



Would You Believe St. John?
San Antonio (RNS) A modernistic representation of St. John the Baptist adorns the baptismal font of the new St. Philip of Jesus Catholic church in San Antonio, Tex.

Don't Destroy the Old To Build The New

Vatican City — (RNS) — Pope Paul VI — as he has done on several occasions recently — cautioned strongly against post-Vatican II attempts at changes in the Church that are contrary to its canons and disciplines.

Speaking at his midweek general audience in St. Peter's Basilica, he said "All must be workers in the Church — active members, missionaries — not indifferent onlookers or lazy critics."

Referring to "innovating tendencies of the moment," he then went on to warn that "one must not yield to the temptation of thinking that the teachings and decrees of the Vatican Council authorize any sort of arbitrary novelty, or justify free and irresponsible initiatives out of keeping with the building's design."

In speaking of the "building's design," the Pope referred to the Church as a structure of which Christ was the Architect.

He said "one must be deeply convinced that one cannot demolish the Church of yesterday to build a new one today."

Church Schools Protest Cut for Disadvantaged

New York — (RNS) — Leaders of church-related schools told the New York City Board of Education that they would ask the state and federal governments to hold back \$65 million for programs for disadvantaged children until assurances are given that parochial school students will benefit in a manner comparable to public school pupils.

In Defiance Of Desperation

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for children who would not otherwise have one, is conducted by the seminarians and laymen.

The financial aspects of the center are taken care of in the same way as the center's namesake would have.

"We go to the rich to support the poor — just like St. Martin de Porres did," was Miss Margaret's answer about the center's financial support. The proceeds from a silver tea provided the center with its initial funds. Many local firms are among the center's benefactors — Xerox, Bausch and Lomb, and Kodak. One shoe company donated 150 pairs of boots. St. Ann's Home contributed 149 beds.

"We've found that God always provides for his needy," concluded Margaret Muchard.

U.S. Bishops Assay Moral Issues

(Continued from Page 1)

of a peaceful settlement. And we must clearly protest whenever there is a danger that the conflict will be elected beyond morally acceptable limits.

"Moreover," the bishops continued, "we must use every resource available, as a nation, to help alleviate the basic causes of war. If the God-given human dignity of the people of poorer nations is not to become an illusion, these nations must be able to provide for the spiritual and material needs of their citizens. We must help them do this. The economically developed nations of the world, as Pope John insisted in his great encyclical, *Pacem in Terris*, must come to the aid of those which are in the process of developing so that every man, woman and child in the world may be able to live in conditions more in keeping with their human dignity."

The bishops also voted 3 to 1 to ask Vatican permission for 13 added changes in ritual ways of worship.

Principal requests would allow reading of the Canon of the Mass in English and the privilege of "controlled" experiments with the rite of the Mass.

The bishops were not certain whether requests of similar magnitude have been made by any other national conferences of bishops since the Vatican Council gave its approval for changes in liturgy, but Archbishop Paul J. Hallinan of Atlanta hailed the vote as "indicative, and we hope, contagious" of the desire for changes in the U.S.

Archbishop Hallinan said the requests approved—six of them emerging from conference deliberations during the week, and the other seven previously, but unofficially, agreed upon earlier—"are in keeping with the practice prescribed by the Concilium."

"But ever more significant perhaps," he added, "is that they open doors for the priests and laymen who have asked their bishops for changes in keeping with the nature of the liturgy as the public worship of God and the intelligent participation of our people."

In authorizing the Bishops' Commission on the Liturgical

Apostolate to seek the Concilium's permission, should that permission be granted, any experimentation in the liturgy would be in specific and controlled "communities" and always would require the consent of the local bishop.

Asked by newsmen whether he thought the Concilium would approve the requests, Archbishop Hallinan would only reply, "All I know is, I keep myself in a state of constant optimism."

The Atlanta prelate, secretary of the Liturgical Apostolate, praised the efforts of its chairman, Archbishop John Deardar of Detroit, first elected president of the Bishops' Conference.

"It has been just three years since the U.S. bishops in Rome moved to take full advantage of the welcome openings of the liturgical renewal. Under Archbishop Deardar's guidance, the Bishops' Commission on the Liturgical Apostolate has moved to a new landmark."

Besides requesting that permission be given to recite the Canon of the Mass in the vernacular, the bishops also asked to be permitted use of a supplementary series of Bible readings apart from those now used at Masses and Gospels.

They also asked that they be permitted to read, in the supplementary weekly lectionary only, from the following translations of the Bible: *Confraternity of Christian Doctrine*, Douay-Rheims, Challoner, Knox, Revised Standard Version (Catholic edition), and the newly-published Jerusalem Bible.

In the case of the supplementary series of Bible readings, the bishops would be up to the celebrant priest "in accordance with the judgment of the individual bishops."

As in the case of concelebration, the Bishops' Conference asked that recitation of the entire Eucharistic Canon be permitted in a loud voice or, if so desired, in the chant already approved for concelebrated Masses.

They asked that the following translation of the doxology of the Canon be approved and be permitted in the vernacular:

"Through Him, and with Him, and in Him, there is given to

you, God, Almighty Father, in the unity of the Holy Spirit, all honor and glory, forever and ever. Amen."

