

The Archbishop's Christmas letter

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

Greetings:
Today as we prepared to write our annual Christmas letter to you, the sense of how fitting it was that we should be doing so on the Feast of the Immaculate Conception. For there is a relation between the Feast of today and that of Christmas, and Mary is the connecting link.

Today, we celebrate her sinlessness; on Christmas, her motherhood of God. There are those who would deny to Mary the honor due on both counts. We find them even among those who profess to believe in the Divinity of Christ. But when one places the Incarnate Word of God into the arms of the Blessed Virgin, everything else falls logically into place. Even had Mary never been mentioned in the Scriptures, and had she remained completely in obscurity, if we accept the truth of the Incarnation of the Son of God and His entrance into the world as a babe, we would have to picture the Mother who bore Him as God's chosen handmaid filled with grace and fitted by Him for the great mission that was hers. The woman whom God chose to bring His only Begotten Son into the world, by every sense of propriety must be the most perfect, in whom sin could have no part. We know that God did send His only Begotten Son into the world, and it has been made known to us that the woman He chose for His Mother was the Blessed Virgin Mary. "Hail full of grace, the Lord is with thee; blessed art thou among women." Luke 1, 28. That was the salutation of the Archangel Gabriel as he announced the privilege that was to be hers.

Within a few days we shall kneel in spirit with Mary in the Stable of Bethlehem. In our meditation there, our thoughts will be preoccupied with the great mystery that Christmas presents to us. What great love prompted God to come at all? And when He did come, why did He choose to come in the form of an humble babe?

He might have come with might and power in the manifestation of His glory, or there are a thousand and one other ways that He might have made His entry into the world. Yet, He chose to come as the humble Virgin Mary's Child, born amid the squalid surroundings of the stable. We do not know why God chose to do so, but now that it has happened, we can think of so many wonderful blessings that have come from it, that we would not wish the advent of the Savior in any other way.

Just to think that through this mystery, Christ becomes our brother and Mary our mother, is sufficient to send us hurrying head-long to the crib to thank Eternal Wisdom, Who has so ordained. By her humble acquiescence in her answer to the startling announcement of the Archangel Gabriel, "May it be done to me according to Thy word," Mary gave to us Jesus as our brother, and in turn, by His solemn bequest from the cross to St. John, "Son behold thy Mother," Jesus gave to us Mary as our Mother.

May the thought of this sublime relationship be the source of real joy to you as you visit Bethlehem in spirit on Christmas Day. We are told that the Wise Men brought gifts of gold, frankincense and myrrh to the new-born Christ. Undoubtedly, these gifts were placed in the safe keeping of Mary and passed on through her hands to the Divine Infant as "the Child grew, and was strengthened in spirit." Luke 1, 80.

Bring your gifts too, and like the Wise Men, make them worthy of the Infant you would honor. Place into Mary's hands for Him, first and above all, your frankincense and myrrh—your own souls cleansed and refurbished with the saving grace of penance; then your gold—to relieve the wants of your brothers in Christ, both young and old, to which your Christmas offering is dedicated. "To Jesus through Mary"—especially at Christmas time; it is impossible to separate the two.

Begging the Christ Child to bless you most bountifully, we remain in the Service of Jesus and His Immaculate Mother,

Faithfully yours,
+ Paul C. Scherer
Archbishop of Indianapolis

Expect Council call on Christmas Day

VATICAN CITY—Rome's four great basilicas made ready for Christmas Day ceremonies involving the Second Vatican Council before any official announcement that the council would be convoked then.

His Holiness Pope John XXIII himself told Vatican prelates at the end of a recent retreat that the bulk of conversation would probably be read on Christmas.

Pope congratulates UNICEF

UNITED NATIONS, N.Y.—The Holy See and international Catholic organizations have sent congratulations to the United Nations Children's Fund (UNICEF) on its fifth anniversary.

Cardinal Amleto Cicognani, Papal Secretary of State, said in a message to UNICEF: "On this anniversary His Holiness (Pope John XXIII) is pleased to acknowledge the work done by UNICEF during many years on behalf of underprivileged children and congratulates its executive director (Maurice Pate), and asks Providence to bestow divine blessings on this noble task."

Archbishop Binz given St. Paul See

WASHINGTON — His Holiness Pope John XXIII has transferred the Most Rev. Leo Binz from the Archbishopric of Dubuque to that of St. Paul.

The action of the Holy Father was announced here by Archbishop on Egidio Vagnozzi, Apostolic Delegate in the United States.

The See of St. Paul has been vacant since the death of Archbishop William O. Brady in Rome last October.

MERRY CHRISTMAS

Sacrifice the nonessentials for unity, Cardinal urges

Uniformity seen 'hiding' true Church

STRASBOURG, France — Cardinal Bernard Alfrink suggested here that the time has come for the Catholic Church to sacrifice non-essential elements of her life that tend to confuse non-Catholics about the true nature of her unity.

While unity of Faith is essential and indivisible, said the Archbishop of Utrecht, the ways in which the Faith can be practiced are variable. Cardinal Alfrink said that in the course of history, the Church of Rome's ways of doing things spread throughout the West with a rigid uniformity. He said Protestants must be made able to see that what is Roman about the Church is not necessarily essential to her unity.

Cardinal Alfrink, head of the Dutch Hierarchy and a member of the Central Preparatory Commission for the coming ecumenical council, addressed an ecumenical seminar here on the topic "Unity and Diversity in the Church."

"OBVIOUSLY, the Church could never accept a pluralism of truth," he said. "Truth is one. Thus the Church must give her all to protect the unity of revealed truth. On the other hand, she ought not to be afraid of pluralism in the practice of this unique faith in a precise period. This pluralism can aid in laying bare the essential characteristics of the Church."

"It is felt to think that a certain uniformity can hide the true unity of the Church from view, and that the very fact of a positive diversity in the practice of the Faith can on the contrary make the nature of this unity stand out more effectively . . ."

"Could it not be," he continued, that love for the Church and solicitude for non-Catholics require, in our ecumenical era, that we sacrifice certain non-essential things—however dear they are to us and however precious they might be for the Church—because they stand in the way of a clear vision of the true Church?"

"Would one be a less faithful son of the Church if he is ready to sacrifice a little of this uniformity in behalf of interests of the Church that in our age could be more important?"

"IN OUR DAY, in effect, it is the essential that is despised and endangered. That is why we ought not waste our time and energy trying to protect and preserve the family's less important possessions when the whole house is in danger of burning to the ground. Without disregarding the contributions of history and the riches accumulated through the development of Christian civilization, without discarding the flowering of spirituality in the course of the centuries, we ought to go back more fervently to our origins, as we have been advised to do by Pope John XXIII in his clear-sighted wisdom."

Cardinal Alfrink said that Catholics and other Christians must together seek the truth—the whole truth. But he said that the fact of joining together in seeking to discover it will (Continued on page 8)



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INDIANAPOLIS, INDIANA, DECEMBER 22, 1961

No Criterion on December 29

No issue of The Criterion will be published for December 29 to permit our hard-working staff an extra-long holiday at Christmas and to give the paper a few days to handle some year-end administrative details. The next issue will appear on January 5, 1962.

Says internationalism is a Catholic ideal

CINCINNATI — The Holy See has said "yes" to the movement toward world community, but some Catholics say "no."

This is a "surprising" state of affairs, according to Edward J. Kircirner, who represents Pax Romana—international organization of Catholic student and cultural groups—at the United Nations.

Speaking to the Cincinnati Medivalists, ex-Naval officer Kircirner declared: "Catholics should be world-minded . . . internationalism as an idea is certainly Catholic."

Despite the "strong affirmation" given by Pope Pius XII to the world community movement, "often individual Catholics have been severe critics of the world view," Kircirner said, "maintaining a negative and isolationist attitude."

"THE WORLD is being united into a world community whether we like it or not," he went on. "If we deliberately withdraw from international organizations and international life, we who possess the truth are contributing to the consequences—a materialistic and communistic community."

Kircirner emphasized that the "world-minded" citizen is completely free to criticize the operation of manner of organization of the world community.

"But some don't even accept the international idea itself, and thus they are opposed to the Church's position," he said.

The Holy See as an institution participates formally in the movement toward world unity. Kircirner said, "the establishing—as it has—official relations with United Nations agencies, such as the Food and Agriculture Organization, the United Nations Economic, Scientific and Cultural Organization, the International Labor Organization, and others."

He also noted that "some 10 Catholic organizations including Pax Romana, are accredited to the U.N. Economic and Social Council."

"THERE ARE SOME 200 international, non-governmental organizations accredited to the U.N.," he continued, "including about 10 that are Catholic." Kircirner is secretary of the Conference of International Non-Governmental Organizations accredited to the U.N.'s Economic and Social Council.

It recalled that when many Catholics opposed the Holy (Continued on page 8)

Peace Corps won't sign pacts with church units

WASHINGTON — Peace Corps director R. Sargent Shriver, in a sudden reversal of previous policy, has announced that the Corps will sign no contracts with church-related agencies.

Bishop Edward E. Swannstrom, chairman of the American Council of Voluntary Agencies, immediately expressed "resentment" at the declaration.

Shriver, announcing the policy, said it would be a "mistake" for the Peace Corps to sponsor projects conducted by church-related groups.

He disclosed the policy, which he described as an "operational judgment," during a day-long workshop here conducted for voluntary agencies by the Peace Corps.

Bishop Swannstrom, an Auxiliary Bishop of New York, protested strongly.

He said in a statement that Shriver himself reaffirmed this policy during an appearance last June 22 before the Senate Foreign Relations Committee.

In April the Peace Corps issued a guide book dealing specifically with the question of its relations with church-related agencies.

The guide book, which was approved by Shriver, said in part: "A project which meets Peace (Continued on page 8)

FIRST OF A SERIES

Church-State issue in education is clarified by NCWC statement

The need for a comprehensive constitutional statement on the Church-State issue in education and its relevance to long-standing NCWC policies was made vividly clear by the statements and confusion on these issues in this year's debate on Federal aid to education.

On March 28, 1961, the U.S. Department of Health, Education, and Welfare publicly issues its

This is a condensation of the first sections of the legal study entitled, "The Constitutionality of the Church-Related Schools in Federal Aid to Education." The document was prepared by the Legal Department of the National Catholic Welfare Conference, Washington. This is the first in a series of articles condensing the entire study.

now widely read "Memorandum on the Impact of the First Amendment to the Constitution upon Federal Aid to Education."

The NCWC Legal Department thereupon asked a number of constitutional scholars and lawyers for their independent critical analysis of the merits of that memorandum. The comments received in response to that effect affirmed the necessity of presenting to the public a far more adequate analysis of the constitutional issues involved.

IT IS OUR hope that this study will serve to clarify constitutional issues and to cause a more widespread recognition of the massive contribution of church-related and other private schools to the common welfare.

However, should there not be achieved a just resolution to the problems with which this study deals, then it is our hope that we shall at least have provided a basis for a continuing public dialogue respecting these problems. It is especially hoped that the presentation made may stimulate further intellectual interest.

May the Federal government,

as part of a comprehensive program to promote educational excellence in the nation, provide secular educational benefits to the public in private non-profit schools, church-related as well as non-church-related.

It is the general constitutional question to which this study is addressed.

Three related questions are not stated: the basic constitutionality of Federal aid to education; the constitutionality of Federal aid to education exclusively in public schools; and the constitutionality of Federal aid to religious instruction.

TO PROVIDE a secular education is unquestionably a public service and may be financed with public money. It is equally unquestionable that secular education is provided in private non-profit schools, church-related as well as non-denominational. Accordingly, the U.S. Supreme Court has held the public may provide transportation for selected children to private non-profit schools.

This study does not deal with the constitutionality of legislation which has financial benefit to church-related schools as its primary purpose or effect.

It deals with the constitutionality of legislation which aims at the promotion and improvement of the education necessary for the general welfare — our culture, prosperity, and defense — and which for these purposes seeks to improve educational opportunities in both public and private non-profit schools.

The nationally felt need for more and better education has been spurred, first of all, by the genuine fear that the Free World of which the United States is the leader, may be destroyed through conquest, or may so far decline in position that it will be subject to communism.

Additionally, however, there are other dynamic factors related to a fresh emphasis upon education. It is recognized that—communism aside—Americans have important missions to perform both abroad and at home: Conquest of disease

and poverty and the improvement of cities, for example.

IT SHOULD BE noted that the stress in leading recent public pronouncements upon education is upon it as a national need to be rendered to all. It is never suggested that any racial or religious or economic or ethnic or income group should be excluded.

It would be unthinkable, moreover, that an expanded American educational program would destroy certain values and traditions in American society without which that society would be no longer American.

