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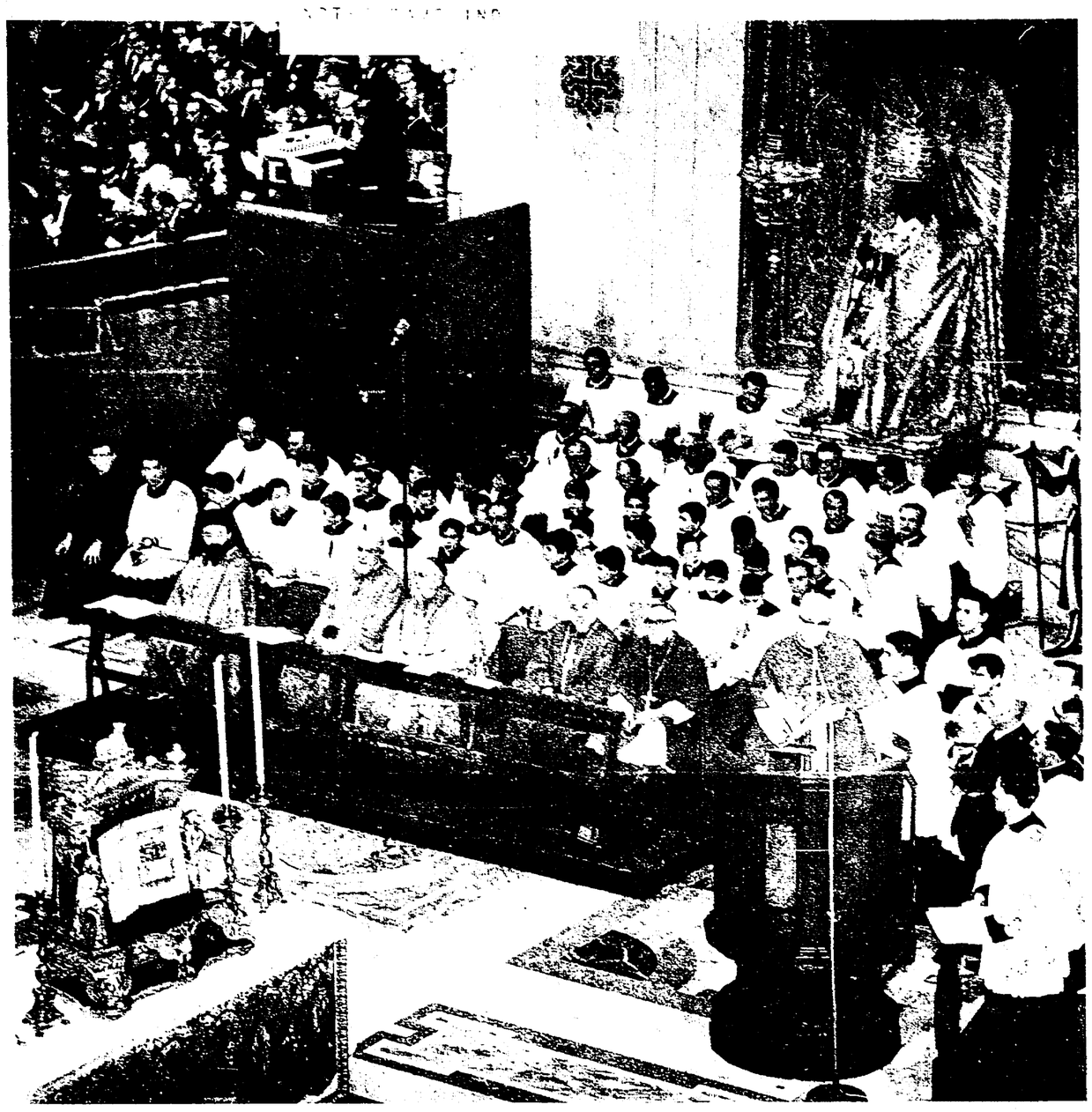

AT OPENING COUNCIL MEETING—Archbishop Pericle Felici, secretary general of Vatican II, is shown above (in pulpit) addressing the opening meeting of the Fourth Session of the council. In the foreground on the altar is the "enthroned" Sacred Scriptures. Behind Archbishop Felici is the choir. The bearded prelates seated in front of the choir are patriarchs of the Eastern rites, and behind the choir is the famed statue of St. Peter, which dates back to the 11th century.

Host of top world government leaders to hear Pope at UN

UNITED NATIONS, N.Y. —Five prime ministers, five deputy prime ministers, two vice chairmen of councils of ministers, and 70 foreign ministers have so far announced their intention of attending the 20th session of the United Nations General Assembly.

Pope Paul VI will address the assembly October 4. He will receive representatives of foreign governments and UN officials at a reception afterward. Presumably many of the foreign government leaders attending the General Assembly session will meet the Pope at that time.

