

Record throngs greet Pope Paul in India trip

(From wire services)

BOMBAY, India — A cheering throng of 1.5 million persons lined the main thoroughfare of this ancient city to greet Pope Paul VI Wednesday as he rode in an open convertible to the Maidan Oval, the mammoth amphitheatre which is the scene of the 38th International Eucharistic Congress.



VOL. V, NO. 10 INDIANAPOLIS, IND., DEC. 4, 1964

Jordanian Catholics answer press attack

By ELMER VON FELDT
JERUSALEM, Jordan—Catholic officials in Jordan have gone directly to the people to answer charges against the Church in the Jordanian press as an aftermath to preliminary approval by the ecumenical council of the statement dealing with non-Christians, including the Moslems and the Jews.

During his stay in India, the Holy Father's busy schedule has included side trips to several churches and institutions in the Bombay area.

Several meetings with civic authorities (including President Sarvepalli Radhakrishnan and Prime Minister Lal Bahadur Shastri) were also on the Pontiff's agenda.

This (Friday) morning, the Pope was scheduled to preside at a Mass in the Syro-Malabar rite to be offered in the Maidan Oval. The Mass is to be followed by the blessing of the sick in the Syro-Malankara rite.

THE POPE'S last day in India (Dec. 5) will begin with a Mass celebrated by His Holiness in the Bombay Cathedral, especially for seminarians. He will then fly by helicopter to visit a seminary, where the clergy will be assembled, then on by helicopter to the sanctuary of Our Lady of Bandra. About noon he is expected to begin the return flight to Rome.

Meanwhile, in Rome preparations were reported being made to give the returning Pontiff an elaborate welcome when he arrives.

Members of parishes along his route from the airport to the Vatican were expected to be out (Continued on page 9)



LAY PARTICIPATION—Recent efforts to accentuate lay participation in the Mass add poignancy to this dramatic photo showing a service chaplain offering the Holy Sacrifice with a group of battle-worn Marines of the Fifth Division in the South Pacific during World War II. The Marines at the right of the improvised altar are "participating" in the Mass in a special way: They are holding a poncho to protect the altar from the wind. (International photo)

Dedication slated at Ritter High

Archbishop Schulte will officiate at dedication ceremonies marking the completion of the newest Archdiocesan high school in Indianapolis Sunday, Dec. 6.

Ritter High School, named for Cardinal Joseph E. Ritter of St. Louis, former Archbishop of Indianapolis, will be blessed at 2 p.m.

The principal speaker at the dedication will be Msgr. Francis J. Behne, president of neighboring Marian College. Msgr. Edward Bockhold, pastor of Holy Trinity parish and president of the school's board of directors, will serve as master of ceremonies of the dedication program in the auditorium.

An Open House will be held throughout the afternoon following the program.

Serving an initial freshman class of 125 boys and girls, Ritter opened this past September. Father John E. Fish, principal, heads a faculty of diocesan clergy, Sisters of St. Francis, Oldenburg, and lay teachers.

Located at 3260 W. 26th St., Ritter serves the area parishes and Brownsburg and Plainfield.

Saw 'faults' in statement on freedom

ST. LOUIS—Cardinal Joseph Ritter said Pope Paul VI told him the religious liberty statement before the Vatican Council has faults in it.

The Pontiff also reminded that the last-minute delay in a vote by council Fathers was accomplished within the framework of the council's rules, the Cardinal said (Nov. 22).

This was disclosed here to newsmen by the cardinal, a central figure in the protest at the council over the religious liberty announcement that the declaration of religious liberty was not to be brought to a vote.

CARDINAL Ritter, Cardinal Albert Meyer of Chicago and Cardinal Paul Emile Leger of Montreal personally went to see the Pope with a petition signed by more than half the council Fathers asking the Pontiff to intervene and permit a vote. The appeal was denied.

"The Holy Father told us, 'We don't want a faulty statement. We want a statement based on sound principles.'" (Continued on page 9)

Third session brought council to maturity

By JOHN COGLEY

During the third session, the Ecumenical Council reached its maturity. The bishops in Rome began to achieve a distinct identity not as prelates called in from here, there, and the other place but precisely as Fathers of this particular council. A consensus was reached, in general terms, of what the present needs of the Church are and of the direction in which the Catholicism of the future will move.

The unpredictable change that takes place when a group gets together for prolonged dialogue no longer seemed as strange as it did even last year. In short, the council, which began as an idea in the mind of Pope John, which first came together in uncertainty and confusion, and which was over many meetings a collection of individual prelates, each moved by a separate vision, now has an existence of its own that transcends the importance of any particular Father. It is even possible to imagine an entirely new body of bishops attending the fourth session without the council itself taking any sharp turns.

EARLY IN the third session, Archbishop John Carmel Heenan of Westminster (England) explained the increased pace of the council program by saying that the Fathers were more experienced now and had overcome some earlier difficulties. That was undoubtedly true, but it was not the total explanation. More important was the emergence of the consiliar consensus and the recognition by all but the most obtuse that whatever their disagreements, the Fathers of Vatican II were intent on pursuing the goal of aggiornamento and of relating the ancient doctrine of their Church not to textbook abstractions, but to the present world and to the actual men and women now living in it.

The ultra-conservative Fathers were once, and not long ago either, merely a minority within the council, to be accounted for numerically—the losing side noted in a series of votes. The change now is that this minority has become a disident group opposed to the consensus that quietly became as the council pursued its work. Consequently, the only truly significant disagreements now are between the Fathers who share this consensus.

They may, for example, argue about whether terminal deacons may marry or whether married men may become terminal deacons. This sort of disagreement is difference within a consensus that terminal deacons are necessary and desirable in the modern Church. But one who does not go along with the whole idea of restoring the diocesan is upholding opposition of a different kind and has moved outside the consiliar consensus altogether. He is as a result, more an annoyance than a threat.

THE SAME WOULD be true of any Father who argued against the whole concept of Religious Liberty and faithfully echoed the white-hot intolerance of a previous age. If any such Father were still to be found among the 2,300 in Rome—and it is unlikely that such a one could be found, even among those opposed to the present schema on Religious Liberty—his opposition would be much more radical than that of even a Cardinal Ottaviani or Cardinal Brown, who acknowledge the rights of conscience but argue that a "Catholic state" should restrict non-Catholic proselytism and the public, though not the private, manifestation of erroneous religions.

It is possible, then, to sketch the broad basis of the Consiliar consensus coming out of Vatican II.

In the earlier catch-all categories of "progressive" and "conservative," it is overwhelmingly "progressive." The conservatives were out-voted on practically every single issue up before the Fathers and did not gain a single significant victory. A few of their maneuvers, to be sure, enjoyed a certain kind of success at least temporarily, but it may not even be going too far to say that even here the "progressives" were victorious.

For example, the two major efforts of the die-hards in the Roman Curia and their allies during the third session came to nothing, though they caused a great deal of anxiety when they were first discovered. When, in October, it was learned that both Religious Liberty and the statement on the Jews were

Tiara made gift to U.S. Catholics

NEW YORK — In tribute to past American charity and to inspire further generosity, Pope Paul VI has sent to this country the tiara he dramatically relinquished to show his concern for the world's poor.