The general increase of scientific endeavor and knowledge would in the end have been achieved in vain if the price paid for it were the acceptance of a moral order whose sole standard was the will of the state and of a pervasive conformity to a state-imposed single culture.

No position is here taken respecting the need for Federal aid to education; it is apparent that two principles should ideally govern an American educational program for the future:

• It is in the national interest that every child have the opportunity for an education of excellence.

• It is in the national interest that our moral heritage be preserved, along with our freedom to acquire education in diverse, non-state institutions.

In simple terms, this means that every American child should have equal opportunity, according to his talents, to acquire the education he needs, but to acquire it in such school as he or his parents, in the exercise of their judgment, deem most desirable. Such a school meets reasonable state requirements of intellectual and physical competency.

TO ACHIEVE this objective, government need not be restricted to a single technique in selecting programs of aid to education—such as to extend aid through the institutions only, or solely through parish or solely through pupil.

If aid through institutions is the selected means, then aid should be given through all institutions competent to provide—unless constitutional requirements plainly dictate to the contrary.

It is strongly intimated in some quarters that non-state schools should not perform a public service, that especially the church-related schools are in some way alien to America; and that all which is non-state inherently has no standing to receive state support.

This view, far more than clear constitutional objection, lies at the heart of much of the controversy over aid to church-related education.

But to espouse this view by plainly stating it is to scotch it, since it is immediately apparent not only that it attacks the great American tradition of popular, church-related schooling, but that it also points the way to a totalitarian society.

THE CAMPAIGN which it would inspire would begin with the forcing out of church-related education, but its end could be a totally sovietized state.

It is an irony of the present debate that this view should have made headway, because while it talks constitutionalism, it weakens constitutionalism and the related concept of a diverse and free society.

Considering in a particular way both our public schools and our church-related schools, it would be a very great mistake to assume that the former need be any the less devoted to the (Continued on page 6)



CHRISTMAS WELCOME COMMITTEE—Nine young ladies, members of the St. Vincent Hospital Volunteers, have offered to share an hour of Christmas Day to greet visitors at the hospital. In one-hour shifts the girls will wish the season's greetings and the hope that their loved ones would get well. The group includes, left to right above: Marie Russell, Patty Shiner, Georgia Jones, Pat Zaeplf, Cathy Wheeler, Tony Maloy and Diana Schwalm. Not present for the picture were Pat McCarthy and Susie Durcan. (Staff photo)

Pontiff offers program for Catholic Actionists

VATICAN CITY—His Holiness Pope John XXIII has offered a three-point program for members of Catholic Action; emphasis on the supernatural, unity in action, and cooperation with the hierarchy.

He developed the three points in a speech (Dec. 10) to a group of Italian Catholic jurists.

"The secret of every success, and the measure of the thoroughness and value of the work of Catholic Action, rests on the interior formation of its members, in the degree of grace and union with God attained by each of them in their spiritual life," he said.

THE VERY variety of talents and temperaments filling the ranks of Catholic Action demands insistence on unity, Pope John said.

"In Catholic Action everyone brings his contribution in different forms of preparation and sensitivity," he noted.

Replace deals with ideals, Fr. Hesburgh urges U.S.

CHICAGO — The president of Notre Dame University warned here that the U.S. more often presents to the world a picture of "deals and deals" rather than "ideas and ideals."

Father Theodore M. Hesburgh, C.S.C., said at the University of Chicago's 25th convocation that there is need for "a dedication to values that are changeless."

Father Hesburgh said in his address, entitled "Change and the Changeless," that "our face to the world is largely the face of materialism, the root of change, instead of the image of spiritual reality, the heart of the changeless."

"OUR TACTIC is more often deals and deals than ideas and ideals, he continued. "We plan to win the cold war by economics alone. We often fail to impress other nations and other people intellectually, culturally, morally and spiritually, because we really are not sure of ourselves on these higher levels."

He declared that "this materialistic addiction . . . is reflected in our practice of betraying at home that we preach abroad; our deep consciousness of color and race, and our subtle or not too subtle denial of equal opportunity in employment, housing, education, even in the administration of justice."

"Change indeed has come into the world," Father Hesburgh stated. "And more worldwide changing of sides may well be expected. Whether the next change results in gain or loss for us and for the world depends in very large measure upon our

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In living color MASWA, Tennessee — A fledgling missionary has learned that Western technology can be confusing—especially in a primitive native village near here. Father George C. Cotter, M.M., of West Orange, N.J., ordained to the priesthood only last year, decided to show a slide film on the life of Christ to some Basakoma tribesmen. The only trouble was that the Basakoma had never before seen a movie or slides. The young missionary had hard time controlling his audience, most of whom thought the pictures were direct, miraculous revelations from God.

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Rightist movement seen sinful

DAYTON, Ohio—The rightist movement, typified by the John Birch Society, constitutes a sin against both individual and social justice, Father John Kelley, S.M., a theology professor at the University of Dayton, said at a public meeting on the university campus.

Father Kelley accused the Birch society of using "exposure" as a general tactic.

"In order to judge the rightist movement on moral principles," he said, "it is necessary to maintain that the unadmonished exposure—the smear—goes contrary to fair play. More precisely, this tactic is judged to be a sin against individual justice."

He said a further judgment is much more important and also much more difficult: "a judgment of the moral quality of this movement must be made from an analysis of its objectives."

"If we judge from our analysis of the objectives of this movement that these objectives are contrary to peace and contrary to the common good of the people of our country, then we must judge the movement itself immoral," he said.

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THE CHURCH AND THE WORLD

School bus aid—Dismiss damage suit—Sentence is confirmed

THE VATICAN

The Holy Father has appealed to all who can and must inter-vene to restore peace in a Congo bathed in blood.

Pope John XXIII said. The Pontiff's message following an appeal from President Paul Struyve of the Belgian Senate asking the Pope to call for a cease-fire in Katanga, secessionist province of the Congo where United Nations troops are fighting soldiers of the regime of Katanga President Moise Tshombe.

Pope John prayed for the blind throughout the world during an audience granted to some 4,000 pilgrims on the Feastday of St. Lucy, patroness of the blind.

AT HOME

UNITED NATIONS—The United Nations General Assembly will debate population control at next September's session.

WASHINGTON—The Post Office Department has ruled that it will not ban two books on birth control from the U.S. mail if the books are sent only to a selected clientele.

Franklin D. Roosevelt, Jr., President Kennedy's representative at Tanganyika's independence celebrations, said here that the Catholic Church is making "remarkable" efforts to meet the educational needs of that new African nation.

ST. LOUIS—A new parents' group, known as "Missouri Citizens for Fair School Bus Laws," will present Missouri Gov. John G. Dalton with proposals for school bus aid to children attending private and public schools early next month.

JEFFERSON CITY, Mo.—The Missouri Supreme Court has upheld a lower court's action in dismissing a \$125,000 damage suit against La Salette Seminary.

Anglicans plan visit to Pontiff

LONDON—A group of Anglican clergymen have said they intend to visit His Holiness Pope John XXIII to seek his advice on reunion.

The group, known as the Society of the Holy Cross, said it would send a delegation to the Vatican soon after Easter.

THE SOCIETY issued a statement saying: "We have no doubt that being validly baptized and professing the whole Catholic Faith we are members of the Mystical Body of Christ and therefore already part of the Universal Church."

"We regard the Church of England itself as but two provinces of the whole Church, outwardly separated from Rome in the 16th century, but that this accident of history, as we see it, is no fault of ours but a matter of politics rather than religion and an inherited disability to which we desire to see an end if possible within our own lifetime."

"WE BELIEVE our orders to be of an effective nature and never with a good conscience hold either explicitly or by implication that our priesthood is null and void."

"Nevertheless we have worked, prayed and suffered all our lives in the cause of the Catholic faith and of reunion with the Holy See and it seems good to us therefore that we should ask for an audience with the Holy Father in order to seek his advice and express our earnest desire for charitable relations between ourselves and Roman Catholics and an end to the present state of schism."

reference to solve the Dominican political deadlock, "whether from the United States, Cuba or Russia."

NEW ORLEANS—The president of the Southern Baptist convention said here his church "is not picking up one denomination" in resisting tax aid to church-related schools.

EAST ORANGE, N.J.—Pornographic Christmas cards were among materials seized in an anti-smut raid staged here by Essex County sheriff's detectives.

PROVIDENCE, R.I.—The Rhode Island State Council of Churches has taken a stand against a proposal to furnish tax-paid mathematics and science textbooks to the state's Catholic schools.

WASHINGTON—The Uganda Catholic Secretariat says a forged document is being circulated throughout Buganda province in an attempt to discredit the Catholic Church.

DURBAN, South Africa—Archbishop Denis Hurley, O.M.I., of Durban, has given his support to a petition by Indians protesting their eviction from nearby Queensburgh township, which is a Roman Catholic town.

Confessions in foreign languages

SPANISH and ITALIAN—Holy Rosary Church—414 South East Street. Saturday, December 22—8:00-9:30 p.m.—7:30-9:30 p.m.

FRENCH—St. Mary's Church—New Jersey and Vermont Sts. Saturday, December 22—8:00-9:30 p.m.

POLISH, LITHUANIAN, GERMAN, LATVIAN—St. Peter and Paul Cathedral, 14th and North Meridian Sts. Sunday, December 23—8:00-9:30 p.m.

SPANISH, FRENCH and GLESE (Ispan Language)—St. Joan of Arc Church, 42nd and Central. Saturday, December 23—8:00-9:30 p.m.



AT YCW SESSION—Romeo Malone, assistant director of the social action department of the Canadian Catholic Conference, Ottawa, recently addressed a dinner meeting of the Indianapolis federation of the Young Christian Workers at Council 437, Knights of Columbus, Indianapolis.

Text of Nikita greeting, Pope's reply made public

VATICAN CITY—His Holiness Pope John XXIII's contributions to world peace and the solution of international problems were acknowledged by Soviet Premier Nikita Khrushchev in his recent 60th birthday greeting to the Pontiff.

The texts of the message and the response from the Pope have now been released here.

Soviet Ambassador to Italy, Semeon Kizryev, sent the following message to the Pope through the Apostolic Nuncio to Italy, Archbishop Carlo Grano, on November 25:

"I have been instructed to request (Archbishop Grano) communicate in the name of N. S. Khrushchev to His Holiness Pope John XXIII on the occasion of his 60th birthday congratulations and sincere good wishes for his good health and for the success of his noble aspiration of contributing toward the strengthening and consolidation of peace in the world and for the solution of international problems through sincere negotiations."

On the following day Archbishop Grano was instructed to send the following reply: "His Holiness Pope John XXIII expresses his thanks for the good wishes and reciprocates to you and to the entire Russian nation cordial good wishes for the increase and consolidation of world peace through successful understanding of human brotherhood, and for this he offers fervent prayers."

The message transmitted by the Soviet ambassador was in Russian and accompanied by an Italian translation. The reply was in Italian with a Russian translation attached.

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DURBAN, South Africa—Archbishop Denis Hurley, O.M.I., of Durban, has given his support to a petition by Indians protesting their eviction from nearby Queensburgh township, which is a Roman Catholic town.

Confessions in foreign languages

SPANISH and ITALIAN—Holy Rosary Church—414 South East Street. Saturday, December 22—8:00-9:30 p.m.—7:30-9:30 p.m.

FRENCH—St. Mary's Church—New Jersey and Vermont Sts. Saturday, December 22—8:00-9:30 p.m.

POLISH, LITHUANIAN, GERMAN, LATVIAN—St. Peter and Paul Cathedral, 14th and North Meridian Sts. Sunday, December 23—8:00-9:30 p.m.

SPANISH, FRENCH and GLESE (Ispan Language)—St. Joan of Arc Church, 42nd and Central. Saturday, December 23—8:00-9:30 p.m.

publishing an article in May, 1960, accused of attempting to restrict the freedom of the Italian citizenry, for it said the Church had administered Catholics against giving their vote to the communists in the 1960 provincial elections.

ELISABETHVILLE, The Congo—Two Katanga hospitals staffed by nuns have been attacked during the fighting between United Nations forces and those of Katanga President Moise Tshombe.

SAIGON, Vietnam—A Catholic missionary has been killed by communist guerrillas in Vietnam's Kontum province, according to reports reaching here.

WEST BERLIN—A Requiem Mass was said here (Dec. 14) for Catholic youth who were shot and killed by Communist police as he sought to reunite an East German mother with her children in West Berlin.

BONN—The Communist regime in East Germany has prevented Bishop Alfred Bengsch, of Berlin, from meeting with his predecessor, Cardinal Julius Döpfner, now Archbishop of Munich, informed sources reported here.