MEANWHILE, it was revealed that the Mass to be offered by Pope Paul in Yankee Stadium at 7:30 p.m., Eastern Standard Time, will be a low Mass with participation in English from the 100,000 persons expected to attend. A leaflet missal will be provided with each admission ticket.

After the Gospel, the Pontiff will deliver a brief homily in English.

Twelve children chosen from among those whose parents are involved in the work of the United Nations will form the Offertory procession. Only the children will receive Communion at the Mass.

A multi-network radio and television pool will provide extensive coverage of the Pope's visit, including his address before the United Nations General Assembly and his meeting with President Johnson. The telecast of the Mass at Yankee Stadium will be in color.

A late addition to the Pope's busy agenda is a brief visit to the Vatican Pavilion at the World's Fair, which will take place immediately after the evening Mass and just prior to his departure on the return trip to Rome.

Heads of government planning to attend the assembly session, according to the UN office of public information, are:

Dauda K. Jawara, Prime Minister of the Gambia; Sean Lemass, Prime Minister of Ireland; Prince Souvanna Phouma of Laos, Prime Minister and President of the Council of Ministers; Pierre Werner of Luxembourg, President and Minister for Foreign Affairs; and Giorgio Borg Oliver, Prime Minister of Malta.

DEPUTY Prime Ministers and Vice Chairmen of Councils of Ministers who will attend are:

Paul-Henri Spaak of Belgium, vice president of the Council of Ministers and Minister for Foreign Affairs; Abdul Rahmann Bazzaz of Iraq, Deputy Prime minister and Minister for Foreign Affairs; Frank Aiken of Ireland, Deputy Prime Minister and Minister for Foreign Affairs; Georges Hakim of Lebanon, Deputy Prime Minister and Minister for Foreign Affairs; Kirti Nidhi Bista of Nepal, Vice Chairman of the Council of

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SPIRITED DISCUSSION

Council tackles 'marriage'

By PATRICK RILEY

VATICAN CITY—The attention of council Fathers, which had begun to wane, sprang to life again as debate began on the parts of the schema on the Church in the modern world concerning marriage.

While the council listened in unbroken silence (Sept. 29), an Eastern-rite prelate urged the Church to cast a merciful eye on the plight of husbands and wives who have been abandoned and left to live lives of perpetual continence.

Could not the Church dispense the innocent party from the bonds of matrimony according to the practice of some Eastern churches, asked Archbishop Elie Zoghbi, Melkite-rite patriarchal viear in Egypt. He declared that heroic virtue cannot be imposed on everyone.

There was no visible or audible reaction by the council Fathers to this speech, which one churchman described as a "bombshell." In fact, throughout the first day of debate on marriage problems as contained in the revised schema 13, council Fathers listened in earnest attention. They remained stolidly in their seats, and the coffee bars which usually do a bustling business were virtually deserted.

FOUR CARDINALS were among the day's 10 speakers. Cardinal Ernesto Ruffini of Palermo, Italy, and Cardinal Giovanni Colombo of Milan, Italy, called for a forthright reaffirmation of the Church's traditional teaching on marriage and sexual morality. Cardinal Paul Leger of Montreal and Cardinal Leo Suenens of Malines-Brussels, Belgium (who was the day's moderator), sought a deepening of the Church's doctrine in the light of modern discoveries and in view of modern conditions.

Cardinal Suenens asked the Church to give support and encouragement "to the few Catholic scientists" engaged in research into sexuality. He also called for a liturgical ceremony at which Catholic couples might renew their marriage vows.

Cardinal Ruffini opened debate on part two of schema 13, the Church in the modern world. Speaking in the name of 32 Italian bishops, he praised the schema for its doctrinal content and pastoral approach. While the chapter on marriage and the family is good, he said, it has serious defects. He said its description of the ends of marriage appears more confused than in the previous version because it obscures the distinction between the primary end of marriage and its secondary ends.

The present text, he said, so emphasizes the value of the secondary ends as to make them appear irrenouncable even to the point of avoiding procreation.

He asserted that doubts could have been avoided by using the language of Pope Pius XI in his encyclical, Casti Connubii.

This is not a simple question of the pill, which has been impudently termed "Catholic," he said. Divine and natural law at times impose continence in marriage, and in obeying this difficult law, spouses can count on divine help, he continued.

CARDINAL Ruffini observed that the text has surprisingly little to say on divorce.

Cardinal Leger voiced deep reservations on the schema's doctrine and method, both of which, he said, would disappoint the legitimate expectations of modern Christians.

"The principal defect of this schema is that it fails to reflect correctly the goal pursued by the human person in marriage," he declared.

He cited as an example the formula defining marriage as an institution ordained to procreation and to the education of children.

