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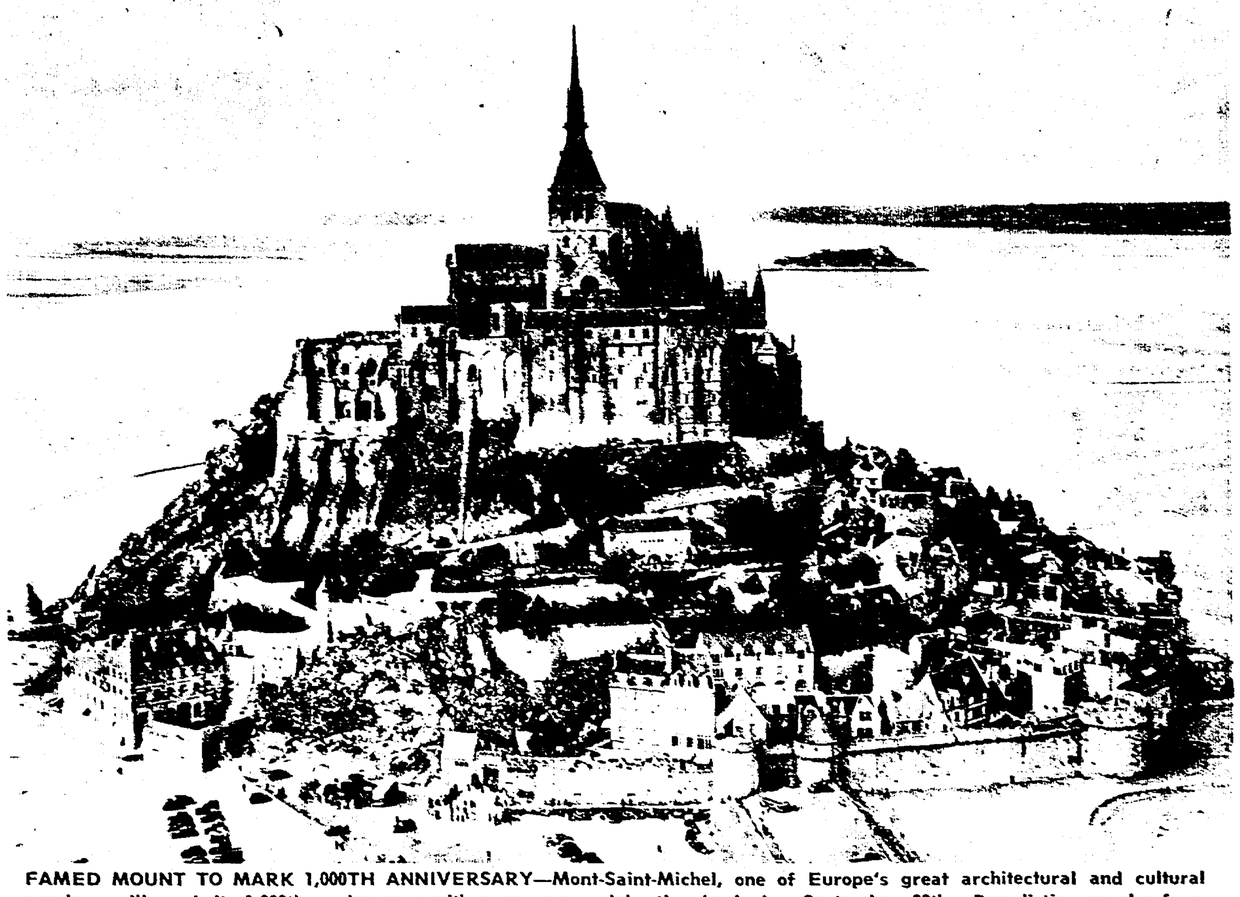

FAMED MOUNT TO MARK 1,000TH ANNIVERSARY—Mont-Saint-Michel, one of Europe's great architectural and cultural wonders, will mark its 1,000th anniversary with a one-year celebration beginning September 29th. Benedictine monks from neighboring monasteries will renew the monastic observances in the ancient abbey off the coast of Normandy for several extended periods during the anniversary year. Since 1881, the Mount has been joined to the mainland by a causeway. In centuries past, access was possible only by an often- perilous crossing of the storm-tossed bay surrounding the island.

# Historic test vote assures approval of liberty schema

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By JAMES C. O'NEILL

VATICAN CITY—An historic meeting of the ecumenical council voted overwhelmingly to present to the world a definitive document affirming man's civil right to religious freedom.

The vote was taken (Sept. 21) after five days of debate on the subject by 62 council Fathers and was a special vote proposed by the council's board of moderators. The Fathers at the 132nd general council meeting were asked to vote on the question:

"Do the Fathers judge that the revised text on religious liberty can serve as a basis for a definitive declaration which will be perfected in the light of the Catholic teaching on the true religion and according to observations proposed by Fathers during the discussions and which will be approved later according to the regulations of the council?"

The answer to the question was resounding. Of the 2,222 Fathers voting, 1,997 said yes; 224 said no, and one vote was null.

**WITH THE** closing of the debate on religious liberty the council turned to the next matter on its agenda, the lengthy and complicated schema on the Church in the modern world, sometimes known as schema 13 because of the place it occupied during the third session of the council in 1964.

The first to speak on it was Cardinal Francis Spellman of New York, who asked that the present text not be weakened because the document should be a clear affirmation of the Church's place in the world today. The Church wants to listen, Cardinal Spellman said, and wants to be listened to in a real dialogue.

**Before council business got underway, the council's secretary general, Archbishop Pericle Felici announced that Pope Paul VI has chosen an international group of cardinals to accompany him on his flight to the United Nations in New York on October 4.**

In addition to Cardinal Spellman, they are Cardinal Amleto Cicognani, Italian-born Papal Secretary of State; French-born Cardinal Eugene Tisserant, dean of the College of Cardinals; Cardinal Gregorio Pietro Agagianian of the Roman curia, who was formerly Armenian-rite patriarch of Cilicia and born in what is now the Soviet Union; Cardinal Norman Gilroy of Sydney, Australia; Cardinal Antonio Caggiano of Buenos Aires; Cardinal Peter Doi of Tokyo; and Cardinal Laurean Rugambwa of Bukoba, Tanzania, Africa.

**WHILE CARDINAL** Spellman was warmly in favor of the document, he took exception to one part dealing with military conscription. He said clarification is needed to state that military service is obligatory.

The cardinal, who is head of the Military Ordinariate for the U.S. armed forces and in effect the bishop of Catholics in the services, said the responsibility for judging the necessity of drafting men for service belongs to civil authorities and that individuals cannot refuse their obedience to the state.

Although the New York cardinal was highly favorable to the new text of the 146-page document on the Church in the modern world, most of the other speakers of the day were not.

While approving the document in general, four other cardinals criticized it both for being too long and for its bad Latin. Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, said he frequently had to consult the French translation of the document to understand the Latin version, despite the fact that he had taught in Latin for 50 years. Cardinal Bea said that as its Latin stands now, "the document does no honor to the council."

**At the start of the day the Gospel was enthroned by Bishop Wilhelm Kempf of Limburg, Germany, and Mass was celebrated by American Father Basil Heiser, O.F.M. Conv., minister general of the Conventual Franciscans, and a native of Terre Haute, Ind.**

During the meeting seven more votes were taken on sections of the schema on divine revelation. All passed with large majorities.

**THE MORNING'S** debate began with four council Fathers rising to speak on the fifth day of debate on religious liberty including Cardinal Enrico Dante of the Roman curia and Switzerland's Cardinal Charles Journet. After the four had spoken, the day's moderator, Cardinal Agagianian, noted that 62 speeches had been given on the subject and asked the Fathers if they wanted to close debate. The Fathers approved this by a standing vote. Later, the specific vote was taken on the production of a definitive document.

**Speaking in religious liberty, Cardinal Dante, longtime secretary of the Congregation of Rites, criticized the schema for containing what he called a "very grave equivocation."**

He said the text smacks of liberalism and objected that the limits set on religious liberty in terms of public order opened the door to dangers to the Catholic Church. In pagan countries the Church's right to preach the Gospel, he said, would be defendable only in terms of the natural law, and in communist countries public order could be twisted to suit communist regimes. He called for a complete revision of the document.

**CARDINAL** Journet made the point that there exists a doctrinal unity among council Fathers in the matter of religious liberty—as was proved by the vote later in the day—but that there are also disagreements and pastoral preoccupations.

Civil society must show honor to God and cannot ignore religious groups within its midst, Cardinal Journet said. In the past, religion has turned for support to the secular arm but there has been a progress through the centuries leading away from this attitude. Today, he said, let the Gospel be spread "by the arms of light and not by the arms of force."

Archbishop Felici, after taking the vote on the proposal for a definitive conciliar statement, indicated that the document will be processed as other documents have been. Outside the council all officials said that it may be only a matter of a few weeks before the amended document is returned by the Secretariat for Promoting Christian Unity for further action.

**WITH THE** religious liberty debate off the floor Cardinal Giacomo Lercaro of Bologna, Italy, took over as moderator of the debate on the Church in the modern world.

**Debate was opened by Cardinal Spellman, who said an essential condition for the Church's dialogue with the modern world today is the spirit and virtue of obedience toward the authority of the Church. This does not oppose the concept of liberty, he said, but derives truly from the liberty of the sons of God.**

The Church, he said, must show itself in every time and

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### BULLETIN

**VATICAN CITY—The 133rd general meeting of the ecumenical council (Sept. 22) continued discussion of the schema on the Church in the modern world with 12 Fathers voicing limited praise and also criticism of certain parts of the document. Four other Fathers, taking advantage of council rule that permits those who can present a petition signed by 70 Fathers to speak on finished business, spoke on religious liberty, on which debate had been closed the day before.**

*EDITOR COMMENTS FROM ROME*

# Pope's move on bishops' synod seen as capstone of Vatican II

By REV. RAYMOND BOSLER
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No matter what else happens, Vatican Council II must now be considered a success. The fourth and final session is not only off to an auspicious beginning; it has already seen accomplished what even the most optimistic felt would not take place until sometime after the close of the council.

I mean, of course, the synod of bishops which Pope Paul announced in his address opening the fourth session and made a reality next day with his motu proprio (by his own initiative) "Apostolic Solicitude." This is the most significant and historic action of the council. Coming when it did, it had a decisive effect upon the attitude of the council Fathers.

It was a gloomy group of bishops, heads of religious orders and theologians that assembled in St. Peter's basilica for the solemn opening of the fourth session. The progressive bishops had lost much of their spunk long before returning to Rome. The last minute reversals at the end of the third session had discouraged them more than they wanted to admit. What was the hope of accomplishing any reform when the conservatives who were against all change could induce the Pope to take council matters entirely into his own hands and let the wishes of a small minority prevail over an overwhelming majority!

**THERE HAD** been strong, well-founded rumors all summer that the powers-that-be would in the end give in to Arab pressure and squelch any statement favorable to the Jews. And in the key issue of the senate of bishops, promised by the Pope in September of 1963, it appeared the papal mind had been changed by the leaders of the Roman Curia who surround him. When he announced the names of the first cardinals he created, the Pope seemed to intimate that his senate of bishops would merely be an enlarged college of cardinals, and cardinals are hand-picked in Rome.

**Then, two days before the fourth session was to open, came the encyclical on the Eucharist. This was, indeed, a crusher for many bishops. It was written in a tone and language that seemed to be a return to the thinking before the council.**

Pope John XXIII. in his address opening the council, had said that though no new doctrine would be defined, the business of this council would be to present the traditional doctrine in new language and thought patterns that would be meaningful to men of today. This had been done in the two most important council documents to date, the Constitution on the Church and the Constitution on the Liturgy. But Pope Paul's encyclical appeared to question this approach, for it spoke of a traditional "rule of language" and "formulas" for expressing the Church's beliefs that are "adapted to men of all times and all places."

Most of the bishops shared the Pope's concern about new attitudes towards the Eucharist and the uneasiness this is causing among the clergy and people. Many would have preferred, though, a document that re-emphasized and insisted upon all the truths about the Eucharist expressed in the old language and formulas but at the same time encouraged theologians to experiment with new ways of explaining these truths to modern men, few of whom are capable of distinguishing between a physical and a metaphysical substance.

**A careful reading of the encyclical revealed that the Holy Father had actually made distinctions not reported by the press. There was, however, no time for such careful study before the opening of the council. It was the bad timing of the document that other bishops found objectionable.**

(I learn from a reliable source that the late release of the encyclical was due to the fact that the Pope kept softening the expressions and deleting objectionable sentences and paragraphs until the last possible minute. The first draft of the document when it was presented to the Pope was written completely in the style and spirit of the first schemata presented to the bishops before the council opened in 1962—all of which were rejected by the council.)

**WAS THERE** anything the Pope could say in his address on the opening day that would lift the spirits of the council Fathers? He spoke on charity, how it applied to the council. His thoughts were beautiful, but they did not reach the bishops. There was nothing said about the major issues to be faced in the fourth session. It was almost as though the council were over.

Then, as he obviously approached the end, came the break. The Holy Father explained that he had deliberately

(Continued on page 9)

*ON OCTOBER 4*

# President will meet with visiting Pontiff

WASHINGTON — President Johnson will meet Pope Paul VI in New York October 4, the White House has announced.

Plans for the meeting of the Pope and the President, which had been expected since the announcement earlier this month that the Pope was coming to address the United Nations, were disclosed by White House press secretary Bill Moyers.

Mr. Johnson will go to New York October 3 for a dinner with UN Ambassador Arthur Goldberg. He will stay overnight and meet the Pope the next day.

The meeting will be the fourth between a U.S. President and a Pope—but all three previous meetings were in Rome. They were between Woodrow Wilson and Benedict XV in 1919, Dwight D. Eisenhower and John XXIII in 1959, and John F. Kennedy and Paul VI in 1963.

Mr. Johnson also met Pope John in 1962, when he was vice-president.

Moyers said the time and other details of the meeting were still being worked out.

**MEANWHILE,** it was also announced that the Pope will make a special stop during his visit to greet representatives of Catholic, Protestant and Jewish groups which maintain contact with the United Nations.

The Pope will receive the organization representatives at Holy Family church, which serves UN personnel. The church is part of a complex near UN headquarters that includes the Catholic Center for the United Nations and the National Catholic Welfare Conference Office for UN Affairs.

The Pope's stopover there will come around 6:05 p.m. EDT after he leaves the UN headquarters building. Pope Paul will go to the UN in mid-afternoon to address the General Assembly on the subject of world peace.

UN observers said the world press has indicated intense interest in the Pope's speech to the international organization. Some 800 requests have been received for accreditation for newsmen. The hall in which he will speak has accommodations for about 150 press representatives.

PRESIDENT JOHNSON

# Raps psychoanalysis experiment on monks

ROME—The abbot primate of the Benedictine Confederation has expressed firm opposition to an experiment in mass psychoanalysis being carried out on virtually all the monks at a Benedictine monastery in Mexico.

"I very definitely disapprove of mass psychoanalysis in monasteries," Abbot Benno Gut, O.S.B., told NCWC News Service through an aide.

**HE WAS** commenting on a four-year-old experiment in psychoanalysis at the monastery of Our Lady of the Resurrection in Cuernavaca, Mexico. A report on the experiment was distributed to newsmen at the ecumenical council by the council's Communcations Coordinating Center.

The report was signed by the monastery's superior, Father Gregory Lemercier, O.S.B., who is prior of the independent (sui juris) monastery. The Mexican foundation is subject to the abbot primate, but not in such a binding sense as Jesuit houses are subject to their superior general.

**THE MONASTERY** was founded in 1950 and became an independent priory in 1959. Father Lemercier, a Belgian, began undergoing psychoanalysis himself in 1961. Since then all the monks there have undergone or are undergoing analysis, except for a few elderly monks.

Only 20 out of a total of 60 monks are still in the monastery. Some who left have asked to return, however.

The report issued by Father Lemercier stated that the monastery has "been subjected to a canonical and apostolic visitation" for the past two years.

### Orientation

**MAINZ, Germany—A group of 18 Catholic and Protestant seminarians have begun a six-week term of work in various factories here as a matter of getting practical experience in an industrial society. Some of them are living in the homes of factory workers. This winter a group of priests also will undertake the industrial orientation effort.**

### Council observers

VATICAN CITY — Sixty-nine delegate-observers and 15 guest observers were registered as the fourth session of the Second Vatican Council got underway, according to a Vatican Radio broadcast. A full listing of observers had not yet been issued by the Vatican Secretariat for Promoting Christian Unity.

Orville Andrews photo

REFLECTIONS

# Claretians relocate novitiate

TERRE HAUTE, Ind. — Immaculate Heart of Mary Novitiate, operated here by the Claretian Fathers since 1954, has been moved to Peru, Ill., community officials announced this week.

The six-acre former Rocky Edge Estate, which the Claretians bought for their Eastern Province Novitiate in 1954, has been sold, along with 75 acres of neighboring farmland and forest.

One priest, Father Arnold Hasselwander, C.M.F., and five Brothers will remain in the Terre Haute area throughout the present school year while attending Indiana State University. They will acquire rental living quarters. Father Hasselwander will also continue on the faculty of Schulte High School during the current school term.

*NOW IN FIRST STAGE*

# UNESCO maps all-out fight on illiteracy

By REV. HUGH MORLEY, O.F.M. Cap.
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THE fight against illiteracy has always been one of UNESCO's foremost concerns. The organization is now planning to intensify its action in this field and make it more systematic; and to this end, is preparing a world literacy program to be carried out in several stages. The first, or "experimental" stage, is just beginning. It is based on what UNESCO calls "selective strategy."

(At a private audience in December 1963, His Holiness Pope Paul VI assured Mr. René Maheu, the Director-General of UNESCO, of the particularly keen interest taken by the Catholic Church in UNESCO's literacy campaign, and of his personal support for its world-wide intensificsation.

What does UNESCO's new plan of action comprise? What is meant by the term "selective strategy"? Before answering these questions it may be advisable to summarize briefly certain aspects of the illiteracy problem.

Today, two out of every five adults are completely illiterate: more than 700 million men and women over fifteen years of age can neither read nor write. This estimate includes only those with no knowledge of reading or writing whatsoever.

**If we were to regard as illiterates all those whose knowledge is not sufficient for them to communicate adequately with others by reading or writing, we should no doubt arrive at a figure representing 65 or 70% of the world's population.**

Geographically speaking, the frontiers of illiteracy and those of under-development are virtually identical. Nine-tenths of the world's illiterates are to be found in 97 countries where half the population is illiterate. These countries are also the starvation countries. Ignorance goes hand in hand with poverty, of which it is both the cause and the consequence.

**THIS STATE** of things is, of course, no novelty. The novel feature is the present awareness of its existence and of its profound injustice. Owing to their direct appeal to men's hearts, certain of the evils that afflict the developing countries have received particular attention—hunger, disease and ignorance.

In too many instances, however, the battle against these scourges has been regarded as ends in themselves, specific activities which must be given prior consideration. This has lead to the emergence of a mystique of literacy to which many of the leaders of the developing countries have themselves fallen victim, and which has found expression in the much-publicized launching of national campaigns which have often ended in tactfully-concealed failure. The latest example of this is no doubt to be found in Algeria.

In a book recently published in France under the title of "Un milliard d'analphabetes," Robert de Montvallon, a former editor of "Temoignage chretien," denounces this erroneous mystique and gives a lucid analysis of the problem.

Illiteracy is one of numerous factors of under-development. To give an ill-considered priority to this factor in the light of ethical or ideological considerations, however laudable in themselves, can only result in waste of energy and funds, and may even create new distortions by awakening needs which cannot be satisfied. The promotion of literacy for cultural purposes is all very well; but what the Algerian fellagh or the Vietnamese nhaqhe wants is not so much to be able to read the Universal Declaration of Human Rights as to learn some trade worthy of the name and thus improve his standard of living.

If a new literate never has the occasion or the funds to make use of his knowledge and add to it, he soon forgets all he has learned. Hence, the teaching of literacy must go hand in hand with the creation of new jobs, the development of the press, improvement of living standards, better hygiene, etc.

**IT IS FROM** this angle that UNESCO is planning its proposed world literacy program. Since December 1961, when the General Assembly of the United Nations requested it to consider every aspect of the question of the eradication of illiteracy throughout the world, with a view to preparing concrete and effective international and national measures for that purpose, UNESCO has drawn up an experimental program which was approved by the thirteenth session of the General Conference (October-November 1964).

This experimental program is based on "selective strategy," inasmuch as it is to be directed more especially towards a restricted number of countries—not more than eight—chosen from among those which declare their readiness to participate. Moreover, the efforts undertaken in those countries will principally take the form of intensive and experimental projects, to be put into application in certain organized sectors of the community, where the attitude towards the promotion of literacy is most favorable and where there are possibilities for enlisting education forces to raise the standard of living and speed up development. Such conditions are to be found, for instance, in various public and private industries, in co-operatives, in trade unions, or in community development projects.

**Though this is to be an adult education programme, it will not lose sight of the necessity of tying adult education to school education, both in national education plans and at the level of local activities.**

The countries in which these experiments are carried out must bear two-thirds of the cost.

**SOME THIRTY** governments have already applied for aid from UNESCO. Missions of investigation have recently been sent to five of them—Algeria, Ecuador, Iran, Pakistan and Tanzania. Others will soon be dispatched to Mali, Guiana, Venezuela, etc. These missions are to make on-the-spot assessments of the usefulness of introducing literacy schemes as part of the national and local development programs. Their findings will be the basis for selecting the countries where the experimental program will be carried out.

At the same time, UNESCO will, of course, continue to assist all Member States which apply for help in drawing up and implementing national literacy programs and projects.

**The experimental program will extend over five years. The first three years (1966, 1967 and 1968) will be devoted to the implementation of the projects. During the following two years UNESCO will take stock of the results and draw up a further plan of action.**

The eight projects proposed will entail for UNESCO a total expenditure of approximately $24 million. This expenditure will be met from various sources, including, in particular, the Expended Program of Technical Assistance and the Special Fund of the United Nations. The Governments of the States concerned will have to spend more than twice this sum. There is nothing excessive about this figure if we consider, for example, that the intervention of the United Nations in the Congo cost $10 million per month for over a year.

**UNESCO's** experinmental program, in order to succeed, must be able to rely on widespread support among the population of the countries where it is introduced, especially among educated people. This is because the literacy campaign among adults will have to be carried out by voluntary workers and unpaid teachers because the developing countries cannot afford the luxury of training and paying a body of teachers for adult education, in addition to their present recruitment and expenditure for children's schooling.

This means that it will be necessary to encourage volunteer literacy teachers and to stimulate the desire of the illiterate to overcome their handicap. That, of course, will be a task for the national governments. The mass communication media, such as the press and the broadcasting services, can give invaluable help in this campaign to arouse public interest.

In this respect UNESCO is also placing great reliance upon the Non-Governmental Organizations with which it has relations, and upon their national branches. These organizations have responded enthusiastically to the request for their co-operation. They have set up a working group to study ways and means of contributing to the planning and implementation of UNESCOs' literacy programs.

The Non-Governmental Organizations can be of considerable help to UNESCO, assisting its activities not only through their influence and the zeal of their members, but also through the competence which many of them have acquired in the course of practical experience in literacy and educational problems. This applies, in particular, to the majority of the Catholic International Organizations, which have been making magnificent efforts in this field for many years.

**IN SO DOING,** the Catholic International Organizations have merely been implementing the general activities of the Church. UNESCO has frequently paid tribute to the Church's centuries of unflagging work. A fresh occasion for such a tribute occurred during the last session of the Organization's Executive Board, which took place in Paris last May.

The session was largely devoted to preparation for the World Congress of Ministers of Education, organized by UNESCO, which is to be held at Teheran, at the invitation of the Shah of Iran, from 8 to 19 September.

**During the session, Mr. René Maheu, Director-General of UNESCO, announced that the Holy See would be invited as an observer to the Teheran Conference, in view of the interest it had always displayed in literacy problems in general.**

This statement by the Director-General gave occasion for an unanimous tribute from the Executive Board to the educational work carried out by the Catholic Church. The representative of Cameroun, Mr. Togo-Atangana, was among those who stressed his country's great debt to the educational activities of Christian missions, particularly the Catholic missions. As for the delegate of Iran, H. E. Mr. F. Tafazoli, he declared that had UNESCO not invited the Holy See to this conference, the Shah of Iran would have done so himself.

The undertaking thus launched by UNESCO may appear trifling in proportion to the scale of the task to be carried out. But it has the merit of being realistic. It forms a new link in the great chain of efforts made to enable all men to develop to the maximum all their potentialities, and to lead a life consonant with man's dignity. Catholics have always been in the forefront of that battle. The world-wide campaign against ignorance which UNESCO is now launching cannot but meet with their support and encourage them, were that necessary, to redouble their efforts.

**BREAKFAST SPEAKER—Sister M. Evelyn Eckert, O.S.B., Archdiocesan School Office Supervisor, will be principal speaker at the annual Communion Breakfast of the Fatima Retreat League on Sunday, Oct. 10. The breakfast, to be held in the Indiana State Teachers Association building, will follow the 9 a.m. Mass at St. John's Church in downtown Indianapolis. Sister Evelyn's topic will be: "Modern Woman and Her Approach to God."**

A CITY OF MEMORIES

# *Stanleyville—after the liberation*

By FLOYD ANDERSON

STANLEYVILLE, The Congo—This is a quiet city. It is the quietness of a cemetery.

There are people around, but the usual noise of a city is lacking. Even the children are quiet.

The reason is easily understood. This is the city occupied by the rebels for many months before Belgian paratroopers drove them out. In the city square a sign—where a monument will be erected—points out that here is where soldiers, civilians and foreigners, including many missionaries, were savagely assassinated.

Stanleyville is still under military government. The colonel in charge of the military forces here told us what happened.

**THIS WAS THE** spot where the rebels conducted their executions. Here the victims—businessmen, teachers, missionaries—were made to lie down on the ground before the monument to Patrice Lumumba. Little children, some as young as 10 years old, were given machetes and told to cut off the heads of the victims. If the children did not, or could not, finish the job, the rebels did.