ROME—The sentence imposed on a Rome magazine editor for publishing an article in May, 1960, accused of attempting to restrict the freedom of the Italian citizenry, for it said the Church had administered Catholics against giving their vote to the communists in the 1960 provincial elections.

Advertisement for The Maroff Hotel, featuring a map and contact information for the hotel located at North Meridian St. at Fall Creek Blvd.

Large advertisement for Stenzdale Broad Ripple Village, featuring a bride and groom illustration and text inviting a visit to the Blue Garter Room for a wedding reception.



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.

Extraordinary

OMEONE said it. We don't remember who or where, but we read it; and it haunts us now, with Christmas so near.

"Christians," this someone said, "are ordinary people who make the most extraordinary claims." It was not meant to be a compliment but a rebuke.

People who claim that God became man, was born of a virgin in a stable, died on a cross and rose from the tomb that men might be able to love as He loved, have no right to be ordinary.

"In this we have come to know his love, that He laid down his life for us; and we likewise ought to lay down our life for the brethren." (1 Jn. 3:16)

"A new commandment I give you, that you love one another as I have loved you." (Jn. 13:34)

People who would live by such teaching would be most extraordinary.

They would not be the ordinary folks living in the suburbs who refuse to let their Negro brethren live near them.

They would not be the ordinary prosperous citizens who are willing to let two-thirds of their brethren in the world remain ill-fed and ill-housed because they want to keep America strong and "free." They would not be those who say, "those people won't do anything for themselves anyway."

They would not be the ordinary timid Hoosier who won't help lift up his starving and illiterate brethren by supporting UNESCO and UNICEF because these organizations have become "controversial."

If Christ has been pushed out of Christmas, it is not the fault of the merchants and hucksters. It is the fault of the Christians who refuse to take Christianity seriously.

Christ will be back into Christmas when His followers back up their most extraordinary claims by living in a most extraordinary way.



Santa Claus

WHEN PEOPLE grow clever, they may sometimes become too clever, or far and no longer able to understand the reality of Santa Claus. In order to clear up any confusion, and just to set the record straight, we wish to record our editorial opinion that there really is a Santa Claus.

He cannot be seen, it is true. He is—as we might say for want of a more exact word—a spirit; one of those influences that are especially powerful at Christmas time, principally in what they do for children and for those who love children.

All those fellows we see with beards and red coats in shops are only make-believe Santa Clauses. They are there simply to stimulate the commercial part of Christmas. They seat a child on their lap, say "Ho-ho" in a hearty voice, and ask him what he wants for Christmas.

When they ask the child what he wants, it is not with any intention of giving it to him but of embarrassing his elders into buying it for him at the store. This duplicity of purpose, common enough in the grown-up world, only confuses children and shakes their unerring sense of the reality of things.

The real Santa Claus is most likely to visit homes where there are parents and children, all living in the security of family life. His influence is greatest when the parents understand him properly, welcome him as he should be welcomed, and advise him on the gifts most appropriate for the children. (The most appropriate gifts are not necessarily the most expensive ones, not by any means. They are the gifts which show clearly the existence of continuous thoughtfulness, remembrance and loving care.)

Sometimes, as may be, one or both parents may be already departed this life, but Santa Claus makes ample allowance for this. He knows that these parents still love their children and pray that they may get what they need. He makes a special effort in these cases, perhaps with the help of aunts and uncles.

Sometimes, and this is very sad, children have no parents or relatives able or willing to look out for them; children that, for example, live in institutions. Santa Claus may sometimes be puzzled in these cases. For the lack of personal advice, closely custom-designed to the needs of each unique child, he may make mistakes. Often enough, however, he is helped by those who, having more of both the love and the worldly goods than their own children can use, bring the overflow to children who live in institutions.

Sometimes there are homes with married folks but no children. Santa Claus understands this also and makes allowances, because he knows it is nothing else but an affliction come to them through the wisdom of a Divine Providence. He will visit these homes, therefore, but all the more readily when he knows that the gifts he brings, of mind and heart as well as of material things, will be shared with children in other places.

Santa Claus can do many things, but he cannot do everything. Never aggressively, he cannot force his way in anywhere. He is polite and must wait until he is invited. But for those who give him as much welcome and understanding and help and good will as they can, there is scarcely anything he cannot do.

Do you believe in Santa Claus? We hope you do. We do.

Back to the cave

THE CIVIL Defense Department intends to propose to Congress a Federal subsidy for the construction of fall-out shelter accommodation for 20 million people throughout the country. The best would be available to schools, colleges, hospitals and public institutions generally. Some of the shelter would be designed to serve "a dual purpose."

As we know, the real administrative problem involved in the construction of fall-out shelters on a massive scale turns on the question: if we do it, will we condition ourselves to regard nuclear warfare as inevitable sooner or later; if we do not do it, are we exposing ourselves improperly to the effects of a surprise attack made in a moment of more than ordinary political lunacy.

QUESTION BOX

Religious motives are bit confused

By MSGR. J. D. CONWAY

IS IT a serious (mortal) sin if one wears an attractive hat to church so the priest will think she looks pretty?

A. No, but it may be a cluster of venial sins: vanity, imprudence, quiet, attentive and interested all during Mass. But I happen to have a parish in which we have five baptisms each week and one funeral a year—a parish of young and fertile families. We even provide baby-sitting service during some of our classes. But it is still necessary for many small children to be brought to church; either that or one parent will have to miss Mass. So we have much tolerance for crying babies and restless yearlings. Hardly anyone complains; they only participate more loudly in the responses of the Mass—and probably figure they aren't missing too much if they can't hear the sermon.

Besides it is quite futile: I wonder that the priest will pay even less attention to the hat than your husband. He will not even be interested in how much it cost.

Q. I was quite shocked by your rude comment on the question: "I would like to know why children are not instructed to behave in church." You did not answer it, but merely retorted: "Just how many children do you have?"

Is one to infer from your answer that since, in this day and age, children have little respect for their parents, teachers and elders, it is useless to try to teach them any respect for Almighty God? I believe the Church still teaches that He is present in the Blessed Sacrament.

A. Sorry! Of course I am not opposed to the proper training of children. I am often edited by many of the families in my parish whose children grow quiet, attentive and interested all during Mass. But I happen to have a parish in which we have five baptisms each week and one funeral a year—a parish of young and fertile families. We even provide baby-sitting service during some of our classes. But it is still necessary for many small children to be brought to church; either that or one parent will have to miss Mass. So we have much tolerance for crying babies and restless yearlings. Hardly anyone complains; they only participate more loudly in the responses of the Mass—and probably figure they aren't missing too much if they can't hear the sermon.

About the only protests we get are from people who have no children of their own, and fail to sympathize with the problems. In the parish I cannot be rude to these complainers; so I let off steam in my column.

From oft-repeated teaching of the Church we may infer that large families are a blessing and that they indicate conscientious compliance with dictates of morality. Should we, who represent the Church, then show signs of disapproval when these multiple blessings inflict a casual annoyance on our celibate tranquility?

To return to the original question: Why are children not instructed to behave in church? Some of the others may have negligent or overly permissive parents. And many may have parents who are so distracted with multiple cares that they can't get the job done.

And at this point I can't resist quoting one of my parishioners, whose many children are models of behavior and devout attention. His profession is psychology, and he explains it this way: "I am a persuasive psychologist; I permit myself to use corporal persuasion when gentler methods fail to produce patterns of desirable behavior."

Q. Why don't the Catholic churches have an organization for Catholic widows and widowers? It seems to me something could be done for widows and widowers to re-marry Catholics. I go out quite often, as I am quite presentable and only 37, but, Father, do you know I very rarely find a Catholic man. I have been a widow for three years and have three boys.

This is a serious problem, as you usually receive, but I figured it would be a change from all the really serious troubles married people have.

A. Sorry, men, I cannot forward your letters.

Q. I have just viewed an interview with the proprietors of a nudist colony, shown on CBC television, Canada. I do my very best to be broad-minded, but I can never share the beliefs of such people. What is the Church's stand on such behavior?

Would a Catholic in good faith and seeking only to further his knowledge of minority sects be wrong to visit a nudist camp, or even to join one?

I would like to see this letter printed. Perhaps some others are interested. At least we should get some letters to the Editor.

A. I have had to leave out some better portions of the letter—uniquely because of length. I too like for people to be broad-minded, but most minds are only so big; and if you broaden them too much you can't avoid becoming flat-headed.

Q. Why don't we ordain more Bishops? With priests we have pastors and assistants. So why don't we have the same with Bishops? Man wants to get as much grace as he can, and by being ordained a Bishop, does not stop him from gaining grace.

A. Now you know, gentle reader, that this is the week for questions, not for answers. And I assure you I have hundreds more. But I promise not to use them.

Q. I have read your answer that a woman who made a mistake when very young could still be married in white gown and veil. I would like to know if she could be married with a Nuptial Mass.

A. She most certainly can and may and should.

later; if we do not do it, are we exposing ourselves improperly to the effects of a surprise attack made in a moment of more than ordinary political lunacy.

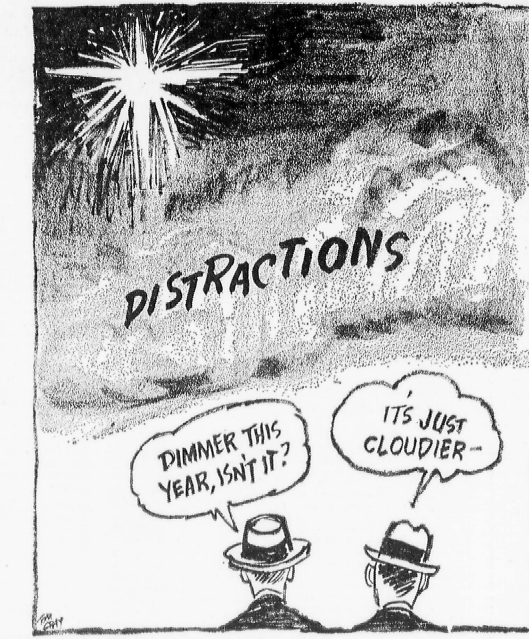
This "dual purpose" idea is the most sensible to emerge since the public discussions began over four months ago. Shelters, available for use in time of war, could certainly be designed for peaceful uses: as gymnasiums, auditoriums, extra classrooms, parking garages, and so on. For ourselves, it is a reminder that, although we begin to prepare for the worst, we still refuse to regard nuclear war as inevitable. For others, it is a reminder that patience is not to be confused with a lack of resolution.

At this point, it may occur to our readers that "fall-out shelter" is a deplorable topic just three days before Christmas. They might well think it is a deplorable topic at any time. That it is so much in the news in Christmas week makes us realize this all the more keenly.

As we contemplate fall-out shelters and the possibility we may reduce ourselves to cave-dwellers, we may look back at that cave which saw the rebirth of humanity, when, in a world of great promise, the angels sang "Glory to God in the Highest, and on Earth, Peace to Men of Good Will."

After all, our peace and our hopes of continuing peace are related absolutely to the degree to which we remember our Creator, and to the strength of our good will in His unmistakable teaching. That there is so little peace in this world of ours is not altogether due to the Communist insanity. It is just as much due to a lack of good will throughout the whole human race.

Bright as ever



STRAY LEAVES

A happy Christmas to one and all...

By MICHAEL BOWLES

LAST WEEK, we contemplated The Critic. This week, my Excellency is minded to be effulgent on or about critics.

The Indianapolis Philharmonic is now in its twenty-first consecutive season. It comprises school teachers, housewives, a lawyer or two, an engineer, and so on, all amateurs of orchestra music who rehearse once a week and give three statutory concerts a season, with additional concerts as opportunity serves.

The orchestra is supported by subscriptions: of its playing members, averaging between fifty and sixty; its sustaining members, some three or four hundred; civic minded citizens and business centers who contribute various amounts from \$25.00 to, I think, \$250 or so. It applied for, and received a small grant from the Lilly Foundation some fifteen years ago. It has not asked for a grant from the Lilly Foundation, or any other foundation, since then, as it has been able to carry on in its independent Hoosier way and prefers to wait until "the shoestring breaks" before applying for help.

Out of its slender resources, the orchestra gives employment to five or six, sometimes more, professional musicians at each of its concerts. It also employs playing scholarships worth \$150 to music students—five or six each season, depending on the state of the funds. It has given concerts in the State hospitals at Madison and Indianapolis, as a public service. It has given concerts in Indianapolis high schools.

The Indianapolis Concert Choir made its debut in Indianapolis with the orchestra's collaboration; in 1957, with the Brahms "German" Requiem; in 1958, with the Mendelssohn "Elijah." Neither of these works had been heard in full in Indianapolis for, maybe, forty years. No Indianapolis music critic attended these choral concerts.