"In my opinion," he stated, "this formula is incomplete and ambiguous. For that matter this judgment seems to be admitted in the schema itself, when it adduces a correction saying that marriage is not 'a simple instrument of procreation.' "

Cardinal Leger said the formula he criticized could well express the meaning of marriage for the human species. "But because it is persons who are united by marriage, the meaning marriage has for persons must be described, without of course neglecting the meaning it takes for the human race."

Cardinal Leger proposed:

1. That it be clearly and openly said that marriage is an intimate community of life and love.

2. That the deep meaning the child takes for love and the conjugal life be carefully explained, with fecundity at the summit of the love of the spouses.

3. That it be stated how it is

(Continued on page 9)

★ ★ ★

Official

AD-NVTVM-REGINÆ

We hereby canonically establish a new parish in the city of Indianapolis under the title of and dedicated to St. Barnabas. The parish boundaries will be as follows:

Beginning at the intersection of White River and Southport Road—east on Southport Road to the Pennsylvania Railroad—southeast on the Pennsylvania Railroad to County Line Road—west on County Line Road to White River—north on White River to Southport Road which is point of beginning. Unless otherwise noted, the boundary lines are in the middle of streets or roads.

Henceforth, all Catholics living within these boundaries will look to the pastor of St. Barnabas for their spiritual guidance and needs. The parish church and school of St. Barnabas are situated at Fabyan and Rahke Roads.

We hereby reserve the right to divide the parish of St. Barnabas when and where in our judgment we deem a division advisable.

Given at the Chancery Office this 11th day of September, 1965.

We hereby appoint Father John Sciarra as founding pastor of the new parish of St. Barnabas.

+ Paul C. Schulte
Archbishop of Indianapolis

Secretariat urged for world justice

VATICAN CITY—A proposal has been submitted to ecumenical council officials asking Pope Paul VI to establish an international secretariat charged with the promotion of world justice and development.

The proposal was submitted by one of its chief promoters, an American lay council auditor, James Norris, to the council's secretary general, Archbishop Pericle Felici. The idea for the secretariat had its origins in council discussions on world poverty and hunger during the second and third sessions. One of those talks was given by Norris, who is president of the International Catholic Migration Commission and assistant to the director of Catholic Relief Services — National Catholic Welfare Conference.

THE INTERNATIONAL body. to be established directly by the Pope and to be located in Rome, would exist to exercise "educational, inspirational and moral force and influence, to bring about world justice and development for the conquest of world poverty," according to Norris' proposal. "It would not have day-to-day concern with concrete operations and projects such as those carried on by existing agencies of the Church at national, regional or world levels."

Specific recommendations include that the secretariat have a cardinal as president and a

(Continued on page 9)

Father Haering coming to Marian

Father Bernard Haering, C.SS.R., peritus of Vatican II and foremost Catholic moral theologian, will appear in Indianapolis next March on the student convocation series at Marian College.

He will discuss the controversial Schema 13 on the Church and the Modern World, now under scrutiny by the council Fathers. Father Haering is the principal author of the schema.

According to Msgr. Francis J. Reine, Marian president, a limited number of seats will be made available to the public for the March 10 lecture by Father Haering.

POPE TO GREET THRONGS—Millions of Americans are expected to line New York streets Monday, Oct. 4, to see Pope Paul VI (shown above on a recent visit to the city of Rome) as his motorcade proceeds from Kennedy Airport to Manhattan.

EDITOR COMMENTS FROM ROME

Champagne flowed at the Villanova

By REV. RAYMOND BOSLER

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Champagne bottles popped in the Villanova the day the council Fathers voted overwhelmingly for religious freedom.

The Villanova is a "pension" where Archbishop Schulte and I have lived while in Rome attending the council. Its full name is Istituto di San Tomasso di Villanova. It was once an orphanage, but when there was no longer need for such an institution, the French Augustinian nuns who own it remodelled and enlarged it into a pension for the visitors in Rome whose pocketbooks or preferences incline them to choose the quiet of a religious house to the hustle and bustle and formalities of ordinary hotels.

During the council sessions this pension is reserved for members of the council and priests coming here for a few weeks to observe the council or report on it. To live here while the council convenes is in itself an education and quite possibly the best means of learning from day to day what goes on in the council—in St. Peter's or behind the scenes.

There are 11 U.S. bishops living here, 10 Italian and four French bishops. One of the French is Bishop Leon Elchinger, Auxiliary of Strasbourg, who acts as liaison man between the French and German bishops. When there is action behind the scenes, he is in the thick of it.

And a man who sometimes causes the action is one of the Americans, Bishop Ernest Primeau, of Manchester, N.H. Having lived many years in Rome, Bishop Primeau knows all the important personalities and the ins-and-outs of the Roman Curia; so he was the natural choice of the American bishops as their representative on an international committee that serves as a clearing house for 29 national groups of bishops. He is also a member of the Secretariate for Promoting Unity. Bishop Charles Helmsing, of Kansas City, Mo., another of the Americans, is a member of the same secretariate.