The bejeweled tiara, a gold and silver ceremonial crown used during solemn papal functions of a non-liturgical nature, will go on exhibit across the nation after preliminary display in St. Patrick's Cathedral here.

The tiara, valued somewhere between \$15,000 and \$50,000, will rest permanently in the National Shrine of the Immaculate Conception, Washington, D.C. It may also be shown in the Vatican Pavilion at the New York World's Fair next summer.

THE GIFT of the tiara was disclosed here (Nov. 30) by Cardinal Francis Spellman of New York at a formal clergy luncheon for newly consecrated Auxiliary Bishop George H. Guillefy of New York. The tiara was on the dish, enclosed in a wooden box covered with white leather.

Cardinal Spellman read a letter he had written in Rome on November 18, thanking the Pope for the tiara which the Pontiff had dramatically put on the altar in St. Peter's Basilica in the presence of more than 1,000 Fathers of the Second Vatican Council on November 13.

"I am deeply grateful to Your Holiness for the precious gift of your tiara which I humbly accept as a tribute to the charity of Americans and as an evidence of the desire of assisting Your Holiness in helping the poor of the world," said Cardinal Spellman's handwritten note.

"THIS TIARA will be treasured as an object of veneration and a symbol of the merciful heart of Your Holiness," wrote Cardinal Spellman.

The tiara was a gift to the Pontiff from the people of Milan where he was archbishop before being elected Pope.

Although an itinerary for the tiara has not yet been arranged, a spokesman for the New York archdiocese said he thought it would be displayed in all parts of the nation.

Chancery reports Franciscan shifts

The Chancery Office this week announced the transfer of Conventual Franciscan priests in two Archdiocesan parishes.

Father Gerard Herman, O.F.M. Conv., former assistant pastor of St. Benedict's parish, Terre Haute, was named assistant pastor of St. Anthony's parish, Clarksville.

Father Dominic Malion, O.F.M. Conv., assistant pastor of St. Anthony's parish, Clarksville, was named assistant pastor of St. Benedict's parish, Terre Haute.

The changes were effective November 30.

Orthodox to hear Providence nun

TERRE HAUTE, Ind.—A Providence nun will address members of St. George's Syrian Orthodox Church here Sunday on the causes of schism between Eastern and Western Churches.

Sister Mary Jean, S.P., chairwoman of the history department at St. Mary-of-the-Woods College, will speak on "The Schism: Attempts at Reunion and Vatican II" at 7:30 p.m. December 6 at the church.

Pastor of St. George Church is Father George Rados, who has participated in inter-faith dialogues at St. Mary-of-the-Woods College in recent years.



CHRISTMAS REVERIE—Little four-year-old Liz Foley seems to be contemplating the joys of Christmas as she looks at the traditional Advent Wreath. Many schools and institutions of the Archdiocese and private families, such as the William Foleys, of St. Joan of Arc parish, Indianapolis, are again using the symbolic Advent Wreaths as a prayerful preparation for the coming of the Divine Infant on Christmas Day. (Staff photo by Marjorie Dutton)

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ARCHDIOCESAN PROGRAM

Course is held for catechists



PRE-SCHOOL TECHNIQUES—A trio of ladies from St. Pius X parish, Indianapolis, conducted a demonstration session for CCD instructors of preschool children. Mrs. Richard Silcox, left, serves as chairman of a group of 25 volunteer women of the parish who each week offer "Sunday School" classes for five-year-olds while their parents are attending Mass at St. Pius. Also shown are planning committee members — Mrs. Robert Sarles, center, and Mrs. Kenneth Silcox. An estimated 70 youngsters attend the Sunday morning classes at St. Pius, now in their second year.



WITH ARMS OUTSTRETCHED—First graders of St. Mark's School, Indianapolis, make animated gestures while reciting their prayers. Their demonstration instructor was Sister M. Fidelia, O.S.F. At right, Father George Elford, theology instructor at Marian College and assistant pastor of Holy Trinity parish, offers the doctrinal explanation of the Sacraments following the demonstration classes.

The first major training program for catechetical instructors in the Indianapolis area will conclude Tuesday, Dec. 8, with "graduation" ceremonies at Our Lady of Grace Convent, Beech Grove.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools and Director of the Confraternity of Christian Doctrine, will present certificates of course completion to approximately 200 men and women who have taken the 12-week series of instructions.

"Graduation" ceremonies will consist of a Mass at 7 p.m. in the convent chapel, to be celebrated by Msgr. Galvin, and distribution of the "diplomas."

Two classes have been meeting weekly since September 16 at the Archdiocesan School Office and Our Lady of Grace Convent. Chairman of the program has been Sister M. Evelyn, O.S.B., school office supervisor. Each three-hour session is composed of doctrine and methods instruction.

Another 80 men and women completed a similar course of instruction earlier in the year at Seymour.

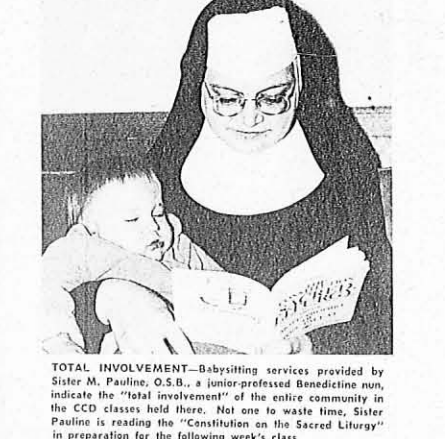
The graduates of the CCD course will now be eligible to give religious instructions to Catholic youngsters now attending public schools.

In the accompanying photos are shown various groups who demonstrated teaching techniques with different age and ability categories of youngsters, taken during a recent evening session at Beech Grove.



WORK WITH THE RETARDED—Sister Mary Gerald, O.S.F., of the St. Mary's Child Center, is shown above giving pointers to the CCD class on handling religious instruction of retarded youngsters.

Text and photos by Paul G. Fox



TOTAL INVOLVEMENT—Babysitting services provided by Sister M. Pauline, O.S.B., a junior-professed Benedictine nun, indicate the "total involvement" of the entire community in the CCD classes held there. Not one to waste time, Sister Pauline is reading the "Constitution on the Sacred Liturgy" in preparation for the following week's class.

SOUGHT PRELATE'S FREEDOM

Tells of dramatic Khrushchev interview

NEW YORK — Norman Cousins, editor of the Saturday Review, disclosed he went to the Soviet Union in December, 1962, to negotiate with then Premier Nikita Khrushchev for the release of Archbishop Josyf Slipyi of Lvov, who had spent nearly 18 years in jail and under house arrest.

Archbishop Slipyi's release was announced in Moscow on February 9, 1963, two months after the Cousins-Khrushchev meeting, and at the very time that the Catholic prelate was

secretly arriving in Rome. Pope John XXIII confirmed news of the release on the morning of February 10, a Sunday, and met the Ukrainian Catholic primate that same afternoon. Archbishop Slipyi has remained in the Rome area since his release, and last February Pope Paul VI conferred on him the new title of "major archbishop."

