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Pope plans formation of bishops' senate

By JAMES C. O'NEILL

VATICAN CITY — Pope Paul VI opened the fourth and final session of the ecumenical council by announcing that he will establish a senate of bishops to consult and collaborate with him in governing the Church.

He also issued another of his often repeated appeals for peace and spoke of his visit on October 4 to United Nations headquarters in New York. He said: "May peace among men triumph — that peace which in these days is being wounded and is bleeding."

The opening plenary meeting of the fourth session (Sept. 14) saw more than 2,000 bishops gathered in St. Peter's basilica to join in the Mass concelebrated by the Pope and council officials at the high altar. The ceremonies began 20 minutes late when Pope Paul walked down the main aisle of the church wearing a miter and carrying the crucifix-crosier which he has chosen as a symbol of his office as bishop of Rome.

THE TWO HOURS of ceremonies were climaxed with the Pope's almost 3,000-word discourse. Reading in a firm voice, the Pope sat on a throne facing the twin tiers of seated bishops and flanked by non-Catholic observers, the diplomatic corps accredited to the Holy See, the press and thousands of priests, Religious and laymen.

Most of the papal speech was devoted to analysis of the nature of a council in terms of its significance for the Church and for the world.

The Pope noted he had deliberately avoided discussing matters yet to be acted on by the council.

"As you see, venerable brothers, we have not touched on any of the themes which will be submitted to examination by this assembly," he said. "Our silence has been deliberate. It is to be interpreted as a sign of our unwillingness to compromise by any words of ours your freedom of opinion with regard to the matters to be presented to you."

Then he spoke of the suggestion that a senate of bishops be formed to assist the pope in guiding the Church. He also briefly mentioned his trip to the UN.

Pope Paul said he was happy to announce the "setting up, according to the wishes of the council, of an episcopal synod." He said this synod would be "composed of bishops to be chosen for the greater part by (national) episcopal conferences and approved by us."

HE SAID THIS synod of bishops would be "convened according to the needs of the Church by the Roman pontiff for consultation and collaboration when for the general good of the Church this will seem opportune to us. We consider it superfluous to add that this collaboration of the episcopate is meant to turn out to be of the greatest help to the Holy See and to the whole Church."

Pope Paul noted that this body can "in a special way be of use in the day-to-day work of the Roman curia to which we owe so much gratitude for its effective help."

The Pope, who has announced his intention to reform and reorganize the Roman curia, the general offices in Rome which carry out the work of governing the universal Church, pointed out to the bishops that just as they need a diocesan curia to assist them "so we too always need the curia for carrying out our apostolic responsibilities."

With that he ended his comments on the new body except to say that "further details will as soon as possible be brought to the notice of this assembly."

REFERRING TO his coming UN trip, Pope Paul noted that he will make the trip in relation to that body's 20th anniversary "to bring with respectful homage to the representatives of the nations there assembled a message of peace. We would like to believe our message will have your unanimous support,

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The CRITERION

VOL. V, NO. 50 INDIANAPOLIS, IND., SEPT. 17, 1965

Pope reaffirms doctrine on the Eucharist

By REV. J. P. DONNELLY

VATICAN CITY — Prompted by "serious pastoral concern and aixiety" over recent theological discussions, Pope Paul VI has issued an encyclical defending the Church's traditional doctrine on the Eucharist.

The document, nearly 7,000 words long, defends:

- The practice of celebrating private Masses when a public ceremony is not possible;
- The preservation and adoration of the Eucharist outside of Mass;
- The traditional doctrine on the Eucharist exactly as it was set down by the Council of Trent in the 16th century.

There have been some recent attempts to rephrase the Church's teaching, using scientific terminology to explain that change that occurs to the elements of bread and wine at Mass. Opposing these attempts, the encyclical gives a ringing confirmation to Trent's definition of "transubstantiation." Even the words of the definition, Pope Paul said, must be preserved exactly.

"THE MOST sacred task of theology," he said, "is not the invention of new dogmatic formulas to replace old ones, but rather such a defense and explanation of the formulas adopted by the councils as may demmonstrate that divine Revelation is the source of the truths communicated through those expressions."

The word "transubstantiation" was used by the Council of Trent to describe the change that takes place during the Consecration of the Mass, when the substances of bread and wine are replaced by the substance of the Body and Blood of Christ.

Entitled Mysterium Fidei (The Mystery of Faith) after its opening words, this third encyclical of Pope Paul's reign is addressed to "the clergy and faithful of the world" as well as to the hierarchy. It carries the date of September 3, the feast of a great champion of the Eucharist—Pope St. Pius X.

The new encyclical appears just a little more than a year after the publication of the Pope's first encyclical, Ecclesiam Suam, on August 6, 1964. The second, entitled Mense Maio, was issued on April 30 this year.

Pope Paul stated clearly at the beginning of the present encyclical the reasons that prompted him to issue it.

"We are aware of the fact that among those who deal with this most holy mystery in the written or spoken word, there are some who, with reference either to Masses which are celebrated in private, or to the dogma transubstantiation, or to devotion to the Eucharist, spread abroad opinions which disturb the faithful and fill their minds with no little confusion about matters of faith, as if everyone were permitted to consign to oblivion a doctrine already defined by the Church, or else to interpret it in such a way as to weaken the genuine meaning of the words or the recognized force of the concepts involved."

ALTHOUGH the Pope's condemnation of error is a stiff one, his attitude toward those persons in error could be described only as gentle—even kind:

"We certainly do not wish to deny in those who are spreading these singular opinions the praiseworthy effort to investigate this lofty mystery and to set forth its inexhaustible riches, revealing its meaning to men of today. Rather, we acknowledge and approve their effort. However we cannot approve the opinions they express, and we have the duty to warn you about the grave danger which these opinions involve for the correct faith."

It was not the first time Pope Paul has shown concern over current theological speculation on the Eucharist. At the Italian National Eucharistic Congress in Pisa last June, he pronounced an eloquent defense of the Eucharist in words which, in retrospect, give a fair warning of the condemnation contained in the present encyclical.

He also announced two weeks before the encyclical's publication that the Blessed Sacrament would be on public exposition in the Vatican's Pauline chapel throughout the final session of the council, a practice which has not been observed until now.

Though the document is addressed to Catholics, Pope Paul said he recognizes the Eucharist to be "a sacrament of unity," and he reiterated the appeal he made at Pisa that separated Christians find unity in one Church through this sacrament.

"May all those not yet in perfect communion with the Catholic Church, who through separated from her, glory in the name of Christian, share with us as soon as possible, with the help of divine grace, that unity of faith and communion which Christ wanted to be the distinctive mark of His disciples.

"Nothing has ever been or is more important to the Church, or more consoling, than the desire for unity of all Christians, a desire which we wish to express once again."

CASTING HIS thoughts repeatedly in terms of the Second

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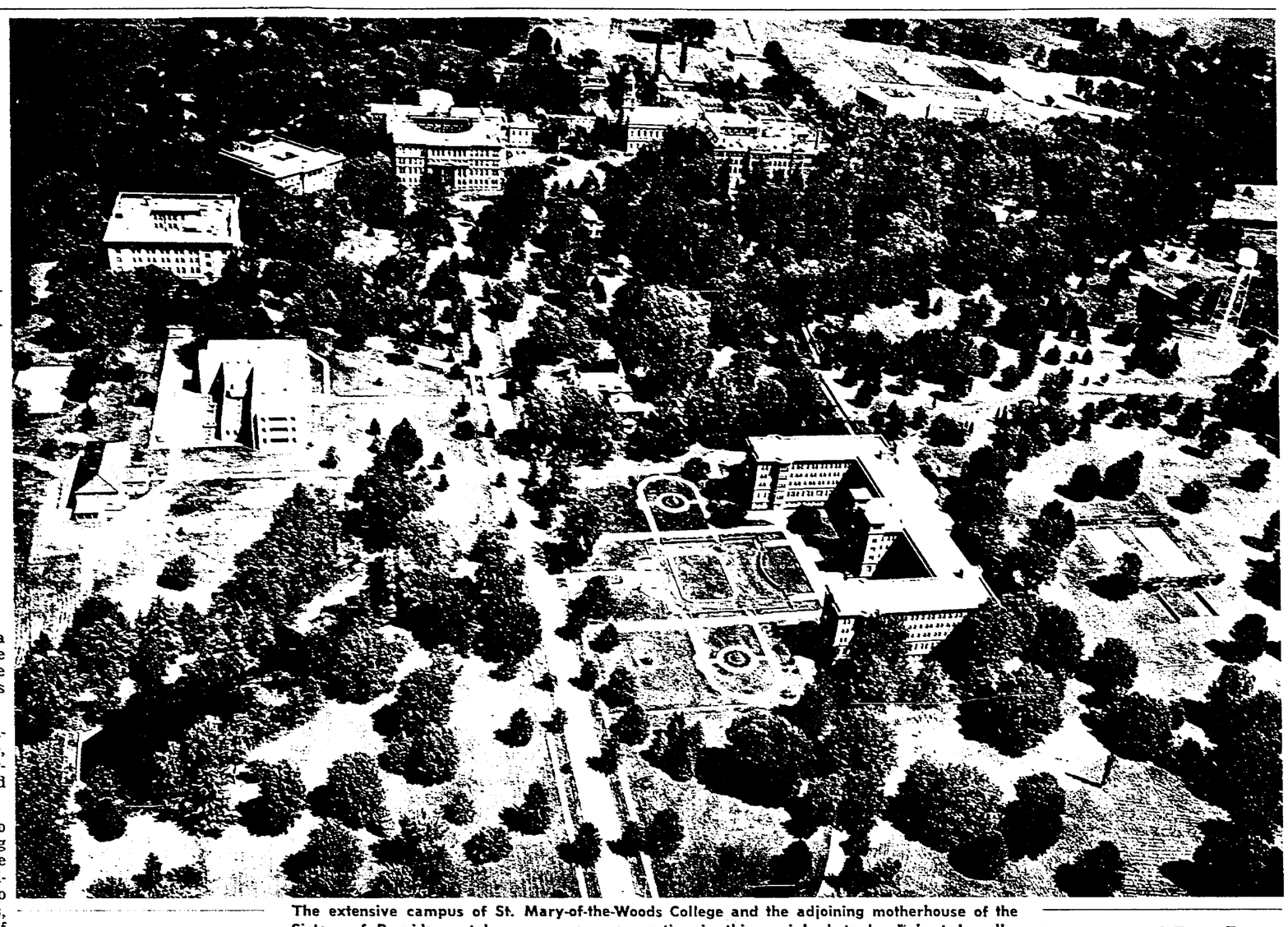

The extensive campus of St. Mary-of-the-Woods College and the adjoining motherhouse of the Sisters of Providence takes on a new perspective in this aerial photo by Robert Lavelle. Shown at the left of the main campus drive is the newly-completed college library, which will be dedicated next month. Opening day for the college students is Monday, Sept. 20.

Loan of Art prohibited by Holy See

ROME—The Holy See has prohibited all future loans of works of art from the Vatican.

This regulation, approved by Pope Paul VI, is designed to forestall requests for a loan of the Pieta, or other artistic treasures of the Vatican. An authoritative Vatican source said that the sending of the Pieta to the New York World's Fair has encouraged other requests for loans of Vatican treasures.

The regulation, effective Sept. 9, was published in the official Acts of the Holy See (Sept. 5).

The absolute prohibition extends to all items in the Vatican's pontifical collections of art and archeology, and to all works of art in the Holy See's so-called extraterritorial churches and properties, such as Rome's basilicas and universities, offices of the Holy See's central administrative organs, and the papal summer home at Castel Gandolfo.

A limited prohibition was imposed on loans of other works of art given or willed to the Holy See and kept outside the Vatican City State. Such loans can be made only "when the religious character of the request is preeminent, or when there is an exceptional reason for study." Requests for such loans must be made through diplomatic channels or from local Church authorities.

The new regulation stipulates that no object may be loaned

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'Common prayer' with Catholics is backed by Episcopal bishops

By REV. RICHARD HOPKINS

GLACIER PARK, Mont. —Bishops of the Episcopal Church have endorsed "common prayer" with Roman Catholics and other measures designed to foster closer Catholic-Episcopal relations.

"We should seek communication and dialogue at all levels," the House of Bishops of the Protestant Episcopal Church said in a document setting "guidelines" for relations with the Roman Catholic Church.

Attending the annual meeting of the House of Bishops were 122 spiritual leaders of some 3.5 million Episcopalians.

The bishops also sent greetings—"praying for God's blessing and guidance"—to Pope Paul VI and the Second Vatican Council.

In another major action, the bishops adopted resolutions condemning racial discrimination, particularly as practiced within the church.

THE EPISCOPAL bishops' declaration on relations with Roman Catholics followed by two-and-a-half months the first official Catholic-Episcopal talks in the United States. Those talks were held June 22-24 in Alexandria, Va., and were greeted as a successful first step in dialogue on the official level.

Further talks are planned for sometime early next year betweeen representatives of the Episcopal Joint Commission on Ecumenical Affairs.

Early in June the Catholic commission issued its own set of "guidelines" for the practice of "spiritual ecumenism" by Catholics. The document recommended joint prayer and joint worship, in certain circumstances, by Catholics and other Christians.

AMONG suggestions made by the Episcopal bishops in their document were these:

- Bishops of each diocese are urged to appoint an ecumenical chairman or committee.
- Common prayer with Catholics is recommended "wherever possible." However, "in such prayer and worship we should not let unbridled enthusiasm place others in embarrassing situations nor should we compromise ourselves."
- Episcopalian clergy and laymen should seek to make friends with their Catholic counterparts. They should explain their beliefs and traditions and try to learn more about those of Catholics.
- "Dual officiating" at the sacrament of matrimony is "discouraged" at present. "Episcopal clergy should not play an official role in ceremonies restricting the God-given freedom of their communicants in the religious rearing of their children."
- Episcopal bishops should not "conditionally" confirm Roman Catholics who join the Episcopal Church, and Catholic priests should not conditionally baptize Episcopalians received into the Catholic Church.
- "We should not dash headlong into defense of the validity of Anglican Orders. Restraint on our part will not compromise our historical position and may aid the work of the Holy Spirit."
- "We should give and seek active cooperation in all civic, social and communal projects possible."
- Episcopalians should familiarize themselves with the Vatican council's decree on ecu-

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New York itinerary set for Pontiff

NEW YORK—Pope Paul VI will enter New York in a two-hour motorcade and will end his October 4 visit with a second major public event—an evening Mass at Yankee Stadium.

The Pontiff will arrive for his visit to the United Nations at Kennedy International Airport shortly before 10 a.m., EDT. From there he will travel to the residence of Cardinal Francis Spellman and St. Patrick's Cathedral in Manhattan.

Before leaving the airport, the Pope will deliver a short address to the dignitaries assembled to meet him. These may include Cardinal Spellman, UN Secretary General U Thant, Vice President Hubert Humphrey, Secretary of State Dean Rusk and state and local officials.

THE OTHER four U.S. Cardinals have been invited to the day's events. They may be among the group meeting the Pope at the airport. The Cardinals are: Cardinal James Francis McIntyre of Los Angeles, Cardinal Richard Cushing of Boston, Cardinal Joseph Ritter of St. Louis and Cardinal Lawrence Shehan of Baltimore.

The route Pope Paul will follow into the city is still under discussion. But police and other involved officials are working to make it one that makes it possible for the greatest number of people to see the Pontiff, according to a spokesman for the New York archdiocese.

PUBLIC INTEREST in the visit is extremely high, according to the spokesman. Inquiries about the Pontiff's agenda have flooded Catholic and UN information offices.

The UN, for example, has been swamped with requests from Catholic schools to take their pupils on the regular UN tour on October 4. Requests for press accreditation total nearly 400.

In addition to the interest of the general public, another factor is that the Pope will be in an area having the largest single concentration of Catholics in the nation—nearly 7.2 million in New York, northern

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Papal UN visit might include 'summit' meeting

VATICAN CITY—Bishop Fred Pierce Corson, president of the World Methodist Council, said in proposing a meeting of top American religious leaders with Pope Paul VI during his visit to New York that it could serve "the great issue of peace."

Bishop Corson suggested to Vatican officials on the opening day of the fourth session of the Vatican council that such a meeting take place during the Pope's trip to address the United Nations on October 4. Bishop Corson, head of the Methodist Church in the Philadelphia area, was here as leader of the team of World Methodist Council observers at the council.

He said that the Pope's prospective trip to make a peace appeal before the United Nations provides "a great opportunity to bring all the United States religious leaders together in one great movement behind which we could all unite."

Convent to seek $225,000 damages

BEECH GROVE, Ind.—A suit seeking $225,000 in damages has been filed in Marion County Circuit Court by Our Lady of Grace Convent here against two Indianapolis firms.

Charles M. Brown, architect, and Herchel W. Hunt, masonry contractor, were named codefendants in similar suits which charge faulty construction on the $1.5 million convent and adjacent academy, erected in 1955 and 1956.

The brick veneer on the convent and academy is currently being replaced by another contractor. Remedial work began in June and will continue through next May, a convent spokesman indicated.

The Editor comments from Rome

Father Raymond T. Bosler, editor of The Criterion, resumes his in-depth reporting of Vatican Council II during the current fourth session. Watch for his reports in future issues.

Papal throne is waiting

NEW YORK—No one will have to arrange for a papal throne for the arrival of Pope Paul VI at Cardinal Francis Spellman's residence October 4.

A "throne" has been waiting for 115 years since it was acquired by Cardinal John McCloskey in keeping with a custom that cardinals be prepared for a papal visit.

In reality, the throne is an ornate, hand-carved Victorian chair that has been painted gold. Normally it stands in a parlor on the first floor of the cardinal's residence, facing the wall under a picture of the reigning Pontiff.

Pope Paul will come to the residence immediately after his arrival. He will be welcomed formally by Cardinal Spellman and in turn will extend greetings to the cardinal.

COLLISION COURSE—Steering a rowboat with canoe oars is difficult enough, as Sister Gabriel, O.S.F., Sister Kathleen, O.S.F., and Sister Louise, O.S.F., will readily admit. But Sister Bernadette doesn't help matters by not being able to find the brakes on her canoe. The collision occurred on Nuns' Day at Camp Belzer for Boy Scouts. Additional photos can be found on page 3. (Staff photo by Dennis Hoffman)

Book-in-the-News

ABSURDITY AND THE ESTATE OF MATRIMONY

Robert Farrar Capon, author of "Bed and Board," is an Episcopal parish priest, dean of a seminary, husband, father of six children, teacher of Greek, devoted amateur musician, an orthodox-maverick lover of God and celebrator of life. With some bite and a lot of gusto, he has snatched the subject of marriage away from the modern abstractor — the adjustment "engineers," as he calls them, the sex technicians, the whole army of today's statistical despendorizers. His concern is with the imoprtance of feeling, of caring, of recognizing and relishing the high value one's role as Man, Woman, Husband, Wife, Father, Mother.

Thurston N. Davis, S.J., has said of Father Capon's book: "This is the real thing—well-written, wonderfully witty, wise and sane. What a change of pace from the usual jargon!"

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By REV. ROBERT FARRAR CAPON
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MARRIAGE is honorable in all, and the bed undefiled. It is a very great sacrament indeed, and for all its troubles, its stock shows not the least sign of going down. And the family. Who can praise it as he should? Children like arrows in the hand of a giant; happy is the man whose quiver is full, whose wife is like the fruitful vine upon the walls of his house, whose children are like the olive branches round about his table. With sons like young plants and daughters like polished corners, he beholds how good and joyful a thing it is for brethren to dwell together in unity.

But be honest. The precious oil on Aaron's beard doesn't often reach the skirts of our clothing. It is hard to make a home. It is hard for one man and one woman to live together under one roof for as long as God wills. It is hard to raise a family—hard to manage the intractable results of bed and board without doing irreparable damage to somebody.

And since it is nearly impossible to write about it without becoming clinical, pompous or gloomy, most of the published accounts of the matter are either depressing or dishonest—gray truth or rosy lie, but nothing very lifelike. It is hard to identify one's self with most marriage literature. Among the stern realities of religion, amid the triumphs of togetherness and the successes of sexual engineering, poor common garden humanity goes dumbly like a little lost peasant among grand personages. The clumsiness of his bed and the gibbering idiocy of his board bear little resemblance to these gray eminences and disgustingly healthy specimens.

And so he wanders off back to his house convinced, not that he is unique (which he is) but that he is queer (which he is not), and that he has somehow missed the boat, or the party, or whatever it was (he can't quite recall now) that it was supposed to be all about. All he remembers is that it seemed like a good idea at the time.

THAT PEASANT — Adam or Eve or you or me—needs a marriage book. But the ones he usually gets spend most of their time trying to put him at ease in the presence of the **grands seigneurs:** "Religion teaches . . .," they say; "Psychology tells us . . .," Medicine indicates. . . ." "All these noble subjects are your friends—they are here to help you." But what these books don't understand is that the peasant in us is not about to make friends with such beings just because somebody tells him they're nice people. Deep down inside he has an inescapable feeling that somehow he is not their dish; that, while they may well be the friends of everyone else in the world, they are not about to invite **him** to their house party. He is not proud of being thus a misfit—if anything, he is a little ashamed. But he is a misfit and he knows it.

To begin, then: I am a priest of the Episcopal Church. This is the first of my absurdities. Absurd in all seriousness, because of the Incarnation of God, his Cross, his Resurrection, his high-priestly Intercession, his Church, his grace, and his choosing of men—of me—are all roaringly, marvelously absurd; all lavish, fantastic gifts, receivable only by lavish, fantastic givers. But it is my first paradox in a less serious sense, too, for to be an Episcopalian is to pile paradox upon itself.

The Episcopal Church is the absurdest version of a supremely absurd religion. (I have been her son all my life—I am reveling in my mother's foibles, not being disrespectful.) Catholic and Protestant, authoritarian and individualistic; believing in bishops but not giving them power, believing in priest but not letting on; stylish in some places and dowdy in others, capable of real prophecy and of double-talk out of both sides of her mouth, she is, indeed, all things to all men, a measure stretched far out of shape, partly by carelessness but partly by her gallant attempt to encompass the boundless grace of God.

BUT BEYOND BEING a priest of the Episcopal Church, I have a further absurdity. I am married, and happily at that, though little of it is my doing. (Congratulatory telegrams should properly be sent to God, Mother Nature and the many others near and dear who have so kindly picked up after me.) For marriage is a paradox second only to life itself. That at the age of twenty or so, with little knowledge of each other and a dangerous overdose of self-confidence, two human beings should undertake to commit themselves for life — and that church and state should receive their vows with a straight face —all this is absurd indeed. And it is tolerable only if it is reveled in as such.

A pox on all the neat little explanations as to why it is reasonable that two teen-agers should be bound to each other until death. It is not reasonable. It happens to be true to life, but it remains absurd.