AND THEN there are the periti or experts: nine Americans. three French, one English, one Belgian and one Swiss. The Swiss is the well known professor of Catholic theology at Tuebingen University in Germany, Father Hans Kueng. The Belgian is Msgr. William Onclin, of Louvain University, who is unique for being not only one of the greatest canon lawyers in the Church but also a good theologian and an excellent Latinist. As a secretary of the Commission on Bishops and the Governing of Dioceses, he more than anyone else was responsible for the new synod of bishops created by the Pope. It was his idea. He sold the commission president, Cardinal Marella, on it, who in turn convinced the Holy Father. He is, moreover, the principal drafter of the important constitution on the Pastoral Office of Bishops soon to be voted upon.

Among the Americans, you would know Msgr. George Higgins, head of the NCWC Social Action Department, who is a columnist for The Criterion. He serves on the joint commission that is responsible for the difficult schema 13, On the Church in the World of Today.

And Father John Courtney Murray, the beloved, gentlemanly Jesuit—you have surely heard of the long and courageous battle he has waged to convince conservative churchmen that religious freedom and the separation of the church from the

(Continued on page 9)

ARCHBISHOP AND CRITERION COLUMNIST—Archbishop Schulte is shown above with the author of the Criterion Question Box, Msgr. J. D. Conway, of Iowa City, Iowa, as they entered St. Peter's Basilica for the opening meeting of the Fourth Session of the Second Vatican Council. Both are residing at the Villanova during their stay in Rome.

Bp. Hannan given New Orleans See

WASHINGTON — Pope Paul VI has named the Most Rev. Philip M. Hannan to be the archbishop of New Orleans. Bishop Hannan has been an auxiliary to Archbishop Patrick A. O'Boyle of Washington.

The appointment was announced here by Archbishop Egidio Vagnozzi, apostolic delegate in the United States.

The archbishop-designate was born in this city, May 20, 1913; has been a priest since 1939, and a bishop since 1956, and is a long time editor of The Catholic Standard, newspaper of the archdiocese of Washington.

An appeal

On the occasion of Pope Paul VI's visit to the United Nations on his mission of peace, we earnestly encourage all of the Faithful to attend Mass and receive Holy Communion on Monday, Oct. 4, and to pray for peace.

THE CHANCERY OFFICE

Religious liberty vote council 'triumph'

By EDWARD DUFF, S.J.

VATICAN CITY—By the massive majority of 1,997 to 224 Vatican Council II proclaimed that individuals and communities are entitled to religious freedom and the free public, corporate exercise of that right.

It did so on Tuesday morning, Sept. 21, in finding generally acceptable a document on that theme presented by a Conciliar commission chaired by Cardinal Augustin Bea, S.J., and including Cardinal Lawrence Shehan of Baltimore and Bishops Charles Helmsing of Kansas City and Ernest J. Primeau of Manchester, N.H.

What is significant is not that the council endorsed religious freedom as a right to be respected by all governments. Pope John's encyclical Pacem in Terris issued on April 11, 1963, had asserted it to be a natural right. The UN's Universal Declaration of Human Rights ratified on December 10, 1948 proclaims the principle, although efforts since to elaborate the meaning and the bearing of the principle in a covenant of human rights have not succeeded. Most governments, including those openly persecuting religion, pay lip-service to the principle in their constitutions.

THE VOTE OF the bishops in St. Peter's basilica answered a specific question said to have been phased by the Pope himself with his close friend, personal theologian and successor as Archbishop of Milan, Giovanni Colombo. It asked: "Whether the text on religious liberty is acceptable as a basis for the definitive declaration which will come after further amendment in the light of the Catholic doctrine on the true religion and the amendments proposed by the Fathers in discussion which will be subsequently approved according to the norms of council procedure."

Thus, it was not merely that religious freedom was endorsed by the vote, but the case for religious freedom as a right of divine origin, based on the dignity of the human person and discoverable both by reason and from revelation, was approved.

As a result, in any subsequent editorial revisions of the text—th conciliar process involves a redrafting in the light of oral and written comments and a resubmission of an amended text for further voting—the substantian doctrinal line cannot be altered. Indeed, all proposed amendments not in accord with the basic argument of the present text can and must be ignored by the editorial committee and the conciliar commission. The doctrine of the present schema is approved, it is in possession. But the vote also the document rests securely and uniquely in the hands of Cardinal Bea's team.

A PARALLEL suggests itself. All Americans accept the First Amendment's provision for the separation of church and state but many Americans present conflicting cases for their support of that guarantee of the Federal Constitution. The argument, for example, of Father John Courtney Murray, in his book "We Hold These Truths," would not be accepted by, say, Attorney Leo Pfeffer or POAU whose understanding of the meaning of the First Amendment would be found extreme by, say, Dr. John C. Bennett, president of Union Theological Seminary.