The colonel told us that 10,000 people were executed on that spot—about a third of a block long and 20 feet wide—during the months the rebels occupied the city. Some visitors thought they saw black spots of blood still remaining on the curb fronting the spot.

Often the rebels would bring the families of the victims to the scene and make them witness the execution; and there were times, we are told, when they made wives dance while their husbands were being murdered.

Not far from the park is another place where the rebels committed cruel crimes—the Tshopo bridge over the Congo River. There are swift rapids, and the water moves quickly anyway from the dam just above. Here, we are told, the rebels would throw victims into the river to drown. Sometimes they would cut off the arms and legs and then throw the living body into the river. Other times they would tie the victim in a sack, bound hand and foot, stab him several times—just to hurt and torture rather than to kill—and then throw him into the river.

**WITH THIS** background it is easy to understand why Stanleyville is a quiet city, a subdued city, with an air of death still hanging over it. Store windows broken during the rebel occupation have not been repaired, and store shelves are bare. There is not even glass to repair windows of the houses. Many windows have been completely removed, and as one looks inside he sees bare walls, or perhaps a table and a few chairs. Everywhere there is evidence of bullet holes in windows, store fronts, houses, etc.

At the archbishop's residence, where missionaries come to get their goods and stay overnight, bullet holes riddle the roof just over the entrance. Some said the rebels were mostly "playing" as they fired shots through the roof and the small storage space above it; others said they thought there might have been arms hidden in the ceiling.

And over all of Stanleyville hangs the memories of the murders, the tortures, the senseless brutality of the deadly months before the liberation.

# Pope shows interest in racing

CASTEL GANDOLFO, Italy—Pope Paul VI revealed another facet of his modern outlook when he told a group of auto manufacturers of his interest in auto racing.

Receiving the chairman and directors of the German Mercedes Benz corporation, the Pope said he had once attended the Monza Grand Prix while archbishop of Milan. The annual event, held near Milan, is one of auto racing's biggest shows.

Pope Paul said he had formed the impression at that time that racing cars are "quite wonderful, but rather frightening instruments."

During the audience, the Stuttgart firm gave the Pope two automobiles, one of which is especially designed and fitted for his personal use.

# *New liturgy presents missionary problems*

MARYKNOLL, N.Y.—In certain parts of Africa a misssioner saying Mass facing the people may be breaching a local rule of etiquette.

In parts of Central America and the Phillippines missioners can find themselves embarrassed colloquially when they say "Lamb of God" to the natives.

These are among the perplexities missioners and their parishioners are facing in translating the Mass from Latin into vernacular languages, according to a survey by the Maryknoll Fathers.

In the Philippines, where the numerous dialects contain heavy traces of Spanish, missioners translating "Lamb of God" into the vernacular, "Kordero sa Dios," must first take care to explain what a lamb is, for few people there have ever seen one in real life.

**THE PHRASE,** "Lamp of God" comes up again in Guatemala, but for a different reason. In some parts of this Central American country the lamb is a dirty animal and to say "El Cordero de Dois" does not get the Christian message aross. No one there would ever think of sacrificing a lamb of God.

What they would think of sacrificing, says Father Lawrence A. Agan, M.M., of Massapequa, N.Y., is a turkey. So missioners substitute "El Chompipe de Dois"—"The Turkey of God."

In Tanzania, East Africa, some parishioners object to the priest facing the people during Mass. The reason is that the priest can be seen eating and drinking during the Consecration. Local tribal etiquette dictates that it is forbidden to look at one's elders when they are eating.

**Even if translations do not present any problems, there can always be the question—how many people understand the new liturgy?**

In some areas where missioners are stationed there may be as many as a half-dozen dialects spoken. As often as not most people speak only one.

**IN THE COTABATO** province of the Philippines served by the Passionist Fathers, no two of their parishes are alike as far as dialects go. The Passionists solved their problem by going entirely into English.

One word a missioner would find hard to stay away from is "pray." Yet that is what Father William Mullan, M.M., of Brooklyn, N.Y., stationed in Jacaltenango, Guatamala, reports he has to do.

The local word meaning "pray" or "ta pray" is associated mainly with the local pagan religion, which is called "Costumbre."

Therefore Father Mullan says to his parishioners, "Let us ask our Father," or, "Let us speak to our Father."

**Perplexities crop up in regard to colors as well. For Western Catholics, black vestments symbolize death and are used in Masses and offices of the dead. In Korea, however, black means joy.**

Korean Catholics also bow before the altar instead of genuflecting. A bow is the traditional Oriental gesture of greeting and reverence.

**THE REACTION** of the people is summed up by Father Egan's remarks from Guatemala: "Their response to the changes has been excellent.

"The people have not been breaking down the church doors to get in, but there has been a marked increase in attendance at Sunday Mass."

Concludes Father Egan: "It is still too early to tell whether the liturgy will overflow into their daily Christian life, but the prospects seem bright."

INTERNATIONAL BODY

# *Press extension of the priesthood to include women*

By PLACID JORDAN, O.S.B.

ROME—A militant group of Catholic women has decided to intensify the drive aiming at the priesthood for women.

At its annual meeting here the St. Joan's International Alliance adopted a resolution reaffirming its "conviction that should the Church in her wisdom and in her good time decide to extend to women the dignity of the priesthood, women would be eager and willing to respond."

A similar resolution had been adopted by the group at last year's convention, but the favorable vote was considerably larger this year, with only one delegate dissenting.

In another resolution the delegates petitioned Vatican Council II that the provision of its Constitution on the Church regarding the lay diaconate be applied to women as well. The delegates were unanimous in demanding a fuller participation of women in the service of the Church and specifically that both women and men be entrusted with diaconal duties as an independent ministry.

**THE MEETING** was attended by delegates from various European and overseas countries, including the United States. Chairman of the American section, recently established in New York, is Miss Frances McGillicuddy; vice chairman, Dr. Georgiana McEntee of Hunter College, New York; secretary, Miss Kathleen Clarkson. Members of the board are Mrs. Katherine Burton, of Bronxville, N.Y., author, and Dr. Rosemarie Lauer of St. John's University, Brooklyn, N.Y. The international president of the organization, which has members in 24 countries, is Mrs. Magdeline Leroy-Boy, wife of the Belgian ambassador to Israel.

Also present at the meeting were Miss Mary Daly of Schenectady, N.Y., believed to be the first American woman to win a doctorate in Catholic theology, who recently obtained a doctorate in philosophy at the University of Fribourg, Switzerland, and Dr. Gertrude Heinzelmann, woman attorney of Zurich, Switzerland, who first petitioned the council three years ago to permit the ordination of women to the priesthood.

Among the many clergy who attended a reception sponsored by the Alliance were Archbishop Thomas Roberts, S.J., former archbishop of Bombay, India; Archbishop Paul Yu Pin of Nanking, China; Bishop Gerard M. Coderre of St. Jean, Quebec; Auxiliary Bishop Reginald J. Delargey of Auckland, New Zealand.

**A COUNCIL** expert, Father Jean Danielou, S.J., of France, who said Mass for the delegates preceding the meetings, remarked during the reception that he favored the institution of deaconesses and also a thorough study of the problem of admission of women to the priesthood.

Another resolution adopted by the meeting recommends that competent women be invited as consultants in the post-conciliar commissions dealing with matters of special concern to them, notably in the commission for the revision of canon law. In the same connection, the delegates reaffirmed a resolution, adopted at their last year's meeting, which petitioned this latter commission to "amend those canons which concern women so that these no longer assign to women a position of inferiority not corresponding with their civil and social status." It was suggested that the fundamental right of all baptized persons be recognized as stated in canon 87. The desired changes in the Code of Canon Law would give recognition to the dignity of women and accord to them greater opportunities of service to the Church.

The next annual meeting of St. Joan's International Alliance, whose headquarters are in London, will be held there in August, 1966.

# *Anglican head tells of hopes for unity*

LONDON — Praying together and removing causes of bitterness were essential first steps in moves toward unity between the Catholic and Anglican Churches, Archbishop Michael Ramsey of Canterbury has told the Italians.

The English text of an interview he gave to Radio Televisione Italia was released by the Church of England here, as the Vatican council resumed its work.

The Anglican Primate said: "Many of us have great hopes of better relations between the Church of England and the Roman Catholic Church. The first step in these relations must be in terms of practical Christian brotherhood.

**"THE MEMBERS** of our two Churches must get away from and habit of regarding one another with hostiiity as a sort of enemy. We must find ourselves to be fully brother Christians. That must be expressed in the way we treat each other.

"It must be expressed in the practice of praying together not only in private but also in public. There should be many occasions on which Roman Catholics and Anglicans and other Christians pray together and worship together with unity as the goal.

"Then it is important that we should take steps to remove things which cause bitterness. I am sure that in our Church of England we have to get rid of a good deal of sheer partisan bitterness and irrational hostility to Roman Catholics inherited from the past. We on our part would like to see the Roman Catholic Church taking steps which would immensely help our practical relations.

**"FOR INSTANCE** the question of mixed marriages. It is a very vexed question and we are very hopeful that there may be some modification of the policy of the Roman Catholic Church in that matter. That would greatly help practical relations. I would emphasize that both sides must contribute.

"Looking further ahead the goal of actual unity of the Churches is a long way away but we can be working together for a solution of doctrinal and theological problems and it is important that the theologians should get to know one another. For instance we Anglicans welcome very greatly the emphasis put recently by the Vatican council upon the collegiality of bishops to balance the particular position of the Pope himself."

## Sends $5,000 for hurricane relief

NEW ORLEANS—Archbishop John P. Cody of Chicago has sent a personal gift of $5,000 to help victims of the hurricane that struck New Orleans less than three weeks after he left.

Archbishop Cody, former Archbishop of New Orleans who was enthroned Aug. 24 as Archbishop of Chicago, announced the gift in a telegram to Auxiliary Bishop L. Abel Caillouet, archdiocesan administrator.

### Lay Congress set

ROME—The third World Congress for the Lay Apostolate will meet here in October, 1967, to help the Church's laity meet the new responsibilities mapped out for them by the Second Vatican Council.

## Sunday vote idea draws criticism

WASHINGTON—Sen. Everett M. Dirksen of Illinois said here he has received some 10,000 letters opposing a proposal of his to set the first Sunday of November as election day.

"The ministers really came out of their corners on this one," Dirksen said. "I get the impression that the churchgoing people don't like the idea much."

Dirksen said he still believes that holding elections on Sunday would make it possible for more people to vote without interfering with the church activities.


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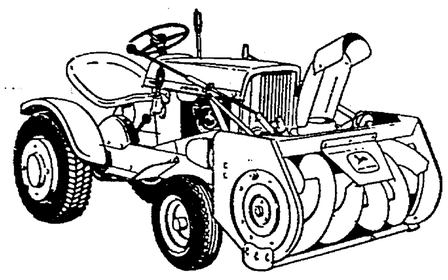

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PLAN HEART FUND DRIVE—Although the 1966 Heart Fund campaign is not scheduled until February, plans already are under way by members of the Junior Heart Board of the Marion County Heart Association. Shown here preparing materials for the Heart Fund drive are standing, left to right, John Davis, Cathedral High School; Joyce Callahan, St. Mary Academy; Tom McCalley, Cathedral, and Geri Metelko, St Mary; seated, left to right, Julie Hawkins, St. Agnes; and Barbara Lewis, Ladywood.

# Interfaith speakers see uncertain, hopeful results for ecumenism

LOUISVILLE, Ky. — Nobody knows for sure where the practice of ecumenism will lead, but the prospects are bright, a Catholic editor and a Protestant theologian agreed here.

This view was expressed by Father John B. Sheerin, C.S.P., editor of the Catholic World magazine, New York, and the Rev. Dr. John Newton Thomas, professor of systematic theology at the Union Theological Seminary, Richmond, Va., in talks to a meeting of nearly 100 united Presbyterian Church officials.

The occasion was the annual convocation of presbytery and synod executives. Much of the meeting was devoted to study of the Second Vatican Council's implications.

Father Sheerin told the gatherning that "from the Catholic side it is safe to say that the council has released an ecumenical dynamism that is more powerful and significant than any of the council documents."

"Only God knows what will result from this ecumenical breakthrough but the future, as seen from the human viewpoint, seems rich in promise," he said.

**DR. THOMAS** commended Catholic and Protestant willingness "to practice ecumenism without knowing exactly what the outcome will be."

"There is no evidence," he said, "to indicate that the Church of Rome is any more certain of the precise institutional changes that may result from ecumenical dialogue than we Protestants are.

"Joint discussion, joint prayers were possible, and joint social action are means for them as for us whereby we can make the most of our common faith. They are ready, as we are, to practice ecumenism without knowing exactly what the outcome will be."

**Dr. Thomas added, however, that non-Romans must realize that "our Catholic brethren do not visualize ecumenism as involving the sacrifice or compromise of doctrines in order to secure unity."**

"The Church of Rome," he declared, "believes that fidelity to her authoritative doctrines, as she feels God has given her to see these doctrines, is essential and, on the other hand, that a firm doctrinal basis is the only adequate foundation for full unity."

**BECAUSE THE** Vatican council ecumenism decree "makes it clear that the Catholics are neither promising any doctrinal concessions nor asking them of others," it would be "utterly unrealistic to predicate any dialogue on the assumption that barriers can assuredly be scaled," Dr. Thomas continued.

But, he said, "if Protestants will come forward in the spirit and with the theological competence this decree asks of Catholics, the very factor of the dialogue itself will constitute an advance and its results can be left to the Lord."

**Father Sheerin termed the proposed council declaration on religious liberty "a touchstone of the sincerity of Catholic ecumenism."**

However, he said, "it is not a very forward-looking document. I might say that it brings us up-to-date with Roger Williams (17th-century founder of Rhode Island). Yet it probably seems revolutionary to some of the Mediterranean peoples who are living under a political regime and in a culture to which religious liberty is considered daring and radical."

**DR. THOMAS** said adoption of the religious liberty document "might be the most telling piece of evidence to others that the Church of Rome means business when she talks about ecumenicity.

"On the other hand," he said, "failure to pass a declaration or the passing of it in emasculated form or with a negative explanatory note would deal a crippling blow to ecumenical progress."

Of equal importance to ecumenism, both speakers said, is the council's Schema 13 on "The Church in the Modern World."

Father Sheerin said that document "reflects the new outgoing policy of the Catholic Church, in contrast to the defensive, ghetto mentality that gripped the Church a century ago when liberalism, skepticism, subjectivism were making massive assaults against the Catholic Church."

**Though barriers to Protestant-Catholic ecumenism have been lowered considerably by council action thus far, the Catholic Church's doctrine of papal infallibility and the primacy of the pope remain as "the greatest barrier between Catholics and Protestants," Dr. Thomas said.**

While some might suppose that the principle of collegiality would mean some reduction in the power of the pope, "nothing could be further from the truth," he said.

"The fact that the same infallibility is vested in the body of bishops 'when that body exercises the supreme magisterium with the successor of Peter' in no way diminishes the pope's infallibility and is hardly calculated to relieve non-Roman difficulties," Dr. Thomas stated.

# Spirituality is subject of dialogue

COLLEGEVILLE, Minn. — Twenty Catholic, Protestant and Orthodox scholars met in weeklong sessions at St. John's Abbey and College here for an ecumenical dialogue on modern spirituality.

Designated the "Spiritual Life Institute," the encounter brought together theologians representing nine Christian denominations, seven Catholic religious communities and three continents.

The conference was organized by Dr. Douglas V. Steere, a Quaker leader at Haverford (Pa.) College, and Father Godfrey Diekmann, O.S.B., liturgist and theologian at St. John's. The two men met in Rome during the second session of the Vatican council two years ago.

**A SPOKESMAN** noted that, while much interreligious dialogue has dealt with theological, biblical and sociological issues, the institute was unusual in that it was concerned with the spiritual life itself.

Daily sessions during the conference began with a concelebrated Mass with Protestant participants attended as observers. The sessions featured presentation of formal papers and discussions. Each day closed with common prayer by the participants.

**AMONG THOSE** presenting papers, and their topics, were: Dr. Steere, "Common Elements in Catholic and Protestant Spirituality"; Father Barnabas M. Ahern, C.P., Catholic Scripture scholar, "Spirituality of the Bible"; Dr. John Oliver Nelson, former professor at the Yale University Divinity School, "Focus Issues for a Spirituality for Our Times"; Very Rev. John Coburn, dean of the Episcopal Theological Seminary, Cambridge, Mass., "Contemporary Non-Catholic Spirituality with Special Reference to the Guidance of Souls"; and Father Bernard Haering, C.SS.R., German moral theologian, "Contemporary Ascetical Issues."

The tone of the sessions was described as one of "hopeful enthusiasm."

"Because of this enthusiasm," a spokesman said, "much talk has come forth concerning further dialogue of this kind—bringing these great segments of Christianity together in a search for common solutions to common problems."

## Paintings stolen from Guadalupe

MEXICO CITY—Two valuable paintings dating back to the 17th century were stolen from the chapel erected on the spot where the Virgin of Guadalupe appeared to the Indian peasant Juan Diego.

Police theorized that "professional" thieves entered the chapel with large Sunday crowds, then took advantage of lax precautions to steal the paintings of the Apostles Peter and Paul.

### College goes coed

JERSEY CITY — St. Peter's College, 93-year-old Jesuit liberal arts college for men, will become coeducational in September, 1966. The proposal, favored by the faculty, has been approved by the Jesuit Superior General, Father Pedro Arrupe, S.J.

THE CHURCH AND THE WORLD

# School Lunch Program—Nuncio leaving his post

## The Vatican

♦ While newspapers headlined the India-Pakistan conflict and communist China's threatened intervention, Pope Paul VI called on world leaders to find "civilized and peaceful solutions and to spare the world from the horror of war." The Pope told Sunday crowds gathered in St. Peter's square (Sept. 19) to commend themselves to Our Lady "that she may erase the instinct toward violence from the hearts of men, and enlighten the representatives of the people and the promoters of peace."

♦ Greek Orthodox Patriarch Athenagoras of Constantinople sent a telegram of greetings to Pope Paul which was read at the opening of the ecumenical council's fourth session. The Pope replied by telegram.

♦ Stressing two highlights of his previous week's work, Pope Paul spoke at his weekly general audience of the integral link between the sacrament of the Eucharist and the Church. The Pope quoted the modern French theologian, Father Henri de Lubac, as saying: "The Church makes the Eucharist, the Eucharist makes the Church."

♦ A new church in honor of Our Lady of Czestochowa, the patroness of Poland, will be built in Rome to commemorate the first millenium of Christianity in that country. The plans for the church were revealed by Poland's primate, Cardinal Stefan Wyszynski, following a private audience with Pope Paul.

## At home

♦ WASHINGTON—One out of every three private elementary and secondary schools in the U.S. provides nutritionally balanced lunches to its students with the cooperation of the U.S. Department of Agriculture. The National School Lunch Program, established in 1946, provides food, funds and technical assistance for low-cost, nutritious meals.

♦ SAN FRANCISCO—"Regret" that Pope Paul, in his third encyclical, has set "new and narrower boundaries" for Catholic scholars was expressed by Dr. Franklin Clark Fry, president of the Lutheran Church in America and head of the Executive and Central Committees of the World Council of Churches. The Protestant churchman, who frequently has stressed that theological inquiry by scholars of all religions is a prime requisite in the ecumenical movement, saw the encyclical limiting free exploration of the Schriptures by Catholics.

♦ FORT RECOVERY, Ohio—Legality of the longstanding practice of hiring Catholic nuns to teach in some Ohio public schools appears destined to be settled eventually by the Ohio Supreme Court. The first decision in the issue is expected to be made within two months in Celina where a suit seeking to bar the nuns is pending. Ohio's attorney general has approved use of nuns in the schools.

## Abroad

♦ MONTEVIDEO, Uruguay — Archbishop Raffaele Forni announced that he is leaving his post as papal nuncio to Uruguay because of political repercussions stemming from recent dissension within the Church here. The nuncio said he would leave the country for a new diplomatic assignment after the conclusion of the ecumenical council in Rome. The prelate, who is dean of the diplomatic corps, has just returned here from the consultations in Rome.

♦ GUATEMALA CITY—Guatemala's Constituent Assembly has approved a new constitution. However, it did not include reforms requested in a last-minute plea that it reconsider the 19th-century seizure of Church-owned property. The plea came in a letter from Msgr. Jose Giron Perrone, vicar general of the Glatemala archdiocese and administrator of the See while the country's bishops are in Rome for the council. All but one of the delegates ignored the appeal and signed the constitution.

♦ BUENOS AIRES—The ill-tied ranks of the thus-far ineffectual Christian Democrats in Argentina have been severed further by a dispute over the social position of Cardinal Antonio Caggiano of Buenos Aires, now in Rome for the ecumenical council. The Christian Democratic Union, a dissident faction which split off from the Christian Democratic party, has issued a statement denouncing the party's recent attack on the cardinal. The hassle began in mid-summer when the cardinal expressed disapproval of a sit-down strike in an automobile plant in Cordoba.

♦ LIMA, Peru — Bishop Jose Dammert Bellido of Cajamarca, Peru, has fired a withering blast at this country's wealthy citizens, declaring that they are far more interested in protecting their own interests than in promoting real social reform. Commenting on the rapid sale of bonds to combat communist guerillas, the bishop said: "Wealthy people are not anxious to buy bonds to end social injustices. They bought bonds for the struggle against the guerillas because because this is an immediate form of self-defense. Fighting social injustices would be a long term matter, and therefore they do not consider it important." Bishop Dammert said he does not believe the wealthy would assist the poor of it were not for the menace of communism.

♦ BOGOTA, Colombia — Cardinal Luis Concha of Bogota issued a condemnation of a proposed bill which would give legal recognition to divorce and make civil marriage obligatory for all Colombians. Divorce is forbidden in Colombia in virtue of the country's concordat with the Holy See. The Colombian prelate also spoke on the question of separation of Church and state, and issued a separate statement on the right of private ownership.

♦ EDINBURGH — The Scots bishops have set up a Catholic International Aid Fund to help underdeveloped countries. The fund will help specifically Catholic projects which may not comply with all the conditions required by non-sectarian agencies for aid, the bishops said. However, they urged Catholics to support the appeals by the secular aid agencies, pointing out that they often give generous financial support to projects for relieving poverty and hunger sponsored by Catholic missionaries.

♦ BONN — Chancellor Ludwig Erhard's Christian Democratic party remained the dominant political force in West Germany following its unexpectedly easy election victory over Berlin Mayor Willy Brandt's Social Democrats. The Christian Democrats, who have ruled West Germany since the end of World War II, picked up about 48 per cent of the total vote and are expected to form another coalition government with the Free Democrats, which came away with about 10 per cent of the total.

♦ VIENNA—The Catholic bishops of Yugoslavia have issued a pastoral letter attacking government restrictions on religious education and urging parents to exercise their liberty in the face of hardships. It was the first pastoral letter issued by the Yugoslav hierarchy since 1945. It closed with the words: "We are standing on the crossroads of a new age and of important decisions." The letter is being read in all Yugoslav churches for three consecutive Sundays.

♦ GERONA, Spain—During the height of the tourist season, Bishop Marcisco Jubany Arnau of Gerona permitted non-Catholic religious services in the churches of his diocese. Bishop Jubany said he has received expressions of thanks from representatives of several Protestant confessions for making the religious services possible.

♦ MADRID—About 100 bishops from Latin America, the Philippines and Spain stopped here on their way to Rome for the ecumenical council and agreed during a six-day meeting that mission areas are in dire need of an active lay apostolate. The bishops, along with several hundred priests and lay persons, met for a week of pastoral action held in connection with the fourth centennial of the evangelization of the Philippines.

♦ Marriages between Catholics and non-Catholics, practically unknown in this country until recently, are increasing steadily according to a Spanish publication, Guide of the Church. The publication said that such marriages occur most frequently in dioceses which receive the greatest influx of tourists. Another factor in the increase is the fact that many Spanish workers emigrate to Protestant areas in northern Europe rather than to South America as in the past.

♦ Nearly half the parishes in Spain have fewer than 500 inhabitants, according to the new Spanish Catholic directory. It states that the number of parishes with less than 20 families increased by 234 to 1,981 during the past year. It also said that 246 former parishes became so small they can no longer be classified as parishes.

♦ SALZBURG, Austria — Only about 20 per cent of the Catholics in Vienna attend Sunday Mass, according to a survey published here. Statistics show that fewer city dwellers go to Mass on Sunday than do those in rural areas. While nearly two-thirds of rural Catholics fulfill their Sunday obligations, the figure drops to 22 per cent in Salzburg, 26 per cent in the northern city of Linz and 37.5 per cent in Innsbruck. The largest group of stay-at-homes are the Austrian workers, of whom only eight per cent go to Mass.

♦ LISBON—The government of Premier Antonio Salazar is preparing to stop the efforts of a Catholic underground organization to form itself into a political party. All political organizations other than Salazar's National Union are outlawed in this country. "The Church can Christianize the nation but I think it should stop there," Salazar said recently. "It cannot substitute for the state nor do its work in the material or profane order."

♦ PARIS—Una Voce, new society promoting the traditional Latin Mass which has established branches in several countries this summer, drew 400 persons to its first international congress here. Participants from Belgium, France, Germany, Switzerland, the United Kingdom and the United States all voiced anxiety over the displacement of Latin in the liturgy by vernacular languages. While seeking retention of Latin, those taking part in general held that there is no intention of going against the spirit of the ecumenical council's Constitution on the Liturgy.

# Astronauts' risk 'permissable'

COLOGNE, Germany—A German moral theologian said he believes it is permissible to endanger the lives of astronauts in order to achieve a scientific advance.

Father Heinrich Klombs made the observation during an interview here in connection with the flight of the American Gemini astronauts Charles Conrad and Gordon Cooper.

Father Klomps said that human life is unthinkable without scientific progress, and it is not unlikely that someday earth people will settle on distant planets.

While stating that people do not have the right to needlessly endanger their lives, Father Klomps added: "I don't believe anyone in the world thinks Cooper and Conrad took excessive risks."