Down with the books that moralize reasonably on the subject of why divorce is wrong. Divorce is not a wrong; it is a metaphysical impossibility. It is an attempt to do something **about** life rather than **with** it—to work out the square root of—I rather than to use it.

Up with the absurdity of marriage, then. Let the peasant rejoice. He is a very odd ball on a very odd pool table, and his marriage is one of the few things left to him that will roll properly in this game. And up with the marriage service. Let the peasant go back and read it while he rejoices—preferably in the old unbowdlerized version still used by the Church of England. It is full of death and cast iron. And it is one of the great remaining sanity markers. The world is going mad because it has too many reasonable little options, and not enough interest or nerve to choose anything for good. In such a world, the marriage service is not reasonable, but it is sane; which is quite another matter. The lunatic lives in a world of reason, and he goes mad with making sense; it is precisely paradox that keeps the rest of us sane.

TO BE BORN, to love a woman, to cry at music, to catch a cold, to die—these are not excursions on the narrow road of logic; they are blind launchings on a trackless sea. They are not bargains, they are commitments, and for ordinary people, marriage is the very keel of their commitment, the largest piece of ballast in their small and storm-tossed boat. Its unqualified hurling of two people into their deathbed is absurd, but so is the rest of that welter of unqualified hurlings we call life. You cannot contract out of being born, out of crying, out of loving, out of dying; you cannot contract out of marriage. It may be uncomfortable, it certainly is absurd; but it is not abnormal.

My final qualifying absurdity is the full equal of my others. I have six children. The number is not the point, though for the record, they are two boys and four girls in the sequence BGBGGG. The point is that nothing is more absurd than begetting. Having fits is more reasonable than having children.

First, because **they** are absurd —and impossible, and unmanageable besides. There are days —lots of days—when, if I could, I would mail them all back to Dr. Spock. Second, because it is absurd to give them houseroom. I manage badly enough keeping my own ship afloat. What am I doing cluttering this already crowded anchorage with more ships and more masters? For that is the secret, you know. They are not members of my crew; they are masters of their own vessels. Their presence with me is that of a not entirely peaceable boarding party; and they will leave when **they** please, not I. Down, then, with Gesell and Ilg. The peasant knows what we all suspect. It's them or us, and eventually it's going to be them. And we have the short end of the stick, for with all the power of our absurd heart we love them, and are hopelessly caught.

And that will do for preliminary qualification. I have some other absurdities which will appear in due course. I will simply list them here.

I live in a very large house. I teach dogmatic theology and Greek, keep a decent cellar, and know something about wines, cooking, music, praying and living (in approximately that order). We get too soon old and too late smart, but with a loving God and forgiving friends, I am grateful and glad. It is cold out here in the yard, but we have a few more sticks and a lot more time, so poke the fire again, Billy; we'll sup before we go.

THE NATION'S MOTTO—The Bishop Chatard General Assembly, Fourth Degree Knights of Columbus, has begun a campaign to have "One Nation Under God" pennants fly from the flagpoles of Catholic schools and other institutions in the Indianapolis area. Sir Knight Joseph V. Hall, above left, launched the drive recently with a presentation of an American flag and pennant to Msgr. Cornelius B. Sweeney, Chancellor, to fly at the Chancery Office. Looking on is Thomas A. Uberto, Faithful Navigator of the Assembly. (Staff photo)

'PATERNALISM' CHARGED

Birth control stand of U.S. official hit

WASHINGTON — The director of the Family Life Bureau, National Catholic Welfare Conference, has accused the chief of the U.S. Children's Bureau of "paternalism" in advocating government birth control for the poor.

The charge was made by Msgr. John C. Knott in a comment on an address by the Children's Bureau chief, Mrs. Katherine B. Oettinger.

Mrs. Oettinger said birth control aid should be offered parents as a "right." She said the federal government has a major role to play in providing such aid to low-income persons.

Hers was the most outspoken public statement yet by an official of a federal agency in favor of government-sponsored birth control.

She spoke in New York City at a conference on public family clinics. The conference was sponsored by the G. D. Searle drug company, manufacturers of one of the first and best known of the birth control pills, and was attended by some 200 persons representing public and voluntary health and welfare groups.

IN HIS comment on Mrs. Oettinger's remarks, Msgr. Knott said:

"Mrs. Oettinger's concern for the poor is commendable. However, the various programs she is advocating and promoting from her influential position as chief of the Children's Bureau of the United States government do smack of an inordinate paternalim or, in her case, materialism.

"It is a sociological fact of life that the poor and the deprived, whether at home or abroad, have not in any significant numbers voluntarily accepted past or presently existing contraceptive programs.

"The emphasis in her speech is that for their own good, of course, they should be made to do so.

"She may call it 'motivation' and 'education' but to bring the power of government to bear in this most intimate area of personal freedom is in fact to deprive the deprived of possibly their last free choice."

In her talk Mrs. Oettinger said it is necessary to know how to "communicate" with families so that they "internally accept family planning" as part of their "family pattern."

Her remarks came against a background of controversy over the government's role in birth control spotlighted by Senate hearings and Catholic response to them.

ON AUGUST 24 William B. Ball, a spokesman for the National Catholic Welfare Conference and the Pennsylvania Catholic Conference, told a Senate Government Operations subcommittee those agencies oppose government involvement in family planning in either domestic or foreign programs.

Ball said government intervention in this area poses serious dangers to civil liberties, including the invasion of privacy and the possibility of coercion.

On Aug. 29 Archbishop Patrick A. O'Boyle of Washington said in a sermon that government "has no business" promoting birth control. He said the government should maintain "strict neutrality" in such matters.

Mrs. Oettinger stressed the goal of "better health for the mothers and children of this nation" in her talk. She said:

"If family planning is a useful tool in achieving this goal, then it should be available on a universal basis as a right to parents, without coercion, but with a genuine and sympathetic attention to the needs of each human being."

The Children's Bureau chief pointed to statements in favor of increased efforts in family planning made recently by a number of organizations and individuals, including President Johnson and former President Dwight D. Eisenhower.

She outlined existing federal programs in the family planning field conducted or financed by such agencies as the Interior Department, the Office of Economic Opportunity, and the National Institute of Child Health and Human Development.

She said the Department of Health, Education and Welfare is the "apropriate" agency for carrying the main burden of federal research, training and service in this area.

As for the Children's Bureau, a branch of HEW, Mrs. Oettinger said it has given research and demonstration grants to several groups for studies related to family planning and population.

Also, she said, "most" states and localities cooperating in maternity and infant care programs assisted by the bureau include family planning in their programs.

She said the Children's Bureau has begun asking states how many people are receiving family planning services in this manner with a view to determining "where additional new approaches may be needed."

MRS. OETTINGER said public health has "truly become involved in family programs as the numbers of families seeking this service and vast urban and rural areas to be covered outstripped voluntary efforts."

"Moreover," she added, "the conviction has grown that education and instruction in effective family planning should be an essential component of both the health and welfare agencies responsible for the payment of health services for the dependent families.

"For it is the families of the poor who too long have suffered spiritual dejection and demoralization after bearing successive babies without hope of these children being able to achieve their full potential or breaking the cycle of poverty."

Ex-NCCW head back at council

SAN FRANCISCO—Mrs. Joseph McCarthy of this city, first American lay woman to serve as an auditor at the Second Vatican Council, has been invited to serve in the same capacity at the fourth session.

Mrs. McCarthy was president of the National Council of Catholic Women when she was named as a council auditor in 1964. She has been succeeded as head of the NCCW by Mrs. Rosemary Kilch.

Chicago diocese gives $3 million for fire victims

WASHINGTON—Describing it as a moral obligation, Archbishop John P. Cody of Chicago said the archdiocese will pay $3 million to the families of children killed and injured in the tragic 1958 Our Lady of Angels school fire.

The prelate told a press conference he accepts the recommendation of a special three-judge panel of the Circuit Court which spent all sumer investigating 116 cases of death or injury and proposed the $3 million payment.

"This I consider to be a moral obligation of the archdiocese and we shall meet our obligations. The money to be paid will be borrowed from Chicago banks and no special solicitation will be made," Archbishop Cody said.

Ninety-two pupils perished in the fire. Seventy-six were seriously injured. The settlement includes those who did not file as well as those who did.

The recommendation of the three-judge panel is not legally binding although attorneys anticipate it will be accepted by all parties. Individual settlements were not announced.

Archbishop said that the late Cardinal Albert Meyer, whom he succeeded, proposed that the settlement include those who did not file suit. "I concur with this wish," Archbishop Cody said.

Arrive in Korea

SEOUL, Korea — Six more Maryknoll priests have arrived in Korea, bringing the total Maryknollers in Korea to 91. They serve in 42 parishes in the dioceses of Chongju, Inchon and Pusan.

TERRE HAUTE NATIVE

Fr. McKenzie, Biblical scholar, to join Chicago U. faculty

By CHARLES CREMER
Criterion Correspondent

TERRE HAUTE, Ind.—Father John McKenzie, S.J., international Scripture authority and a native of Terre Haute, will become the first Roman Catholic priest to occupy a position on the faculty of the Divinity School, University of Chicago, when he assumes the Chair of Catholic Theology at that school later this month. The appointment is on a visiting professor basis and will be for three academic quarters.

Father McKenzie is the son of Mrs. Myra McKenzie, 630 S. Seventh St. He attended St. Benedict's school here and later completed high school studies at St. Mary's in Kansas.

THE 54-YEAR-OLD Jesuit priest spent a few days with his mother and members of the McKenzie family over the Labor Day week-end, having just returned to the United States from a summer of European travel, special work and conferences in his special field, the Bible. He is an acknowledged world authority on biblical interpretation.

Father McKenzie said he is looking forward to his association with the University of Chicago's Divinity School, where his specialized academic field will be biblical interpretation.

FATHER McKENZIE

He added that the ecumenical movement has undoubtedly "had a great deal to do with" his appointment on the University of Chicago faculty. He said that although several well-known institutions of higher learning have appointed Roman Catholic priests to faculty positions on a visiting basis, the instances are still rare. He viewed the trend optimistically.

FATHER McKenzie, who was formerly on the staff of West Baden College, occupied prominent positions in many learned societies, including the presidency of the Catholic Biblical Association, an associateship-in-council of the Society of Biblical Literature, and an advisorship on the Catholic Commission on Intellectual and Cultural Affairs.

He is expecting the release soon of his latest book, "Dictionary of the Bible," a book of almost two thousand articles and essays on major biblical themes and concepts and on the people, places and events of both Old and New Testaments.

Other scholarly works authored by Father McKenzie include "Two-Edge Sword," "Myths and Realities," and editorship of "The Bible In Current Thoughts."

His articles have been published in such distinguished journals as Catholic Biblical Quarterly and the Journal of Biblical Literature.

His mother is a member of St. Joseph's parish, Terre Maute, along with one of his sisters, Margaret, at home. He has two brothers, James in Terre Haute, and George, in Rockford, Ill. Another sister, Mrs. Mary Shaffer, resides in Terre Haute.

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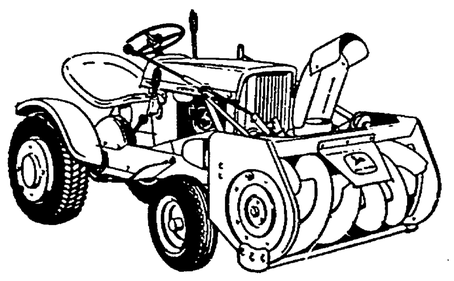
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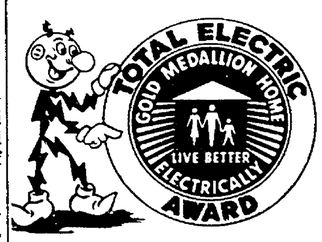

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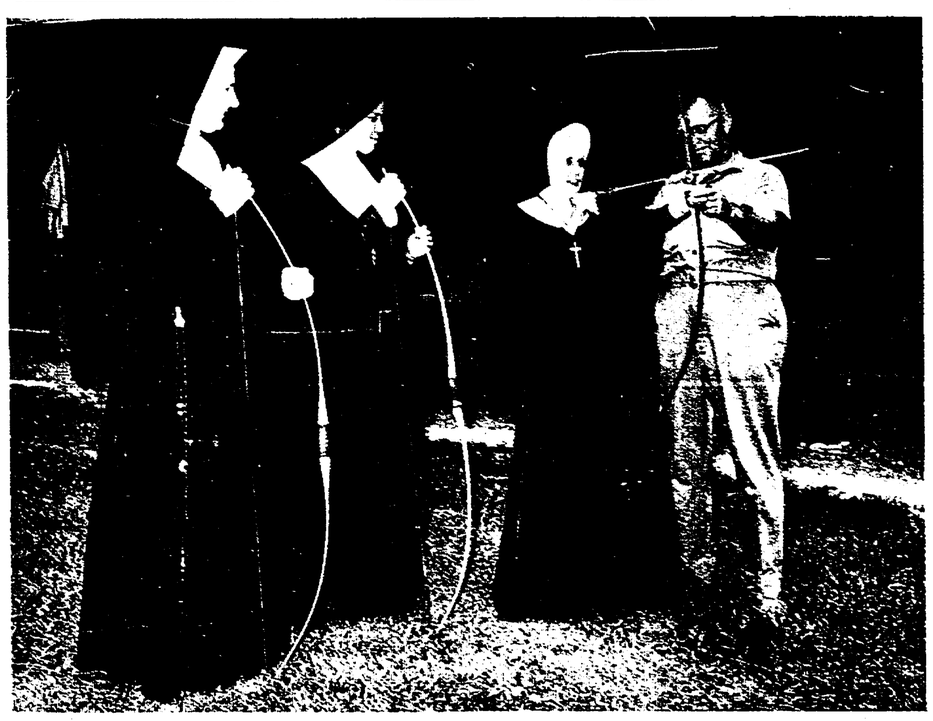

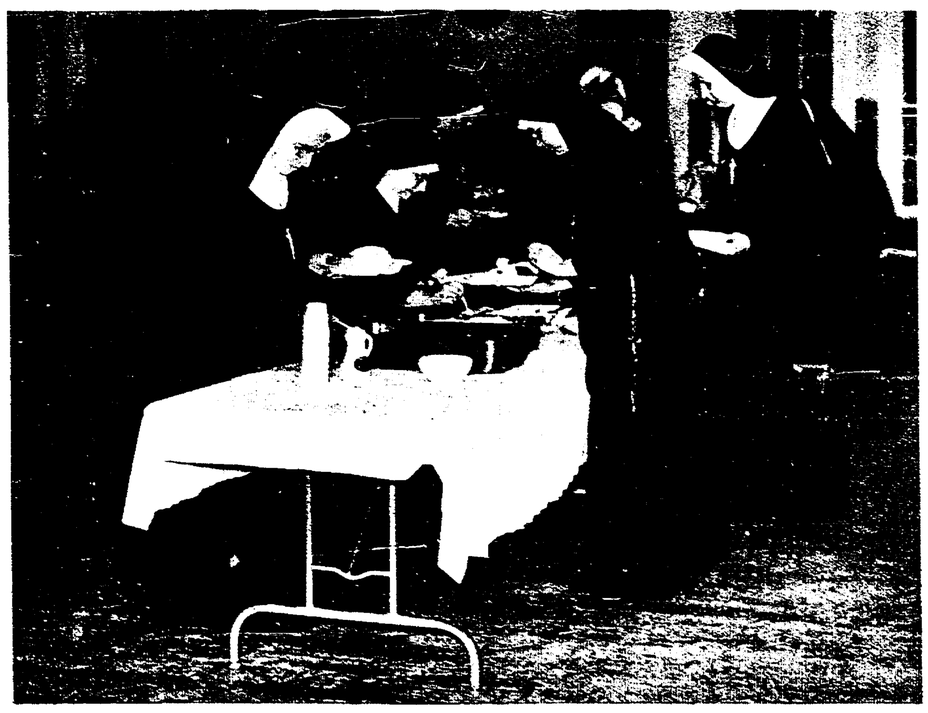

Nearly 100 Sisters from the Indianapolis area participated in the annual Nuns' Day outing held recently at Camp Belzer. The Central Indiana Council of Boy Scouts and the Catholic Committee on Scouting have co-sponsored the event since 1959. The photo at the left shows George L. Rodenbaugh, chairman of the Catholic Scout Committee, instructing Sister Ruth Ellen, S.P., on proper bow and arrow techniques. Standing safely behind are Sister Eugene, S.P., and Sister Denise Marie, C.S.J. In the center photo Sister Mary John, O.S.B., and Sister Michael Francis, C.S.J., are engaged in a shooting match. A draw was declared when both sharpshooters placed all five shots in the target. After the shooting exhibition, a number of the scouts who acted as guides for the nun-visitors, all of them parochial school students, expressed relief that their teachers come to classes unarmed. After a morning of boating, hikes, and viewing scout exhibits, the hearty lunch —prepared Boy Scout style in the camp mess hall—is more than welcomed by the group of Sisters in the final photo. Scout officials are presently discussing plans to move the event to spring, allowing more Sisters to participate.

FIRST EVER IN U.S.

Catholic-Orthodox meeting is historic

By OWEN MURPHY

WORCESTER, Mass — The first official meeting in the United States between representatives of the Orthodox and Roman Catholic Churches was occupied for the most part with "ironing out procedural difficulties."

The meeting was described as "friendly," however, and further talks are expected after the close of the fourth session of the ecumenical council, according to spokesmen.

Representatives of the U.S. Catholic Bishops' Commission for Ecumenical Affairs and of the Ecumenical Commission of the Standing Conference of Orthodox Bishops in America met (Sept. 9) for informal discussions at St. Spyridon's Greek Orthodox church.

The meeting was held on the initiative of the Orthodox Churches in the United States, based on a resolution of the third Pan-Orthodox Conference in Rhodes in 1963. The resolution encouraged Orthodox Churches in various countries to engage in ecumenical dialogue with Roman Catholics.

BISHOP BERNARD J. Flanagan of Worcester, chairman of the Catholic group, is a member of the U.S. bishops' commission. Archbishop Iakovos, Greek Orthodox Primate of North and South America, is chairman of the Orthodox delegation, which includes representatives from the various Orthodox denominations in the United States. He was unable to attend the meeting here, however.

The Orthodox delegation was headed in his absence by Father Paul Schneirla, secretary of the Orthodox Ecumenical Commission.

At a press conference following the meeting, spokesmen for the two commissions said that the delegations will report back to their respective ecclesiastical authorities. Procedural details must be resolved before more formal meetings of delegates of the two church bodies could take place, they said.

The same groups will meet later, but time, place and circumstances will not be decided until the close of the Vatican' council's fourth session.

It was felt, however, that future meetings could take place no more than once a year, because of limitations of time and the preparation necessary for each meeting.

"Points which Roman Catholics and Orthodox hold in common or differ on would be introduced at each meeting," Father Schneirla said, "probably by the reading of prepared theological papers to the group, one from each side."

DOCTRINAL matters will be treated in future meetings, but no topics have been decided.

"Roman Catholics and Orthodox are fairly united on all doctrines implied by the Incarnation of Christ," according to Father Schneirla, "but would differ in those doctrines implied by the experience of Pentecost—the nature of the Church, grace, and so on."

Some probable topics include the universal jurisdiction and infallibility of the pope, and doctrines concerning the Blessed Virgin, Father Schneirla said.

But he added, "We cannot just take a series of propositions and discuss them, since most doctrinal differences are rooted in the theologies of the two traditions."

Father Edward F. Malone, M.M., of Maryknoll Seminary, Ossining, N.Y., said, "We are also attempting to determine if differences are real, or only differences in statement and emphasis."

Father Charles K. Von Euw of St. John's Seminary, Boston, secretary of the Catholic group, said, "We must face up to the differences that really exist and remove some of the cultural and historical clouds surrounding them."

Father Schneirla added, "To us on the commissions, all the differences are theological, but to the average person, many appear to be merely cultural. There are serious differences between the Churches, aggravated by centuries of separation.

"What we are trying to do is to bring the two traditions face to face with one another, without stressing either the differences or the things we have in common."

The group expects to explore issues relevant to faith and life in the general community of the United States, according to Father Von Euw, and "does not expect any proposals for reunion of the two Churches to grow out of the meetings."

Definitive approaches between the Churches will have to be made in their centers of activity, such as Rome, Greece, and the Near East, it was stated.

THE MEETING in Worcester, however, was "the first friendly theological contact between the two Churches since 1438," according to Father Schneirla.

The meeting was begun and ended with prayers read by Bishop Flanagan, and selected from a booklet prepared for the laity of the Worcester diocese for use in a special program called the "Evenings of Christian Friendship."

The evenings, held in homes throughout Worcester County, are sponsored by an interfaith committee established earlier this year in the diocese.

The meaning of the meetings was summed up by Father Malone, who said that they are "not only hope for the future goal of reunion, but a real expression of the deep unity already present between the Roman Catholic and Orthodox traditions."

THE CHURCH AND THE WORLD

Pope honors Dante — College tuition grants

The Vatican

♦ While migration between countries contributes to international understanding, it has a detrimental effect on family unity, Pope Paul VI has declared. The Pope spoke on the subject during an audience for the Vatican's High Council on Emigration, an office of the Consistorial Congregation. He was apparently referring to the growing influx of temporary laborers from southern Europe into the industrialized north.

♦ Pope Paul took the occasion of his weekly general audience (Sept. 8) to urge great devotion to Mary and to pray to her for success of the ecumenical council. The audience was held on the feast of the Nativity of the Blessed Virgin Mary. On the same day the Pope issued an appeal for peace because of the new conflict between India and Pakistan and also revealed his intention to go before the United Nations General Assembly on October 4 to make another plea for peace.

♦ Following in the footsteps of his most ancient predecessors, Pope Paul celebrated Mass in the catacombs just outside Rome's gates and prayed at the tombs of several popes buried there. The scene of the papal Mass was the catacomb of St. Domatilla, considered by some authorities to be the oldest Christian cemetery in existence.

♦ Pope Paul has sent a jeweled cross of gold to adorn the tomb of the poet Dante in Ravenna, Italy. The gift is the latest of the honors the Holy See has bestowed on Italy's great mystical and political poet on the seventh centenary of his birth. Earlier a special issue of the Vatican City daily, L'Osservatore Romano, was devoted to Dante, and the Pope is to issue an encyclical to commemorate Dante's centennial.

♦ In a brief ceremony of the day of his return from his summer residence, Pope Paul blessed the newly-installed bronze doors at one of St. Peter's main entrances. Present for the private ceremony were the Italian artist who made them, Venanzio Crosetti, and a representative of a man whose legacy made them possible, Prince George of Bavaria.

♦ The Holy See has sent a delegation to the world congress on illiteracy at Teheran being sponsored by the United Nations Educational, Scientific and Cultural Organization. In a papal letter, published in the Vatican City daily, Pope Paul underlined the hope that the Iran conference "may mark a decisive step in the struggle against one of the major scourges of our time."