Catholics can be found who are for religious freedom on pragmatic grounds, recognizing it to be necessary in view of the religious diversity of a rapidly changing world with disparate cultures forced to coexist on a shrinking, menaced globe. This veiw is rejected as simply inadequate by the vote of September 21 which, in effect, declared freedom from all coercion by any human powers to be an inherent, permanent right of man and of communities, a right unconditioned by historical circumstances or political forms, one bestowed by God in his creation of man as a being made' to know and serve his Maker through the proper functioning of his conscience.

It is thought that this is the first time that a coherent doctrine of religious freedom—as distinguished from the proclamation of the principle—has ever been elaborated by any world organization.

For American readers it may be sufficient to indicate that the case for religious freedom firmly approved by Vatican Council II is that developed, and indeed represented to this generation, by Father John Courtney Murray, S.J., himself a member of the seven-man drafting subcommittee of the document and in Rome these days its public and unreserved exponent.

THE DECLARATION on religious freedom, it should be noted, is not conceived as presenting new doctrine. It is rather to be seen as a preliminary step, a clarification of Catholic teaching, an end, as the English cardinal, Cardinal John Heenan put it, to suspicions of Catholic sincerity in the matter, a refusal, as Cardinal Joseph Ritter insisted, of the hopocrisy of not seeing the clear consequences of some sections of the Constitution on the Church promulgated in the council last December. The essential function of the declaration is to clear the ground of misunderstandings and of apprehensions and thus further the dialogue described and demanded by Pope Paul VI in his first encyclical, Ecclesiam Suam, and symbolized by the presence on the 99 delegate-observers in the tribune of St. Longinus just behind the speaker's pulpit in St. Peter's basilica.

The studied decorum of official guests deserted the delegate-observers when the vote of acceptance of the religious freedom text was announced. They joined in the general applause illustrating in their happiness a moving remark of Dr. Douglas Horton replying to Cardinal Bea's speech of welcome at the reception for the observers on Sunday afternoon, Sept. 19, "Because you have made us your friends, nothing that is important for you can be unimportant for us. We will never be indifferent, whatever may be our differences, to whatever touches your theology and your litury."

Thus it should be remembered that the Declaration on Religious Freedom was originally Chapter 5 of the Schema on Ecumenism.

THE DAY BEFORE the vote the bishops of the council heard a most persuasive plea because it was one based on many years of personal suffering. The speaker was Cardinal Josef Beran, held by the Nazis in the infamous concentration camp of Dachau, arrested by the Communists in 1951, hidden from sight, moved from place to place until his banishment from his Archepiscopal See of Prague this Spring.

Invoking the Scriptures, the durable little man—the cardinal is five foot, two inches—thundered: "He who coerces another by physical or moral force to act against his conscience leads him to sin against God."

Focusing on current conditions in Czechoslovakia, he noted "among the faithful and even among the priests not only serious dangers to their faith but also grave temptations of lying, of hypocrisy and other moral vices which easily corrupt a people deprived of true freedom of conscience." The allusion, of course, is to the policy of Communist regimes of forcing some measure of ideological acceptance and cooperation as a price of keeping a job or advancing in a profession."

Nor does it make any difference in Cardinal Beran's eyes if the pressure is exercised or claimed to be exercised on behalf of the Church.

"Everywhere and always," he asserted, "the violation of freedom of conscience engenders hypocrisy among great numbers of people. Indeed, we can perhaps affirm that the hypocrisy of pretending to be a Catholic is more harmful to the Church than is the present-day fashion of hypocritically concealing one's religion. . . ." History provided the lesson: "Thus in my country the Catholic Church seems to be expiating past faults and sins committed against freedom of conscience as happened in the 14th Century in the burning alive of Jan Hus, a priest, and in the forced return to the Church in the 17th Century of a large part of Bohemia on the principle that the religious affiliation of the people must follow that of the ruler. This traumatic experience inhibited spiritual progress and furnished the enemies of the Church with ready material to attack her."

Confessing past violations of religious freedom would augment the moral authority of the Catholic Church, the cardinal believed, and shame all those currently oppressing freedom, which might lead them to the beginnings of a salutary conversion.

The cardinal begged that the text not be in any way attenuated. "On the contrary," he urged: "Let all governments proclaiming freedom of conscience for all their citizens extend it also to those who believe in God. Let the priests and lay people in prison in for their religious beliefs, though under other pretexts, be freed. Let the large number of sequestered bishops and priests return to their flocks. Let the Church enjoy again its freedom, its contral of its own affairs, and the possibility of communicating freely with the Holy See. Let the choice of the priesthoood and of the religious life become possible again. Let religious, men and women, re-establish their communities. Finally, let the faithful enjoy the freedom to express their faith and to bring up their children in it. Thus will be achieved a work of peace so necessary in our day."

