

Merry Christmas to All

The RIVERON

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A word from the Archbishop TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS.

GREETINGS:

THE OLD MAN Simeon took the Divine Child into his arms on the occasion of His Presentation in the temple and uttered the prophetic words, "Behold this Child is destined—for a sign that shall be contradicted." Luke, 3:34. No prophecy was ever more true. Christ Himself was a contradiction and throughout His public life was an object of contradiction.

In contradiction to what a proud and materialistic world would expect, the Incarnate Word, in entering His world, did not come in regal splendor, surrounded by noisy pomp, but came as a lowly babe, born of the humble Virgin, who was unknown save to her immediate relatives and friends. Joseph, chosen by God to stand in the stead of His Father, was not a rich and powerful monarch, but the lowly carpenter of Nazareth. Christ's birth took place in a strange land and not in a palace, but in the mean surroundings of a stable. Thus, He Who is the God of Heaven and the Lord of all, was born in obscurity, amid poverty and want. His life for the most part followed the same pattern. For in truth He could say: "The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay His head." Matt., 8:20.

But if Christ was a contradiction to the world, almost at every turn, He met contradiction from the world. "He came into His own and His own received Him not." John, 1:11. Calvary was the height of that contradiction, but it did not end it. Our Blessed Lord still continues to be contradicted. In His Mystical Body He today suffers all the indignities that were heaped upon Him while He still walked the pathways of the world. His voice cannot be raised in the council halls of nations, and He is exiled by goddess governments. His disciples are murdered or cast into prison by satanic haters of God. He is indeed an object of contradiction.


During Christ's earthly life, there were some faithful souls who followed Him even to the tragedy of Calvary. There is need of faithful souls today to walk with Christ in the contradiction to which He is being subjected by a sinful world. There must be other mothers as loving as His own. There must be other Josephs as faithful to their God-given duties as was the Foster Father of the Christ Child; other Marys and Johns whose faith and love will not falter, even though it leads them to the foot of the Cross.

In this world of contradiction, for every act against Christ, there must be another in reparation. For every soul that turns against Him, there must be one more devoted to walk with Him. For every place where His Holy Name is proscribed, there must be another where lips speak His name in reverence and devout prayer. For every home in which God is ignored or forgotten, let there be a home where Christ dwells, where He is loved and honored. And too, for every household in which the Mother of God is rejected, let there be another, and another in which a crown of prayer is woven each day for her by the family rosary.

You and I, my dearly beloved, must be the ones to contradict the work of contradiction carried on by those who oppose Our Divine Savior. When we contradict the spirit of the world, we are speaking the language of Heaven, and Heaven itself will be our reward.

As we approach the birthday of Our Divine Master, let us rededicate ourselves and strive to make ourselves worthy of our mission. We are preparing to kneel in holy company on Christmas morn. Nothing would be more of a contradiction than to come with a proud, sin-stained soul to kneel beside the humble shepherds and before the sinless Mary and Innocence child. Even though, when viewed through the eyes of the world, everything about the crib seems to be contradictory, if contrite of heart and looking through the eyes of faith we see in the Babe of Bethlehem the Incarnate Word of God, we shall experience a goodly measure of that joy promised by the angels to men of good will.

In closing, may we remind you that, as the Divine Child in His contradictions was homeless on the day of His birth, so we have little ones who would be homeless today, unless those who care provide for them. To provide a home for these children in care for many kindred needs, we dedicate your entire offering at all of the Masses on Christmas Day. This will be your material gift to the Christ Child. Make it a generous one. Begging God to grant you the happiest and most blessed of Christmases, we remain, in the Service of Jesus and His Immaculate Mother,

Faithfully yours,

 Archbishop of Indianapolis

Seek Christian unity with charity, Vatican official urges Catholics

ROME—The Church cannot sacrifice truth for unity, but Catholics must remember that through Baptism separated Christians nonetheless belong to the Mystical Body of Christ, according to Cardinal Augustin Bea, S.J.

Cardinal Bea, president of the Secretariat for Promoting Christian Unity, made these points in an article in which he discussed various aspects of the recent visit of the Archbishop of Canterbury to the Pope. The Cardinal wrote in Civita Cattolica, Jesuit fortnightly published here.

"The Cardinal said he considered the meeting between the Most Rev. Geoffrey Fisher, Anglican Primate of All England, and His Holiness Pope John XXIII, one of great importance. It was "a valid symptom of a widespread nostalgia for unity," he said.

"WE BELIEVE that this importance lies above all in what the visit reveals and symbolizes; that is to say, the new atmosphere existing between Anglicanism and the Roman Catholic Church," he stated.

Cardinal Bea said the visit was important because it was started by official representatives of Anglicanism, approved by them, favored by the public and carried out in "a climate of increasing interest."

All of these things "would have been inconceivable only a few decades ago," the Cardinal said, and indicate "a notable change of climate."

He commended Archbishop Fisher for being sensitive to this change, for spelling it out, understanding it and taking the necessary steps.

"While not wanting to be specific, we are sincerely confident that the event of December 21 will bear salutary fruit," Cardinal Bea said.

THE GERMAN-BORN Scripture scholar, who was personal confessor to Pope Pius XII, said four aspects must govern contacts between Catholics and persons of other religions.

1. The duty to protect the complete integrity of Catholic dogma: "One cannot build unity of Christians at the price of betraying truth."

2. Charity toward separated brothers requires the Church to remember that they became part of the Mystical Body of Christ through Baptism and are therefore sons of the Church, even though their separation from it impedes them in the full use of their rights as sons. "The love of the Church for them is filled with profound sorrow and sadness; it is the love of a heart bleeding because of the separation which prohibits their enjoyment of so many privileges and rights, and which causes them to lose so many graces."

3. To avoid misunderstandings by both those who are united with the Church and those who are not, especially when the Pope is visited by the head of a separated community, "the Church must avoid any attitude which could give rise to doubts concerning the faith it preaches, or create dangerous confusion compromising the clarity and purity of the Faith..."

EXPANDING on this point, Cardinal Bea warned that it would be dangerous to encourage "a certain false irealism or indifference which, while emphasizing common points of one's own faith with the faith of a non-Catholic Christian group, neglected to specify the differences."

This defense of the integrity of the dogma of the Church sometimes leads the Church "to act justly with severity," the Cardinal said. He added: "This does not mean that this action must be exercised in an abrupt or suspicious manner or in contrast in any way with its function as brother..."

4. A certain reserve or privacy is necessary in the delicate field of relations with separated churches, especially when it involves a meeting between the heads of Christian communities.



MARIAN COLLEGE MADONNA—Miss Isabel Harnish, a senior from Palatine, Illinois, is the 1960 Marian College Christmas Madonna. In the role of the Christ Child is Stephen Lich, son of Mr. and Mrs. John Lich, of St. Pius X parish, Indianapolis. Mrs. Lich is a 1948 graduate of Marian.

This is all the more important when "one considers the very special nature of a meeting such as the one between the Holy Father and the Anglican Primate of All England. This took place, in fact, after four centuries of complete separation."

Asks public relations unit to admit Catholics, Jews

NEW YORK—The director of the Bureau of Information, National Catholic Welfare Conference in Washington, D. C., called here on a national Protestant public relations association to open its membership to Catholics and Jews as a step in strengthening the impact of all religious publicists.

Msgr. John E. Kelly made this proposal in a speech before the New York Chapter of the National Religious Publicity Council. "I don't know of any other way, except in an organization like the National Religious Publicity Council, that Protestant, Catholic and Jewish communities could work separately, the influence of religion could be improved if we work together."

"YOU WOULDN'T learn much from Catholics, but Catholics would learn from you," he added with a grin. This drew some good-natured chuckles from the audience.

The Catholic official expressed delight that Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, had met with Pope John XXIII and said he hoped this meeting on a high and cordial level might be followed by exchanges at other levels as well. These would be, he pointed out, in keeping with what he called the improved ecumenical climate.

MSGR. KELLY regularly attends meetings of the Washington, D. C., chapter of the National Religious Publicity Council as a friendly observer. He attended the group's national convention when it met in Washington in 1959. There are 13 NRPC chapters across the U.S.

According to the NRPC directory, the Protestant organization is "an association of persons who devote a major portion of their professional activity to editorial, public information, audio-visual, radio, television and other related public relations and promotional activities of any denomination or interdenominational body or Church-related agency."

'STEP TO UNITY' Explains Protestant merger plan

NEW YORK—Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., said in a television interview that his proposal to unite four major Protestant denominations in the United States was conceived as a step toward an eventual union of all Christians.

The Presbyterian leader made the comment as a guest on the CBS network program "Face the Nation." Another guest was Episcopal Bishop James A. Pike of California, who has strongly endorsed Dr. Blake's proposal to unite the Methodist Church, United Presbyterian Church, Protestant Episcopal Church and United Church of Christ into a new body of some 20 million members.

Dr. Blake advanced his plan in a sermon at San Francisco in connection with the National Council of Churches' recent triennial General Assembly there.

COMMENTING on his proposal he stressed that it was not made because of "Protestant weakness," but because of "Christian weakness." "Although my original proposal has to do with four Churches, which are Protestant Churches," he explained, "I remind you that I talked about a Church which was both reformed and catholic..."

"What I was doing was trying to bridge a gap of four hundred years of history caused by the Reformation. This was a much more difficult kind of thing to do, but I think in the long run that is much more important." He pointed out that in his sermon he indicated "we are looking in the ecumenical movement toward the reunion of all of Christ's Church."

Bishop Pike said he agreed that unity discussions should be carried on against a backdrop of the "solidity of Christendom." Referring to the Catholic Church, he said: "... we cannot leave out of our consideration this largest of our Christian communities."

"In God's own time and by His Grace, since unity is His will, I feel this will come. It is more difficult at the moment than I will, I believe, come," he added.

Dr. Blake was asked if his unity proposal grew out of Protestant concern at the growth of the Catholic Church in this country. "I do not believe that very much of it grows out of that concern," he replied. "It grows, rather, out of the increasing secularism of our whole society. I believe that one of the things that happened this fall made almost all Christian leaders recognize that most Americans think that the Churches ought to be on the edges of the really important decisions, and this was one of the things that made me feel that a proposal ought to be made now."

DR. BLAKE stressed, however, that the election of this country's first Catholic President was not a factor in his merger proposal. "I made the proposal and wrote the sermon before the election result was known," he observed.

Both Dr. Blake and Bishop Pike agreed that there was less of a "religious cold war" between Protestants and Catholics and more of a "new spirit of dialogue."

The Presbyterian leader observed that "in the present reign of John XXIII... the atmosphere is warmer, more courteous," added.

NY education fund tops \$85 million

NEW YORK—Cardinal Francis Spellman, Archbishop of New York, announced that studies in his archdiocese had raised more than \$25,000,000 for the construction of new educational facilities.

The minimum goal of the fund drive, known as the "Cardinal's Campaign for the New Seminary and High Schools," had been set at \$25,000,000. Final returns are expected to exceed \$40,000,000.



PAST, PRESENT AND FUTURE—The new simplified headdress (above, right) will be adopted by the Sisters of Providence of St. Mary-of-the-Woods, Ind., on Tuesday, Dec. 27. This is the second major change in caps which the community has made in its history. Shown above (left) is the community's foundress, Mother Theodore Guerin, wearing the modified form of the French Breton headdress which the Sisters wore until the 1900's, when a gradual change was made to the present cap (center) as worn by Sister Marie Ambrose, mistress of novices. Modelling the "new look" (right) is Sister Marie Agathe, dean of women at St. Mary-of-the-Woods College. (Story on Page 3)

ther and the Anglican Primate of All England. This took place, in fact, after four centuries of complete separation."

BISHOP PIKE stated that while the dialogue movement "has not reached the grass roots level very much in this country," as it has in France and Germany, "it is most encouraging."

"I think the present Pope and the Archbishop of Canterbury and others have contributed to a focus on the fact that there is a new atmosphere that has been in the air for sometime," he added.

Protestant bishop stresses need for Christian unity

NEW YORK—A ringing challenge to Protestants to seek unity if they seriously hope to influence the awakening continents of Asia and Africa was voiced by a bishop from India at the Friends of the World Council of Churches' annual meeting here.

Bishop Michael Hollis of Bangalore, former moderator of the Church of South India, charged that "uncomfortably challenging as the fact is, God gave us no other test of our discipleship and no other way to convert the world" than a unified witness.

"FOR YEARS Christians have asserted that Christ is the answer to all man's needs—that He breaks down walls of partition and gives peace. But the facts deny it," the bishop said.

The non-Christian, especially in newly-independent nations of Asia and Africa, "may know something of our wars of religion. He has read in his newspaper about the religious issue in the recent elections in the United States."

Also, he added, the non-Christian is well aware of our obvious rivalries and separations. He sees our competing (church) institutions and hears our mutually exclusive claims.

Bishop Hollis went on to state that in India, Christian missions have "produced such a fantastic crop of mutually more or less competing Churches, that in Travancore the census commission reported more varieties of Christians than there were castes of Hindus."

"THE WEST today too highly takes for granted that religion is necessarily an influence for peace. But in Asia it can still be a force that divides and perpetuates." (Continued on page 16)

GRATEFUL

VATICAN CITY—The Holy See has thanked the Catholics of Cologne, Germany, for contributing nearly \$300,000 for a new Vatican Radio transmitter to mark the 50th anniversary of the ordination of Cardinal Joseph Frings, Archbishop of Cologne.

Archbishop Ritter is first Hoosier Cardinal

The elevation of Archbishop Joseph E. Ritter of St. Louis to the Sacred College marks the first time in history that a native-born Hoosier has been named a Cardinal.

The singular ecclesiastical honor conferred by Pope John XXIII climaxes a brilliant career for Cardinal Ritter, who served in Indianapolis as priest, bishop and archbishop before becoming Archbishop of St. Louis in 1946.

Born in New Albany on July 20, 1882, Cardinal Ritter was one of five sons and a daughter of Nicholas and Bertha (Lalotte) Ritter. The children, whose father was a baker of moderate means, grew up to include two

physicians, a dentist, a businessman, the Cardinal and a nun. The Cardinal attended St. Mary's parochial school and entered St. Meinrad Seminary in 1906 at the age of 15. Eleven years later, on May 30, 1917, he was ordained by the late Bishop Joseph Chartrand of Indianapolis, whom he was to succeed, in St. Peter and Paul Cathedral, Indianapolis.

Young Father Ritter's first assignment was as assistant pastor of St. Patrick's Church, Indianapolis. Six months later he was assigned to Cathedral parish, with which he was to be identified during the rest of his long career in Indianapolis.

Honors came early for the youthful, energetic Father Ritter. In 1920 he was named first assistant to the bishop. Five years later he became rector of the Cathedral.

There was always a sort of vague hint he would be sent to Rome for more study when he could be spared, but on Easter Sunday, 1922, Bishop Chartrand presented him a surprise — an honorary degree of doctor of sacred theology from the Pope. Now, he wouldn't have to go to Rome, the Bishop indicated.

In 1933, stilling Bishop Chartrand asked the Holy See to name an auxiliary bishop to help him administer the affairs of the growing diocese. Accordingly, Pope Pius XI named the future Cardinal as Titular Bishop of Hippus and Auxiliary of Indianapolis on February 2, 1933. He was consecrated on March 28 by Bishop Chartrand and at 41—became one of the youngest members of the American hierarchy.

Following the death of Bishop Chartrand he succeeded to the Indianapolis See. Bishop Ritter was installed on March 24, 1934, by the late Archbishop John T. McNichols, O.P., of Cincinnati.

As Bishop of Indianapolis, he was credited with putting the diocese on a firm financial basis. His exceptional skill as an administrator enabled him to reduce the diocesan debt by more than \$3 million in the 11-year period up to 1941. One of his first acts towards the financial rehabilitation of the See was the appointment of an advisory board which included laymen who were experts in business matters.



HOOSIER CARDINAL—A native of New Albany, Ind., Cardinal Joseph E. Ritter, of St. Louis, spent many years of his priestly and episcopal career in the Hoosier State.

His special interests as Bishop included the development of home missions, rural life activities and aid to the Negro members of his diocese. He set up five summer catechetical schools for Negro children. He was also known for his consistent cooperation with non-Catholic agencies in promoting public welfare projects.

Under Bishop Ritter's guidance, the diocesan Catholic Charities Bureau was reorganized and conferences on industrial problems were inaugurated. The Catholic Youth Organization, with its fourfold aspects of athletic, social, religious and cultural programs, was launched during this period.

Also organized during his administration was the Archdiocese Council of Catholic Women, devoted to social and religious activities in the archdiocese. Among the first events of importance after Bishop Ritter's

enthronement was the celebration of the centenary of the diocese of Indianapolis in the original See city of Vincennes. (The See was officially transferred to Indianapolis in 1808, although Bishop Francis S. Chaturd had made his residence in Indianapolis since 1878.)

The period of Bishop Ritter's administration was not one of major projects for the diocese because of the depression, its aftermath and the outbreak of World War II. New parish construction was held to a minimum as only three Indianapolis parishes were founded—St. Christopher, Christ the King and St. Thomas Aquinas.

One of Bishop Ritter's early projects was to complete the unfinished Cathedral, which had been erected in 1907. The front of the edifice consisted originally of a single wooden porch backed with a large arched window. Work on the present impressive facade began after Easter, 1930, and was completed by Christmas of the same year.