♦ Fifty-two men and women have been named auditors for the fourth session of the ecumenical council ,according to a news bulletin of the Permanent Committee for International Congresses of the Lay Apostolate. Of the total, 29 are men and 23 are women, including 10 nuns. Two Americans are in the group: Joseph M. Fitzgerald, president of Serra International, and Martin Work, executive director of the National Council of Catholic Men.

At home

♦ WASHINGTON — Archbishop Patrick A. O'Boyle of Washington told a congregation at the annual Labor Day Mass at the Shrine of the Sacred Heart that it will do very little good for Washington to have its nondiscriminatory housing ordinance unless "the citizens of this community are prepared to comply voluntarily with the spirit as well as the letter of its provisions." Archbishop O'Boyle said one of the major problems in administering social justice in the nation's capital is "mass poverty in the midst of plenty."

♦ MADISON, Wis. — Freshmen attending Wisconsin's 13 Catholic colleges and universities will be among the first to enjoy the benefits of the state's new tuition grant law. Signed into law by Gov. Warren P. Knowles, the law provides grants to state residents for a portion of tuition costs at private colleges and at other private post-high school institutions. Payments will range from as low as $50 to students whose parents' "effective income" is $9,001 to $10,000 to a high of $250 where the income is $2,000 or less.

♦ DES MOINES—The Iowa Department of Public Instruction has postponed the beginning of shared-time education here until next school year. Dual enrollment was authorized in a law recently adopted by the legislature. But Paul F. Johnston, state superintendent, said a section of the law requires that the state board grant approval of shared-time six months before a local school district begins it.

Abroad

♦ FULDA, Germany—The German Catholic bishops at their annual meeting here implicitly supported the re-election bid of West Germany's Christian Democratic party. But they sidestepped the question of whether it is permissible for Catholics to vote for socialists. In a statement issued following their meeting they said that Christians have a right and duty to be active in public life and denounced charges that organized political action on the part of Catholics constitutes "political Catholicism" or "clericalism." They said that Catholics should vote for candidates who trust in God and who have a Christian approach to life.

♦ PONTIGNY, France — Archbishop Francois Marty of Rheims praised the priest-worker movement for giving priests "the privilege of encountering disbelief among concrete human beings, and not just in the pages of textbooks." He heads the Mission of France, whose 650 members work in the priest-short sections of France.

♦ MADRID—A Spanish bishop has issued a strongly worded pastoral describing living conditions in rural Spain as inhuman and un-Christian. The letter by Bishop Antonio Anoveros Ataun of Cadiz and Ceuta appeared in the official organ of Spanish Catholic Action, Ecclesia. Some observers here saw it as an oblique attack against government policies that have promoted industrialization while leaving Spanish farmers in the state of exetreme poverty and destitution. It was also obviously an attack on the structure of the Spanish agricultural system in which wealthy landowners grow more wealthy at the expense of day laborers or braceros.

♦ BOMBAY, India—Less than 24 hours after the outbreak of the India-Pakistan war, Cardinal Valerian Gracias of Bombay appealed for prayers "that India night successfully defend her national integrity." The Indian prelate said that voluntary help is necessary to assist the government in providing for the needs of Indian soldiers, particularly the sick and wounded.

♦ NEW DELHI, India—A poster campaign urging the Pakistani government to take over all Christian institutions and hospitals in that Moslem country has been launched in Karachi, All-India Radio said in a news broadcast. The broadcast said Christians in Pakistan are reported to be greatly concerned over the campaign.

♦ YAOUNDE, Cameroon — Christian women from six African countries called for equal rights for all family members and stepped-up efforts in the education of girls. They also called attention to the problems posed by "corruption, debauchery and masculine egoism." The week-long Conference of Christian Women deplored "the deterioration of respect for family values due to an inordinate desire for possessions."

♦ BUENOS AIRES—An Argentine bishop has confirmed reports that a group of clergy held a two-day meeting seeking to reorient the Catholic Church in Argentina along the guidlines of the Second Vatican Council. Bishop Jeronimo Podesta of Avellaneda stated: "There is uneasiness within the clergy, which in my position I believe to be serious, mature and constructive, against all negative attitudes. The world is not led exclusively from above but . . . also by pressure coming from below." It was reported that two bishops and 80 priests took part in the discussions focusing on the updating of the Argentine Church, particularly in regard to evangelization and social questions.

PLAN KC CARD PARTY—Harry Sweeney, card table chairman for the Infant of Prague K of C Council 5562 card party, points out an interesting detail to general chairman, Carl Givan. The event is scheduled for the evening of Friday, Oct. 1, at Brebeuf Preparatory School. Looking on, from left, are Mrs. Michael Gaynor, Mrs. Harry Sweeney, Mrs. Earl Givan, and Michael Gaynor, door prize chairman. Tickets and other information may be obtained by calling LI 7-3361 or CL 5-2141.

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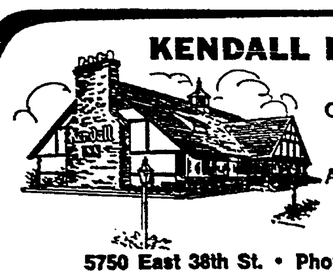
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Comment

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

Lay apostolate

"Almost the eighth sacrament" was Pope John XXIII's enthusiastic name for the lay apostolate. But the enthusiasm was for a special type of layman.

An effective lay apostolate presupposes minds firmly trained in the precepts of the Faith, and dedicated to spreading the knowledge of those precepts and implementing their power in the world.

The job demands an elite mentality. No academic degrees are necessary, although the program does have a natural appeal to the more formally educated. Essential ingredients, however, are alert minds eager to make the wisdom of the Church the touchstone of their daily lives.

The Pentecostal revival being shaped in Vatican II calls for a renewal of people as well as of doctrines and practices. This renewal means concentrated and continuous study—as Catholics will be reminded Sunday when the Church celebrates Catechetical Sunday.

An Archdiocesan lay organization instrumental in the spread of catechetics is the Confraternity of Christian Doctrine, so diverse in its projects and aims that it touches all facets of study and action.

CCD's influence and impact on membership is being felt in nearly every parish. It offers a dynamic challenge to that ubiquitous "emerging layman" who is casting about for a more satisfactory participation in the life of the Church.

•

Dr. Schweitzer

One of the comforts to be derived from the inevitable death of great men is the knowledge that their work will go on, that the torch of their example will be held high by those they have inspired with the ideal of service to humanity.

So it is with the passing of Dr. Albert Schweitzer. At Lambarene, Gabon, where the great missionary felt at "home" and where he chose to live out his long life, work at his jungle hospital continues apace under the dedicated direction of his aides and a staff of 12 doctors and 24 European nuns, who serve as nurses.

Pope Paul VI expressed the hope that the famed humantarian's "noble example might always be a fruitful way for numerous others toward the cause of human and Christian fraternity."

That hope already is being borne out by men and women throughout the world who are determined to build on the work of one of the outstanding men of history. It is easy to predict that Dr. Schweitzer's death marks but the beginning of the accomplishments to which he devoted most of his life.

Albert Schweitzer was one of those rare human beings whose influence cannot be stilled by death. The impact of his example of non-violence and reverence for life was so strong that it is felt, if not always followed, by men and women of conscience everywhere. His life for generations to come will be an appeal for more Christian charity in a world sorely tried.

•

Re: Billy Graham

Ecumenism is a hard word for some Catholics to pronounce or spell; for some other Catholics it is just hard to practice.

Evangelist Billy Graham recently staged a nationally televised "Crusade for Christ" at Denver. We watched it and were impressed. Time and illness have not lessened the power of the North Carolinian's straightforward appeal. In the two telecasts we watched he said little that could not be said in a sermon by a priest without injury to dogma. We wish more priests were as gifted in the forensic art as Graham.

The Denver Catholic-Register, however, chose the occasion for a front-page editorial criticizing the Protestant evangelist for engaging in "big business with a capital B."

We were happy to note that the written and spoken response in the Denver area was heavily against the newspaper's viewpoint. And the Catholic-Register fairmindedly published replies from laymen and clergy.

Which goes to illustrate, we hope, a sign of the ecumenical times. The time was, not too many years ago, when a Catholic newspaper could level 18-inch guns against a Protestant evangelist without protest from its Catholic readers.

But that day seems done, particularly when the target of the barrage is a man of the caliber of Billy Graham, whose persuasive call for a deeper personal response to God and a summons to right great wrongs is desperately needed.

•

Paper money

Have you ever lugged an overloaded wagon full of papers six blocks to the school yard, capsizing the wagon at every curb crossing? And then has Sister Superior scolded you for not remembering that all papers had to be tied in bundles 12 inches deep?

Have you ever been drafted for paper-collection duty in December and spent four hours in below-zero weather making sure that second graders got their parents' outdated McCall's in the second grade crate?

Have you spent hours placating angry neighbors who had called the rectory to complain that last month's newspapers had littered their petunia beds?

Then you, and thousands like you, perhaps have often wondered whether paper sales were worth all the bother and mess.

Take heart. It is all worth it. You have the assurance of one of the world's best money-raisers—Cardinal Richard Cushing.

The Cardinal reports that during the last 17 years $1,500,000 was raised in the Boston Archdiocese alone from parochial school paper drives. Two drives a year in every parish brought that grand sum for charitable, educational, and missionary programs.

So keep that million and a half in mind the next time you are tempted to sabotage the works by throwing the old phone directory into the incinerator.

Pope and UN

The announcement that Pope Paul VI will come to the United Nations on Monday, Oct. 4, knocks the props from under arguments that the UN is nothing more than a futile debating society.

Were the UN suited only for ineffectual exchanges of oratory among a Babel of nations, the Pontiff scarcely would choose it as a place to make what clearly is intended to be his most dramatic appeal yet for peace.

The fact is, nobody in the world has done more than Pope Paul, and Popes John XXIII and Pius XII before him, to encourage the UN in the importance of its peacekeeping mission. The Vatican appraisal is a million light miles removed from that of such outfits as the John Birch Society, which spew nonsense about it being some sort of international plot to socialize or even communize the United States.

The long-anticipated decision of the Holy Father to become the first Pope ever to set foot on the Western Hemisphere also is testimony to how far the United States has come in recent decades in the dissipation of bigotry and in improved relations among religious bodies.

Even as recently as 1940 a visit of this nature likely would have been rejected by the Vatican as impolitic, so encumbered were we by ancient prejudices.

And can one imagine a visit of this nature in the bad old days of the 1920s when the Ku Klux Klan and similar hate gangs were at the zenith of their power in America.

As it is, the focus of curiosity since the papal announcement has been what President Johnson will do. Will he go to New York for a ceremonial meeting with men of goodwill everywhere who earnestly seek to diminish the prospects of a general war?

Our hunch is that the President will reject any timid counsel and will seize the opportunity with his usual enthusiasm. His presence in the General Assembly on October 4 will make the occasion all the more historic and cannot help but improve America's image in a world which has grave reservations about our stance in Vietnam and elsewhere.

But, whatever the President does, Pope Paul's decision already has given the UN a much-needed boost in its efforts to become a more effective instrumentality for responsible international action.

The UN's performance at times has been imperfect. Nonetheless, it remains mankind's best hope for a decent future on earth, and therefore a worthy forum for Pope Paul VI.

OPINIONS

Observations

To the Editor:

In a recent issue of The Criterion, I read an article regarding the Knights of Columbus' campaign against "smut," filthy and obscene literature and pictures which are being circulated all over the U.S.

This is a most commendable work, and I hope every organization will back them up in this cause. However, there are other things that are causing just as much damage and harmful effects to humanity, if not more so, than "smut". One, paramount, is alcohol. If something isn't done soon about the consumption of alcoholic beverages, and especially the excessive use of same, I would hesitate to predict the results twenty-five years from now.

I think that two-thirds of the major crimes committed right now, as well as lesser offenses (even vandalism and such, by teen-agers) are perpetrated under the influence of alcohol, and I also think that at least half of all traffic accidents are caused from drinking, not always drunkenness, but drinking drivers. And, incidentally, I sometimes wonder how many of the world's most momentous decisions have been made over a glass of champagne or two, three or more? I would conjecture, most of them—and this is definitely not clear thinking.

Some writers rationalize on the use of liquor and make comparisons which I think are ridiculous, such as "It's no worse to drink too much than to eat too much". To me, there is no comparison there.

Alcohol effects the brain, the mentality of an individual, and the only comparison to it I would make, would be narcotics. Now, we do control narcotics up to a certain point, and liquor and alcoholic beverages could be controlled the same way, with perseverance. If not, though conditions are bad enough right now, I'd say that as time goes on, the future will be dreadful to contemplate as far as drinking is concerned.

While I am writing this, I would like to add a few words about another situation which is prevalant, and which, in my estimation, is to be decried, or deplored,—and that is, mothers of small children, who work away from home all day and leave their babies and "small toddlers" with any kind of hired help they can get or find.

These pre-school years, the formative years, are the most important years in a child's life, as far as training and upbringing is concerned, and these little ones need discipline tempered with love and affectionate care, and in most cases, mothers are best adapted for this, and should stay home with their small children if at all possible. I think we are seeing the results now, in delinquency, from the tremendous amount of women working during World War Two.

'An Observer'
New Albany, Ind.

Lay theologian

To the Editor:

After shedding a tear for the "Assistant pastor" whose job is in danger of being snatched away from him by a layman, I turned to the original article of two weeks earlier.

George Randol, who did not survive as a lay theologian assistant in a parish, seems to have anticipated this contingency: "I have been told, and I don't know if it's true, that some resentment for the program might come from the assistant priests who resent seeing a layman doing apostolic work that they feel they should be doing."

Be that as it may, and I feel that there's something to be said on both sides, another thought has occurred to me:

Mr. Randol gives as his reason for giving up the apostolate: "I could spend the rest of my life here if I wanted to stay at six or seven thousand dollars a year. But I and others in the program are leaving because of our insistence on being paid a professional salary."

It sounds rather bald to me, and I read it two or three times to be sure I hadn't misread it.

There's no doubt that living expenses are a little higher in California than they are here in the Middle West, but it seems to me that the University of San Francisco's Institute of Lay Theology is by-passing a course in the virtue of voluntary poverty which might be a great asset to someone embarking on a life in the apostolate. Even with a family to support, a lot of people in the world (and even in these affluent United States) are getting by on somewhat less than "six or seven thousand dollars a year." If you want to be sure of making more than that you should consider something else besides trying to spread Christianity.

Or am I being unrealistic?

Jean A. Hess
Jeffersonville

Tithing

To the Editor:

I read where the Diocese of Belleville, Ill., has become the first Catholic See in the United States to officially adopt a new Christian Renewal stewardship program based upon the Biblical plan of tithing.

Why could we not do the same in the Archdiocese of Indianapolis rather than engage in a multitude of fund-raising projects? Tithing—the giving of one-tenth of one's income—has also proved popular in Mobile, Ala., Tucson, Ariz., and elsewhere.

In fact, I have yet to hear where tithes have not been greeted with enthusiasm and even a sense of relief by the laity. They put Church financing on a sound and yet spiritual basis, and they relieve parishoners of nagging variety of demands. There even are supportable figures to show that tithing actually can result in an income tax saving in certain income brackets.

This latter consideration, however, is worthy only in a material sense. Tithing should be a spiritual operation based upon the God-given principle that it is better to give than to receive. Or, a giver who feels twitches of pain may find a narcosis in the further Biblical injunction about bread cast upon the waters.

George Coswell
Indianapolis

YOUR WORLD AND MINE

Church of the poor or FOR the poor

By GARY MacEOIN

ROME—The bishops of the United States, I am told, want to see the creation before the council closes of a Church to deal with world poverty.

The project seems, on the face of it, non-controversial. It would be a logical follow-up to the magnificent statement of American lay auditor James Norris to the council Fathers last November. "The gap between rich and poor is rapidly widening," he told them. "It presents the Christian conscience of the western nations with a challenge, because for the first time in history . . . they have the means to wipe out poverty in the rest of the world."

There is more involved, nevertheless, than meets the eye. Poverty has been a divisive issue all through the council. There has been no formal discussion of the subject but an infinity of comments in the course of other discussions. Stress has been placed particularly on the Christian obligation to serve the poor, to bring the good news of Christianity to the poor, to renew the Church in poverty.

The last is, of course, the aspect that raises practical difficulties. Is it possible for the Church to apply to itself as an institution the evangelical counsels, to live and express itself in terms of the Beatitudes? Here in Rome a study group has been working on the subject under such enthusiasts as Cardinals Gerlier and Lercaro, Archbishop Helder Camara of Brazil and Bishop Georges Mercier of the Sahara.

"One fact that stands out," says French Bishop Alfred Ancel, a member of this study group, " is that in many countries the Church appears to the poor as a stranger, even as an enemy. They believe it is rich and powerful, linked to the wealthy and to the power structures."

Many feel that the trappings of medieval princedoms which surround bishops in their "palaces," the baroque dress, ornament and decor of Church services are more to blame than any real wealth or power of the Church. They hailed the Pope's gesture in giving his tiara for the poor, were quickly set back when those who run Roman ceremonial explained that the Pope had given away a tiara but had not given up the tiara. To con-

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

"OH, IT WAS YOU, SISTER. I WAS WONDERIN' WHERE THAT BEAUTIFUL MUSIC WAS COMIN' FROM."

● QUESTION BOX

Should reader see pastor?

By MSGR. J. D. CONWAY

Q. In our parish the Act of Contrition is still said at the same time the priest gives Absolution; hence, it is impossible to hear the words of Absolution. (However, last Saturday, I heard the last part of it from a newly ordained priest, which delighted me.) Would it be permissible for me to write or to speak to my pastor, and respectfully request a change in this? Or would it be better to wait?

A. The bishops of the world, united to the Pope in Vatican Council II, tell the laity that their pastors are their brothers in Christ, and that, "They (the laity) should openly reveal to them their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ." (Constitution on the Church.)

So you are perfectly in order in speaking or writing to your pastor, as long as you do it "in truth, in courage and in prudence, with reverence and charity toward those who by reason of their sacred office represent the person of Christ.

"Let the spiritual shepherds recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent advice . . . let them consider with fatherly love the projects, suggestions and desires proposed by the laity."

However, you know your pastor. Maybe he has not read this portion of the Constitution on the Church, or is temperamentally not ready for dialogue with the laity.

•

Q. When does anger reach the state of serious sin? One priest said. "when you go after a person with a butcher knife." Another said, "The inflicting of physical violence is not a necessary element." Another said, "the anger must be explosive."

A. When you start using a butcher knife you have passed from anger to assault. Nobody can be jailed for anger, but assault with a lethal weapon is a criminal offense. (There goes the first priest's opinion.)

The third opinion would seem to exclude that slow burn, deliberate and malicious, generative of hatred, which is morally the most grevious of all forms of anger—if it is properly called anger.

So I can agree with only the second opinion, and it is negative.

As an emotional reaction, with complicated psycho-somatic reflexes, anger may be either good or bad. Jesus gave evidence of anger when he drove merchants, money-changers, sheep and oxen from the Temple, upsetting tables and scattering money all about. Zeal for the house of the Lord was fervent within Him, and ardor easily becomes anger when faced by evil.

In the infant anger and fear are closely related; sometimes hardly distinguishable, but gradually anger becomes more positive and aggressive, fear more negative and flinching. The primitive purpose of these emotions was self-protection: anger urged to forceful attack, fear to fast retreat.

In itself anger is no more immoral than fear, but both can lead to sin. Neither can be sinful unless it is voluntary. A sudden violent burst of anger may be quite involuntary, and so quite free from sin. But a person given to quick anger should learn and practice means of control, otherwise his fits of anger become voluntary in their cause.

Anger could be sinful because of its object: The anger of Jesus was good because directed at sacrilege; my anger is evil if I direct it at good, e.g. driving worshippers from the Temple. Much of a man's character is revealed by his anger. If petty annoyances anger him he may be a petty person—or be nervous, or lacking in self-discipline. If grave injustice angers him, especially when someone else is hurt by it, he may be a man of great virtue.

Usually the sin of anger is in its excess: it puts us in danger of sin. It prepares us to grab the butcher knife, or to curse and rant and give grave offense. Such anger would be a mortal sin only when it puts us in serious danger of doing grave harm to someone. And anger which is violent and involuntary can make us less guilty in the sins which we commit as a result of it. I am less guilty of sin if I hit you in sudden anger than if I deliberately punch your face in.

But we have a duty to control our anger. Otherwise it can make fools or demons of us, and cause much suffering to those we love.

•

Q. Pulpiteers stress that this or that "offends God." My question: How can an infinite being be offended? The word offense bears human connotations, such as jealousy, envy, etc. It seems to me that if God can be "offended" He takes on Human attributes and, therefore, could not be infinite.

A. Your problem is one of semantics. We must use human terms in speaking of God; we have no divine language. Our sins do not actually touch God or hurt Him in any way. He is not made angry or sad; such reactions would be impossible in an infinite, perfect, immutable being.

What sin does is disturb our relationship with God. By sin we interrupt—or lose—our love of God; by mortal sin we eliminate from our soul the sanctifying effects of His love for us. Our relationship with Him then is comparable to that which we might have with a human person whom we had actually offended.

We must not forget that God the Son did actually suffer in His human nature because of our sins.

280 participate in shared-time plan

CHICAGO—A group of 280 high school freshmen made Chicago school history as they began the first shared-time program between the public and Catholic school systems here.

The schools are the John F. Kennedy High School, opened last year, and the new parochial St. Paul High school, three blocks away.

When the program was first proposed by Benjamin C. Willis, Chicago superintendent of schools, more than two years ago, it raised a furor which lasted for months. Today little public protest remains.

Still fighting the program is the local branch of Protestants and other Americans United for the Separation of Church and State (PAOU), which sponsored a court suit challenging the legality of the program. The suit was dismissed but POAU is in the process of appealing the decision.

RECALLING the earlier turmoil, Msgr. William E. McManus, archdiocesan superintendent of schools, said: "I think the two years which have elapsed have seen the arrival of a new mood of friendly cooperation between the public and private schools. Much of this has been stimulated by the new federal aid to education bill which prescribes that all schools work together for the best interest of the children."

Brother Terence, principal at St. Paul, explained how the program is scheduled to work. At 7:50 a.m. about 30 students arrive at St. Paul and at 10:15, after three periods, begin the three-block walk to Kennedy. Another 60 students who arrive at St. Paul at 8:30 a.m. leave for Kennedy at 10:30 a.m. At 12:17 p.m. another 190 students who have attended Kennedy in the morning arrive at St. Paul where they will be in class until 2:15 p.m.

BOTH MORNING and afternoon groups will be taking cultural geography, English, and religion at St. Paul and mathematics, science, physical education, and variety of other technical subjects at Kennedy.

