

N.Y. Schools Buy RCA Equipment

New York — (RNS) — The New York Catholic archdiocese has purchased RCA's color television broadcast equipment at the New York World's Fair for use in its proposed closed circuit educational TV programs to elementary and secondary parochial schools.

RCA has been retained by the archdiocese to design and build its entire TV transmission and distribution system which will carry live and taped instructional and cultural programs to some 225,500 children.

Homes Sought

Washington — (NC) — Catholic families are being sought as hosts for European and Latin American high school students coming to this country for one year of exposure to American life.

The students will come, in August, 1966, under the auspices of the International High School Student Program which is supported jointly by the National Catholic Welfare Conference and the Department of State.

Detailed information is available from the International High School Student Program National Catholic Welfare Conference, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

Paul Tillich, the 'Thinking Man's Theologian'

Dr. Paul J. Tillich's death last month at 79 is hardly likely to halt his massive influence in theological progress.

The impact of his insights into the mysteries of faith has pushed both Catholic and Protestant scholars into new directions, rooting them out of ruts they had complacently settled in for centuries.

Dr. Tillich's career was marked by a passion to state in fresh and contemporary terms the search for ultimate meaning in life. He once wrote: "Being religious means asking passionately the question of our existence and being willing to receive answers, even if the answers hurt. Such an idea of religion makes religion universally human, but it certainly differs from what is usually called religion."

The German-born Protestant theologian commonly referred to as "The Ground of Being, the source of all that is." He found religion expressed more eloquently and more honestly in questions about the reason for man's existence — whether or not such questions were couched in orthodox Christian language — than in repetition of set creeds or catechisms.

His idea of religion, he wrote, "does not describe religion as the belief in the existence of gods or on God, and as a set of activities and institutions for the sake of relating oneself to these beings in thought, devotion and obedience. Religion in its innermost nature is more than religion in this narrower sense. It is the state of being concerned about one's own being and being universally."

Dr. Tillich's questing concept

of religion holds great appeal both to those within the Christian church who have trouble accepting conventional creeds and those who refuse to identify themselves as Christians but who share his search for meaning. He once remarked that "people who listen to me are those who declare they don't understand the Christian symbols that are given by the church and need them translated into modern language."

He was known as the "thinking man's theologian" both within the church and outside it. His book, "The Courage to Be," published in 1950, has become required reading in philosophy courses of many colleges not generally known for their religious sentiments.

Chief among his more than three dozen books is the three-volume work, "Systematic Theology," the final volume of which was published just last year, 13 years after the initial volume came out. Other influential works include "The Protestant Era," "The Shaking of the Foundation" and his latest work, "The Eternal Now."

Inherent in Dr. Tillich's philosophy is the demand for involvement in all facets of life — art, politics, international affairs. He lectured and wrote about religion and the arts with the authority of one who was expert in both fields.

He pleaded for integrity in so-called religious art, for pictorial portrayals of Christ that reflected the Biblical Christ rather than sentimentalized versions. He advocated contemporary art forms for today's churches instead of Gothic architecture which, he held, came from another era and "cannot express what we need to express today."



PAUL TILlich

Two invitations to Dr. Tillich in recent years reflect the impact the man had made not only within the religious community but on the entire nation.

In 1961 Dr. Tillich was one of two Protestant theologians invited personally by President Kennedy to attend his inauguration. (The other invitation went to Dr. Tillich's long-time friend and colleague, Dr. Reinhold Niebuhr.)

And in 1963, when Time magazine celebrated its 40th anniversary by gathering for one glittering dinner party individuals from throughout the world who had been Time cover subjects, Dr. Tillich was chosen to give the main address.

Earlier this year the U.S. Supreme Court turned to Dr. Tillich's theology to shed light on the legal problem of defining conscientious objection to war. Justice Tom Clark, in his opinion that conscientious objection could be grounded in systems other than conventional

religious ones, wrote: "The eminent Protestant theologian, Dr. Paul Tillich, whose views the government conceded would come within the statute, identifies God not as a projection 'out there' or beyond the skies but, as the ground of our very being."

Paul Johannes Tillich was born in Starzeddel, Prussia, in 1886, the son of a Lutheran minister. He was later to write of the atmosphere of his home and family: "It was the experience of the 'holy' which was given to me at that time as an indestructible good and as the foundation for all my religious and theological work."

He studied at German universities in Berlin, Tuebingen and Halle. He received his licentiate of theology from the latter and doctor of philosophy from the University of Breslau. In 1912 he was ordained a minister of the Evangelical Lutheran Church.

During World War I he served as a chaplain, an experience which he said "caused the collapse of the idealist elements in me. I changed from an idealist to a realist, a tragic realist."

Following the war, Dr. Tillich taught theology at the University of Berlin as a private instructor. It was during this period that he met an attractive young woman named Hannah Werner at an art student's ball, and in 1924 married her. A previous marriage had ended in divorce before the war.