Another of his innovations was the street preaching program, which teams of clergy and laymen went into small communities to spread the Faith and to attract fallen-away Catholics back to the Church.

In 1944 the Indianapolis See was raised to the rank of an archdiocese and on December 11 Bishop Ritter was named its first Archbishop and head of the new ecclesiastical province of Indiana. He was installed as Archbishop on December 19, 1944, by Archbishop (now Cardinal) Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Two years later, on February 27, 1946, Pope Pius XII conferred the Sacred Pallium, signifying "the fullness of the episcopal office" on Archbishop Ritter. He was invested with the Pallium on March 31, 1946.

Archbishop Ritter was named as Archbishop of St. Louis by the Holy Father on July 27, 1946, to succeed the late Cardinal John Glennon, who died in 1945 upon his return from the Holy See where he received the cardinalial honor.

In St. Louis, Cardinal Ritter almost immediately struck national attention. The year after his arrival, and seven years before the U.S. Supreme Court's 1954 order for racial desegregation in public schools, he called for integration in Catholic schools.

A group of Catholic laymen organized to oppose his plan, announcing they would bring legal action in an effort to prevent desegregation. The Cardinal heard of the resistance while on a confirmation tour of his See. From Perryville, Mo., he telephoned the chancery in St. Louis and dictated a pastoral letter.

The letter, read in all churches, warned members of the organization that they were subject to excommunication if they continued their resistance and began legal action. As a result, the organization disbanded. The integration program proceeded and the prelate was hailed for his determination in secular and religious publications across the nation.

This was not a new venture for Archbishop Ritter. In the late 1930's he had ordered the integration of elementary and secondary schools in Indianapolis. In the following year, Archbishop Ritter was named by the Council Against Intolerance in America, as the winner of its Thomas Jefferson award for the advancement of democracy. In the same year he was cited by the CIO Committee to Abolish Discrimination for his fight against segregation in the parochial schools of St. Louis.

In 1955, Archbishop Ritter made headlines again when he called for an end to all discrimination in Catholic hospitals. Addressing the 40th annual convention of the Catholic Hospital Association, he said, "Catholic hospitals, along with the whole Church, have a most serious obligation to carry out courageously the teachings of Christ and to put aside in their policies and practices any and all discrimination because of race, color or religion."

Two years ago, Archbishop Ritter was again in the limelight when he gave strong public endorsement of a bill before the St.

Archbishop Schulte's statement

Following is the statement issued by Archbishop Schulte on the elevation of his predecessor, Archbishop Joseph E. Ritter, to the College of Cardinals.

All of Indiana rejoices that one of her native sons has been elevated to the dignity of Cardinal. Cardinal-designate Ritter is still claimed by Indiana and the Archdiocese of Indianapolis. His many friends here, clerical and lay, Catholic and non-Catholic, remember well the warmth of human kindness that Cardinal Ritter brought to the divine ministry.

This present distinction is a well deserved tribute to his great priestly life which has been a blessing to all the people he has served during these past forty-three years. The Archdiocese of Indianapolis is justly proud that Cardinal Ritter began and exercised his priestly ministry for so many years among our good people here.

Cardinal Ritter has been a close personal friend of mine for many years and I am very happy to see this great honor come to him. The Archdiocese of Indianapolis joins me in wishing him a full share of God's blessings in his work.

Louis Board of Aldermen prohibiting discrimination against Negroes in city business establishments. "All city officials," he said, "have the responsibility before God, in justice as in charity, to recognize the dignity of all men without discrimination."

Archbishop Ritter is a member of the administrative board of the National Catholic Welfare Conference in Washington, D.C., and Episcopal Chairman of its Legal Department. He also is treasurer of the American Board of Catholic Missions, and is a past president general of the National Catholic Education Association (NCEA).

The NCEA in 1952 gave Archbishop Ritter a citation "for courage and zeal" not only in advancing the cause of racial justice, but "for extraordinary administrative talent coupled with a genius for the organization of schools, for an unusual grasp of the role of the layman

in the work of the Church, for an undiminished vision in providing solutions to the problems of our times.

Aided Latin America

Archbishop Ritter's interest in the problems of Latin America, where a chronic shortage of priests exists, was reflected in 1937 when he became the first ordinary of a U.S. diocese ever to visit Bolivia.

The previous year he performed what he termed one of the most important actions of his episcopal career. This was the commissioning of three of his priests to work in La Paz, Bolivia, under his auspices. At a departure ceremony for the three priests, he stressed that there was no "surplus" of priests in the St. Louis archdiocese, but "we must not close our eyes to the even greater need of our brothers in Bolivia."

When, in 1958, he commemorated the 25th anniversary of his consecration as a bishop, Archbishop Ritter received a congratulatory message from Pope Pius XII who cited the increase in religious vocations, the development of Catholic schools and added devotion to the Holy Eucharist during the archbishop's episcopacy.

His zeal for participation was recognized by the body of American Bishops when, in 1958, they named him to head the Bishops' Commission on the Liturgical Apostolate.

Lay people, the prelate said in (Continued on page 3)

Says school integration was 'difficult' decision

ST. LOUIS—Cardinal Joseph E. Ritter acknowledged here that the 1947 desegregation of Catholic schools was one of the most difficult problems he has faced.

The Archbishop of St. Louis told a press conference the difficulty was generally credited with rights question, but because of the danger of splitting the people in the archdiocese on the issue.

The actual decision, he said, was "merely a routine one."

"You meet conditions everyday, and you have to make decisions," he said in response to newsmen's questions.

"But remember that this wasn't presented as a race problem, or a rights problem, when I made my decision. It was presented as a Church problem."

The prelate's order to desegregate Catholic schools in his archdiocese is generally credited with paving the way for successful integration of public schools here in 1955, one year after the Supreme Court's order for desegregation in tax-supported schools.

THE ARCHBISHOP'S press conference was held in his library at the request of newsmen from radio, television and newspapers. He read a prepared statement thanking His Holiness Pope John XXIII for the appointment and then answered questions.

The Cardinal said the honor, besides being a personal one, is also an honor for St. Louis and I rejoice in being able to add ecclesiastically to the list of his name.

"We all realize," he said, "that honor brings responsibilities and, therefore, while rejoicing with the good people of St. Louis over this, I must look to them—to the wonderful Catholic people, as well as to all St. Louisans, to help me by their prayers and cooperation

in meeting the challenges that lie ahead."

DR. EDWIN T. Dahlberg, who retired this month as national president of the National Council of Churches, a federation of Protestant and Orthodox bodies, was among those sending felicitations. "The announcement," he said, "is a source of profound joy and satisfaction not only to the people of St. Louis, but to the entire Christian world." Dr. Dahlberg is pastor of the Delmar Baptist church here.

Rabbi Ferdinand M. Isserman, president of the St. Louis Rabbinical Association, noted the Cardinal has joined a Jewish congregation here in fighting a zoning board's ruling which refused permission for construction of a synagogue.

Archbishop Ritter, he said, "has been a fine influence in the city and a cooperative and good friend."

Missouri Governor-elect John M. Dalton called the nomination "a great honor to Missouri." Mayor Raymond R. Tucker of St. Louis drove to the Archbishop's residence and offered personal congratulations soon after the news was announced.

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FAREWELL—Shown with the new Cardinal (center) at the railroad station in Indianapolis prior to his embarking for his present assignment in St. Louis in 1946 are two of his closest advisers, both now deceased—Msgr. Henry F. Dugan, chancellor, left, and Msgr. Raymond R. Noll, Vicar General.

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WOODS MADONNA—Miss Kathleen Hilger, of St. Bartholomew's parish, Columbus, Ind., is shown above in her role as the Christmas Madonna at St. Mary-of-the-Woods College, an honor to which she was elected by her senior classmates. She is the daughter of Mr. and Mrs. James R. Hilger.

Eliminate housing bias, ND head urges Kennedy

DETROIT, Mich.—The head of Notre Dame University who is a member of the U.S. Commission on Civil Rights suggested here that President-elect John F. Kennedy issue a Presidential order

banishing all racial and religious discrimination in housing financed or insured by the federal government.

Father Theodore M. Hesburgh, C.S.C., president of the university, said he hoped such an order would be forthcoming from the new President after he assumes office.

THE PROPOSAL was made by the priest-educator during an intermission in day-long hearings by the commission at which testimony was given by Negro and white leaders that the Detroit area was the scene of widely practiced housing discrimination.

Father Hesburgh said an anti-segregation order from the White House should assert that the principle of non-discrimination was applicable to all areas and projects where federal monies were used.

"I THINK we should make it clear to people and agencies all over the nation that if they want public money they had better use it for all the public," he stated.

Father Hesburgh stressed he had not discussed such an order with Sen. Kennedy. He added that he had suggested the new Chief of State issue the order because it was too late for President Eisenhower to do so.

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THE CHURCH AND THE WORLD

Pope John on charity — Launch smut crackdown — Oppose visit by Castro

THE VATICAN

Charity finds its greatest approval in Christianity. Pope John XXIII told Italy's national St. Vincent de Paul Society. The Pope spoke of the role of charity in the Church, recalling that throughout history the Church has always been linked with charity. He said that in the first Christian communities it was the duty of the deacons to distribute alms and give help to the needy. The Pope apologized to his listeners for not having a prepared text. "Everyday is a feastday," he said, recalling that the day before (Dec. 8), he had delivered a "carefully prepared" discourse on the Feast of the Immaculate Conception.

The Holy See will soon decide on a petition to start proceedings for the canonization of 40 beatified who were martyrs during the Protestant Reformation in England and Wales. The petition was submitted last May by the Bishops of England and Wales. The Sacred Congregation of Rites has said that all that is required for the canonization of the 40 martyrs is two miracles granted in response to the invocation of aid of them together. A number of such miracles have already been reported but not fully authenticated. Cardinal Augustin Bea, S.J., has been named Postulator of the causes.

A Rome court has given editor Giulio Benetti of the weekly Espresso a suspended jail sentence of five months and 10 days for offending Pope John XXIII by attacking the Vatican stand

against voting for communists in Italian elections. The Italian-Vatican concordat makes it a crime to offend the pope's dignity.

The Holy Father showed confidence in the difficulty with which he spoke at this regular general audience (Dec. 14). In his random remarks, the Pope revealed that when he entered his 80th year on November 25, he made an entry in his diary stating: "It is necessary for me to lend his knee before the Lord in thanking, and abandon oneself to His will." He said his serenity of spirit is a consequence of this attitude of resignation to the divine will in which he always feels himself ready for "the last summons."

AT HOME

PORTLAND, Ore. — Plans to eliminate Easter programs at Portland public schools and to

discontinue the holding of baccalaureate services in churches are under consideration by the school administration. The plan is being studied since objections to the present policy were received from various groups, the school administrator said. Father Martin Thielen, director of education for the Archdiocese of Portland said he saw "no objection to Christmas or Easter assemblies so long as they do not become religious services." Non-Christian students "should certainly not be forced to attend these assemblies," he suggested.

TRENTON, N. J. — A bill awaiting action by Gov. Robert B. Meyner would make the penalty for persons forcing objectionable magazines on newsmen, the bill, passed by the state legislature, makes it a misdemeanor for a person to force a newsmen to take objectionable magazines so that he can get enough decent ones. Such action is now classed

as disorderly conduct and is punishable by a fine of no more than \$100 or 30 days in county jail. A misdemeanor is an indictable offense in New Jersey, punishable by a term in the state prison.

LIMA, O.—The Ohio Supreme Court will be asked to rule again on the constitutionality of a state law barring possession of obscene literature. Four of the court's seven members ruled against the law last March in another case. But under the state constitution the high court cannot strike down a law if more than one justice disagrees. The law in question makes it a crime "knowingly" to possess obscene materials.

ABROAD

HAVANA — Cuban Premier Fidel Castro has called Havana's Cardinal-Archbishop a "Judas." He charged in a marathon speech that Cardinal Manuel Arteaga y Retamoso supported the "blond dictator" Fulgenzio Batiata, whom Castro overthrew two years ago, but now attacks Castro's regime. Castro was reacting to an open letter to him from Cuba's Bishops, declaring that his government promotes communist doctrines and is stepping up its drive against the Church. The 80-year-old Cardinal signed the letter, which was read (Dec. 4) in all Cuban churches. The day Castro spoke (Dec. 17), his government signed a five-year trade pact with communist East Germany.

MEXICO CITY—Latin America is socially and spiritually sick but materialistic communism offers no cure, young Catholic leaders from eight nations agreed here. Delegates to the third Latin American Regional Conference of Catholic Youth concluded at the end of their week-long meeting that if Latin America's

current crisis is to be overcome, the young people must start a program of Christian action inspired by strong spirituality.

RIO DE JANEIRO—A visit to Brazil by Cuban Premier Fidel Castro would be "an affront" to the nation, the Confederation of Catholic Organizations, said in a protest. The confederation joins other groups who have protested against the invitation extended to Castro by law students in Guatemala. Among those protesting were the Lawyers' Institute of Brazil, the law faculty of the University of Minas Gerais, and various state legislatures and university organizations. Castro has said he will come to Brazil, but has not specified when.

ARMIDALE, Australia—At the invitation of Bishop Edward J. Doody of Armidale, Anglican Bishop J. S. Moyes of this city was present at a Catholic function for the first time during his 50 years here. The function was the opening by Bishop Doody of the new St. Mary's Girls' School buildings.

BELGRADE — Archbishop Josip Soper of Zagreb returned home from a month's visit to the Vatican where he and other Yugoslav bishops were believed to have discussed Church-State relations in this country.

JERUSALEM — Catholic Church officials did not take part in the reception by government officials and other church leaders for Russian Orthodox Patriarch Alexei of Moscow on his arrival here. Catholic clergy had given a warm welcome to Anglican

Archbishop Geoffrey Fisher here in late November. Patriarch Alexei is head of the Russian Orthodox Church. He began his tour of the Near East on November 25 and attended Mass in the Maronite Rite Catholic Church in Alexandria, Egypt, on November 27.

ROENIGSTEIN, Germany—A Christian-oriented labor organization for railroad workers was set up here a week after Germany's Bishops called on Catholic working men to join Catholic labor groups. Attending the meeting which founded the railroad workers' section of the Christian Social Union were representatives of various types of employees of the government-operated German Federal Railways. The meeting also voted to approve the decision of the social union's executive committee to withdraw from Germany's General Federation of Labor (DGB). Previously the union had sought to promote Catholic and Protestant interests within the socialist-dominated DGB.

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Providence nuns to adopt new headdress Dec. 27

ST. MARY OF THE WOODS, Ind.—Something new at Christmas is scheduled next week for the Sisters of Providence.

It is the new simplified cap (or headdress) and neckerchief recently adopted by the Community.

Change to the new models will be made simultaneously next Tuesday, Dec. 27, by the 1485 Sisters of Providence stationed at the Community's 118 missions in this country and one foreign mission in Formosa.

IN MAKING the transition from the old to the new, all of these Providence convents will follow as closely as possible the simple but significant ceremony to be observed at the motherhouse at St. Mary-of-the-Woods. There, at 4 p.m. the Sisters, wearing their new apparel, will assemble in the chapel for Benediction. During the service they will publicly renounce their Vows and consecrate themselves anew to the Sacred Heart of Jesus. A social hour afterwards will give the Sisters an informal opportunity to see themselves as others will be seeing them.

In the archdiocese of Indianapolis, the Sisters of Providence teach, in addition to St. Mary-of-the-Woods' College, at four high schools, and 36 grade schools.

WHILE PRESERVING the oval shape of the present cap the new model is designed to freshen the face. Both it and the new modified neckerchief will also reduce the laundry problem and will be eliminating the excessive starching now required. A new non-wrinkle-inert textile has been used for the neckerchief while a simple insert of self-stiffening material gives the cap shape without starching.

Following the recent directives of the Church to religious communities of women urging them to simplify their garb and adapt it to modern needs, the Sisters of Providence voted to study ways to modify their headdress. Members of the Community were invited to design and submit models. The final choice was made in consultation with the director of the art and design department of a large university.

THROUGH the years the headdress of the Sisters of Providence has undergone interesting changes. The first cap worn by them, both in France and (after 1800) in America, was a modified

form of the French Breton headdress, made of this material. It was not until 1896 that the black veil, until then worn only for certain chapel services and occasions, became a permanent part of the Sisters' garb.

The early 1900s saw gradual changes made in the serrete-ore was extended to cover the throat. The starched, shield-shaped neckerchief replaced the soft muslin "fichu" pleated over the shoulders and fastened at the neck with a pin. The cap evolved to its present form as a protection against dust and smoke.

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Comment

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

Congratulations

HERE IS something very satisfying about knowing that the Pope agrees with you.

People in New Albany, Indianapolis and St. Louis are currently enjoying this heady sensation. For years—fourteen to be precise—they have been thinking, and not always to themselves either, that the Hoosier-born Archbishop of St. Louis ought to be a Cardinal of the Church. Now Pope John is of the same mind and has delighted the inhabitants not only of Indiana and Missouri, but of the entire United States by elevating to the College of Cardinals a native of New Albany, Indiana, the one-time Archbishop of Indianapolis, Joseph E. Ritter, Jr.

Joseph Cardinal Ritter is now. The title fits nicely, familiarly, as though for some time cut out and waiting.

Fortunately there is a word in the English language that sums up the qualities which make the title worthy of his title. He is a chosen recipient of the meaning of the word. There has never been anything parochial about him. He has always thought of the Church as universal in which all men and all nations are of equal importance because of their unity in Christ.