"The essence of this program is to treat these students like young adults and not like children," Msgr. McManus said. "We want to develop a sense of maturity and the feeling that the students are big enough to go to two schools to get the best kind of education."

Marquette gets a new president

MILWAUKEE—Father John P. Raynor, S.J., 41, has been appointed president of Marquette University here to succeed Father William F. Kelly, S.J., 51, who resigned.

Father Kelly, who came to Marquette from Creighton University, Omaha, in 1962, was appointed director of a board study of the 28 Jesuit universities and colleges in the United States.

500 elephants in one crate

CINCINNATI—Sister Mary James opened the crate assigned to the Little Sisters of the Poor at St. Peter's Home here. "Just what we needed," she exclaimed as she looked inside and found—500 elephants.

But these were little elephants—ash trays, doorstops, salt and pepper shakers, even a pencil sharpener. They were a gift of Mrs. Ella Mae Sauer, formerly of this city, who died recently in Florida. Mrs. Sauer also left $2,000 to the Sisters.

The elephants were made of teakwood, ivory, porcelain, china and other materials. Sister Mary James suggested, perhaps, another home could be found for the pachyderms—and a resident of the home suggested maybe the Republican National Committee.

KC COUNCIL PRESENTS CHECK TO LITTLE SISTERS—Robert Johnson (left), Grand Knight of K of C Holy Family Council 3682, Indianapolis, is shown presenting a check for $1,000 to Mother Marie Mathilde (center, left) of the Little Sisters of the Poor on Friday, Aug. 27. The donation will be used to help finance construction of the new St. Augustine Home for the Aged which the Little Sisters will operate. Also shown are Sister Mary Clare, assistant to Mother Mathilde, and Ralph Hobbs, past Grand Knight of the Holy Family Council.

● THE YARDSTICK

The government and birth control

By MSGR. GEORGE HIGGINS

The current debate over the use of federal funds to support a program of family planning both at home and abroad should not be thought of exclusively as a disagreement between Catholics on the one hand and non-Catholics on the other.

While it may be true that, percentagewise, Catholics have been more vocal in expressing opposition to, or reservations about, such a program than have the members of other religious groups, the fact is that many non-Catholics also have serious reservations about the direct intervention of the federal government in the field of family planning.

This is so not because they are necessarily opposed, on moral grounds, to artificial birth control as such, but simply because they feel that family planning is a profoundly personal matter and one which lies outside the competence of the government.

In other words, the record will show that many Americans who see no moral objection to artificial contraception as such are nevertheless persuaded that the government would be well advised to concentrate on its own proper role and to remain completely neutral on the divisive issue of family planning.

●

Needless to add, many other Americans take a different view of the matter. They argue, in all sincerity, that the government has not only the right but the duty to underwrite birth control clinics both in this country and abroad.

Many who hold to this position are sensitive enough to add that the government should not directly advocate or promote family planning but, with scrupulous respect for the rights of the individual conscience, should confine itself to making birth control information available to those who voluntarily request it.

On the other hand, not a few proponents of governmental birth control clinics are frank to say, very bluntly, that the government should actively promote family planning among the poor for the express purpose of cutting the cost of public relief.

A typical expression of this point of view cropped up in a recent letter to the editor of the Washington Evening Star: "Family limitation, for the poor as well as the rich, is the government's business because we, the taxpayers, have to care for them."

This is not an isolated example. On the contrary, the woods are full of people whose "solution" to the problem of poverty is to plump for birth control clinics in which the poor would be encouraged to limit the size of their families.

I happen to have run into this problem recently during a panel discussion on poverty at the annual Labor-Management Conference of the Diocese of Miami. One member of the panel, instead of telling the audience how he thought we might go about eliminating the root causes of poverty, brashly advocated—as his sole contribution to the discussion—a government program of birth control for the poor.

When this gentleman was politely reminded by a member of the audience that he ought to talk about poverty and take up the controversial issue of birth control in a more suitable forum, he literally blew his stack and bitterly accused his interlocutor — a distinguished Miami lawyer—of being prejudiced and "superstitious."

●

As chairman of the Miami meeting, I felt obliged to say that, while the public policy aspects of the birth control problem are admittedly debatable, I for one felt that the direct promotion or advocacy of birth control as a part of the federal government's anti-poverty program would be a rank insult to poor people in general and, more specifically, to poor Negroes.

In my judgment, the latter point is extremely important. Let's face it: . . . Negroes constitute the biggest single group of poor people in the United States. By and large, they are wretchedly poor because we, the white people of this country, made them poor in the first place and have kept them poor for many generations. What are they to think if we now turn around and tell them from our comfortable, middle-class ivory towers that the solution to their problem (which is really our problem) is to limit the size of their families or, in other words, that the solution to the so-called Negro problem (which is largely a white problem) is to cut down on the number of Negroes in the United States?

If I were a poor Negro, I think I would bitterly resent such patronizing advice, especially if it were offered by my own government as a part of its anti-poverty program. I would strongly be tempted to conclude that the anti-poverty program was a subtle, but very cynical, attempt to establish white supremacy in this country once and for all.

●

As already indicated, I realize full well that there is room for honest disagreement in a pluralistic society such as our own on the public policy aspects of the birth control problem.

But, in the name of common decency, let us debate this issue on its merits and not add insult to the frightful injury which we have already inflicted on Negroes and other poor Americans by injecting this issue into our official anti-poverty program and by urging them, in the name of the government, to limit the size of their families.

That wouldn't be a rational solution to the problem of poverty; it would be defeatism pure and simple and would represent official approval of the philosophy of white supremacy.

Pontiff believes unified Europe will be reality

CASTEL GANDOLFO—Pope Paul VI has declared he believes that despite difficulties the countries of Europe someday wil be unified.

The Pope spoke of his belief during an audience granted to 600 members of "Young Europe" associations from various nations.

He said the Church encourages their work toward achievement of a united Europe since today European people are interdependent. He added that the unity movement "is fully in accord with Christian conception of a co-existing humanity which tends to make the world one family of brotherly peoples."

Pope Paul noted that the goal of the movement encounters grave obstacles and requires sacrifices on the part of all. "We however have firm belief that the cause of the unification of Europe will finally overcome all difficulties. These can truly block and slow down unification, but they cannot definitely cut off the road toward unity of peoples whose history and geography tend to make them mutually understandable so as not to live in a difficult balance or in continual antagonism among themselves."

● *WHAT OF THE DAY*

Cambodia & Bangkok

By REV. JOHN DORAN

A monsoon rain is pouring outside the hotel window here in Bangkok, telling me to stay in and get some work done. That's all right, though, for a trip demands some days of rest.

Our time in Cambodia was certainly not a time of rest. We flew into Phem Phom from Hong Kong abroad an Air France jet, but transferred to a DC-3 to get up to Siem Reap. There we stayed in a little hotel which looked for all the world like the little French hotels—high shutters, four-piece bathroms and all—which you see in "Adventures in Paradise." The service and management of the hotel were French style also—which is — of course — the most obnoxious in all the world.

But — oh — was the trip worthwhile! We went out to see the most magnificent ruins in existence, Angkora Wat and Angwora Thom. These temples and palaces were built in stone and sometimes fired brick between the seventh and the twelfth centuries. They are vast. Angkora Wat is about the length of three football fields on every side, and raises its principal tower (there are five in all) some 200 feet.

●

Throughout the buildings one sees stone carving of great beauty and intricacy depicting the stories of the Buddhist and Hindu religions and the history of the Khmer people. These carvings, bas-reliefs and etchings are superb.

All these buildings were practically lost to the jungle for nearly 400 years. Only a handful of priests remained behind when the kings left Angkora in 1342 to move the capital to the South. The huge "cheese trees" of the jungle moved into these temples, covering and partially destroying them, until they were found again during the last century. Now great progress is being made restoring to the world some of its finest treasures.

Bangkok is no longer the city of the "King and I." It has grown, and is growing into a real metropolitan area. But the flavor remains. One has to look for it, but has no difficulty finding it.

We went yesterday morning to see the floating markets. There along the canals vendors sell their wares — everything from tropical fruit to American detergents — in their little boats, while housewives or children float down in their own boats to make purchases. Restaurant and coffee boats are around, too, so the hungry can find solace. Along the edges of the canal in front of the stilt-raised houses, children swim and older folks can be seen washing their clothes or hair.

The Thai people seem to be a grand people. They are religious, authoritative in their family life, dignified. One can see why they have maintained their independence and are determined to do so now.

●

At the Thai boxing matches, wild ones in which feet are used as well as hands, and strange exotic music accompanies the fight, the contestants always kneel down and put their heads to the mat in prayer before the contest begins.

The Thai traditional dances are wonderful. Beautiful costuming, extreme and studied grace joined to a natural rhythm make them a ballet in colored motion. Though formal, these dances avoid the extreme stylizing of the Japanese dance.

Rice-laden barges on which the owner-family also lives are passing down to market on the Chao Phraya river outside; tiled roofs of temples in green, yellow or red, lift above the tree tops; little rowboat-sized ferries with a woman standing in back using a single oar fight the heavy current of the river. And I sit here, happy to be in Bangkok.

URGENT: AIRMAIL THIS CHURCH?

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From Communist-infested southern India Father Thomas Puthiavel pleads for help to build at once a durable church in Kavarapa-rumbu, a critical mission-center. "Not long ago the Reds gunned down seven of my finest-men," writes Father Thomas. "Without a church we cannot save the faith.". . . The problem, of course, is poverty. The men who have jobs (weaving bamboo mats) get about 16¢ a day! . . . The church (with meeting-room attached) can be built for as little as $3,800 (the cost of the materials) since Father Thomas and his parishioners will build it evenings after work. 727 Catholics, many of them children, are waiting to use it. They hear Mass now out-of-doors, if and when weather permits. . . . The parish is dedicated to St. Therese, the Little Flower. Build the church ($3800), or part of it, in memory of your loved ones? Please send at least as much as you can right now ($200, $150, $100, $75, $50, $20, $15, $10, $5, $3, $1). Father Thomas needs your help immediately. We'll send it to him Airmail.

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43rd grid year gets underway this Sunday

By DENNIS HOFFMAN

Thirty-three games are on tap next Sunday, as the 43rd annual Indianpaolis Deaneries grade school football league opens up in earnest.

The lid on league play was actually lifted last Wednesday with a few teams of both the Cadet and 100 League seeing action. But Sunday's schedule gives the green light to the remaining squads.

The CYO Stadium will be the scene of some key openers on Sunday afternoon.

DEFENDING CADET League champion, St. Joan of Arc, takes on St. Mark in a 3:45 p.m. game on Field No. 1. At 2:30 on Field No. 2, St. Pius X, last season's Division II champs, opens against St. Simon, a top competitor in that division.

Immaculate Heart, winner of the Division III title last year, will oppose St. Christopher, at 3:45 p.m. on Field No. 2. Both teams will play in Division II for the coming year.

Also moving up a notch is St. Thomas, who won the Division IV championship last season. They will open in Division III against St. Matthew at 3:30 at Butler. These moves should allow for a wide-open race for the titles in the third and fourth divisions.

BOTH OF LAST year's co-champs in the 100 League see action Sunday as Little Flower takes on St. Pius X on CYO Field No. 2, at noon. A half-hour later, St. Catherine meets St. Patrick at Msgr. Downey Field No. 1.

St. Monica will help St. Gabriel inaugurate their new playing field when the schools play at 12:30.

Scores and standings of both leagues will be carried each week in the Criterion.

Below is the complete schedule for Sunday's games:

"100" LEAGUE

Division 1: St. Monica vs. St. Gabriel at St. Gabriel, 12:30 p.m.; St. Joan of Arc vs. St. Thomas at 49th and Arensal at 12:30 p.m.; Holy Trinity vs. Immaculate Heart at CYO No. 1, 12 noon; St. Michael vs. St. Christopher at Riverside No. 1, 12 noon.

Division 2: Little Flower vs. St. Pius X at CYO No. 2, 12 noon; St. Matthew vs. St. Simon at 49th and Arensal, 2 p.m.; Holy Spirit vs. St. Andrew at St. Andrew, 1:30 p.m.; Christ the King vs. St. Lawrence at Broad Ripple 12:30 p.m.; Mount Carmel, bye.

Division 3: St. Catherine vs. St. Patrick at Msgr. Downey No. 1, 12:30 p.m.; Our Lady of Lourdes vs. St. Roch at Ellenberger, 12:30 p.m.; Sacred Heart vs. Holy Name at Msgr. Downey No. 2, 12:30 p.m.; St. Bernadette vs. St. Mark at Chartrand H.S., 1 p.m.; St. Philip Neri, bye.

CADET LEAGUE

Division 1: St. Joan of Arc vs. St. Mark at CYO No. 1, 3:45 p.m.; Holy Spirit vs. Holy Name at Holy Spirit, 3 p.m.; Little Flower vs. St. Michael at CYO No. 1, 2:30 p.m.; St. Andrew vs. St. Lawrence at St. Andrew, 3 p.m.

Division 2: St. Pius X vs. St. Simon at CYO No. 2, 2:30 p.m.; St. Christopher vs. Immaculate Heart at CYO No. 2, 3:35 p.m.; St. Monica vs. St. Philip Neri at Brookside No. 1, 2:30 p.m.; Our Lady of Lourdes vs. Christ the King at Broad Ripple, 2:30 p.m.; St. Jude, bye.

Division 3: St. Roch vs. Mount Carmel at Mount Carmel, 3 p.m.; St. Malihew vs. St. Thomas at Butler, 3:30 p.m.; Sacred Heart vs. St. Catherine at Msgr. Downey No. 2, 2 p.m.; St. Patrick vs. St. Gabriel at St. Gabriel, 2:30 p.m.; St. Bernadete, bye.

Division 4: St. Rita vs. St. Anthony at CYO No. 1, 1:15 p.m.; St. James vs. St. Joseph at St. Joseph, 2:30 p.m; Our Lady of Greenwood vs. St. Ann at Justice Field, 2:30 p.m.; St. Luke vs. Holy Trinity at CYO No. 2, 1:15 p.m.; Holy Angels, bye.

Cy Cipher

HOBBY SHOW—Entry deadline for the CYO Hobby Show has been extended to September 27. The show will be held Tuesday, Nov. 2, at Little Flower parish, Indianapolis. It is open to ribbon winners from the parish shows which will be held October 9-31.

●

YOUTH WEEK — Plans for participation in Catholic Youth Week are underway throughout the Archdiocese. The Week begins October 31, the feast of Christ the King, and runs to November 7.

Rescheduled

The Men's Softball Championship game, between St. Andrew's and St. Jude's parishes, Indianapolis, has been rescheduled for 3 p.m. Sunday, Sept 18, at St. Jude. The game was rained out last week.

Scores

JUNIOR KICKBALL
Games of Sunday, Sept. 12

Division 1: St. Joseph 25, St. Thomas 20; Holy Trinity 10, St .Malachy 3; Holy Angels 24, St. Christopher 14; St. Gabriel-St. Anthony postponed; St. Monica 26, St. Michael 14.

Division 2: Little Flower-Our Lady of Lourdes, postponed; St. Luke-St. Pius X, postponed; Christ the King-St. Philip Neri, postponed; Holy Spirit 8, St. Joan of Arc 7; Immaculate Heart 25, St. Matthew 24.

Division 3: St. Catherine 23, St. Mark 6; Holy Name 18, St. Bernadette 5; Sacred Heart 10, St. Patrick 6; St. Roch 13, Nativity 7; St. James 15, St. Jude 10.

CADET KICKBALL
Games of Monday, Sept. 13

Division 1: St. Roch 23, St. Philip Neri 15; St. Mark 23, Little Flower 22; St. Michael 12, Holy Name 11; Christ the King 9, St. Catherine 8; St. Joan of Arc 30, Immaculate He art 28.

Division 2: St. James 21, Holy Trinity 7; Holy Spirit 23, Our Lady of Lourdes 6; St. Pius X 14, St. Lawrence 4; St. Monica 32 St. Jude 26; St. Matthew 41, St. Thomas 9.

Division 3: Nativity 30, Sacred Heart 9; St. Gabriel 31, St. Simon 30; St. Christopher 31, St. Patrick 16; St. Luke 27, Mount Carmel 5; St. Bernadette, bye.

Division 4: Holy Angels-Holy Cross, postponed; St. Joseph 25, St. Francis 20; St. Malachy 15, St. Ann 13; Assumption 2, Our Lady of Greenwood, forfeit; St. Rita, bye.

CYO TALENT CONTEST . . . VOCAL DIVISION WINNERS—It may look like an army, but there are only four acts represented in this shot of the Vocal Division prize-winners at the 1965 Junior CYO Talent Contest. Shown at the left are Mike Kottkamp, Holy Spirit, who was awarded third place, and Janie Pich, Holy Name, second place winner (both are vocal soloists). The rest of the mob is from Holy Name, they're called the "Hum-and-Strummers," and they took home the first place trophy for the division and a check for $10.00. Holy Name, by the way, won a total of six prizes in the competition, which must be some kind of record.

CYO TALENT CONTEST . . . VARIETY DIVISION WINNERS—After the smoke of the usual heated competition in the Variety Division of the Junior CYO Talent Contest had cleared away, the judges came up with four winners. The trio standing in the second row at the left are "Hillbilly Herbie and Friends" from St. Christopher (Dave White, Bill Brothers, and Greg Martich), who picked up a third place award for their comedy-and-song act. In front of them are another St. Christopher pair (Flip-and-Flop, the Flappers), also a third place selection. Jeanette Colwell, Sacred Heart, a ballet dancer (she's standing second from the right, with the trophy), was awarded first prize for her performance. The rest of the mob is from Holy Name, Beech Grove, and they're the "Islanders." They ended up with the second prize for their "South Pacific" medley.

Theologian program is defended

SAN ANTONIO, Tex.—One of the first graduates of the University of San Francisco's Institute of Lay Theology said that the resignation of a fellow graduate for financial reasons does not mean the program as a whole is failing.

Tom Keene, lay theologian employed by San Antonio's Our Lady of Grace parish, said he agreed with the action of George Randol, who quit when one of two parishes where he was working in Fresno, Calif., could not afford to renew his contract.

BUT KEANE insisted that the incident did not indicate failure of the entire program but merely the breakdown of financing arrangements in a single parish.

He said most lay theologians working in parishes earn close to $10,000 a year and disputed a statement by Randol that he "and others in the program" are leaving for financial reasons.

"As far as I know," Keene said, Randol is only the second lay theologian of the first year's graduating class to leave the field because of financial difficulties."

He said other dropouts from the program—one or two each year since the first graduating class in 1961—have left for reasons other than money.

"TO UNDERSTAND Randol's position," Keene added, "you have to know this: a good lay theologian needs to be successful in public relations, teaching, salesmanship and organization work.

"The Institute of Lay Theology draws men who have already proven their success in these fields. Most of these men are already making between $15,000 and $20,000 annually. So you can see that the salary of the lay theologian is usually a step down. It is quite a sacrifice."

Most of the work of the lay theologians is in conducting inquiry classes and visiting prospective converts. Randol alone was credited with having converted or brought back to the sacraments 354 people.

New parish

HELSINKI, Finland—A new parish covering tens of thousands of square miles will be set up in northern Finland and Lappland.

CYO TALENT CONTEST . . . INSTRUMENTAL WINNERS—This foursome, which won the three prizes in the Instrumental Division at the CYO Talent Contest, displayed some excellent talent and a distinctly different choice of instruments from those usually seen in the limelight. At the left are the Kaperak sisters of St. Ann, Terre Haute, Patty and Paula, who won first place for their excellent accordion solo, "Marriage of Figaro." At the right is Theresa McDonough, Holy Name, Beech Grove, organ soloist, who won the third prize with a medley of "Around The World" and "Whispering." The lone male-type in the picture is another Holy Name-er, Donald Stewart, a talented marimba soloist who was awarded the second spot for "Mocking Bird."

Pontiff urges updating of charity agencies

CASTEL GANDOLFO — Pope Paul VI has urged representatives of Catholic charity organizations to update their structures in accordance with the needs of the times and in the spirit of the ecumenical council.

In an audience granted to nearly 100 delegates from 48 nations (Sept. 10) to the convention of Caritas International, the Pope exhorted them to collaborate in the economic development of young nations, to respond to the misery of men by distributing their aid as equally as possible, to continue special programs favoring Asian and African nations, and to "make progress along the path of ecumenical collaboration."

DURING their stay in Rome to attend the seventh general assembly of Caritas International, the delegates are expected to discuss the creation of an international center to provide information and coordination for national Catholic charities organizations.

During the Rome meeting, Msgr. Lawrence J. Corcoran of Columbus, Ohio, was elected to be the organization's first vice president for North America. He replaces Bishop Raymond Gallagher of Lafayette, Ind., whom he just succeeded as executive secretary of the National Conference of Catholic Charities.

IN HIS TALK to the representatives, Pope Paul referred to three "urgent aspects" of Christian charity. The first, he said, was a renewed conviction and generosity of heart on the part of all the faithful. The second is the need for greater organization in charity work, using modern techniques. The third, he said, is the need for more money for the poor.

This last point was described as an "urgent appeal to the spirit of poverty mortification and fasting" so that more funds will be available for the poor.

New PAVLA home blessed in Mexico

MEXICO CITY — Archbishop Miguel Dario Miranda of Mexico City has blessed the Inter-American Home established here by the Papal Volunteers for Latin America (PAVLA).

The home has 25 trainees studying Latin American history, culture and social conditions. After a four-month course the volunteers will be assigned to social work in small communities.

For nuns only

ST. JOSEPH, Mo.—Under direction of Bishop Charles J. Helmsing of Kansas City-St. Joseph, the Diocesan Conference of Religious Women has been formed in the diocese. The organization's aim is to improve communications and cooperation between the 1,200 nuns of 26 communities stationed in the diocese. The conference will be affiliated with the Diocesan Council of Catholic Women.

Camp attendance hits 1,759

Total attendance for the CYO camps during this past Summer was 1,759 according to figures released this week by Father John Elford, Archdiocesan CYO Director.

Broken down the figures show 633 girls attended the ten one-week sessions at Camp Christina in Southern Brown County. An additional 424 girls went to Camp Rancho Framasa near Nashville in Northeastern Brown County. This places the total girl attendance at 1,057.

During the boys' week at Rancho Framasa, 702 lads showed up. A hundred of these stayed at Pioneer Village—the section of the camp designed basically (but not exclusively) for Boy Scouts.

East edges West in grid jamboree

The Browns edged the Colts, 27-21, in the 14th annual CYO Football Jamboree at the CYO Stadium last Sunday afternoon before a crowd of about 1,500.

For the Browns, playing from the East side of the field, touchdowns were scored by: Steve Foncannon, Holy Trinity; Ron Hurrle, St. Roch; Mike Schlenk, St. Matthews; and Chris Vargo, St. Lawrence.