In fact, this is the third consecutive season the Indianapolis Times music critic has not been attending the concerts of the Indianapolis Philharmonic Orchestra. During the same period, the Indianapolis News critic had noticed two of the concerts; one in February, 1959, which brought up a thought the orchestra might do better with a permanent change of conductor and one in February, 1960, which indicated the orchestra was improved. There may be a music critic on the Indianapolis Star; I do not know for sure but, as I say, there may be.

In this season of good will, I would venture to encourage the Indianapolis music critic to resume their interest in the Philharmonic orchestra. If only as a piece of journalistic common-sense. As I have said, the organization is now in its twenty-first season and has quite a few hundreds of steady supporters, all of them, no doubt, readers or potential readers of Indianapolis newspapers. I promise to be real nice to the critics. No matter what they may say about the orchestra's performances—or mine—I shall make no comment in this column. I shall not venture to discuss their ability as critics or their general suitability for the appointments they hold. They are welcome to say what they like in their free country. Like any hardened public performer, I shall accept whatever comes from their fluent pen; and without protest, if that seems to be indicated.

This reminds me of an amusing occurrence in Manchester, England, some thirty years ago. Neville Cardus, the music critic of the Manchester Guardian, took exception to the tempo adopted in the slow movement of the Beethoven "Ninth" Symphony by Sir Hamilton Harty, then conductor of the Halle Orchestra. Sir Harty's performance of the piece took a good four minutes longer than he had ever heard. Harty wrote to the editor of the newspaper and complained about this, saying he did not believe music criticism involved the use of a stopwatch to judge the excellence of a performance. The letter was published with a note from the music critic saying that, next time he attended a performance of the piece under the direction of Sir Hamilton Harty, he would not bring with him a stopwatch; but that he would set an alarm-clock to wake him up in time to go home.

Critics of any of the performing arts have always the last word, which, in a way, is as it should be. They represent the public interest. If a performance excites any interest at all, whether favorable or unfavorable, it shows it has given expression. Indeed, the late Sir Thomas Beecham went so far as to suggest that the only reasonable way to assess criticism was to measure the number of column inches. It was better, he thought, to be abused in three columns than praised in a couple of inches.

So there: twenty-one column inches for music critics.

A Happy Christmas to one and all.

(Question Box Continued)

Q. I wish you would print this so the uninformed, disillusioned, or false speakers can see the light. I recently heard the statement that after four children (with the same father) a woman can "do something" whereby the woman may never conceive again. This "something" is supposed to be morally within God's law, and not sinful. Just what it is I don't know.

A. Neither do I. Unless it be total abstinence—and I doubt that many would find their efforts at that to be morally within God's law.

OPINIONS

Readers disagree on Conservatives

TO THE Editor: As a Catholic Conservative, I have a few comments. I would like to make a few about the article in your paper by Msgr. Conway in which he answers the question: "Is There Any Place Left in the Church for a Catholic Conservative?"

J. D. Conway in your December 8 issue, I would say, "No, there is no place left in the Church for a Catholic conservative."

Norman H. Shortridge Indianapolis

The writer says the generating plant will establish a yardstick for measuring costs. What he is doing, is comparing a 20-inch ruler to a yardstick. The REMC costs would include no federal income tax and the taxpayers would be footing the bill for one half of the cost of borrowing money. If this type of comparison is used, it will be a nightstick with which to club the private utilities, not a yardstick.

Answers reader

To the Editor:

One of your readers writing in support of the REMC, rather loosely subscribes support to the principle of government of the people, by the people and for the people. With this I agree. However, what the writer really is saying is that he is for government of some people by some people and for some people.

The writer says it is Our job to carry on the work of the REA. If, by Our, he means the customers of the REA, I will agree. But that is not what he means. What he is asking is that the rest of the taxpayers help carry this load, as well as their own.

SERMONETTE

What is peace?

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 by any stretch of the imagination mean freedom from war. As a matter of fact, I don't think we will ever beat 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 3557 years, there has been only one year of peace for every 14 years of war. No, the peace 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 the soul of a man a certain ability to relax. Do you ever wonder how in these hectic days some men are able to avoid enlistment in the ulcer brigade?

Posibly this very presence of the fruit of peace within their souls for how else can a man remain unruffled 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, when he knows that half the people who occupy hospital beds are in there because of some form of nervous disorder? It takes something a 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 others 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 God knows what He is doing. And he has no unduly great concern for the present for God is with him. In the face of an emergency, give me the cool, steady type every time. . . the man who enjoys the internal peace of the Holy Spirit.

No place

To the Editor:

After reading the front page "Question Box" column by Msgr.

FAMILY CLINIC

Marriage is tottering

By JOHN L. THOMAS, S.J.



FTW Twenty-five fair years together our marriage is tottering to fall apart. My wife and I still love each other, but we've become so irritable and impatient that almost anything seems to lead to an outburst between us. I know her age has something to do with it, and she probably correct in saying that I've become self-centered and un-social. How can we break the tension between us and regain a sense of warmth and unity? Since we remain constantly on edge, I feel the situation is rapidly getting worse, yet what can I do?

As you are well aware, Ted, every couple represents a unique combination of personalities, fam-

ily backgrounds and connections, shared experiences, intellectual, moral and spiritual development, social status and so on. I have on the basis of the limited knowledge presented in your letter I can do no more than offer you a few pointers and directives, and indicate some considerations that have proved helpful in similar cases.

If a complete marriage counselor is available, you should consult him at once. You and your wife have apparently become involved in a kind of cold war, with negotiations for peace paralyzed at dead center.

When such situations occur within the intimacy of the family circle, it generally requires the help of a complete neutral outsider to break the deadlock, for both partners are too personally involved to view their difficulties objectively, and since they are in conflict, neither is inclined to make any concessions directly to the other.

Although your wife has probably consulted her doctor con-

cerning the changes she is apparently undergoing, I suggest that you have a thorough physical examination unless you have recently done one. The irritability and impatience you report may be due in part to physical fatigue, nervous exhaustiveness and cluttered remedies may be available for each.

Further, you and your wife would do well to make a closet retreat, either separately or as a couple, if facilities for the latter are available. You may protest that you're both devout Catholics, but it is easy for couples to fall into a spiritual rut, marked by such routine and monotony that supernatural viewpoints and motives cease to be operative in their daily lives. Moreover, it will be excellent therapy to withdraw for a few days from the house situation in which you are now involved. Don't say you haven't the time or money. What you lack is yours of your marriage worth to you?

Now let us turn to a few considerations that may prove helpful. Although you suggest that you quarrel over almost everything, are there any specific areas such as the use of money, personal habits, relatives, friends, and so on, that have long been a bone of contention and consistently cause arguments? In dealing with similar cases I have discovered that several such major points usually exist and have become the focus of quarrels for years. One of the most common is the use of money for dealing with them than had ever been done before.

Everything was left at loose ends. Nothing was ever resolved, so that each successive quarrel followed the pattern of the last. For all practical purposes, the use of money for dealing with them than had ever been done before.

It is possible that your irritability stems from frustration or dissatisfaction with your work? Once the modern American male passes the adolescent mark he knows fairly well how far he is likely to go in his chosen work, and if he is dissatisfied with his prospects, he usually feels free to secure to shift to another job or make a fresh start, for he knows the American system places a high premium on youth.

Some men become hard to live with when they suddenly realize that they have passed this point of no return and must spend the rest of their working years in a job that no longer offers them any challenge. If they are prudent, this is the time for them to change their scope of interests or concerns, and to develop more shared activities with their wives and families, yet on the pretext of fatigue they merely turn to television, and this sterile tranquilizer further dulls their initiative.

Do you and your wife share any activities as a couple? Some couples have no social life and do not even attend church services together. It is surprising that they enjoy no sense of unity.

Finally, have you seriously tried to analyze your own outlook, motives, and feelings, comparing them with the Christian ideals toward which you must strive? Partners in conflict frequently compare themselves only with each other rather than with their Model, Christ. As a result, they get caught in a vicious circle of mutual recriminations, suspicion, and petty, mean acts of retaliation which they attempt to justify on the grounds that "the other started it." But remember, the Model on which you will be judged is Christ, not your partner!

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

POPE SENDS AID SEVILLE, Spain—His Holiness Pope John XXIII has sent a message of condolence to victims of floods in and around Seville, and has dispatched a gift of more than \$2,000 for flood relief.

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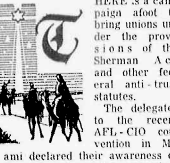


MARIAN COLLEGE MADONNA—Miss Kathleen O'Connor, a senior at Marian College from St. Joan of Arc parish, Indianapolis, prayed the Blessed Virgin Mary in the Christmas tableau yesterday during the college's annual Christmas program. Six-month-old Daniel McCarthy, Jr., was the Christ Child, while the angels were Sharon Swenny, left, and Billie Shinn, both of Indianapolis. (Staff photo)

THE YARDSTICK

Seek to bring unions under Sherman Act

By MSGR. GEORGE HIGGINS



HERE is a campaign afoot to bring unions under the provisions of the Sherman Act and other federal anti-trust statutes. The delegates to the recent AFL-CIO convention in Miami declared their awareness of the seriousness of this campaign. They directed the Executive Council of the Federation to respond with a vigorous education and public relations program designed to acquaint the American people with the nature and character of the campaign and to alert them to the harmful effects to the entire labor force which would flow from subjecting unions to the provisions of our Federal anti-trust statutes.

The Miami AFL-CIO resolution was based on the assumption that "the gains which the American worker has made through collective bargaining would be completely and utterly halted if unions were subjected to the provisions of the anti-trust statutes."

This might be a slight exaggeration, but there is no doubt that labor's position on this matter is substantially correct. To subject unions to the provisions of our anti-trust statutes might not be completely disastrous to the cause of organized labor, but it would most certainly be very harmful to the best interests of the American labor force.

The reasonableness of labor's position on this matter was officially recognized by the Congress of the United States as long ago as 1914 in Section VI of the Clayton Act which specifically excludes from the scope of its anti-trust provisions such union activities.

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Opinions

(Continued from page 4) ly of what he calls the power monopoly. What he fails to realize is that this was created by the government, which in its judgment, believed that a quasi-monopoly regulated by a public service commission was the preferred way to operate. The basic question really is not an imagined power monopoly, but whether the government should continue its wholesale invasion into the realm of private enterprise.

In closing, I would like to ask a question of the writer and others who favor the REMC proposal. If the REMC is to be replaced by subsidized non-taxpaying organizations, who is going to pay the freight for the tremendous load subsidies already going to the farmer?

David E. Schnorr Indianapolis

REMC editorial

To the Editor:

The unfortunate consequence of your editorial of November 17 ("Power Problem") is that it will have great impact on those of your readers who will not question your conclusions assuming that what The Criterion prints must, by definition, be true. I suggest in this instance, however, the study that you state you did prior to the editorial certainly did not take much time for arriving at the truth; and REMC director could have supplied you the few facts you printed in five minutes.

Your choice of words in the writing of the editorial betrays your stated intention of fairness. For example, when words such as "big utility" and "non-profit cooperative" are used you might just as well have said "bad utility" and "good cooperative." The loaded words do not belong to your editorial writer.

You raise the question of profits and taxes resulting from businesses conducted by a cooperative, and pass over its consequences for your purpose, in three and one-half lines. Co-ops don't call it profits; they call it "patrons' savings" and plow it back into surplus without so much as a "by your leave" to their patrons.

The growth of cooperatives, at the expense of tax paying investor-owned companies, has been brought about by two factors: (1) Direct grants through low interest loans by the federal government and (2) By permitting cooperatives to hold patented savings without paying taxes on such profits at the time they were earned. Furthermore, and this is the part that hurts, were it not for

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nebulous masses of matter throughout the cosmos, designed no doubt to take form in due time. Most astronomers would agree that it would be plausible, for this nebulous mass to concentrate into a hot glowing gas of a short life nova, and shine with unusual brilliance at an assigned declination. It could not have been accidental that He chose a star for the signal honor of guiding men to the place where they would find Him living in a manger when He took upon Himself the nature of man, to live among men, for the stars were with Him before other creatures. Down through the ages, before the compass and sextant, the traveler on land and sea looked to the stars as trustworthy guides, and when these men who followed that star did so, it was with profound faith in the fulfillment of an age-old prophecy that the Messiah would come. The Star of Bethlehem was as singular as The Incarnation.

E. G. Freeman Camp Hill, Pennsylvania

Bethlehem's Star

To the Editor:

Was it a star, the world wide question? We know of none that it might have been. Perhaps some of our planets in one of their frequent conjunctions could have been the cause of the apparition? It may have been a chance comet or a wandering asteroid. We see these comments periodically, that we read in these articles, that, in the beginning God created all things.