Cousins tells of his part in gaining freedom for the Byzantine Rite leader in the lead article of the Saturday Review for November 7, entitled "Notes on a 1962 Visit with Khrushchev." In it, the 52-year-old editor makes public the fact that he had long meetings with Khrushchev both on December 7, 1962, and on April 12, 1963. He did not report on the meetings when they occurred. Cousins states, because he was serving as a "private emissary" rather than as a journalist.

"The second meeting took place two days after Pope John's encyclical on peace, *Paxem in Terris*, was released at the Vatican. Cousins relates that he had been entrusted with an advance copy of the encyclical, translated into Russian by Vatican officials, for presentation to the Soviet Premier. He recalls that when he gave the copy of the encyclical, Khrushchev told him he was pleased and would "read it with great interest."

"In what way?" I had asked. "The moment he is released, there will be big headlines saying the bishop was tortured by the Reds," he had said. "This would not exactly help the cause of improved relations."

"I had hoped that it was my understanding that Pope John was not seeking the release of Bishop Slipyi for the purpose of propagandist exploitation. He was genuinely concerned about the bishop. As a matter of basic human justice, he hoped the bishop would be freed."

"THE CHAIRMAN proceeded to expound on the case of Bishop Slipyi for almost 20 minutes. He traced the long history of rivalry between the Ukrainian Rite Orthodox Church and the Russian Orthodox Church. He spoke about Bishop Slipyi's predecessor, Metropolitan Sheptytsky, who died, the chairman said, under circumstances that suggested his departure from this earth may have been unnaturally accelerated, although

he did not say by whom. In any event, he said the bishop had been imprisoned for good and sufficient reason.

"My purpose was not to argue that point, I had said. But it was seventeen years since the arrest took place. Surely any further punishment could serve no useful purpose."

"You may be right, he had said, adding that he would look into the matter and let me know."

"At that December meeting, as I got up to leave, the chairman reached into a drawer and took out two letters on which Christmas greetings to Pope John and President Kennedy had already been engraved. Then he signed the letters and asked me to deliver them on my return to Rome and the United States."

Several weeks later, after I had returned to New York from the December meeting in Moscow, I had received a telephone call from the Soviet Ambassador in Washington. Ambassador Dobrynin asked if I could come to Washington soon. He had some news to transmit to me.

"Two days later, at the Soviet Embassy, the Ambassador said he had been asked to convey the greetings of Premier Khrushchev and also to say that the Premier was happy to arrange for the unconditional release of Bishop Slipyi. The Ambassador asked where and how and to whom the Bishop should be delivered."

"I THANKED the Ambassador for the good news and immediately communicated with Father Felix Morlion, president of Pro Deo University in Rome, who was then in the United States. Throughout all the arrangements leading up to the appointments in Moscow and the Vatican, Father Morlion had occupied a liaison role."

"Father Morlion telephoned Rome immediately and conveyed the good news. Within a few hours Vatican officials drew up a plan for Bishop Slipyi's return to freedom. The plan, accepted immediately by the Soviet government, called for the bishop to be flown to Vienna, where he would be met by the

Pope's personal representative and flown to Rome.

"The plan was successfully carried out within a week. Bishop Slipyi was brought to the Vatican where Pope John, despite his now advancing illness, greeted him and told of his joy at seeing him reunited with the Church. Following this meeting, the bishop was escorted to a secret retreat some miles outside Rome. No reporters were permitted to see the bishop. Indeed, it was only after the bishop had arrived at his secret retreat that the news of his liberation was released.

"The day following this announcement, I received a telephone call from Ambassador Dobrynin in Washington asking me if I had seen the afternoon newspapers. I said I had not. The Ambassador suggested that I do so. Then he read to me a news story under the following headline: BISHOP TELLING OF RED TORTURE.

"I asked me if I would care to make any comment concerning what appeared to be a breach of good faith. I said I had no direct knowledge of what had happened but I was absolutely certain that there had been no breach of faith. I said I would telephone the Vatican directly and find out what I could."

"Vatican officials were profoundly shocked when I told them of the news break in the U.S. Bishop Slipyi had spoken to no newsmen. They termed the story a pure concoction. They said they would set the record straight immediately. In particular, Osservatore Romano would carry a front page statement quoting Pope John to the effect that the news stories about Bishop Slipyi were written out authority and were repudiated by both Pope John and Bishop Slipyi."

"What troubled Vatican officials most of all was that this incident might interfere with further attempts to bring fully unauthorized and that the next issue of Osservatore Romano would set the record straight on the authority of the Pope."

"I telephoned Ambassador Dobrynin and informed him that the news stories were completely unauthorized and that the next issue of Osservatore Romano would set the record straight on the authority of the Pope."

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THE YARDSTICK

The ancient 'myth' died hard

By REV. ANDREW GREELEY

One of the clichés that ought to have been put to rest by the recent election is the one which claims that Catholics are more inclined to be conservatives than other Americans.

So strong was this piece of "conventional wisdom" that last August a very distinguished Catholic journalist wrote an article for the New Republic in which he expressed the fear that

the Goldwater candidacy would lead to a large defection of Catholics from the Democratic party. The emergence of an extremely conservative political leader had excited Catholics because they were more inclined to be ultra-conservative, anti-communist, and anti-Negro.

Even at the time, the fears expressed in the article seemed to be rather unfounded. None of the candidates who had been on the political and social attitudes of American Catholics showed them to be more conservative or more anti-Negro or more anti-communist than other Americans.

One cannot argue that the Catholic commitment to the Democratic is of the ideological variety which is to be found among the readers of the New

The updated Church (A conservative's lament)

Latin's gone, Peace is too; Signin' and Shoutin' From every pore.

Altar's turned 'round, Commensurator's yellin' 'Page twenty-two.'

Communion rail's gain' Stand up straight! Kneelin' suddenly Went out date.

Processions are formin' In every aisle; Satanists' organized Social file.

Rosary's out, Hymns are in; Hardly ever hear A word about sin.

Listen to the lector; Hear how he reads; Please stop rattlin'; Then rosary beads.

Padre's lookin' fittized; Doesn't know his part; Used to know the whole deal In Latin by heart.

I hope all changes Are just about done; That they don't drop Bingo Before I'm gone.

Editor's Note: The above parody on the "new" liturgy is the brainchild of an Indianapolis pastor, who chooses to remain anonymous.

WHAT OF THE DAY

Raps 'conservatives'

By REV. JOHN DORAN

We conservatives in this country are not at all happy about the action of the conservatives in Rome when they succeeded in blocking a vote on the Religious Liberty proposition at this session of the council.

This is the second time that the proposition has been introduced, then sent back to the Commission 13 1/2 times, and never to the floor.

Two of our American Cardinals seem to have been quite provoked about this intentional sidetracking of the Religious Liberty proposition.

But the petition failed. It was blocked, it would appear, by the conservatives in the council who seem to be frightened of anything that smacks of freedom.