Louis Legg, St. Rita's, thrilled the West fans by scoring twice on long carries. The West's other TD was no less spectacular as Mike Noble intercepted a pass on the East 30 yard line, and ran it in for the score.

Over 1,000 youngsters participated in Sunday's game, the official kickoff of the CYO football season.

President-elect

CHICAGO—Father Paul F. D'Arcy, M.M., director of education for the Maryknoll Fathers and an authority on the selection and training of seminarians, has been chosen president-elect of the American Catholic Psychological Association.

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● *FAMILY CLINIC*

Young lady prefers an all-girls' school

By JOHN J. KANE

What are the purposes of a girls' school? What are the advantages and disadvantages of going to a girls' school? I have always wanted to go to a girls' school, but my parents never saw any need for letting me go. Please let me know what you think and tell me where I can find such schools.

●

Well, Katie, you have certainly written an unusual letter. Many girls do not want to go to an all-girl school, and partly out of economic reasons, many of our Catholic high schools today are becoming co-institutional. Some are even becoming co-educational. Most letters I receive about girls' schools tend to berate them, probably with more emotion than justice

While you do not make it clear in your letter, I presume you are talking about high school. The insistance on all girls' or all boys' high schools or colleges is partly the result of custom in the United States and in certain European countries. Formerly, girls used to go to what is called a finishing school in which they probably learned more about the social graces than about the humanities and the social and natural sciences. In other words, woman's place was believed to be in the home, and relatively few married women worked outside the home.

Oberlin was the first men's college in the United States to admit women. It was a rather radical step for the times and yet it apparently worked out successfully. Today practically all public schools and almost all state colleges and universities are co-educational and I believe that the future will see more, not less co-education.

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This is largely the result of social change in American society. Today most single girls do work outside the home and, in fact, we have more married women in the labor force than at any time in our history. A century ago there were very few fields of a professional nature for women at all. Dr. Mary Walker, one of the early women physicians in this country, who used to dress in men's clothing, aroused no end of criticism. Women were acceptable as nurses and teachers. They simply did not enter fields like medicine, law and engineering, as they do today.

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I think you can see from this that the purpose of a girls' school in the past was to afford a different type of education than that given to men. There was also a great deal more concern about the mingling of sexes at the high school and college age. As a matter of fact, some feel we have gone too far down that road already.

In the encyclical, "Christian Education of Youth," the Holy Father pointed out that men and women in keeping with the designs of the Creator were destined to complement each other in the family and in society. Precisely because of their differences, which ought to be maintained and encouraged during the years of formation, there should be the necessary distinction and corresponding separation, according to age and circumstances.

At the time of writing his encyclical his Holiness, Pope Pius XI, deplored co-education. But you note he did it most prudently. He referred to age and circumstances.

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Certainly, today circumstances have changed, as I have already pointed out. The notion that women should not receive very much formal education is quite passe. This is the reason for the decline of girls' schools.

Perhaps the advantage of a girls' school on a high school level is that it is possible to teach certain subjects which might have to be excluded from the curriculum in a co-educational institution, or at least played down. It also decreases the distractions that undoubtedly do arise when boys and girls in their teens take classes together.

●

But there are also certain disadvantages to an all girls' or an all boys' school. In our society the circumstances are such that men and women are considered equals. This does present certain problems. Margaret Mead, a famous anthropologist, has pointed out that women learn to compete with men in work and probably in the classroom too. Then when they are married, they are supposed to complement rather than compete. It is a lesson she believes many women find difficult to learn.

But since men and women are going to spend their lives together in most cases as husbands and wives, the more they have in common, generally speaking, the better they are able to adjust. Therefore, I think there are certain advantages when boys and girls take classes together. They share this common educational experience. Futhermore, women are thus better fitted to obtain positions prior to marriage.

Some have argued that the segregation of sexes in Catholic high schools and colleges tend to facilitate mixed religious marriages. They believe that if Catholic boys and girls met and mingled in the classrooms, there would be a greater chance of marriage within their faith. Actually, we have no sound studies to prove or disprove this statement. In my observation there has never been any serious difficulty for a girl in an all girl school to meet boys. The opposite is equally true.

The present co-institutional system, however, has certain advantages. It is possible to set up separate classes and thus cut down on the reputed distractions that arise when the sexes mingle in the academic situation. At the same time it offers adequate oportunities for them to get together socially. It is a sort of a compromise between sex segregated education and co-education. Perhaps it is merely a phase and many Catholic high schools and colleges will become co-educational in the future if for no other than financial reasons.

If you prefer to attend an all girls' school and assuming your parents can afford it, and your academic ability justifies your admission, I can see no objection to it. Unless you have a career planned which would necessitate the taking of certain courses not offered in a girls' high school, and frankly it is difficult for me to imagine such a career, I would urge to ask your parents to reconsider the entire matter.

Aside from what I have already said, I can see no great advantage or disadvantage in attending one type of school over the other. It is largely a matter of taste. What is far more important is that you select a good school where you can realize to your fullest potentiality the talents which God has given you.

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Try to find a school which places athletics and social activities in their proper perspective. They both have a place in the formation of youth, but too often they are grossly exaggerated. Sometimes, on the other hand, social activities are too restricted.

There are many fine high schools and colleges exclusively for girls, and you will find advertisements for them in the pages of Catholic newspapers and magazines. There is also a directory of American colleges and universities which you can find in your local library. You might also ask your present teachers to recommend certain schools to you. But I simply would not recommend any school merely on the basis of the fact that the sexes are segregated.

● THRU GOD-COLORED GLASSES

Need for gratitude

By GILBERT ROXBURGH, O.P.

St. Luke has a wonderfully structured, stripped-to-the-bone account of Jesus curing ten lepers. All ten were sent off to the priests as required by law, but only one returned to make his presentation of gratitude. Where were the other nine?

This is not merely a familiar and charming story, not even an interesting incident with a strong teaching value. For the early Christian community, especially its Jewish converts, this story neatly portrayed the entire attitude of man toward God in the history of redemption. That is: ingratitude.

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Some important concepts emphasize this. Leprosy is one of them, for in the Old Testament, disease was not a mere physical disability, but a living, tangible sign of the dominion of sin over the human personality. For Adam, as a consequence of his horrendous misdeed, was ejected from the Garden—that is, from the vicinity of the tree of life which rendered man immune from death and sickness. Thus, sickness and death become vivid symbols of the enormous disorder in human life which we have come to call sin. Sin's hold on us is made terribly apparent by the presence of disease and death in our midst.

And leprosy, dread disease of the encient Orient, is a particularly impressive portrait of the essential human condition.

Therefore, Christ's direct and gratuitous intervention in the lives of ten afflicted men becomes a moving account of God's gracious "doing something about" man's subjection to the powers of evil.

It is obvious that in his curative action Christ expects a response of appreciation. There should have been a human, a loving return made to show concern, regard, involvement toward one who has intervened on their behalf. But they do not. The only one who comes back is not even a Jew, but a Samaritan, one of a group who some centuries before had withdrawn from the Temple worship at Jerusalem and still were considered by the Jews as apostles from the true faith of God.

●

But this story is more than the story of ten lepers, and more than the story of man's ingratitude toward God. It is the more universal story of man's continuing failure to make a fitting response to those who do well by him.

Gratitude is called for to God, who, in the person of Christ, has come into history in order to save. This lesson is obvious and can be passed over.

In addition, gratitude is pressed upon us toward our fellow human-beings. For the fact is that the redemption from the leprosy of sin is still going on, has yet to be completed. True, Christ has provided in a definitive way the wherewithal for salvation, but this energy must still be channelled into the lives of all of us. How? In part, by the Scripture, the teaching Church, the sacraments. But in great measure, as well, by the influence, help, and inspiration of dozens, perhaps hundreds, of other persons who have done well by us, and are doing well by us — family, friends, and undoubtedly in each life some one person above all who has loved us and is loved by us.

●

No one works alone. No one is cured of leprosy by his own solitary agency. Our lives grow greater and richer because someone else has, for no merit on our part, cared enough to intervene for us. Gratitude becomes the proper posture of all of us.

We have recently seen some signs of the rending of the social fabric in the Los Angeles and Chicago riots, in the increase in the crime rate, in the growing disregard for others' rights, in wanton inconsideration for other human beings.

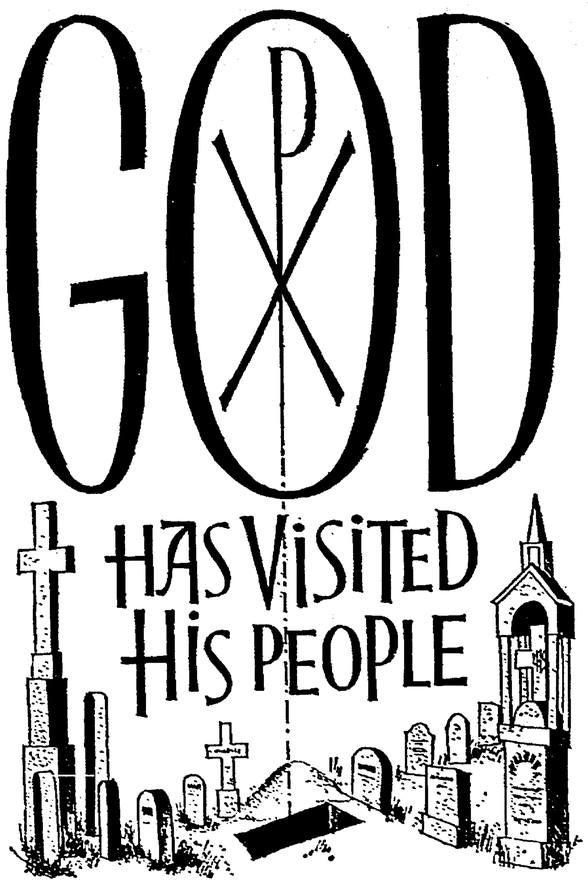
The social fabric must be mended, and gratitude, perpetual and undying gratitude, toward those who have helped to cure our leprosy is the needed, relevant social response for our time. If familiar social structures seem to be breaking down, there still remains our positive contribution to be poured out upon those around us gratitude visibly manifested by encouragement, interest, involvement, amiability, and an occasional pat on the back.

Convent seized by Polish Reds

BERLIN—A group of nuns have been evicted from their convent in Oppeln in southern Poland and their property seized by the government, according to the German Catholic news agency, KNA.

The only reason given for the forced removal was that the Sisters did not need such a large convent and that the government would use it as a state school. The Sisters of Mercy built the convent themselves after World War II. When they failed to comply with an eviction notice, police were sent to remove them. The nuns are new housed in some nearby homes.

Fifteenth Sunday after Pentecost



Catholic students push for more co-op projects

WASHINGTON—Catholic college students agreed at their convention here to push for more cooperation with other national student groups and with groups of other religions.

Recommendations of national officers adopted by the convention of the National Federation of Catholic College Students included:

● Taking necessary steps "to enable campuses and regions to celebrate the liturgy of the Eastern rites";

● "Continuation of joint action program against apartheid";

● Participation, if possible, in YMCA-Young Adult work camps in Latin America;

● Establishment of communications with Pax Romana, international student organization;

● Increasing cooperation with student groups as the National Student Christian Federation and the U.S. National Student Association.

The delegates also heard a call to consider merging the NFCCS with the National Newman Club Federation (NNCF).

Donn Kurtbz, NNCF president, urged that the two groups "cooperate more fully and move toward eventual union." There is "a great deal of overlap" in the functions of the two groups, Kurtz said, with both groups maintaining national offices.

Merger would also create "a united Catholic student voice," he added.

Kurtz said most of the problems are "structural and administrative rather than substantive," but he cautioned: "Let's not get our hopes too high. Let's not get discouraged" if the merger fails to come about.

U.S. Negro clergy reported at 161

BAY ST. LOUIS, Miss.—In the last six years the number of Negro priests serving in the United States has risen from 91 to 161.

The disclosure came from a survey conducted by the Divine Word Messenger, published by the Society of the Divine Word here. The survey also showed that 15 Negroes will be ordained to the priesthood this year, equaling the annual record high set in 1961.

The Messenger reported that the highest number of priestly vocations among Negroes is in Louisiana, with Mississippi in second place.

Newman name change voted

NEW YORK—By an almost unanimous voice vote some 900 Newman Congress delegates voted to strike the word "Club" fro mthe title of the National Newman Club Federation and to substitute the word "Student."

According to Ray Feerick, congress information officer and a student at Hunter College here, the action ended agitation going back some five years to eliminate the word "club," which had often assumed a wrong connotation that Newmanites were primarily oriented toward social and recreational goals.

THE WEEK IN LITURGY

By REV. PASCHAL BOLAND, O.S.B., S.T.D.
(St. Meinrad Archabbey)

Sept. 19 FIFTEENTH SUNDAY AFTER PENTECOST. A unique sign of divinity is the power over life and death: to create life; to restore life to the dead. Christ manifested His divinity by restoring life to the son of the widow of Naim (Gospel).

These miracles of restoring the dead to life should have prepared those who witnessed them to accept Christ's own resurrection from the dead. Also, it should have been an assurance to them of their own resurrection on the day of the Last Judgment—to eternal life if they observed the Commandments, or eternal death if they did not.

"I am the resurrection and the life. He who believes in Me, although he be dead, shall live. Everyone who lives and believes in Me shall not die forever" (John 11:25-26). These are Christ's own words to Martha on the occasion of restoring her brother, Lazarus, to life.

Sept. 20 MASS AS ON SUNDAY. Because we are conceived in Original Sin we all come into this world as spiritual still-borns. The Sacrament of Baptism initiates the divine life of grace within us. This resurrection of the spirit is a greater miracle than the resurrection of the body.

A baptismal certificate is a citizenship certificate of the Kingdom of Heaven. It certifies that baptized Christians are adopted children of God and true heirs of the Kingdom of Heaven. Only an unrepented mortal sin can nullify this certificate and the rights to which it entitles one. In the words of St. Paul, "If we live by the spirit, let us also walk by the spirit" (1st Lesson). The life of the spirit is what we received in Baptism. It is a forerunner of our resurrection to eternal life.

Sept. 21 ST. MATTHEW. This apostle and evangelist was a businessman and as a tax collector (publican) for the Romans must have been fairly prosperous. Thus he had more to give up when he left all things to follow Christ. He should be a special patron of nolders of public offices and politicians. St. Matthew is one "who will receive a glorious kingdom and a beautiful crown from the hand of the Lord" (1st Lesson) and will be among those who will rise on the Last Day to eternal life.

Sept. 22 EMBER WEDNESDAY. In the autumn is harvested that which was planted in the spring. In the spring-time of life we plant that we may harvest enough to see us through the winter and the end of life. The plowing, weeding, and spraying absorbs much time and energy which are compensated for by a profitable harvest. In the spiritual life, the vices and tendencies toward selfishness, pride, laziness, pleasure, and so forth will absorb much time and energy to obliterate them so that the virtues will flourish.

Sept. 23 ST. LINUS. He succeeded St. Peter as the second Bishop of Rome and as the pope. Little is known of him. His name is mentioned in the Canon of the Mass after the Apostles. St. Peter's words apply to St. Linus, "When the Chief Shepherd appears you will receive the crown of glory that will never fade" (1st Lesson).

Sept. 24 EMBER FRIDAY. The Ember days are reminders that we should do penance for our sins and those of others who have offended God. However, we must not overlook the power of love in the forgiveness of sins. As Christ said to Simon the Pharisee about the repentant harlot, "or this reason I tell you that her sins, her many sins, have been forgiven her for she has shown much love" (Gospel).

Sept. 25 EMBER SATURDAY. God has great patience with sinners, as the man who owned the fig tree had with it (Gospel). As the owner wanted the fig tree to bear fruit rather than to destroy it, so God desires that we lead profitable lives. God wills not the death of sinners, but that they be converted and live good lives. He wills that all men rise on the Day of Judgment to eternal life, not to eternal death.

● *GOOD NEWS*

A dream come true

By MARY PERKINS RYAN

During the recent Liturgical Week in Chicago, many people remarked how happy all the pioneers who attended the first Liturgical Week twenty-five years ago, also in Chicago, must now be at seeing their dreams come true. Those who said this to me seemed quite surprised when I said that I didn't think that anyone connected with the Liturgical Conference, which has been putting on these annual National Liturgical Weeks since 1940, feels that its work is done or that their dreams have come true. On the contrary, most of us agree in feeling that the real work is just beginning.

●

True, it is much more comfortable to attend meetings held in the Conrad Hilton than in a church basement. It is encouraging to have watched through the years the attendance at the Liturgical Weeks grow from the original 200 to the thousands that have been coming the last few years. Far more deeply, it is wonderful to have lived to see the ideals and ideas for which we have been working authenticated by the highest teaching authority of the Church, to see the "liturgical movement" — once considered the fad of a few discontented unrealists — taken up into the liturgical renewal set out in the Constitution on the Liturgy.

But there are two different things involved in the liturgical renewal called for by the Constitution, and neither of these has by any means yet been achieved. The first is the revision of the rites so that they will "express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community." The changes introduced during the past year are only preliminary steps. The present Mass, for instance, is very clearly a liturgy-in-transition, not a consistent whole. Nobody is contented with it; it isn't meant to be something to be contented with. The purpose of these changes is to begin working in the right direction while the Conciliar Commission is carrying out a complete revision of the rites.

This aspect of the renewal is not the business of the Liturgical Conference, but of the hierarchy and those whom they appoint. The Conference is a completely unofficial body, set up twenty-five years ago to promote understanding and appreciation of the Church's worship. (Anyone may join it, and it very badly needs more members to give it the resources it needs to carry on its work. Its address is 2900 Newton St., N.E., Washington, D.C. 20018.)

●

But the other aspect of the renewal is very much the Conference's business—the "liturgical education" of priests and people alike for which the Constitution repeatedly calls. This work of education is, of course, primarily the responsibility of our bishops, and of pastors. It is also every Catholic's responsibility in so far as he can give himself the needed liturgical education and help others to do so by reading, thinking, discussing.

The task of the Liturgical Conference is to help in this work by whatever means and methods may be most effective. It has been doing so by holding the annual Liturgical Weeks, acting as a resource to diocesan liturgy commissions, organizing institutes, providing speakers for meetings and reading materials for priests and people.

Now new dimensions of "liturgical education" are opening up, as we realize more clearly that discoveries of sociology and psychology, for instance, may be relevant to the question of how the Catholic people of today — in our great cities and their inner cities, in suburbs and rural areas, are *all* to come to "understand the sacred rites and take part in them fully, actively and as befits a community."

No, the work of the Conference is not over; it is entering a new phase, in which it hopes to be of more service to the Church in America than it was able to be in the past. Perhaps this is a dream come true, but it is certainly not a "*Nunc Dimittis*."

● *WHAT'S HAPPENING*

Rhythm-less people

By JAMES H. BOWMAN, S.J.

We hear a lot about being culturally deprived. I *know* I'm culturally deprived, because when I stand around at civil rights rallies and try to clap along with the singing I always end up clapping when everyone else has his hands apart, and with my hands apart when everyone else is clapping. So I usually fold my arms in front of me and furrow my brow so I look like my soul is being moved if nothing else is.

Most of the Negro people that I see at the rallies clap along with the right timing. But I've had people whose knowledge I respect tell me it's bosh to say that Negroes have a natural, inborn sense of rhythm — another of those stereotypes, you know, like saying Irishmen are born singers. I'm Irish and when I sing, I'm usually flat. These civil rights rallies are really glad to see me coming: I can't hold the rhythm and I'm flat.

But whatever natural rhythm is, for every Negro person I saw at a rally who wasn't clapping *either*, I've seen five who seemed to know what they were doing when the singing started. I've seen little kids, too, on other occasions like waiting for their grownups to disperse after a church-choir practice, who didn't just stand around or even chase one another (not then, anyhow) but did a terrific dance step while they were waiting. (But then I've seen a six-year-old white kid do a mean twist,too.)

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In black Baptist churches, after all, there is a singing tradition. "Natural rhythm" might be a myth, but practice does make perfect. There is nothing in anybody's *blood* but corpuscles and the like. But when you sing in a swingin' way from your youngest days, it comes natural by the time you're old enough for a rights rally. A man I know named Ralph Henry is a case in point, even if he is black Catholic and not black Baptist.

Ralph is a Chicagoan who went to Selma for the march and has been there most of the time since then. He was a member of the parish where Father Richard Morrisroe, the priest shotgunned on an Alabama street, was an assistant pastor.

It was Ralph who told me, two days before the shooting, that Father Morrisroe was in jail down there. I met Ralph as he came out of a freedom-song fest in a storefront meeting-hall here on the West Side. He was dripping with perspiration and grinning broadly and said in commentary on himself: "That singing is good. It lets you get rid of your tensions. I'll sleep good tonight."

I buy that. In my high-school and colege days singing is what got parties off the ground. We would stand in a circle, with arms around each other's shoulders, boys and girls together (not black and white: we were always segregated in the good old Northern style—our Northern way of life, you know) and sing "Moonlight Bay" and "In the Evening by the Moonlight." "How the darkies did enjoy it," us white kinds would sing, and none of us would give it a thought. But no matter, in our white-folks way we got rid of our tensions and began to enjoy the party.

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I had an experience something like that a few weeks ago, when with a dozen other priests I walked through a group of 50 or so Sisters, students, seminarians, and assorted other lay folk on my way to concelebrate a sung Mass. Our "congregation" had practiced a bit downstairs and were entirely with it. As we priests began our procession to the altar, they burst out with the Father Rivers song, "Glory to God, glory, praise Him, alleluja!" And I for one was absolutely lifted up.

Later on in that Mass, at the great Amen just before the Our Father, they came out with the "Amen, amen, etc." of Sidney Poitier from the movie "Lilies of the Field"—a black Baptist contribution unless I am mistaken. I think I smiled on the spot.

Consider the person who joins a rights rally with a so-so attitude: he's interested, that's all. Let him sing along a while. He gets more than release from tension out of it: he's ready to march. He knows more about civil lights than when he started, though he hasn't read a blessed line or had a word of conversation. The singing itself told him how things are, or better yet, activated in him things he already knew. At some point he said, "Oh, I get it." He didn't get it, yet. But he was *getting* it. And if he keeps singing along, he will get it *good*, sooner or later.

It works that way at a party. It works that way at a Mass. Singing does a lot towards telling you what it's all about. You have to swing, of course, and some people have trouble doing that. But like me, they're culturally deprived.

Is there a Headstart Program for us some place, for the rhythm-less people of the world?

Dutch bishops lift ban against Socialists

AMSTERDAM—The Dutch bishops struck down their 11-year-old disciplinary decree that denied the sacraments to Catholic members of socialist labor unions.