On this he would not compromise. It explains why he opposed segregation of Negroes and isolationism, why he supported the United Nations when it was still in the planning stage. It explains why he has always taken an extremely active part in the National Catholic Welfare Conference and why he was the first U.S. bishop to lend his priests to a South American diocese.

We rejoice that the Holy Father has singularly recognized Cardinal Ritter's accomplishments.

We congratulate the new Cardinal and wish him many years of happiness in his new position of great influence for the good of the Church in the United States and the world.

We congratulate the Archbishop of St. Louis, too, upon this latest recognition of its importance and leadership in the United States.

As Hoosiers we are just plain proud and grateful.

Silent wonder

REMEMBER HOW you felt when you first heard about the atomic bomb?

If that's too long ago, recall your sense of amazement when you heard that the Russians had orbited the first Sputnik.

Some things are so big that the only fitting comment on them is silence; the only possible reaction is wonder.

Now, ironically, we read calmly about "clean" hydrogen bombs and "dirty" ones; we talk in a matter-of-fact way about putting a man into space in 1961. Anything, it seems, can become a commonplace.

This little quirk of ours is not fresh news, of course. We have even been used to the staggering fact that God, the infinite and transcendent, has taken on our weak, created human nature. We have even gotten used to the Incarnation. If we have managed to lose our sense of wonder at the tremendous reality which is Christ, then we can grow accustomed to anything.

Therein is the greatest value of Christmas. Among all the frills that have been added to the feast—from harmless cruetting cards to drunken parties—the core of it all is still the breathless wonder that God did become one of us.

If in no other way, we are reminded by the glorious awe of little children that this is the supreme example of something so big that the only fitting comment is silence, the only possible reaction—wonder.

Spiritual values

THE AMERICAN Civil Liberties Union has been complaining; in Illinois, that there is too much religious inspiration observable in the decorations in Chicago schools at Christmas; in Oregon, that the erection of a nativity scene on the Capitol Mall at Salem "aids and endorses religion in violation of the First Amendment of the U.S. Constitution."

We have a small trace of sympathy for the ACLU argument in Illinois and none at all for its argument in Oregon; especially in these times when the whole world is becoming polarized to a terrifyingly obvious extent between those who acknowledge God and those who do not. At the same time, we do understand how such arguments may be raised—albeit misguidedly, we think—by those worried about the principle of separation of Church and State, and the rights of citizens in the operation of that principle.

But we are left behind completely by a quandary that is being argued about, and now shelved for a month, by the Ohio State board of education. Should a policy statement it is preparing contain a direct reference to spiritual values; not religious values, mind you, but plain, non-denominational spiritual values?

It would seem that concern about the separation of Church and State has become so "way far out, man!" in the State of Ohio, that the mere mention of spiritual values as such in a statement on education is a matter for argument.

If spiritual values are not to be mentioned as such, is it intended to indoctrinate the students with spiritual values under some other name: the American Way of Life, perhaps, or The Golden Rule or just ordinary, grass-rooted Being-a-Good-Fellow-ism?

Perhaps the omission of the mere mention of spiritual values might be a prelude to dropping the teaching of them, and substituting a doctrine that scientific and material supremacy is the real criterion of personal excellency; to go further, that might be right; and, to go still further, that the forces of anti-Communism differ from those of Communism because they have bigger bombs and busier factories?

QUESTION BOX

Is it always wrong to attend B films?

By MSGR. J. D. CONWAY

Y FRIENDS, who are from a different parish, are asking me that their pastor gave them permission to attend B movies. I have always thought that it was wrong to do so. We are all in the age range from 17 to 21. Please advise me if we can attend the movies on the B list?

A. Maybe your friends are mistaken. First of all, I don't think and pastor can give "permission"—though they might need the advice of their pastor.

B movies are those which are objectionable in part. I would be very hesitant to advise any group—as a group—to attend any B movie, though I might recommend a particular B movie to a particular person. And I don't think I would advise any person to attend B movies indiscriminately—unless he were specially qualified, and then he would be discriminating.

Movies are put on the B list because critics believe they will do damage to the average moviegoer. If you are a person who will be occasions of sin, or they may have an insidious effect in digging at the foundations of faith or morality, I might know that a particular B movie would certainly not be dangerous to a particular person. It could hardly know that it would not be harmful to some individuals in a group.

Actually I have no personal knowledge about any movies; so I never hazard "permissions" or advice of any kind, except that you consult the Legion of Decency list and let it be your guide, with the help of your conscience and your parents.

Q. Your answer on the unpardonable sin is very interesting. Strange that the one case you used to illustrate an example of the unpardonable sin, Emile Zola, should have been the one who did repent and, as Eugenio Zola, gave us "Before the Dawn" and died Catholic.

A. Your problem is one of mistaken identity. The Emile Zola of whom I wrote was a popular novelist of France during the latter half of the 19th century, who was vicious enough to get all his work put on the Index of Forbidden Books. Even if he ever had any notion of repenting he was deprived of the opportunity by sudden death—from asphyxiation. If the good Lord showed him mercy it might have been because of the violent dedication of his last years to the cause of truth and justice—as he was (it is the famous case of Captain Dreyfus). The person you have in mind is Eugenio Zola, Emile Zola (who was once known as Israel Antolin Zeller). He had been Chief Rabbi of Rome before he became a Catholic after World War II—and adopted the name Eugenio because of his reverence for Pope Pius XII. He died only about three years ago.

Q. I am writing in reference to a question in your column two weeks ago as to why collections at a funeral Mass. This practice is common in the Diocese of St. Cloud, Minnesota. I think it is a good one too, for the proceeds are used for Masses for the deceased.

A. Thank you very much. I have received similar explanations from other people who are familiar with this local custom. It would seem to be fine if rightly understood and regulated. I hope it never becomes a general practice.

Q. Is it really a mortal sin to attend services of other religions, like a funeral, wedding or other similar occasions? How about taking part in their private religious, or dinners? They attend our Catholic doings.

A. If you have a sufficient reason you may attend a funeral, wedding, or similar function in a non-Catholic church. And usually there is sufficient reason in most of our mixed communities; we must show our love for relatives and friends, respect and courtesy to our neighbors. Slighting them on these special occasions may well give offense, or hurt them badly.

In most of our communities, I see no reason to avoid friends and the like. We should not be outdone in friendship and charity by our Protestant neighbors.

Q. A friend of mine, a professor at a medical school recently remarked that Catholic hospitals and schools (nursing?) will never allow a Catholic cadaver to be taken to a medical school for dissection and study. He remarked that they will donate a Protestant cadaver, if no one comes to claim it, but that they will pay the cost of burial rather than permit such a fate to befall a Catholic.

A. Your friend may be mistaken, but if he is not then I would say that this is prejudiced discrimination. Medical science should have a chance to learn what makes Catholics tick too.

Q. The Mormons in trying to prove their point that God and Christ are two separate beings, after the Father in the Apostles form—maybe like an old man with a beard—and God the Son was there in His own, glorified human nature, made visible to him as it had been to the Apostles after the Resurrection—and as it would be about the time Peter on the road to Damascus, to the young man who was then bolding the coats beside Stephen.

A. You are right, but maybe just a little lax in your terminology. The person Stephen saw was God the Son—but he saw only His human nature. No one without a special gift of the Beatific Vision can see God in His divine nature; and apparently Stephen did not have the Beatific Vision. He looked into the heavens with his own two physical eyes and saw God the Father in some visible form—maybe like an old man with a beard—and God the Son was there in His own, glorified human nature, made visible to him as it had been to the Apostles after the Resurrection—and as it would be about the time Peter on the road to Damascus, to the young man who was then bolding the coats beside Stephen.

Q. There seems to be much said about mixed marriages. I know of many Catholics—both males and females—in their late twenties—who find it difficult to meet someone of their Catholic faith. I am wondering why there isn't a Catholic organization for single adults?

A. Some cities and parishes do have such organizations. They provide interest, entertainment and sometimes a means of Catholic activity—besides permitting older boy to meet mature girls.

OPINIONS

Doctor scores editorial 'implications'

To the Editor:

HE recent Criterion editorial concerning the A.M.A. position on medical care plans. In this case, silence is consent.

Joseph M. Daly, M.D. Indianapolis

Aid for the aged

I assume there were a fair number of doctors who read your recent editorial "For Doctors Only." I would like to add a few comments, and I wish more doctors would send in their opinions and not sit idly by while we get a black eye from the pen.

To begin with, doctors are not automatically ruled by the A.M.A. Most of us belong to the County Medical Societies, which send delegates to the State Medical Society. The State Medical Society sends delegates to the A.M.A., which formulates policies on a national level. We can tell our delegates how we feel about various problems, or we can tell our Congressman or Senators as many informed citizens do.

Secondly, many doctors are opposed to leading to the Social Security System with Medical Aid for the Aged since we feel that it can be better handled on a State or local level of government, as it presently is. On top of this is the fact that Social Security is burdened enough paying its recipients every month. This is carried on by mushrooming the Social Security taxes periodically.

In regard to doctors' incomes, they have increased many more in proportion than incomes of attorneys, scientists, engineers have in recent years. Most people forget that a big percent of doctors pay their own expenses. We don't have a corporation to pick up the tab every week or month.

I would like to hear some more opinions from doctors on this problem. Let's clear up this misunderstanding that the A.M.A. and its members are against aid to the aged and poor people. None of us oppose it. The Socialistic way of going about it, Social Security adds are no way of helping the aged medically. The best means still remain with the County and State governments working with the County and State governments working with the County and State Medical Societies, so the local needs can be recognized and met.

It is too easy to let the Federal government get control. If it would get the control of this medical power, and it did not work well, the control will remain to the detriment of the aged, mainly and the poor. It would not be a detriment to the doctors.

Michael Truman, M.D. Hamilton, O.

Lauds paper

To the Editor:

I really feel that a word of congratulation is demanded. The Criterion has never looked better than it does today. It has all the superlative editorial content that which made the old Indiana Catholic internationally known, but in addition to that, the layout and design has brightened the (Continued on page 15)

Peace is always possible

By REV. RICHARD MADDEN

WHEN we start talking about peace, we had better put our tongues in our cheeks because this is a word that really needs defining.

Peace, as a fruit of the Holy Spirit, does not mean the absence of war. As a matter of fact, I don't think we will ever have the war rap. Our Blessed Lord promised us that there would always be wars; and if He says so, that's enough for me. In the past 2557 years, there has been only one year of peace for every 14 years of war. No, the year of the Holy Spirit is not freedom from war.

The peace of the Holy Spirit is something that touches individuals, not nations. It is grace that brings into a certain ability to relax. Do you ever wonder how in these hectic days some men are able to avoid enlistment in the sleek brigade? Possibly this very presence of the fruit of peace within their souls for how else can a man remain untruffed as he feeds himself, almost by instinct, into the cauldron of the morning and evening rush hours? Or how can he keep calm when the boss promises a two-week, all-expense paid trip to Hawaii, to the salesman (and his wife) who comes up with the best sales record for the month? How, too, can he remain what psychologists call a well adjusted person when he knows that half the people who occupy hospital beds are in the future does not fight him because God makes the future and the bit more than human to remain calm in the fierce melee of modern competition.

The peace of the Holy Spirit may not prevent a man's brow from being furrowed with thought, but never with worry. For he does not have to worry. He knows that he can get far more done in calmness than other might be able to get done in a frenzy. Due to the awareness of God in his life, he knows that he need not worry about the past. He did his best; he can do no more than that. The future does not frighten him because God makes the future and the bit more than human to remain calm in the fierce melee of modern competition.

The peace of the Holy Spirit may not prevent a man's brow from being furrowed with thought, but never with worry. For he does not have to worry. He knows that he can get far more done in calmness than other might be able to get done in a frenzy. Due to the awareness of God in his life, he knows that he need not worry about the past. He did his best; he can do no more than that. The future does not frighten him because God makes the future and the bit more than human to remain calm in the fierce melee of modern competition.

Since it is the habit of physicians to say as little as possible in a given set of circumstances you may not hear much from

STRAY LEAVES

God bless us all at Christmastime

By MICHAEL BOWLES



OD BLESS US all," said Tiny Tim; which same expresses the spirit of Christmas just about as well as anything else could do. (You have read the Charles Dickens story, of course? Think I really should be ashamed to ask of the question but, with education the way it is in these experimental days of "opening brave new horizons"—Well, you know what I mean? Gaps, and all that.)

No doubt about it. Large families prove themselves. Christmas trees that they then gain something they are deprived of at other times, but the Season of Christmas emphasizes or, rather, publicizes what families are and what they have. In spite of the unsettling effect of, for example, four or five little angels falling downstairs to land in a heap outside the sleeping master's bedroom at 5:47 a.m., of angry explosions about whose turn it is to bang the drum or pull the cat's tail, or some one revealing a temperature of 105.4 just as the Christmas dinner is being put on the table, the parents of large families enjoy a deep sense of peace. And they are reminded of this at Christmas time more than at any other.

Parents will deny this peace often enough. They can, perhaps, point to a sheaf of unpaid bills, or the inadequacy of their life insurance coverage, or the fearful cloud of college expenses to come the year after this, but, whatever they complain of, there is always an underlying note of insincerity in their complaints. They have learned by long and hard experience that Providence is always reliable. They have absorbed that basic principle of all life and movement, so well exemplified in that well-known swimmers' maxim: "You gotta have both feet off the ground."

Want a few statistics to toy with languidly as you sit still stertorous, trying to digest your Christmas dinner? The average number of children in the U.S. family was 2.28 in 1929, 3.63 in 1959, 3.62 in 1957, 3.35 in 1958. The years 1929 and 1958 were marked by a notable Business Recession. The years 1950 and 1957 were "prosperous."

The higher the average income of a group, anywhere in the world, the smaller the average family. The greater the material disadvantages, the larger the average family. The more catastrophic the public disaster, the higher the birth rate per 1,000 population. Can it be that the more we interfere with the springs of living, the more prosperous we shall be? Can it be that if we offer attuned to a perfectly organized, perfectly prosperous and perfectly functioning material existence, we might reach the Utopia—or should we say "Nirvana"?—of having no children at all?

There is an island in Auckland Harbor, New Zealand, which is a popular local summer-holiday resort. The twice-daily ferry service from the mainland does not carry automobiles. Only the "natives," the residents, possess them.

When special transportation is needed on the island as, for example, for the Christmas Midnight Mass, a bus makes the rounds of the houses to bring the people to church, and home again.

I remember one year when a little boy of seven was in tearing high spirits on the bus. He had a certainty—well, almost a certainty—that Santa Claus was even at that very moment putting presents at the crib on the bus at home. He was having the rare and exciting adventure of being out-of-doors in the middle of the night. He seemed to express outwardly what most of us, likely, felt inwardly as we went on our festive way to the Midnight Mass.

Up and down the middle of the bus he went, talking to everyone and asking the same questions. His driver was surly. He did not care who went to this silly Christmas watachamacallit. All he knew was he had been detailed for a job that kept him out of his bed until three in the morning; maybe, if the truth were known, unfairly detailed out of his turn on the duty roster.

"God bless," said the little boy. No answer, "Hill Driver man," he said again. "God bless you."

Still no answer, and for some reason the attention of the whole bus came silently to rest on the pair. The man looked crossly at the little boy, blankly and patiently. The little boy looked back calmly, innocently, waiting for a reply without expecting or imagining the possibility of anything other than kindness.

Everything became quite tense for a moment. Then, suddenly, you could see the muscles relaxing one by one at the back of the man's neck. It was as if someone was pouring down on him a delightfully soothing unguent of some sort. As the man surrendered with a broad smile, it was plain to all that the little boy had called on a Christmas blessing, and he had, moreover, pressured him into accepting it.

My thanks to the shyly anonymous correspondent who wrote to the "morum" verse of December 2. He says it is from Dorothy Parker's "Some Grapes from Thorns and Figs from Thistles. A happy Christmas to him; and to you all.

(Question Box Continued)

Q. May a widower marry his deceased wife's sister there exists the impediment called affinity, penes? And under what circumstances?

A. Between a widower and his deceased wife's sister there exists the impediment called affinity. It can be dispensed by the Church for good reason, and when it exists in a particular case. One reason often given is that the aunt is the person best qualified to take care of her sister's children. You should present the problem to your parish priest; he will take it from there.

Q. Does one have to have a high school education to become a nun? Can one become a nun at any age, such as your late twenties or early thirties?

A. I am sure that you can find a religious community which will accept you. Much depends on your other qualifications. Do some inquiring among the sisters you know, or talk to your pastor.

FAMILY CLINIC

Girl wants to be a nun; convert-parent is opposed

By JOHN L. THOMAS, S.J.

I AM A convert and my 16-year-old daughter... I feel that I can't force myself to say yes...

tions of the religious life (the life of the vows) are often superficial and inadequate...

Briefly, there are two degrees of morality set forth in the Gospels...

First, there are the precepts, the moral law: binding on all and offering a relatively wide margin of action for human freedom...

Christ Himself made the distinction between the vocation of the counsels and the precepts...

In inviting some of the faithful to take the evangelical counsels as a program of life, Christ asks them to direct all their activities toward the pursuit of perfection...

Perhaps part of your difficulty stems from a misunderstanding

of the meaning of consecrated virginity. The Church honors virginity so highly not because it implies the mere preservation of physical integrity...