Request will be forwarded to Rome that the English prose translations of the five sequences of the Roman Missal, from Hymns of the Roman Liturgy (London, 1954), be permitted as optional alternatives of the versal translations now found in the approved missal.

In Masses celebrated before a congregation of deaf persons, because it is shorter and therefore easier of communication, the Apostles' Creed would replace the Nicene.

The bishops also requested that use of the vernacular throughout the rites of ordination and episcopal consecration be permitted.

The meat-on-Friday decision didn't rule out all idea of modification, however.

At a press conference, Archbishop John P. Cody of Chicago gave a summary of the pastoral statement on the penitential observance in the liturgy.

1. It calls for a re-emphasis of the importance of the penitential observance in the life of the Christian.
2. It strongly renews and encourages the liturgical observance of Advent "as a season of effective preparation for the mystery of the Nativity."
3. Lent is called the principal season of penance in the Christian year and asks "urgently and prayerfully that we as the people of God make of Lent a special penitential observance."

In this regard, according to Archbishop Cody, the bishops listed specific directions for Lent. They include:

- Obligation to fast and abstain from meat shall bind on Ash Wednesday and Good Friday. "No Catholic Christian will lightly excuse himself from so hallowed an obligation," the statement said.
- "The tradition from abstinence from meat on all Fridays during Lent is preserved." The bishops said that no Catholic Christian would lightly excuse himself of this obligation.
- For the other weekdays of Lent, the bishops strongly recommended voluntary observance of fasting and the practice of other spiritual works such as participation in daily Mass, spiritual studies beginning with the Scriptures, traditional Lenten devotions such as Stations of the Cross, Rosaries, and other works of self-denial, and other deeds of mercy.

The bishops of solemn feasts and the Ember days are no longer days of abstinence. The bishops' statement said: "Great Christian joy will be found in the feasts of the liturgical calendar if Christians prepare by a day of self-denial."

5. Concerning the Fridays outside of Lent, the bishops

urged Catholics to observe these as a memorial of Christ's death.

The bishops statement noted that circumstances have necessitated these changes because the abstinence from meat is "not always and for everyone the most effective means of practicing penance."

"Therefore," the statement continued, "the change introduced is motivated precisely by the desire to give the spirit of penance vitality for all, especially on Fridays."

Persistent rumors of a change in the Friday abstinence rule began circulating in October, 1965. At that time Pope Paul VI met with 100 cardinals and presidents of national episcopal conferences to discuss proposed changes in the Church's ancient penitential laws.

In October, the rule of Friday abstinence was rescinded at a meeting of the Catholic Bishops in Canada and France.

The Canadian bishops made the rule change effective immediately. In allowing meat on Fridays, the bishops announced new penitential disciplines which embraced fasting, almsgiving, prayers and works. These were left up to the discretion of the individual Catholic.

France's hierarchy made the changes there effective Jan. 1, 1967. They explained that they wished to give fish dealers at least a few months to reorganize and make preparations for the effect it will have on them.

The French, unlike the Canadian bishops, made some exceptions. Catholics in France must abstain from meat on Ash Wednesday and the Fridays during Lent, including Good Friday.

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**N. Y. Chaplain
Vietcong Victim**

New York — (RNS) — Army Chaplain Michael J. Quealy, 37, killed by Vietcong fire as he gave last rites to dying soldiers in a South Vietnamese jungle battleground, was to be buried following a Requiem Mass in the Catholic Church of the Annunciation here, Nov. 19.

It was in the same church that the Catholic chaplain said his first Mass ten years ago after his ordination. He had attended the parochial school in the Annunciation parish where his family lived until recently.

Burial was to be at St. Raymond's Cemetery in the Bronx at the request of his family. Father Quealy is survived by his parents and two sisters.

THE PRIEST had been in Vietnam since Jan. 25 and was normally assigned to the Second Battalion of the 1st Division's 28th Regiment. He learned on Nov. 8 that the regiment's First Battalion was under heavy fire in a battle with the Vietcong in the jungles of War Zone C, Tay Ninh Province, northwest of Saigon.

"My place is with them," he told division officers and asked to board a helicopter to join the fighting American troops.

A senior officer told him, "No, Father, you just stay right here at our headquarters. You can do plenty of good right here. It's too dangerous out there."

But Chaplain Quealy was firm. With troop reinforcements and medevacs, he climbed into a helicopter bound for War Zone C. The helicopter landed in a cleared patch of the jungle and Father Quealy moved forward and aided wounded servicemen as he ignored the Vietcong attack and flying bullets.

As he was giving last rites to one of the dying men, a Vietcong soldier jumped from the bushes with a machine gun and shot the priest in the head and stomach. Father Quealy died a few moments later and never knew that the Vietcong attack had been repulsed.

The priest carried a diary. Its last entry read: "So will my heavenly Father treat you unless each of you forgives his brother with all his heart."

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The Mary Schaffer Funeral Mass

Funeral Mass for Mrs. M. Derleth Schaffer was offered Monday Nov. 21, 1966, at 10:30 A.M. at St. Ann's Church, 244 Sawyer St. died Nov. 19, 1966.

She was a member of St. Agnes's Rosary Society.

Surviving are three sons, vester and Francis Schaffer, Rochester; eight grandchildren, 20 great-grandchildren.

Monsignor Duffy gave blessing in Holy Sepulchre Cemetery. Arrangements by seph A. Murphy Funeral Home.

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