in other communist countries. It is not the terror type, the extreme situation, such as policemen standing outside church doors, taking down the names of churchgoers.

However, you cannot hope to get a decent job if you are an active church-goer. You can be an active church member—but then you will find advancement rather difficult socially and professionally. This was described as not quite as advanced a situation in this regard as it is in the Soviet Union—that the Church in Hungary has more resources, and that the Catholic people have dug in their heels fairly successfully.

But what happens, therefore, is that people lead double lives. They have an official life, their job and their life in their neighborhood where they are well known.

AND THEN there is what might be called their unofficial life—when they go to church, when a child is baptized, when someone is married. They will, for instance, go to Sunday Mass at a church on the other side of the city, where presumably they are not as well known; they will use another church for the Baptism of their children rather than the one in the neighborhood. And the same is true of marriages—or they will go to a village where either the bride or bridegroom once lived, which can be defended very logically if need be; or they go to a church well outside their own neighborhood.

This type of double life may happen even with people who are part of the official regime. It seems to mark a sort of adjustment, even accommodation of the Church and churchgoers with the policy of the government, trying to live with the situation that exists because there is nothing else that can be done, striving—as the government too is striving—to avoid a head-on collision from which both sides must lose.

This does not mean that either side, Church or government, has given up its principles; there is a systematic campaign against religion in Hungary, and the Church and the faithful are systematically trying to carry forward the work of Christ.

And each of the proponents for the souls of the Hungarians, believes that history will be on its side.

Czech

(Continued from page 5)
you weigh what little you can accomplish by remaining against the risks you run by staying. You must be prepared even to sacrifice your own children. I don't know what sort of sacrifice might be required, but at a critical moment some terrible sacrifice could easily be demanded, or just hit you.

"I never talk to my wife about this possibility. There's no need to alarm her. This is something I must struggle with alone. Not that I think about it all the time, but it comes up often. Most of all when my defenses are down, when I'm slipping off to sleep and find myself coming back to consciousness with a jolt, staring at the terrible question: Can I do this to my children?"

Pope names new papal almoner

VATICAN CITY—Pope Paul VI has granted the request of archbishop Diego Vini to be relieved of duty as papal almoner and has named Msgr. Antonio Travia to that post, raising him to the rank of archbishop.

The papal almoner gives aims in the name of the Pope to various charitable organizations. Funds are raised by charging a tax for the seal that is affixed to certain papal documents, such as apostolic blessings for marriages and other events.



ORTHODOX PRIEST HONORED—Father John Meyendorff (right), Russian Orthodox author, scholar, and professor at St. Vladimir's Orthodox Theological Seminary in Yonkers, N.Y., receives the 1968 Chrysostom Award from Auxiliary Bishop John S. Spence of Washington, a member of the Catholic Bishops' Committee on Ecumenism and Interreligious Affairs. Looking on (left) is Father Armand J. Jacopin, executive director of the St. Paul Center Byzantine Information Bureau in Washington, D.C., which annually presents the award for significant scholarly contribution to the cause of East-West ecumenism. (RNS photo)

RECEIVES CHRYSOSTOM AWARD

Noted Orthodox theologian hits today's church radicals

WASHINGTON, D.C.—A noted Orthodox theologian, commenting on the current state of the Roman Catholic-Orthodox dialogue, urged the establishment of "theological fellowships" for an in-depth study of the relationships between the two Churches.

Father John Meyendorff also criticized the "radicals" at work in the church who "often appear to be reducing Christianity to a form of social humanism."

Father Meyendorff made his observations after receiving the 1968 Chrysostom Award from the St. Paul Center Byzantine Information Bureau here. He was honored for "his contributions to Oriental scholarship and his tireless efforts toward the reunion of the Orthodox and Catholic Churches."

The Russian Orthodox professor at St. Vladimir's Eastern Orthodox Theological Seminary in Yonkers, N.Y., was the third recipient of the award. Previous winners were Cardinal Lawrence Shehan of Baltimore and the late Patriarch Maximos IV Saigh of Antioch.

FATHER Meyendorff listed the following aspects of his suggested "theological fellowships":

- "Issues dividing or uniting us will be studied, patiently, without haste or hope for immediate result."
- "We would cease to play games with our various liturgical rites, ancient or modern, and start talking about the nature of the Gospel."
- "We will be looking together for a solution of how to preserve the faith without renouncing the total and responsible freedom of every Christian."
- "The Fathers of the Church will be studied not only as a source of appropriate quotations to be simply repeated today, but as models who knew how to solve the problems of their day and who might be of some help for the solutions of our conflicts today."

Father Meyendorff added: "I am convinced that America, where cultural backgrounds separate us less and less, where an indigenous American Orthodox Church is in the making, where we are all confronted with the same social and spiritual issues, is the place to start."

It may be that, in a task which requires time and patience others will by-pass us, but I am convinced that ultimately we will be accomplishing more useful work than many solemn assemblies."

IN DISCUSSING the activities of the "radicals" in the Church, the Orthodox theologian was also critical of the other side of the spectrum.

He noted that the radicals have made of Christianity a "form of social humanism, which actually does not need the Gospel, the historical Jesus, the Holy Spirit, prayer and the Church any more."

"Actually," he said, "such a humanism does not need Christian unity either, if Christian unity is understood in its true churchly and sacramental dimension; and it is certainly not interested in Orthodoxy." But I wonder whether, when it has lost its Christian distinctiveness, this new radicalism can contribute much to the dynamism of our secular culture and of the world as a whole."

On the opposing side, according to Father Meyendorff stand those who support "precisely and almost exclusively the principle and practice of authority." He asked: "Is a return to the spirit of

Special privilege

NEW ORLEANS — Holy Name Society members throughout the New Orleans archdiocese have been granted permission by Archbishop Philip M. Hannan to receive Communion under both species. The privilege, which will become effective on January 4, 1969, will apply during a Mass to be said on the first Saturday of each month. The privilege extends to the families of Holy Name members and to all persons attending the Mass on the first Saturday.

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Conference names Canadian layman

OTTAWA, Ont.—Grant Maxwell, writer, lecturer and director of the Saskatoon Diocesan Catholic Center, has been appointed co-director of the Social Action Department of the Canadian Catholic Conference. The CCC is the co-operative voice of the national hierarchy.



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Parent-Faculty Association of Chartrand High School
Chartrand Cafeteria—Reservations: 787-9481
Tuesday, Dec. 31—Midnight Breakfast

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