WHEN BY A standing vote the bishops of the council indicated that they had had enough of discussion on the subject of religious freedom, Bishop Emile Joseph De Smet, floor manager of the document, thanked all for the "very constructive criticism," offered and promised careful consideration of all observations made.

The Bishop of Bruges noted that many found the rationale of the declaration contained in the appendix clearer than the text itself and that as a result, some parts of the appendix would be transposed into the re-re-edited version.

Just as the documents on the liturgy, the Church and ecumenism profited from long and arduous discussion, ending in practical unanimity, the same could be hoped for the religious freedom declaration, Bishop De Smet averred.

In the meanwhile, voices were heard outside the council on the issue. The council auditors, lay men and women and nuns, voted their unanimous approval of the text, a fact communicated to the bishops in a public session by Charles G. Maloney, Auxiliary Bishop of Louisville, without great resonance in the press, the public or the basilica. Meeting at Salamanca, Spain, the Fifth International Congress of Catholic Lawyers on September 15 adopted a resolution in support of the conclusions and the lien of argument of the council document on religious freedom.

An American journalist in Rome snidely termed the vote of approval of the Declaration on Religious Freedom and Pope Paul's part in it an "amende honorable" for his refusal to reverse council regulations and permit a vote in the closing hours of the third session.

The pontiff has nothing to apologize for. He has, as he promised, allowed everyone to have his say on the question—more than 200 bishops through ten days of public debate over the course of the council, a good cross-section of the Catholic world. The record is now clear in the vote of September 21. Religious freedom for the individual and the community is of God, 1,997 to 224.

WHAT THE SCHEMA MEANS

Liberty declaration summary presented

VATICAN CITY — The ecumenical council's celebrated draft document on religious liberty, if passed in its present form, will proclaim the right of every man to worship according to the dictates of his own conscience, free from coercion "by any human power."

It declares that this right, both for individuals and religious groups, is based on the very dignity of human nature as known by reason and revelation. Therefore, civil societies and individuals have a corresponding obligation to respect and insure its exercise.

An official summary of the document was released by the council press office.

As if to forestall conservative objections, the schema hastens to asert that religious liberty "does not imply that man has no religious obligations, or that he thereby becomes independent of the authority of God," the summary states. "Such liberty gives no individual the right to equate truth and falsehood, nor does it mean he has no obligation to acquire correct ideas on religion, or that he can decide on his own whether or not he will serve God, or in what religion or in what manner.

"The concept of religious liberty," it continues, "leaves intact the Catholic teaching on one true religion and one true Church of Christ."

With that said, the document goes on to state that on the basis of reason and revelation "in religious matters no one should be forced to act or be prevented from acting according to his conscience in private or in public, always within due limits."

THIS RIGHT "must be recognized in the structure of civil society as a right which all men and all religious groups may legitimately claim. And the safeguard of this right is the responsibility of individual citizens and public authorities, "according to the mode proper to each," the summary states.

The summary of the document points out that religious liberty has two restrictions: moral and juridical. When exercising their freedom, individuals are bound in the moral order to respect the rights of others. Juridically, the civil society is entitled to self-protection against abuses that occur under the guise of religious liberty.

Public order "demands the proper safeguarding of a public peace, adequate protection of public morality and the peaceful and effective protection of equal rights for all citizens. This order is so necessary for society as a whole that any act in grave conflict with it must be repressed.

"The practice of religion," the summary continues, "cannot be forcefully interfered with by public authority unless the practice disturbs the public peace, violates public morality or impinges on the rights of others."

IN OUTLINING the theoretical foundations for religious liberty, the schema relies heavily on reason, although extensive support is drawn from Scripture and tradition. It seems clear from the summary that the emphasis is placed on the practical need for liberty among men in modern society, rather than on the theological implications.

The conscientious recognition of the divine universal law imprinted on human nature is the basis on which the schema builds its rational argument, the summary states. This recognition and acknowledgement "is part of the dignity of the human person. Hence, in all his activity, every man is bound to follow his conscience faithfully in order to attain God, his End."

"Therefore," says the summary, "man has a right and duty to seek out religious truth in order to formulate sure judgments of conscience.—and when it is found it must be accepted with personal assent. Since man is by nature a social being, truth is to be sought out and found through teaching authority instruction, communications with others and dialogue whereby men explain to others the truth they have discovered or think they have discovered in order to provide mutual assistance in their search for truth.

"Therefore, we have a solemn principle which, in religious matters, forbids anyone to be forced to act against his conscience.

"Our day and age, with its keener sense of personal and civil human dignity, requires that in human society no force

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Praises council action on liberty

NEW YORK — Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, called the action of the Second Vatican Council in approving the declaration on religious liberty "most gratifying."