The stars were His, and all the heavenly bodies, for He made them. Then, as now, there were

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CHRISTMAS IS CHRISTMAS THE WORLD OVER . . . CHRISTIANS everywhere rejoice at the Birth of CHRIST. . . IN GREAT BRITAIN, INDIA, Pakistan, lepers will gather at the crib to pray. They'll sing carols, wish each other "Merry Christmas" . . . IN DEKHOCHI, SRI LANKA, BURMA, ETHIOPIA, ANTHONY will hear Confessions Christmas Eve in a chapel made of mud. There is no room for leprosy here. CELESTIAL He'll offer Midnight Mass, and then lie down to sleep on the chapel's dirt floor . . . IN PUNJAB, INDIA, native Sisters will tell the Christmas story for the last time to children whom they love. The children, scarcely 10, have scarcely 30 days to live. Christmas is different in the Near East Mission World—but it's Christmas just the same . . . Thanks to you who read this column, native priests will offer Mass at Midnight in INDIA, IRAQ, SYRIA, LIBANON, SAUDI ARABIA, ETHIOPIA, and ETHIOPIA. Native Sisters will assist at Mass, with children, the aged, lepers, the blind. The Christmas sermon will be preached in pagan countries, in foreign tongues. All over this vast Near East Mission World you'll be remembered in the Mass and at the crib. It's our way of saying Thank You —A Blessed Christmas!

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- IF YOU'RE WONDERING WHAT THE MISSIONS FOR CHRISTMAS, SELECT one (or more) of these: [] FOOD — For \$10 we can FEED A FAMILY OF PALESTINE REFUGEES FOR A MONTH. These broken people they're Arabs, some of them Catholics have spent Christmas in exile for 13 years. . . Will you help us feed them? [] BLANKETS — For \$2 we can GIVE A BLANKET TO A BEDOUIN. Thousands of Bedouins (tent-dwellers in south JORDAN) nearly froze to death last winter. . . Will you help them warm? [] MEDICINE — For \$75 you can provide a complete MEDICAL KIT for a mission station in the wilds. For \$5, \$10, \$20, \$25, you can provide DRUGS, SPLINTS, INNOCULATIONS. . . Will you? [] CLOTHING FOR SISTERS — THE HABIT A Sister wears on the mission costs \$12.50; her SHOES cost \$5; her INCENTIVALS for one year, \$7.50. [] SCHOOL SUPPLIES—\$4 buys a DESK for a mission school; \$1.50 buys a BLACKBOARD; \$5 buys BOOKS, a CATHOLICISM, SCHOOL SUPPLIES. [] ALTAR ARTICLES—Whenever we open a mission chapel we need VESTMENTS (\$50); a MONSTRANCE (\$40); CHALICE (\$40); CIBORIUM (\$40); TABERNACLE (\$25); CRUCIFIX (\$25). STATIONS OF THE CROSS (\$25); CENSER (\$20); SANGUARY LAMP (\$15); ALTAR LINCENS (\$15); and a SANCTUARY BELL (\$5) . . . Will you donate some of these? [] STRINGLESS GIFTS—Perhaps, you'd prefer to send us your check or money order, with the simple notation, "No Strings Attached" . . . We'll use it where it's needed most—and be deeply grateful to you.

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MAY YOURS BE A HOLY, HAPPY CHRISTMAS. Near East Missions FRANCIS CARROLL SPELLMAN, President Mgr. Joseph T. Ryan, Nat'l. Sec'y Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. at 46th St. New York 17, N. Y.

Angel Feather

(Continued from page 9)
"I'm afraid there's nothing I can suggest. But I'll take you to His mother. She will know what He most wants from you."

Aziel brightened, and wiped his face with the sleeve of his robe. "Of course. Why didn't I think of asking her?"
And at once, Mary (his mother in heaven also) understood how much the gift meant to Aziel. Picking up the disheveled little angel, she brushed his wings and his gold curls till they shone, and bathed his face with a scrap from a worn-out rainbow.

"Can you help me, Blessed Mother? Is there anything Our Lord wants on His birthday? Anything—I can get for Him?"
"I am sure you can, angel feather," said Mary, smiling as she contemplated the small earnest face. And then she whispered gently to Aziel what gift he should seek for her Son's birthday.

"Do I—do I really have your permission to leave heaven and go to earth?" gasped Aziel.

"Yes, little angel feather, but go about your mission with two things, humility and care."

"Oh, thank you, thank you, Blessed Mother!" breathed Aziel, trembling with so much joy he could scarcely fly as Mary opened a window of heaven to speed his quest.
"I'll win this soul for Our Lord," he thought, alighting in a bank. "This is a very powerful man. He won his soul from his money and possessions and take it back to heaven to Our Lord."

Aziel sat on the man's desk and studied a rosary, but the man frowned. He sprang to the man's shoulder and whispered tenderly. The man rubbed his ear, and glared. From his other shoulder, came a hostile rustle. Aziel found himself staring at a vicious little red devil who did not quite dare prick him with the pitchfork he carried, but who looked as though he wanted to.

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the devil menacingly. "I own this soul. Go away."
Aziel wailed for the strength and authority of St. Michael.

"You won't own it for long," he told the little devil. "I can't take it away from you—yet—but more powerful angels will come to claim it."

He whispered again an invitation to the man. But the man, after a hesitant moment, shook his head and brushed at his shoulder. Saddy, Aziel flew out of the bank, remembering Our Lady's admonition to use humility and care.

Who might listen to a baby angel? Not a soul steeped in sin, already possessed by the devil. No, that had not been a wise attempt. And perhaps there had been a bit of vanity in the enterprise; that was not good. Aziel thought earnestly as he flew along. He must plan better strategy, beginning with humility.

Might he not, by humble stepping stones, find the Gift—the angelic gift to give along the way? He must plan better strategy, beginning with humility. Might he not, by humble stepping stones, find the Gift—the angelic gift to give along the way? He must plan better strategy, beginning with humility.

"Oh, then you didn't take it to tease me?" exclaimed the other. His cheeks reddened. "I'm sorry, Jack. I didn't really mean it."
"S'okay, Billy. Forget it."

As the bell rang, the two small lads were grinning at each other in delight as Billy pressed the disputed marble into Jack's hand.

Aziel dropped a tiny feather above their heads as he flew past. As he neared a cottage, something prompted him to enter. A tired young man, trying vainly to quiet a fretting baby, was attempting to cook the evening meal.

"Hush, darling, hush," she kept importing. "If only you weren't so hot. . . Tom will be hungry, and I can't fix his supper."
Aziel glared at her with love. How like the Blessed Mother she looked! Tenderly he brushed the baby's flushed cheek with the softest of angel feathers. The hot flush faded to a normal rosy pink, the baby's lashes drooped in slumber.

"Thank God," whispered the young mother, unbelievably. "His fever's gone; he's asleep."

The plain little kitchen was filled with the radiance of flowers in glorious colors. Aziel was momentarily amazed; flowers here? Then he knew that only he could see them; they were the prayers of the baby mother, flowing in gratitude and joy from earth to heaven.

So passed his allotted hours. Aziel spoke gently to quiet anger, soothed the ill and the unhappy, led a little girl to church for con-



DECORATE CARDINAL'S PARLOR—Two Indianapolis students at Maryville College of the Sacred Heart, St. Louis, arrange Christmas decorations in the Cardinal's parlor in the Administration Building. Behind them is a portrait of Cardinal Joseph E. Ritter done by Fred Conway, St. Louis artist. The girls are Miss Karen Collins, left, of St. Thomas Aquinas parish, and Miss Maura Moynahan, of St. Lawrence parish. Miss Collins is a junior and Miss Moynahan a sophomore.

cession. He visited one very old woman who, from wise and peaceful eyes, saw him and begged for a message from heaven. "The message is love," said Aziel. "God loves the pure in heart."

He laid a tiny feather on the worn cover of her Bible, and flew away.

It was time now to return to heaven. But where was his Gift? Where were the souls he had meant to bring the Baby Jesus? Not only that—with every ministrations, he had left a feather, an angel feather, in token of his passing. He had so forgotten the fleeing time and the number of his tiny deeds of love that now he had no minutes left to secure the great and precious gift, and his wings were tiny, so tiny that they did not become an angel.

Oddly, though he had so freely scattered the pure white of his feathers, his diminished wings lifted him with greater and greater buoyancy. He must now return to heaven; his time was up. And though he now flew more gratefully, he was more than mortally weary and his robe was dirty.

The voices of the nine angelic choirs filled the scintillant heavens with unearthly beauty and majesty. Aziel leaped for a moment against an opaline cloud, then slipped into line behind the last of the angels. Wary and hedged about, unnoticed by the rejoicing hosts of heaven, he knelt with the others to honor the Baby King on the occasion of His birth. At the gifts of the faithful on earth, and the saints and the angels in heaven were laid before Him. He smiled. And then, at last, he said: "Aziel, my tiniest angel, why do you not give Me your gift?"

In the silence of the court of heaven, Aziel stumbled forward, disheveled, weary, empty-handed, in his exhaustion and grief, he scarcely knew what he was doing. Suddenly, to his own confusion and dismay, he found himself kneeling and laying in the little hand of Him who made the heavens and the earth, one pure white angel feather.

Aziel dared not look around him. Where the angel laughing? Oh, where was the Blessed Mother? She would never laugh!
And then the Blessed Mother stood beside him, smoothing his blown and dusty curls, bathing his face with a bit of soft discarded rainbow. St. Anne, the loving grandmother of Our Lord and for His sake the heavenly grand-

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St. Francis creche

(Continued from page 9)
also the progenitors of those who have seen along the road. And someone brought a little wooden statue of the Child Jesus.

In front of the hermitage is a flight of steps, perhaps 60 or 80 of them, which lead to a stone archway and a tiny garden.

Over the doorway are the same words that St. Francis had carved there 700 years ago: "Frangite divites" (Wealthly poverty). Inside is a room carved in the rock, hardly more than 10 feet square, that was the dining room and kitchen. There is also a long passageway, four feet wide and about 15 feet long, which was the dormitory. At the end of this is a room so small that one could only sleep in a sitting position. This was Francis' own cell where he slept, winter and summer, on the bare stone.

OUTSIDE the kitchen is the cave: ten feet square and seven feet high. Here on Christmas eve in 1223 the first Christmas creche was fashioned. There were no figures for Joseph and Mary and the baby. There were only the two live animals, the ox and the donkey. And there was the Christ Child, which St. Francis lay in a bed of straw on the altar of stone.

One of St. Francis' companions, Thomas of Celano, wrote this about that night: "The human element of the incarnation and the charity of the passion were so vivid in his memory that he rarely thought of anything else. In this respect one must recall and praise with reverence what he did at Greccio on the day of Our Lord's nativity, three years before he died."

"The time of joy and of exultation had come. The friars from different localities had come to gather and the men and women of the place brought, each according to his means, candles and torches to illuminate that night. . . . Lastly the saint arrived, saw all the preparations and was happy. The crib was put in place, the hay brought in and the ox and donkey led forward. Simplicity was honored, poverty exalted, humility praised, and Greccio became a new Bethlehem.

"For the people and the animals, it seemed to be full daylight on that delightful night. . . . The woods rang with voices and the rocks echoed the hymns of joy."



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ATLANIC CITY—The oldest books are... the Vatican Library where one of the world's greatest collections of human wisdom is found.

eral concept of "library" is reserved here. The Vatican Library is not a general library, but is highly specialized. Only scholars with degrees are welcomed, and all others are admitted by exception.

The main entrance to the Vatican Library is facing the Cortile Belvedere, the largest of the city's many courtyards. Just inside the door an "usulet" politely challenges any stranger who may happen to wander in.

yond St. Hippolytus are a twin-flight of stairs, the minor doors and the hushed business of scholars at work.

The statue of St. Hippolytus is a third-century work, author unknown, who is there because he was one of the first Christian scholars to catalogue the canon of the Sacred Scriptures.

INSIDE the library one first comes upon the Acquisitions Department. Here new books are purchased and incoming periodicals—about 1,500 of them—are catalogued.

Beyond the Acquisitions Department is the Publications Office, Chief of the Vatican Library publications is a series entitled "Studi e Testi" (Studies and Texts), which are, exactly as the title indicates, studies of the manuscripts and collections contained in the library and reprints of texts.

The main bulk of the library collection is contained in five floors of stacks, housed in that part of the Vatican which was formerly the armory of the papal troops. The steel shelves were first installed during the reign of Pope Pius X himself.

The installation of the steel shelves was a novel feat of architecture and engineering. In order to avoid resting the tremendous weight of five floors of steel framework and books on the building's ancient walls, the shelves and their structural framework were built in the form of a square cage with the stanchions running through the floors.