Anyone who accepts Catholic doctrine on the nature of testing of a man is forced to conclude that the state of consecrated virginity is higher and more perfect than the state of marriage or single-

SOCIAL REFORM

Some industries alert to alcoholism danger

By WILLIAM J. SMITH, S.J.

T he annual meeting of the House of Bishops, Episcopal, held in Dallas, Texas, recently took note of the problem of alcoholism...

There is evidence of a real, physical malady. The exact danger of it, however, has not yet been determined.

There are psychological and psychiatric factors that often accompany the disease and afflict the patient.

When and how the 70 million "alcoholics" drinkers will gradually slip into the dreaded state of "alcoholism" is for many simply a question of time.

No one should doubt the seriousness of the evil effects that excessive drinking is having upon our national life.

The difference between an alcoholic and a person who might become "a heavy drinker" lies in this: the alcoholic suffers

ness lived according to the precepts. For if man is created to serve God, and this service admits of various degrees of completeness...

You will never understand the religious life unless you view it in its supernatural context.

(Father Thomas will be unable to give personal replies.)

ORDAINED — Father Lester Burgmeier, of North Vernon, was ordained for the Archdiocese of Indianapolis in Rome on December 18...

THE LIFE OF OUR LORD

A breach of the law

By F. J. SHEED



FOLLOWING the shocks Our Lord administered to the leaders of the Jerusalem Jews at the Feast of Tabernacles...

washing the hands before eating is more frivolity.

Our Lord seems only to have passed through Galilee this time. Finding the apostles He went on to Tyro, on the Mediterranean coast...

The discussion this time did not take in the larger issues. It was mainly about the rituals they had made into laws...

Our Lord said nothing. The disciples, their nerves racked by her pleading, wanted Him to give her her miracle and get rid of her.

Pause for a moment upon this phrase. Our Lord had come to save all mankind. He would commission His apostles to teach all nations...

Our Lord was as shocked at the disciples' failure to understand as they had been at His cavalier treatment of the scribes.

Many Cloistered Carmelites in Foreign Lands. Members of the same order as St. Therese of Lisieux...

The Franciscan Way To "Peace of Mind". All men seek the secret of inner peace—but the Franciscan Friars have known it for seven centuries...

The Saturday Evening POST. Get hours of fiction, fact and fun in The Saturday Evening Post.

The Blessings of the Christmas Season! The Catholic University rector reminded his listeners that "science cannot give us either a philosophy of life or the wisdom to see that science's fruits are used well."

what a pity we do not know her name—should be the patron of all who grow weary at prayer long unanswered. Her prayer, indeed, it had been answered, with a straight No. She kept right on.

Pope cautions men of science. VATICAN CITY—His Holiness Pope John XXIII has gently chided men of science who make pronouncements on religious matters with little or no knowledge of the Bible.

NEW STAMP. AUCKLAND, New Zealand—Rembrandt's famous painting, The Adoration of the Magi, is the theme for a commemorative stamp issued by New Zealand for special use as Christmas mail.

THE "QUAD" SHOP. The source and center of Clothing for the Scholar—and Younger Men on the way up in the business world.

LUCKY WAGE EARNER. He realized early in his career that the secret of success was to be found in his pocket...

1604 West Morris St. ME. 8-2388. Usher Funeral Service.

USHER FUNERAL SERVICE. "The Finest Possible At Lowest Possible Cost" USHER MORTUARY.

ME 2-6324 FL 4-9888. The Blessings of the Christmas Season!

SMUCK FLOOR COVERING CO. 17 E. Maryland St. 1011 N. Arlington Ave. ME 2-6324 FL 4-9888.

IN HUSHED EXPECTANCY. At Mass each Christmas, Catholics throughout the world re-live every thrilling moment of the first Christmas as they wait for Christ's Eucharistic birth on our altar.

A HAPPY AND HOLY CHRISTMAS TO ALL OUR FRIENDS, MEMBERS, BENEFACTORS. The "FELAHIN" who are the farmers of Egypt constitute three-fourths of the population of that country.

TO MOLD THE LIVES OF CHILDREN on the pattern of the Young of Bethlehem. This is the great desire of a young Catholic girl who wishes to serve God as a teaching sister.

A CHRISTMAS GIFT FOR THE PALESTINE REFUGEES DID YOU SEND ONE? IF FOR SOME REASON (forgetfulness, lack of time for the necessary shopping) you are in need of a Christmas remembrance for somebody, why not one of the following:

NCCM emphasizes lay role in unity. WASHINGTON—"The Apostolic Layman—new Responsibilities in Christian Unity" has been designated as the theme for the 1961 biennial convention of the National Council of Catholic Men.

Broad liberal training urged for our scientists. CAMBRIDGE, Mass.—A Catholic educator has urged that scientists receive more of a liberal education to bring science into the Christian community.

The Criterion Official Newspaper of the Archdiocese of Indianapolis. 124 W. Georgia, P. O. Box 174 Indianapolis 5, Ind. Member Audit Bureau of Circulations Member Catholic Press Association

LUCKY WAGE EARNER. He realized early in his career that the secret of success was to be found in his pocket. He worked hard and each week he built up a part of his pay in his Celtic Federal savings account.

USHER FUNERAL SERVICE. "The Finest Possible At Lowest Possible Cost" USHER MORTUARY. 2313 W. Washington St. ME 8-2388.

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Mrs. Santa Claus?

Edited by the Junior Clerics at West Haven College. able to overlook the numerous and expensive Christmas decorations in most of our cities and towns...

But when jolly St. Nick, that Bishop of the Church according to legend, who has suffered enough at the changes his name has taken through the years, finds his namesake dreamily escorting a charming young Chamber of Commerce dame, it is time for something to be done.

If our city councils and chambers of commerce cannot find the time to study the history of Christmas, or the money to portray the scene at Bethlehem, or the good will to guarantee the true Christmas spirit, we can at least hope and pray that some of us, the adults of tomorrow who will have making of responsibility in these same city councils and chambers of commerce, will have the guts as well as the loyalty to try once again to make Christmas, not and merely a business venture; to develop charity and love and not merely money-making schemes.

Out came a young woman, a young woman dressed in red, a "Mrs. Claus." The day was a day in mid-November, St. Nicholas turned in his thousand-year grave. "Light" he must have said. "For all these years the world was satisfied with St. Nick, then Santa Claus. But the twentieth century has to do something like that!"

FOR THE LIFE of me, I can see no better place, nor any other place, for a beautiful woman in Christmas decorations, than in a stable, kneeling beside a newborn babe. A beautiful woman has no place dressed in red and climbing out of a Chamber of Commerce helicopter.

When you consider the business men's position and the need for advertising, perhaps you can justify a Christmas season that starts a week before Advent, and the multiplicity of Santa Clauses to the utmost confusion of the youngsters. If you are especially generous with your approvals or condemnations, you might even be



Father John P. Efford

able to overlook the numerous and expensive Christmas decorations in most of our cities and towns; trees and wreaths, sleighs and reindeer, candlelight and candy canes, at the expense of the true attraction: the Christmas crib and the birth of Jesus.

But when jolly St. Nick, that Bishop of the Church according to legend, who has suffered enough at the changes his name has taken through the years, finds his namesake dreamily escorting a charming young Chamber of Commerce dame, it is time for something to be done.

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Father John P. Efford was on the staff of the CYO Office with the priests, adult volunteers, and the 20,000 Cadet Juniors and Senior CYOers of the Archdiocese of Indianapolis a Blessed Christmas and a warm Yuletide New Year.

Scores

PREMIER-SPONSORED LEAGUE Games of Sunday, December 18. Division 1: St. Joan of Arc 45, Holy Cross 26. Holy Trinity 42, St. Andrew 23. St. Patrick 38, St. Michael 40. St. Christopher 41. St. Joseph 28. Sacred Heart King (Immaculate Heart) postponed.

Division 2: Our Lady of Lourdes 42, Holy Spirit 25. St. Bernardine 44, St. Catherine 42. St. Joseph 28, St. Paul 40. St. Philip Neri 32. Little Flower 29. Latin School, by leave Standing.

Division 3: St. Christopher 30, St. Joan of Arc 20. St. Paul 21, Holy Trinity 41. Christ the King 34, Immaculate Heart 31. St. Andrew 30, St. Joseph 28. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 4: Holy Trinity 60, St. Francis 11. Immaculate Heart 25, St. Patrick 23. St. Patrick 38, Christ the King 30. Holy Trinity 42, St. Christopher 18. St. Andrew 28, Little Flower 30. Holy Trinity 42, Little Flower 30. Holy Trinity 42, Little Flower 30. Holy Trinity 42, Little Flower 30. Holy Trinity 42, Little Flower 30.

Division 5: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 6: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 7: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 8: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 9: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

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Division 16: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 17: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.

Division 18: St. Joseph 28, St. Paul 40. St. Philip Neri 32, Little Flower 29. St. Michael 40, Holy Cross 0. St. Anthony 28, St. Francis 0. St. Joseph 28, Sacred Heart 14. St. Mark 28. Our Lady of Lourdes 27. Our Lady of Greenwood 27. Our Lady of Lourdes 23.



Net tourney dates listed by the CYO

The complicated procedure of arranging for the far-flung CYO Archdiocesan tournaments began this week, and a record total of teams is expected to take part in the first before the close of competition February 25.

As usual, the Archdiocesan Junior and Senior CYO tournaments will begin with the opening of the Cadet tourney, with February 12 (a Sunday), the tentative starting date. The semi-final and championship rounds are slated for Sunday, Feb. 19, the same day the Cadets open their meet. Then, on February 26, the Cadet semi-finals and finals will wrap up another CYO roundball season.

CYO DEANERY Directors are to be notified early next week about the tentative plans, and will be asked to file their deanery entries on or before January 3. Deanery tourneys to determine representatives in the Archdiocesan competition will be scheduled to finish in time for opening-round play in the three Archdiocesan events according to the starting dates listed for each.

IN LINE WITH the experiment of last year, Indianapolis Juniors and Cadets will compete in two deanery tourneys and will send two teams into each Archdiocesan affair, while the North Vernon and Bedford deaneries again are to combine and produce one champion for each of the two tourneys. All Senior CYO play, however, will be on a strict deanery basis.

Sites for the Southern and Northern first-round games will be established after contact with the local Deanery Directors and announced later. All semi-final and final games are slated for Indianapolis, at Our Lady of Lourdes and Secvira High School gyms.

EXCLUSIVE But Not EXPENSIVE Bo-Kay Florist For Your CHRISTMAS FLOWERS 110 West 38th Street AT 3-3838

MARY LOU'S BEAUTY SALON Cold Waves \$5 to \$12 Shampoo & Set, \$1.50 Dandruff Shampoo, \$1.75 524 Mass. Ave. ME 9-2801 Open to 6:30 p.m.

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Mr. Turkey Is Here at Greene's Poultry Farm (Wholesalers of the Finest) ST 4-2527 H. B. GREENE & SON ST 7-2207

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A Christmas Letter

By MRS. J. B. STEPHENS St. Bernadette Parish, Indianapolis Dear Johnnie: 'T IS THAT time of year again, just a few more days until Christmas. For the past several weeks mother and daddy have been saying, "The good or Santa will not leave you any toys." Daddy and I know that an eight year old boy cannot be good all the time so we are not too concerned about your occasional lapses in behavior. There, the other day you asked, "Mother, how can I believe that there really is a Santa? There are a lot of different ones in the stores and on TV. How can I be sure which is the right one?"

Well, Johnnie, there is really only ONE Santa. He is not on TV or even in the stores. All these different ones are not Santa, but reminders of him. You know, when you go to church there are a lot of statues there. These statues are not really the saints, but they are reminders of the saints and we should bring to mind the heroic deeds that they did. Santa Claus is another name for the good St. Nicholas, who was a very kind man. At Christmas he visited the children and gave them gifts. This should remind us to help other children for God especially loved the little children. He sent his only Son as a helpless babe as an example.

This year you no longer accept the teaching of the jolly old man with a bag full of toys and this is as it should be for you are growing up. Christmas is not the magic of candy and toys as your five-year-old brother, Billy, knows, but Christmas is magic. It is the magic of Christ Child's coming to live in our hearts another year. It is the magic of love and giving. So have an extra Merry Christmas this year, Son. Not with Santa, but with the Baby Jesus!

Three faiths back integration move DETROIT, Mich.—Protestant, Catholic and Jewish groups here have joined in supporting the Board of Education's decision to transport 314 Negro students by bus from two overcrowded schools to three under-capacity schools in all or predominantly white neighborhoods.

Brownsburg YOU ARE ALWAYS WELCOME AT FEENEY'S TAVERN 26 E. Main St. Brownsburg, Ind. Good Beer and Sandwiches Phone 10-2478

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KELLY CHEVROLET Greenwood, Ind. TU. 1-2577

QUALITY COAL AND SUPPLIES "Fuel Oil—Pittsburgh Paints" 171 E. Broadway TU. 1-0606

SHELBYVILLE HOOSIER PLUMBING & HEATING CO. Plumbing Installations 138 E. Jackson Ph. EX. 2-2616

Huesman's Garage GENERAL AUTO REPAIRING Blue Ridge Rd. Ph. EX. 8-4213

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Phelps Drug Store "Your Prescription Store" No. Side of Square DI. 2-3321 Indiana Bank & Trust Company "Complete Banking Service Since 1907" N. W. Corner of Sq. Patronize the Advertisers 316 E. Pike St. OI 2-3348

Les Saludos AMIGOS! Something Unusual For Your DINING EXPERIMENT ARROS CON MARISCOS TEQUILA SOUR SHRIMP APERITIVO SEAFOOD WITH RICE DECANTER OF CHILLED SAUTERNE MONDAYS ONLY 2861 Madison Avenue ST 6-1441 The Indianapolis Restaurant with a National Reputation

THANKS To All The Families That Have Helped Us To Help Others. The clothing, furniture and household items you have contributed have helped many needy families. Merry Christmas to All! PICK UP SCHEDULE South on Tuesdays East on Wednesdays West on Thursdays North on Fridays CATHOLIC SALVAGE BUREAU ME 2-3155 449 E. Washington St. Indianapolis, Ind.

AID CHILDREN WASHINGTON — The Catholic Committee for Refugee-National Catholic Welfare Conference has since 1946 assisted in the resettlement of 3,877 children, exclusive of Hungarian refugees. BRUNO TV SALES & SERVICE 6055 E. 16th St. FL 7-7665 * WE SERVICE ALL MAKES * Mr. Turkey Is Here at Greene's Poultry Farm (Wholesalers of the Finest) ST 4-2527 H. B. GREENE & SON ST 7-2207 As Strong and Tough as You Know What... GRADY'S ASPHALT W. J. Grady R. B. Grady Asphalt Roads, Drives, Street Construction Marketers and Apppliers of Roads Oil Tar Emulsified Asphalt 6144 COLLEGE AVE. CL. 5-3988

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Tic Tacker



OLD-TRAVELER Father Charles Walsh, pastor of St. Martin's parish, Yorkville, in rural Dearborn county, has notified Tacker that he has more than 1,000 kodachrome slides which he is willing to display for any church groups in the archdiocese. The pictures were taken this past summer by Father Walsh while circling the globe, and includes many shots of Catholic missions in West Pakistan, Nepal, India, Japan and other countries of Southeast Asia. According to Father Walsh his collection covers "fasts, no end, of the religious and civic life plus an endless variety of the colorful Orient." If any program chairman is interested, he may contact Father Walsh, St. Martin's Church, R. R. 1, Box 41, Guilford, Ind.

SURPRISE VISITOR—One hundred and fifty members of the Newman Club at Indiana University, Bloomington, who attended the annual Christmas dinner held last Sunday in the Catholic center, were gratified by the presence of IU President Herman B. Wells and his mother. Also present were several Catholic professors and their wives. The Newman Club director is **Father Victor F. Wright.**

YCS WHITE PAPER—The Young Christian Students at Providence High School, Clarksville, hosted more than 100 students of the YCS Louisville Federation at a recent Study Day. **Griff Crump**, a member of The Indianapolis News editorial staff, gave the young people a report on the role of American students in last year's World Youth Festival at Vienna. "YCS Makes Leaders" was the workshop theme. Representatives to the Study Day included public high school students from **Our Lady of Perpetual Help parish, New Albany, and St. John's parish, Starlight.**

NEVER GAVE UP HOPE—When *The Criterion's* managing editor **Fred W. Fries** was still working at The Indianapolis Times, back in 1932, he did **spade work** for a background story on **Archbishop Joseph E. Ritter** of St. Louis, on the assumption that the Archbishop would shortly receive the coveted Red Hat from Pope Pius XII. His story, illustrated with several pictures, was set in type and headlined: "Blosser Cardinal." When the long-awaited news finally broke last Friday, Mr. Fries checked with *The Times*—sure enough, the article was still set up—only a little dusty.

CONGRATULATIONS—Best wishes are in order for **Mr. and Mrs. Howard J. Fletcher** of St. Mary's parish, Indianapolis, who will observe their 25th Wedding Anniversary during the holiday season in Erie, Pa., on December 28. Mrs. Fletcher is president of the Guardian Angel Guild, a volunteer group which aids the Special Education Department of the Archdiocesan School Office.