I have written several times that a conservative in American politics must perform like a liberal in the Church, if he is to have any consistency at all.

The great human asset to be preserved, or conserved, on the American scene is the asset of freedom. This country was born with a unique attitude toward the freedom of the individual man.

Microfilming at Monte Cassino will take 224 working days to complete and will cover some 2,500 manuscripts, including works of Dante, Duns Scotus, Augustine and Aristotle, according to Father Oliver Kapner, O.S.B., who will supervise the project.

VATICAN CITY—On the occasion of St. Winston Churchill's 90th birthday (Nov. 30), Pope Paul VI sent a telegram commending the British statesman's efforts for world peace and offering "most cordial congratulations and warm wishes."

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Or will we gain more by getting each of you to clothe an orphan for \$5.00?

he servant of the man, not the individual property of the country. The conservative of this country is the most concerned by what he feels is the increasing encroachment of the government into the individual affairs of its citizens.

But the conservatives in Rome who have blocked this Freedom of Conscience amendment have the same paternalistic attitude toward people.

The conservatives over there take the position that "error has no rights. Error is an abstraction, and abstractions have no rights. But we are talking about people, and people, even when in error, have rights."

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'Obsolescence' seen threatening K of C

CHICAGO—A Catholic writer has warned that the Knights of Columbus could become obsolete if they fail to make "a contribution to the ecumenical, liturgical and social concerns of the Church."

William J. Whalen, writing in the December issue of U.S. Catholic, asked what purpose the K of C ritual serves today when laymen are more interested in apostolic activity.

Mr. Whalen suggested that if the Knights were to avoid being obsolete, that they re-define their purposes, "get rid of much of the passe ceremony, establish some minimum attendance requirements, curb the tendency to rely on liquor parties to balance Council budgets, insist upon the genuine educational program in each local council, in-ject some younger blood and the various parts of this won-derful world, created by the hand of God, and filled with good things for the benefit of all."

ST. THOMAS, POPE PAUL, AND FR. GEORGE. WHAT DOES POPE PAUL SHARE WITH ST. THOMAS, THE APOSTLE? Tradition says St. Thomas was the first to preach Christ in India.

ROME—The American Board of Catholic Missions has broken a 40-year tradition and decided to make funds available for mission work in Latin America.

Established in 1924, the American Board of Catholic Missions has as its purpose the distribution of funds to mission areas in the U.S. and its dependencies. It receives 40% of the annual collection for the Society for the Propagation of the Faith.

Candidate? NITEROI, Brazil—Archbishop Antonio De Almeida Moraes of Niteroi is being sought by the Brazilian Workers Party as a candidate for the governorship of Rio de Janeiro whose capital is Niteroi.

The Criterion Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 124 Indianapolis 6, Ind. MEIrose 5-4531

Near East Missions FRANCIS CARDINAL SPILLMAN, President. Catholic Near East Welfare Association 330 Madison Ave., at 42nd St. New York, N. Y. 10017

Tells

COUSINS in talking of his meeting the following April notes that he began their seven-hour session "by thanking the chairman for his affirmative response to the request for Bishop Slippi's release."

The chairman said he understood, adding that some journalists didn't know what to do with good news.

"This seemed like a propitious moment to transmit to the chairman an advance copy, translated into Russian by Vatican officials, of Pope John's encyclical, Pacem in Terris."

Microfilming at Monte Cassino will take 224 working days to complete and will cover some 2,500 manuscripts, including works of Dante, Duns Scotus, Augustine and Aristotle, according to Father Oliver Kapner, O.S.B., who will supervise the project.

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Benedictines plan microfilming of rare manuscripts

COLLEGEVILLE, Minn.—St. John's University here will launch a year-long pilot project to microfilm the manuscript libraries of the Benedictine abbey of Monte Cassino, Sobott and Cava in Italy.

The project, begun with the help of a \$10,000 grant from the Louis and Maud Hill Foundation of St. Paul, Minn., will make second copies of priceless manuscripts which have been preserved in monastery libraries more than a thousand years.

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'100' LEAGUE CO-CHAMPIONS—The muddy CYO Stadium field proved to be the equalizer on November 15 when the St. Catherine and Little Flower '100' League teams met to decide the championship among the "litle guys." The two clubs fought it out between the 25-yard lines to a scoreless tie, so they were declared co-champions and duplicate trophies were awarded. For St. Catherine (top picture), it was a duplication of the 1963 litle game, when St. Thomas was the co-champion. Art Phelan (back row, left), is head coach for St. Catherine, and one of the most successful in the league. Next to him are Assistant Coaches Mike McHugh and Paul Weber. Little Flower (bottom picture) holds the league record for most appearances in the championship game (three co-championships and one clear title). This year the Weliver Brothers took over the coaching chores and led Little Flower through its highly successful season. John, the head coach, is at the left in the back row. Next to him are brothers Tom and Bill.

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(Write—giving your age to Veronica Diester, 747-25th St., Rock Island, Illinois for further details of this happy life.)

Scores

CADET BASKETBALL

Division 1
Saturday, Nov. 28: St. Philip 30, St. Michael 28; Holy Name 21, St. Mark 19; Holy Spirit 24, Holy Trinity 8.

Division 2
Saturday, Nov. 28: St. Simon 38, St. Lawrence 19; Immaculate Heart 23, St. Jude 22; St. Paul X 40, St. Rose 29; Lady of Lourdes 27, St. Bernadette 26.

'67' LEAGUE

Division 1
Saturday, Nov. 28: St. Jean of Arc 30, St. Michael 16; St. Monica 20, St. Christopher 14; St. Ann 22, St. Thomas 31; Immaculate Heart 38, St. Malachi 26; Holy Spirit 40, St. Joseph 26.

Division 2
Saturday, Nov. 28: St. Simon 43, St. Andrew 32; Christ the King 34, St. Mark 23; Holy Spirit 29, St. Matthew 25; St. Paul X 40, Mount Carmel 31; Lady of Lourdes 48, Our Lady of Lourdes 21.

FRESHMAN-SOPHOMORE

Division 1
Sunday, Nov. 29: St. Thomas 32, St. Michael 21; Latin School "B" 28, St. Rita 22; St. Christopher 54, Immaculate Heart 22; St. Monica 24, Holy Trinity 27; St. Jean of Arc 32, St. Gabriel 22.

Division 2
Sunday, Nov. 29: St. Simon 43, St. Paul X 40; Lawrence 29, Holy Spirit 19; Our Lady of Lourdes 22, St. Philip 24; Christ the King 27, Holy Spirit 31; Little Flower 25, St. Bernadette 22.

Division 3
Sunday, Nov. 29: St. Mark 42, St. James 21; St. Roch 28, Our Lady of Greenwood 12; Latin School "B" 24, Holy Name 12; St. Catherine 47, Our Lady 21; St. Patrick 44, Sacred Heart 20.

JUNIOR SENIOR

Division 1
Sunday, Nov. 29: St. Thomas 51, Holy Trinity 48; St. Christopher 48, St. Rita 45; St. Michael 57, St. Monica 48; St. Bernadette 33; Holy Cross 48, St. Anthony 31.