Whole blocks of the stockroom are locked behind heavy wire casing. The library's great treasure of 5,000 incunabula (books printed before 1500 A.D.) and 100,000 manuscripts kept here and admittance to this area is carefully controlled.

THE VATICAN Library is not like a public library in the sense that it accepts books on all subjects or orders books on readers' requests. Theoretically at least, the library's highly specialized character is established by its collection of manuscripts.

Going up a small stairway, through a hall, down stairs again and through a maze of small rooms, the mind is put hard to work trying to orientate to the parts of the building and one room's relation to another.



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page is practically indistinguishable. In a room adjacent to the microfilming department there is the complementary equipment for reading microfilm.

THE VATICAN Library dates from the time of the return of the popes from Avignon. When Pope Martin V (1417-31) restored the papal curia to Rome he also brought with him the old library and certain purchases that formed the foundation of the Vatican Library.

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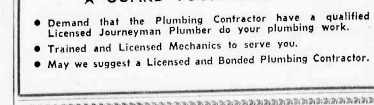
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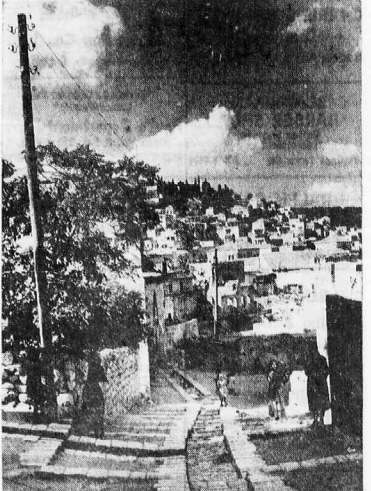
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MODERN NAZARETH—This is a recent photograph of ancient Nazareth, where Jesus lived during his formative years with his blessed Mother and his foster father, St. Joseph.



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Advent

By REV. EDWARD DUFF, S.J. Director, Institute of Social Order, St. Louis, Missouri.

Cæsar Augustus that the whole world should be enrolled; how stands the reign of justice, the object of the prophets' promises?

Isaiah 45:8

THE earnest expectations of the Advent spirit; its plangent tones herald point to the coming brightness and warmth of the Christ-mass.

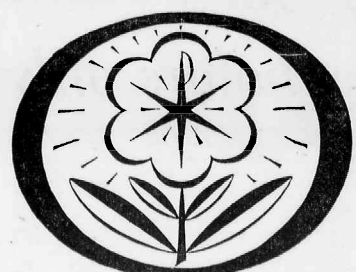
"For a child has been given us. He will sit on David's royal throne, establishing it in right and in justice." The splendor of the hope and the pathos of the reality; here is a paradox. Rather than a response to the expectation of justice, promised under God's covenant with his people, the circumstances of Christ's birth seem to consecrate and to emphasize the permanence of iniquity.

The rights of the lowly, so prized by the conscience of Israel, could they have been mocked more cynically than in the city of Mary's family where "there was no room for them in the inn" and she was about to give birth to her child?

Man's injustice to man, how measure it from century to century? Surely, the Gospel, whose message has entered into the fabric of civilization as an indelible stain, has wrought deep changes in human behavior.

In its searching light the sport of killing men at arms as a holiday entertainment for a bored populace was seen as shameful savagery. It moved generous souls to offer themselves to replace slaves in the holds of galleys; finally, its implications outlawed slavery as an institution.

For a time, the time of its greatest public influence, the commercial life of the West submitted to its norms of justice. And the bitterness of Roman law where the father owned his family...



Radix Jesse

O Radix Jesse

O Root of Jesse A standard to the peoples Before whom kings are mute To whom all nations shall appeal

COME

To deliver us! Please delay No longer

as he owned his horse and could dispose of either at his whim with equal legal impunity, was modified to conform to the now self-evident truths that men are created equal and by reason of their equal creation are endowed with certain unalienable rights.

Far from inculting submission to injustice, Christianity established the basis for human rights and for an order of justice: the imperishable dignity of each person, the object of God's costly love.

When, then, the pageantry of the Christmas drama moves us to tenderness by the spectacle of "the goodness and kindness of God our Saviour," it will be well to recall that the Infant whose helplessness claims our affection is also the Teacher whose imperious directives command our conscience.

"I was said to you of old, but I say to you now." There is something undoubtedly uncertainly, almost faerie in the moonlight scene of shepherds tending in the winter fields and keeping watch over their dozing sheep when an angel of the Lord suddenly appears to...

Now the God who was born poor, it should not be forgotten, is the same God who damned injustice. Born in an animal's stall, then so that the glory of God shines around them and they fear with a great fear until the angel assures them of the "good news of great joy." There is, however, something frightening in hearing the thundering condemnations coming later from Him who was the good news.

Woe to you, Scribes and Pharisees, hypocrites! for you pay tithes of mint and anise and have omitted the weightier things of the Law, justice and honesty and truth.

The story of Bethlehem is an account of the family of an unskilled workman, a family into which God chose to be born.

The Son of God will die a victim of an unjust sentence. But the end that He foresaw—the choice which He would not refuse—do not for a minute represent a condemnation of justice.

On the contrary, it is designed to demonstrate to human intelligence to what extent injustice has corrupted human hearts and to what crimes the passion for power and money will push them.

At the bottom of every injustice, behind all greed is the bleeding face of the Crucified. Whoever has really contemplated that face can no longer tolerate injustice; he can only determine to spend his energies endlessly fighting it.

Par, then, from allowing us to forget the imperious claims of justice, the Christ who is born in the poverty of a stable summons us to serve justice with all the power of love. Christmas does announce the coming of justice because, through His Son, God the Father gives us at once Him who will not let us deafen our ears to the appeal of misery, the Son of Man, and the One who alone can enable us to answer that appeal, the Holy Spirit.

Reprinted from "Social Order," December, 1960.

100 Masses offered daily in St. Peter's Basilica

VATICAN CITY — Extensive preparations needed for 100 Masses a day in St. Peter's basilica fall on the shoulders of our nuns.

They are members of the Daughters of St. Joseph who have charge of the linens, vestments, wine and altar breads for the 44 altars in the basilica.

A MEASURE of the Sisters' task can be gained from the fact that there are normally about 100 Masses daily in the basilica. The Sisters mend, wash, starch and iron the linens and do the simple repairs on the vestments. When there are extensive or difficult repairs to be made, they send the vestments to a central repair center for which their Order maintains. The Daughters of St. Joseph have been working in St. Peter's sacristy for the past 30 years.

They live in their own apartment in the Canons' House which adjoins the basilica.

They consider it significant that their number in St. Peter's sacristy is always four, for the charter members of the order were four.

When Father Marchisio was received in audience by Pope Leo XIII in 1885, and when he told the Pope about the new order, the Pope exclaimed, "Well, finally Our Lord Jesus Christ has given some thought to Himself."



VALLEY COAL & OIL COMPANY - V. L. WEAVER - 2820 W. Michigan St. ME 7-2532

RAY ENVELOPE COMPANY - 546 S. Meridian St. ME 4-4462

CHARLES McCALLM - Contractor - 123 North Pine ME 7-1358

BLANKMAN BARBER SHOP - Barber Work by Appointment Only - 4218 East Tenth St. FL 6-4424

RALPH CAIN & ASSOCIATES - INSURANCE - Lemcke Bldg. ME 5-2515

WILBUR L. SMITHA - Painting & Decorating - 5840 Central Ave. CL 1-7242

Bell's Rexall - Post Rod Pharmacy - 8970 East Tenth St. FL 9-8778

Associated Gas and Oil Co. - 1430 Kentucky Ave. ME 8-1206

THE N.E.W. COMPANY - Caulking - Pointing - Waterproofing - 5121 East 25th Street LI 7-1580

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Champe & Garland Coal & Oil Co. - City-wide Service - "Since 1930" - 1422 W. 30th St. WA 4-5631

ROY CHILES WATCH SHOP - Hi-Grade Watch Repairing - 311 Lemcke Bldg. ME 2-8862

CHEAT'S DRIVE-IN - "Across From Riverside" - 1429 West 30th St. WA 5-3792

Dorn's Pharmacies, Inc. - 572 Massachusetts Ave. ME 6-1646 - 1301 N. Pennsylvania ME 4-6319

CENTURY PRESS - Liberty Bldg. ME 4-3247

GEO. BUESCHER & SON FLORIST - "The Beauty of Our Business Is Flowers" - 503 E. Southern ST 4-2547

ALICE CAVANAGH WHITECOTTON - Clerk of Supreme and Appellate Courts

EMERSON F. DAVIS Insurance Agency - "All Forms of Insurance" - 3719 S. East St. (U.S. 31 South) ST 7-2521

F. A. Wilhelm Construction Co., Inc. - Indianapolis, Ind.

Paul's Department Store - Open Fri. & Sat. Till 8 P.M. - 2821 Clifton WA 5-2914

E. ALLEN HUNTER - MARION COUNTY - TREASURER

HOOSIER CHINA EQUIPMENT CO. - Restaurant Supplies—Equipment - 444 E. Washington St. ME 7-4302 - * Free Parking in the Rear *

Therapeutic Footwear - Certified Prescription Footwear Applicators - 208 K. of P. Bldg. ME 4-8082

McElroy Flower Shop - "Flowers For Weddings and All Occasions" - 51 S. 16th Ave., Beech Grove ST 7-5396

ERNEST CRICKMORE - Justice of Peace—Lawrence Twp. LI 7-0229

SEASON'S GREETINGS! MADISON LOUNGE - 2718 Madison Avenue

Jasper and Chicago Motor Express, Inc. - 530 Kentucky Ave. ME 9-4541

Novel Printing Company - 546 South Meridian—No. 206 ME 4-4142 - * SPECIALTY PRINTING * - Complete Line of Business Forms

DON SCHROEDER CO. — REAL ESTATE — TU 1-5113 KE 5-6206

"A FRIEND"

RUTH'S STUDIO - NEW LOCATION: 1610 N. Illinois Street WA 3-1445 - * PORTRAIT PHOTOGRAPHY *

RADIO HEARING AID CENTER - W.M. H. WORLEY - 30 W. Washington St. ME 4-0273 - 504 Gooding Bldg.

MARGARET EVANS CO., INC. - CL 1-2284 - ME 9-5252 - Greetings To Our Many Friends

CROWN CHEMICAL CO. - ME 7-1216 - 515 Harmon St. Indianapolis, Ind.



Season's Greetings

CLIFTON PHARMACY - 3342 Clifton WA 6-7727

GEE DRUGS - Complete Prescription Service (LOW PRICES) - 2841 Shelby St. ST 6-2221

KISTNER BATTERY COMPANY - 25 W. St. Clair Street ME 5-4110

J. H. Taylor Transfer & Storage Co. - 1006 S. East St. ME 7-3403

INDUS CORPORATION - 1815 Madison Ave. ME 9-5281

FRANK COLLMAN GROCERY - Quality Groceries and Meats - 1831 Bellefontaine WA 3-0570

GLENN L. CAIN - Poultry - 902 Ft. Wayne Avenue ME 4-0028

MORTGAGES, Inc. - 129 E. Market St.—Room 518 ME 2-9334

B. & H. TOOL & MACHINE CORP. - 4701 Massachusetts Ave. LI 7-3504

MAURICE IRELAND AGENCY, Inc. - Member—Independent Insurance Agents—Indianapolis - 5526 Haverford Ave. CL 5-7704

PRITCHETT-HUNT & O'GRADY, Inc. - BOWLING - 7712 E. Washington St. FL 6-0713

OVID PAUL CLARK - "Your Carpenter, Contractor" - 2013 Forest Manor FL 6-9583

MRS. MABEL WADDLE - 2112 N. Delaware

SKIP'S FOOD MARKET - 1031 Virginia Av. ME 7-1980

FOX OPTICAL CO. - 238 South Meridian Street ME 2-2488

Goodman's Shoes - NORA PLAZA and - 2611 West Michigan St.