# 'Neighborhood Mass' program is launched

ROCKFORD, Ill.—Two pastors in the Rockford diocese believe a new program is helping bring their congregations into a closer relationship with parish life.

Msgr. Thomas S. Green, of St. Mary parish, Sterling, Ill., and Father William Boland, pastor, St. Patrick parish, Dixon, Ill., have begun to celebrate weekly "neighborhood Masses."

The program, inaugurated by Bishop Loras T. Lane of Rockford, permits priests of the diocese to say Mass in homes of their parishioners.

The two pastors have divided their parishes into districts made up of from 12 to 126 families. A Mass will be celebrated in each district until a service has been held in all of the neighborhoods within the parish boundaries.

A social gathering follows each Mass, allowing the parishioners, their guests and the parish priest an opportunity to become acquainted.

Another advantage seen in the program is the opportunity offered those unable to attend Mass because of their physical ailments.

One woman who had been unable to attend Mass for the past 12 years in St. Patrick's parish commented, "How wonderful this is. . . . I thought I would never be able to hear Mass again."

In both parishes, members of the Christian Family Movement have assisted in organizing the Masses and providing locations. Area coordinating committees have been appointed to make personal invitations to the Catholics and their Christian and non-Christian brethren in respective neighborhoods.

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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.**

## Popes of peace

The historic visit of Pope Paul VI to the United States has been arranged with an imaginative common sense all too rare in international diplomacy. The Vatican, the United Nations secretariat, and the United States government all are to be congratulated for an easy triumph over what might have become a sticky problem of protocol in less skilled hands.

Meanwhile, it is to be hoped that President Johnson and other chiefs of state of member UN nations will be in personal attendance when Pope Paul addresses the General Assembly on October 4. This would be a further contribution to the world-wide impact of the Pontiff's appearance, which will put a capstone on the continuous efforts of 20th century Popes in the cause of world peace and order.

In 1911, when war clouds were beginning to gather over Europe, Pope St. Pius X encouraged the then-new Carnegie Endowment for International Peace to seek a "royal road for the nations leading to peace and conciliation in accordance with the laws of justice and charity."

In 1920, after a "little band of wilful men" in the U.S. Senate had rejected membership in the League of Nations, Pope Benedict XV summoned all nations to join the League to "safeguard the order of human society."

Pope Pius XI time and again stressed the need for international machinery of reconciliation and disarmament.

Pope Pius XII throughout his reign supported the concept of some kind of world government. He was a leading advocate of a much stronger United Nations than so far has come about.

Pope John XXIII called for a "world-wide public authority" which would be an effective instrument for peace and human rights. He encouraged the UN in its efforts.

Pope Paul VI repeatedly has shown himself to be one of the best friends the UN has ever had. It is in the noble tradition of the 20th century Popes as seekers of the universal common good without resort to war that the Pontiff will come to New York and the UN 10 days from now.

## United Fund

General solicitation for United Fund campaigns in Indiana will be getting under way soon, and a generous public response is to be anticipated.

Catholic organizations and institutions are among the health, welfare, and recreational services that will benefit from the co-ordinated money-raising drives.

But Catholics do not have to be sold on the United Fund by emphasis on that angle. After all, they are aware of the communities in which they live. They are as equally responsible for community welfare as Protestants, Jews, Buddhists, atheists, or whatever.

Needy, handicapped, orphaned, and troubled individuals are found everywhere and among all faiths. And youth groups sharing in contributions come from all the churches and schools in areas of the state where United Fund campaigns are conducted.

The United Fund, in fact, is a practical application of the Golden Rule in which everybody receives direct or indirect benefits from the agencies supported by the fund.

The once-a-year concerted drives have resulted in a dramatic decline in the proliferation of necessary solicitations. Concentration, organization, and voluntary help have produced a highly efficient method of meeting a broad range of needs.

The record of past campaigns shows that an overwhelming majority of Catholics have given their fair share to the fund without seeking refuge in any lament about the money they give to the Church. They may be counted upon to give generously again this year.

## Cuba's gift

One of the more heart-warming stories in this rather frigid time in history is the way Catholic families in the United States have opened their homes and their hearts to young Cuban refugees from Castroism.

Throughout the United States some 8,000 children from Cuba have been embraced by American families, 100 of them in the Central Indiana area. Thirty-nine additional cases now are being processed through liaison between the Catholic Social Services in Indianapolis and the Miami (Fla.) Council of Welfare, customarily the initial haven for Cuban refugees.

By and large, they are a wonderful lot of youngsters—these victims of persecution by a quasi-Communist dictatorship. Some have permanent visas enabling them to become citizens of this country within five years of application. Others have student or temporary visas. Nearly all of them have proved to be most welcome gifts from a terrorized island.

In the Central Indiana area, few are without sponsorship or the opportunity to be "adopted" into homes. However, there is a great need among many students in boarding schools to enjoy stays at homes over weekends and vacation periods.

Families interested in this good work may telephone David Gerwe or Albert Diaz at Melrose 2-9401, the Catholic Social Services. Those who do will find themselves playing host to some of the outstanding young people of the Western Hemisphere.

## Efficiency

The Archdiocesan School Office is among the first in the country to organize a central payroll system for teachers and other school employees.

With additional experience, the new procedure will make for more efficient handling of a large school system which presently educates 39,000 students in the grades and 8,000 in high school.

More than that, if Catholic schools are ever to participate in a large-scale federal aid program—and that day is bound to come—the central payroll system will be an invaluable asset.

Parish priests simply would not have the time to manage the complex procedures involved in federal aid, but an efficient centralized organization would be well-equipped for the task.

## Ecumenical opera

America today is so intoxicated with accomplishments in science and technology that it often overlooks the poverty of its attainments in the humanities and that broad range of artistic endeavors which shape a nation's culture.

Not since the raw-boned, bare-knuckled deprivation of frontier days has this country endured such a self-imposed cultural fast. The years since World War II particularly have seen the flouting of time-tested criteria for artistic excellence.

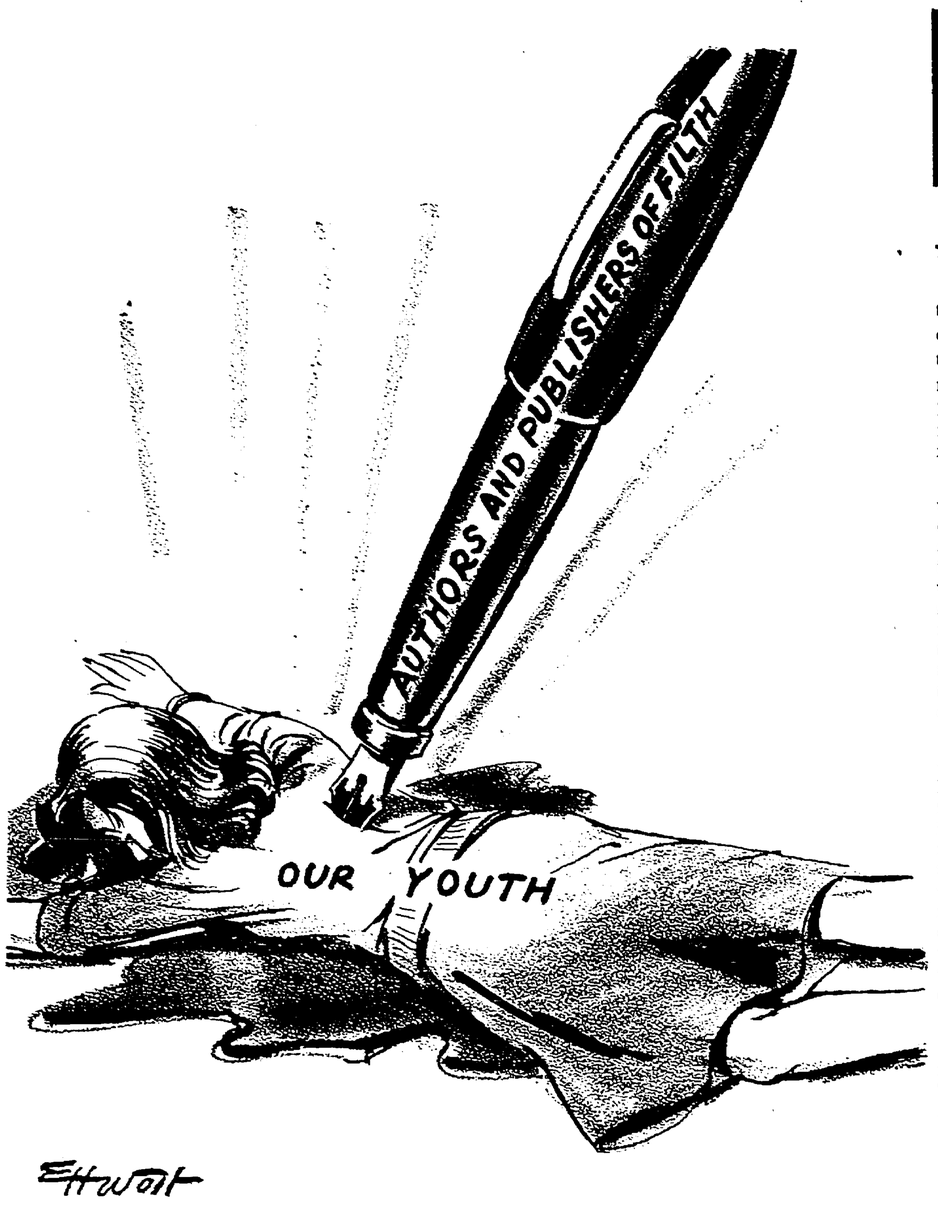
Mediocrity wears the mantle of genius, and gaudy experimentation parades as talent. Soup-can paintings and junkyard sculpture adorn museums, fiction lies moribund in a slough of sexual aberration, latrines decorate Broadway stages, beer bottles and blinking neons becloud once beautiful natural vistas, and the wails of tone-deaf banshees are heard in the land.

But, praise be, there remain pockets of resistance that refuse to submit to the tastes of the goof-offs and the tenth-raters.

The Metropolitan Opera Company, although frequently beset by financial troubles, has with daring and imagination premiered its new national company right here in the nation's heartland. Central Indiana residents who currently are enjoying the first season's repertoire are grateful for the wondrous adventures in music, story, and scenic splendor.

And they have reason to be proud that this area provided the enthusiasm, hospitality, and Clowes Hall facilities for launching the natonal company.

Ecumenists are happy, too. They are delighted to note the operas are being presented in the vernacular.




# OPINIONS

### Ecumenism

To the Editor:

As we pray for the success of the final session of the Ecumenical Council, it is sad to know that there is dissension in the ranks of our own people. It has been stated many times that most of the opposition comes from the older people.

As a senior citizen and one who observed Christianity as a child more than a half-century ago, I cannot believe this to be true. We elderly lay people as well as the council Fathers, many of them elderly, who are meeting in Rome know that there was no love between the two great segments of Christianity and love is the greatest of God's commandments.

We can recall when the faith we practiced was referred to as Popery and we who lived our faith were referred to as Papists. On the other hand, we can recall referring to the Protestant faith as heresy and those who practiced their Protestant faith were referred to as heretics. Along with these terms were uttered many more ugly words often inside the walls of churches.

While we note improvement in our relations with other faiths, it has been far too slow. The success or failure of ecumenism rests upon our clergy and laity alike. If we are going to say; "What do we care what Protestants think about us?" and wish a choice of words we might say what do we care what God thinks of us.

Through ecumenism we are keeping all of the fundamental teachings of the Church. We still have the Holy Sacrifice of the Mass, all of the Sacraments, and all of the Ten Commandments.

I believe that both Pope John and Pope Paul intended for ecumenism to be for all the people and not merely the different branches of Christianity.

Layman Anonymous
New Albany

### No confidence

To the Editor:

I am sorry that I cannot have as much confidence in the United Nations as you seem to indicate in your editorials of September 10, 1965. You mention that the UN is by no means dead. But with luck, it may succeed in halting the India-Pakistan war. I believe that the UN has to depend on luck since they do not rely on God for any assistance.

The UN has been in existence for twenty years. What has the UN done to gain freedom and civil rights for the one-billion slaves behind the iron and bamboo curtain? I would have to say very little if anything. The UN did not enforce our treaties after the Second World War.

The Communists were supposed to have free elections in all of the countries that they occupied. The only thing that the UN did do was to try to stop the aggression of the Red Chinese, in Korea.

We soon found out that a communist headed up the UN police force in Korea. We could not have come out of that war with anything more than we did.

In every instance that a large nation comes into conflict with any area that the UN should have control over, we find that all the UN can do is to sit back and tell the world that they cannot do anything because of the veto power of Russia.

A typical example was the missile crisis in Cuba. We could not ask for aid from the UN because we knew that we would lose. The only thing that we could do was to state what had happened in Cuba. This is somewhat disheartening when you consider that we have always supported the UN.

I believe that any organization that does not depend on God, cannot be good for mankind, whether that organization be Communist Russia or the UN.

Paul V. Fuller
Richmond, Ind.

### An exception

To the Editor:

This to echo the sentiments of Mrs. H. T., who recently urged a more enthusiastic participation in the Mass. The same problem exists at my church. Despite large, easy-to-read Mass cards, the participation, or lack of it, is acutely embarrassing.

Most people are such sheep! If only a few brave souls would break the ice, we could make the church windows rattle, as Mrs. H. T. advocates. But reticence breeds reticence, and the result is a deafening near-silence.

Well, not quite that. There are always free, extroverted spirits like my husband around. In spoken language his voice is deep and commanding. The trouble is, he couldn't carry a tune in a bushel basket. He never could, but for 30 years now he has persisted in the illusion that he has a baritone like the late John Charles Thomas.

So my husband sings, if it can be called that. Frankly, it sounds more like the call of a lonely bull moose. People turn and stare at him, and probably are shocked into silence. That doesn't bother him a bit.

I suggest that tone-deaf persons like my darling just move their lips as they proceed through the hymns and let others who can at least carry a tune sing out for all they are worth.

(Name withheld)
Indianapolis

### Socialism

To the Editor:

Msgr. George Higgins' column of September 3 pointed out "why socialism failed in the U.S." but it appears that much was overlooked after his feast on "reefs of roast beef and apple pie."

Today the Federal government owns 34% of all land in America in addition to its onerous control over banking, education, communications, transportation, farming and personal income. Billions of tax dollars have been poured into W.P.A., T.V.A., Peace Corps, Job Corps, the War on Poverty, Medicare and other welfare programs too numerous to mention. Norman Thomas states he is satisfied and no longer needs to plead his cause each four years in this country where one of every five workers receives a government check.

The "Progressives" who offer more and more handouts never mention the fact that they also bring more and more Federal control. With each new goody the "Great Society" offers, it slips on another shackle of the monolithic state. Mountains of new programs propose to correct every imaginable and imaginary social ill that is currently popular, which in the end will allow each new citizen to retire at birth and everyone will enjoy bread and circuses.

The wave of the collectivest future is building, and our country is being socialized at an alarming rate even though Msgr. Higgins indicates we will never accept austere socialism. But the wolf often travels in sheep's clothing and all of this new progressive legislation can't be identified by its proper name without scaring millions of voters.

If the current face of America is an indication that socialism failed, then Big Brother has certainly got more than just a foot in the door.

Oh well, it was a pretty good Republic while it lasted, and isn't it really much better to receive than give?

James D. Croker
Indianapolis

● QUESTION BOX

# *A convert has a question*

By MSGR. J. D. CONWAY

**Q. As a convert to the Catholic Faith I did not feel qualified to answer a question put to me by a member of my Protestant family recently. "Since there were Christians prior to the time of Catholicism, how then can Catholics claim to be the one true Church?"**

A. Ask your relative to tell you who the Christians were who existed before Catholicism. Ask him when the Catholic Church came into existence. And let me know his answers; they should be interesting.

The earliest Christians may have called themselves the people of God or the new Israel, the Kingdom of God or the body of Christ, but they were the immediate ancestors of those who in later times were called Catholics.

The word "catholic" comes from a Greek adjective katholikos, meaning general or universal. Justin Martyr wrote of the catholic resurrection; Tertullian noted "the catholic goodness of God." Justin was referring to the general resurrection, and Tertullian to the universal, or complete, goodness of God.

The first one to apply the word catholic to the Church of Christ was St. Ignatius, in a letter he wrote to the Smyrneans about 110 A.D. Gradually the adjective catcholic came to mean the one and only true Church of Christ, in opposition to various heresies of those early centuries. In this sense it became part of the Apostles Creed and a technical title for the Church.

In those early centuries the term Catholic appdied to all orthodox Christians of both East and West. It was only many centuries later that the name Catholic came to be applied rather exclusively to the Church of the West, and the name Orthodox became proper to the Church of the East.

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**Q. I am a Roman Catholic, of Irish immigrant parents, brought to Mass at the age of two (2) years, and have lived up to my religion ever since, and a defy ANYBODY to try to make me change it, especially the Catholic clergy.**

**If you are against Father Gommar De Pauw, have your way, but the real Catholics will not support the Church; they WILL NOT EVEN ATTEND, but will take their prayer books and say Mass in their own homes. That's what we all plan to do. We are Real Roman Catholics who cannot be influenced.**

A. Before you leave, won't you listen to the kind, fatherly words of Pope Paul VI, who pleads nearly every week for patience, charity and sacrifice from Catholic people for the good of the Church in the modern world? Surely somewhere in the process of becoming a Real Roman Catholic you learned about the virtues of respect, obedience and humility.

The Constitution on the Church of Vatican Council II—a solemn official document of Christ's teaching Church—tells us: "The laity should, as all Christians, promptly accept in Christian obedience decisions of their spiritual shepherds, since they are representatives of Christ as well as teachers and rulers in the Church. Let them follow the example of Christ who by His obedience even unto death, opened to all men the blessed way of the liberty of the children of God."

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**Q. How do you control your emotions in answering the vitriolic mail you seem to be receiving? I must admit that most of the people I run into are not completely sold on the revised liturgy but they more or less politely blame it on their age or more often the fact that it "interrupts" their other nice little prayers. So I find myself almost shocked beyond belief as I read your weekly column.**

**Evidently God has blessed me again as He has done all my life, for I am past the mid-sixties and I love the "new" Mass and the opportunity it gives me to participate in it. It has been no effort, but a real joy, for I find the distractions I used to have to fight no longer a problem.**

A. My patience is bolstered by many encouraging letters like yours.

My reproach to the Traditionalist Movement is that it arouses to manic stage those who are susceptible to its influence. I have received many letters from Traditionalists but never a calm, charitable, intelligent one. Without exception they rant, screaming of subversion, Communism, heresy, and scheming dishonesty. I am afraid my patience is based more on pity than on wholesome charity.

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**Q. Since I am not of the Catholic Faith, I am not certain I should be directing a question to your column.**

**For several years I have been reading your column, books and other sources of information dealing with the Catholic Faith. Through these readings I have developed a heart-warming interest in The Church and a desire to convert.**

**My question deals with the procedure one has to initially take to become a Catholic. Since I have no close Catholic friends and am uncertin of the procedure to use in contacting the Church in my area, I thought you might be able to answer my question.**

A. I would suggest a telephone call to a local priest. Tell him just what you have written me. He will be happy to arrange a meeting with you, answer your questions and give any further instructions in Catholic doctrine you may need.

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**Q. Put down our vote that our family LOVES THE NEW MASS!! God does work in wondrous ways. . . . He has inspired the Catholic leaders to bring the religion out of the darkness into the sunshine . . . for people of all religions to understand one another and to love one another, trying to live with one another as Christ wanted us to. How wonderful that we have the opportunity to live in this age and to see a miracle performed.**

A. The Holy Spirit usually works quietly behind the scenes, but during the Council He has come out into the open. We must pray for more miracles during this fourth and final session.

YOUR WORLD AND MINE

# *Uncertainty marks opening of council*

By GARY MacEOIN

ROME—Frustrated orchestra conductors every one, the frenzied traffic cops urge onward the concerto grosso of the jiving traffic. Like a mother robin, a Calabrian peasant lovingly feeds juicy morsels to her soutaned son reclining in the shade of Bernini's columns while they wait for the baroque-robed Fathers to gush forth through the portals of Saint Peter's. The dead September heat presses into the pavement the hundreds of travel-weary clerics and newsmen gathered from all over the globe, many garbed to withstand the long siege of a rainy fall and rheumatic winter ahead.

For most of the bishops, theologians and journalists, this is their fourth trip in as many years. They no longer act like country folk in the big city. They board the trolley buses confidently. They nod to acquaintances, exchange greetings with friends.

The formalities observed, they get down quickly to the subject on every mind. The faces grow serious. The heads shake ambiguously. For the council's fourth — presumably final—session has opened in a mood of unparalleled uncertainty.

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There is, of course, no going back. On this all are agreed. The 300-year control by the Roman bureaucracy of every detail of the Church around the world, if not ended juridically (and now it seems likely that it will not be), is ended emotionally. The principle of subsidiarity will be progressively applied by local Churches, as it has been applied in many matters in the United States, with scant regard for curial diktats.

The Dutch hierarchy, in an unprecedented action, has ac-

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

"...AND THEN ON THE PAR THREE, FOURTH HOLE...."

● *THE YARDSTICK*

# The poverty program and birth control

By MSGR. GEORGE HIGGINS

In the last release of this column, I urged the government to refrain from promoting or advocating birth control as a part of its anti-poverty program. I did not enter into the current debate on the public policy aspects of the birth control problem, but simply stated—and should now like to repeat—that the direct promotion or advocacy of birth control as a part of the federal government's anti-poverty program would be an insult to the poor people of this country and, more specifically, to poor Negroes, and would also signify that the government had settled supinely for a policy of defeatism or despair.

In making this statement, I did not mean to imply that the administrators of the anti-poverty program are toying with the idea of directly promoting or advocating birth control among the poor as a solution to the problem of poverty. I did mean to say, however, that there are many people in this country who would like to see the anti-poverty program move in this direction and can be expected to do everything possible to make their point of view prevail.

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If the administrators of the program are ever tempted to give in to this pressure, they will want to take a good hard look at where it is coming from. My guess is that, by and large, it is not coming from the poor themselves, but rather from a variety of outside groups who think they know what is best for the poor or, even worse, are merely interested in cutting down on their taxes by encouraging the poor to limit the size of their families.

More specifically, I would be willing to give odds that the decisive pressure in favor of the few birth control information programs currently being funded by the federal government came not from the poor themselves, but from local Planned Parenthood groups and similar organizations.

These few federally funded birth control programs, be it noted, are not in the business of advocating or promoting birth control. They simply provide birth control information to those who voluntarily request it. The point is, however, that many of the professional advocates of birth control who built up the original pressure in favor of these programs would, as indicated above, like to see the government go beyond the mere supplying of birth control information and officially adopt a policy of advocating or promoting birth control among the poor as a "solution" to the problem of poverty.

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Whenever anyone objects to such a proposed "solution" to the problem of poverty, he is likely to be told, more or less politely that he is a religious bigot. So be it. If it is a mark of bigotry to hold that the government has no business advocating or promoting birth control among the poor, I am perfectly willing to be known as a bigot. I don't want the government promoting birth control in the plush suburbs of America. Why, then, should I want it to do so in the slums?

The usual answer to this question is that people who live in the plush suburbs already have access to birth control information, whereas people living in the slums do not. Therefore, the argument goes, the government, with full respect for the rights of the individual conscience, should provide such information for those slum dwellers who desire to take advantage of it.

This argument, it seems to me, would be more persuasive if its proponents, by and large, were as concerned about the alleged "population explosion" in the suburbs as they are about the alleged "population explosion" in the slums. In other words, if big families in the slums are deplorable, why aren't they just as deplorable in the suburbs?

Are some Americans more equal than others? Or have we so little imagination in the face of mass poverty—and so little genuine respect for the poor—that we must patronizingly tell them to get with it and to limit the size of their families?

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I am not suggesting that the public policy aspects of the birth control problem are simple and uncomplicated, or that they can be easily resolved. I am merely suggesting that we ought to be brutally honest with ourselves in discussing the issue of birth control in the context of the federal government's anti-poverty program. Let's not try to kid ourselves and, above all, let's not try to bamboozle the poor. If our purpose is to put the poor on an equal footing with the well-to-do in the matter of birth control information, that's one thing. There is at least room for honest disagreement on this particular issue. But if, on the other hand, our purpose is to "solve" the problem of poverty by urging the poor to have fewer children, let us be honest enough to say so.

That this is the real purpose of many of those who are urging the government to promote birth control in the slums is a matter of public record. Call it bigotry, if you will, but I happen to disagree with this approach to the problem of poverty. I regard it as a policy of defeatism and despair and should like to repeat, if I were a poor Negro or a poor white, I would resent it bitterly.

NEW GRAND KNIGHT—Cosmas Mascari (above) was recently installed as grand knight of Msgr. Downey Council 3660, K of C. Other new officers include: Paul Schroeder, deputy grand knight; William Penish, chancellor; Sherman Sheridan, recorder; William Schaefer, financial secretary; Charles Racer, lecturer; John Finneran, advocate; Pat Finneran, warden; Paul Springman, inside guard; Stephen Papish and Lloyd Boicourt, outside guards; Albert Seyfried, Treasurer, and Frank Wuensch, trustee.

## Jesuit au Go Go?

NEW YORK—A Jesuit au Go Go?

Definitely not. But it turns out that the telphone number for America magazine's new home on 56th street is one digit away from the number for a nightclub.

The Jesuit Fathers who edit the magazine and reside in the building made the discovery the first day in their new home.

"It must have been after 11 p.m.," relates Father Thurston N. Davis, S.J., editor-in-chief. "A man's voice asked whether this was the Discotheque au Go Go and might he please make a reservation."

# *Marching nun image seen as misleading*

PEORIA, Ill.—A Sister of St. Joseph who took part in the Selma, Ala., march warned the image of the marching nun should not attract young women to a life of religious consecration.

"The march was an incident, not the essence," said Sister Ernest Marie Schmidt, who has a docorate in sociology and is chairman of the sociology department, Fontbonne College, St. Louis.