Division 2
Sunday, Nov. 29: St. Simon 47, Christ the King 16; St. Philip 29, St. Lawrence 16; Mount Carmel 45, St. Bernadette 18; Little Flower 46, St. Matthew 13; Holy Spirit 40, St. Francis 34.

Division 3
Sunday, Nov. 29: St. Mark 51, Holy Name 16; St. Patrick 30, St. Roch 25; St. Jude 24; St. Catherine 47, St. Catherine, Sacred Heart 34; Latin School "A" 47, Our Lady of Greenwood 28.

WHO ARE THE SISTERS OF PROVIDENCE

Sisters of Providence
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Indiana; Write for info.

Chatard musicians will entertain

INDIANAPOLIS—Students in the music department of Chatard High School, under the direction of Father Randolph Marshall, will entertain the members of the Chatard Parent Faculty Association at their meeting Thursday, Dec. 10, at 8 p.m.

Seasonal refreshments will be provided. President of the association is Milton Keyes.

Cy Cipher

JUNIOR CYO STYLE SHOW
Blanks for the annual Junior CYO Style Show will be mailed out during the coming week.

DEADLINES

Deadline for the Cadet Girls' Volleyball League and the Cadet Boys' Wrestling League is Monday, Dec. 21. CYO officials stated that the inception of the Wrestling League will depend on the amount of interest shown. If there are not sufficient entries, a tournament will be held sometime next March.

CYO BASKETBALL

Basketball coaches in the CYO Cadet and "67" Leagues are reminded to send in their player eligibility blanks and — for non-football players only — the medical blanks as soon as possible. In the Freshman-Sophomore and Junior-Senior Leagues, team rosters must be in the hands of CYO officials before Sunday's games.

BASKETBALL SCORES

CYO basketball leagues in all dioceses of the Archdiocese are invited to send in their scores for publication in The Criterion. Scores should be in the CYO Office by Monday morning to insure publication.

New stamp honors Chinese scholar

TAIPEI, Formosa—The 16th-century Chinese Catholic scholar-statesman, Hsu Kwang-Ch'i, is honored on a new commemorative stamp of the Republic of China (Formosa).

Hsu Kwang-Ch'i, a minister of education under a Ming dynasty emperor, was converted by Father Matthew Ricci, S.J., and collaborated with him in translating much of western science and culture into Chinese.

Gift to Pope

VATICAN CITY — A number of records containing his own encyclical, Ecclesiam Suam, and another featuring documents of Pope Pius XII and testimony of the Holy See's activities in behalf of persecuted Jews were presented to Pope Paul VI by the Dutch electronics firm, Philips. Another gift was a record "Euntes Docete" (Go Forth and Teach), the proceeds of which are to be used for the Catholic missions.

Winter Term Applicants
Counselors are on hand daily 8:30 to 4:30 and until noon Saturdays for a discussion of courses, plans and programs. Advance appointments recommended. Day and evening sessions.
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Postponed
The December meeting of the Indianapolis Deans' Junior Youth Council has been re-scheduled from Monday, Dec. 7, to Monday, Dec. 14, the CYO Office has announced. The meeting, which will conclude with the annual Christmas party, will begin at 7:30 p.m. in the CYO Office, 1502 W. 16th St.

Snowstorm interferes with Quiz

Sunday's snowstorm resulted in the postponement of five first round matches in the annual Criterion Quiz Contest. Two CYO officials announced that the delayed matches will be played this Sunday with second round competition scheduled for Sunday, Dec. 13.

Issues of The Criterion to be covered in the remaining first round matches on December 6 are those of November 13, 20 and 27. Those to be used in second round contests on December 13 are November 20, November 27 and December 4.

Following is the schedule of first round matches on Sunday, Dec. 6: Our Lady of Greenwood No. 1 vs. St. Christopher No. 3 at Greenwood; Immaculate Heart No. 2 vs. St. Christopher No. 2 at Immaculate Heart; St. Anthony No. 1 vs. St. Thomas No. 2 at St. Anthony; St. Christopher No. 1 vs. Our Lady of Greenwood No. 2 at Greenwood; St. Thomas No. 1 vs. St. Gabriel No. 1 at St. Gabriel.

CYO officials are hopeful that the elimination rounds can be completed on schedule by January 3, despite last Sunday's interruption. The two finalists are scheduled to compete for cash awards on or around January 6 at the studios of Station WFBI, Indianapolis.

Detroit University gives up football

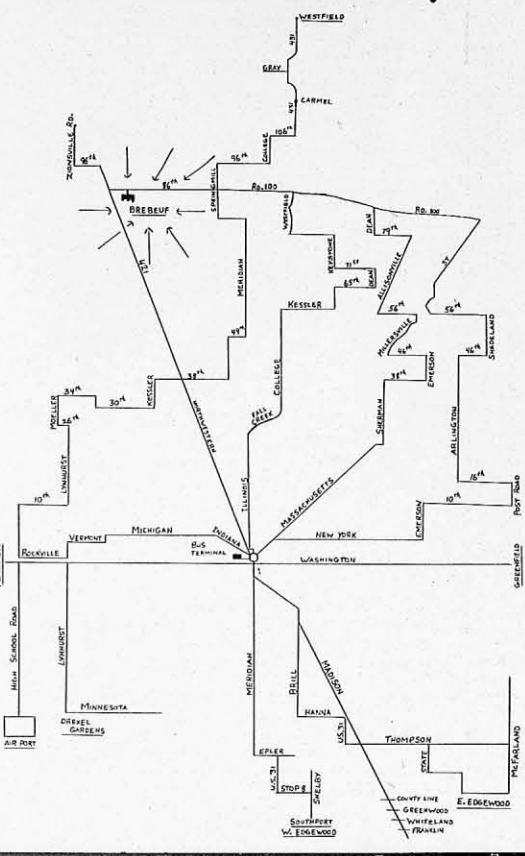
DETROIT—The Titans of the University of Detroit, who played their first intercollegiate football game on Thanksgiving Day, 1896, and lost, have abandoned the sport.

Father Laurence Britt, S.J., university president, announced the "rebutant" decision to drop varsity football because it is too expensive.

Father Britt said: "The administration is convinced that it would no longer be justified in gambling substantial funds on a program that has become increasingly costly, whose total success would seem to depend on having only winning teams, playing only top-level opponents, preferably on days when the weather is fair and there was not too much competition from nearby professional, collegiate, university, and even high school football games."

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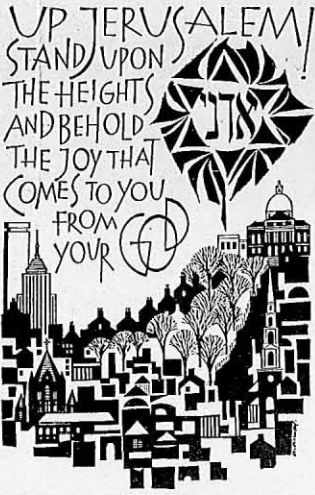


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Second Sunday of Advent

FAMILY CLINIC



By JOHN J. KANE, Ph.D. Can a Catholic get a divorce? I have decided to ask my husband to leave his home. After 15 years of marriage and seven children in eight years I am worn out. My husband's work keeps him out of the home a great deal because we have severe financial problems. But he drinks during the leisure hours he has. He tries to stop but it only lasts at best two weeks. Then he is back at it again. I have thought of suicide and only worry over what would happen to the children prevents it.