In recent years, the 1954 decision of the bishops has been widely criticized in both the Catholic and secular press. Newspapers here have generally expressed satisfaction with the hierarchy's latest decision.

THE 1954 bishops' statement, entitled, 'The Catholic in Public Life Today," expressed disapproval of Catholics supporting the socialist Dutch Labor party, and said that the sacraments should be refused to Catholics who joined the party.

A spokesman for the hierarchy said the bishops lifted the ban because they are convinced that the Labor Party in Holland has fundamentally altered its previous hostile attitude toward religion and the Church.

ANOTHER reason, he said, was the fact that the bishops are convinced that the Catholic community of The Netherlands has increased its sense of personal responsibility.

"Increased personal responsibility on the part of the laity lessens the need for over-protectiveness by the hierarchy, and leads to more open attitude toward non-Catholics," he said.

Card. Mindszenty reported better

VIENNA — A U.S. legation spokesman in Budapest has reported that Cardinal Jozsef Mindszenty is in "good shape" despite a recent recurrence of a tubercular ailment.

According to stories reaching here, the spokesman denied that the 73-year-old Primate of Hungary needs an operation because of lung hemorrhages.

WELCOME CUBAN STUDENTS—Five of the six Cuban young ladies attending Our Lady of Grace Academy, Beech Grove, are being welcomed by Sister M. Louise, O.S.B., academy principal, who is showing them the school blazer. From left, the boarding students are: Maria Fagunda, sophomore; Ines Martinez, junior; Gloria Padella, freshman; Veronica Mesa, freshman; and Susana Torricella, junior. The sixth, not present for the photo, is Orelia Ayes, a senior. (Staff photo)

● VIEWING WITH ARNOLD

Film offers forceful challenge to youth

By JAMES W. ARNOLD

"Nobody Waved Goodbye" is a film about alienated teen-agers and their misunderstanding parents, a theme which is about as novel as scrambled eggs at a Holy Name breakfast. The movie may not uncover any new truths, but it repeats the old ones in a setting and style that demand respectful attention.

At first blush, "Nobody" seems merely a Canadian variation of "Rebel Without a Cause," made with less melodrama and hysteria and updated to fit an age when youth expresses itself with hootenannies, Hondas and windblown hairdos on both sexes. One of the few features ever made by the National Film Board of Canada and the first to make much of a rattle in the U.S., it includes among its assets abundant footage of a fresh locale, the city of Toronto.

But it represents more, both as a movie and as a commentary on the War Between the Generations. It is still another example (cf. "David and Lisa," "Nothing But a Man") that good movies can be made cheaply in North America outside the cloying influence of Hollywood and without the approval of the directors of an old and very sound bank.

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"Nobody" is a first film, made with an unknown cast of Canadian professionals, at the absurd cost of $75,000, by 29-year-old writer-director Don Owen. His technique is strict documentary realism, borrowed from the French Cinema Verita style which seeks to capture life unrehearsed, and exalted by superbly sensitive photography and editing by John Spotton. Everything, in and out, is shot in real locales, with portable cameras and taped sound. About half the dialog is improvised by the actors on the spot, which makes for some electric repartee, and there are interminable zoom closeups of lips and eyes during conversations and even action scenes. The sound is often noisy, and the technique is wearing, like watching a two-hour newsreel.

But the approach gives films something they never had in the professional studios: a spontaneity akin to that found in modern painting and music. And it is cheap, so cheap that if the improvement in film stock and gadgets continues, any man can soon be a film-maker, just as now anyone with a typewriter can be a writer.

●

Beyond this, the movie grapples usefully with the so-called Teen-age Problem, recognizing its moral, social and cultural complexity. Peter, its hero, is an 18-year-old from a comfortable, middle-class suburb who scorns the values of his parents —"getting ahead" to the university, a proper job, a respectable career pursuing and spending the Dollar.

He lets off steam with his nice girl friend, Julie, and by whipping about in cars and motor scooter. Naively, he leaves home and school and winds up chiseling nickels and dimes from customers at a parking lot.

He is, in short, trapped by the Money Culture. Even to escape it—for what, he doesn't know—he needs money. And getting it outside the conventional avenues of school and white collar conformity is even a greater hazard to his integrity. At the downbeat, inconclusive fadeout, he is sinking deeper into personal tragedy and delinquency. Breaking the rules turns out to be as bad as keeping them.

The details of Peter's story are not universal. For one thing, some parents give their children values that go beyond the shoddy materialism of the culture. (Though many of us may be too smug in rating ourselves on this, e.g., in any given business deal or lily-white suburb, it's hard to tell believers from non-believers without a scorecard). For another, many kids have neither the moral or intellectual substance to recognize false values or the courage to resist them if they do.

The movie exaggerates in that the parents, though well-meaning, are clumsier than usual; the boy understands his own feeling too clearly, and falls too patly into trouble. For most of us, the conflict is fuzzier and more ambiguous, less likely to lead to public scandal than to private anguish of soul.

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But the film touches several important nerves. It recognizes that each new generation finds the flaws in the previous one, and finds its criticism rejected. More crucially, it properly identifies the young rebel of the 1960's as waging war against the whole culture in which he is reduced (as the Rev. Charles Ketcham has put it) to technique: "Education is the technique for getting a job; a job is a technique for getting money; sex is a relational technique; social adjustment is the technique of acceptance."

●

"Nobody" represents the teen-age view forcefully, and young spectators will identify almost painfully with Peter and Julie. But the movie offers them no cheap comfort.

Disaster befalls Peter precisely because he topples false gods without replacing them with something true. Thus the film challenges the adolescent audience: "Put up or shut up. Revolt, by itself, brings only pain."

● *VARIETY IN BOOKS*

'Accidental Century'

"The Accidental Century," by Michael Harrington. Macmillan, New York. 322 pp. $5.95.

When Michael Harrington used statistics to his advantage and supplied adjectives to describe the horrors and smells of the poverty-stricken people in "The Other America," readers, including President Kennedy, applauded his use of facts to point up a terrible and neglected segment of our society. Mr. Harrington is credited—rightly, I think—with being the impetus behind many of the national anti-poverty programs begun since his book appeared in 1962.

In "The Accidental Century," author Harrington is at it again. This time the enemy is not poverty but the unplanned "accidental revolution" responsible for the chaos which permeates the western social world, its economic structure, its culture and perhaps its future.

THIS TIME, along with statistics, Harrington provides quotations, theories and examples to prove his contention that the western world is "dying." Through a systematic examination of philosophy (Adams, Mills, Ortega y Gasset, Marx) literature (Mann, Camus, Malraux, Joyce, Kafla, economics (Keynes), etc., "The Accidental Century" claims to "focus upon what is dying in order to understand the new life which is possible."

Unhappily the ground covered is terribly familiar. It is no novelty to be told that technological advances have transformed Europe and America. Nor it it unusual for a socialist (Michael Harrington has been a Socialist Party member since 1953) to state that collectivization is "inevitable."

WHAT THIS reviewer hoped for, and did not find, was the strength and positiveness that marked Harrington's earlier work. Instead of suggestions for meeting the acknowledged crises and challenges arising from our automation and cybernation, instead of any perception of the renewed and vigorous action taken to improve educational standards or housing by governmental and private action, "The Accidental Century" rings all the cliches over and over: The "gaiety" of Joyce and Proust, their "heroic cry in the midst of despair" is "that they were able to affirm at all. . ." "The real villain of mass society is the non-mass man." "Socialism . . . is what the most democratic forces of the West call their dream."

The music goes round and round and everybody who ever wrote a note seems to be included—from Norman Mailer to Aristotle. Present are the "selfish" capitalists, the degraded "factory hands," and the "masses"—all caught up in a century which has rendered outdated western philosophy, politics and society. What is to take their place? With an end to scarcity and labor could come a new freedom and with conscious thought, Harrington feels, the West "could become the promise of the entire world."

(Reviewed by Marie Dale, Washington, D.C., critic and commentator.)

●

"My Twelve Years with John F. Kennedy," by Evelyn Lincoln. David McKay, Inc., New York. 371 pp. $5.50.

Personal secretaries, for some reason, are always expected to know more about the great men they serve than anyone else. That myth has now been shattered by Evelyn Lincoln, personal secretary to the late President Kennedy.

Mrs. Lincoln offers a portrait of the late President strangely at odds with that offered by others who knew him. She describes him as constantly cross, edgy and losing his composure. He is careless and forgetful. He cares little how hard his staff works or how much it suffers. Her criticism stems from his treatment of her.

She implies that she was asked to do the impossible, yet she could not even accomplish the possible. She does not seem to realize that a personal secretary is more than a typist/stenographer. What personal secretary would need to be told to stand when the Prime Minister of England enters the office? What personal secretary would schedule a speech for her boss without his approval, and not tell him until the day of the speech? Mrs. Lincoln would, and did. Is it any wonder that President Kennedy was forced to rebuke her occasionally?

Apart from this, the book is horribly over-written. Is it really important that we know every word of praise, every smile ever bestowed on her? Is it historically significant to know the name of every V.I.P. she ever shook hands with? Does it help us at all to know whom Kennedy met, if we know nothing of the reasons for the meeting?

Mrs. Lincoln's book reads more like the diary she kept for 12 years than anything else. And the best fate that could have befallen it would have been a ruthless editing.

(Reviewed by Thomas F. Anderson of the N.C.W.C. News Service staff.)

Vocations, but no space

ZAGREB, Yugoslavia—Vocations to the priesthood and the religious life are so prolific in Yugoslavia today that many seminaries and convents are turning applicants away.

Superiors of one convent in the Sibenik diocese in Dalmatia, for instance, have stated that they could train "hundreds and hundreds" of Sisters for the missions if they only had enough space. But they have no money to enlarge the convent.

The village of Drinovci in the Herzegovina diocese of Mostar has alone seen six young men ordained and six young women become Sisters this year.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
6:45 a.m.—Saints Alive .....(13)
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Lok Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Monday thru Friday TV
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Monday thru Saturday TV
6:45 a.m.—Saints Alive .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

NEW ALBANY AREA
Television—Sunday
11:30 a.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour .....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ....WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.—Students of W. Baden ...WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF

MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX

NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

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Carolyn J. Hollcraft, Mgr.

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Tic Tacker

HERE AND THERE—Eighteen "Hermiteens" (candy stripers) began their duties this week at **St. Paul Hermitage,** Beech Grove. Most are students at neighboring **Our Lady of Grace Academy.** . . . Here are some vital statistics on the newest parish in the Archdiocese—**St. Barnabas,** Indianapolis. Telephone numbers: rectory, TU 1-3905; school, TU 1-7422; convent, TU 1-7105. Parishioners: 1,600. School enrollment: 350. **Father John Sciarra** is pastor, assisted by **Father John Rocap.** Sunday Mass schedule: 6, 8, 10 and 12; holydays: 6:30 and 8:30 a.m. and 6 and 8 p.m. . . . Glenmary Novices, from their hilltop novitiate overlooking the Ohio River, are conducting classes for youngsters of **St. Mary's parish,** Aurora, who are attending public high school. They are doing the same in neighboring **St. Lawrence parish,** Lawrenceburg. **Father Gerald Peterson,** assistant novice master for the Glenmarians, is conducting a ten-week adult theology class on Thursday evenings at St. Mary's parish. The classes are held in the parish school from 7:30 to 9:30 p.m. . . . Principal speaker at the annual Communion Breakfast of the Indianapolis Catholic Interracial Council will be Rev. Robert Smith, pastor of the Riverside Methodist Church. The breakfast will be held Sunday, Oct. 24, at **Ritter High School.**

NEVER OUT OF STYLE—Infant **Martha Marie Koglin,** daughter of **Mr. and Mrs. Gerald Koglin of Little Flower parish,** Indianapolis, was baptized last Sunday in a gown first worn 78 years ago by **John Burkhard, of St. Christopher's parish,** Speedway. Through the years Mr. Burkhard's eight children, 30 grandchildren and five great-grandchildren have worn the handsome garment of fine white batiste with lace inserts and white embroidery. **Mrs. John Burkhard** keeps custody of the dress between wearings.

NEWSY NAMES—**Mr. and Mrs. William Haag, of St. Roch's parish,** Indianapolis, will note their 50th Wedding Anniversary on September 18. Best wishes. . . . **Patrick Haynes,** of South Bend, has been named director of publicity for **Marian College.** He formerly served with the South Bend Tribune and the Studebaker Corp. public relations office. . . . **Brother Eugene Weisenberger, C.S.C.,** music department head and band director at **Cathedral High School,** has been elected to the executive board of Modern Music Masters, the international music honor society. . . . Benedictine **Fathers David Duesing** and **Giles Heuer,** of **St. Meinrad Archabbey,** left September 9 for their new assignment in Lima, Peru. They were to drive to Panama and take a freighter the balance of the journey. . . . **John R. Kigin,** a Terre Haute native, was one of 17 seminarians to make final promises of poverty, chastity and obedience as members of the Paulist Fathers community recently in New York. Kigin is a graduate of Garfield High School, Terre Haute, and attended Mt. St. Francis Seminary and Indiana State University. He also served 27 months with the U.S. Army as an infantry sergeant in Europe. He will continue his studies the next three years at St. Paul's College, Washington, D.C. . . . Incidental intelligence: the monks of St. Meinrad Archabbey recently harvested 34 tons of grapes, selling half.

Marian lecture series offers variety of topics

Indianapolis women will have the chance to learn about several phases of the American legal system in a series to be presented as part of Marian College's fifth annual evening adult lecture program, which begins Thursday, Sept. 30.

Eight attorneys will talk on a host of legal subjects from income taxes to business law, Thursday evenings until November 18, at 8:15 p.m.

FOUR OTHER courses are included in the eight-week program: The New Mathematics, Religion and Modern Psychology, The Early Church, and The New Testament.

Sister Florence Marie, O.S.F., M.A., will deliver the new math lectures, aimed at helping parents understand the nature of the new math now taught in Archdiocesan schools. A second series of lectures on the subject will be presented next spring.

The program will be presented at 7 p.m. on eight successive Thursdays.

History of the early Church will be presented on Tuesdays at 7 p.m. by Father Charles Frazee, Ph.D., a member of the college history department. Father Frazee will discuss the development and events which took place after Pentecost up to Arius' challenge to Orthodoxy in the Third Century.

CONFLICT BETWEEN traditional religion and modern psychology will be aired on Tuesday nights at 8:15 p.m. by members of the Marian theology and psychology departments, augmented by two visiting lecturers. Topics in the course include: Man's Image of God; Guilt—Real or Artificially Stimulated; The Psychology of Atheism, and the Concept of Freedom.

Father Patrick Smith of Marian's theology department will present lectures on the New Testament on Wednesdays from 4 to 5 p.m.

Registration for the non-credit lecture courses can be made daily at the college until 4:30, or on the evenings of September 30, and October 5 until 8:15 p.m.

Fee for the legal series is $10. All others are $5. Individual admissions are available.

New Selma pastor

WINOOSKI, Vt.—Father Edward A. Leary, S.S.E., who has been serving as director of the Edmundite Fathers' development program, has been named pastor and religious superior of St. Elizabeth's mission in Selma, Ala. Father Leary succeeds Father Maurice Ouellet, S.S.E., who recently was appointed Edmundite novice master at Mystic, Conn.

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Pope reaffirms doctrine

(Continued from page 1)

Vatican Council's Constitution on the Liturgy, completed during the second session in 1963, Pope Paul seemed concerned with steering a straight doctrinal line through the revolutionary changes underway in the Church's liturgy and sacramental life as a result of the constitution.

Among the innovations being offered by some theologians in their interpretations of the council text, it has been suggested that since Mass is an act of community worship, priests should discontinue the practice of saying Mass when the faithful are not present, and should instead attend community Mass and receive Communion. Others suggested that the practice of Benediction of the Blessed Sacrament, retention of the Sacrament in the churches between Masses, and visits to the Blessed Sacrament are not in accord with the council document.

Departing from Trent's phraseology on transubstantiation because of an alleged lack of coordination with modern science, some theologians have suggested words such as "transignification," or "transfiguration," to describe Christ's presence in the Eucharist.

Against such tendencies, Pope Paul said: "So that the hope aroused by the council of a new wave of Eucharistic piety which is pervading the whole Church be not frustrated by this spread of false opinions, we have with apostolic authority decided to address you, venerable brothers, and to express our mind on this subject."

The course of the encyclical is summarized in a sweeping paragraph near its beginning:

"To confirm what we have said by examples, it is not allowable to emphasize what is called the 'communal' Mass to the disparagement of Masses celebrated in private or to exaggerate the element of sacramental sign, as if the symbolism, which all certainly admit in the Eucharist, expresses fully and exhausts completely the mode of Christ's presence in this Sacrament.

"Nor is it allowable to discuss the mystery of transubstantiation without mentioning what the Council of Trent stated about the marvelous conversion of the whole substance of the bread into the Body, and the whole substance of the wine into the Blood of Christ, speaking rather only of what is called transignification, and transfiguration; or finally to propose or to act on the opinion according to which, in the Consecrated Hosts which remain after the sacrifice of the Mass, Christ Our Lord is no longer present."

Within the Church's own membership as well, the Eucharist is the sacrament of unity. "For if the sacred liturgy holds first place in the life of the Church," said the Pope, "the Eucharistic mystery stands at the heart and center of the liturgy, since it is the fount of life by which we are cleansed and strengthened to live not for ourselves, but for God, and to be united in love among ourselves."

After a few introductory remarks and a statement of the reason for the encyclical, the text is divided into six sections each headed by a descriptive title: the Eucharist as a mystery of faith; His mystery verified in the sacrifice of the Mass, Christ is made sacramentally present; His presence comes through transubstantiation; the worship of adoration is due to the eucharistic sacrament; and an exhortation to promote the cult of the Eucharist.

POPE PAUL throughout made an ample use of the Scriptures, the Doctors of the Church and ancient documents, and statements of the various Church councils. He placed great stress on the fact that the Eucharist is a mystery and cannot be submitted to human reason for its verification. Its truth depends on divine revelation, and it is therefore "logical that we should follow, as a guiding star in our investigations of this mystery, the magisterium of the Church to which the Divine Redeemer entrusted for protection and for explanation the revelation He has communicated to us through Scripture or tradition.

"But this is not enough," the encyclical continued. "Having safeguarded the integrity of the faith, it is also necessary to safeguard its proper mode of expression, lest by the careless use of words we occasion . . . the rise of false opinions regarding faith in the most sublime of mysteries.

"The Church, therefore, with the long labor of centuries, and not without the help of the Holy Spirit, has established a rule of language and confirmed it with the long labor of centuries, and not without the help of the Holy Spirit, has established a rule of language and confirmed it with the authority of the councils. This rule, which has more than once been a watchword and a banner of the Orthodox faith, must be religiously preserved, and let nobody presume to change it at his own pleasure or under the pretext of new science.

"Who would ever tolerate that dogmatic formulas used by the ecumenical councils for the mysteries of the Holy Trinity and the Incarnation be judged as no longer appropriate for men of our times and therefore that others be rashly substituted for them? In the same way, it cannot be tolerated that any individual should on his own authority modify the formulas which were used by the Council of Trent to express belief in the Eucharistic Mystery. For these formulas, like others which the Church uses to propose dogmas of the faith, express concepts which are not tied to a certain form of human culture nor to a specific phase of human culture nor to one or another theological school.

"No, those formulas present that part of reality which necessary and universal experience permits the human mind to grasp and to manifest with apt and exact terms taken either from common or polished language. For this reason, these formulas are adapted to men of all times and all places.

"It must be admitted," the encyclical went on, "that these formulas can sometimes be more clearly and accurately explained. In fact, the achievement of this goal is highly beneficial. But it would be wrong to give to these expressions a meaning other than the original. Thus, the understanding of the faith should be advanced without threat to its unchangeable truth."

THE POPE THEN reviewed in detail the doctrine of the Eucharist, as contained in Scripture and early theologians of the Church, and set forth in councils and previous papal encyclicals. He also cited the Second Vatican Council's Constitutions of the Church and on the Liturgy.

From the liturgy document's treatment of the "public and social nature of every Mass," the Pope concluded that "even though a priest should offer a Mass in private, that Mass is not something private. It is an act of Christ and of the Church. . . . Hence, although the very nature of the action renders most appropriate the active participation of many of the faithful in the celebration of the Mass, nevertheless that Mass is to be fully approved which, in conformity with the prescriptions and lawful traditions of the Church, a priest for a sufficient reason offers in private, that is, in the presence of no one except his server.

"From such a Mass an abundant treasure of special salutary graces enriches the celebrant, the faithful, the whole Church and the entire world—graces which are not imparted in the same abundance by the mere reception of Holy Communion.

"Therefore, from a paternal and solicitous heart we recommend to priests . . . that they worthily and devoutly offer Mass each day, in order that both they and the rest of the faithful may enjoy the benefits that flow so richly from the Sacrifice of the Cross. Thus, also, they will contribute most to the salvation of the human race."

CAREFULLY summarizing the Church's fundamental teaching on Christ's real presence in the Holy Eucharist, not only during Mass but as long as the appearances of bread and wine remain, the Pope forestalled any efforts to give less than the fullest possible meaning to the word "present."

"It would be wrong to explain this presence by having recourse to the 'spiritual' nature, as it is called, of the glorified Body of Christ, which is present everywhere; or by reducing it to a kind of symbolism, as if this most august sacrament consisted of nothing else than an efficacious sign 'of the spiritual presence of Christ and of His intimate union with the faithful, members of His Mystical Body.'" the Pope said.

It is true, he continued, that symbolism is often used to describe the Eucharist, especially with reference to the unity of the Church. But the constant teaching of the Church, he said, "compels us to acknowledge that 'the Eucharist is that flesh of Our Savior Jesus Christ who suffered for our sins and whom the Father in His loving kindness raised again' (St. Ignatius of Antioch).

"The way Christ is made present in this Sacrament is none other than by the change of the whole substance of the bread into His Body, and by the whole substance of the wine into His Blood, and this unique and truly wonderful change the Catholic Church rightly calls transubstantiation.

"As a result of transubstantiation there is no doubt that the species of bread and wine take on new meaning and a new finality; for they no longer remain ordinary bread and ordinary wine but become the sign of something sacred, the sign of a spiritual food. However, the reason they take on this new significance and this new finality is simply because they contain a new 'reality' which we may justly term ontological. Not that there lies under those species (something) what was already there before, but something quite different; and that not only because of faith of the Church but in objective reality."

The worship the Church gives the Eucharistic Sacrament — worship which is reserved to God alone — follows from this doctrine, the Pope said, "not only during Mass but also outside of it, reserving the Consecrated Hosts with utmost care, exposing them to solemn veneration, and carrying them processionally to the joy of great crowds of the faithful."