Dr. Tillich later taught at universities in Dresden, Leipzig and Frankfurt. He was beginning to achieve a reputation as "a theologian among philosophers and a philosopher among theologians" when, in

1933, 400 Hitler Brown Shirts beat up a group of radical students at the University of Frankfurt. Dr. Tillich, by then a member of the university senate, spoke out in protest.

As a result, he later explained, "I had the honor to be the first non-Jewish professor dismissed from a German university."

Still believing in the power of reason, he went to Berlin and called on the Nazi Minister of Education. "For a full hour we discussed the Old Testament and the importance to Christians of the Jewish tradition," the theologian recalled. "At the end of that hour, I knew it was over."

At the age of 47, knowing scarcely any English, he came to the United States and joined the faculty of Union Theological Seminary in New York where he taught for more than 20 years. On his retirement from Union, he was appointed in 1955 to the post of University Professor at Harvard University. The title is reserved to a small number of scholars at Harvard who are free to work on the frontiers of knowledge in a number of fields.

In 1962 he went to the University of Chicago to a similar kind of position. He was scheduled to join the faculty of the New School for Social Research in New York City in February, 1966. Dr. Tillich's many "retirements" provided an affectionate joke in religious circles.

During all of his teaching and research assignments, the vital, white-haired scholar continued to travel about the country and the world, giving lectures to groups both religious and secular.



Drums at Mass

This African who used to play his drums for dances, funerals and other events now plays them at Christian church services. Drums—the "language" of African people—have an integral part in the growing interest in Protestant and Catholic church music in Africa. Fostering the trend has been the All-African Church Music Association which has sponsored music seminars at the Mindolo Ecumenical Center in Zambia.

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Worker-Priests Back in France

Rome — (RNS) — The controversial worker-priest movement in France is to be resumed with the full authorization of the Holy See, it was announced at a meeting here of the French episcopate.

Banned by the Vatican in 1959, the movement, known also as the Mission de Paris and founded in 1941 by the late Emmanuel Cardinal Suhard, Archbishop of Paris, will be given three years to prove itself, the announcement said.

The worker-priest movement saw priests don working clothes, spend-the-days-in-factories—and live among the workers — all as part of an effort to bring back to the Church de-Christianized masses in the industrial areas of France.

However, Vatican disapproval resulted when some priests were accused of taking part in leftist activities, succumbing to Communist propaganda and putting too much emphasis on material rather than spiritual welfare.

Pope Pius XII, in 1953, ordered the Paris priests to spend only three hours a day in factories and to live in communities under the jurisdiction of bishops. Six years later, Pope John XXIII imposed a total ban on the movement. This came in the wake of reports that a few worker-priests were aiding Algerian rebels, although the priests protested that they had been concerned with the social welfare of the Algerians, not their political opinions.

A new arrangement, the French bishops' announcement said, will permit a small number of priests to work full-time in factories and on the docks for pay, "after appropriate preparation." They will be allowed to join trade unions but not to hold office in them.

In future, they will be "working priests, not worker-priests," according to a bishops' spokesman. And they will be expected to maintain contact with each other, he added.

Actually the worker-priest movement has persisted in France — and even expanded to other countries — despite the

Vatican ban, but under a different setup.

After the Mission de Paris was ordered to cease, Auxiliary Bishop Alfred Ancel of Lyon was given special permission to work with a group of priests among industrial workers. He organized other worker-priests and the new movement became

known as the Prado Community. Organization of the community provided for two councils. One is headed by Bishop Ancel, who also is general of the entire movement. This council directs Prado communities of priests outside France.

A second council, exclusively



Pieta Bandage is 'Ouchless'

New York — (RNS) — Appearing to be a "surgical team," five workmen concentrate on wrapping the hand of the Virgin Mary in preparation for shipping Michelangelo's famous "Pieta" back to the Vatican. The sculpture of Mary and the Crucified Christ was the top drawing card of the Vatican Pavilion at the New York World's Fair. The exhibit drew a total attendance of some 27 million persons for 1964-65. "Pieta" was to be wrapped in a "plastic cocoon" and shipped aboard the Italian liner Cristoforo Colombo leaving Nov. 2. Since Vatican officials announced that the loan of art objects considered masterpieces would no longer be permitted, it was doubtful whether "Pieta" would ever be seen again away from Rome.

for France, is directed by Father Robert Saint Gaudens of Toulouse. There are now about 800 worker-priests in Prado communities. Dozens of French Pradosians have been sent by their bishops to form Prado communities in Africa, South America and Asia.

Donald J. Leyden, assistant to the president of St. Thomas College, spoke on parish public relations.

People might think of a parish as rundown, a place for poor education or insufficient service, he said, and a pastor might strive for an image of the parish as "my religious center," "a great place of education," "a sacraments" or "acceptable, accessible."