Margaret, your first problem is yourself. Your present mental condition is a serious matter and demands immediate attention. You must put the thought of suicide entirely out of your mind. But telling you to do so is meaningless. You should seek professional help. I strongly advise you to tell your physician that

you have or are thinking of suicide. He can then advise the necessary therapy. I don't know how often or how often you have suicidal thoughts. But this is an era in which one does not take chances. Eighty percent of persons who commit suicide have either threatened or attempted it. That is why I urge you to act NOW. The old notion that people who threaten suicide never commit it is an old wives' tale.

A large family, financial problems and a husband who

drinks excessively are by no means uncommon problems in marriage. But the fact that they are common does not mean that they can be viewed lightly.

I am not asking you to view them lightly, but I do want you to gain some perspective, which at the moment you lack. It is not so much what happens to you in life that counts. It is how you view or how we react to what happens that really matters. Difficulties seem to multiply and as solutions seem to

fade, discouragement is inevitable. Every human being has a breaking point. For some it is high. For others it is low. On the basis of your letter you appear to be near yours.

But your situation is not impossible. To begin with you have seven children. You have a thought of what would happen to them if you commit suicide. Let me enlarge on it a bit.

Suicide, among those not mentally ill, which, incidentally, psychiatrists maintain includes most suicides, it is an act of

despair. It does violence to the virtue of hope. While only God can judge the disposition of a suicide at the moment of death, the act of itself is morally wrong. It may mean the loss of eternal salvation. Bearing up under the trials of life can reap rewards in eternity.

Furthermore, suicide carries with it a stigma. This stigma will be borne by your children and your husband. A furtive whisper behind their backs, a knowing nod and sometimes an outright cutting remark about it will be their lot. Surely, your children are suffering enough now. You do not want to add to their problems by a selfish, temporal escape.

Since your husband is at least a problem drinker, your suicide could tip the scales and send him into a true alcoholism. Who can gain anything by this? Once again the innocent, your children, will be the victims.

Matters are not quite so black as you paint them. Your husband's drinking seems to be at once the result and partly the cause of your financial problems. Perhaps the money spent on liquor, if saved, could ease the economic problem.

Your husband does make efforts to give up drinking, although they are short lived. Try to persuade him to seek help. I doubt he will make it alone. Ask him to see one of the parish priests or his physician. It seems you have a lever which can be used, since you are about to ask him to leave the home. The Catholic Church under certain circumstances does permit limited divorce, i.e., a separation from bed and board. But the marital bond is not broken and neither party may remarry while the other spouse lives. This is only done for grave reasons and requires ecclesiastical permission.

This is a big step and should not be undertaken lightly. Even (Continued on page 9)

THE WEEK IN LITURGY

By Rev. Robert W. Hovda

Dec. 6 SECOND SUNDAY OF ADVENT. Christianity so often reconciles what we think of as opposites. In Advent we are particularly conscious of the Christian emphasis on eternity, the end of time, a spiritual consummation of things that goes beyond our experience of time and this world. Yet today's Advent Mass is full of "this-worldliness" and preoccupation with our senses, our experience, with the things of time and history. These things are not necessarily "opposites" but we have often, even regularly, thought of them as such. Perhaps this frame of mind is an inheritance from paganism that we are just now outgrowing—and many aspects of contemporary thought come together with Christian insight in an exciting and challenging way. Our thinking about the development of doctrine, about evolution, about marriage and problems of family life—these are only a few of the areas affected.

At any rate, our current reform of public worship is very much a part of all this. No longer, the Council has told us, can we neatly separate the "externals" of worship (the words and texts, the art, the music, the vesture, the gestures, the whole sacramental context) from that "internal" piety and devotion which have always been our concern. "Go and tell John what your own ears and eyes have witnessed" (Gospel).

Dec. 7 ST. AMBROSE, BISHOP, DOCTOR. "Your light must shine so brightly before men that they can see..." (Gospel). A great teacher in the Church, like the one we honor today, is one who helps us to see the love and the design of God. And to hear (First Reading).

Beginning with the fundamental doctrine of the Incarnation, Christianity is concerned with what man sees and experiences in his human fashion. Wherever a false spiritualism or dismissal of senses and body occurs, it is a deviation from Christ and from his Gospel.

Dec. 8 IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Let the Christian vision seem to transcendental, too otherworldly, too impossible of attainment for such mortal flesh as we. Mary stands as symbol of what Christ's redemption can accomplish in our frailty.

That sin and tendency to sin which in our experience seems so inseparably linked to hu-

man life and the human condition is neither necessary nor proper in any absolute sense. Mary's freedom assures us of what grace can accomplish in ourselves.

Dec. 9 MASS AS ON SUNDAY. Not only does Jesus give great weight to the evidence of our senses—how the blind see, the lame walk, the poor have the gospel preached to them (Gospel)—but he also talks about John the Baptist in sacramental terms. The appearance of John and his garb was itself a message.

And the First Reading teaches about scripture, the concrete, written Word of God in history, about the Jews and other nations, concrete peoples, about genealogy and God's design in normal human life.

Dec. 10 MASS AS ON SUNDAY. All of this should help us realize the relationship between what we sense, visualize, experience, and what we conceive mentally in our depths. It should help us realize that the Council Fathers are profoundly and radically correct when they tell us that the kind of spiritual conversion which today's world demands of Christians is bound up with what should be the source of our instruction and inspiration—our public worship at Mass and in the other sacraments: the things we see, experience, do there.

Dec. 11 ST. DAMASUS, POPE, CONFESSOR. Jesus' choice of a rock and stabilizer of mankind's new unity is not merely abstract faith but a concrete confession of the faith, Peter (Gospel), whose task it is to set "an example, as best you can, to the flock" (First Reading).

Always He speaks to us in our language, in ways that appeal to our senses as well as to our minds. Modern sophistication might be able to imagine some other focus of Christian unity, but we should hesitate to project our illusions into a New Testament climate that is so different.

Dec. 12 OUR LADY OF GUADALUPE. Today's Gospel of the visiting of Elizabeth by Mary during that period when both were pregnant inspires more strongly the Christian conviction that spirit and flesh, the spiritual and the material, are truly and deeply related. This is a very earthly message, of women and wombs and fleshly experience, and of the God who meets man where he is and addresses him in his own language.

WORKING TO BEAT HELL

TEMPER, TEMPER!

By JOSEPH T. MCGLOIN, S.J.