NAMES IN THE NEWS—Miss **Aline Anderson**, senior at Sacred Heart Central High School and a member of Sacred Heart parish, Indianapolis, will portray the Blessed Virgin during the annual parish pageant preceding Midnight Mass on Christmas Eve in Sacred Heart Church. The honor is given each year to a senior girl from the parish with the highest scholastic average. . . . **Father Humilis Soland, O.F.M.**, former director of **Alverna Retreat House, Indianapolis**, which is his hometown, has been named to organize a new retreat house in Lincoln, Nebraska. . . . **Sister Mary Joseph, S.P.**, vice president of St. Mary-of-the-Woods College and executive secretary of the SMW Alumni Assn., and **Sister Mary Ruth, S.P.**, professor of biology at the Woods, will attend alumnae meetings in Massachusetts, Connecticut and New York during the Christmas holidays. While in New York they will attend the 127th meeting of the American Association for the Advancement of Science and the annual meeting of the Albertus Magnus Society.

Cathedral Mass to be televised

For the fourth successive year, WFBM-TV, Channel 6, will televise the Christmas Midnight Mass at St. Peter and Paul Cathedral, Archbishop Schulte will preside in the sanctuary and will preach a Christmas homily. Celebrant of the Mass will be the Rev. H. Francis Van Bente, Ministers of the Mass will include: Rev. Bernard Shea and Rev. Mr. Joseph McGinley, deacons of honor; Very Rev. Adolf Grobstein, archbishop; Rev. G. James P. Higgins, dean of the Mass; Rev. Mr. George Coffin, subdeacon of the Mass; Rev. William G. Rippeger, master-of-ceremonies; Right Rev. Henry

Hermann, master-of-ceremonies at the throne; and Mr. James O'Reilly, song leader. The telecast will begin promptly at midnight with Mr. William S. Sahn serving as narrator. The Mass will also be carried on a simulcast basis on WFBM radio, on both the A.M. and P.M. frequencies.

Providing the music for the telecast will be the Cathedral Schola Cantorum under the direction of Renato Paccini and the Girls' Choir, directed by Sister Genevieve Ceile. The organists will be Alice Hauser and Mary Rita Babbitt. The telecast will be directed by

CHRISTMAS MIDNIGHT MASS from SS. Peter and Paul Cathedral, Indpls.

Assisting from the Throne: Archbishop Paul C. Schulte, Archbishop of Indianapolis.
Narrator: Mr. William S. Sahn
Cathedral Choir, under Direction of Mr. Renato Paccini
WFBM - TV (6)
WFBM - Radio (A.M. and F.M.)
12 (Midnight) C.D.T.



"Christmas Blessings and Best Wishes"

Movies and Television

WASHINGTON, D. C.—The National Council of Catholic Men has announced that Christmas Midnight Mass will be televised from the National Shrine of the Immaculate Conception in Washington, D. C., over the ABC-TV network. The telecast will be narrated by Dr. Shane McCarthy, Executive Director of the President's Council on Youth Fitness.

Radio and TV Programs

INDIANAPOLIS AREA	
Sunday Television	
12:00 a.m.—Midnight Mass	WFBM-TV (6)
8:00 a.m.—Star of Hope	WFBM-TV (6)
8:15 a.m.—Star of Hope	WFBM-TV (6)
8:30 a.m.—Star of Hope	WFBM-TV (6)
10:00 a.m.—Christmas	WFBM-TV (6)
10:30 a.m.—Look Up And Smile	WFBM-TV (6)
Friday Radio	
6:00 a.m.—Sacred Heart	WFBM-TV (6)
12:00 a.m.—Midnight Mass	WFBM-TV (6)
All 5 Stations	
6:15 a.m.—Sacred Heart	WFBM-TV (6)
8:30 a.m.—Star of Hope	WFBM-TV (6)
10:00 a.m.—Christmas	WFBM-TV (6)
10:30 a.m.—Look Up And Smile	WFBM-TV (6)
7:45 p.m.—Star of Hope	WFBM-TV (6)
CONERSVILLE AREA	
Radio-Sunday	
12:00 p.m.—Sacred Heart	WCBC-TV (3)
EVANSVILLE AREA	
Sunday Television	
11:00 a.m.—Zora 1960	WIBC-TV (4)
11:30 a.m.—Christmas	WIBC-TV (4)
6:15 p.m.—Crest	WIBC-TV (4)
Radio Programs	
Sunday	
6:30 a.m.—Ave Maria Hour	WIPS-TV (8)
8:45 a.m.—Hour of St. Francis	WIPX-TV (8)
1:30 p.m.—Catholic Hour	WOBP-TV (8)
5:00 p.m.—Local Catholic Prop.	WOBP-TV (8)
MADISON AREA	
Radio-Sunday	
7:15 a.m.—Hour of St. Francis	WOCR-TV (9)
North Vernon Area	
Radio-Sunday	
11:30 a.m.—Hour of St. Francis	WUCB-TV (13)
1:30 p.m.—Sacred Heart	WUCB-TV (13)
NEW ALBANY AREA	
Television-Sunday	
4:30 p.m.—Lavo Lino My Foot	WIAS-TV (14)
Radio-Sunday	
11:30 a.m.—Christmas	WAVE-TV (15)
8:00 a.m.—Catholic Hour	WAVE-TV (15)
6:15 a.m.—Hour of St. Francis	WVBC-TV (16)
7:15 a.m.—Sacred Heart	WVBC-TV (16)
8:15 a.m.—Hour of St. Francis	WVBC-TV (16)
9:15 a.m.—Hour of St. Francis	WVBC-TV (16)
9:45 a.m.—Sacred Heart Hour	WVBC-TV (16)
9:45 a.m.—Catholic Hour	WVBC-TV (16)
Monday thru Saturday	
10:45 a.m.—Thought for Today	WVXY-TV (17)
6:45 p.m.—Rosary Hour	WVXP-TV (18)
7:00 p.m.—Moral Side of News	WVIA-TV (19)
RICHMOND AREA	
Radio-Sunday	
6:15 a.m.—Hour of St. Francis	WKBV-TV (21)
7:15 a.m.—Sacred Heart	WKBV-TV (21)
9:15 a.m.—Hour of St. Francis	WKBV-TV (21)
9:30 a.m.—Hour of St. Francis	WKBV-TV (21)
9:45 a.m.—Sacred Heart Hour	WKBV-TV (21)
9:45 a.m.—Catholic Hour	WKBV-TV (21)
SALIDA AREA	
Radio-Sunday	
9:30 a.m.—Hour of St. Francis	WJLM-TV (22)
TELL CITY AREA	
Radio-Sunday	
6:00 a.m.—The Rosary	WITI-TV (23)
7:00 a.m.—The Christmas	WITI-TV (23)
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COME, LET US ADORE HIM—These three first graders at St. Philip Neri School, Indianapolis, express the Christmas spirit as they sing carols before a Nativity scene. They are, left to right, Roxanne Taylor, Joseph Okerson and Barbara Ann Brady. The 20-piece crib figures were made of pure white porcelain by Mrs. Joseph Glass of St. Bernadette's parish. (Staff photo)

• ANNE CULKIN

She's bored with life

EAR Miss Culklin:

My parents think I'm spoiled and admit that maybe it is their fault. My problem is that our school affirms love me. You would think we were in kindergarten when we have other senior I know. I was only twelve when I went to Europe and last summer I was in Hawaii. I don't think I'll ever regret not attending the dumb affairs that the school has, but my mother thinks I will. Do you?

Marie T.

The true sophisticate, in the best sense of that word, is as much at home at a harvest dance in the school auditorium as she is at the Stork Club. All too often the "so choosy" person is also the "so limited" person.

In this jet age thousands of girls your age have been to Europe and Hawaii. But travel has given few of them a lopsided set of values. For most, it has increased their enthusiasm for people—for living. They don't wear little signs around their necks such as "I've been around" and "I'm too good for you." Tear yours up or you'll win too much unspoken pity and too little admiration.

own cigarette first. A primary rule of civility was at work in this—the man protecting the woman from possible danger. Today, however, matches and cigarette lighters offer few perils. The lady's cigarette is lighted first.

Teens only

(Continued from page 6)

gave the impression of needing what we gave them—eggs, etc. and toys for the little ones.

At least half of those we visited practically hovered us over with gratitude, and the briefest look at their circumstances could tell us that what we brought was not something extra for the Christmas season, but something absolutely necessary, something they might not otherwise have gotten anywhere. These were poor people, and the groceries we gave them in charity were received with gratitude.

In our group of students was one sophomore who took to this social service like the traditional duck, etc. He would always no straight to the wisecracked little ones, of whom there were always at least four or five in each home, and in general spread his boyish charm all over the apartment, or hotel, as the case might have been. His being there made a big difference: we didn't just bring food; we brought a happy, happy holiday visit, happy for them, happy for us. And one none of us will ever forget.

Dear Marie:

Yes, I do. Boredom and youth are hard to reconcile but apparently you're out to disprove this. One sure way of winning the title, "the most unpopular girl in our graduating class" is to keep right on looking down your nose at the "kid stuff socials" your fellow students enjoy. Incidentally this is a poor preparation for becoming a maturely charming woman.

Dear Miss Culklin:

Suppose a boy is on a date and both he and his girlfriend want to smoke at the same time. When this happens, should he light his own cigarette first and then light hers? I've been told that's the way to do it. Is it right?

Joe

Some years ago when safety matches were less safe and striking a match might result in a small explosion or strong sulfur fumes, the gentleman lighted his

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FARMER'S VIEW

Christmas spirit

By DANA JENNINGS

It is high charity to give; still higher charity to give without hope of reward. It is high charity to take a basket of food to a hungry family; still higher to help the breadwinner find a job so they won't need your charity next year.

The apostolate of helping people to help themselves is one that needs to be carried forward in the Christmas spirit all year long, year after year. Working with community groups to develop hometown industry for more local jobs is one form of this high charity. Encouraging congressmen with letters and votes in their attempt at using America's surplus of God-given food, skill and ingenuity to help whole nations, yes—even continents, to help themselves out of misery and despair: this is high charity indeed, one that applies the lesson of Christmas year after year.

It has been so truly said that it is easy to give of what we have; much more difficult to give of what we are. It is one thing for

Survivors: husband, Richard G., daughter, Rose Kennedy, son, Louis J., Richard A., and Edward, Mrs. Joseph Cemetery, Survivors.

† **HERNITA A. LICHTENBERG**, 78, St. Joan of Arc Church, Dec. 17, Holy Cross Cemetery, son, Edward.

† **OLIVIA J. CASSEL**, 64, St. Roch's Church, Dec. 19, St. Joseph Cemetery, Survivors: husband, Robert R. Sr., son, Robert R. Jr., daughter, Mrs. Victor Weiss, and Mrs. Howard R. Ross; sister, Mrs. Marion Myrland.

† **JOHN H. PRATER**, 52, Holy Cross Church, Dec. 19, St. Joseph Cemetery, Survivors: wife, Elizabeth, son, John, daughter, Ronald, Joseph, and Donald; mother, Mrs. Martha Prater; brother, William and Robert; sister, Arletta Schuster.

† **JOSEPH W. CROSS**, 61, St. Patrick's Church, Dec. 20, St. Joseph Cemetery, Survivors: wife, Emma E.

† **HUGH J. ROGERS**, 57, Holy Cross Church, Dec. 20, Holy Cross Cemetery, Survivors: wife, Florence; brothers, Joseph and George.

† **HELEN C. LYTON**, 65, St. James the Greater Church, Dec. 21, Holy Cross Cemetery, Survivors: sister, Mary Holy; brother, Francis G. Broder.

† **MARY SWEENEY**, 83, St. Philip Neri Church, Dec. 22, Calvary Cemetery, Survivors: brother, Daniel C.

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Socialists honor new Catholic films

ANTWERP, Belgium—A Catholic-produced movie about Italian miners in Belgium, "The Poor Flower Has Withered," has received special prizes from both the Socialist Federation of Cinema Clubs and the Catholic Film League.

Both prizes were given here at the Belgian film festival, which also gave its prize for excellence to the movie.

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LESSON OF CHRISTMAS

The Christ Child, the Cross and the Lay Apostolate

By WILLIAM J. SMITH, S.J.

THE FEAST of Christmas tugs at the heart-strings of humanity. The center of attraction is the figure of a Tiny Babe wrapped in swaddling clothes and lying in a manger. His holy mother and foster father gaze upon Him in reverential awe.

A cave cut into the side of a hill is His birthplace; the only shelter and protection against the piercing cold and the wintry blasts from without.

This is the revelation that God gave of Himself on that first night when the redemption of mankind was announced to us by a choir of angel voices.

It is difficult to reconcile the sweetness and the simplicity of this scene with "God's World" as we know it today in all its intertwining relationships. So stubbornly do the conditions of the times crowd in upon us that the real significance of this greatest event in human history is almost eclipsed by the menacing moods and realities of the modern world.

Communism, cold war, political campaigns, automation, social upheavals, dictators, newspaper headlines, sports events, cocktail parties—and just the humdrum of dedicated Christians unite to transform the harmful institutions of the day into efficacious instruments for the

promotion of the Common Good. Some see in the fields of drudgery of earning a living seem to conspire to keep us and our God apart. What have these things to do with the eternal verity expressed by St. John, "This is everlasting life—to see the Face, God, and Him Whom Thou hast sent, Jesus Christ, Thy Son?"

Why can't we just forget about the "world as it is" and concentrate our thought and action in holy contemplation of the mysteries of the Nativity of Christ? Why can't we just render to God the things that are God's and leave to Caesar and the friends of Caesar the conduct of the affairs of the world?

We could—if each of us decided to lead the life of a Trappist monk or a Carmelite nun. But if our choice of vocation is "to live in the world," the obligations, the responsibilities and the burdens of a Christian "living in the world" lay heavy upon us. The Vicars of Christ, from Pope Pius X, our own Pope, have warned us of the needs and exhorted us on the duties of Catholic Action.

In a modern society such as we have, not even the priest may conscientiously isolate himself behind the altar rail and in the privacy of his pri-dieu.

There has been much talk in recent years of the lay apostolate. Some speak of it as a spiritual crusade wherein the Catholic laity by word and example, are grouped together in a common bond of love and fidelity to Christ. Some think of it in terms of social action wherein groups

education a mighty challenge wherein Christian thinkers, scholars and students will sway the minds of millions to thoughts of truth and justice.

In the labor unions, in industry, in urban renewals, in political action, in journalism, in the development of youth, in a hundred areas of our national life, we envision the stirring of a faith and enthusiasm of the Catholic laity to do battle with evil.

However one defines the lay apostolate, whatever be the particular area of action that might be contemplated, there is an aspect of the subject, it seems, that has not yet been given its proper emphasis. Implicitly the hidden note has been sensed by men and women of good will. But for many it has not yet been precisely described or explicitly expressed.

The lay apostolate as envisioned by the Popes and urged by the Church is a cross. The fulfillment of its responsibilities is the daily carrying of a cross.

The normal, routine burdens of the day borne by the conscientious Catholic layman absorbs so much of his or her time, energy and talent that the simple fulfillment of all personal and family obligations is a Christian accomplishment of the first order. But added to that is the constant challenge of simply "living in the world."

The modern Christian is so caught up in a social environment, subject to the cross-currents of so many trends

veering toward paganism, that "eternal vigilance is the price of peace" becomes a commonplace slogan.

In a thoroughly Catholic country the environment would be such that common conformity is comfortably conducive to individual compliance. That constant danger of attrition of Faith and morals by daily and intimate contact with irreligious influences would not be in evidence. That is why I say that for the dedicated Catholic "living in the world" today is akin to the carrying of the cross.

The inspiration to action, however, is still the same. It begins with the contemplation of a Babe in a manger. Who is both God and Babe at the same moment. It runs through the whole life, private and public, of the same Christ, the Saviour of the World. It is consummated on the cross, confirmed in the Ascension and the Resurrection and climaxed by the descent of the Holy Spirit upon the Apostles.

If we delve deeply enough into the meaning of Christism, the birth of the Babe, we will find in reality the source-spring of Catholic Action. The Babe was born to die on the cross. The lay apostolate was born of the necessities of modern life. This cross must be carried by the members of the Catholic laity until the society in which we live has been transformed by a reformation of morals and a reconstruction of those social institutions which today prevent or hinder so many millions from living their lives as normal human beings and as members or potential members of the Mystical Body of Christ.

A CHRISTMAS STORY CELLBLOCK SANTA

By EX-CONVICT No. 63581 (Reprinted from The Josephine Review)

T WAS Christmas Eve, and a pregnant silence held fast the five hundred cells which faced each other in the huge cell-block in the State Prison of Southern Michigan. I sat on my cot with my earphones on, listening to a program of Christmas carols over the prison's radio hookup. "... All is calm, all is bright." The words came softly over the airwaves, and my lips curled in a sardonic smile. "Calm? Bright? What about that young, recently-arrested inmate sobbing in a cell on the third gallery directly across from me? What about all my caged neighbors, with their too-bright eyes and unusually subdued manner? Were they feeling calm and bright?"



No, the words of the song didn't apply to our world, I thought bitterly. Christmas was a time of nostalgia and heartache to men in prison, and all the talk about peace and good will was just so

Symbol of freedom

By REV. RAYMOND T. BOSLER

ETHLEHEM'S star is the symbol of man's freedom, for the whole point of Christmas is that for the sake of man, God can push the stars around or turn the universe inside out if He wants to.

Before the coming of Christ, man's fate was thought to be in the stars. Helpless victims of what he considered the unchangeable, relentless forces of nature, pagan man had no suspicion that he might be free to determine the course of his own life; for him even the gods were slaves.

Then the God who is free shatters the fetters of paganism. He becomes a man Himself. He is born of a virgin.