"Young women can be attracted or dismayed by what I did, but they must understand that the Selma march was an incident, although an important expression of my vocation as a religious woman in a specific instant," she told the convention of the Peoria Diocesan Council of Catholic Women.

**SHE LATER** said in an interview: "Every two weeks since Selma I have been asked to join in demonstrations, even to march on Washington to protest the U.S. role in Vietnam. These invitations came from people who missed the point of our demonstration.

"Sisters," she said, "do have a part to play in race relations, but the demonstration is a last-resort technique, justified when a rural Negro community like Selma is denied normal channels for redress of grievances.

"My witness here and now will be a service of excellence. And that," she continued, "will not be as a demonstrator. Sisters like myself are professional educators, not professional protestors. My service of excellence is more likely to be in the classroom and in upgrading a syllabus for sociology students at Fontbonne."

**THE SELMA** march helped to shape a more vibrant image of the nun, she admitted. It proved that she has a social conscience which is a force behind the present reassessment of her apostolate and the meaning of religious consecration.

"What will make the nun meaningful in a nuclear age?" asked Sister Ernest Marie.

"It will not be Selma marches but the elements of being Christian, a member of a community and not a secular institute, and a consecrated virgin," she said. "What the Sister does in a specific set of circumstances isn't as important as what she is, what she signifies, and what she publicly professes."

# Critics of Dutch clergy off base, prelate says

By PLACID JORDAN, O.S.B.

VATICAN CITY—Lashing out at recent critics of Dutch Catholics, especially in the Italian press, Cardinal Bernard Alfrink of Utrecht said in a talk to a capacity audience at the Dutch documentation center that all rumors of a potential schism in his country are sheer nonsense.

Critical reports, he said are "one-sided, biased near calumnies, based on generalizations and half truths." Cardinal Alfrink referred specifically to the charge that views expressed by the Dutch clergy are "anti-Roman" and said emphatically: "If one interprets the word 'anti-Roman' and 'anti-papal,' I categorically deny such assertions."

He added:

"If, however, one understands by the word 'anti-Roman' that certain persons in the Dutch Catholic community have objections against certain methods of the Roman governing body and against the way in which certain persons employed these methods, in that case I could not and would not want to deny it."

The cardinal stressed the past tense of "employed" because, he said, "everyone knows that much has already been changed for the better." He also emphasized that "one would be greatly misled if one thought that such anti-Roman feelings are noticeable in Holland only because one comes across them almost everywhere—even in Rome itself!" If criticism is voiced, he added, it is out of love for the Church so as to remove very spot and wrinkle on her countenace.

The cardinal concluded that anywhere, any time some people may talk foolishly or unfairly but "we certainly have no more of these than any other country. After all, the council has started men thinking, and it is best that there be free and open discussion of existing grievances rather than letting them smoulder beneath the surface."

## Bishop Primeau sees nuns used in Newman work

NEW YORK—Bishop Ernest J. Primeau of Manchester said here that "there are literally hundreds of highly trained, wonderfully zealous" nuns who could help carry out the Church's mission to 775,000 Catholic students studying on secular campuses.

At the present time the Church has only 240 priests serving fulltime at Newman Clubs established at secular institutions. About a thousand priests are available only on a part-time basis. There are 920 clubs throughout the country.

Nuns, the New Hampshire prelate said, would be invaluable as Newman aides in colleges where students lack a full-time Newman Club chaplain.

Citing the problems of insufficient priests to counsel and aid many thousands of students, Bishop Primeau said this "gives us a faint idea of the massive indifference which characterizes the relationship of the Church in America to the secular colleges."

Catholic institutions of higher learning enroll less than one-third of all Catholic students. "This ratio," he said, "will grow smaller as the logistics of personnel and financial resources fail to keep up with the increasing demand."

"We are," Bishop Primeau emphasized, "in the midst of an explosive growth of the number of Catholic students on non-Catholic campuses, state and private, and the Church's mission must do its utmost to provide for these future leaders of culture, social action, education, science, industry and government."

## CRS stepping up Vietnam relief

NEW YORK—Catholic Relief Services—National Catholic Welfare Conference has greatly increased its program of aid to Vietnam.

CRS recently sent more than 40 tons of medicines—worth some $400,000—to the country, the largest single shipment in the agency's 20-year history. Half the medicine was donated by the Catholic Medical Board. CRS also sent 200 tons of salt and 2,400 cases of sweetened condensed milk.

### Named by Pope

VATICAN CITY — Chaldean-rite Patriarch Paul II Cheikho and Armenian-rite Patriarch Ignace XVI Batanian have been appointed by Pope Paul VI to the pontifical commission charged with revising canon law for the Eastern Church.

### On war committee

BOMBAY—Cardinal Valerian Gracias of Bombay has been named a member of a committee formed by the Maharashtra state government to organize voluntary defense efforts in view of the fighting between India and Pakistan.

● *WHAT OF THE DAY*

# *The lesson of India*

By REV. JOHN DORAN

INDIA — How does a person write of India? The past? Its recorded history stretches back back some four thousand years! The present? Its present is a mixture of many past customs and present developments. My room here in Madras is symbolic: I slept last night under a much needed mosquito netting in an air-conditioned room! Its future? Who knows how many of the present dreams will reach fruition—and when?

India in area is about half the size of the United States mainland, and in population surpasses all of North America and the Soviet Union combined! People — people — people. You see them everywhere. The nation increases around eight million a year! There are not enough jobs, not enough food, not enough lodging.

Our entrance to India was through the huge, dirty old city of Calcutta. As we bumped in from the airport on the air line bus we were immersed in people. Walking along the road, sleeping beside it, crowding the streets and bazaars, sleeping on the city sidewalks, four men doing the job of one; people are the story of India.

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The Indian government seems to be well aware of its many problems. One can only hope that the trouble with Pakistan can be settled and that no serious difficulties arise with China. India needs a long period to build up its own resources, to industrialize in order to provide jobs for its men, and the fruits of mass production for its masses. Fourteen official languages, 800 dialects, do not make the new government's job any easier.

The average income for a working man is less than $400 a year. Think what that means in terms of what a man can provide for his family, and how small his buying power. No wonder no task seems too small for a man's attention. One even sees people collecting cow dung to dry it and use it for fuel.

●

The Harbor of Calcutta always has its ships unloading American wheat for the use of the Indian people. How much better to see it here, freshly sacked, bouncing through the streets on ancient trucks or ox-cart, headed for the hungry, than to see it piled high in storage bins across our own land of plenty. American wheat also saves for India some of its precious foreign currency to allow its use for much needed machinery and the equipment of production.

The Catholic Church in India one finds to be well established, though a tiny minority. Places like Madras have had the Faith from the very time of the Apostles, had it well established here before the Western world came into India. There are dioceses here which have not one Missionary anymore, have brought up their own clergy and Sisters to replace them. There are, however, vast areas and vast multitudes of India untouched as yet by the gospel of Christ.

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I said Mass this morning at the traditional burial place of St. Thomas the Apostle. I had come here as — almost — a pilgrim from my own parish of St. Thomas the Apostle at home. As I prayed there for my people, I found myself praying, too, for the people of India, as I had at the cremation monument of Mahatma Gandhi, in New Delhi, that a time of peace and prosperity be given to India during

(Continued on page 10)


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ANOTHER PRIEST FOR INDIA?
In India, where Hindus are the majority, Catholics number only 1.5%. Still, says Trappist Father Bede Griffiths, there are hints in Hinduism of Christian doctrines which make of it "the most remarkable 'preparation' for Christianity which the world has seen." . . . Train a native priest? He will write to you, and you may write to him. It costs only $8.50 a month ($100 a year, $600 altogether).

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# Early season key games dot grid schedule

By DENNIS HOFFMAN

The Indianapolis Deanery CYO football season heads into its second week with a full schedule of games scheduled Sunday at the CYO Stadium and other gridirons throughout the city.

Sunday's results could provide a good line-up on eventual champions in several divisions as a number of proven powerhouses clash head-on in key contests.

In Division I of the Cadet league crosstown rivals Little Flower and Holy Name head the menu. Both teams were on the victorious sides of shut-outs in last week's contests. Little Flower dumped St. Michael, 20-0, while Holy Name drubbed Holy Spirit, 19-0.

**A PAIR OF GAMES** highlights Division II play this week: St. Pius X faces Immaculate Heart, and St. Monica takes on St. Jude. All four are previously unbeaten. Also in that division, undefeated Our Lady of Lourdes, plays twice-beaten St. Christopher.

St. Gabriel (2-0) engages St. Thomas (0-0-1) and Our Lady of Mount Carmel (2-0) plays St. Patrick (0-2) in Division III.

**DIVISION IV** leader St. Rita puts its 2-0 record on the line this Sunday as they face St. Joseph, (1-1).

In other action last week, defending Cadet champ, St. Joan of Arc, led off the season with a 28-14 win over St. Mark's. The co-champs of the "100" league, Little Flower and St. Catherine's, each won a pair of games.

The complete schedule for Sunday is as follows:

**CADET LEAGUE**

**Division 1:** St. Joan of Arc vs. St. Lawrence at 49th and Arsenal, 2 p.m.; St. Mark vs. Holy Spirit at Chartrand H.S., 2:30 p.m.; Holy Name vs. Little Flower at Msgr. Downey No. 2, 3:30 p.m.; St. Michael vs. St. Andrew at CYO No. 1, 2:30 p.m.

**Division 2:** St. Pius X vs. Immaculate Heart at CYO No. 1, 3:45 p.m.; St. Christopher vs. Our Lady of Lourdes at Ellenberger, 2:30 p.m.; St. Simon vs. St. Philip Neri at Brookside No. 1, 3 p.m.; St. Monica vs. St. Jude at CYO No. 2 3:45 p.m.; Christ the King, bye.

**Division 3:** St. Patrick vs. Mount Carmel at CYO No. 2, 2:30 p.m.; St. Gabriel vs. St. Thomas at Butler, 2:30 p.m.; St. Roch vs. St. Bernadette at Msgr. Downey No. 2, 2 p.m.; St. Matthew vs. Sacred Heart at 49th and Arsenal, 3:30 p.m.; St. Catherine, bye.

**Division 4:** St. Rita vs. St. Joseph at CYO No. 1, 1:15 p.m.; St. James vs. St. Luke at St. Luke, 2:30 p.m.; Our Lady of Greenwood vs. St. Anthony at Greenwood H.S., 3 p.m.; St. Ann vs. Holy Angels at CYO No. 2, 1:15 p.m.; Holy Trinity, bye.

**"100" LEAGUUE**

**Division 1:** St. Monica vs. St. Christopher at CYO No. 2, 12 noon; St. Gabriel vs. St. Joan of Arc at St. Gabriel, 12 noon; St. Thomas vs. Holy Trinity at Max Bahr, 12:30 p.m.; Immaculate Heart vs. St. Michael at Broad Ripple, 1:30 p.m.

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

**Division 3:** St. Catherine vs. St. Roch at Msgr. Downey No. 1, 12:30 p.m.; Our Lady of Lourdes vs. St. Bernadette at Christian Park, 12:30 p.m.; St. Patrick vs. Holy Name at Msgr. Downey No. 2, 12:30 p.m.; Sacred Heart vs. St. Philip Neri at Brookside No. 1, 12 noon; St. Mark, bye.

## Scoring choice livens up game

A new rule in the CYO "100" league has apparently fulfilled its purpose — livening up the game. The rule allows teams the option of going for one point from the two-yard-line, or trying for two from the five, after scoring a touchdown.

In last Sunday's contests, two games were decided by this new regulation. St. Christopher tried to take the lead from St. Michael's, but failed, and lost 7-6.

The gamble paid off for Holy Trinity, though, in their game against Immaculate Heart. Immaculate Heart scored first and made the single point. Holy Trinity then made a TD and a two pointer to go in front 8-7. In the effort to regain the lead, Immaculate Heart allowed a pass to be intercepted which Holy Trinity turned into another score.

The rule is sure to enliven the game as the season progresses, and may eliminate ties, such as the one which occurred in last year's title game.

JUNIOR SWIM MEET RUNNERS-UP—We're a little late, but it's never too late to give credit where it's due. After the Archdiocesan Junior CYO Swim Meet at Broad Ripple was completed and the results announced, it was discovered that Christ the King had actually finished second to champion St. Joan of Arc in the over-all team scoring, not Immaculate Heart as previously stated. Also, Christ the King captured the runner-up trophy in the Novice Division team scoring from St. Joan of Arc in the revised auditing. Our apologies to Christ the King for not getting this to the CYO world earlier. Shown with the swimmers are Priest Moderator Father William Ernst (back row, left), and at the right, the long-time coaches of Christ the King's successful swimmers, Mr. and Mrs. Donald Marietta.

## Scores

**CADET FOOTBALL**

**Games of Wednesday, Sept. 15**

**Division 2:** St. Pius X 26, St. Christopher 0; Immaculate Heart 27, St. Simon 0; St. Jude 13, Christ the King 0; St. Philip Neri, bye; St. Monica-Our Lady of Lourdes postponed.

**Division 3:** St. Matthew 19, St. Patrick 0; St. Gabriel 53, St. Roch 13; Mount Carmel 13, St. Catherine 7; St. Thomas, bye; Sacred Heart-St. Bernadette, postponed.

**Division 4:** St. Rita 22, St. James 0; St. Anthony 6, St. Joseph 0; St. Luke 32, St. Ann 0; Our Lady of Greenwood, bye; Holy Angels-Holy Trinity, postponed.

**Games of Sunday, Sept. 19**

**Division 1:** St. Joan of Arc 28, St. Mark 14; Holy Name 19, Holy Spirit 0; Little Flower 20, St. Michael 0; St. Andrew 28, St. Lawrence 7.

**Division 2:** St. Pius X 14, St. Simon 0; Immaculate Heart 15, St. Christopher 0; St. Monica 27, St. Philip Neri 6; Our Lady of Lourdes 14, Christ the King 0; St. Jude bye.

**Division 3:** Mount Carmel 39, St. Roch 0; St. Matthew 7, St. Thomas 7, (tie); St. Catherine 9, Sacred Heart 0; St. Gabriel 12, St. Patrick 7; St. Bernadette, bye.

**Division 4:** St. Rita 19, St. Anthony 7; St. Joseph 33, St. James 0; Our Lady of Greenwood 21, St. Ann 0; Holy Trinity 26, St. Luke 6; Holy Angels, bye.

**Standings**

**Division 1:** St. Joan of Arc 1-0; Little Flower 1-0; St. Andrew 1-0; Holy Name 1-0; Holy Spirit 0-1; St. Mark 0-1; St. Michael 0-1; St. Lawrence 0-1.

**Division 2:** St. Pius X 2-0; Immaculate Heart 2-0; St. Monica 1-0; St. Jude 1-0; Our Lady of Lourdes 1-0; St .Philip 0-1; St. Simon 0-2; St. Christopher 0-2; Christ the King 0-2.

**Division 3:** St. Gabriel 2-0; Mount Carmel 2-0; St. Bernadette 0-0; St. Matthew 1-0-1; St. Thomas 0-0-1; St. Catherine 1-1; Sacred Heart 0-1; St. Roch 0-2; St. Patrick 0-2.

**Division 4:** St. Rita 2-0; Holy Trinity 1-0; Our Lady of Greenwood 1-0; Holy Angels 0-0; St. Anthony 1-1; St. Joseph 1-1; St. Luke 1-1; St. Ann 0-2; St. James 0-2.

**"100" FOOTBALL LEAGUE**

**Games of Wednesday, Sept. 15**

**Division 2:** Little Flower 28, St. Matthew 0; St. Pius X 8, St. Simon 0; Christ the King 28, Holy Spirit 2; St. Lawrence 30, Mount Carmel 0; St. Andrew, bye.

**Division 3:** St. Catherine 13, Our Lady of Lourdes 0; St. Patrick 20, St. Roch 0; Sacred Heart 14, St. Bernadette 6; St. Mark 6, St. Philip Neri 0; Holy Name, bye.

**Games of Sunday, Sept. 19**

**Division 1:** St. Monica 6, St. Gabriel 6, (tie); St. Thomas 12, St. Joan of Arc 0; Holy Trinity 14, Immaculate Heart 7; St. Michael 7, St. Christopher 6.

**Division 2:** Little Flower 14, St. Pius X 7; St. Simon 8, St. Matthew 6; St. Andrew 25, Holy Spirit 0; Christ the King 24, St. Lawrence 0; Mount Carmel, bye.

**Division 3:** St. Catherine 6, St. Patrick 0; Our Lady of Lourdes 6, St. Roch 0; Sacred Heart 0, Holy Name 0 (tie); St. Bernadette 12, St. Mark 6; St. Philip Neri, bye.

**Standings**

**Division 1:** Holy Trinity 1-0; St. Michael 1-0; St. Thomas 1-0; St. Monica 0-0-1; St. Gabriel 0-0-1; St. Joan of Arc 0-1; Immaculate Heart 0-1; St. Christopher 0-1.

**Division 2:** Little Flower 2-0; Christ the King 2-0; St. Andrew 1-0; St. Pius X 1-1; St. Simon 1-1; St. Lawrence 1-1; Mount Carmel 0-1; Holy Spirit 0-2; St. Matthew 0-2.

**Division 3:** St. Catherine 2-0; Sacred Heart 1-0-1; Holy Name 0-0-1; St. Patrick 1-1; Our Lady of Lourdes 1-1; St. Bernadette 1-1; St. Mark 1-1; St. Philip Neri 0-1; St. Roch 0-2.

**CADET KICKBALL**

**Games of Friday, Sept. 17**

**Division 1:** St. Mark 10, St. Roch 5; Little Flower 14, St. Philip Neri 10; Immaculate Heart 35, St. Michael 25; Holy Name 35, St. Catherine 16; Christ the King 10, St. Joan of Arc 8.

**Division 2:** Holy Spirit 39, St. James 10; Holy Trinity 24, Our Lady of Lourdes 15; St. Pius X 33, St. Thomas 9; St. Monica 41, St. Lawrence 8; St. Matthew 27, St. Jude 22.

**Division 3:** Nativity 46, St. Simon 16; Sacred Heart 11, St. Gabriel 5; St. Bernadette 17, St. Patrick 15; St. Christopher vs. St. Luke, postponed; Mount Carmel, bye.

**Division 4:** St. Francis 14, Holy Angels 5; St. Joseph 10, Holy Cross 7; St. Ann 21, St. Rita 20; St. Malachy 2, Our Lady of Greenwood, forfeit; Assumption, bye.

**Games of Monday, Sept. 20**

**Division 1:** Little Flower 18, St. Roch 15; Holy Name 22, St. Philip Neri 21; St. Mark 12, Immaculate Heart 8; Christ the King 33, St. Michael 5; St. Catherine 13, St. Joan of Arc 9.

**Division 2:** St. James 26, Our Lady of Lordes 17; Holy Trinity 24, St. Lawrence 12; Holy Spirit 39, St. Thomas 9; St. Pius X 33, St. Jude 25; St. Matthew 23, St. Monica 4.

**Division 3:** Nativity vs. St. Gabriel, postponed; St. Bernadette 18 Sacred Heart 9; Mount Carmel 57, St. Simon 11; St. Luke 18, St. Patrick 17; St. Christopher, bye.

**Division 4:** St. Joseph 24, Holy Angels 18; St. Malachy 16, Holy Cross 15; St. Rita 24, St. Francis 18; St. Ann 21, Assumption 4.

**Standings**

**Division 1:** Christ the King 3-0; St. Mark 3-0; Holy Name 2-1; Little Flower 2-1; Immaculate Heart 1-2; St. Catherine 1-2; St. Joan of Arc 1-2; St. Michael 1-2; St. Roch 1-2; St. Philip Neri 0-3.

**Division 2:** Holy Spirit 3-0; St. Matthew 3-0; St. Pius X 3-0; Holy Trinity 2-1; St. James 2-1; St. Monica 2-1; Our Lady of Lourdes 0-3; St. Jude 0-3; St. Lawrence 0-3; St. Thomas 0-3.

**Division 3:** Nativity 2-0; St. Bernadette 2-0; St. Luke 2-0; St. Christopher 1-0; Mount Carmel 1-1; Sacred Heart 1-2; St. Gabriel 1-1; St. Patrick 0-3; St. Simon 0-3.

**Division 4:** St. Joseph 3-0; St. Malachy 3-0; St. Ann 2-1; Assumption 1-1; St. Rita 1-1; St. Francis 1-2; Holy Angels 0-3; Holy Cross 0-3.

**JUNIOR KICKBALL**

**Games of Wednesday, Sept. 15**

**Division 1:** Holy Trinity 30, St. Joseph 0; St. Anthony 18, St. Christopher 16; St. Thomas 28, St. Malachy 27; St. Monica 15, Holy Angels 14; St. Michael 17, St. Gabriel 4.

**Division 2:** St. Pius X 2, Our Lady of Lourdes, forfeit; Christ the King 15, St. Matthew 4; Holy Spirit 14, St. Philip Neri 6; Immaculate Heart 30, St. Joan of Arc 13; Little Flower-St. Luke, postponed.

**Division 3:** St. Roch 20 Sacred Heart 9; St. Catherine 9, Holy Name 7; St. Patrick 18, St. Jude 10; Nativity 11, St. James 5; St. Mark 2, St. Bernadette, forfeit.

**Games of Sunday, Sept. 19**

**Division 1:** Holy Trinity 30, St. Thomas 7; St. Christopher 32, St. Joseph 5; St. Joseph 5; St. Monica 21, St. Malachy 17; Holy Angels 19, St. Gabriel 4; St. Michael 24, St. Anthony 11.

**Division 2:** Little Flower 57, St. Pius X 2; Our Lady of Lourdes 2, St. Philip Neri, forfeit; Christ the King 13, St. Joan of Arc 11; Holy Spirit 15, Immaculate Heart 12; St. Matthew 37, St. Luke 27.

**Division 3:** St. Catherine 32, St. Bernadette 11; St. Mark 23, Sacred Heart 9; Holy Name 29 St. Jude 15; Nativity 11, St. Patrick 9; St. Roch 15, St. James 14.

**Standings**

**Division 1:** Holy Trinity 3-0; St. Monica 3-0; Holy Angels 2-1; St. Michael 2-1; St. Anthony 1-1; St. Thomas 1-1; St. Christopher 1-2; St. Gabriel 0-2; St. Joseph 0-2; St. Malachy 0-3.

**Division 2:** Christ the King 3-0; Holy Spirit 3-0; Immaculate Heart 2-1; Little Flower 1-0; Our Lady of Lourdes 1-1; St. Pius X 1-1; St. Matthew 1-2; St. Luke 0-1; St. Joan of Arc 0-3; St. Philip Neri 0-3.

**Division 3:** St. Catherine 3-0; St. Roch 3-0; Holy Name 2-1; Nativity 2-1; St. Mark 2-1; Sacred Heart 1-2; St. James 1-2; St. Patrick 1-2; St. Bernadette 0-3; St. Jude 0-3.

TALENT CONTEST GRAND PRIZE WINNER—Here is Barbara Bates, Holy Name, Beech Grove, who won the acclaim of a large crowd and the nod of the judges as "Best Act of Show" at the recent Twelfth Annual Junior CYO Talent Contest at the Garfield Park Amphitheater. Barbara was chosen for her sparkling rendition of "One Note Samba," "One Boy," and "It's Almost Like Being In Love," which she entered in the Vocal Division. Shown with the winner are Father John Elford, Archdiocesan CYO Director (left), and Father William Pappano, Holy Name Priest Moderator (right).

## New Albany grid loop opens play

NEW ALBANY—Holy Family, Our Lady of Perpetual Help and Sacred Heart were winners as play opened in the Clark-Floyd County CYO football league at Our Lady of Providence High School, Clarksville, last Sunday.

Holy Family, New Albany, league champ last year, overcame St. Anthony, Clarksville, 18-0; Sacred Heart, Jeffersonville, over St. Mary's, New Albany, 7-0; Our Lady of Perpetual Help, New Albany, defeated Holy Trinity, New Albany, 21-0.

The schedule for next Sunday finds St. Augustine, Jeffersonville meeting St. Anthony at 1 p.m.; Holy Trinity against St. Mary's, 2:15 p.m.; Our Lady of Perpetual Help faces Sacred Heart, 3:30; Holy Family is idle.

FATHER BANET

## Fr. Edmund Banet given CYO post

NEW ALBANY—Father Edmund Banet, assistant pastor of Holy Family parish here, has been appointed CYO Director for the New Albany deanery, it was revealed by the CYO office this week.

Father Banet plans the formation of a lay Board of Directors, and a priest Advisory Board, designed to supplement co-ordination of the deanery's total program: Cadet Athletics, Junior CYO and the Junior Youth Council. The boards will be modeled on those presently in use in the Indianapolis deaneries.

As a first step in this direction, Father Banet has appointed William Grants as secretary of the Junior CYO program, and Jack Wright, chairman of the Cadet program.

# 'Betsy' inflicts heavy loss on church holdings

NEW ORLEANS—An unofficial estimate placed damage caused by Hurricane Betsy to Church properties in the New Orleans archdiocese at between $4 to $6 million.

Msgr. James B. Songy, archdiocesan comptroller, who made the calculation, said six churches, a school annex and a parish hall were demolished in the storm, while about 95% of all Church properties in the archdiocese sustained some damage.

"Our greatest material loss lies in that suffered by our people," the monsignor said. "Our first thoughts are bent toward the relief of human suffering and distress. Food, clothing and shelter urgently must be supplied to the victims."

**AT THE** direction of Bishop L. Abel Caillouet, archdiocese administrator, a special collection was taken up in all parishes (Sept. 19) for victims of the disaster.

The bishop made an appeal for special Masses for the dead —at least 63 persons are known to have died in the storm—as well as for financial aid to the living.

Msgr. Songy said that all buildings in three parishes received major damage in the tidal surge which accompanied the hurricane. He said there was heavy damage at three high schools, including the new $1.4 million Thibodaux Central Catholic High School, which was opened for the first time a few weeks before the storm hit.

Notre Dame Seminary here, plus two elementary schools, also were damaged heavily, the monsignor said.