We're great people at throwing around words, we Americans, but often enough, we throw around words we're not sure of. Take that little word "maturity" for example and think of all the bloopers we've included under it: We look at a person who seems mature—one we have never even talked to, perhaps, and we say "How mature." We judge maturity by how he dresses or how much he dates and whether or not he drives a car. We know a baby has to be immature and so we figure that any non-baby must, therefore, be mature.



This is as it should be, because he hasn't had a chance yet to learn to think differently. But for a person of growing maturity to continue to act this way is to tell himself that maturity is a grotesque contradiction. He's a monster, a man with the maturity of an infant, but many of the manifestations of immaturity are, it would be hard to find a more unlovable one than the gimnick infants of all ages use most often to get what they want—temper. The baby will, in fact, continue to use this as long as it gets results. But if he is trained early to see that all a tantrum gets him is neglect or punishment instead of attention and other rewards, he'll soon drop it. But a penchant for temper tantrums persisting into the years of reason, into the teens and even into adulthood, becomes not natural but grotesque—because large economy sized infants are simply not as lovable and entertaining as the smaller size. The trouble is that the "adult" temper thrower didn't get this warning, either because his tantrums were given in early for the sake of peace and quiet. And for parents, the battle is won this way, and the war is lost.

But look a little more closely at the type who "has a temper." First of all, you have to remember that we are all different in temperament. For some reason or other, some people are more passionate than others, and so on. Some people are more seriously tempted to sins of impurity, for example, than others. Some do have quicker tempers and flare up a little more readily than others. These people are usually all too eager to learn control and, following Christ's example, they can do so.

But the immature temper thrower is not such a person, but he is, rather, one who has "a quick temper" now because he has cultivated it in the past as a means of getting his own way or of seeing that his own opinions go unchallenged. And the trouble is that he's become so accustomed to losing his head that he doesn't even notice any more when it's missing.

There is a fundamental difficulty with this infant type, which makes it very, very hard for anyone to help him, or even to tolerate him with any degree of liking.

He has convinced himself, not only that he has a touchy temper, but that this is somehow or other a red-blooded, lov-

able trait. You will actually hear him bragging about it: "I really let fly." "I really told him off." "I tore her to pieces." You've heard the old clichés until you're tired of them, too. And somehow or other, this refuge from the eradic seems to think that this lovable trait of his temperament is something uniquely his. Nobody has a temper like his, and this, he thinks, is wonderful. But the fact isn't so much that nobody has a temper like his at all, but rather that nobody has a little common control and courtesy and maturity as he has. It could well be that there are others far more deeply tempted in this line than he, but they have also had the courage and good manners to control themselves. They are, in a word, mature enough to act their age, while the infant, finding that a temper will get him what he wants where reasonableness fails, still uses this weapon.

It is, in fact, difficult to see anything but hypocrisy in the person who considers himself lovable because of his temper and who then mentions signs of anger when he goes to confession. He shakes his head, grins charmingly and contritely, and says "I guess I just have too big a temper," and then goes on to prove beyond a doubt that he is (Continued on page 10)

But maturity is a lot more than the departure from infancy. It's something, moreover, that we do not necessarily grow into, but must constantly work for. Otherwise we can well end up just big old babies.

The big kid who can't lose on the football field is a baby. The character who is always right when the umpire is wrong (the one we like to refer to, especially if it's ourself, as "a great competitor") is nothing but an outsized infant who hasn't learned to take defeat with the maturity it demands—far more maturity, usually, than that required by victory. But these are, only examples. And maturity goes much farther than games.

The immature person of any age pouts when he doesn't get what he wants. And it doesn't matter what it is he wants at the moment—food or the car for a date or liberties with "his" girl. The baby, of whatever age, will pout when refused anything, even though it might be inconvenient or harmful to someone else if he gets it, and sometimes even though it might be harmful to himself in the long run, to himself. A baby, who doesn't know any better, is not above a little pouting when you won't let him play with the butcher knife. And the overgrown baby hasn't learned any better either. In fact, he doesn't even recognize a butcher knife when he sees one.

There are many identification marks of the infant, but all of them are connected in some way with selfishness. The child's horizons are small, and he judges everything only in relation to how it affects him.

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getting the complete story and communicating it to his paper. As an "extra" the publishers have provided a 48-page section of newspaper-size containing a chronicle of the six days from Nov. 23 to Nov. 28, 1963...

1,000 foreign seminarians now in this country

WASHINGTON — More than 1,000 seminarians from foreign countries are studying in 105 seminaries in the U.S. this year, a survey has disclosed.

Particularly interesting in the sense that it is new to most of us is the introduction, in it Tom Wicker of the New York Times describes his own experiences as he covered the assassination of President Kennedy. It is a fascinating relation of the reporter's problem in covering such an event, the difficulties of

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Mexico accounted for nearly half the foreign seminarians, with 413 students at the Montezuma (N.M.) Seminary. Next come the Philippines, 66; Canada, 61; Italy, 37; Brazil, 31; Spain, 17; Cuba, 15; and 14 each from India, Ireland and Germany.



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VIEWING WITH ARNOLD

The 'Outrage' called basically ludicrous

By JAMES W. ARNOLD In "The Outrage," the people who made "Hud" (director Martin Ritt, cameraman James Wong Howe, actor Paul Newman) now labor at length trying to re-paint the "Mona Lisa." They produce a picture that is

often pretty, but basically ludicrous. Yet even if it were a masterpiece, the looks of this film would not really salvage "Rashomon" in its meaning.

"The Outrage" is a close remake of Kurosawa's 1951 Japanese classic, "Rashomon," which won the Venice grand prize, the Academy Award as best foreign film, and continuing critical acclaim as one of the truly great movies. Why do it again? Ritt has said he had to get back to work, and it was the only good script available. Besides, most Americans had not seen "Rashomon." Vast treats are in store when he recalls that most of us have not seen "The Seventh Seal" or "La Dolce Vita" either.

It isn't quite the same as updating a classic, since "Rashomon" is timeless, or as putting on a new version of "Hamlet." A play has no life of its own; it can be passed from generation to generation only by repeated, and hopefully better, productions and interpretations. But a film exists as long as prints of it exist, and once a concept is perfectly filmed, we are not obliged to produce it again, but only to screen it again.

Ritt's new enterprise is better compared to doing the "Hallelujah" story with a new script. Worse, it is as if there were a conscientious effort to stick very closely to Shakespearean structure and style. There is no point in reworking a masterpiece, unless the new man takes only its basic concept and completely re-creates it according to his own gifts and vision. There can be new paintings of smiling, enigmatic women, but they ought to be more than Mona Lisa imitations, hair and basic black cocktail dresses.

The ethereal 12th century Japanese fable has been transplanted to 19th century America, a gutty, realistic territory as familiar to moviegoers as their own backyards. The fit is as snug as if Scarlett O'Hara had been moved to a split-level in San Diego.

Actor Newman plays a mean Mexican bandit who ambushes an aristocratic Southern couple (Claire Bloom, Laurence Harvey) in a forest of brush and paper-mache saguaro cactuses. The husband is killed, the wife raped. The bandit is brought to an open-air trial on the dusty main street of a town which looks, inexplicably, as if it had recently been hit by a small atomic bomb.