"Impossible," is the reaction of pagans, both ancient and modern, "God must abide by the rules."

But He doesn't. God demonstrates His freedom by becoming a babe.

God is free. That is the good news Jesus Christ made known. He walked upon the waters; He calmed the storm with a word; He brought the dead back to life.

And if God is free, man is free; for man is made to God's image and likeness.

This has become commonplace for us Christians today. We take it for granted that God is free and man is free. To recapture the revolutionary force of seeing them through the Christians. There is feeling of newness in a man's writings. St. Paul, for example, could

"Oh man, scornful in your own eyes but in reality you are a piece of God's image and dignity. The heavens in God's image as moon, nor the sun seen in creation. There is nothing greater."

It is difficult for us to understand what this meant to the men of the ancient world. It stirred in them the first stirrings of slavery. It implanted deep the notions of man's dignity and freedom which eventually flowered into the ideas of human rights and democracy that we cherish today.

The time is coming when the information that God and men are free will be startling news again. In our own country many of those who consider themselves the champions of democracy are undermining the principles of democracy. They are the ones who consider the Christmas story nothing but fascinating folk-lore, who deny that God can work miracles since they hold that God cannot interfere with the universe. Like the ancient pagans they deny that God is free, and like the ancient pagans they soon will not understand how or why man should be free.

It is for such as these we believers should break the news, with all the enthusiasm of the early Christians, that Christmas is the feast of human dignity, the feast of that "wonderful exchange," as the Church prays in Her liturgy, "by which the Creator of the human race, taking a living body, destined to be born of a virgin, and by His coming bestowed on us "His divinity."

As Pius XII said in his Christmas message on democracy in 1944: "The whole story of Christmas proclaims this inviolable dignity of man with a vigor and authority that cannot be gainsaid—an authority and vigor that infinitely transcends all that could be achieved by all other possible declarations of the rights of men."

Man is free because God is free.

They reached the cell occupied by Skin-Head, they halted, fumbled in their pockets, then tossed something into Skin-Head's cell. Then they moved on as quickly and quietly as they had been moving.

What were they up to? Were they going to frame Skin-Head by planting contraband in his cell? I had heard rumors of inmates being framed in this manner by guards who disliked them, but till now I had placed little credence in the rumors. I noted that the sock Skin-Head had hung up was still there, a dark blob against the bars. He should have had some sense enough to drop it before the guards spotted it. I thought half-angry.

Suddenly the silence of the cell-block was shattered by the blare of a siren. Then the cell lights were turned on, and my fellow inmates began to crawl out of

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DREAM COME TRUE

Invalid describes pilgrimage to famous shrine of St. Anne

By HARRY L. SCHOPP, JR. Member of Holy Angels Parish, Indianapolis



Y MOTHER before she died, had often mentioned the famous Shrine of St. Anne de Beaupre. She had visited this place of miraculous cures and had told me about huge col-

lectives of braces, crutches, and canes which the various afflicted pilgrims had left behind as visible proof of St. Anne's power of intercession.

I am afraid, however, her words somehow failed to make any lasting impression upon my mind. After all, Quebec was in another country, many miles away, and I would probably never have the opportunity, the money or the means to make this long journey.

"This did I believe until a very dear friend of mine, Miss Jean Riley, told me about the Ahearn Memorial Pilgrimage and of the annual solemn novena made by this group of afflicted pilgrims at the Shrine in July, just before the Feast of St. Anne.

Jean had just returned from her second consecutive trip to the Shrine, and her sincere love and respect for the Mother of Mary influenced me to investigate the possibilities of making this pilgrimage myself.

Even after receiving a somewhat favorable reply from the pilgrimage director, I was still a bit skeptical about being able to go. I was confined to a wheelchair, my finances were very meager, and I honestly didn't see any way of managing this immense project.

GOD WORKS for our benefit in

sometimes seemingly strange ways, for we lack His Divine Knowledge and Wisdom. First He provided me with a particularly strong motive for wanting to make this novena, a special personal reason for seeking St. Anne's assistance aside from the natural desire to be cured of my physical disabilities.

With this compelling urge to invoke St. Anne's intercession anchored deep in my heart, I then proceeded to work on solving the

(Continued on page 10)

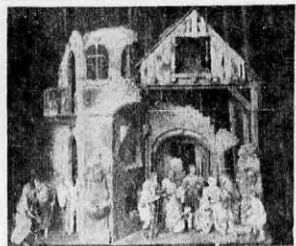
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CHRISTMAS MANGERS—Typical of the Christmas mangers used in various parts of the world are these interesting cribs pictured above, left to right: A Gloria Manger modeled in Naples in 1800 is remarkable in its artistic conception and careful workmanship. From the New Hebrides, in the South Seas, (right photo), is this crib containing statuettes that traveled many miles from Europe. Delicate ferns and tropical plants are used for the setting.



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OPERATED BY JESUITS

Biblical center in Rome founded by Pope Pius X

By JAMES C. O'NEILL

ROME—Two hundred priests are poring over the texts of the world's best seller at the Church's largest and foremost center of advanced biblical studies here.

The Jesuit-operated Pontifical Biblical Institute has just passed its 50-year mark. Despite its short history, the Biblicum, as it is commonly known in Rome, occupies an important position in the international field of biblical studies.

The Institute was established by Pope St. Pius X in 1909. The Pope wanted to erect an institution that would do two things: provide scientifically prepared professors and scholars of the sacred scriptures and work for the general improvement of the level of Catholic scholarship in the field of biblical studies.

In its first 50 years, the Biblicum has lived up to its expectations. It is the single largest source of scriptural professors and scholars in the Church today. The only other international biblical center conducted under Church auspices is the Dominican Institute in Jordan. The Biblicum also maintains a center in the Holy Land, hanted however to graduate students who have completed

two years at the pontifical institute. HOUSED in a somber, granite building next door to the Jesuit-conducted Pontifical Gregorian University, the Biblicum is a self-contained unit.

About 300 Jesuits comprise its faculty. Its student body includes more than 200 priests from dozens of nations and more than 40 religious orders as well as many diocesan priests.

The institute offers two courses of studies. One is strictly limited to biblical studies. For this all candidates must have a degree in theology. The other part, specializing in ancient oriental studies, eliminates the theology requirement because it is more general in content.

Without going into the number of courses required of each student in strictly biblical subjects, one can gain an idea of

the workload of the institute by examining the language requirements.

The institute gives courses in biblical Greek, Hebrew and requires students to elect one other ancient language, such as Akkadian, Sumerian or Coptic.

Besides these, the Biblicum requires its students to be examined in French, German and English. These languages are not taught at the institute but are expected to be acquired by the student on his own time since they are the primary languages in which most modern biblical studies are written.

OF COURSE, all classes are taught in Latin, since it is the only common language that priests from Vietnam, Brazil, the United States and Italy have. This year's curriculum requires students to take 18 hours of scheduled courses during the first semester. This is almost double the requirements of graduate schools elsewhere, but is necessitated by shifting faculty arrangements.

If the students face stiff demands, so does the faculty. Professors of the Biblicum are not expected only to teach. The institute expects of each of its men continued research with constant publication in learned journals. The institute itself publishes three reviews and its faculty yearly conducts a number of lectures.

The stress on research and the exchange of ideas, theories and discoveries is particularly important in the field of biblical studies. For it is in the field in which Catholic, Protestant and Jewish experts probably come most in contact in matters of faith.

Biblical scholars are few—particularly at the rarified level of the scientific expert—and as a result each article produced by a scholar is read critically and judiciously by his fellows.

Among the faculty of the Biblicum there are four American Jesuits: Fathers Mitchell Dahood of the New England province, William Moran of the Detroit province, Francis McGold of the New York province, and Robert North of the Missouri province.

In the past 50 years, the field of biblical studies has become immensely complicated and involved. Until recent studies little was known about the cultures and civilizations which surrounded the Bible's writings.

TODAY, modern scholarship has uncovered a tremendous wealth of up-to-now lost civilizations and a far greater knowledge of Jewish civilization itself. Among the great scholars of biblical civilizations is a Biblicum professor who unraveled the lost language of the Sumerians, who founded one of the world's first civilizations.

Another of the institute's graduates and professors is Cardinal Augustin Bea, S.J., who will be influential during the upcoming Second Vatican Council in reference to biblical matters.

Still another alumnus of the school is Dr. Salimino Moscati, a Jew who studied at the Biblicum during the Mussolini regime which refused to allow Jews to study in Italian universities. Today Professor Moscati is head of the Semitic Department of the University of Rome.

Describes pilgrimage

(Continued from page 9) many problems which stood in the way of my going.

Finally, with God's help I gradually succeeded in overcoming all obstacles, and on Sunday morning, July 17th, 1960, I found myself in a group of over two hundred handicapped travelers, many of whom were in wheelchairs and on stretchers, being helped off the train at St. Anne's Shrine by husky French aides. To me it seemed just like a dream, but there I was.

AS MY COMPANIONS and I prepared to become temporary citizens of this quiet and picturesque little French Canadian village on the banks of the St. Lawrence River, I instantly realized that most of us would obviously have to face some minor inconveniences during these days of prayer.

Few of us could speak the French language fluently enough to make ourselves understood, some would possibly find it rather hard to become accustomed to the special daily schedule of novena exercises, and others might have some trouble in getting from one place to another. However, one had only to gaze momentarily at the large gold statue of Good St. Anne high atop the Basilica to relieve all misgivings. This was truly like suddenly stepping into another world, a world of peace, confidence, and hope.

We knew that spending these days of devotion and prayer to St. Anne amid the tall and beautiful surrounding hills of Quebec would be a pleasant, rich experience, one well worth any small sacrifices we might endure during our visit. St. Anne seemed to welcome us with her warm and kindly smile.

THE DAYS of this solemn novena passed by quite rapidly, and I know that soon this, the greatest event of my whole life, would come to an end.

To describe adequately the friendly French Sisters, who I shared with Jean and the rest of my fellow pilgrims at the Shrine is a task far beyond my limited literary skill.

So suffice it to say that just as we nourished our bodies with the delicious foods prepared by the friendly French Sisters, we replenished our souls with equally necessary sustenance by frequently hearing Mass and receiving daily Holy Communion, by reciting the rosary together often, by making the Stations of the Cross on the hillside every evening by invoking St. Anne's assistance at the foot of her gorgeous miraculous statue, by spending quiet moments of meditation in front of any one of the many sided altars inside the Basilica, and by participating in the very beautiful and inspiring evening candlelight procession. These were the highlights of the novena, the means of communicating our petitions to this most beloved saint.

WHEN THE FEAST of St. Anne had ended and we were boarding our train for home, peace, confidence, and hope, the Shrine. But anyone making such a pilgrimage can depart only with renewed faith and a strong feeling of confidence in St. Anne's power to intercede for their behalf. I was not miraculously cured of my handicap, nor was my special novena intention granted according to my wishes. But I left the Shrine of St. Anne de Beaupre with the absolute assurance that three special women in Heaven promised me their aiding hands of protection, my earthly mother, my Heavenly Mother, and the Mother of Mary, Good St. Anne.

UNITY MEETING
ALEXANDRIA, U.A.R.—Catholics joined with Copts, Orthodox and Protestants in an interfaith meeting here to discuss Christian unity.

Christmas theme more religious

LONDON — Christmas in England is becoming more Christian, if public decorations are any indication. Pictures of the Virgin and Child are appearing on billboards and in the windows of shops and homes.

Even Regent Street, main artery of London's shopping area, is featuring angels in this year's Christmas decorations. Forty-six of them are poised high over the broad and winding thoroughfare.

LAY MISSIONERS
LAGHOAT, Algeria—The Diocese of Laghouat has 107 lay men and women, mostly from France, devoted to missionary work in the Sahara desert area.



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Merry Christmas
Our wish is that this most joyous of all seasons will find you healthy . . . happy . . . and eagerly awaiting the dawn of a new and prosperous year.



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DIVISION OF HUMBLE OIL
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SPRIT OF CHRISTMAS

Crippled Formosan boy to have arms again

TAICHUNG, Formosa — A 13-year-old boy who lost his arms in a factory accident here is being fitted with artificial limbs, thanks to an American Catholic missionary, U.S. government official and member of the Shriners.

The future looked bleak for Chao Ling-Yuan when his arms were torn off at the shoulders while he was repairing a powerful transmission belt in a chrome-plating factory six months ago.

The fourth of a family of nine children, Ling-Yuan was forced to become a breadwinner at an early age to help supplement the meager family income gleaned from his father's small rice farm. The family lives in a three-room, mud-brick house on the outskirts of Taichung.

THE STAFF at the local hospital, where Ling-Yuan was treated following the accident, was certain the boy could never be fitted with artificial limbs because of surgical complications.

Ling-Yuan was sentenced to a life of hopelessness until Father Michael J. O'Connor, M.M., of New York walked into the picture.

After visiting the boy and his family several times, the Maryland missionary wrote to friends in the U.S., asking for advice and suggestions on how to help the youth toward rehabilitation.

One of Father O'Connor's letters reached Percy Hebling of

Jenkintown, Pa., a former student under Father at Marykell's minor seminary outside of Scranton, Pa. Mr. Hebling immediately contacted Dr. Howard A. Rusk, the world-renowned paraplegic specialist at the Bellevue Rehabilitation Clinic in New York.

An international mission of mercy then began. Authorities at Bellevue clinic alerted Merin O. Ekers, of Cameron, Wis., the rehabilitation officer in the public health division of the U.S. International Cooperation Administration (ICA) on Formosa.

WITHIN SIX DAYS, Mr. Ekers and a mobile unit made up of a doctor, artist, photographer and cast-maker, were in Taichung city, interviewing and examining Ling-Yuan.

"What new faith their first visit gave the boy!" Father O'Connor said. "Almost overnight his attitude changed. Instead of sitting in shadows, listless and despondent, he was now overwhelmed with hope."

Mr. Ekers sent a full report—including casts, illustrations and



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God's gift to man

By REV. PAUL J. COURTNEY



CHRISTMAS is such a beautiful feast it touches us all with a gentle balminess. It awakens memories of scenes we have never seen, of sounds we have never heard. We hear the merry jingling of the sleigh bells on the sleighs we never rode. We see again the rolling countryside blanketed in the soft and gleaming snow that falls only on Christmas cards. We gaze in annual memory upon a Christmas tree of such symmetry and grace, of such perfect harmony and beauty that the tree of '60 is but a shadow of the tree we used to have. Even our humble noses enter the spirit of the feast and conjure up memories of chestnuts roasting on a hearth we never had.

Why does Christmas do this to us? Blandly bring up memories of things we never knew, of days past that are quite literally too good to have been true? Isn't it because Christmas itself celebrates a fact that seems far too good to be true? None of our rosy memories, nor any of our wildest dreams, come close to the sheer unlikelyness of the central fact of Christmas—"God so loved the world that he sent his only begotten Son."

When our mind has accepted that stupendous fact, why should our imaginations boggle at endowing every Christmas feast with all the loveliest trimmings that can be thought of? A day that marks the birth of the Son of God needs to be perfect in every way. Even the incidents of Christmas must be touched with beauty and splendor. That is why we want white Christmases; a shabby world must be clothed, that day at least, in white. That's why we give too lavishly to each other, and even give generously to the poor. God has given us His Son, Our Saviour. On such a day of prodigal generosity who can be calculating or prudent?

Yes, the Feast of Christmas demands an unusual setting of joy and beauty, and the touches of each passing generation have made it quite the merriest day of the year.

We must watch, though, lest like excited children, we ignore the gift for the wrappings.

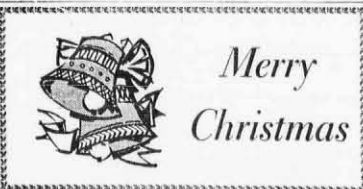
The heart of Christmas is the gift heaven gave to earth—the Christ Child. All else is tinsel and trimming. At Church and at the crib the real Christmas takes place in our hearts. Christ, our Saviour, is born!

His Name Is Love

In fiery solitude God hotly burned.
Against the blackness of infinity,
Man gazed and wondered from afar;
Though myriad eons passed, he dared not hope
And could not reach to touch.

Through awe and fear, the fire burned clean,
In white and radiant flame,
And man in wonder leapt in dust—
Knowing at last, Love is His name.

—Frances Record



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Urges revival in home approaches religious traditions

EAST PROVIDENCE, R. I.—A Jesuit priest called here for a revival of religious customs in the home as a means of combating the "worldly, shallow, non-religious influences" which television, radio and comics have on children.

The Rev. Francis X. Weiser, S.J., of Weston (Mass.) College spoke on "The Radiation of the Light into the Home" before the New England Regional Committee of the North American Liturgical Conference here.

FATHER WEISER, author of the booklet, "Religious Customs in the Family," asked the gathering, "If only the world approaches children with the exciting visual manifestations of its own ideals and interests, while the kingdom of God is neither seen nor experienced in such external signs, symbols and manifestations, how can they grow to love their religion and to be filled with its wonderful light and life?"

The Jesuit suggested the use of liturgical texts and formulas in

the home as much as possible, including the reading of psalms from the Divine Office, appropriate texts of the Mass, and Gospel and Epistle passages.

HE ALSO recommended choosing prayers according to the feasts and season of the Church's liturgical calendar.

"Some of the most helpful customs have . . . disappeared in many homes," Father Weiser said, citing as an example the blessing of children by their parents.