**MSGR. HENRY** C. Bezou, archdiocesan superintendent of schools, said each school will be reopened as soon as repairs can be made and reopening is approved by the health department. He said some schools were damaged so badly that it cannot be determined when they will reopen. Dr. Carl Dolce, superintendent of the city public schools, said the public school situation also is critical. He said some schools were so battered they will have to be demolished and rebuilt.

The school book depository, which provides textbooks to both public and private schools, was flooded, but Gov. John J. McKeithen pledged that an adequate supply of books will be obtained.

## Young observers

RUTLAND, Vt.—For the first time delegates from the Catholic Youth Organization will attend as observers when a statewide convention of Protestant youth organizations convenes here October 22.

## *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.

●

**BOWLING LEAGUE** — Questionnaires concerning the plausibility of a weekly CYO Bowling league have been sent out to parish moderators in the Indianapolis Deaneries. The CYO Office has been assured the cooperation of the Indianapolis Bowling Proprietors Association if enough interest can be generated.


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● FAMILY CLINIC

# 'Slight petting' can lead to disaster

By JOHN J. KANE

**I am keeping steady company with a nice young man, and we sometimes engage in petting. I have talked my problem over with a priest and he said this type of "passion" was only for married people and may not be exercised by anybody else. I feel that slight petting does not arouse the passions so much that you can't control them. What do you think?**

●

I think you are quite wrong. The priest is quite right. But suppose we allow a third party to speak, a girl of about your age.

She writes, "Please, please help me right away if you can answer my problem in your column. I want to know how to regain my self-respect. I was taught my body is a temple of the Holy Ghost, but it seems not anymore. I go with two boys regularly and have got to the point of letting them get "quite familiar" with me. I'm afraid I'll give way entirely, although so far I have not. But I can't seem to resist. I don't know what's wrong with me. I resolve never to do it again, but I always do."

So you see, Sue, that a little "petting" is or can be a dangerous thing. The problem with your letter is that I cannot know just what you mean by "slight petting." Perhaps everyone has his or her own definition. Let me try to spell it out a bit.

Different generations have different terms for what amounts to almost the same thing. Years ago it was called "spooning," later "necking" and "petting." "Necking" was considered relatively proper. It was limited to a good night kiss or an embrace. At any rate it was not supposed to involve real intimacy, although no doubt at times it did.

●

You see we look for innocuous words to describe behavior. When a person drinks he may get a "little tight," "a little high" or "stoned," or "crocked" or "bombed." None of these is really an accurate description of the individual's state. What one calls a "little tight," others may term "bombed," i.e. really drunk.

The same is true of petting, necking or whatever you want to call it. We look for a mild term to describe our behavior when perhaps a quite stronger term is more accurate.

**The sex drive is a strong one exceeded only by hunger and thirst. God gave it to us for obvious reasons, the procreation of the human race in marriage and the development of mutual love and affection between spouses. Morally, it may be expressed only in marriage.**

No doubt you intend to pet only slightly, but even slight petting can arouse our passions, and when they are aroused, it is quite difficult to control them. This is true of both boys and girls, but some absurd convention in our society places the matter of control more in the girl's hands than the boy's. You should know that physiologically and psychologically, most men are aroused sexually more easily than most women. There, of course, are exceptions.

When you permit a boy to become familiar, you provoke the arousal of a strong drive in him. It may also happen to you. Just how do you turn this drive off? It isn't like a water faucet which can be stopped by turning the spigot.

●

Eventually, I predict, if you continue to permit "slight petting," it will become serious petting, and ultimately end in sex relations. And this may happen even if you protest. Some men when aroused become strictly ruthless and do not hesitate to use violence. And, incidentally, this can happen even in the case of your "nice young man."

But even if this does not occur, what about your reputation? Some men kiss and tell, and sometimes what they tell may be a gross exaggeration. Some like to boast of their sexual prowess and conquests, and your "nice young man" may not prove to be the exception that you apparently believe he is.

But far more important, this is a matter of morality. I think you had better have a long and frank talk with your confessor. Spell out for him, so far as he thinks it necessary, what you mean by "slight petting." Perhaps you have already done so but you reject his answer. His prudent words of warning are falling on deaf ears.

He is in a far better position than I to make the moral judgment necessary here. But from what you have written, I strongly suspect that your petting is somewhat less slight than you think it is. In a phrase, my advice is to avoid it.

●

Perhaps the letter of this other girl may help you. She is now becoming desperate, and desperately afraid. Her present position may be your future position unless you stop and stop NOW.

Of course, all individuals differ in the strength of their sex drives and their abilities to control them. But no normal man or woman is constantly strong enough to resist when the occasions of sin are strong and frequent.

If you want further confirmation of what I am saying, look at the figures on pre-marital pregnancies. They are not really accurate because many are not revealed. You can be certain of one thing, however, they are higher than published statistics show.

**The headaches and heartaches associated with a premarital pregnancy are many and severe. I'm certain that a large number of these cases began with "slight petting," but they never ended there.**

Ironically enough, some studies show that girls pet because they believe boys want them to do so, and boys claim they pet because girls want them to do so. Who's kidding whom?

If you really love this boy with whom you are associating he will have more respect for you and develop a finer and deeper love if you refuse to allow him improper liberties. How can you be certain he is not merely taking advantage of you? Naturally, he will assure you this is not the case. Millions of men have always done so, and probably always will.

●

Frankly, I am a bit puzzled as to why you wrote me at all. The priest already gave you the answer. It was based upon moral theology, and no doubt some experience in the confessional. I could not possibly give you a better or more accurate answer. Certainly as a sociologist, I could not condone what you are doing.

So get with it, Sue. Don't be one of the foolish non-virgins. It doesn't matter if every girl in the world behaved this way. Morality is not a matter of statistics. It is a matter of God's law.

● THRU GOD-COLORED GLASSES

# A letter to Mumsy

By GILBERT ROXBURGH, O.P.

Dear Mumsy and Daddykins:

(I believe I caught your names rightly — from your daughter I think; your son is less florid and demonstrative.)

Probably right now you're seated in the cool security of your air-conditioned living room, an oasis in the desert of hot summer nights. Maybe you're knitting (Mumsy, that is), and watching television. You talk a little, and I daresay it hasn't been very long since your last moan about how low the younger generation is sinking (all persons past 20 do), and isn't juvenile delinquency getting to be too common, and isn't sex something we should be talking about more, and doing less.

And I'd bet all the mitres at the Second Vatican Council that you ended up with a bit of comfortable self-praise that went like this: "I sure am glad my son (or daughter) isn't like that."

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Mumsy and Daddykins, you have great confidence in your adolescent children, and I'm glad you do. Teenagers usually come through for you if you have confidence in them. Parents should trust their children; there's nothing more appalling to a teen-ager than parental suspicion and parental prying.

On the other hand, Mumsy and Daddykins, a little caution is quite proper, too. Humans being what they are—that is, frightfully weak — even your children, secure as you feel about them, might not — just might not—be heroically invincible to spiritual catastrophe, if they get into the wrong circumstances.

For example, do you know where your son or daughter goes, when he or she goes out? As long as they are under your care you have a right to know. The younger ones should not be going out on dates anyway, but the older ones, if they go dancing, should dance, and if they go to the movies, should be watching the film.

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They should not be parking beside the boat marina, or enjoying the grass by the lakeside, courtesy of the levee board.

Maybe yours aren't. I'm glad for you.

Maybe yours aren't. You are comfortable and secure about it, Mumsy and Daddykins, and I want you to stay that way. I am out to arouse, not unwarranted suspicion, but prudent caution and a parental examination of conscience.

Maybe your children aren't. But somebody's children are out on the lakefront these warm nights.

Take a drive, Mumsy and Daddykins. Maybe you'll see someone you know.

## Who will get a ticket?

NEW YORK—Tickets, tickets, who's going to get a ticket?

That is a puzzling question facing planners of Pope Paul VI's trip to the United Nations here. There will be about 5,000 tickets for the ceremony at St. Patrick's cathedral, 2,000 for his UN visit and about 100,000 for his Mass at Yankee Stadium.

No hard and fast decisions have been made on distribution of the free tickets, but aides at the New York chancery indicated most will be distributed through New York parish churches.

Pastors in neighboring dioceses probably will be invited to make written requests.

Officials are anxious to make tickets available to Protestant and Jewish groups, but how this will be done has not been decided.

*Sixteenth Sunday after Pentecost*

# NCWC official hails laity's school role

NEW YORK—The growing role of the laity in teaching and administration is pointing Catholic education in new directions, a National Catholic Welfare Conference official has said.

Msgr. James C. Donohue, newly appointed co-director of the NCWC's Department of Education, hails as a "great advance" the bringing of increasing numbers of lay people into the schools. His comments are made in an interview in the September issue of the Catholic Educator, published here.

**MSGR. DONOHUE,** who also is superintendent of schools for the Baltimore archdiocese and secretary of the Superintendents Department of the National Catholic Educational Association, makes these points:

● Curriculum reshaping, "nothing short of phenomenal," is taking place under the guidance of lay men and women in administrative posts along with experts being produced by religious communities;

● A system of centralized financing of Catholic elementary and secondary schools, with a tax levied on each parish, is inevitable because of lay teachers who must be given a salary competitive to that offered in public schools;

● Parish school boards and strong home-school associations will be "one of the most important things that can happen in Catholic education in the next 20 years" because they will advance the cause and effectiveness of the schools.

**IN ALL,** said Msgr. Donohue, it adds up to minor revolution. "I don't think that Catholic education is ever going to be the same again," he said.

"I think that Catholic education, as we know it, won't fundamentally change, since our goals are based on unchangeable norms and ideals. But the directions we take in reaching those goals, the visions that we have of what Catholic education should be in this country, are going to be a great deal different from what they have been in the past," he added.

## Christian Unity Prayer Week set

NEW YORK—The annual Week of Prayer for Christian Unity will be held from Jan. 18 to 25, 1966, under Catholic and Protestant auspices.

The week is co-sponsored by the Catholic Association for Christian Unity of Lyons, France, and the World Council of Churches' Commission of Faith and Order. The Department of Faith and Order of the National Council of Churches co-sponsors the week in the U.S.

For the first time, a common leaflet of prayers will be available for use by all denominations. Sponsored by the WCC and NCC faith and order groups, it is also recommended by the U.S. Bishops' Commission for Ecumenical Affairs.

### Religion Chair

NASHVILLE, Tenn. — Plans for establishment of a Chair of Roman Catholic Studies on the graduate level at Vanderbilt University here were jointly announced by the university and a representative of the Catholic Diocese of Nashville.

# THE WEEK IN LITURGY

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

**Sept. 26** SIXTEENTH SUNDAY AFTER PENTECOST. Christ cautioned guests invited to wedding banquets not to presume to seat themselves lest an embarrassing and humiliating situation develop requiring the host to request them to sit in another place (Gospel).

Christ did not have in mind those who innocently wander into the wrong seat, but those who deliberately choose a place of honor out of pride and a high opinion of their own excellence. It is these that exalt themselves and who will find themselves humbled and humiliated. Often there is much pettiness in pride, such as sensitivity regarding seating arrangements at a dinner. Truly great people are not proud.

Presumption and pride frequently are companions in the spiritual life. One can deceive oneself and presume the possession of virtues that one actually does not have. This leads to placing oneself above others as did the Pharisees. One day perhaps not until Judgment Day, God will humble these, "For everyone who exalts himself will be humbled" (Gospel).

**Sept. 27** SS. COSMAS AND DAMIAN. These twin brothers were laymen and physicians. Together they were beheaded for the Faith in the latter part of the third century at Aegea in Asia Minor. Their names are in the Canon of the Mass. As physicians they accepted no fees and lived apostolic and ascetical lives for which Christ promised "a very great reward in heaven" (Gospel).

**Sept. 28** ST. WENCESLAUS. At 18 he succeeded his father as Duke of Bohemia. He had received an excellent Christian education through the efforts of his grandmother, St. Ludmilla, and used his position to make his country more solidly Christian. However, the jealousy and ambition of his brother culminated in the murder of Wenceslaus only four years after he became ruler of Bohemia. "A man's enemies will be those of his own household" (Gospel). He is honored as a patron saint of modern Czechoslovakia.

**Sept. 29** ST. MICHAEL THE ARCHANGEL. "Holy Archangel Michael, defend us in battle so that we may not perish" (Meditation Song). The dedication of the Church of St. Michael has been observed since the sixth century in Rome. The role of St. Michael is that of a defender since the great battle of the angels recorded in the Apocalypse, when God created hell for the losers, that is Satan and the other evil spirits.

**Sept. 30** ST. JEROME. As a Father and Doctor of the Church, St. Jerome is considered one of the greatest scholars of Holy Scripture. At the request of Pope Damasus he translated the Bible into Latin, which is known as the Vulgate edition. He died in 420 at the age of 78, having given an outstanding witness to Christ by his life and writings, "So must your light shine in the sight of men" (Gospel).

**Oct. 1** MASS AS ON SUNDAY. "To have Christ living in your heart through faith, and to be rooted and grounded in love" (1st Lesson) is the great desire of St. Paul for all Christians. Faith is strengthened by reading and meditating on Holy Scripture; love is increased by participation in the Liturgy and the reception of the Holy Eucharist. Both make Christ live in our hearts more and more.

**Oct. 2** HOLY GUARDIAN ANGELS. God's love for each one of us is manifested by His appointment of a heavenly spirit to guard and guide each one safely to Heaven. However, we must be obedient to the inspirations of these angels if we desire to reach Heaven with their help. "Behold, I will send my angel before you. He will guard you on your way. . . . Pay attention to him and listen to his instructions" (1st Lesson).

● GOOD NEWS

# Say it with meaning!

By MARY PERKINS RYAN

There were the days, not so long ago, when the congregation didn't say the Our Father out loud with the priest at Mass. Then there were the days, after the Instruction of 1958, when some congregations said it out loud with the priest in Latin. Some pastors said it was meaningless to their people in this unknown tongue. Others said that their people seemed to enjoy saying it, and, of course, they understood it since they knew it so well in English. Now we all say it in English at every Mass.

But it obviously isn't any use saying it in English, rather than in Latin or Greek or Aramaic or anything else, unless we are trying to mean what we say.

The Our Father comes at a climax in the Mass. We have come into the Father's presence with Christ. We know that we are admitted to that Presence and welcomed, because we come with Christ, offering His offering of Himself and ourselves with Him. And so we dare to say, Our Father. . . . Here, above all, we need to try to be aware of what we are saying.

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The difficulty is, of course, that we not only suffer from the distractions that may come at any time (Did I turn the oven off before I left home? . . . The sermon was so long maybe we won't get home in time for the rest of the family to get back to the next Mass. . . . Why will people wear hats like that? . . .) but that we have said, we do say the Our Father so often.

The standard penance in Confession is still "Five Our Father's and five Hail Mary's"; we still are urged to say the same prayers five times for this or that petition. (As Fr. Louis Bouyer says somewhere in his **Introduction to Spirituality,** how much more natural and Christian it would be to come out and ask Our Father for what we need, as the Lord told us too—"He who asks, receives"—than to repeat this model prayer over and over until it is very difficult to say it meaningfully.)

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Innumerable commentaries have been written on the Lord's prayer, by the Fathers and Doctors of the Church, by saints through the ages, by modern writers. One of the most recent, **We Dare to Say 'Our Father,'** by Louis Evely (Herder and Herder, New York, 1965) I have found to be more than ordinarily helpful in making each phrase really relevant to what is being done at Mass and to what I should do in daily praying and living. We cannot, of course, ever exhaust the depths of meaning in this prayer, through which our Lord taught His disciples how to pray. We need to think about each of them (at some other time than at Mass) and so make our prayer at Mass more meaningful.

"In heaven," for instance. . . . Does this mean way up (or out) there where astronauts are aiming to go? Obviously not. "Heaven" is not going to be discovered by space travellers, however far they venture from our earth. As Fr. Evely says, it is the **state** which is God's. When we pray, God "calls us to a state which is His, to enable us to pass from our world to His . . ."—a state of unimaginable vitality of life and love.

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Or how about "Kingdom"? Does this mean some kind of a super-organization or world state? Of course not, for our Lord said, "My Kingdom is not of this world." It means the complete Reign of love, of love that has conquered death, when all creation shall have been "delivered from servitude to corruption into the glory of the freedom of the sons of God."

About "lead us not into temptation," Fr. Evely says that our English translation "is really blasphemous." As if God could wish to "lead" us to do evil. We must never forget that the Aramaic language has not many shades of meaning . . . God does not lead us into temptation. He loves. But He does us the honor of not preserving us from everything like those mother-hens who bring up their children in cotton wool." What we are really asking, Fr. Evely says, is not to give way to temptations, but to be enabled to make use of them as a means of access to God, not shutting ourselves up against love, but opening ourselves out to it.

We can do a great deal, then, by reading and thinking and asking our Father to show us what this prayer means, to make our saying it at Mass really meaningful. But perhaps the best thing to do at Mass is to try simply to enter into its spirit. "Father, we want what You want. Give us what we need so that we can do what You want."

### New school

NAGERCOIL, India — Bishop Thomas A. Agniswami, S.J., of Kottar blessed a new technical school financed by Misereor, the West German Catholic charity organization. The Carmelite-operated school will train boys in mechanical and electrical engineering.

● WHAT'S HAPPENING

# It's hard to believe

By JAMES H. BOWMAN, S.J.

In one of my fourth-year religion classes, we students of poverty in the United States came across the case of a 17-year-old Negro girl in San Antonio, Texas, who works as a cook's helper from 4 to 10 p.m. seven nights a week, for $21.50. On this $21.50 she pays her college tuition, buys her books and clothes, and help support her half brothers and sisters and their elderly and crippled grandparents.

In my jottings on the torn-out magazine page are the words "eating clay," because one of my students showed amazement that anyone could do all that on so little money.

"How can she do that much?" he asked.

I shrugged, and then remembered something I'd heard in a taped lecture of John Howard Griffin's, about small Negro children who had as a regular thing eaten clay to feel their hunger less, though they knew that clay didn't really nourish them—it just made them feel better.

They had their choice of red clay or white clay: they could take the white along with them to school or they could just pick up the red clay that they could find by the side of the road. Maybe this kind of economizing explains the San Antonio girl's ability to get by on so little.

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This sort of horror story gets a reaction of disbelief from most people I know. The book my classes are reading now is **In the Midst of Plenty:** a new report on the poor in America, by Ben H. Bagdikian. The book's introductory comments tell some statistics about a group of American Indians: life expectancy, 17 years; infant death rate, 258 out of every 1000; yearly income, less than $500.

A middle-class Negro student of mine had an awfully hard time believing that. But he had to admit that he had learned some things from cousins of his living in the center of the city that he's had trouble accepting too.

We who teach and are students in senior-year high-school classes live, generally speaking, in another world. It's the world you get to on the expressways and super-highways that take us through slums and rural depressed areas without having to slow down and see what's there. I don't think the expressways were built for that purpose, but it is interesting to note how well they keep us who **have** from having to look at the have-nots.

I say high-school seniors are in another world, and that's mostly true, because just being a high-school senior puts you in a special category. If you are not a dropout and not about to become one, you are on your way to the job-holder's first qualification, your high-school diploma.

You are learning how better to read and write, for instance, so that if you be a mechanic you will be able to read the day's assignment on the garage bulletin board—unlike the boy in Charles Silberman's book **Crisis in Black and White** who had to be let go from a good job because he could not read the assignment.

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But what's more important, being a high-school senior (or on your way to becoming one), you have already shown some skill in applying yourself regularly to work. You have at least shown the ambition it takes to make it through eleven or so years of school. Never underrate that. One of the worst inheritances of belonging to our ever-growing welfare culture is not to know what ambition is.

This is why Sister William, a Daughter of Charity on Chicago's West Side, wants high-school students to strike up friendships with younger children from the black ghetto—because many of these children just don't know what it is to have ambition. They've never met anyone with goals.

A social workers was once asked by some of the (white) neighborhood boys why he didn't own a car. They couldn't see why he would ride public transportation to and from work when he could afford something better. He told them he was saving that money for his own children's college education.

"Why?" they asked him, and his first reaction was to spread out his palms in a gesture of impatience.

"Wh-why not?" he stammered.

But they just looked at him, unmoved. They didn't get it.

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The goals that most of us take for granted have simply never occurred to many people. They have occurred, obviously, to the Negro girl in San Antonio who has already made such sacrifices to get where she is. She has been battling overwhelming odds to get an education because, as she says, "all my life I wanted to be somebody." (Father James Vizzard, **America,** April 17, 1965)

Her father disappeared even before she was born. She worked long and hard in Mississippi farm fields while pushing herself though grade school. Moving from one poor relative to another, she finally graduated from high school with honors at 16. Now a college freshman, she puts in a 42-hour work week in addition to her college studies. Nobody needs to teach this girl to be ambitious.

But the other America is still out there, far from the world of most high-school seniors. In that world live 16-year-olds who are often physically hungry beyond anything we have experienced and personally crippled beyond our ability to imagine. They have no ambition that we could recognize—which is another way of saying they have no hope.

# Canon Law revision seen badly needed

DENVER—An expert on Church law contended here "canon law in its entirety is in need of both revision and renewal."

Father Paul M. Boyle, C.P., president of the Canon Law Society of America, told a national meeting of the Major Superiors of Religious women that the need for change particularly is pressing "in that singular section which rules in such minute detail" the lives of religious women.

The Passionist priest from Louisville, Ky., emphasized that "the end or goal of the law is tremendously more important than the means."

**"WHENEVER** an observance of the letter of the law will hinder the attainment of the purpose or spirit of the law, then the letter must fall," Father Boyle said. He added that this "gospel principle" essential to any true renewal of religious life, though its application will be beset with some dangers and difficulties.

"In the past 60 years we have witnessed a progressive denuding of religious constitutions, to the point where they are nothing more than cold canonical prescripts," he declared.

As partial remedy for this and to promote healthy life in religious communities, Father Boyle called for dialogue on community and inter-community levels, which he said already has begun to gain momentum throughout the country.

**FATHER** Boyle deplored that church law "still regards women as minors who must be safeguarded and protected." He was critical particularly of unrealistic laws on censorship of mail, the need for a companion and confessional restrictions. Such laws should "no longer bind mature and dedicated women. Our American Sisters are not merely sincere and dedicated; they are also mature and intelligent," he said.

Father Boyle urged Mother Superiors to make every effort to insure that the same respect and confidence given American women in civil law be accorded their Sisters in the revised code of Church law and their own constitutions.

### Secularized

BONN, Germany—The Czechoslovak government has turned the national shrine of St. Wenceslaus in St. Vitus' cathedral in Prague into a museum and barred the daily celebration of Mass in it.

● VIEWING WITH ARNOLD

# 'Casanova '70' has a box office odor

By JAMES W. ARNOLD

The crucial facts about "Casanova '70" are its title, its cast (Marcello Mastroianni and a group of European beauties headed by Virna Lisi and Marisa Mell), and its producers (Joseph E. Levine and Carlo Ponti). Knowing these, you can write your own review.

Clearly, the ingredients are those of a sophisticated Italian sex satire with a least eight bedroom sets, guaranteed to win box-office approval in the American provinces. Mastroianni will find women cannot resist him, but something about them will bore him.

There will be a message, and it may even be moral, since every possible subject is satirized from the efficiency of airline hostesses to Perry Mason-type defense attorneys. But Levine's name assures that the essentials will not be forgotten: the girls adorned or unadorned, but gorgeous and willing.

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It is really the money aspects of these films that kill them. After all, sex is a fit subject for adult comedy, Mastroianni is a gifted comic actor (perhaps the best in the world at his specialty), and the girls are beautiful. Director Mario Monicelli ("The Organizer") is a respected film-maker with an elegant touch in a country where the competition among directors is as severe as it is among blandes at a Swedish beauty contest.

Monicelli is capable of taking this theme—that complete libertinism is self-defeating — and making it not only funny but thoroughly artistic, inoffensive Much of "Casanova" does in fact meet all those criteria. But the odor of the box-office hangs heavily in the air. One is constantly aware that all these attractive and talented people were brought together not to create artful satire but to allow the rubes to leer at pretty dolls in sexy situations.

The basic joke is that under the new moral dispensation Mastroianni finds physical love so available that he becomes incapable of loving without the challenge of an added obstacle, strong physical danger. This spoofs both modern mores and the fetishism prevalent in avant-garde literature and psychoanalytic mythology.

It's a thin idea to stretch for two hours, and Monicelli achieves it by placing his hero in endless situations, both fruitless and fruitful. Among the latter: girls with insanely jealous husbands or violently protective relatives, a female lion-tamer, the wife of the hero's commanding officer, a village girl whose affections inevitably bring bad luck, an assignation in the Napoleon section of a public museum.

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Of the dozen or more whoopee-type situations, only about four are clumsy enough to disturb adult customers. But that is an immodest percentage, and the total effect of repetitious here-comes-the-smut-Martha material tends to outweigh the social and moral benefit of the satire. In short, commerce beat art.

Desperate to fill time, Monicelli spreads his satirical net to include such diverse targets at NATO, military funerals, gentle and forgiving monsignors, ostentatiously pious religious practices, diary confessions, the manufacture of "genuine" antiques, murder, the courts, the decaying artistocracy, and perhaps most significantly, psychoanalysis. The common man has always joked about the uncertain sanity of psychiatrists, but the current surge of such humor in popular art may forecast the fall of Freud.

One of the girls (Miss Lisi) is the daughter of a religious family who has come out of the convent but taken a vow of chastity. She affects the wearing of an entirely white wardrobe. Mastroianni hopefully thinks she'll be difficult to conquer, but she proves as eager as the rest. There's a nice point in here involving humility and hypocrisy, but it is probably better taken as still another example of the faddish cynicism that all goodness is merely fake.

Much more good-natured is the spoof of the kindly monsignor, who raves on giving his best welcome-home-prodigal-son sermon while the cast stands about in a thunderstorm.