SEARS OIL CO. - 4025 West 10th Street CH 1-8323

38TH ST. BAR - 4801 East 38th Street - AL-KEY CAFE - 4360 North Keystone "Sam and Burney"



Merry Christmas

D. M. REAMER - PAINTERS & DECORATORS - 4138 Norrose Drive LI 6-3901

CARLOS RECKER - INTERIOR DECORATORS ANTIQUES - 1451 N. Delaware St. ME 4-7847

COMMUNITY FEED & GRAIN COMPANY - Peat Moss, Hay, Straw, Feed of All Kinds - 177 S. 1st St., Beech Grove ST. 4-5083

KAUTSKY & SONS - SUPER MARKET - 5501 Madison Ave. ST 4-1129

CRYSTAL FLASH PETROLEUM CORP. - 358 West 16th Place WA 3-2434

GEORGE F. KIRKHOFF - Piping, Plumbing, Heating, Air-Conditioning and Refrigeration - 5660 Hillside CL 1-1225

W. W. MICKEL - Insurance - 3450 N. Meridian WA 3-4111 Res. ST 4-5845

FOX'S ROLLER RINK - 3432 Madison Avenue ST 4-0803

GOLDSTEIN'S DEPARTMENT STORE - (St. Anthony's Parish) - 2502 W. Michigan St. ME 2-2534

Empire Life & Accident Insurance Co. - 2801 N. Meridian St. WA 5-9671

BOVA FRUIT COMPANY, INC. - 4101 Massachusetts Ave. LI 6-4741

Costin's Complete Standard Service Station - 5269 East Washington St. FL 7-0456

CHRIS J. GREINER & SONS - PLUMBING & HEATING - 4220 E. 10th St. FL 6-7235

ROOSEVELT I.G.A. MARKET - ME 7-0601 - 1501 Roosevelt Ave.

K. W. KLEMM - Quality Meats - City Market ME 4-6770

MACRI'S ITALIAN VILLAGE - "Fine Italian and American Foods" - 2343 N. Meridian WA 5-1071

Midwest Brake & Electric, Inc. - 1146 South West Street Indianapolis

WOODRUFF REALTY COMPANY - 3715 Lorraine Road CL 1-3086

H & M MACHINE CO., INC. - 512 N. East St. ME 2-8536

Dixon & Tom-A-Toe, Inc. of Indiana - "TOMATO KING" - 311 S. Alabama 4101 Mass. Ave.

DR. D. L. PFEIFFER - Optometrist - 43 N. 6th Avenue ST 4-3256 - Beech Grove

NATIONAL ICE & COAL Co., Inc. - 24-Hour Service - 3602 W. Wash. St. CH 4-4531

H. F. MEARLING - "All Forms of Insurance" - 41 E. Washington—No. 201 ME 2-5296

DEARBORN COFFEE SHOP - 3208 E. Michigan St. ME 1-2910

SUPERIOR TRAILER MFG. CORP. - 2100 Fletcher Avenue ME 2-4575

Sander's Delicatessen - Serving The Same Food That Made Us So Many Friends - 32 N. Pennsylvania ME 2-0762

MICHAEL'S ENGINEERING, Inc. - 25 E. McCarty St. ME 8-8096

INDIANAPOLIS FRUIT COMPANY, Inc. - 4101 Massachusetts Ave. LI 6-2425

Carl W. King & Son, Inc. - INSURANCE - 509 Board of Trade Bldg. ME 5-3471

ROY CHILES WATCH SHOP - Hi-Grade Watch Repairing - 311 Lemcke Bldg. ME 2-8862

CHEAT'S DRIVE-IN - "Across From Riverside" - 1429 West 30th St. WA 5-3792

Dorn's Pharmacies, Inc. - 572 Massachusetts Ave. ME 6-1646 - 1301 N. Pennsylvania ME 4-6319

CENTURY PRESS - Liberty Bldg. ME 4-3247

GEO. BUESCHER & SON FLORIST - "The Beauty of Our Business Is Flowers" - 503 E. Southern ST 4-2547

CROWN CHEMICAL CO. - ME 7-1216 - 515 Harmon St. Indianapolis, Ind.

Is Santa Claus image 'consistent' with the reverence of Christmas?



BOSTON — A Catholic bishop stated here that the Santa Claus image and gift-giving associated with it are not inconsistent with the religious aspects of Christmas.

of people in our own country long before Christmas had lost its significance as a religious feast," the prelate wrote: "If the popular acceptance of the Santa myth has been exploited for commercial purposes, this does not mean that Christmas has become commercialized because of the popular acceptance of the Santa myth."

But, he added, "there is nothing sacred about this myth which would raise it to the dignity of social image which would be beyond all attack."

He stressed that the Santa Claus tradition does no harm to young people "provided it is kept free of other improper or irreligious associations of ideas. He suggested that the tradition "may even be helpful" in developing "the virtue of beneficence."

"(The gifts were made secretly, since it would have been embarrassing for them to have it known that they had accepted money from a stranger. This circumstance is thought to have originated the custom of giving presents in secret or as surprises from St. Nicholas.)

"There is reason to fear," he warned, "that unless the exchanging of gifts is placed in the framework of the supernatural virtues, it will degenerate into a calculating pursuit of selfish advantage."

"The bishop also stressed that there is nothing inconsistent in relating the Santa Claus myth with the religious aspects of Christmas."

"The custom as thus developed came to America with early Dutch colonists in whose language St. Nicholas was known as Sankt Nicholas, or Santa Claus."

"The very word Christmas," he stated, "has become detached from its primary religious significance, and thus become associated with purposes which are regrettably irreligious and often immoral. What we need for Christmas presents are often given merely in recognition of favors received and in anticipation of future favors."



Season's Greetings

Franklin GRANPA'S RESTAURANT — GOOD FOOD — WONDERFUL POPCORN FRANKLIN, IND.

WILDMAN'S JEWELRY FRANKLIN, INDIANA First Federal Savings and Loan Association of Franklin

FARMERS TRUST CO. A GOOD PLACE TO BANK Franklin and Whiteland

ADLER'S DEPARTMENT STORE Dry Goods — Shoes — Hosiery — Men's Furnishings MOORESVILLE — MARTINSVILLE

Family Finance of Mooresville, Inc. MOORESVILLE, INDIANA



ADVENT WREATH CEREMONY—Youngsters of Christ the King Mission, Paoli, are participating in the traditional Advent Wreath ceremonies during the weeks before Christmas.

CHRISTMAS CUSTOMS

Universal 'day of joy'

By JAMES M. SHEA INCINNATI — Christmas is a day of joy, whether it's in Israel or Indonesia, Spain or Tanganyika, Germany, Cuba, or Japan.

TO MRS. VAN SLUYS, a native of Indonesia now residing in Cincinnati, the extent of Christmas shopping, and gift-buying in this country came as a surprise.

"All of our looking forward to Christmas," she said, "was centered on the High Mass of Christmas Day."

"In Spain," murmured Dr. Josefa Querol-Faus, Krenberg, "we have no Christmas tree."

ONE OF THE MOST dramatic signs of the Christmas season in Iraq, according to Akram Daniel, student at Xavier University,

Emphasis is on visiting neighbors, friends and relatives rather than giving gifts, said Dr. Daniel. "We have a pine tree, but we haven't encountered Santa Claus," he said.

"We have a tree, and the children hang up their stockings for gifts," he said, "but these are postwar customs. Our Catholics are less than one per cent of the total population, so there isn't too much evidence of Christmas in Japan."

"We do have very much more excitement about Easter in our home country than we do about Christmas," Mr. Kabayemera, graduate student at the University of Cincinnati, explained.

Non-decorated trees mark the observance of Christmas in Spain, according to Dr. Krenberg. Valencia-born teacher of Spanish, Our Lady of Cincinnati College.

Dear Poppy: All day I have felt that if I turned my head quick enough, I would see you—you have been so close to me this day! I keep remembering back, and my heart is so heavy, yet this is the way it must be.

Christmas, 1955 I have a big tree, and there were many presents. The boys were so delighted. Seems as though everyone was especially nice because this is your first Christmas away from us, and they are trying to fill the void. Uncle Emmi completely out-fitted both boys, plus shoes for the girls and a basket of fruit and a five-pound box of candy for us all. They have been so good to us.

WASN'T it nice of the Neuschaeferers to have a Mamee for you? And how do you like your picture on the tree? I miss you so much, Bill! The adjustment has been far more difficult than I ever dreamed. You are so close to me—yet I can't touch or see you. Ask God to give me strength—these are hard days to get through.

But it has been a special Christmas for you—your first with God and His angel! Pray for me. Mommy

Merry Christmas

EDWARDS GROCERY "Always the Finest Groceries" 1435 Finley ST 4-0959

Aldrich Hardware Co. — Complete Line of Hardware — 4807 Southeastern Ave. FL 6-1004

BITTRICH'S MEAT MARKET E. F. Menges—High Grade Meats Stand 119-20—City Market ME 4-1815

EARL HOPPING'S FOOD MARKET 2720 E. Michigan St. ME 6-0322

ASHJIAN BROTHERS Oriental & Domestic Rug Cleaning 454-46 Sixteenth Place (Between 10th & 17th Sts.) WA 6-1597

Bischoff Brothers, Inc. 270 Main St. Beech Grove ST 4-1609

DR. FRANK OTTE — Optometrist — 1024 Virginia Ave. ME 2-9120

LINDSAY'S BATHS "We Never Close!" 450 1/2 Massachusetts Avenue ME 5-9467

GARNER'S NURSING HOME "Nursing Care for the Aged" 1402 Carrollton Ave. ME 1-7837

Chester Smith Insurance Agency, Inc. 503 Main St., Beech Grove ST 4-9247

Addressing Machines & Supply Co. 8 N. East St. ME 7-8537

O'DOWD PLUMBING & HEATING CO. 220 N. Davidson ME 7-5336

Circle City Decorating Co., Inc. People's Bank Bldg. ME 2-5922

J. W. BADER COFFEE COMPANY We Specialize in Restaurant and Hotel Coffee 618 N. Davidson ME 7-3589



Season's Greetings

BROAD RIPLE PHARMACY 902 East Westfield Blvd CL 5-3000

SPEEDWAY SAVINGS & LOAN ASS'N 1518 Main (Speedway) CH 4-3321

MARY M'S BEAUTY SHOP Mary Polkey, Owner & Stylist 4607 N. Post Road LI 6-6989

American Hardware & Supply Co. 1018 Virginia Ave. ME 7-0294

EVANS PLUMBING CO. 647 Earhart FL 6-2465

WAGON WHEEL TAVERN 661 E. 16th St. ME 2-0708

W. J. HAMAKER PHARMACY 4901 N. Pennsylvania St. CL 5-5436

Chas. Patterson Shoe Co. French - Shiner & Ornet Shoes Nimbush Shoes For Men - Bass Moccasins - Stetson Men's Shoes 142 N. Pennsylvania ME 1-9650

ABELS AUTO CO. 1030 N. Meridian St. ME 9-2301

BERKOWITZ BROS. DRUGS (B & B Drugs) 4705 West 30th St. CH 1-8336

OPAL KREMER MARION COUNTY RECORDER

ELANE'S BEAUTY SHOP 51 N. Warman ME 6-5651

Advance Electrotpe Division ELECTROGRAPHIC CORP. 730 E. Washington St. ME 2-1371

DIEBOLD, Inc. 1011 North Meridian Street ME 4-2451

DAVIS & KUNKEL GARAGE 216 Main St., Beech Grove ST 4-6908

Schernekau Soft Water Service, Inc. 3007 Maritandale Avenue WA 5-9843

PINKY'S MARKET QUALITY MEATS Free Neighborhood Delivery 2636 N. Harding St. WA 3-8363

MILLER'S REGAL MARKET 215 East Terrace at Madison Ave. ME 1-2700

John Wachtel Corp. 900 W. Southern ST 4-4486

JOHN BERFANGER AUTO UPHOLSTERY 1012 S. Worth St. CH 4-8830

HOLLINGSWORTH TOOL WORKS 1011 S. Delaware St. ME 1-3232

GLENN W. PARRISH Justice of the Peace Perry Township 4246 Madison Ave. ST 6-5356

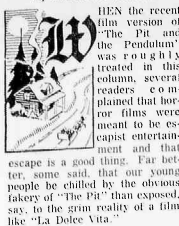
DAGE ELECTRIC CO., Inc. 67 North 2nd Ave., Beech Grove ST 7-5305

BARRY COMPANY PLUMBING SUPPLIES 709 Fulton Ave. ME 7-5327

TOO MUCH ESCAPISM

Those 'horror' movies

By JAMES W. ARNOLD



WHEN the recent film version of 'The Pit and the Pendulum' was released...

'House of Fright' (B), the latest corruption of Stevenson's 'Dr. Jekyll and Mr. Hyde'...

While horror heroes have been endangered by lunatics ever since the dawn of time...

Descriptions in the new films are perfectly energetic. Psychoanalysts might also enjoy probing the frequent association of violence and love-making...

Horror producers often resort to lavishly promoted, basically valueless gimmicks to attract the suckers.

The movies, for example, should not be all realist or all escapist; a sane person should not spend his lifetime worrying about his health...

Escape, then, is fine, as long as it does not monopolize the screen or the attention of any one moviegoer.

CURRENT horror films are largely aimed at, and consumed by, teenagers.