He termed it an "indication that the Roman Catholic Church is dealing forthrightly and courageously with an issue of the greatest import to every human being."

Prelates named

VATICAN CITY—Pope Paul VI has named Msgr. Giacomo Beltritti to be titular bishop of Cana and coadjutor with right of succession to Latin Patriarch Alberto Gori, O.F.M., of Jerusalem. At the same time he named Msgr. Emeh Simaan to be titular bishop of Hermesso and auxiliary to the Latin Patriarch for Jordan.

VATICAN COUNCIL ROUNDUP

COUNCIL TIDBITS

A seating problem

By PLACID JORDAN, O.S.B.

VATICAN CITY—Where to accommodate the newly created cardinals was a problem at the opening of the fourth and presumably last session of the Second Vatican Council.

Standing room only seemed to be left on the stalls reserved for the princes of the Church. There are but 86 seats available for thm, but they now number 99, with 12 "juniors" having been named by Pope Paul VI since the last session. Accordingly 13 seats had to be provided in the first row of the neighboring tribune where originally the Eastern - rite - patriarchs, and lately archbishops, had been seated.

Cardinals have re-upholstered armchairs, while other council Fathers must be satisfied with folding chairs.

* * *

The first day of the fourth session is looked for a while as though the "periti," the theological expert-consultants of the council, might also have a "standing-room-only" problem. the chairs had been removed from their two galleries and they all had to cool their heels until one "peritus" told the council secretariat of their plight. Presently chairs were hauled up in a great hurry when the theologians had just about decided to "sit in" on the balcony floors.

* * *

One of the cardinals is always accompanied by his secretary because his failing eyesight makes the latter's help indispensable. He is Cardinal Joseph Frings of Cologne. The German prelate is a typical Rhinelander, known for his sense of humor. They tell the story that recently he happened to drop in on a Catholic convention in Hamburg where he had not been expected. When he came up to the rostrum, he was invited to say a few words. So we turned around tc face the audience and simply said: "Ladies and gentlemen, you may not know me. My name is Joseph Frings, and I am a bishop. You may have heard of me as having been a little daring once in a while down in Rome, in the council." The people understood perfectly, for Cardinal Frings has at times been a stormy petrel in the council hall. They immediately gave him a big hand.

* * *

The other day while crossing St. Peter's Square on my way to a council meeting, I heard the friendly "hello" of someone walking behind me. Presently a priest in a simple black cassock came up and I recognized him as Cardinal John Heenan of Westminister, England. He did not even wear his pectoral cross. It was a typical instance of the greater simplicity in dress and ceremonies that has become noticeable inside as well as outside the council hall.

Pope Paul himself gave an example of the new style when at the opening meeting he decided to dispense with the portable throne and to walk into the hall accompanied by only a few attendants and wearing a miter instead of the papal tiara.

* * *

The council's secretary general, Archbishop Pericle Felici, warned the council Fathers again that the "thermopolia" would not open until 11 a.m.

"What's a 'thermopolium' anyway?" asked an observer.

"Don't you know," kidded his neighbor. "It's that mountain pass in Greece we heard about in high school history classes."

The misunderstanding soon was cleared up. "Thermopolion" is the Greek-rooted Latin term used for coffee bar. Literally it means a warming-up place.

* * *

Archbishop Felici is juite a Latinist, but recently he had to admit that certain translations are hard to understand. "Neoboracensis," for instance, denotes a New Yorker. The bishop of Fall River is "Riveromamensis," the one from New Orleans, "Neoaureliensis," the one from Rockville Center, "Petropolitaus in Insula Longa," the one of Springfield hails from "Campus Fontis," to mention just a few instances. It is all "Greek" sometimes even to experienced classical linguists. So now the secretary general, when announcing the names of the speakers, adds the modern names of the various episcopal Sees to these unfamiliar translations. It saves consulting dictionaries, often enough without avail.

* * *

Speaking of Latin, there are new linguistic surprises in store. Msgr. Amleto Tondini, who is one of the official council Latinists, has proposed Latin traffic signs. Take these samples:

"Ne praetergrediaris" for "No passing."

"Miles viatorius" for traffic cop.

"Ne sistas" for "no parking."

"Ne flectas dextrorsum" for "no right turn."

Honking, of course, is strictly forbidden in Vatican territory, but you would not know it, if the pertinent sign referred to a "buccina" which means "horn."

Fortunately they have not introduced the new designations as yet. The chauffeurs manage without them quite well, and traffic tickets are a rare occurrence in the papal state.