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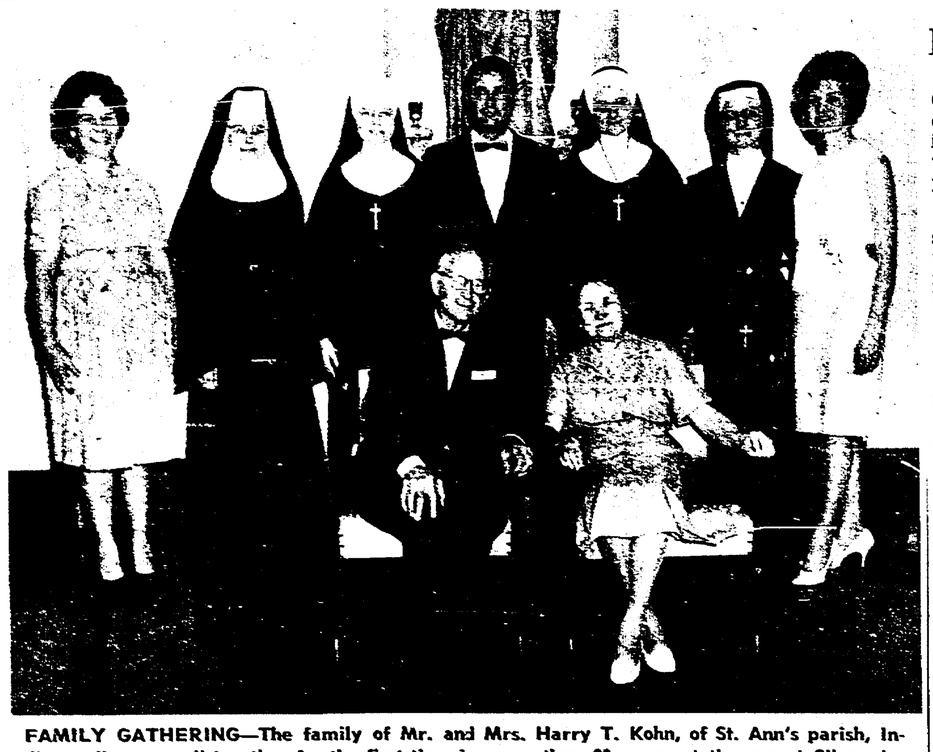
For all its faults, "Casanova" has its inspired images. The final episode, in which the hero pursues Miss Mell literally behind the back of her sinisterly jealous husband (who always stands on the veranda scanning the horizon with binoculars), is a delicious jab at every triangle-murder film ever made. The best moments: the couple trying to play footsie under an overly long table or dancing the tango to a loud record as the supposedly deaf husband sleeps nearby, the attempts to maneuver a victim under a loose piece of heavy statuary.

Absurd humor is still the most telling in films, and Monicelli has several choice bits. In one, we see a military parade in Paris with DeGaulle waving to his public, while the band appears to be playing dixieland jazz. In another, Mastroianni, fleeing angry relatives in a battered car, is pursued by four men squeezed astride a sputtering motorcycle. Well, at least it's funnier than "La Dolce Vita." (Legion of Decency: B)



FAMILY GATHERING—The family of Mr. and Mrs. Harry T. Kohn, of St. Ann's parish, Indianapolis, were all together for the first time in more than 20 years at the recent Silver Jubilee celebration of Sister Mary Generose, O.S.B., at the Convent of the Immaculate Conception, Ferdinand. From left to right are Mrs. Linus Schlachter, of Indianapolis; Sister Mary Generose, O.S.B., Academic Dean of St. Benedict College, Ferdinand; Sister Helen Irene, S.P., Principal of St. Ann School, Indianapolis; Dr. James P. Kohn, Professor of Chemical Engineering at Notre Dame University; Sister James Mary, S.P., Principal of St. Simon School, Indianapolis; Sister Mary Rose, D.C., Academic Dean of Marillac College, St. Louis; and Mrs. Joann Kramer of South Bend.

## Plan stamp series for Pope's visit

VATICAN CITY — Vatican City will issue a special series of stamps Oct. 4 commemorating Pope Paul's visit to the UN that day and his appeal for peace.

The series will consist of stamps in four values depicting two subjects: Pope Paul pronouncing his discourse, and the UN building itself. All will carry the inscription in Latin, "Pope Paul VI, Messenger of Peace," and the date.

### 'Year of Bible'

WASHINGTON—The Senate has passed and sent to the House a bill which authorizes the President to designate 1966 as "the Year of the Bible."

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● *VARIETY IN BOOKS*

# *New Cushing biography*

**"Cushing of Boston," by Joseph Dever. Bruce Humphries, Boston. 287 pp. $5.95.**

Joseph Denver, Boston novelist and newsman, knows he has something in common with a great many of us he never met: once upon a time, a part of his heart went out to a Prince of the Church, named Richard James Cushing.

Mindful of a ready-made audience, therefore, Mr. Dever has hero of ours, "Cushing of Boston." To do the job he relied on brought forth a book about this years of observation, historical records, several "tete-tetes" with the cardinal and a love of his subject matter. The end product is an ejoyable book, the kind that causes a reader to belabor whoever is present in the room with the command to "Listen to this."

**DEVER** subtitles his work, "a candid portrait." The subtitle means that the Boston writer is not reluctant to show the gradual unfolding of a great man's growth. As he tells his story of how the "Boston stre[illegible]-boy" bacame a universal m[illegible] who belongs to the world, Deve[illegible] seems to say that churchmen, like their Master, do grow in grace and wisdom.

Dever's chief insight into Cardinal Cushing, and his best gift to an interested public, is an understanding of the thread that runs consitently through 70 years of the perelate's life. Cardinal Cushing certainly grew, but the growth was always straight.

He has been called a "checkered liberal"—he has at times antagonized doctrinaire liberals and doctrinaire conservatives alike by adopting what sounds like "the other side's" position. Dever explains why, and he does so creditably. Cardinal Cushing is as consistent as the sun, but his Christ-like heart belongs more to men than to theories. When the chips are down, the cardinal will stand by men—Senator McCarthy, Robert Welch of the John Birch Society, Boston policemen embarrassed by a scandal—against iedas, however noble. That is an admirable thing. It helps explain why men respond to Cardinal Cushing with their hearts, not merely with their intellects.

**THERE ARE,** of course, other persons in the book besides Cardinal Cushing. It is perhaps unfortunate that Dever likes to speculate on what the future holds in store for relatively young men, who are conceivably at turning points in their careers. It's a great sport, but a dangerous one. It is possible that men who hold power are not spared the temptation to confound the guessers about who are the "favored" or "not-so-favored" among their subordinates. Granting that the powers-that-be might overcome the temptation, it would be an awful responsibility to have sidetracked a man's progress by predicting that he was going places. This reviewer would have preferred to see Dever adopt the rule that Theodore Sorenson is supposed to have set for himself in the preparation of his book, "Kennedy:" not to say anything that might hinder the effectiveness of someone still in office.

In his acknowledgements, Dever expresses the book's debt to Cardinal Cushing: "on him be its virtues, on me its failings."

The book does derive its value from the cardinal: total dedication to a cause. But author Dever has a vitrue or two of his own. He has done what artists are supposed to do: articulate something that the rest of us just feel. He may have done it in a loosely knit, informal way, but until something better comes along this is a very rewarding book to read.

(Reviewed by William A. Ryan of the staff of N.C.W.C. News Service, Washington, D.C.)

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**"The Unreformed Church," by Father Robert E. McNally, S.J., Sheed & Ward, New York. 205 pp. $4.50.**

**"Eyes on the Modern World," edited by John G. Deedy, Jr. Kenedy & Sons, New York. 186 pp. $4.50.**

Here are two books on the Church council—one on the Council of Trent and the other on the Second Vatican Council—that provide illuminating and thoughtful reading on the situation of the Catholic Church today. Both have to do with reform and, in particular, the need of the Church at any period in history to recognize and come to grips with the problems that confront it.

Such a task needs wisdom and more than a little humility. Father McNally, a historian at Woodstock College, observes in the first of these books that "the conservative instinct of the Church, with the tendency to absorb and retain vestiges of all the past centuries with which she has lived, (is) the prime factor in the creation of the unreformed Church." This is the ground on which the Council of Trent stumbled and the one on which our own council must be judged.

**FATHER** McNally, in his unfailingly informative book, considers four areas in which Trent simply failed to reform the Church: ecclesiology, Scripture, the liturgy and Christology. In four chapters he considers each area in its historical context.

Although the book is short, Father McNally has a firm grasp of the issues at stake, and he chooses his facts and arranges his narrative in such a way to make the issues eminently clear to the reader. The result is a book that should not be missed, especially by those who believe Vatican II is chasing phantoms.

**IF THE COUNCIL** Fathers at Trent failed to solve the issues confronting them, the authors of "Eyes on the Modern World" believe the Fathers of Vatican II are not meeting the problems they have raised in the council's famous schema 13, on the Church in the modern world.

As in the case of Trent, half the problem is recognizing a particular issue to be a problem. The other half rests in the realization that the solution cannot be evolved by appeals to old panaceas, whether they be Medieval philosophy or sterile repetitions of the natural law. Social action, the family, world disarmanment, and indeed the very relation of the Church to the world are not being met squarely in schema 13, the authors feel.

Just the same, schema 13 by its very existence is a departure of unparalleled importance. The contributors to this book—Michael Novak, John Deedy, Richard Horchler, Adolph Schalk and others—are enormously encouraged by this fact. Their intelligent suggestions for improvements in the text will be valuable in the continuing reformation of the unreformed Church.

(Reviewed by Donald Brophy of the staff of N.C.W.C. News Service, Washington, D.C.)

## Court Chartrand, CDA, lists plans for its annual Tea

INDIANAPOLIS — Court Chartrand 1119 of the Catholic Daughters of America will hold its annual Get-Acquainted Tea at 816 E. 46th Street on Sunday, Oct. 3, from 3 until 5 p.m.

The Catholic Daughters of America is organized on a national, state, and local level with a diversified program of activity. The local court works to carry out the following aims of the National organization: participate in religious activities, help the missions, assist in educational and civic programs, donate to charitable projects, and organize youth groups to develop future leaders.

Mrs. Dan Lawrence is Grand Regent of the local court. Miss Marjorie Brink, Indiana Territorial Deputy, appointed by the National Organization and a member of the local court, will be the honored guest at the annual tea.

The Misses Minetta Conyers and Mary Rose Owen are hostesses for the Tea. Assisting them are: Madames Vincent de Paul Perkins and Louis Schumacher and the Misses Clementine Beckerich, Victoria Todd, and Winifred Galvin.

Guests at the Tea will include the members, counselors of the Juniors, and special invited friends.

## Record 673 open classes at Woods

ST. MARY-OF-THE-WOODS, Ind.—A record enrollment of 673 students marked the opening of the 125th academic year at St. Mary-of-the-Woods College here this past week.

Included are 147 student-members of the Sisters of Providence Community on campus fulfilling the period of religious and academic formation.

The freshman class, with 180 students, is the largest on campus. Other classes number: 108 seniors, 94 juniors and 144 sophomores.

Twenty-seven honor students and 19 freshmen, who received honors-at-entrance for superior high school scholarship, will be special guests of the college next Sunday, Sept. 26, for the traditional dinner with the faculty.

## Hospital thespians to present play October 8, 9, 10

The St. Vincent Players will present "The Man Who Came to Dinner," a three-act play by George S. Kaufman and Moss Hart, at St. Vincent's School of Nursing auditorium, 120 W. Fall Creek Parkway, on Friday, Saturday and Sunday, Oct. 8, 9 and 10, at 8:30 p.m.

Principal roles in the play, a Broadway hit that ran 739 performances in the late thirties, are carried by Joanne Ford, Lou Stadtmiller, Dennis Leonard and Roy Speck.

Others in the cast include: Nancy Alerding, Rose Braxl, Mary Ann Feske, Danella Gammon, Sandy Hankins, Sharon Hon, Patty McAtee, Janet O'Donnell, Aric Christen, Dr. Paul DeRosa, Luther Duke, Gregg Dwyer, Hugh Flynn, John Ford, George Foss, Dr. Steven Glock, John Grubb, Alan Hessong, Dave Hicks, Mike Hill, Billy Hurst, Dr. William Kelley, Jerry Lee, Jessie Miller, Dr. Robert Morse, and Leo Stadtmiller.

Tickets may be purchased at the door or by calling the hospital, WA 6-3301, ext. 285.

## Radio and Television

**INDIANAPOLIS AREA**
**Sunday Television**
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)
**Sunday Radio**
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:10 p.m.—Vatican News Report ..WFBM
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
**Fricay 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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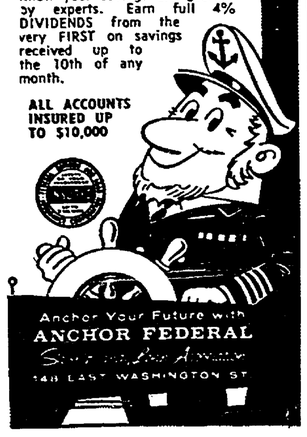
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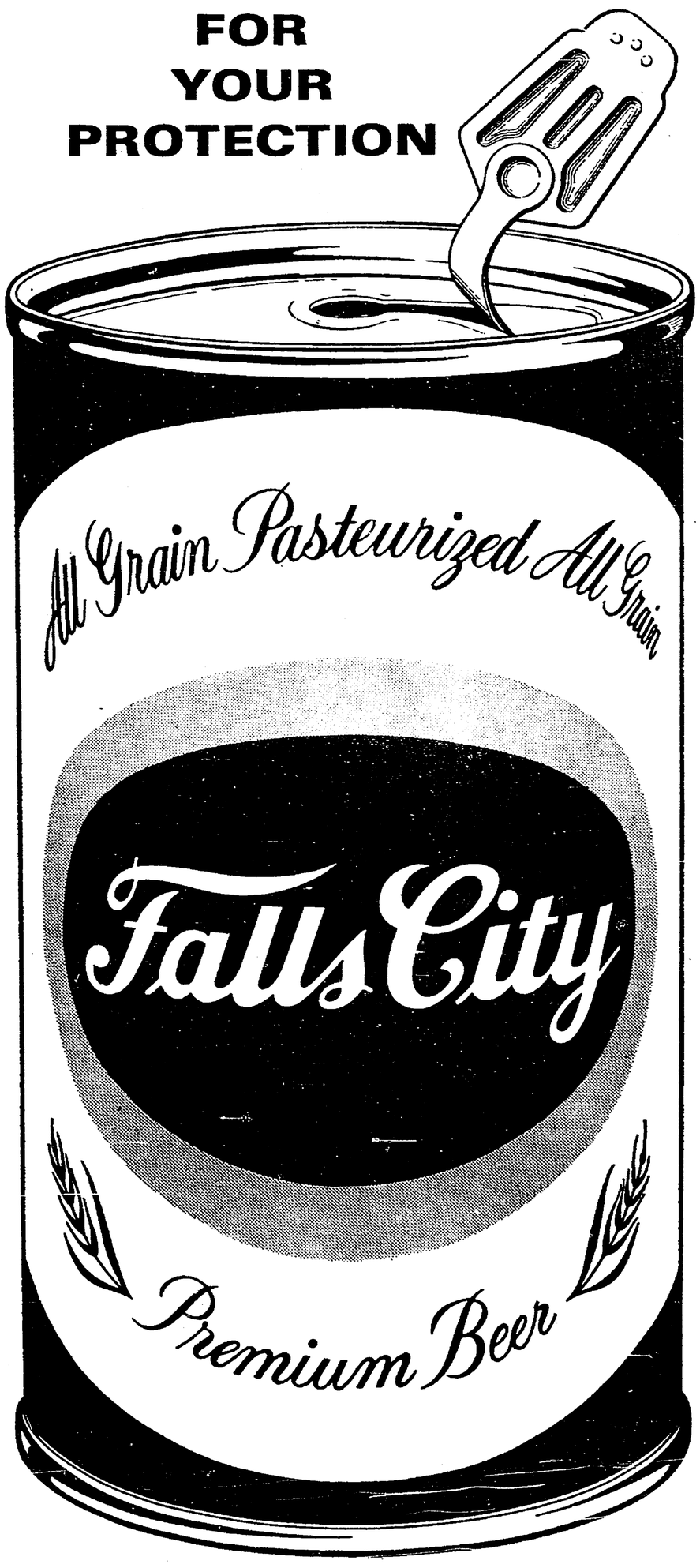

# Tic Tacker

**MISSION STATUS**—The major religious communities in the Archdiocese all have representatives in mission countries. We can certainly call them representatives of the Archdiocese of Indianapolis. Following is the current box score of their present commitments:

● **St. Meinrad Archabbey**—Eight monks (five priests, three Brothers) in Huaraz, Peru, where they have begun a priory and minor seminary; two priests are now enroute to Lima, Peru, where they will establish a parish center.

● **Sisters of Providence**, St. Mary-of-the-Woods—Five Sisters are staffing the lower grades of a 12-year school conducted by the Chicago Province of the Society of Jesus (Jesuits) in Arequipa, Peru.

● **Sisters of St. Francis**, Oldenburg—Eight sisters are serving two mission stations in the Southern Highlands of Papua, New Guinea, where they are engaged in teaching and catechetical work. Three additional missioners will leave in October to augment the forces there, allowing the Sisters to open a third mission school.

● **Sisters of St. Benedict, Beech Grove**—Four Sisters of Our Lady of Grace Convent arrived in Cali, Colombia, this past month to open a new parish center being built by the Cali archdiocese. In addition to supervising the center's school and adult literacy classes, two of the nuns will teach English in the archdiocesan seminary.

It is the sincere hope of The Criterion editors that these missioners will provide us with sufficient information periodically so that we, in turn, can offer our readers summaries of their activities.

**REPORTS FROM MISSIONERS—Father David Duesing, O.S.B., of St. Meinrad Archabbey,** writes from Mexico City that he will offer Mass in the Basilica of Our Lady of Guadalupe there for his many friends and benefactors in the Archdiocese of Indianapolis. He and **Father Giles Heuer, O.S.B.,** are enroute to Lima, Peru, where they will begin parish work. They are driving a mission vehicle (truck), laden with supplies, to Panama. From that Central American country they will be transported by freighter to Peru. Father David indicates that "added strength" will be gained if there is mail awaiting them upon their arrival in Panama City, Panama, at the end of the month. Mail may be addressed to the Benedictine missioners at the United States Embassy, Panama City, Panama.

**NAMES IN THE NEWS—Miss Louise Kannapell,** English department chairman at Catherine Spalding College, Louisville, will receive an honorary degree from the college at a Founder's Day Convocation, October 3. A native of New Albany, Miss Kannapell has been a member of the college faculty since 1935 and English department chairman since 1958. . . . Leaving **Catholic Social Services** after 17 years is **Mrs. Margaret Eberly.** She served two "terms" with the welfare agency—from 1935 to 1940 and again from 1953 to the present. Mrs. Eberly, whose post was the intake office, is moving to California. She will be succeeded by **John Lowe,** who will also teach theology at **Marian College.** . . . Two other workers at the Catholic Social Services agency have returned to school for graduate studies. **Leo Queisser,** of the children's department, and **Joe Osborn,** of the family department, will attend West Virginia University. . . . **Sister Ellen Mary, S.P.,** principal of **St. Mary's School,** Richmond, has been named to the Richmond Community Welfare Council's board of directors. . . . **Thomas Jordan,** a 1960 graduate of **Scecina Memorial High School,** Indianapolis, is enroute to Rome where he will continue his studies in theology. He is now Frater Tobias Jordan, O. Carm., of Niagara Falls, Ontario, and has studied at St. Bonaventure's (N.Y.) College, Catholic University and Georgetown University. . . . Attending the 51st annual meeting of the National Conference of Catholic Charities in Philadelphia September 26-30 are **Father Donald Schmidlin, Miss Christine Ryan** and **David L. Gerwe,** of **Catholic Social Services,** Indianapolis. The meeting will deal with the social mission of charity. . . . **Father Raymond Crowe, O.M.I.,** is the new chaplain of the two Veterans Hospitals in Indianapolis. He took up his duties this past week. . . . Best wishes to **Mr. and Mrs. Frank N. Widner,** members of **St. Bernadette's parish,** Indianapolis, who will observe their 25th Wedding Anniversary on September 28. . . . **Robert Alerding,** a member of **St. Matthew's parish,** Indianapolis, will serve as general chairman of a Chicago-area Franciscan Third Order Conference on October 9. Theme of the conference is "Third Orders and Contemporary Renewal." It will be held in the Edgewater Beach Hotel. . . . The John XXIII Center for Eastern Christian Studies of Fordham University has reprinted in pamphlet form the text of a lecture given by **Sister Mary Jean, S.P.,** at St. George's Orthodox Church in Terre Haute earlier this year. Sister Mary Jean is history department chairman at **St. Mary-of-the-Woods College.**

**HERE AND THERE**—Twenty-eight Legion of Mary members from six parishes augmented 11 members from **St. Simon's parish,** Indianapolis, last Sunday to solicit prospective members of the Legion at St. Simon's. More than 175 persons signed cards after Sunday Masses indicating their interest. Sunday afternoon and evening, Legionaires called upon 66 of the parishioners and will conclude the calls at a later date. . . . A five-minute, capsule summary on happenings of Vatican II will be carried at 8:10 p.m. each Sunday evening on WFBM Radio, Indianapolis. Presumably other localities in the Archdiocese will carry the same recorded report. Check for time. . . . Guest speaker this past week for the Junior CYO of **St. Malachy's parish,** Brownsburg, was Rev. Keith Kinney, pastor of Messiah Lutheran Church, Brownsburg. His topic was: "What Lutherans Are Looking for in the Ecumenical Movement." . . . **St. Ann's parish,** Indianapolis, will observe Senior Citizens Day on Sunday, Sept. 26, with a special program. Benediction at 5 p.m. will be followed by a supper and a card party in the school hall. . . . Impresario **Bob Moran,** director of theatre at **Marian College,** reports that the forthcoming in-the-round and three-quarter-round student productions this season will allow for only 100 to 150 seats. Theatergoers will sit on the auditorium stage, surrounding the players. (Here's hoping the 83 faculty members don't decide to use their "faculty privileges" at the same performance.)

**EFFICIENT OPERATION**—One of the more prominent, large circulation Catholic magazines boasts in its current issue about its efficient subscription department—what with automated equipment and a staff of 22 people. One of their claims was that the magazine was one of the first national publications to change over completely to zip codes. Then we glanced to the mailing label on the back cover of the magazine. Sure enough, the zip code was correct. But the name and address were wrong.

**WEIGHTY MATTERS**—School officials are currently wrestling with the problem of enrollment imbalance in diocesan-owned high schools in Indianapolis. The major issue is the dwindling student body at **Sacred Heart Central,** which now stands at 383. Sacred Heart has a faculty of 16 Sisters of St. Joseph and seven lay teachers. **Chartrand High School,** which opened on the far southside four years ago, now has 950 students, and a staff of eight Sisters of Providence, three priests and 21 lay teachers. Officials fear that unless some enrollment shift is not made soon, Sacred Heart will lose the services of several of the nuns there. The peak Sacred Heart enrollment was 675 several years ago.

**SATURDAY CLASSES OFFERED**—French and art classes will be available to school-age children in the Terre Haute area starting Saturday, Oct. 2, at **St. Mary-of-the-Woods College.** Registration for the classes will take place in Foley Hall on campus from 9 a.m. until noon Saturday, Sept. 25. This will be the third year for the French lessons, under the direction of **Sister Georgiana, S.P., Ph.D.,** French professor at the college. The art classes will be directed by **Mrs. Ronald Farmer, M. Ed.,** college art instructor, and are limited to youngsters from nine to 12. Fee for the two-semester language class is $25, while the art course fee will be $15 for 12 weeks.

# Pope's

(Continued from page 1)

refrained from discussing the questions still to be debated so that the members of the council might be free to discuss them without any influence from himself. This was reassuring. And immediately came the adrenalin that put life back into the council. Pope Paul announced that he would soon establish a synod of bishops and moreover that the majority of the members of it would be elected by national conferences of bishops.

The applause that greeted this announcement was surprisingly mild. The full import of it may not have reached the bishops immediately. Or, as an American bishop put it later, the council Fathers were still wary; they had received promises before.

**But they had not long to wait. The next day, September 15, 1965, became an important date in future history books. By formally establishing a synod of bishops as a permanent institution, Paul VI has made a major change in the organization of the Church.**

He did not give the bishops exactly what they wanted. In the schema on The Pastoral Office of Bishops, which is now ready for final vote, the council suggests to the Pope that he set up a senate or group of bishops that would help him direct the Church and be a symbol of the care for the whole Church that bishops share with the pope. This would have met periodically with the pope and presumably given direction to the Roman Curia. It would have been a group with considerable power even when not meeting with the pope.

**THE HOLY FATHER** was evidently persuaded that this would not be good for the Church and, for a time it seems, gave up the idea of creating any mechanism for giving the bishops a voice. Cardinal Paul Marella, president of the Commission on Bishops and the Governing of Dioceses, and himself a member of the Roman Curia, was convinced that Vatican Council II would be considered a failure and the collegiality of bishops meaningless unless some response were given to the bishops. The new synod of bishops is the result of his and his commission's determination.

The new synod is in reality a council in miniature which can meet frequently. Members are elected by national or territorial conferences of bishops for each synod called by the pope. They cease to be members upon the conclusion of the synod.

It is quite possible that the synod of bishops will displace the councils. Vatican Council II has been too large and unwieldy. It would be a long time before the Church could afford and risk another council like this one. The new synod makes it possible to bring representative bishops together from all parts of the world into a smaller, more effective body. And it will be a better balanced body, too. Since no nation can have more than four members, the preponderance of Italian representation will be reduced to size and, let's be honest about it, that of the United States also.

**There are many exciting possibilities that could come with the new synod. The pope may choose special experts who are not bishops (up to fifteen per cent of the total) as members of the synod. These could be laymen and women.**

A by-product of the new synod will be the strengthening of national conferences of bishops and the creation of them where they do not exist. This will make possible more decentralization of the Church, as the national conferences assume more responsibility.