He warned, however, against introducing a great number of religious practices into the home, making "an enthusiastic hobby out of things that should really be simple, solid and a dignified means of sanctifying the home."

OLD CUSTOM

In 13th century England grain was exposed on Christmas Eve to gain fertility from the dew that would fall in response to the Introit on the Fourth Sunday of Advent: "Drop down dew, ye heavens, from above . . ."



Seasons Greetings

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CHRISTMAS GREETINGS from Mrs. James H. Makin

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711 Shelby St. ME 2-1108

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"Nursing Care for the Aged"
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Harry Dillehay and Son Realtor & Builders
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WARCO SUPPLY CO., CORP.
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Barton, Curle and McLaren — Insurance —
STATE LIFE BLDG. ME 9-4521

BETHLEHEM REVISITED

Christ's birthplace unchanged by time

By FATHER PAT O'CONNOR

BETHLEHEM, Jordan—Realities in Bethlehem today help to light up the Gospel record of the first Christmas.

Bethlehem itself is as real and as definite as Brooklyn or Birmingham of Boulogne, and far older than any of them. To find it, nobody needs to search or study or excavate. From Our Lord's time and one thousand years before that, it has been inhabited and known.

Today you can take Bus 22 near the Damascus Gate of Jerusalem, and 45 minutes later you are in the hillside town of Bethlehem. It is a 10-mile ride on a new corkscrew road winding among steep, bare hills. The old road, little more than half as long, cannot be used since the partition of Palestine, as it runs through Israeli territory. Bethlehem and the Old City of Jerusalem are in Jordan.

FROM THE BUS you see a few peasants walking or riding in single file on the trails that run through the stony, white-and-brown hills. Against the evening sky you see a man on foot leading somebody who is seated on a slopedonkey. So, and over such a trail, Joseph and Mary must have made their way to Bethlehem.

The stable where they found shelter could not have been anything but a cave or grotto.

The countryside around Bethlehem had indeed more trees in Our Lord's time than it has now.

Red techniques used in Christmas drive

CLEVELAND — Communist techniques helped put Christ back into Christmas in England, according to a British priest.

Father Bernard Basset, S.J., London sodality leader, said English socialists adopted communist techniques in training a small corps of qualified dedicated leaders. The program was under the direction of convert Douglas Hyde, longtime editor of the London Daily Worker.

Trained socialists in turn spearheaded a successful Christmas-Christmas campaign which is spreading throughout England.

In 1948, at a time when crib scenes were almost unknown in London, six socialists launched a campaign to put Christ back in Christmas. Given use of one billboard, they persuaded a famous Jewish painter to do a Christmas scene of the Holy Family on it.

A BRANCH store manager liked the billboard, decided to put a crib scene in his store window

but the remains of old buildings show that timber was used sparingly; dwellings were built of stone, as they are today. So the stable in which Our Lord was born was no wooden structure but one of the many caves or grottos in the hillsides. You see them on the way from Jerusalem and in the valley below Bethlehem. They are still used as stables and shelters.

These caves are wide and low, as a rule, with a slanted "roof" of shelving rock.

The Grotto of the Nativity below the ancient basilica is beyond reasonable doubt, the actual place of Our Lord's birth. It is identified by a tradition that can be traced back to the second century, when it was already established.

THE GROTTA is elaborately decorated now, with marble and tapestries, and the air is heavy with the fragrance of oil lamps and candles. But it is still a cave in a rocky hillside, and the natural rock can be seen and touched.

There was no hay in the manger, because the custom of saving hay does not exist in the Holy Land and customs among the peasants change little. If there were anything in the manger, it was the straw of wheat or barley.

The Franciscans buy milk from local farmers in Bethlehem today, though cows are not numerous. A prosperous family might have two or three cows. Donkeys are used commonly for journeying and for carrying loads. If there were animals actually in the stable, they would be donkeys.

The night air is clear and cold in Bethlehem at any time. In winter it is sharply cold. "Once or twice every winter we have a light fall of snow," one of the Franciscans told me.

BETHLEHEM was formerly a little town of about 10,000 people, nearly all of them Christians. As a result of the war in Palestine and the subsequent partition, some 40,000 Moslems from what is now Israel moved into Bethlehem. The Christians, now numbering about 8,000, half of them Catholics, half Greek Orthodox, are a minority in the town where Christ was born.

But Bethlehem cannot lose the blessedness it holds as the place where the Eternal God chose to come among us as a newborn infant. As the simple Latin inscription on the floor of the grotto says, "Here Jesus Christ was born of the Virgin Mary," and Bethlehem continues to bear witness to that historic fact.

It is a place, however, where the dusty road, the stones, the clear sky and the men and women are essentially no different from what they are elsewhere.

Outwardly, Bethlehem is ordinary, in the main, as it must have been when Christ Our Lord was born . . . in much the same way as the church of your Christmas Mass is ordinary.

Private schools given U. S. loans

WASHINGTON — Federal loans totaling \$1.7 million have been made to 126 private and parochial grade and high schools, many of them improve teaching in science, mathematics and modern foreign languages.

The loans are made under a provision of the 1958 National Defense Education Act. They are to be used to purchase equipment or to finance minor remodeling of teaching facilities.

le with the Holy Family, they were probably a cow or two and a donkey.

Bethlehem is due south of Jerusalem, and the basilica that covers the Grotto of the Nativity stands on the south side of modern Bethlehem. It is believed that in Our Lord's time most of the town was on the northern slope. Hence the stable-cave would have been on the outskirts of the town, on the side away from Jerusalem.

THE TRADITIONAL "Shepherds' Field" lies about a mile and a quarter farther on a road to the east. The church stands there. Not far away a beautiful little church has been built in recent times by the Franciscans.

Whether the actual field can be identified today or not, it is certain that in some of these fields near Bethlehem the favored shepherds were "keeping the night watches over their flock."

It is most likely that they were in an open-fronted cave or grotto, with their sheep clustered around them, when the Angel of the Lord came with the "good tidings of great joy." Even now no shepherd would leave his sheep dispersed in an open field at night in this region. The danger from wild animals would be too great.

And the decision to "go over to Bethlehem" that very night was not one to make lightly. Probably each of the shepherds had to stay behind with the sheep. For the others it was a rough, stormy journey that they made "with haste" through the darkness.

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WORK OF ART—The Birth of Christ in the stable of Bethlehem, the stinging angels, the shepherds and the Magi, are all etched on a real maple leaf from the campus of Manhattan College, New York City. The artist was a faculty member, Brother Adrian Lewis.

Creche exhibit in Italy includes space age crib

By MSGR. JAMES I. TUCEK

BOLOGNA, Italy—A Nativity scene for the space age and another finely worked into an oyster shell are parts of an exhibit of Christmas creches displayed in St. Francis church here.

Organizers of the exhibit consider themselves specialists in the field for they are Franciscan friars whose spiritual father, St. Francis of Assisi, created the first Christmas creche to the world in a cave at Greccio, Italy, in 1223.

The exhibit, opened by Cardinal Giacomo Lercaro, Archbishop of Bologna, features creches of different nations and different ages.

THERE IS A scene depicting the birth of the Christ child in the cone-shaped but which is characteristic of the Italian island of Sardinia. In another the birth of Christ takes place in a hobnob house, with the family gathered around a crib lighted by a paraffin lamp. Nineteenth-century scenes during the reign of Pope Pius VII is the setting for another creche, with Rome's familiar landmarks recreated in the background.

Across the globe to other parts of the world, the Holy Family is placed in an Argentinian house or in a Hindustani mission. In the home of a wealthy Portuguese merchant the new-born Christ is adored in a quiet room of the house while a party is in full swing out on the patio.

A MODERN "electronic creche" breaks with tradition and suggests a new mysticism. The creche of the future is suspended in space amidst circling satellites and space ships. Beside it is the traditional Neapolitan creche in a rooming house where richly clad figures walk among Greek columns.

Miniature creches are displayed in a show case. The story of the birth of the Redeemer is told with figures.

Ex-enemies meet as missionaries

TAEGU, Korea—Two infantrymen who fought against each other in World War II's Battle of the Bulge met here recently, but this time on the same side. Both are Catholic missionaries to Korea.

While trading war stories with a young German priest, Father Rudolph Kranewitter, Maryknoll Father Leo A. Decman of Joliet, Ill., discovered that they had been shooting at each other in the Bulge fighting.

Father Kranewitter, a conceptist in the German Army, was among the prisoners captured by Father Decman's battalion in northern France. After the war both soldiers entered seminaries, were ordained to the priesthood and assigned to the missions in Korea.

Former Japanese 'suicide' pilot ordained priest

TURIN, Italy—A former Japanese kamikaze (suicide) pilot who lost faith in his country's cause after the atomic bombing of Hiroshima has become a Catholic priest of the Salesian Order here.

Father John Sirede, as he is now known, said he owed his life to an American fighter plane that disabled his own aircraft before it could go into action the day the bomb fell on Hiroshima. "And that day was also the end of the Japan I had known and loved," he added. "The Emperor, the myths, the desperate courage of the kamikaze fighters collapsed like so many cards. Only death remained."

The 33-year-old priest is the native of Kagosima, near Nagasaki.

Interfaith talks held at college

JERSEY CITY, N. J.—Three leaders in promoting the growing interreligious "dialogue" movement in this country participated in a discussion of Protestant, Catholic and Jewish cooperation at a symposium here under auspices of St. Peter's College.

They were Dr. Robert McAffee Brown, professor of systematic theology, Union Theological Seminary; Father Gustave Weigel, S.J., professor of ecumenology, Woodstock (Md.) College; and Dr. Will Herberg, professor of Judaic Studies, Drew University, Madison, N. J.

According to the Franciscan friars, the exhibit is meant to say that there is no part of creation that is not touched by the birth of the Child Jesus, from the vast reaches of the cosmos to the minutest parts of man's daily living, from age to age, and from nation to nation.



Merry Christmas

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JOSEPH G. WOOD, Jr. advertisement.

Christmas traditions of Italy's Veneto region have roots dating back to pre-Christian times

By ANTONIO NIERO

VENICE, Italy—Christmas traditions in the Veneto region surrounding the famed city of canals are divided between home and church, with roots in some of them which go back to pre-Christian times.

Here in the Venice patriarchate Christmas festivities begin with a novena. Churches are filled every morning and evening with the faithful preparing themselves spiritually for the coming of Christ. On these days it is common to see families on their way to church along the country roads before the day's first light is in the sky.

During these days too the figures for the churches' Christmas cribs are brought out of their boxes and wrappings, to be cleaned, dusted and repaired.

A chapel in each church is set aside for the creche, and the boys and girls of the parish help the pastor hang curtains, or mold paper into shapes to suggest the vaults of heaven. They improve systems of illumination to create the oriental fairland of camels and palm trees, and put a crescent moon and stars in the sky to captivate the minds of children who come to worship the Christ child.

ON THE DAY before Christmas, everyone prepares for the great event to follow. Workers and peasants stop their labors early in the afternoon and go to their homes. Strict abstinence is observed on Christmas Eve and nothing is eaten but "pinza," a

special bread made for Christmas Eve according to a centuries-old recipe. "Pinza" consists of corn flour, white raisins and bits of dried fig, worked into a rough dough with plenty of water. It is cooked in hot wood ash. In homes where gas has been installed for cooking, the wood ash is prepared especially for the cooking of the "pinza," for no one in the Veneto considers the "pinza" authentic if it does not have a burnt wood flavor.

In the countryside around the

'Silent Night' composer's centenary to be noted

BRANNAU, Austria—This town on the German border is preparing to celebrate the centenary of the death of one of its two famous sons: Franz Gruber, composer of the Christmas hymn "Silent Night."

Over the memory of its other famous son, Adolf Hitler, it has cast a mantle of oblivion.

Braunau has set up a committee to establish a memorial here for Gruber. It will be known as "The Tower of Christmas Peace," and will be placed over Gruber's grave in the village cemetery.

Every Christmas Eve his carol will be sung from the tower, top by a local choir. It will be broadcast throughout the world.

lower Piave River this special bread is made in very large sizes and serves for the whole family and all the relatives. It is sometimes so big that a special oven must be built to bake it and a pair of oxen are used to drag it out of the oven when it is done. The "pinza" is marked with a cross on top as a sign of blessing. A piece is usually cut out to take to the parish priests as a token of homage from his spiritual children.

According to popular tradition,

the "pinza" stands as a symbol for the bread eaten by Mary and Joseph on their way to Bethlehem. The origin of this tradition is lost in the early Christian centuries, but the word "pinza" goes back to the time of the Roman empire. "Pinza" or "pinna" is a Venetian vernacular form of the Latin "panis pinatum," which means bread made of ground corn.

DURING THE afternoon of December 24, while grown-ups crowd to the churches for confession, the young boys of the household take the chain on which the pot hangs in the open fireplace and drag it along the road. The dust and gravel of the road cleans the blackened chain and will make it shine for Christmas Day. Meanwhile the girls of the house whitewash the hearth, polish the brass vases and candlesticks and shine the copper pots that hang in the kitchen. Then they put the last finishing touches to the family creche which has been set up in a corner of the room.

Night falls and the bells of the churches echo each other in the darkness while the family gathers for its meager Christmas Eve supper. Afterwards everyone sits around a big table to play lotto until time to leave for Midnight Mass. The bells ring their last call and all rise from the table to put on their wraps. On the stroke of midnight every church is filled to a bursting point with the faithful who, with the birth of the Saviour, are reborn to the blessed infancy of the spirit from the miseries and blows of daily life.

The librarian, Johann Knetzdorfer, says: "There is not a single piece of furniture in this house going back to Hitler's days, nor any of the toys he played with as a child." The librarian and Hitler went to school together.

Hitler left Braunau at the age of eight when his family moved to Linz.

Christmas Prayer

Baby Jesus,
Born today,
Here's a wish,
I send you now:
From your stable,
Warm and bright,
Bless those who wander
Through the night—
The little lambs,
That no one loves,
The tired, the sick,
The wounded doves.

Send your star
To light their way,
Give them Christmas
Every day!
—Kathleen Hurst Seib



Merry Christmas

MOOSE CAFETERIA
135 North Delaware
Luncheon Daily—Public Invited
Fair Prices

SEVEN TO ELEVEN SUPER MARKETS
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AFL-CIO Central Labor Council of Marion County
803 S. MERIDIAN ST.
ME 8-3455

Christmas Pledge

(Reprinted from "Catholic Men")

- I promise to make my Christmas a holy day with Christ—not a holiday without Him.
- I promise to observe Christmas as the birthday of Christ—not merely as a day to give and receive merchandise.
- I promise to remember that real symbols of Christmas are the Star, the Stable and the Crib—not Santa Claus and his reindeer.
- I promise to teach my children that "Santa Claus" is a nickname which stands for "Saint Nicholas."
- I promise to help one poor family, in honor of Jesus, Mary and Joseph, the Holy Family of Bethlehem.
- I promise to send Christmas cards reminding of Him, the infant Savior—not decorated only with candy canes, puppy dogs, ribbons and wreaths.
- I promise to make room in my home for Him, Who found no room at the inn, with a Christmas Crib to remind me that He was born in a stable.
- I promise during this season, in a special way, to honor Mary, His mother, who kept the first Christmas vigil beside the manger.
- I promise to begin this day by leading my family to His table to receive the Bread of Life.
- I promise, on this and every day, to give "Glory to God in the highest," and to work and pray for "Peace on earth to men of good will."

Merry Christmas

EMERSON F. DAVIS Insurance Agency
"All Forms of Insurance"
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TERESA LAFFEY
★ CITY CLERK ★
"Christmas Gifts for the Entire Family!"
Paul's Department Store
Open Fri. & Sat. Till 8 P.M.
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AVON — CLAYTON — DANVILLE, INDIANA

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REIS COMPANY, INC
WHOLESALE and FRATERNITY JEWELERS
238 S. MERIDIAN ST. INDIANAPOLIS ME 5-4467

PAPAL MASTER-OF-CEREMONIES

The man who tells the Pope what to do

BY LUCIANO CASIMIRI
VATICAN CITY — One of the few men who tell His Holiness Pope John XXIII what to do is Msgr. Enrico Dante.

The slight gray-haired Monsignor is Prefect of the Masters of Pontifical Ceremonies. In this post Msgr. Dante directs the actions of the Pope and all others taking part in any papal ceremony.

A newsmag summed up the activities of Msgr. Dante at the time of the coronation of Pope John by describing him as "ringmaster of the most magnificent show on earth."

During the coronation, Msgr. Dante directed the movements of more than 50 cardinals, hundreds of archbishops and bishops and the whole retinue that makes up the Renaissance splendor of the papal court.

Msgr. Dante is constantly at the Pope's elbow. His long, veined fingers move constantly but without haste as he subtly orders or reminds participants in ceremonies to stand or sit, to put miters on or to take them off.

AT POPE JOHN'S coronation a wave of Msgr. Dante's hand

Fir tree perfect Christmas symbol

According to one legend, it was the angels who chose the evergreen as a symbol for Christmas. They passed by the oak because it was too hard and, besides, its wood was used for crosses; the holly because it lost its leaves, too soon and was so voracious; the birch, too easily suited for making switches; the willow because it was a symbol of sorrow and tears.

At last, the angels came to the fir tree. It was no good for firewood, bore no fruit, but it was just right for Christmas. It had a pleasant aroma, an up-pointing form, and evergreen needles. Therefore, it was the perfect symbol of Christmas faith.



transferred 50 visiting monsignors from one side of the apse to the rear so that there would be room for the unexpected overflow of bishops who came for the ceremony.