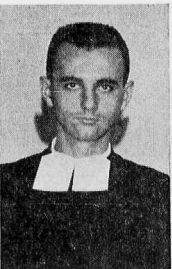
Actually, the 3-D dream bit is not only fastidiously corny; it spoils what is otherwise a tautly acted and almost-intelligently directed effort by a group

of unknown Canadian film-makers. 'Mr. Sardonicus' also shows occasional restraint, and a better than ordinary script by Ray Russell.

For those who have seen Jekyll-and-Hyde done by Barrymore, March or Spencer Tracy, 'House of Fright' is mostly of academic interest.

Since all the characters in this version are unsympathetic, one's interest wanes early.

Not that it would've been a question worth pursuing.



INVESTED — Brother Anselm (George) Kyle, son of Mr. and Mrs. Raymond Kyle, of St. Patrick's parish, Terre Haute, was recently invested in the habit of the Christian Brothers at Winona, Minn.

MEETING ANNOUNCED — TERRE HAUTE, Ind.—St. Benedict's Third Order of St. Francis will not meet in December.

BOOKS OF THE HOUR

A controversial author

By D. B. THEALL, O.S.B.

ONE of the most controversial figures frequently before the Catholic reading public...

Fr. Gustave Weigel, a fellow Jesuit, presents very briefly and succinctly the difficulties that are presented by Fr. Teilhard's theories in the light of orthodox Catholic theology...

Further, the book's jacket comes from an address delivered by Cardinal Koenig of Vienna at a Pax Romana congress, praising unreservedly the work of the Jesuit scholar in attempting a reconciliation between some of science's most difficult areas and the orthodox thought of the Church.

If it is not too late to make one more Christmas gift suggestion (and there are not many books that one can recommend unreservedly)...

Fr. Francoeur's symposium begins with an appreciative and sympathetic Preface by Fr. John La Farge, S.J. and continues, in 14 essays, to present various evaluations of Teilhard's thought, scientific validity, and personality.

A special arrangement with the Oxford University Press, holders of the rights to the famous Oxford paper with which the lovely Oxford Protestant editions of the Bible are printed...

in full morocco in a choice of colors, with gold edges, is \$12.

The book runs to nearly 1200 pages, and measures five inches by seven inches by somewhat less than an inch in thickness.

Other officers installed include Miss Jean M. Monaghan, vice regent; Mrs. Betty McNeill, recording secretary; Mrs. Helen Willis, financial secretary; and Miss Catherine O'Garra, treasurer.

THE MEETING is open to all priests of the tri-state area.

Mrs. Alice Farrell heads D-I circle

INDIANAPOLIS — Mrs. Alice C. Farrell was recently installed as regent of the Mother Theodore Circle No. 56, Daughters of Isabella.

ST. MEINRAD, Ind.—'Current Pastoral Problems,' a seminar for priests of the tri-state area will be held at St. Meinrad Archabbey here December 26-28.

SPEAKERS for the three-day meeting will include Dr. James Wyal, psychiatrist on the staff of Our Lady of Peace Hospital, Louisville, and assistant professor of psychiatry at the University of Louisville; Father M a r c i a n S t r a n g e, O.S.B., professor of Sacred Scripture, and Father Kieran Conley, O.S.B., professor of dogmatic theology, both of St. Meinrad Seminary.

Dr. Wyal will speak on modern psychiatry as an aid to pastoral ministry. An appraisal of contemporary biblical studies will be led by Father Marcian, while Father Kieran will pose the question—'Is there a real natural law basis for the Catholic Church's position on contraception?'

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FARMER'S VIEW

Farmers and cats

By DANA JENNINGS

We're running short of cats at our house. We're down to about 10 or 12 now but from the looks of Peggy that situation will soon be improved.

The other day I happened by as the cats were eating their breakfast. Gathered about the plate, six of them were looking on enviously while one of the young tom cats, by far not the largest of the bunch, was hogging it all.

You'd think these cats could have sense enough to gang up on the hogfish one and run him up a tree. But no, each one cowered back, wrapped alone in its own little shell of self-pity, each wondering in its kittenish mind, 'Why must this happen to me? I am much too nice a cat.'

I checked to myself and vent my lovely, human way thinking how stupid are cats. But are we humans, with our God-given

minds, any smarter? We sit around and watch our neighbors being picked off one by one by foreclosures, by shrewd operators, by vertical integration, contracts that look so so promising and actually carry the kiss of death—as of us think, 'It won't happen to me.'

That's what the others thought too.

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DEBERT'S FOOD CENTER advertisement.

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Lamastus Texaco Service Station advertisement.

ABBOTT'S—Men's and Boys' Shop advertisement.

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Brownsburg advertisement for Brownsburg Flower Shop & Greenhouse.

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Plainfield advertisement for MEADE BRYANT STUDIO.

Plainfield advertisement for PLAINFIELD FLOWER SHOP.

Plainfield advertisement for ELLIS FOOD MARKET.

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

DECEMBER 23
The Saturday Social at Holy
Cross begins at 6:30 p.m. in the
parish hall, 125 N. Oriental St.

DECEMBER 26
The Men's Social at Little
Flower parish begins at 6:30 p.m. in
the church auditorium, 14th and
Dorset Sts.

DECEMBER 28
Our Lady of Greenwood Social
at 6:30 p.m. in the school hall,
28th and Northwestern.

Holy Angel's Social begins at
6:30 p.m. in the school auditorium,
28th and Northwestern.

A Card Party sponsored by St.
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Catholic observers praise friendly treatment at New Delhi

By REV. R. MATZERATH, S.A.
NEW DELHI—Personal friendships despite dogmatic differences marked the relationship between Catholics and non-Catholics at the World Council of Churches Assembly.

The association of Protestant and Orthodox churches, meeting in New Delhi welcomed the five Catholic priests designated by the Holy See as its official observers at the meeting—the first such delegation to attend an assembly. The Council also gave press accreditation to approximately a dozen Catholics, most of them priests, representing various Catholic periodicals in different parts of the world.

The five Catholic observers—two from India, and one each from the U.S., the Netherlands, and France—acted officially, yet their little indicated they watched, listened, and observed in their appointment from Rome they were told that they were not to make any public statements.

This order was designed not so much to restrict five capable experts who could speak intelligently on the subject of Christian unity. Rather, the idea was to avoid any unfortunate slip which would hurt the increasingly warmer but still delicate relations between the World Council of Churches and the Catholic Church.

Among the guests were Lutherans, Anglicans, Methodists

among the delegates and were able to answer informally a number of questions concerning the Catholic Church as they congregated in the corridors or talked with the participants after various sessions. Two of the observers had a long conversation with Archbishop Nikolain, the Russian Orthodox primate who headed the delegation from the Moscow patriarchate.

On one occasion an Austrian bishop spoke from the floor concerning the Catholic attitude toward mixed marriages of Catholics and non-Catholics.

As the speech came over the earphones in translation from German, the Protestant bishop seemed to say that the Catholic Church holds all non-Catholic marriages to be invalid and the parties living in concubinage. The erroneous statement shocked the Catholics present.

Fr. Ivan Exross, one of the Catholic observers from India, sent a note to the chairman, asking that the view expressed be corrected to correspond to the truth. Afterwards it was discovered that the fault was with the translation of the bishop's statement from German to English and not with what the bishop actually did say.

ALL FIVE Catholic observers and most of the Catholic press representatives, as well as a number of other American bishops stayed at St. Xavier's School in the old section of Delhi during the World Council meeting. St. Xavier's, formerly a hotel, is now a boarding school with 1,200 students. It is conducted by the Jesuit Fathers.

Goodwill on the Catholic side was demonstrated by three informal receptions held at St. Xavier's for assembly delegates. The first, a buffet supper, was held for the delegates residing at the school.

Among the guests were Lutherans, Anglicans, Methodists



CHRISTMAS THEME—This billboard is one of several in downtown Indianapolis which carries a colorful poster during the holiday season promoting the spiritual meaning of Christmas. In the background is the Criterion building and, to the right, St. John's Church.

and Calvinists. There was one representative from a Czechoslovak church who, though his English was limited, expressed goodwill by taking pains to talk to each person present.

The second reception was held in honor of Anglican Archbishop Arthur Michael Ramsey of Canterbury. The Archbishop of York, the Bishop of Bristol, and a number of other American bishops from various parts of the world also attended the buffet supper together with a small group of other guests. Catholic Archbishop Joseph Alexander Fernandes of Delhi and Coadjutor Archbishop Angelo Fernandes of Delhi were also present.

Towards the end of the World Council meeting, a tea on the lawn of St. Xavier's School was held for invited delegates. Among those attending were Dr. Wilton A. Visser 't Hooft, General Secretary of the World Council; the Rev. Franklin Clark Fry, presiding officer of the United Lutheran Church in America, and Charles C. Parlin, of New York, Methodist layman who is one of the newly elected presidents of the World Council.

ON THE MORE serious side, all the Catholics who attended the World Council meeting were impressed by the manifest dedication of the delegates. They seriously tried to meet all the problems even though differences and difficulties were inevitable. This was shown particularly in the local point of Christian disunity, the service of Holy Communion.

The Anglican Church of India, Pakistan, Burma, and Ceylon held an open Communion service for all who were baptized and communicant members of their own churches. Anglican Bishop Lakshana de Mel from Ceylon, however, affirmed in a press conference that such a service was not the normal procedure. It was allowed only on certain special occasions. Moreover, the Archbishop and a number of Lutherans did not take part.

The Catholics present also felt that the technique used by the council to accommodate the members churches and eliminate objectionable material was bound to weaken any doctrinal position. No doubt, some progress is made at each meeting. Ideas do become clearer and more agreements are reached. The total process, however, is painstakingly difficult and disappointingly slow. Many a delegate saw, as the Catholics did, that only a miracle of grace will accomplish the goal of Christian unity.

BERLIN—Communist East Germany has turned down a plan that would have allowed West Germans to cross the Red-bull wall for Christmas reunions with relatives. The communist rejection was based on the plan's provision to have the Red Cross, and not Red authorities, supervise the holiday travel permission.

Back public schools, Cardinal tells laity

ST. LOUIS—It is "not intelligent" to work against the public school system on the ground that it fails to teach religion, Cardinal Joseph Ritter said here.

The Archbishop of St. Louis said Catholics should play a greater part in civic activities and also help promote the pool of public schools as well as their own. "Among the good things of the community, there must be good schools," he told the St. Louis Archdiocesan Council of Catholic Women's board of directors. "We would like to see religion in those schools, but we must not stand off until religion is included as a part of the curriculum. It may never come in our day."

HE SCORED Catholics who say that they won't promote public schools until Catholic schools get aid. "That isn't intelligent at all," he said.

While Catholic lay men and women "cannot commit their parishes, as individuals they can and should take a personal interest in civic projects," he said. The Cardinal said that he himself had studied and then endorsed two bond issues coming up for vote next month in St. Louis. "If they result in more taxes," he stated, "everyone knows that our

city and our public schools need more financial aid, just as the Church does."

Acknowledging that many civic undertakings are controversial in nature, the Cardinal advised the lay women not to shun a project merely because it is controversial. "Participate in them, if they are merited by your study and observation."

THE CARDINAL also cited the United Nations as a "controversial" issue.

"I believe that it is working in the right direction, and I commend those in the Archdiocesan Council of Catholic Men and Women who are working for its support," he said. "The United Nations is constantly working for peace, and it has done a great deal in this direction. The Good Lord only knows what would have happened if we had not had it during the past few years."

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Lauds vernacular use in new Polish ritual

BERLIN—The Holy See's recent approval of the use of Polish in the liturgy has enabled all Polish Catholics to participate fully and with understanding in the sacramental rites, according to a Polish prelate.

The Sacred Congregation of Rites, according to a Polish prelate.

The Sacred Congregation of Rites early in the fall issued a decree granting permission for the people to chant the Kyrie, Gloria, Credo, Sanctus and Agnus Dei in Polish during the celebration of Mass. It confirmed a new ritual for Poland allowing for most of the prayers for administering the sacraments to be said in Polish instead of Latin.

BISHOP Andrzej Wronka, Auxiliary to Cardinal Stefan Wyszyński, in his capacity as Archbishop of Gniezno, wrote in the magazine *Przewodnik Katolicki* that the new ritual is very important for the liturgical life in Poland. He said:

"Active participation by the faithful in the liturgy of the sacraments has been facilitated to a great degree: the treasury of liturgical prayers has been opened to all the faithful. Everybody, even those who do not know the Latin language, can now participate fully and with understanding in the sacramental rites."

ACTUALLY, the Polish ritual has not yet been completed. The rites for the processions of the liturgical year and the formulas for various blessings are still to be worked out.

But the new ritual provides for some changes in the traditional way of administering the sacraments. The rite for the sacrament of marriage, now entirely in Polish, has been enriched to

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