He cited the constant tradition of the Church in this regard, and the particular stimulus given the devotion by institution of the feast of Corpus Christi 700 years ago. From it, he said, "have originated many practices of eucharistic piety which under inspiration of divine grace have increased from day to day and with which the Catholic Church is striving ever more to do homage to Christ, to thank Him for so great a gift and to implore His mercy."

POPE PAUL called on the hierarchy "to promote the cult of the Eucharist, the focus where all other forms of piety must ultimately emerge.

"It is to be desired," he said, "that every day and in great numbers the faithful actively participate in the Sacrifice of the Mass, receive Holy Communion with a pure heart, and give thanks to Christ Our Lord for so great a gift. . . . And in the course of the day they should not omit to visit the Blessed Sacrament, which according to liturgical laws must be kept in churches with great reverence in a most honorable location.

"Nobody can fail to understand that the divine Eucharist bestows upon the Christian people an incomparable dignity. Not only while the Sacrifice is offered and the Sacrament is received, but as long as the Eucharist is kept in our churches and oratories, Christ is truly the Emmanuel — that is, 'God with us.'"

NEW VOCATION DIRECTOR —Brother J. Patrick Sheehy, S.J., has recently been appointed vocation director for Jesuit Brothers of the Midwest region. He will maintain his residence at Brebeuf Preparatory School, Indianpaolis, where he is engaged in counseling work.

Senate

(Continued from page 1)

for our only intention is that through us may be heard your voices."

The Pope made a last-minute insert in his prepared speech. Shortly before beginning to speak of the synod of bishops and his UN trip, he made still another appeal for peace among nations as newspapers headlined new clashes in the undeclared war between India and Pakistan. He said:

"May peace among men triumph — that peace which in these days is being wounded and is bleeding between peoples so sorely in need of peace! We cannot, even in this moment, hide our most fervent wish that war may end, that mutual respect and concord may return among men and that soon peace may come back and may always triumph."

Pope Paul began his discourse by declaring that he was happy to proclaim the opening of the fourth session of the Second Vatican Council and said that "in this unique event — which evolves with a regular annual rhythm in this basilica consecrated to St. Peter ,the visible foundation of the Church of Christ — the Catholic hierarchy has expressed, strengthened and illustrated the bonds which unite it in a loyal and unambiguous communion."

Among those listening to his words were some 90 cardinals, most of the diplomatic corps at the Holy See and hundreds of non-Catholic observers and lay auditors. With the lay auditors were 15-year-old Guadaloupe and 14-year-old Luz Maria Alvarez Icaza, children of Mr. and Mrs. Luz Alvarez Icaza, recently appointed as lay observers. The couple's other 10 children had remained at home in Mexico.

DURING HIS speech, Pope Paul was applauded only once, after he had spoken of his UN trip. Applause also greeted the end of his speech. The council's secretary general, Archbishop Pericle Felici, then announced that the proposed statement on religious liberty would be the first matter to be discussed at the business meeting the next day. This drew warm applause from the bishops.

Following Archbishop Felici's announcements, the Pope left his throne and walked out of the basilica. He caught his close aides off balance when he waved away the portable throne that had been readied to carry him out. Swiss Guards and prelates of the Pope's immediate household had to hastily regroup in front of him when he abandoned the traditional portable throne and began walking out. As he passed sections of the bishops, waves of applause accompanied his passage from the church.

Itinerary

(Continued from page 1)

New Jersey and southern connecticut.

After his arrival at Cardinal Spellman's residence, the Pontiff will go to St. Patrick's Cathedral to pray and offer a blessing. Then he will return to the residence for lunch.

In the cathedral, which holds 5,000 persons and will be opened to the public before the Pontiff's arrival, the Pope will bless the congregation from the main altar. He then will walk to the rear of the church to view a life-size statue of Pope Pius XII and leave the edifice by a terrace on 50th St., where he will be in view of thousands of persons in neighboring skyscraper offices.

THERE IS NO official confirmation from either the White House or the Vatican that President Johnson and the Pope will meet. But the stage has been set for it.

Mr. Johnson will be in New York October 3 for a diner and his press spokesman has said, "we will want to take a look at whether an overnight stay would be possible."

In mid-afternoon, the Pope will leave for the United Nations. He wil speak to the general assembly. It is thought his address will be given in French and be about 30 minutes long. It will take place about 3:30 p.m., EDT.

Like almost all of the papal day in New York, the address will be carried on television.

Discrimination

MEXICO CITY—Despite the need for 3,225 more teachers in Mexico's public school system this year, the state school authorities are rejecting applicants with private schol training, which in most cases means Catholic school education. It is estimated that only about 60% of the openings can be filled by graduates of state or federal normal schools.

Common

(Continued from page 1)

menism, as well as its other decrees.

Three Roman Catholic priests attended the conference session dealing with Catholic-Episcopal relations. They are Father Richard J. Hopkins, editor of the Montana Catholic Register, newspaper of the Great Falls diocese; Father Robert J. Fox of the College of Great Falls; and Father Peter Donovan, a curate at St. Ann's cathedral.

Czech bishops to attend council

VIENNA — Radio Prague stated that the Catholic bishops of Czechoslovakia will attend the fourth session of Vatican Council II.

Only three Czechoslovak bishops could attend the first session of the council in 1962. Four went the following year, and five in 1964.

Anniversary

ST. AUGUSTINE, Fla.—The 400th anniversary of the founding of the first Catholic parish in America was observed here in ceremonies attended by high ranking officials from Spain, Latin America and Washington.

Art loan

(Continued from page 1)

which might not survive transport in its previous state of preservation or which is too valuable to be moved. The decision as to how loaned objects are to be shipped is placed explicitly in the hands of Vatican City's Authority for Pontifical Monuments, Museums and Galleries. This rule apparently stems from the dispute between Vatican City authorities and American shippers on how to transport the Pieta to New York.

Fr. Clement Conen dies in Evansville

EVANSVILLE, Ind. — Funeral services for Father Clement I. Conen, who formerly served in the Indianapolis Diocese, were held at St. Benedict Church here on September 13. His brother Father Cyril Conen, is pastor of St. Lawrence parish, Indianapolis. He was 62.

Ordained in 1931, Father Clement Conen served as assistant pastor at St. Paul's Church, Tell City, and St. Andrew's parish, Richmond. He had served in the Evansville diocese since 1944.

Survivors include another brother, Victor Conen, and two sisters, Irene and Leona Conen, all of Evansville.

Rosary rallies

SANTE CRUZ DE TENERIFE, Spain — Father Patrick Peyton, C.S.C., founder and director of the Family Rosary Crusade, has arrived here to make arrangements for crusade rallies in this city in the Canary Islands.

Calendar

FRIDAY, SEPT. 17

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

St. Christopher's Social at 7 p.m. in the school social room, 5335 West 16th St.

SATURDAY, SEPT. 18

St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.

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

SUNDAY, SEPT. 19

Two Card Parties in Assumption parish hall, 1105 S. Blaine Ave. Playing begins at 2 p.m. and 7 p.m. Refreshments between games.

St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

TUESDAY, SEPT. 21

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

WEDNESDAY, SEPT. 22

The Luncheon Card Party sponsored by St. Mark's Altar Society, begins at 11 a.m. in the church hall, 551 E. Edgewood Ave.

Home for aged

BALTIMORE—Cardinal Lawrence Shehan has announced plans to construct a new home for the aged, a new House of the Good Shepherd and a new school for retarded children. An $11 million fund-raising campaign will finance construction.

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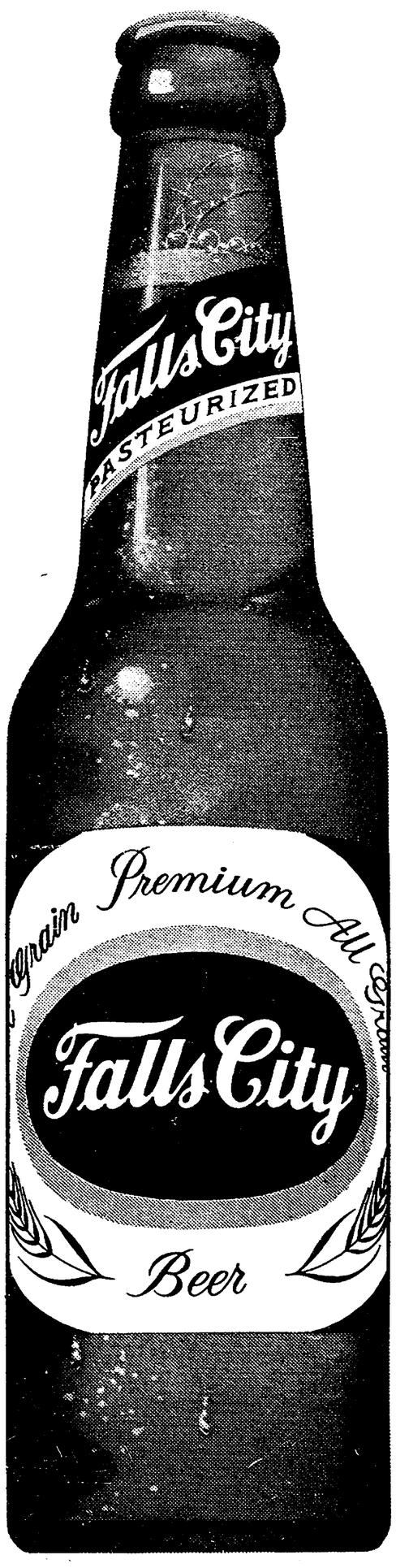

AROUND THE ARCHDIOCESE

St. Patrick's to host Terre Haute DCCM

TERRE HAUTE, Ind. — The Terre Haute District Council of Catholic Men will hold a meeting for all Catholic men of the Terre Haute District on Sunday, Sept. 19, at 1:30 p.m. in the St. Patrick School cafeteria. The officers of the St. Patrick Holy Name Society will host the meeting.

On Sunday, Sept. 19, Father Joseph Beechem will celebrate Mass at 11 a.m. at the Newman Center. The annual Harvest Hazard Brunch will be served immediately following Mass to all Catholic students in the Terre Haute area. The brunch is free. The day's events will be followed by an Open House from 7 to 10 p.m. with the "Playmate Combo" furnishing the entertainment.

The annual fall retreat for the Terre Haute Deanery Council of Catholic Women will be held October 1 to 3 at Fatima Retreat House, Indianapolis. Father John LaBauve, S.V.D., will be the retreat master.

Reservations should be made with parish chairmen or Mrs. Joseph Lang, deanery retreat chairman, before September 26. A chartered bus will be obtained if there are sufficient reservations.

RICHMOND

The Young Catholic Adults will hold their second annual state convention at the Holiday Inn on U.S. 40 East, on September 18 and 19.

Members of the Christian Family Movement of the three Richmond parishes will sponsor a Cana Conference Sunday, Oct. 10, at Holy Family Church.

Father Blaise Hettich, O.S.B., associate editor of Marriage magazine, will be the guest speaker.

Registration for the conference will begin at 1:30 p.m. All parents in Richmond and Wayne County are invited to attend. No reservations will be necessary.

CLARKSVILLE

Our Lady of Providence Guild will meet at 8 p.m. Wednesday, Sept. 22, in the cafeteria of Providence High School.

NEW ALBANY

The second fall retreat for the ladies of the New Albany Deanery will be held at Our Lady of Fatima retreat house, 5353 E. 56th St., Indianapolis, the weekend of October 8-10. Father Joseph Clauss will be the retreat master.

A chartered bus will leave St. Anthony's school, Clarksville, at 5:30 p.m. Friday, Oct. 8. Bus and retreat reservations should be sent to Mrs. Henry Minta, 326 E. Carter Ave., Clarksville (BU 3-8553) or Mrs. Louise Livingstone, 1311 E. Market St., New Albany (WH 4-0832). The reservations fee must accompany the registration. The deadline is October 1.

BATESVILLE

Chicken and beef dinners will be served from 11 a.m. to 2 p.m. on Sunday, Sept. 19, at the annual home coming festival sponsored by St. Louis parish. Adult portions $1.50; children 75c. A cafeteria supper, featuring delicious turtle soup, will be served beginning at 4 p.m.

There will be pony and train rides for the kiddies and indoor booths for adults.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week

MRS. LOUISE LIVINGSTON New Albany
MISS LULA EHRINGER, Sellersburg
MRS. PHILOMENA RAAB, Batesville
BETTY GAUER, Terre Haute
MRS. JOSEPH LANG, Terre Haute

No palace

CARACAS, Venezuela — There will be no new residence here for Cardinal Jose Quintero, Archbishop of Caracas. Instead, at the cardinal's insistence, funds will be used to build a housing center for needy families, especially those made homeless by recent disastrous floods in the Miranda region.

MacEoin

(Continued from page 4)

firm this interpretation, Archbishop Felici, Secretary of the council, blocked a movement to make a collection of episcopal rings by announcing that bishops who wished to follow the Pope's gesture should give cash.

An even sorer point concerns the capital resources invested in profit-making enterprises. Some question the intrinsic propriety, and many question the wisdom. "In Italy," to quote a very moderate critic, "the man in the street who pays his monthly gas, electric, telephone and water bills to companies in which the Vatican holds shares, and from time to time interest on his loan from the Bank of the Holy Spirit, is understandably irked by the whole business." For myself, apart from everything else, I find the name of the bank distasteful.

Nor do the worldwide charitable activities of CRS-NCWC, the relief organization of the United States hierarchy, escape criticism. A priest in Hong Kong last year told me very emphatically that in his parish there are no "rice Catholics." In Africa I met many who interpret the distribution of surplus food donated by the U.S. government as a cold war weapon at the service of the State Department. Others, with more reason, deplore the duplication of relief agencies operated by different denominations, accentuating the division of Christianity. Thus, Catholics and Mennonites have separate if equal administrations side by side in Saigon.

The limitations of giving were stressed at the congress of Latin America charity organizations in Bogota early this year. "It is easy for the Church to play the role of generous giver by distributing the surpluses spewed out by the markets of the capitalist countries," it was said. "But we must not forget that when we succumb to the old temptation of turning the stones into bread, that what we really do is to paralyze the arms in order to open the mouths, that is, that we create beggars."

Vatican II is helping Catholics to recognize how far their practice has slipped from the standards set by Christ. But we are still far from agreement on how to apply these standards today. We are not even sure if Christ intended the Church to be *of* or *for* the poor.

FOUR GENERATION GOWN—Infant Dawn Marie Smuddie was recently baptized in a robe first worn by her great-grandmother, Mrs. W. C. Stinson, of Terre Haute. Mrs. Stinson is holding her great-granddaughter in the photo above. Also shown are Mrs. Charles Buckingham, of St. Louis, daughter of Mrs. Stinson, and Mrs. Glen Smuddie, of LaPorte, Ind., Dawn's mother and Mrs. Stinson's grand-daughter. All four have worn the baptismal gown, which has spanned 74 years.

First parish

LONDON—At the age of 78 Father Francis Greenan has taken over his first parish at South Benfleet, near London. Father Greenan was ordained six years ago after studying at the Beda College, English seminary for late vocations in Rome. He became a seminarian at 68 on the death of his wife. He was formerly for many years headmaster of a big Catholic school in East London.

Retreat League will sponsor annual breakfast

INDIANAPOLIS — The annual Communion Breakfast of the Fatima Retreat League will be held at 10:15 a.m. on Sunday, Oct. 10, at the Indiana State Teachers Association Building, Market and Capitol Ave., Indianpaolis, following a 9 o'clock Mass at St. John's Church.

Sister M. Evelyn Eckert, O.S.B., Archdiocesan Supervisor of Schools and co-ordinator of the Archdiocesan CCD Program, will be principal speaker. Her topic will be "Modern Woman and Her Approach to God."

Miss Marijane Ahlering is Communion Breakfast chairman, assisted by Mrs. John Nurnberger, co-chairman. Other committee chairmen include Mrs. Richard Russell, reservations: Miss Evelyn Hannon, reception; and Miss Minetta Conyers, decorations.

Tickets for the breakfast are $2.25. They may be obtained through Mrs. Russell, 4515 Priscilla Ave., or Our Lady of Fatima Retreat House, 5353 E. 56th St.

ACCW workshop slated at Fatima

A one-day Workshop sponsored by the Indianapolis Archdiocesan Council of Catholic Women will be conducted at Fatima Retreat House, Indianapolis, on Tuesday, Sept. 21, according to Mrs. Edgar Day, Indianapolis ACCW president.

Archdiocesan chairmen participating and committees they will head are: Mrs. Russell Wilson, Census; Mrs. William Miller, Confraternity of Christian Doctrine; Mrs. J. Albert Gerber, Missions; Mrs. Eli Goodman, Press and Public Relations; Mrs. John Wells, Retreats; Mrs. Stephen Walter, Rural Life; Miss Christine Ryan, Welfare; Mrs. Cecilia Eschenbach, Youth; Mrs. William Morgan, Vocations Guild; Mrs. John Bittner, Libraries and Literature.

Msgr. Victor L. Goossens, spiritual moderator of the Missions Committee, and Father James D. Moriarty, spiritual moderator of the Retreat Committee and ACCW spiritual moderator, will be featured speakers.

Presidents, vice-presidents, directors-at-large, committee chairmen and co-chairmen of the nine deaneries in the Archdiocese are expected to attend.

Art exhibit slated by Woods alumna

ST. MARY-OF-THE-WOODS, Ind.—Berenice Anne Reed, an alumna of St. Mary-of-the-Woods College here will present a one-woman show of paintings and drawings from October 10 through November 7.

The artist will be guest at a reception from 2 to 4:30 p.m. the opening day of the exhibit, remaining on campus several weeks as artist-in-residence. The exhibit will be in the newly-opened college library.

Miss Reed's works are in private collections in 21 states and nine foreign countries. She has previously given displays in Memphis, Tenn., and abroad the flagship Leonardo da Vinci in Rome, Arezzo and Florence, Italy.

St. Catherine sets pillow case party

INDIANAPOLIS—The annual Fall Pillow Case Card Party at St. Catherine's parish, Shelby at Tabor Sts., will be held at 8 p.m. Friday, Sept. 24 in the parish hall.

Sponsored by the Altar Society, the event will feature several special prizes and door prizes. All games will be played. Prizes will include $100 cash, handmade quilt, hand-crocheted rug, and a pair of lamps. The public is invited.

Assumption plans cards on Sept. 19

INDIANAPOLIS—The ladies of Assumption parish will sponsor a card party on Sunday, Sept. 19 in the parish hall, 1105 S. Blaine Ave. Euchre and other social games will be played beginning at 2 p.m. and again at 7 p.m. Refreshments will be served between games.

Awards include table prizes, men and women lone prizes, door prizes and a portable mixer. Mrs. William Reuter, Mrs. Edward Chauncey and Mrs. Bobby Dorney are co-chairmen. The public is invited.

Glenmary elects a new superior

GLENDALE, Ohio — Father Robert C. Berson is the new superior general of the Glenmary Home Missioners. He was elected (Sept. 7) at a general chapter to succeed Father Clement F. Borchers, who completed two six-year terms. The meeting was held at Our Lady of the Fields Seminary here, national headquarters of the society founded 26 years ago by the late Father W. Howard Bishop.

Father Berson has been superior of the Glenmary Fathers at Glendale Seminary and director of lay personnel. The society includes some 75 priests and 50 Brothers, staffing churches and chapels in some 70 rural settlements of Pennsylvania, Ohio, Kentucky, Virginia, West Virginia, North Carolina, Georgia, Oklahoma, Arkansas, and Texas.

Six Dutch orders plan one seminary with joint faculty

NIJMEGEN, The Netherlands —The Dutch provincial superiors of six religious orders have decided to form one major seminary, where the entire philosophy-theology course will be given to the orders' seminarians.

The six orders joining in this venture are the Oblates of Mary Immaculate, the Oblates of St. Francis de Sales, the Priests of the Sacred Heart, the Franciscan Fathers, the Discalced Carmelites, and the Crosier Fathers. The unique major seminary will be located at the house of the Crosier Fathers in Agatha-Cuyk near here.

Superiors of the six orders will comprise the seminary's administrative board. Lectures will be given by priest-professors from each order.

The Norbertine, Lazarist and Holy Ghost Fathers also announced plans to form one major seminary, to be located at Helden-Panningen.

Parents' meeting

INDIANAPOLIS—"Getting to Know You" will be the theme of the Cathedral High School parents' meeting at 8 p.m. Tuesday, Sept. 21, in the school auditorium. Brother James Sullivan, C.S.C., principal, will introduce the Mothers' and Fathers' Club officers and the school faculty.

Seymour to host catechists' course

SEYMOUR, Ind. — An advanced course of instruction for lay catechists will be conducted for ten weeks at St. Ambrose School here, starting Friday, Sept. 17. The classes, open to lay men and women who completed the introductory course last fall, will be held from 7 to 10 p.m. on consecutive Fridays.

The instructors will be Sister M. Evelyn Eckert and Sister Mildred Wannemueller, both of the Benedictine Convent of Our Lady of Grace, Beech Grove.

No flowers

LOMAS de ZAMORA, Argentina — Coadjutor Bishop Alejandro Schell of Lomas de Zamora helped to launch a campaign to replace with donations to charity the customary sending of flowers for funerals. A statement signed by Bishop Schell, local pastors and lay leaders said that "while we do not want to completely extinguish the tradition of giving flowers, we recommend that persons honor the memory of their deceased by donating at least a part of the money to well deserving organizations."

Home Coming Festival
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† **ROSEMARY F. McCAUGHAN,** 56, St. Joan of Arc Church, Sept. 9. Calvary Cemetery. Wife of Walter A.; mother of James J., Walter S.; daughter of Mary Killen; sister of James, George, Peter Killen and Alice Kenna.

† **FRED M. HOLZER** 68, Christ the King Church, Sept. 10. Calvary Cemetery. Husband of Catherine B.; brother of Mary B. Achgill, Louise Holzer, Margaret Phiele, Minnie Thiel and Joseph Holzer.

† **BERTHA B. NARD,** 70, St. Catherine's Church, Sept. 10. Holy Cross Cemetery. Mother of John and Robert Nard, Alberta Viparina; sister of Ann Mullen.

† **JOHN G. STARK,** 51, Holy Cross Church, Sept. 11. Holy Cross Cemetery. Husband of Wilma M.; father of Barbara Possman, Annette Robinson, Walter Jordan.

† **JOSEPH W. MOORE,** 69, Immaculate Heart of Mary Church, Sept. 11. Holy Cross Cemetery. Father of Warren E.; brother of Marie Covington.

† **AGNES M. MIKSELL,** 80, Our Lady of Lourdes Church, Sept. 11. Calvary Cemetery. Sister of Margaret Keefe.

† **FRANCIS A. LOGUE,** 62, Holy Cross Church, Sept. 11. Holy Cross Cemetery. Brother of George A. Logue.

† **HELEN BOLZ,** 74, SS. Peter and Paul Cathedral, Sept. 14. St. Joseph Cemetery. Aunt of Grace A. Lux.