Despite his unquestioned authority in the sanctuary, Msgr. Dante is never obtrusive. Most visitors who see papal ceremonies do not remember seeing Msgr. Dante, although he is always at the Pope's side. For Msgr. Dante has a kind of genius for being in the midst of whatever is happening and yet is able to blend harmoniously into the pageant that surrounds the Pope.

It is no wonder that he acquired a diploma in law from the Sacred Roman Rota, high church court.

He taught philosophy until 1930, when he was named professor of theology. He continued to teach until 1937, when he was named

Msgr. DANTE was born in Rome on June 5, 1885, the first of five children. His father, Achille, was a lawyer from Trent who had followed Garibaldi, the Italian soldier of fortune who brought about the unification of Italy under a monarchy at the expense of the Papal States.

Msgr. DANTE was always under suspicion by the Austrians who at that time held the Trent region. He moved to Rome to get away from continual questioning.

When Enrico Dante was eight years old his mother died. His father sent him to Paris to study with the Fathers of St. Amand. At the age of 17 he decided to become a priest and entered the Capraucina College in Rome. Another brother, Arnaldo, became a Father of St. Amand and has been working as a missionary in Brazil for 46 years.

Msgr. Dante was ordained on July 3, 1910, and the following year he was named a professor of philosophy at the Urban College of the Sacred Congregation for the Propagation of the Faith.

The statement, which was unsigned, claimed that the public schools' attention given to Christmas has often gone beyond what is legal and proper under our Constitution and system of government.

The ACLU advocated: 1. That there be no display in public schools of religious symbols such as the Nativity scene, crucifixes, the Star of Bethlehem or angels. 2. That Christmas songs like "Frosty the Snowman," "Here We Come A-Wassailing," "We Wish You a Merry Christmas" be

During a 36-year career as a teacher, Msgr. Dante had some illustrious pupils.

Among them are Cardinal Francis Spellman, Archbishop of New York; Cardinal Albert Meyer, Archbishop of Chicago; Cardinal Pietro XV Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith; Cardinal Norman Gilroy, Archbishop of Sydney, Australia; and Cardinal Peter Doi, Archbishop of Tokyo. He also taught some 50 bishops, including Archbishop Martin J. O'Connor, rector of the North American College in Rome.

While teaching, Msgr. Dante earned graduate degrees in philosophy, theology and canon law, and a diploma in law from the Sacred Roman Rota, high church court.

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substituted for traditional carols with religious content like "Silent Night" or "Hark, the Herald Angels Sing."

The 77-year-old Monsignor is a stately figure as he moves through papal ceremonies. In his youth he was an enthusiastic athlete

CHICAGO—Cook County public schools made little change in their traditional Christmas observances despite suggestions from the American Civil Liberties Union on how to observe the holidays.

The ACLU's Illinois division mailed to 1,300 schools a "Policy Statement on Christmas in the Public Schools."

The statement said: "The question has again arisen concerning the propriety of recognizing the public schools of certain religious holidays, particularly Christmas."

Asked who raised the question, John McKnight, executive director of the Illinois ACLU, said that no one has raised it yet and that the function of the statement was preventive. He said: "We don't want to cause a stir. We want to forestall any strife over the question."

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lete who played soccer and tennis and engaged in long distance swimming and mountain climbing.

As a young priest he helped develop the Pro Roma athletic organization, the parent of the Roma soccer team, one of the most important in Italy. It was only two years ago that Msgr. Dante gave up his habit of taking two-day climbs in the Dolomite Alps.

THE MONSIGNOR has attended the last four conclaves for the election of popes. He has taken part in 95 beatifications and 41 canonizations in a double capacity; as a papal master of ceremonies and an official of the Congregation of Rites. Among canonizations he remembers with special fondness are those of St. Theresese of Lisieux, St. John Bosco, St. Mary Goretti, St. Pius X and St. Frances Cabrini.

Despite his many duties and the long hours devoted to promoting for and taking part in papal ceremonies, Msgr. Dante's vocation as a priest has been conscientiously pursued.

For the past 40 years he has gone almost daily to Sacred Heart church in Rome to hear confessions, and he has continued to the present day his interest in St. Peter's center, a youth organization just outside the Vatican walls.

substituted for traditional carols with religious content like "Silent Night" or "Hark, the Herald Angels Sing."

The 77-year-old Monsignor is a stately figure as he moves through papal ceremonies. In his youth he was an enthusiastic athlete

Public school officials in Chicago and its suburbs had varying reactions to the ACLU statement, but they agreed it would not substantially affect school plans for observing Christmas.

Lester Schloerb, associate superintendent of Chicago public schools, said the city has no specific rule about Christmas observances, but instead left it up to the discretion of individual principals. He added: "Most of them are guided by the wishes of their school population."

Kindsness, a present given to children on the birth of a baby brother or sister—possibly to forestall jealousy—was extended to the farm animals in German homes on Christmas, the birthday of the universal little brother.

GERMAN ORIGIN

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Young couple work as lay missionaries in their own home

PORTLAND, Ore.—An experiment in the Christian Family movement in the Portland area began last October when a young couple became full-time lay missionaries right at home.

Mr. and Mrs. Edward P. Smith, Jr., are working full time for one year in the CFM of the Portland

federation. It is the first time such an endeavor in the CFM, a nationwide family apostolate started 15 years ago in Chicago.

Mr. Smith, 32, gave up his job as a social worker. He and Mrs. Smith are the parents of a five-year-old son.

The Smiths' project has been made possible by monetary pledges by fellow CFM members in the Portland federation, a rent-free house donated by a

CFM couple and a part-time teaching at Maryhurst college.

Primary purpose of the plan, the Smiths said, is not to recruit new CFM members, but to assist apostolate development of existing CFM members in this area.

They hope to establish better communications within the federation, provide leadership training, set up an indoctrination program for prospective new members and arrange workshops for exchange of ideas.

Ask Rome to rule on nuclear arms

LONDON—The Catholic Nuclear Disarmament Group here announced it will petition the Vatican for a ruling on the morality of the nuclear arms race.

A small and little-publicized body, the group is open to all practicing Catholics who believe that the manufacture, possession or use of nuclear and similar weapons of mass destruction is morally untenable.

For the past 40 years he has gone almost daily to Sacred Heart church in Rome to hear confessions, and he has continued to the present day his interest in St. Peter's center, a youth organization just outside the Vatican walls.

substituted for traditional carols with religious content like "Silent Night" or "Hark, the Herald Angels Sing."

The 77-year-old Monsignor is a stately figure as he moves through papal ceremonies. In his youth he was an enthusiastic athlete

Public school officials in Chicago and its suburbs had varying reactions to the ACLU statement, but they agreed it would not substantially affect school plans for observing Christmas.

Lester Schloerb, associate superintendent of Chicago public schools, said the city has no specific rule about Christmas observances, but instead left it up to the discretion of individual principals. He added: "Most of them are guided by the wishes of their school population."

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Indianapolis Parish Shopping List



THE NAME'S THE SAME—The recent architecture teachers' institute provided a partial "reunion" of the Dede family, natives of Terre Haute. All eight members of the family are in religion. Shown left to right, above, are Sister Anita Therese, S.P., of Holy Spirit School, Indianapolis; Sister Mary Mark, S.P., of Holy Family School, New Albany; Sister Mary Helene, O.S.B., of Our Lady of Grace Academy, Beach Grove; and Sister Angela, S.P., of Holy Trinity school, New Albany. Another member of the family, Sister Marie Arthur, S.P., is stationed in Chicago. Two brothers are priests and a third brother is attending Kendrick Seminary in St. Louis. Father John F. Dede, S.S., is an instructor at St. Mary Seminary in Baltimore, and Father James Dede is assistant pastor at seminarian in Paul Dede. (Staff photo)

Letters
(Continued from page 4)
pages considerably and deserves special praise.
Also deserving of special notice is your local coverage and the sparkling column by Michael Bowles.
As a fellow member of the Catholic press, I am made proud by the significant contribution The Criterion is making to our mutual apostolate.
Donald J. Thorpan
Managing Editor, Ave Maria
Notre Dame, Ind.

CALENDAR
DECEMBER 23
St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal Ave.

DECEMBER 24
A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.
The Saturday Social will not be held tonight.

DECEMBER 27
Holy Angel's Social will begin at 6:30 p.m. in the parish hall, 28th and Northwestern.

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NEW MANAGEMENT
You Do It — Or We'll Do It
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CRITERION Advertising Pays

New York's smut 'king' given 3 years, heavy fine

NEW YORK—In what is perhaps the stiffest sentence ever handed down in a pornography case, a convicted seller of obscene material was ordered here to serve a three-year prison term and pay a \$12,500 fine.

Edward Mishkin, 37-year-old father of three, was convicted November 16 on 172 counts of possessing, publishing, selling and distributing obscene books and magazines.

New York District Attorney Frank S. Hogan described him as the largest known producer and distributor of pornographic material in the United States.

THE CONVICTION and sentencing of Mr. Mishkin, who had a reputation as an "untouchable" among Times Square book dealers, was hailed by an assistant district attorney as "the start of a long campaign to rid our city of a dirty growth."

He referred specifically to a planned move by the city to enforce the sale of more than 50 allegedly pornographic magazines. The New York Supreme Court has scheduled a hearing on the ban, which would affect some 140 dealers and distributors.

The sentence given to Mishkin in Special Sessions court here is only his second, although he has been accused and arrested on smut charges numerous times. In 1952 he received a \$1,600 fine and four suspended jail terms.

He could have received a total of 140 years and fines totaling \$150,500 on the present conviction.

Justice Benjamin Gassman, who handed down the stiff sentence, said the court had been "sickened by reading the books entered into evidence," and added that the availability of the books gave "no assistance in the setting of unsettled lives in our troubled times."

He denounced, specifically, the literature's potential effect on youth.

Protestant

(Continued from page 1) ates division," Bishop Hollis warned. He emphasized that "if Christianity is to speak to Asia's major concerns today, it must be a Christianity which in its corporate life increasingly demonstrates that 'word of reconciliation' which it proclaims in preaching."

"If we are content to remain in our segregation, we deny in act what we preach. We say that Christ is our peace and refuse to let Him break down the walls of division. We say we love God, but we do not love the brother whom we have seen," he continued.

Confessions In Foreign Languages

SPANISH AND FRENSH—Holy Rosary Church, 520 E. Division St., Scrabble, December 24—8:00-9:30 and 7:30-9:00 p.m.
FRENCH—St. Mary Church, New Jersey and Vermont Sts., Scrabble, December 24—8:00-9:00 p.m.
POLISH, LITHUANIAN, GERMAN AND SLOVAKIAN—St. Peter and Paul Cathedral, 14th and Franklin, December 24—7:30-9:30 p.m.
SPANISH AND FRENCH—St. James of Arc Church, 42nd and Central Ave., Scrabble, December 24—6:00-8:00 and 7:30-9:00 p.m.

May You Have A MERRY CHRISTMAS and Much Happiness in the NEW YEAR Alex & Louis FAENZ RADIO . . . TV 6974 East 10th FL 7-6801 Dist. Philco - Motorola

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PLAN LITTLE FLOWER DANCE—A "Mid-Holidays Dance" will be presented in the Little Flower parish auditorium, Indianapolis, on Wednesday evening, Dec. 28. The Crusaders will furnish the music for the affair, proceeds of which will go into the new church "Bairk Fund." Committee members above are, seated, left to right: Mrs. Robert Dangley, general chairman, and Mrs. Mel Olvey. Standing, left to right: Joseph Delaney, Mrs. Joseph Delaney, Mel Olvey and Robert Dangley. Mrs. William Beaven is president of the Ladies Club, and Kenneth Whislett heads the Men's Club—cosponsors of the dance. (Staff photo)

Abp. Ritter is created a Cardinal

(Continued from page 1) long-established traditions on at least eight occasions.

Once he raised the total membership of the Sacred College in the highest number in nearly 400 years. Three times he raised it to all-time highs. He departed from a provision of canon law to name a new cardinal who already had a brother in the Sacred College. He twice raised the number of American cardinals to six, the highest in history. He increased the number of titular churches in Rome.

When Pope John announced the appointment of 23 new cardinals, including two Americans, in November, 1958, he raised the total membership of the Sacred College to 75. It was the first time in nearly 100 years it had been this high. The number of cardinals reached 76 in the time of Pope Gregory XIII (1572-1585), but his successor, Sixtus V., fixed the number at 70 on December 5, 1585. His edict to this effect remained in force until 1958.

IN NAMING Archbishop Amleto Giovanni Cicognani, then Apostolic Delegate to the United States, to the Sacred College in 1958, Pope John made an exception to a provision of canon law which bars from a cardinal's dignity those "who are related in first or second degree of consanguinity to any living cardinal." Archbishop Cicognani's brother, Gaetano, is a member of the Sacred College.

In naming eight new cardinals in November, 1959, Pope John raised the total membership of the Sacred College to 79, an all-time high. He elevated two more Americans, bringing the total of U.S. cardinals to six, also a new high.

In naming seven new cardinals on March 8 this year, the Pope raised the Sacred College membership to 85, another record high.

In December, 1959, Pope John designated three additional titular churches. Traditionally, members of the Sacred College have titular churches in Rome which they are assigned at the time of their elevation to the cardinalate. Until December, 1959, the number of such churches was stable at 75. With the increase of the Sacred College to a membership of 79 and then to 85, it became necessary to designate more churches.

The new appointments are again record breaking, bringing the number of cardinals to a high of 86 and again giving to the six Princes of the Church.

THE TOTAL may go still higher. At the consistory at which he created seven new cardinals last March, Pope John announced he had named another three "in petto." That means that he has raised three clerics to the rank of cardinal, but is reserving their names for publication at a later date. When their names are announced, they will take precedence in the Sacred College according to the date of their "in petto" appointment. It has not been announced that any of the four newly named cardinals are to be named "in petto" in March.

Of the 42 cardinals named by Pope John, a majority (23) have been non-Italians, including the first cardinals in Mexico, Uruguay, Venezuela, Japan, the Philippines and Tanganyika. The Tanganyikan raised to the Sacred College—Cardinal Laurian Rugambwa, Bishop of Bukoba—is the first Negro Prince of the Church.

The Pope has also named 19 Italians, 3 Frenchmen, 2 Britons, 2 Spaniards, 2 Germans, an Austrian and a Dutchman to the Sacred College.

Including the cardinals designate, there are now members from 21 countries in the Sacred College: Italy, 32; France, 8; U.S., 6; Spain, 5; Germany, 4; and Brazil, 3. There are two each from Canada, Great Britain and Argentina. The following 22 countries have one each: Armenia, Australia, Austria, Belgium, China, Colombia, Cuba, Ecuador, Hungary, India, Ireland, Japan, Mexico, Mozambique, The Netherlands, The Philippines, Poland, Portugal, Tanganyika, United Arab Republic, Uruguay and Venezuela.

There are two cardinals in Africa, one of whom is a native of the continent, and six cardinals in Asia, all natives.

TWO PRINCES of the Church occupy seats behind the Iron Curtain—Cardinal Stefan Wyszyński, Primate of Poland, and Cardinal Jozsef Mindszenty, Primate of Hungary. Cardinal Thomas Tien, Archbishop of Peking, cannot refer to his see in Red China.

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30 priests aid air disaster victims

BROOKLYN, N. Y.—More than 30 priests were among the hundreds of official rescue workers and volunteers who fought the holocaust here after the airliner collision which killed 126 persons. The first priest to arrive was Father Raymond J. Morgan who was walking outside St. Augustine's church, a block away. He estimated 30 priests arrived soon after.

Next door to the church, 850 students of the normal total of 1,500 at St. Augustine's parochial school had braved early morning snow to attend classes. Close by is St. Augustine's diocesan high school for boys, with a student body of 750.

Brother Brendan of the high school's staff said it appeared to the United Pilot model a deliberate effort to avoid the sterile.

Prelate outfits 100 needy boys

CHICAGO—One hundred needy boys trooped into The Fair Store in the Loop (Dec. 16) and selected a complete outfitting of clothing—everything from underwear to overcoats.

And it didn't cost them one penny. The new wardrobes were personal gifts from Cardinal Alvin Meyer during his annual Christmas clothing program.

At his own expense, the Archbishop of Chicago provided new garb for the boys—ages 8 to 16—from some 42 parishes in the Chicago archdiocese.

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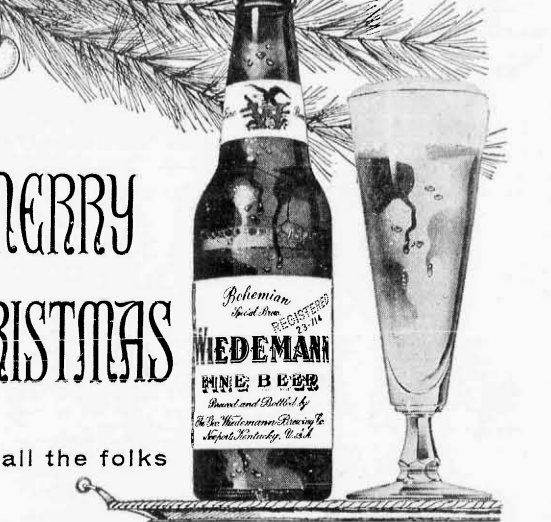
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