There is no telling how far-reaching the results will be but the new synod will make it possible to have frequent, streamlined councils, and it does introduce a form of representative government within the Church.

## Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Marie Genevieve Clark, S.P., were held at the motherhouse of the Sisters of Providence here on Sept. 18. She died Sept. 15 after a 17-year illness.

A native of Massachusetts, Sister Marie Genevieve had entered the convent in 1926. She taught at St. Philip Neri School, Indianapolis, and had other assignments in Chicago, Washington, D.C., Wilson, N.C., and Malden, Mass.

She is survived by a brother, Father Ralph T. Clark, serving with the Missionary Society of St. James the Apostle in Peru, and two sisters—Sister Gertrude Dolores, S.P., and Mrs. Veronica Brown, of Malden, Mass.

### Layman named

MILWAUKEE—For the first time in history Marquette University has named a layman vice-president for academic affairs. Arthur C. Moeller, 46, dean of the college of engineering, was named to the post to succeed Father John P. Raynor, S.J., recently appointed president of the university.

### An old custom

**LONDON — Father Terence Tanner, pastor at Dover, South-East England, has revived the practice of the early Church in receiving his collection each Sunday. At the offertory during Mass in his church of St. Paul, he sits himself at the sanctuary gates with the plate held before him and the congregation go up to the altar and place in it their offering. The pastor sits with his head bowed and his eyes closed so as not to intimidate parishioners into giving more than they wish.**

## NCEA publication criticizes policy on lay principals

WASHINGTON—A publication of the National Catholic Educational Association has called it "a real shocker" that 95.3% of the nation's Catholic high schools will not permit a layman to be principal.

Commenting on a recently publicized statistical study made by the NCEA, an editorial in "Pointers for Principals" called it a "very unfair policy" by the schools.

"Surely the Sisters who are able to see the need and the justice in joining a picket line must also see the injustice of a school system which bars a lay person as top administrator when he is obviously the best prepared," said the editorial.

"Pointers for Principals" is issued four times each school year by the NCEA's Secondary School Department. Its editor is Father C. Albert Koob, O. Praem., associate secretary of the organization of Catholic teachers and administrators.

The editorial said that the schools' response could be explained historically. But it added that changes come fast today and "as we witness the changeover to more active sharing in civic and community affairs as far as Religious are concerned, we must recognize the need for cooperation with others on a basis of true equality."

It warned that "a great deal of talent may be wasted and a good many lives building up frustration" because of the schools' policy.

## Frank N. Widners to mark jubilee

INDIANAPOLIS — Mr. and Mrs. Frank N. Widner will observe their 25th wedding anniversary on Tuesday, Sept. 28, with a Mass of Thanksgiving in St. Bernadette's Church at 9 a.m. Father Anthony McLoughlin, pastor of Assumption parish, who officiated at the couple's marriage, will offer the Mass.

The Widners have six children: Thomas, Robert, James, Michael, Jack and Daniel. The couple is not planning an open house at this time.

Mr. Widner is assistant managing editor of the Indianapolis Times.

## Rural Life head will be speaker

ST. MEINRAD, Ind. — Msgr. Edward W. O'Rourke, executive director of the National Catholic Rural Life Conference, will lecture at St. Meinrad Seminary here on Monday, Sept. 27, at 8 p.m. The public is invited.

The topic of Msgr. O'Rourke's address will be "War on Rural Poverty — Facts and Recomdations." In addition to his work with the National Catholic Rural Life Conference he is serving as Consultant for the Rural Task Force of the Office of Economic Opportunity.

## 10 still in running for scholarships

INDIANAPOLIS—Ten seniors attending Catholic high schools in Marion County were named semifinalists in the 1965-66 Merit Scholarship competition this week. There were 357 boys and girls named throughout the state.

Achieving the semifinalist plateau were: John C. Enright, Jay H. Harmon, Ronald McCallister and Thomas G. Peterson, all of Brebeuf; Frank B. Harrold and James A. Sheehan, of Cathedral; Barbara L. Frieders, of Chartrand; Nancy A. Connor and Noreen A. Flynn, of Chatard; and Mary Kay Werkowski, of St. Agnes Academy.

### Promotion

**LUANDA, Angola—The patron of the Portuguese artillery battalion stationed at Maquela do Zombo, St. Anthony of Padua, has now been made an honorary lieutenant colonel. The experience was not new to St. Anthony, who was born in the 12th century in Lisbon. In a chapel in Lagos, Portugal, there is a statue of the saint wearing the red sash of an 18th-century Portuguese colonel across his brown habit.**

**PLAN CARD PARTY—The Altar Society of St. Catherine's parish, Indianapolis, will hold its Fall Pillow Case Card Party this (Friday) evening, at 8 p.m. in the church hall, Shelby at Tabor Streets. Mrs. Emmet Miller, above right, is chairman of the event. Others shown are Mrs. Maurice Roeder, left, candy chairman, and Mrs. George Poland, special gifts chairman. Embroidered pillow cases will be awarded in addition to some of the other prizes shown above. (Staff photo)**

# *Christianity termed no threat to cultures*

MILAN, Italy—A French Jesuit writer said that Christianity does not destroy other cultures, but is embodied in them and complements them when it is completely realized in the world.

Father Jean Danielou, S.J., spoke at the sixth annual Week of Missionary Studies, sponsored by the Catholic University of Milan.

He said that the practical and essential problem of the present-day Church is to gain a knowledge of the riches which other cultures and religions can offer. "This is one of the most important tasks of the Church of today—a truly Catholic task," he said.

**"THE CHURCH** has always been catholic in theory, but will become catholic in fact only to the extent that an effort is made for the establishment of a Christianity lived the Indian way, one lived the Chinese way, one lived the African way, and so on. Christianity does not destroy other cultures, but is embodied in them and complements them."

Father Danielou's remarks themselves embodied the thoughts of most of the speakers during the week. Cardinal Paolo Marella, president of the Vatican Secretariat for Non-Christian Religions, declared that the Church "must accept the values which are typical of every civilization. Dogma remains immutable, but the means of making it known and appreciated must be adequate to various civilizations, and must be adapted to various peoples."

**CARDINAL** Marella said that the indispensable instruments "for contacts with peoples not yet illumined by the Gospel range fro mthe simplest, such as language and logic, to the highest, such as culture, philosophy, art and theology."

The cardinal noted that "it is necessary to create an atmosphere of mutual respect and understanding so that we can work together for the achievement of those aims which we have in common with other peoples not only on a religious, but also on the social plane. We must work together in the struggle against hunger, illiteracy and disease, and above all in the establishment of a sincere and lasting peace in the world," he said.

# *New parents' group formed in Richmond*

RICHMOND, Ind.—"Families in Action," a new organization to deal with teen-age problems, has been formed here with the support of the Tri-Parish Organization and other interested parents from the public schools.

Robert Kurre, St. Mary's Tri-Parish delegate, is president of the new group. Its full title is "Families In Action For A Better Community." Mrs. Thomas Shields, also of St. Mary's, is executive committee head.

"Families 5in Action" is an outgrowth of earlier attempts to write a city teen-age guide. The Tri-Parish Organization, under the leadership of Mrs. Shields, last year sought to interest Richmond parents in such a teen-age guide. The guide was in use in Catholic schools and was distributed in preliminary form on a city-wide basis. No final agreement was reached on it, however.

Mrs. Shields said the new group is being organized to acquaint parents with and stimulate their interest in community needs in education, youth activities, religion and crime prevention.

A series of four panel discussions is planned for November, January, February and April, according to Kurre. These discussions will feature civic leaders.

There will be another meeting of "Families in Action" on Thursday, Sept. 30.

## St. Meinrad sets liturgy session for Benedictines

ST. MEINRAD, Ind. — St. Meinrad Archabbey will be host to the organizational meeting of the Subcommittee on Music to the Combined Liturgical Committee of the American Benedictines at St. Jude Guest House here on Saturday and Sunday, Sept. 25 and 26.

The Liturgical Committee of the Benedictines was formed this summer by the joint action of the American-Cassinese Congregation and the Swiss-American Congregation of Benedictines.

Rt. Reverend Rembert Weakland, O.S.B., Archabbot of St. Vincent's Archabbey, Latrobe, Pennsylvania, has been appointed subcommittee chairman. Father Columba Kelly, O.S.B., of St. Meinrad Archabbey, is secretary.

Purpose of the subcommittee is to provide musical settings for the liturgical services of Mass and the Divine Office in Benedictine monasteries and convents. One of the problems to be discussed at the first meeting is the problem of the composition of liturgical music, with representatives of free style composition and chant adaptation to be demonstrated.

### CYO parley set

WASHINGTON — The eighth National Catholic Youth Organization Federation convention will be held in Chicago, from Nov. 11 to 14. Msgr. Frederick J. Stevenson, director of the Youth Department, National Catholic Welfare Conference, said the theme will be "Christ to the World," and that more than 6,000 youth and their adult advisors are expected to attend.

# Test vote

(Continued from page 1)

every place ready to adapt itself to the service of all men.

Following Cardinal Spellman, Cardinal Juan Landazuri Ricketts of Lima, Peru, said great progress has been made in this draft as compared with the previous one. However, he said he agreed with Cardinal Bea that the Latin style was poor. He also objected to its modes of expression, saying that at times it spoke almost ex cathedra and then again often used a "TV tone."

Cardinal Raul Silva Henriquez, of Santiago, Chile, said he found the schema acceptable but also criticized the text for being too long. He asked that it be given a greater doctrinal tone, so that it could be on a level with the Constitution on the Church.

Cardinal Lorenz Jaeger of Paderborn, Germany, said the substance of the schema is good and that it responds to the needs of modern times.

He suggested that at the end of the council a new commission be established to apply theological principles to today's problems and to issue something similar to the catechism that was issued after the Council of Trent (1545-1563). The aim of this, he said, would be to achieve perfect harmony between progress and Catholic teaching.

The day's last speaker was Cardinal Bea. In addition to finding fault with the document's Latin, he also declared it was far too long and repetitious. He recommended saying one thing once and clearly. Still, he said, the work that went into its preparation should be recognized and admired and added that it seems to have found the special language and tone needed for this type of document.


# CORRECTION:

**A false impression seems to exist among many local advertisers and advertising agencies.** They have the impression that they should use only primary media that "reach the most people." We would like to help them correct this false impression since it does not necessarily follow that this is the way to make the most money.

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Many have tried and know it is successful. If you want to increase your sales, give us a call — whether you want rates or more information. We won't send a salesman until you request it. **Why not make a note of our phone number and give us a call in the next few days?**

# The Criterion

*"Official Newspaper of the Archdiocese of Indianapolis"*

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# *Interfaith project slated at Richmond*

RICHMOND, Ind.—Richmond Catholics again will participate in the School of Christian Living sponsored by the Richmond Ministerial Association. This is the second year for the training school for religious education workers.

Sessions are planned for Oct. 4, 11, 18, 25, and Nov. 1 and 8 at the First Christian Church, 100 S. Tenth St.

Two priests and a layman will be teaching classes. One of these is Father James Hoffman, assistant pastor at St. Mary's. Father Hoffman and Pastor Masheck of St. Paul's Lutheran Church will direct discussions on Protestant-Catholic relations.

**HELPING** with the social action discussions will be Father William Grady of St. Joseph's Church, Winchester, and Grant Spears Jr., a layman from Richmond Bethel A.M.E. Church. Miss Louise Duncan, religious education director of Richmond First Christian Church, will be director of this group.

Teaching music in Christian education will be Manfred Blum, St. Mary's parish, organist. He is musical director of the Richmond Symphony Orchestra and assistant professor of music at Earlham College.

**TOPICS OF** other groups include how to teach young people, working with nursery-age children, kindergarten work, primary, juniors, arts in religion for young children, study of St. Paul, teaching skills, and discipleship (how Christian may handle present-day problems).

Protestant ministers and laymen will be teaching these groups.

Catholics became involved in the School of Christian Living last year when members of the Richmond Ministerial Association invited officers of the Tri-Parish Organization to participate.

This group named representatives from each parish to serve on committees. Mr. and Mrs. Robert Puthoff of St. Andrew's parish and Mr. and Mrs. Elmer Toschlog of Holy Family are members of the publicity committee. Serving on the arrangements committee is Robert Kurre of St. Mary's.

Programs are available in the three parishes for those interested in attending the sessions. Registration before September 27 is requested.

## Annual novena set to open Sept. 25 at Little Flower

INDIANAPOLIS — The 38th annual novena honoring St. Theresa of the Infant Jesus will open Saturday, Sept. 25, at Little Flower parish. Novena intentions this year are world peace, charity and justice for all, an increase of vocations to religion and the success of Vatican Council II.

Preaching the novena sermons will be Father Bernard Pegarski, C.S.C., of Notre Dame. Devotions wil lbe held twice daily—at 2:30 p.m. and at T p.m.

Father Pegarski is the author of, "The Olive Branch," and has written for many periodicals. After having worked in California with delinquent boys, he is presently doing mission work.

All are invited to the novena which will close on October 3, the feast day of St. Therese.

FATHER PEGARSKI

## 3d Order to meet at New Albany

NEW ALBANY, Ind. — The Third Order of St. Francis will meet at 2:30 p.m. Sunday, Sept. 26, in St. Mary's Church.

Third Order members who have held membership for 25 years or more will be honored at a Jubilee Service at 2:30 p.m. on Sunday, Oct. 3, in St. Mary's Church. Following the service, a party will be held in the school hall. The following will be honored: Mrs. Mary Deering, Mrs. Ida Collins, Mrs. Edith Soergel, Mrs. Rose Soergel, Miss Rose Neville, Mrs. Amelia Leist, Mrs. Rose Crantz, Mrs. Minnie Fettner and Mary A. Zeller.

## Mixed marriage revision seen

ROME—An English member of the Secretariat for Promoting Christian Unity indicated that new regulations concerning mixed marriages were imminent.

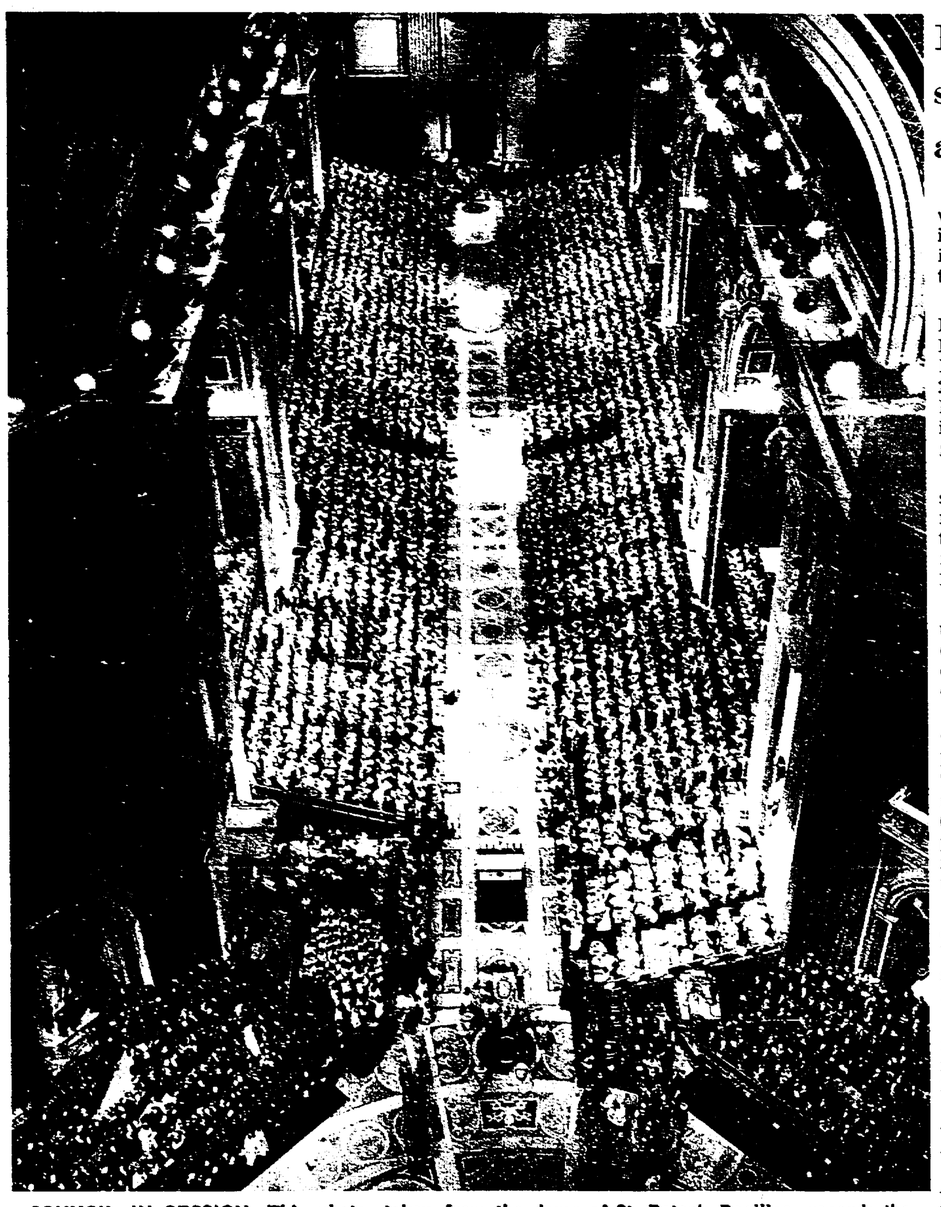
Asked at a press conference about the possibility of new provisions concerning mixed marriages and marriages contracted outside the Catholic Church, Bishop Thomas Holland of Salford replied: "Rather full developments on this matter are expected within a very few days."

## Pension plan set for lay employees

ROCKVILLE CENTRE, N.Y. —Bishop Walter P. Kellenberg of Rockville Centre has instituted a pension plan for lay employes of the diocese described as "most progressive" by industry standards.

Many of the more than 2,500 lay persons employed by the diocese will be eligible for the plan, according to Bishop Kellenberg's announcement.

All expenses of the plan will be paid by the diocese. Employees will not be required to contribute to it.



COUNCIL IN SESSION—This photo, taken from the dome of St. Peter's Basilica, records the dramatic scene as more than 2,000 council Fathers assemble for their solemn deliberations. The fourth and final session of the council is expected to end some time in December.

## Gary MacEoin

(Continued from page 4)

tually forced the Holy Office to retract publicly its censure of a Dutch lady whose orthodoxy was upheld by her bishop. The Holy Office will continue to claim jurisdiction, but as a Dutch priest said to me yesterday, "it will never again attempt it in such circumstances."

But if there is no going back, the overwhelming belief now is that neither will there be the sweep forward that many expected, that the vast majority of the Fathers earlier sought, and that a significant though smaller majority still desires. Some from euphoria and others from a mistaken belief that whatever emerges must be for the best continue to proclaim a triumphalistic ending to the Council. I think we should stop raising false hopes and thank God humbly for the important if partial advances we have won.

Most obvious of the signs used by Roman soothsayers to read the future are the recent statements of Pope Paul culminating in the encyclical issued on the eve of the sessions start. Some present them as a proof that the Pope, after a long period of apparent indecision, has finally taken clear command. This is a valid comment, but others are concerned with the negativeness of the content of his orders. They are certainly not intended to reverse the direction taken by Pope John, but they see them as designed to slow down the speed of advance.

Inadequately planned efforts at implementing Council decisions have unquestionably preduced some bizarre results. An obvious example in the United States is the state of the liturgy in places in which the reform has been imposed mechanically without an acceptance or even an understanding of its intent.

●

If the slowing down permits a narrowing of the gap between th leaders and the laggers, it will be a good thing. But the way it is being done suggests that it may have a contrary effect. It will encourage a going backward in the places farthest behind while the more advanced continue to go forward, if at a slower pace. I think of a situation like the Sunday Mass I attended in Dublin on my way to Rome, one of the most disedifying spectacles to which I have been exposed in a long time. The new mood will harden this kind of disregard for the decree on the liturgy.

A greater danger, however, is that we will forget the second proposed by John, the one which the updating of the Church was a preliminary. Christ intended the Church not only to bring the means of grace to those within its fold, but to reveal, to expose, to make intelligible divine truths to the world. What John saw and knew how to make plain to us was that the Church was hindered in this second task because its dress, forms and image prevented it being understood or believed by the world.

●

It would be a grave error to imagine that all we need is to produce in Schema 13 a statement of what the Church has to say to the world, even if the schema covers all the essential points and covers them adequately, a very big order indeed. This would still be monologue and not dialogue, if we have failed so to update ourselves as to make what we say believable as well as true.

We may, to take a tiny example, fool ourselves into believing that a synonym can replace "decide" in the statement on the Jews. It may mean the same, but it won't have the same effect. And that is one reason why I see so many long faces and sense so many troubled minds around me, as we wait and hope for the gracious guidance of the Holy Spirit on the session that has begun.

## Red secret police summon laymen

BONN, Germany — Government authorities in communist-ruled Czechoslovakia have brought several Catholic laymen before the secret police for questioning recently.

The laymen involved have all served prison sentences because of their religious activity, but recently left prison due to an amnesty, according to the German Catholic News Agency, KNA.

The police questioned the former prisoners about their relations to persons suspected of being active in the interests of the Catholic Church, KNA reported.

## Richmond D of I notes 40th year

RICHMOND, Ind.—The Little Flower Circle No. 350, Daughters of Isabella. will observe their fortieth anniversary in November. Mrs. J. L. Dolan, chairman for the event, will be assisted by all past regents of the circle.

New officers will be elected at the meeting to be held Tuesday, Oct. 12.

## Doran

(Continued from page 5)

which it may grow up from its former colonialism to a nation able to care for its people.

One could not help but feel, as early one morning we watched great groups of people religiously bathing in the dirty waters of the Ganges, that these people deserve better days. I thought of this again as I laid the cornerstone of a new church in the lagoon-like area of Karola —south of Cochin, surrounded by these wonderful people. India is a lesson I shall not soon forget.

### Aid literacy drive

CATAMARCA, Argentina — Bishop Alfonso Pedro Torres of Catamarca sent a letter to all pastors of the diocese asking them to give their support to the government literacy campaign.

## 1965-66 theatre schedule listed at Marian College

The Marian College Theatre will present six productions during the 1965-1966 season, according to Robert E. Moran, director of the student theatre.

Opening the season will be Peter Shaffer's sophisticated British comedy, "The Public Eye," on October 21, 22, 23 and 24. Staged in the round, "The Public Eye" is the first of three intimate theatre efforts to be given this season.

"The Fantasticks," a highly successful off-Broadway musical romance will be performed in a three-quarter round arrangement on December 9, 10, 11 and 12.

An arena presentation of Samuel Beckett's elusive tragicomedy, "Waiting for Godot" will close the studio theatre season on March 17, 18, 19 and 20.

The premier performance of "The Rivals," a comedy by R. B. Sheridan, by the Indiana Theatre Company will open the main stage season on November 6. The Indiana Theatre Company is Indiana University's newly-formed graduate student touring company.

William Saroyan's popular character study, "The Time of Your Life," will open the spring semester with performances on February 18, 19, and 20.

Closing the season will be the musical, "Carousel," with performances scheduled for April 29 and 30.

## Enrollment sets record at Marian

Marian College resumed classes this past week with a record enrollment of 831 full-time students. Total college enrollment, including the Evening Division, Saturday classes and the off-campus center at Oldenburg, will pass to 1,000 mark.

Msgr. Francis J. Reine, college president, indicated that more than 200 applications for admission this fall were refused.

Indianapolis-area students comprise approximately 55 per cent of the day students, with others from 21 states, the District of Columbia and 11 foreign countries.

The second wing of the men's residence was completed for occupancy this term. Construction will continue on the third wing, to be completed by September, 1966. The dormitory will ultimately accommodate 225 men.

FARMER'S VIEW

## Wheat and roads

By DANA C. JENNINGS

A great proportion of Brazil's 70 million people don't know what it is to be free of hunger pains. They have never experienced the get-it-done feeling toward a job of work that we get from that bounding good health and bubbling energy that characterizes Americans. Yet only 3% of Brazil's land is under cultivation.

United States food for peace is helping Brazil to plan its vast, rich, empty lands by assuring the colonists and their families that there will be enough to eat until harvest.

Said Leonard Wolf, director of the food for peace program in Brazil which used $156 million worth of U.S. farm surpluses last year, "We're building roads to get to those areas. We use food as part payment for the labor—60 to 75% of the total."

Some people have questioned the wisdom of giving food to hungry people, or plowing back into a nation's development the money that nation pays us for food. Yet, these same people would not question the wisdom of giving bullets to a nation standing between us and an attacking enemy, as in 1914 and 1939, 1950 and 1962, '63, '64 and '65.

Tell you what I'll do. I'll climb upon the ridgepole and join you in shouting "down with helping our brothers in Christ" if you will just show me a few simple facts.

Show me where anyone has ever starved anyone into friendship or into prosperity.

Show me where any starving nation has been a better cash customer for our wheat, corn, cotton, meat, milk and machinery than a prosperous nation.

Show me the passage in Scripture that say, "Starve thy neighbor as thyself."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# † Remember them in your prayers

**INDIANAPOLIS**

† **GEORGE A. REINHART,** 84, St. Joseph Church, Sept. 16. Husband of Margaret; father of Eva Kenworthy, Louise Albrecht; brother of Philip Reinhart and Margaret Theibold.

† **PATRICIA A. WILLIAMS,** 34, St. Rita's Church, Sept. 6. Holy Cross Cemetery. Sister of Joan Morman.

† **MARTHA A. KELLY,** 84, St. Mary's Church, Sept. 16. Holy Cross Cemetery. Mother of Mary C. Paschall; stepmother of Mildred Nagle and Edward Kelly.

† **WILLIAM F. EICH,** 60, Little Flower Church, Sept. 18. Holy Cross Cemetery. Husband of Ura E.; father of Therese Hufson; brother of Margaret Hanrahan, Loretta Newton, and Edward J. Eich.

† **JOHN P. SHAUGHNESSY,** 70, St. Francis de Sales Church Sept. 18. Holy Cross Cemetery. Husband of Margaret; brother of Harry and Lillian Shaughnessy.