† **ANNA WARD,** 79, Holy Cross Church, Sept. 13. Holy Cross Cemetery. Mother of Patrick Ward, Mary Pirtle, Ann Thomas, Margaret Ward and Kathryn Johnes.

† **ALBERT A. JUNKER,** 82, St. Philip Neri Church, Sept. 13. Holy Cross Cemetery. Uncle of Magdalen M. Junker.

† **FRED SPITZFADDEN,** 76, St. Patrick's Church, Sept. 13. Holy Cross Cemetery. Husband of Edna; father of Frances Niehaus, Charlene Spitzfadden, Phyllis Davey; brother of Pauline Tuedeman and Lula Mueller.

† **ELLEN CAIN** 54, St. John's Church, Sept. 14. Holy Cross Cemetery. Sister of Michael Cain and Gertrude Hayes.

† **DANIEL J. BARTON** 87, St. John's Church, Sept. 15. Holy Cross Cemetery. Father of Mary E. Lepper, Evelyn Leigner and Thomas D. Barton.

† **SADIE ROSE BISESI,** 85, Holy Rosary Church, Sept. 16. St. Joseph Cemetery. Mother of Mary Capuano, Joseph Sansone, Angeline Nicheli, Magdalen Bisesi, Phil and Joseph Bisesi; sister of Tony Galuzzo.

TELL CITY

† **BERNARD PETER,** 22, St. Paul's Church, Sept. 8. St. Mary's Cemetery. Son of Mr. and Mrs. Leo Peter, of Tell City; brother of Leo Peter of Lafayette; Raymond, of Jacksonville, Fla.; Ralph Peter, of Savannah, Ga.; and Lawrence Peter, of Tell City; grandson of Mr. and Mrs. Theodore Paulin, of Troy; and Mrs. Margaret Peter, of Tell City.

† **BENNIE BOLIN** 59, St. Paul's Church, Sept. 9. St. Mary's Cemetery. Husband of Antoinette; stepmother of Edward Burst, of Cannelton; Charles Burst, of Denver, Col.; Judith Burst, of Indianapolis; sister of Mrs. Marie Kluesner, of Dayton, O.

TERRE HAUTE

† **GEORGE L. MERCHANT SR.,** 59, St. Patrick's Church, Sept. 9. Calvary Cemetery. Husband of Nellie; father of Mrs. Betty Lou Stadler and Joseph Merchant of Terre Haute, and George Jr., of Chicago.

† **HELEN G. FLETCHER,** 82, St. Joseph's Church, Sept. 10. Calvary Cemetery. Sister of Mrs. Mary Curran Long.

† **LILLIANE W. WELCH,** St. Benedict's Church, Sept. 11. Mother of Maryon K. Welch of Indianapolis.

MORRIS

† **PATRICK HENRY ZEIGLER,** 15, St. Anthony's Church, Sept. 8. Church Cemetery. Son of Mr. and Mrs. Matthew Zeigler Sr.; brother of Matthew Jr. Robert, Daniel, William Charles, Margaret Mary and Mary Monica Zeigler.

JEFFERSONVILLE

† **JOHN EDWARD LEACH,** 77, St. Augustine's Church, Sept. 8. St. Joseph Hill Cemetery. Husband of Catherine; father of Paul H., of Jeffersonville. Six brothers and one sister, also survive.

NAVILLETON

† **EDNA M. ELLENBRAND,** 67, St. Mary's Church, Sept. 6. Church Cemetery. Mother of Norman R., of St. Joe; Mrs. Julia Dearing and Mrs. Eva Hodges, both of New Albany; Mrs. Thecla Sinkhorn and Miss Irene Ellenbrand, both of Clarksville; sister of George and John Becht, both of New Albany; Mrs. Clara Lilly and Mrs. Martha Ackerman, both of New Albany.

NEW ALBANY

† **LEO F. BUSALD,** 60, Our Lady of Perpetual Help Church, Sept. 14. St. Michael Cemetery, Bradford. Husband of Leona; father of Mrs. John J. Stumler, of New Albany. A brother also survives.

BRADFORD

† **ANNA S. KOCHERT,** 82, St. Michael's Church, Sept. 7. Church Cemetery. Mother of Bernard Kochert, of Palmyra; Leonard Kochert, of Arizona; Francis Kochert, of Lanesville; Harlan Kochert, and Clemence Kochert, both of New Salisburg; Sister Agatha Marie O.S.F., of Cincinnati; Sister Seraphica, O.S.F., of Oldenburg; Mrs. Evelyn Jacobi, of Palmyra; Mrs. Lucille Buechler, of New Salisburg; Mrs. Mary Jenkins, of Fairborn, Ohio; Mrs. Anna Smith, of Dayton, O. A brother and sister also survive.

Haag's to observe 50th anniversary

INDIANAPOLIS — Mr. and Mrs. William Haag will observe their golden wedding anniversary on Saturday, Sept. 18. A Mass of Thanksgiving will be offered at St. Roch's Church, followed by a family dinner at the Heritage Restaurant.

Mr. and Mrs. Haag are the parents of Sister Mary Claudina, C.S.J., Mrs. Rudolph Schlatterer, Mrs. Urban Merkel, Miss Anna Marie Haag and Virgil Haag.

Parish to observe Catechetical Day

INDIANAPOLIS—St. Catherine's parish Confraternity of Christian Doctrine will observe Catechetical Sunday on Sept. 19, with an open discussion titled "Would You Rather Fight Than Switch?"

Father Charles Frazee, Marian College faculty member will field the questions on changes in the liturgy and Catholic viewpoint.

The event will be held in the parish school hall, Shelby at Tabor St., beginning at 8 p.m. The public is invited.

New officers

INDIANAPOLIS—Mrs. Robert Hall is the newly elected president of St. Gabriel's Woman's Club. Other new officers include Mrs. Robert Randall, vice president; Mrs. Edward Caldwell, secretary, and Mrs. James Rosner, treasurer.

TO ENTER CONVENT—Miss Shirley Ann Denu, daughter of Mr. and Mrs. Hilbert Denu of St. Martin's parish, Siberia, will enter the Benedictine Convent of the Immaculate Conception, Ferdinand, on October 10. She is presently a student at the School of Practical Nursing, conducted by the Indianapolis Public Schools. Miss Denu has a twin sister, Sister Colette, who is a member of the Benedictine Convent of Our Lady of Grace, Beech Grove.

Instructions to be offered in Catholic faith

INDIANAPOLIS — The fall series of instructions sponsored by the Catholic Information Center, 136 W. Georgia St., will begin Monday, Sept. 20.

Three priests of St. John's Church will conduct the various classes being arranged. The instructors are: Msgr. Cornelius B. Sweeney, Msgr. Charles Koster and Father Francis Tuohy.

Classes for adults are scheduled on Mondays from 5 to 6 p.m. and on Fridays from 8 to 9 p.m. Teen-agers will be welcomed from 5 to 6 p.m. on Mondays. Grade school children will be accommodated after the 10 a.m. Mass at St. John's on Sundays.

Private instructions will be arranged for those who cannot attend the regular classes. There are no fees.

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'UNIVERSAL' DOCTOR

Pope backs Church's reliance on Thomism

CASTEL GANDOLFO — Pope Paul VI has asked how the Church can afford to throw the weight of its authority behind the teaching of a single philosopher-theologian, St. Thomas Aquinas.

The answer, he said, lies in the "permanent value of Thomistic metaphysics."

The Pope, addressing participants in the sixth International Thomistic Congress which had been meeting in Rome, emphasized that the preference—"preference and not exclusivity"—which the Church gives to St. Thomas does not prevent the Church from recognizing the value of other thinkers of the East and West, particularly St. Augustine.

The place of Thomistic teaching in the Church's educational program, particularly in seminaries, was vigorously debated in the last Vatican Council session, and this debate is to be resumed in the new session. Cardinal Paul Emile Leger of Montreal, for example, told the council, "Woe to the Church of one teacher." But Cardinal Antonio Bacci of the Roman curia argued that criticism of St. Thomas was in effect criticism of Papal authority.

REFERRING to the theme of the Thomistic Congress, "God in the Work of St. Thomas and in Contemporary Philosophy," Pope Paul recalled that in his first encyclical he had called atheism "the gravest phenomenon of our times" and called for a struggle against it.

"We like to see in your work, dear sons, a reply to these desires and the undertaking of a serious and lucid examination of the thought of modern men astray in atheism," he said.

"And your studies can also help dissipate the misapprehension of a certain number of believers who today are tempted by a resurgent Fideism (a teaching that man's mind cannot prove God's existence and that man must therefore rely on a simple act of faith in God.)"

Speaking of the Church's preference for St. Thomas, Pope Paul recalled that Pope Pius XI, in prescribing the study of St. Thomas in seminaries, called him the Church's "common" or "universal" doctor.

"But how can we avoid certain pressing questions at a time when all things seem to be questioned? Can the teaching of a thinker of the Middle Ages have any other than an historic interest, and pretend to a universal value? How could the ecclesiastical magisterium involve its authority in the approval given to this doctrine? Are not the liberty and progress of intellectual research threatened with being shackled?"

IN REPLY the Pope referred to the "permanent aptitude of the philosophy of St. Thomas" to lead the human mind "toward the knowledge of the true, the truth of being which is its first object, the knowledge of first principles, and the discovery of its (sic) transcendent cause, God."

Pope Paul said that in the footsteps of Pius XII "we continue to recommend the works of St. Thomas as a sure norm for sacred teaching."

He added "in so doing we in no way intend to diminish—there is scarcely need to emphasize it—the value that the Church has never ceased to recognize in the precious heritage of the great Christian thinkers of East and West, among whom the names of a St. Augustine shines with particular brilliance. The natural study of being and of the true, like the faithful service of God's word, certainly are not the exclusive prerogative of the Angelic Doctor.

"In declaring him the 'common doctor' and in the making of his teaching the basis of ecclesiastical teaching, the Church's magisterium did not mean to make him an exclusive teacher, nor to impose each of his theses, nor to exclude the legitimate diversity of schools and of systems, and still less to forbid just liberty of research. The preference accorded Aquinas—preference and not exclusivity—goes to his exemplary realization of philosophic and theological wisdom, no less than to the harmonious agreement he was able to bring out between reason and faith."

Marian announces faculty additions; roster numbers 83

Seven additional faculty appointments at Marian College were announced this week by Msgr. Francis J. Reine, college president. The college is anticipating its largest enrollment, with nearly 400 freshmen expected. The new appointments brings the faculty roster to 83 men and women.

Named full time instructors were William Pedtke, philosophy, and Miss Kathleen Simmons, laboratory assistant in biology. Pedtke holds undergraduate and graduate degrees from the University of Notre Dame, while Miss Simmons is a Marian alumna.

Other staff additions include: John Lowe, theology; Mrs. Valda Nesaule, German; John H. Shroat, accounting; R. L. Krentler, accounting; and W. Thomas Miller, business.

Also announced was the appointment of Miss Maureen Farrell as director of Clare Hall, the women's residence on campus.

Cdl. Ritter alarmed on arms race

ST. LOUIS—Cardinal Joseph Ritter of St. Louis said here he is giving "serious consideration" to speaking out at the ecumenical council's fourth session against the use or stockpiling of nuclear weapons.

"The people of the world are just scared to death," he commented in an interview before leaving for Rome.

"People try to justify nuclear weapons by saying that they would only be used in a limited way, but we all know things could get out of hand."

CARDINAL Ritter noted the argument of those who claim that the existence of nuclear weapons is helping to "keep the peace" by deterring potential aggressors.

"But is it?" he asked. "I wondered if it is even moral to stockpile nuclear bombs."

The cardinal said he is not entirely satisfied with Schema 13 — the document on the Church and the modern world —even though it was drastically revised after the council's third session. That schema contains a section on nuclear war.

"It is so broad and raises so many things that are in need of solution," he said. He suggested that the schema might be heavily criticized in the fourth session and perhaps even left to a post-conciliar commission for further refinement.

A STRONG supporter of the pending council declaration on religious liberty and non-Christian religions, including the Jews, the cardinal said he has "no fear" for those documents.

While both might face some controversy in the coming session, he added, the Church "owes it to the world to pass them."

Of the Jewish declaration he said, "We're only doing what we should have done long ago. We need this to eliminate anti-Semitism.

"We don't have to pass it for the Jews. It is for the Catholic people that we need this."

In general Cardinal Ritter was optimistic about the fourth session. He said he was "looking forward to a successful conclusion—not just the conclusion, but a good one—of the council."

New York receives episcopal changes

WASHINGTON — Three appointments in the hierarchy serving in the New York archdiocese have been made by Pope Paul VI, as announced by the Apostolic Delegation here.

Auxiliary Bishop John J. Maguire, vicar general of the New York archdiocese, was named titular archbishop of Tabula and coadjutor archbishop without the right of succession to Cardinal Francis Spellman.

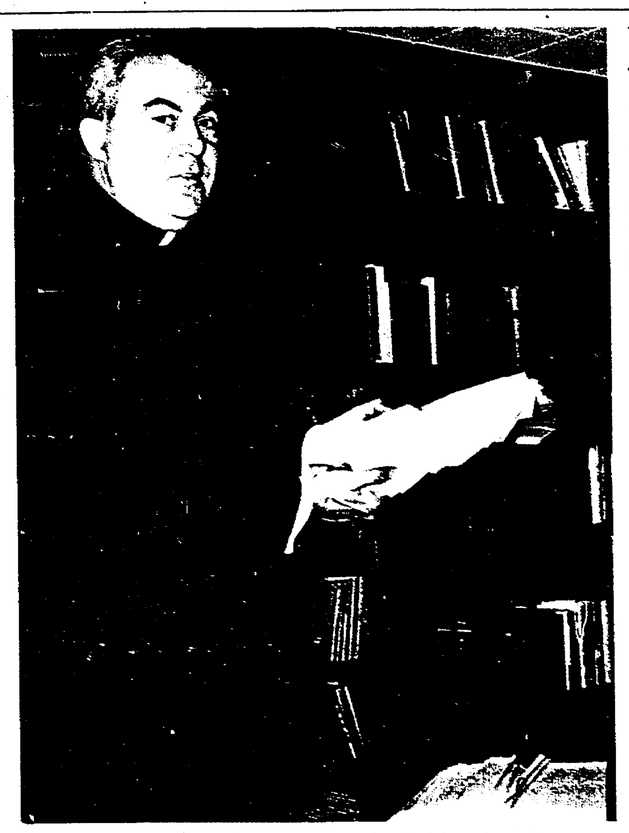
Msgr. (Brig. Gen.) William Joseph Moran, deputy chief of Army chaplains, was named titular bishop of Centuria and auxiliary bishop to Cardinal Spellman in his capacity as Military Vicar of the Military Ordinariate.

Msgr. Terence J. Cooke, vicar general and chancellor of the archdiocese, was named titular bishop of Summa and auxiliary bishop to Cardinal Spellman.

Radio, TV focus on Vatican council

CHICAGO—Nationwide radio and television network programs produced during the 1965-66 season by the National Council of Catholic Men will be focused in part on a more through understanding of the pronouncements of the Second Vatican Council, by both Catholics and non-Catholics.

This was one of several decisions made by the national executive committee of the NCCM at a two-day meeting here under chairmanship of John F. Donnelly of Grand Rapids, Mich., president.



THE PAYMASTER—Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, operated in a new capacity this week—that of paymaster. Above he is holding a portion of the 281 checks mailed from his office twice each month to lay teachers in the two Indianapolis Deaneries. The checks total $45,973 or a monthly payroll of $91,946. At the end of each month checks are mailed to all convents of teaching nuns with their monthly allotment. This year the Sisters earn $1,100 salary, to be increased to $1,200 next year. (Staff photo)

Teachers' payroll: $123,446

The first of payroll checks to 568 teachers in the 45 parish schools of the two Indianapolis Deaneries were mailed this week by the Archdiocesan School Office.

Under the new centralized payroll system, the School Office will issue checks twice monthly to 281 lay teachers and once a month to 287 Sisters. The Sisters' salaries will be sent to their respective parish convents.

According to Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, the monthly payroll will amount to $123,446, with the lay teachers receiving $91,946 of the total. The annual payroll will approximate $1.2 million.

Pastors of the respective parish schools contribute a fixed amount each month to the Archdiocese, which in turn issues the centralized payroll.

St. Meinrad has 530 students in 104th year

ST. MEINRAD, Ind. — St. Meinrad Seminary has opened its 104th scholastic year with an enrollment of 530 students.

The School of Theology has 120 students, a slight increase over the last school year. The College of Liberal Arts shows an increase of 30 students over last year with an enrollment of 295. The high school, in the first year of its phase-out program, has an enrollment of 135 boys in the three upper classes.

St. Meinrad Seminary is staffed by Benedictine Fathers of St. Meinrad Archabbey, eight Passionist priests of the Chicago Province, two laymen and one Basilian priest.

Benedictine monk to start office for race meeting

The executive director of the National Institute on Religion and Race has established an office in Indianapolis preliminary to holding the group's next national conference at Marian College here next January.

Father Mario Shaw, O.S.B., a member of the St. Maur's Benedictine Priory in South Union, Ky., told The Criterion this week that an office for the forthcoming conference has been set up at 3052 Sutherland Avenue, Indianapolis.

The conference, expected to attract 125 participants, will be limited to presidents, rectors and deans of seminaries—both Catholic and Protestant. Theme will be "Role of Seminaries in Educating for a Life in an Integrated Society."

Father Mario is on a three-year leave of absence from teaching assignments at St. Maur's to work full-time with the Institute. The organization was founded two years ago by Father Bernardin Patterson, O.S.B., now prior of St. Maur's.

FATHER MARIO SHAW

Donations

ESSEN, Germany—German children donated more than $1 million last year for the needs of Germans living in areas with a Catholic minority. Much of the money for schools, seminarians and pastoral work will be spent in East Germany.

DCCM will honor Nocturnal Adoration

The third quarterly meeting of the Indianapolis District Council of Catholic Men will be held at 8 p.m. Wednesday, Sept. 22, at Marian College, 3200 Cold Springs Road.

Highlight of the meeting will be the presentation of perfect attendance awards to 44 members of the Nocturnal Adoration Society, an affiliate of the DCCM.

Guest speaker for the meeting will be Father Hector C. Lemieux, S.S.S., of New York, National Director of the Nocturnal Adoration Society.

REPORTS will be given during the business meeting on various DCCM projects, including Talbot House, Latin School Foundation, St. Dismas Society, Indianapolis Symphony "Pop" Concert, Ecumenical Committee and the NCCM Associates Program.

The awards for perfect attendance during 1964 will be presented by George Smith, co-chairman of the Nocturnal Adoration Society, and by Very Rev. H. Francis Van Benten to the following men:

ROBERT J. Hoffmann, Howard Lord, John H. McCarthy, Theodore G. McMann, Louis Slattery, Vincent Shanahan, Leo A. Brand, Clarence Holzer, John Kijovsky, John R. Chandler, Robert Greiner, Albert S. Kise, Henry Sahm, C. H. Schmidt, Justin C. Seery.

Also, Lawrence Beason, Lloyd A. Wilson, F. E. McConahay, J. F. Gibson, Herbert F. Grande, Sr., Kenneth L. Thomas, Ollie Devine, Hubert Schmidt, Carl E. Sprauer, Louis J. Wendling, Sr., Louis J. Wendling, Jr., Donald Haake, Bernard E. Erickson, Lawrence J. Welch, Francis X. Feist, F. X. McDonald.

H. J. Watson, Raymond A. Orr, Leonard J. Sheehan, Charles C. Carey, H. L. Irish, Robert W. Gartin, Sr., Norman A. Kuehr, Jack McLeod, Arnold P. Scanlan, Joseph Schmoll, L. A. Springman, Francis Cunningham, F. J. Dailey, and J. S. Farrell.

REV. HECTOR C. LEMIEUX, S.S.S.

Pope's UN visit will be televised

NEW YORK — Pope Paul's visit Oct. 4 to the United States will be given extensive live coverage by the CBS television network. Other major networks are expected to do the same.

Events to be reported during the day, CBS said, will be Pope Paul's scheduled 10 a.m. arrival at Kennedy Airport, his motorcade into New York City for an expected meeting with President Johnson, his meeting with Cardinal Francis Spellman at St. Patrick's cathedral, his appeal for peace before the United Nations General Assembly, and the celebration by the Pontiff of a late afternoon or early evening outdoor Mass at either Yankee Stadium or Shea Stadium.

CBS coverage of Pope Paul's visit will be broadcast in color wherever possible, a spokesman said.

'Migrant' priests

BONN—About 60 Spanish and 65 Italian priests are currently engaged in pastoral work among laborers who came to this country for employment, a Catholic Church office has reported. There are also more than a dozen Greek Orthodox priests working with Greek laborers.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ORIENTAL CAPERS — Friday, Sept. 17
St. Pius X K of C — 71st and Keystone
Music: Tom Rabb — Informal Dress — $2.50 Couple

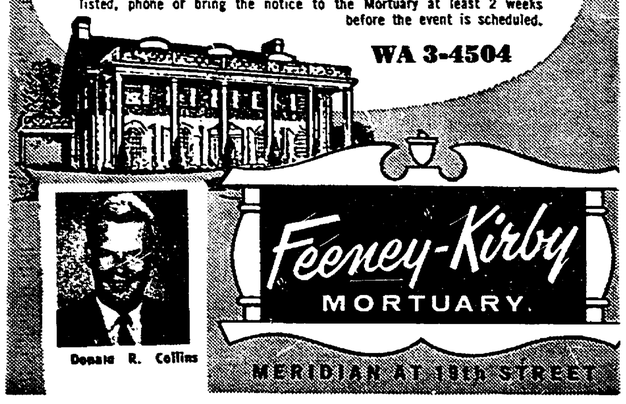
HAT PARTY
Saturday, Sept. 19 — 1 - 4 P.M.
Holy Family Ladies Guild
K of C Holy Family Council — 220 N. Country Club Rd.

PILGRIMAGE to St. Mary-of-the-Woods
Sponsored by Legion of Mary
Sunday, Sept. 26
Busses Leave Cathedral Grade School 11 A.M.
Return to the School 5:30 P.M.
Reservations: Miss Margaret Shea — ME 4-9965

NORTHSIDE CYO DANCE
Christ the King School
Sunday, Sept. 26
Music by Mercy Men

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 is scheduled.

WA 3-4504



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a new radio program for their 13.500 employees and families and the Greater Indianapolis listening area.
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Hoosier listeners have come to respect and expect the WXLW responsible approach to entertainment and information, plus a powerful combination of current events, editorials, on-the-spot local, national and international news.
"Allison on Target" will continue the WXLW format proven successful year in and year out, with added features geared to the special interests of Allison employees, plus the constantly growing WXLW family of listeners.
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