The crux of the matter is that events in the forest are narrated differently by each of the four witnesses—the bandit, the wife, the dead husband (reporting, hold on, through an Indian medicine man who found him before he died), and an aged prospector who wanders by. Who really killed the husband? Was

Vicar general for lately named

WASHINGTON — Auxiliary Bishop John S. Spence has been named to the newly-created post of vicar general for lay organizations of the Washington archdiocese. Archbishop Patrick A. O'Boyle of Washington, attended the Second Vatican Council, said that Bishop Spence will supervise, coordinate and promote the work of lay organizations. The position will not conflict with the duties of chaplains and moderators of the various lay organizations, it was stated.



IN GUILD PLAY—Josette Grawcock and Mike Cancilla are shown in a scene from the Catholic Theatre Guild's production of "Plain and Fancy" to be presented in the Marian College Auditorium tonight (Friday, Dec. 4) through Sunday, Dec. 6.

Musical comedy set by Theatre Guild

The Catholic Theatre Guild of Indianapolis will present the second show of its 15th season tonight (Friday, Dec. 4) through Sunday, Dec. 6, in the Marian College Auditorium.

Curtain time for the musical comedy "Plain and Fancy" will be at 8:30 p.m. Friday and Saturday and at 7:30 p.m. Sunday. The leading roles of Kathy and Peter will be played by Josette Grawcock and Mike Cancilla.

THIS WILL BE the first musical comedy to be given by the Guild, which has generally given dramatic presentations, and also marks the first season that the Guild has performed at Marian College.

Until last year, when the building was demolished, the Guild's "home" had been at the

Census data BEHN — Figures just made known by the Swiss government of the last population census held in 1959 show that of a total population of 5,429,061, Catholics number 2,463,214 and Protestants 2,861,522.

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Table with radio and television schedules for Indianapolis, Terre Haute, and Richmond areas, listing times and station call letters.

Nun tells grim story of Congo atrocities

BRUSSELS — "Forced to parade naked in the street, I and my sister nuns were beaten till we screamed while Congolese youths danced, jeered and yelled at us. . . . This was part of the harrowing story told by Sister Anne-Maria, a 45-year-old Dutch nun who was mother superior of a mission hospital at Bondamba, about 300 miles northwest of Stanleyville, until the Simbas, the Congo rebels, arrested her and another nun. . . . Her story was written for the Associated Press on her arrival here after Sister Anne-Maria and a group of nuns and a number of priests and civilians had been rescued by Belgian paratroopers. . . . "Sometimes in the past two weeks," she wrote, "I wished the Simbas . . . had killed me."



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Denies charges Pius XII had sympathy for nazis

NEW YORK — A student of Vatican diplomacy during World War II has said recent charges of sympathy by Pope Pius XII for the nazis are in "absolute contradiction" to solid evidence.

Father Robert A. Graham, S.J., author of the volume "Vatican Diplomacy" who recently spent a year's research on the Holy See's war time diplomacy, made his comments in America (Dec. 5), the national Catholic weekly review of which he is an associate editor. The Jesuit noted publication in European newspapers of papers found in the Nazi Foreign Ministry. These were dispatches from Nazi diplomats in Rome to Berlin headquarters saying that Pius XII was sympathetic to their cause.

HE SAID THEY were not new papers, having been in use during the war crimes trials at Nuremberg in 1946. He also said they were "self-serving dispatches" by German diplomats.

"If the Vatican was really pro-nazi, it succeeded admirably in keeping solid evidence to this effect out of Nazi dispatches," observed Father Graham who has read the original papers in the Political Archives in Bonn, Germany.

Furthermore, he said, there are "convincing examples" of the Vatican's real positions. He said Pius XII had a part in a 1939 plan of the anti-Nazi German resistance to abolish Hitler. The Pope transmitted proposals of the planners to the British Ambassador at the Vatican, he reported.

In addition, he continued, the Pope refused to hail the mid-1941 Nazi attack on Russia as a "crusade"—a fact which challenges allegations that Pius XII

gaining of November when the Simbas arrested her and another nun.

In the course of a trip from village to village toward Basoko, which lasted more than a week, the nuns were confronted by angry inhabitants who greeted them with accusing screams of "Yankettes." When they finally arrived in Basoko, they were met by a barrage of insults, made to jump into the Congo River up to their knees,

and then herded into a makeshift prison, where they were ordered to strip for an "inspection" and all their possessions—money, passports, rosaries and crucifixes—seized.

THE TWO NUNS from Bondamba were finally given their clothes and locked up with 16 other nuns and 23 priests and three civilians already in custody. The next day, November 11, while the prisoners were at breakfast, the Simbas heard two light planes overhead, and immediately one of them rushed in and with a sweep of his spear and crockery clashing to the floor.

"Shouting accusations that we had summoned the Americans during the night," Sister Anne-Maria wrote, "the Simbas attacked the priests. They hammered them mercilessly with sticks and rifle butts until nearly everyone was covered with blood and bruises. . . . "Then we were marched outside, told to strip off all our clothes and ordered to sit down. Fierce blows from rifles and clubs rained repeatedly on our bare bodies. Finally, with blood flowing on the road, the Simba commander ordered his men to stop. I was bleeding from a big gash on the head and was covered with bruises."

"Myron C. Taylor, President Roosevelt's personal representative, convinced Pius XII, however, that a less rigorous interpretation of the encyclical was a wicked form of cooperation with communism, denounced in the 1937 encyclical, "On Atheistic Communism."

HUSTLED BACK into the prison, the prisoners were kept locked for 24 hours in a small room without food, she said. They were still naked, the priests having only scraps of clothing.

next day, the prisoners were subjected to constant threats of there in the Hotel des Chutes against the Congolese, not even the Simbas. They just didn't know any better. For all that I suffered, I am eager to get back to the Congo."



HELP IN MENTAL HEALTH DRIVE—Mike Knowlton (left), a freshman at Ritter High School; Barbara Lewis, a junior at Ladywood, and Dave Gamba, a sophomore at Brebeuf, are their school's chairmen for the Marion County Student Mental Health Association's annual Christmas Gift Shop project. The Gift Shop provides the opportunity for patients at Central State and LaRue Carter Hospitals, the psychiatric wards at General Hospital, and the Marion County Home to obtain gifts, free of charge, for their children and grandchildren.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS


NOCTURNAL ADORATION — First Friday
Friday, Dec. 4
Blessed Sacrament Chapel
SS. Peter and Paul Cathedral

CYO CITY-WIDE DANCE
St. Thomas Aquinas Gym
Monday, Dec. 7 — 8 P.M. - 11 P.M.
Admission: 50c

APRIL AIRS DANCE
Friday, Dec. 11
St. Pius X Council — 2100 E. 71st St.
Benefit Latin School Foundation
Tickets: CL 5-2922—CL 1-3693

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event to 252-5252.

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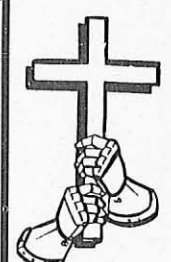
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