† **FREDERICK W. CHANEY,** 34, St. Bernadette's Church, Sept. 18. St. Joseph Cemetery. Husband of Martha R.; father of William M., Jennie E., Rebecca J., and Laura Chaney; son of Jennie S. Chaney; brother of Clarence E. Chaney.

† **ELIZABETH JANE SMITH,** 94, Little Flower Church, Sept. 20. Holy Cross Cemetery. Mother of Charles and James Smith, Ruth Vernon, Cleona Wojcik; sister of Margaret Kuhler and Joseph White; grandmother of Father Edward Smith, assistant pastor of St. Mary's Church, Indianapolis.

† **DAVID F. NEWMAN,** 92, Little Sisters of the Poor Chapel, Sept. 21. Holy Cross Cemetery. Brother-in-law of Anna Mullin.

† **EDWARD A. RYAN,** 83 St. Thomas Aquinas Church, Sept. 21. Holy Cross Cemetrey. Father of Edwin J. Ryan and Ann Grindle.

† **CECELIA A. COFFEE,** 68, St. Joseph's Church, Sept. 21. Holy Cross Cemetery. Mother of Andrew S. Hoover; sister of George Schenk.

† **CATHERINE E. ALEXANDER,** 82, St. Anthony's Church, Sept. 22. Holy Cross Cemetery. Wife of Lawrence V.; sister of Margaret Cubel, Mrs. Alonzo Morgan, Mrs. Harold Butler and Philip McLaughlin.

† **HENRY J. HEMMELGARN,** 79, Holy Name Church, Sept. 22. St. Joseph Cemetery. Father of Margaret Redding, Mary Grute, Ann Horner, Frances Beaman, Leonard, William and Henry G. Hemmelgarn; brother of Ben, Leo, Albert, Louis, and Carl Hemmelgarn and Elizabeth Schad.

† **DOROTHY M. HALLORAN,** 45, Sacred Heart Church, Sept. 23. Holy Cross Cemetery. Wife of Thomas P.; mother of Thomas, John, and Margaret Ann Halloran; daughter of Anna Devney; sister of Mary Roman, Ella McHugh, Edward and John Hahn.

† **GEORGE DAMOUR,** 80, St. Gabriel's Church, Sept. 22. Calvary Cemetery. Father of George C. Damour.

† **MARY C. TREACY,** 55, Our Lady of Lourdes Church, Sept. 23. Holy Cross Cemetery. Sister of Joseph M., Edward, Bernard, Francis, William, Helen and Catherine Areacy.

†**PARMALEA BOLANDER,** 72, St. Mary's Church, Sept. 23. St. Joseph Cemetery. Daughter of Parmalea Cote.

**TELL CITY**

† **WKILLIAM J. HEATH,** 90, St. Mary's Church, Sept. 20. Father of Geneva Heath, of Tell City.

**DERBY**

† **EDITH CUNNINGHAM,** 75, St. Mary's Church, Sept. 20. Wife of Harry; mother of Mrs. Helen Horn of Mansfield, O.; sister of U. B. Cummings, of Tell City; Mrs. Malisse Hargis of Skillman, Ky.

**NEW ALBANY**

† **MARY C. MEDLOCK,** 75, Holy Trinity Church, Sept. 15. Mother of William P. Medlock in the Air Force, and Walter M. Medlock, of New Albany; Catherine M. Medlock, also of New Albany.

**SALEM**

† **JAMES P. GILL,** 75, St. Augustine Church, Sept. 21. Husband of Effie J.; father of Mrs. Florence Barton, of Greenwood; brother of Mrs. Irvin Weber, Mrs. Flora Poulter and Dr. Harry E. Gill.

**TERRE HAUTE**

† **FRANKIE JOE KOSTYO,** 12, Sacred Heart Church, Sept. 14. Son of Mr. and Mrs. Joseph Kostyo; brother of Steve.

† **MARGARET S. STAGGS** 61, St. Margaret Mary's Church, Sept. 17. Calvary Cemetery. Sister of Mrs. Frances Wilson, Mrs. Helen Dowell, Edward Stroot, George Stroot and Clarence Stroot, all of Terre Haute; Mrs. Mary Williams of West Terre Haute; Mrs. Alberta Neukom of Ft. Meyers, Fla.; and Harry Stroot of Peoria, Ill.

† **ANDREW E. FABING,** 73, Holy Rosary Church, Seeleyville, Sept. 18. Calvary Cemetery. Mather of Mrs. Rita Dressler of Ft. Wayne and Mrs. Mary Miller, Florida; brother of Jake Fabing and Mrs. Mary Huss, both of Terre Haute.

† **MARY M. SHIEL,** 79, St. Joseph's Church, Sept. 21. Calvary Cemetery. Sister of Mrs. William L. Hover of Calumet, Ill.; Miss Agnes Shiel and Miss Joan Shiel, both of Evanston, Ill., and James Shiel of Terre Haute.

## St. Pius X Guild will entertain

INDIANAPOLIS — Women guests at the Little Sister of the Poor will be entertained at a luncheon given by the St. Pius X K of C Guild on Saturday, Sept. 25, at the K of C club home, 2100 East 71st St.

A program will be provided by the children from Mrs. Betty Stephen's dancing school. Bus transportation will be furnished by Christ the King parish.

## J. B. Sackenheim will be speaker

INDIANAPOLIS — Joseph B. Sackenheim, president of the Indianapolis District Council of Catholic Men, will be the guest speaker at the meeting of Christ the King parish Holy Name Society on Monday, Sept. 27. The meeting will be held in the school hall beginning at 8 p.m.

The new officers of Christ the King Holy Name Society are Alfred J. Teare, president; Donald L. Beckerich, vice-president; E. Michael Marmion, treasurer; and Jack Elder, secretary.

### Special evening

INDIANAPOLIS — The Fathers' Club of St. Mary's Academy will sponsor a "back to school" night for parents of Academy students on Tuesday, Sept. 28. Classes will begin at 7:30 p.m., as parents will follow an abbreviated classroom schedule of their daughters. Refreshments will conclude the evening.

**JUBILARIANS—Mr. and Mrs. Wayne Williams will celebrate their golden wedding anniversary with an open house on Sunday, Oct. 3. The open house, for relatives and friends, will be held in their home at 4301 Rockville Road, from 2 to 4 p.m. A Mass of Thanksgiving will be offered Monday, Oct. 4, in St. Anthony's Church.**

## 28 church bodies on council roster

VATICAN CITY—A total of 28 churches and church associations are represented by observer delegates at the fourth session of Vatican Council II, 5 more than last year, and 11 more than at the first council sessions in 1962.

With this increased representation, the number of observers has almost doubled since the first session. Including observers and their substitutes, 42 representatives of other Christian communities were accredited to the first session. There were 70 last year, and this year there are 82.

## *Marydale Guild sets card party*

INDIANAPOLIS — The Marydale Guild will sponsor a card party Sunday, Sept. 26 at the Sisters of the Good Shepherd hall, 111 W. Raymond St. All games will be played beginning at 2:30 p.m. A light supper will be served at 4:30 p.m.

Mrs. Vigil J. Kreich and Mrs. Arthur Gundlach are co-chairmen. The public is cordially invited.

### Catholic growth

TAIPEI, Formosa—There are currently 283,074 Catholics in Formosa, according to the information department of the Catholic Central Bureau, official agency of the bishops here.

## *Calendar*

**FRIDAY, SEPT. 24**

**The Pillow Case Card Party** in St. Catherine's parish hall, Shelby and Tabor Sts., begins at 8 p.m.

**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. 25**

**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 26**

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

**TUESDAY, SEPT. 28**

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

**THURSDAY, SEPT. 30**

**A STAG SOCIAL,** sponsored by the Guardian Angel Guild, at 7 p.m. in Holy Trinity School hall, Holmes and St. Clair.

## *Slate luncheon and card party*

INDIANAPOLIS—St. Francis Hospital Guild will present their fall card party and luncheon at 11:30 a.m. on Tuesday, Sept. 28, in the hospital auditorium. Euchre, bridge and bunco will be played.

Mrs. Walter Stumpf is chairman assisted by Mrs. Leo Landwerlen and Mrs. Maurice Roeder, co-chairmen.

The proceeds from the affair will be used for the benefit of the Cardiac Monitor for the new Intensive Care Room at the hospital. The public is cordially invited.

## S. Deanery CCW plans card party

INDIANAPOLIS—The Indianapolis South Deanery Council of Catholic Women will sponsor a card party on Wednesday, Oct. 6, at the Msgr. Downey K of C hall, U.S. 31 and Thompson Rd. Playing begins at 1 p.m. and again at 7:30 p.m. Admission is $1.

Mrs. Mary William is chairman, assisted by Mrs. Joseph O'Neill, tickets; Mrs. William Royse, special prizes; Mrs. John Murray and Mrs. Ivy Logsden, candy; Mrs. Fred Klemm, door prizes; and Mrs. Thomas Clauser, raffle. The public is invited.


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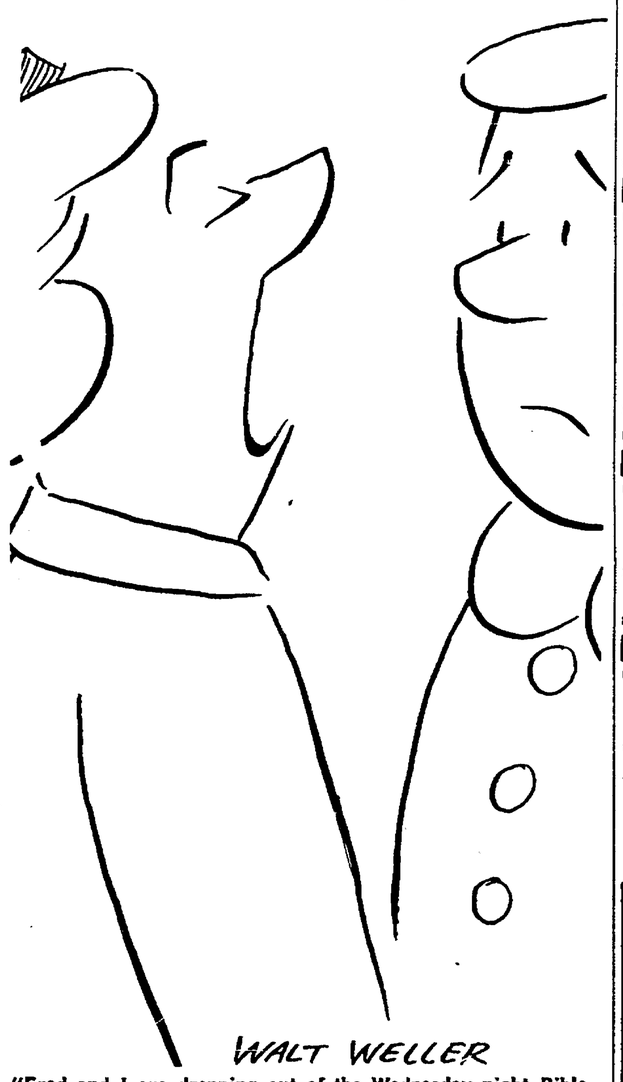


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*'HOME BY CHRISTMAS'*

# 'Smooth sailing' is seen for fourth session

By PLACID JORDAN, O.S.B.

VATICAN CITY — The goal of an early successful conclusion of their labors now being within reach, the Fathers of the ecumenical council appeared to have smooth sailing from the very first day of the council's fourth session.

Virtually all the hesitations and trepidations which had been noticeable during the interval between the sessions disappeared as if the fog were clearing when Pope Paul VI, in his opening speech, made the historic announcement of the creation of a world synod of bishops to share with him the responsibility of governing the Universal Church.

The establishment of the synod of bishops had been one of the council's principal objectives ever since Pope John XXIII called for the "updating and inner renewal of the Church." It was a move that some of the council's outstanding theological experts long had advocated, one which was considered pivotal if the reforms the council is adopting were to be translated into living practice.

**POPE PAUL'S** announcement caught the council Fathers entirely by surprise, although during the opening of the second session he had reported on plans for some sort of "Church senate." It was known, however, that there was opposition to such a move, especially among the "traditionalists."

In 1870, the First Vatican Council had firmly established the supreme authority of the pontiffs as the infallible shepherds of the Church. Now, the Second Vatican Council was to define more clearly the authority of the bishops in their capacity as successors of the Apostles. It meant to "strengthen the arms of the Church, after its head had been firmly consolidated."

The issue at the Second Vatican Council was "collegiality"—the sharing of power by the bishops with the pope who, while vicar of Christ and successor of St. Peter, is also a bishop. The burden of Church government he bears has been growing in modern times to an extent no one had foreseen at the previous council.

In the Second Vatican Council the breakthrough has become a reality. The principle of a single, absolute authority which was in force for nearly 2,000 years has gained a new aspect by the adoption of the formula "sub Petro et cum Petro" (under Peter and with Peter).

**THE WORLD** synod, although its responsibilities are to be mainly consultative and although its functions and powers will entirely depend on the pontiff's pleasure, will help temper what long had seemed to be "absolutism" to many critics of the Church. The very fact that only 15% of the synod's total membership will be appointed by the pope—the rest to be freely chosen by the various national episcopal conferences, now numbering 51—makes this trend toward a democratic structure of the Church perfectly clear. True, all these delegates must be confirmed by the pope, and the synod can convene and will have legislative powers with his approval only, but this in no way minimizes the precedent-shattering decision.

**What happens next will depend largely on whether the synod will make itself a truly effective instrument and assert its authority by initiatives of its own in conjunction with the pope.**

There is no doubt that this prospect is intimately related to the reform of the Roman curia that Pope Paul himself announced on September 21, 1963, as one of his principal concerns. Relevant plans, which soon are to be made public, already have been worked out by a special study group.

Obviously no pope or other ruler can dispense with the services of administrative agencies, but theirs need not be powers superseding the legitimate functions of the bishops. The new synod will see to this, and the permanent Rome secretariat of the synod will maintain the regular contacts needed for its smooth operation. The excessive centralization prevailing until now will thereby be avoided, and local needs will be better recognized in the light of world-wide requirements of the Church. These needs will not, as so often happened in the past, be measured exclusively by Roman standards and under Italian perspectives.

This, of course, is but a first move in the right direction. In due course other moves will follow to implement the collegial principle. By trial and error the world synod will "make its own bed" while the Roman curia, whose top officers will also make up part of the synod, continues to serve as an administrative arm for both the Pontiff and the bishops. But it will be more pliable and less independent than heretofore.

**In other words, the council, even after it has adjourned, will still be able, together with the Pope, to keep a watchful eye over the application of its decisions.**

For all practical purposes the world synod will function as a permanent "little council." From now on authority in the Church will apply not only vertically but also horizontally. This will be felt all the way down to the parish level.

It need not be stressed that this will have a bearing upon inter-faith relations as well, for the charge of "absolutism" now can be proven to be unfounded. The new climate of irenic ecumenism ushered in by the council will assert itself even more visibly once the draft proposal on religious liberty is adopted. It was debated for three full days during the first week.

**CLEARLY THERE** is not much new to be said on this topic. The speakers in the first week were often repetitious. "Traditionalists" like Cardinal Alfredo Ottaviani of the Roman curia, Cardinal Giuseppe Siri of Genoa and Cardinal Ernesto Ruffini of Palermo were putting up a last ditch fight, while the "progressives" continued to uphold the principle of freedom of worship. Obviously the latter have a comfortable majority that will assure passage of the draft even though some amendments in the texts may be admitted.

Outstanding speakers such as Cardinal Francis Spellman of New York, Cardinal Richard Cushing of Boston, Cardinal Joseph Ritter of St. Louis and Cardinal John Heenan of Westminster strongly upheld man's right to be free of every coercion in matters of religion. The declaration drew special support from those in communist countries like Cardinal Josyf Slipy of the Ukraine and Cardinal Franjo Seper of Yugoslavia.

**"All human rights and society are founded on religious liberty," said Cardinal Cushing, while Cardinal Ritter drew articulate applause for his statement that the council "make amends for the ill deeds perpetrated in the past in certain Catholic orders against those not of the Faith."**

Next on the agenda will be the famous schema on the Church in the modern world, which deals with such "hot irons" as atomic warfare and overpopulation. Additional draft proposals are subsequently to be taken up. Of these, the one dealing with the missions and the one on the priesthood will be discussed in full. But their texts already have been revised in the light of previous debates and there is justified hope that these will not engage the council over unreasonably long periods.

This also applies to the schemas on Divine Revelation and the lay apostolate and to the remaining five, although the one dealing with non-Christians and the Jews, which is last on the list, may still face rough weather.

The pressure that seemed to prevail before this session opened has been considerably relieved by the establishment of the world synod. The feeling now is widespread among the council Fathers that they actually may be home by Christmas.

**MARIAN LECTURER — Thomas J. Murphy, above, a member of the Indiana House of Representatives and an Indianapolis attorney, will open an eight-week series on "Law for Women" at 8:15 p.m. Thursday, Sept. 30, at Marian College. The lecture course is one of four offered on the fall Marian Lecture schedule. Sister Florence Marie, O.S.F., will present "The New Mathematics" for parents at 7 p.m. on September 30. Advance registration may be made for both courses at the college.**

# VATICAN COUNCIL ROUNDUP

## Bishops' synod details outlined for the council

By JAMES C. O'NEILL

VATICAN CITY—Within only one day of the announcement of Pope Paul VI's intention to establish a synod of the world's Catholic bishops, council Fathers were presented with full details of how the new body will work.

At the fourth session's first working day (Sept. 15), the Pope's Apostolico Sollicitudo was read on the council floor, spelling out the details of the new body. It was greeted with a roar of applause by more than 2,000 bishops.

The document consists of an introduction and 12 articles which define its nature, its activities, its composition and requirements.

**Cardinal Paolo Marella, president of the Commission on Bishops and the Government of Dioceses — under whose competence comes the schema in which it is suggested that the Pope form such a body—gave a brief introduction before the text of the motu proprio was read.**

Cardinal Marella said the creation of the new body was the result of the universal desire for a central organization to bring the Pope into closer contact with the world's bishops and their dioceses. He said it calls for the creation of a general secretariat and offices.

**CARDINAL** Marella stressed that the new body was permeated with the idea of the primacy of service and that it was designed to be useful but not to limit the bishops' role in their individual dioceses nor to obviate the bishops' right to appeal directly to Rome when they thought necessary.

The new synod will be a permanent body but its composition will change according to the needs of the particular moment. As it stands, its composition is of a fluid nature both in terms of membership and objective.

**The motu proprio provides for three types of synods, depending on how the Pope considers the circumstances in which he wants to summon it to meet. Membership too will respond to the nature of the type of synod called and membership lasts only as long as the particular synod lasts.**

Cardinal Marella said it would be difficult to say how much careful and lengthy study had been put into creating the new organism and added that the motu proprio had been written by Pope Paul as "a brother speaking to brother bishops."

**THE INTRODUCTION** says the synod is created in response to the "signs of the times" and changes in social structure. There is a new and greater need for creating a strong bond of union with the bishops of the world and therefore a council of bishops insures the continuation of the fruits of the Second Vatican Council.

**Article 1** states that the synod is a central ecclesiastical institution, that it is perpetual and that it can vary in character depending on the Popes' decisions.

**Article 2** states that the body's task is to exchange mutual information and views on various subjects and that it may have deliberative power—that its decisions can be considered as law—but only when this is specified and approved by the Pope.

**Article 3** provides that it is to convene and help under the jurisdiction of the Roman pontiff and that its agenda, meetings and locations are subject to the Pope's approval. Also it provides that the Pope will preside or nominate who he wishes to preside over meetings.

**Article 4** notes that there are three types of synod—ordinary, extraordinary and special.

**Article 5** specifies that an ordinary synod is composed of the patriarchs, major archbishops and metropolitans of the Eastern rites, of bishops elected by national episcopal conferences (or international ones where more than one country is involved), 10 religious superiors elected by the conference of Major Superiors and lastly all cardinals of the Roman curia's congregations.

**Article 6** specifies that an extraordinary synod will have the same composition with the exception that only three religious superiors will be represented.

**Article 7** specifies synods will be composed of the same membership but with Religious members to be chosen from the region or area concerned in the summoning of the special meeting.

**Article 8** sets the norms for the election of members by the national or international episcopal conferences. Conferences with less than 25 members are entitled to send one representative. Conferences with 50 members are to elect two members, those with a membership of between 50 and 100 are to elect three members and those with more than 100 are to elect four members.

**Article 9** specifies that in addition to knowledge and pastoral qualities, those who are elected as representatives at a synod should also be chosen with an eye to their particular competence in the matter under consideration.

**Article 10** provides that the pope can add any bishops or Religious members providing they do not exceed 15% of the total membership.

**Article 11** provides that those who have been elected as representatives must attend the synod meetings but that their office ceases with the end of the meeting.

**Article 12** provides that there will be a general secretary and that a particular secretary will be elected for each synod when it meets.

## Red writer pessimistic on council

MOSCOW—The Second Vatican Council has reconvened in "an atmosphere of pessimism, and even of a certain indifference to the questions to be discussed."

This was the report sent to Tass, the official Soviet news agency, by Anatoly Krasikov, its Rome correspondent, following the formal opening of the Council's fourth session.

He said that apart from Pope Paul VI's announcement of his intention to set up a synod of bishops, "no sensational decisions are to be expected of the fourth session."

**"MORE THAN** that," he added, "as shown by the previous sessions, these debates should not be regarded as any considerable event in the life of the Church, since even those decisions that are taken by the council by an overwhelming majority are regarded by the Pope only as raw material needing additional treatment.

"This has been the fate of all the documents approved by the council, which were changed to please the conservative minority."

**HE SAID THE** Pope has made a number of decisions "aimed mainly at bringing together two opposite tendencies (progressive and conservative)," but in so doing has "shown great caution."

In short, the correspondent commented, Pope Paul is not continuing the policies of John XXIII, and thus the question arises: "Should this be interpreted as an abandonment of the course started by Pope John, or a preparation for a switch back to the policies of Pope Pius XII?"

Regarding the synod to be set up by the Pope, he said: "The Pope reserves the right to convene the synod when he sees fit and accept or reject its recommendations. Thus the Pope's decision will in no way affect his position as supreme pontiff ruling the destinies of the Catholic Church."

## Unity moves draw praise of Orthodox

PARIS — Relations between the Roman Catholic Church and the Orthodox Patriarchate of Constantinople are on the right path and are "becoming better and better," according to the head of the patriarchate's observers at Vatican Council II.

Metropolitan Emiliamos of Calabria said that the ecumenical patriarchate meant to demonstrate this fact to Catholics by naming him, a bishop, to head the delegation to Rome. He noted that last year, when the patriarchate first sent observers to the council, none were bishops.

**THE METROPOLITAN,** who is also the patriarchate's permanent representative to the headquarters of the World Council of Churches in Geneva, spoke of the current council session in an interview with Informations Catholiques Internationales, fortnightly published here.

Asked to pinpoint what Orthodox Christians hope from the council's fourth session, Metropolitan Emilianos said:

"They await some more liberal moves in favor of religious freedom, clarifications of the present and future status of the Byzantine-rite (Catholic) churches, and a renunciation of proselytism on their part. They also want experts to prepare, with the help of historical and theological research, a new formulation of the primacy of the pope, defining the place of honor of the bishop of Rome in regard to the heads of the other autonomous churches."


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Sisters of the Good Shepherd — 111 W. Raymond St.
Sunday, Sept. 26 — 2:30 P.M.
All Games Played — Prizes — Public Invited

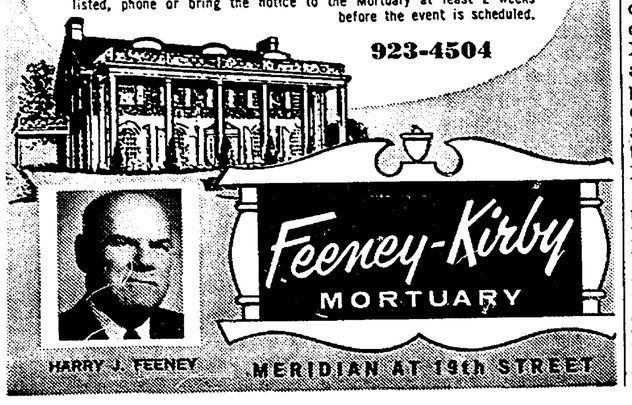
**ST. JUDE POLICE LEAGUE**
Indianapolis Police Department Regular Meeting
Tuesday, Sept. 28 — 8 P.M.
Knights of Columbus Hall — 13th and Delaware

**CARD PARTY and LUNCHEON**
St. Francis Hospital Guild
Tuesday, Sept. 28 — 11:30 A.M.
Hospital Auditorium — Beech Grove

**GUARDIAN ANGEL GUILD STAG SOCIAL**
Thursday, Sept. 30 — 7 P.M.
Holy Trinity School — Holmes and St. Clair

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.

923-4504



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*Registered trademark of Hercules Powder Company for its olefin fiber. Hercules makes the fiber, not the carpet.

**SCIENTIFIC BREAKTHROUGH!**

*a new...remarkable... luxurious, continuous filament carpet fiber*

Here's the carpet you've been waiting for! It's made of Herculon* polypropylene olefin fiber—the fabulous fiber that's making carpet news. Herculon packs more into a carpet—more depth, more luxury combined with locked-in colors, easier care, longer life. Come see. Select from exciting decorator colors.

**$5.95** Per Sq. Yd.

No extra charge for metals, sewing or cutting off inside doors.

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To anyone purchasing carpeting during this sale, we extend this privilege: Immediately after your home is carpeted, inspect it! You must be fully satisfied, and you must feel that you have received more than your money's worth, or we will take back the carpet and refund your full purchase price.

SINCERELY Carolyn J. Hollcraft MANAGER

**OPEN**
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Free Home Shopping Service
Samples Shown Day and Evening

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*BANK TERMS*
30-60-90 DAYS SAME AS CASH
UP TO 5 YEARS TO PAY

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3030 LAFAYETTE RD. WA 5-0051, 30th and Road 52 (West)