A parish includes parishioners, assistants, housekeepers and janitors, ushers, commentators, school children, neighbors, he said, and someone might obtain their image of the parish from whether they were courteously seated by the housekeeper or whether the organist showed up on time for a service.

"You do not bear full responsibility for your image. You are part of an overall effort," Leyden told the pastors, but unless "all people representing the parish typify the image, the image you seek won't come." To evaluate the parish image, he suggested being alert while taking the parish census for what people do and don't like about the parish and those who lead it, and for "wired ideas about how the parish is administered."

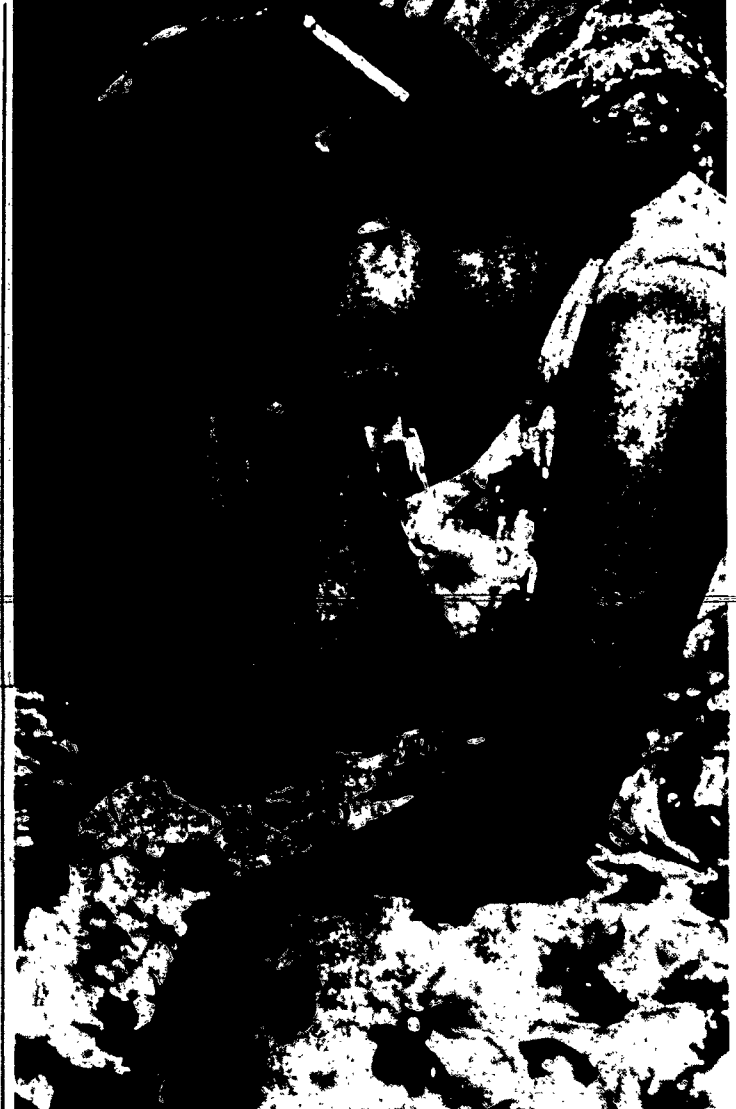
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Her Son is Still in Cuba

Miami — (RNS) — A Cuban refugee woman thinks of her son left behind under the Castro regime as she waits for a medical examination and other processing procedures in a Miami refugee center. She was among hundreds of Cubans fleeing the island in small boats seeking freedom in America. Their resettlement is aided by religious and other voluntary welfare agencies.

Catholic Press Slants News Says Tennessee Prelate

Nashville — (NC) — Bishop William L. Adrian of Nashville said here there is much confusion and doubt among Catholics about Church teaching today and the Catholic press is largely to blame.

In a lengthy official notice appearing in the Tennessee Register, newspaper of the diocese, the prelate accused the Catholic press of "slanting reports on supposed facts."

"Be then circumspect in your reading about what is the true doctrine and practice of the Church," he advised. "Let the faith you have held to through the years be your guide; and if something new is proposed, be sure it has the approval of the Holy Father and the Roman Congregations which he directs."

The prelate has been Bishop of Nashville since 1936. The diocese covers all of Tennessee. Catholics number about 86,000.

Among issues raised by Bishop Adrian is the Second Vatican Council's declaration on religious freedom.

Bishop Adrian added: "Freedom of religion does not mean that one may choose any religious faith he pleases; but he must seek to know and embrace the religion that God has revealed to man."

Bishop Adrian opposed participation of Catholic ecumenists in the services of Non-Catholics, saying those who do so "give tacit approval of the errors which the Non-Catholics profess."

"Not that we should not show the utmost charity toward Non-Catholics, and unite with them in civic and social activities; but in religion we must always be Catholic," he said.

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