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Dr. Leonard Kernel
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PLAN CARD PARTY—The Women's Club of St. Thomas Aquinas parish, Indianapolis, will sponsor a Card Party in the parish school hall, 46th and Illinois St., at 8 p.m. Tuesday, Oct. 5. Mrs. Edward J. Cox, above right, is chairman of the event. Mrs. John W. Hobbs is door prize chairman. The card party is open to the public. (Staff photo)

THE CHURCH AND THE WORLD

Diocese encourages ecumenism — German Socialists gain

The Vatican

♦ Pope Paul VI, while thanking God for some improvement in the present world situation, said that it is "still a confused and unsure scene." At his traditional Sunday noon appearance (Sept. 26) at his apartment window overlooking St. Peter's square, the Pope told the crowd assembled below that "this world, which we believe we know well, is full of obscurities, problems and contradictions. It is a mystery of fallen and transitor man, a mystery of pain, of sin and of death and evil, and also a mystery of things which, since they are creatures of God, are very beautiful and great and full of marvels."

♦ Pope Paul told a meeting of agriculturists and businessmen that economic selfishness is a "source of inequality among men and a constant menace to peace. The Pope remarked that he was not qualified to speak on "economic therapy," stating: "This is your field." But he reminded them that the ultimate end of such help must be the integral improvement of man and the human society.

♦ A message of congratulations to the new provisional government of the Dominican Republic was sent by Pope Paul which expressed hopes that internal dissentions within the nation can be resolved completely and in harmony. L'Osservatore Romano, Vatican City daily, printed the text of the message which was sent "in recent days" to Archbishop Emanuele Clarizio, Apostolic Nuncio to the Dominican Republic, and turned over by him to provisional President Hector Gracia Godoy.

At home

♦ BRIDGEPORT, Conn. — Priests of the Bridgeport diocese are encouraged to join ministerial associations or cooperate in forming such groups under "interim directives" on ecumenism issued by the diocese. The directives, prepared by the priests' committee of the Diocesan Ecumenical Commission, are published in booklet form and have the approval of Bishop Walter W. Curtis. Priests are encouraged to become acquainted with the clergy of other denominations, join with them in dialogue groups, and work with them for the common good.

Abroad

♦ BOGOTA, Colombia — The head of Colombia's Christian trade union movement has broken all ties with the political faction led by Father Camilo Torres and accused the priest of "trying to hand over Colombian unions to the communist party." Father Torres, a left-leaning sociology professor who was dispensed from priestly duties, has advocated a political and social revolution in Colombia. His only labor union support has come from the Confederation of Christian Trade Unions, representing about 5 per cent of the labor force.

♦ THE HAGUE, The Netherlands—The Institute of Social Studies here and the Center for Socio - Religious Research in Brussels have been named the joint recipients of a $275,000 Ford Foundation grant to study the effect of church relief programs in developing countries. The two agencies previously received a $128,300 Ford grant to begin the project. It will be supervised by officials of the Catholic Church and the World Council of Churches. Individual studies will be undertaken in northern Brazil, in Tanzania and Cameroon.

♦ BONN—Although it failed to win West Germany's national election, the Social Democratic party has apparently succeeded in winning a larger slice of this country's potent Catholic vote. The Socialists campaigned vigorously among Catholics in an attempt to erase the party's old anticlerical coloring. The results show that in areas where Catholics make up three-quarters of the population, the Socialists increased their vote by 15 per cent, while the Christian Democrats slipped by 0.5 per cent.

♦ COLOMBO, Ceylon — Education Minister I. M. Iryagolle of Ceylon said here that private schools nationalized in 1960, including about 650 Catholic schools, will not be returned. The statement dashed hopes of a relaxation in the nationalization policy introduced by the previous government headed by Mrs. Sirimavo Bandaranaike.

♦ KAMPALA, Uganda — The Southern Sudan Student Union sent an open letter to Sudanese Prime Minister Mohammed Mahgoub, requesting that missioners be permitted to return to the south to replace priests who have fled government persecution. The Sudanese government expelled all missioners from the south in 1964, accusing them of abetting the "southern problem"—the rebellion of the Negro south against the predominantly Arab-Moslem government in Khartoum.

♦ MELBOURNE, Australia — The Premier of Victoria state announced a government plan to assist private secondary schools by subsidizing interest payments on funds borrowed for school building projects. Auxiliary Bishop Arthur Fox of Melbourne said the sum of $58,500 promised for private schools in 1966 was "infinitesimal, paltry and disappointing."

♦ QUITO, Ecuador—The military government of Ecuador has announced that free private schools will begin to receive federal subsidies beginning in 1966. According to an executive order, the private schools will be eligible to receive a subsidy equal to 50 per cent of what it would cost to educate each student in an elementary public school.

♦ CANBERRA—Australia's religious leaders issued a joint pastoral letter telling this country's Christians that they are obliged to help those less favored than themselves. The pastoral letter, which was signed by Catholic Archbishop Eris O'Brien of Canberra and other leaders, was read in churches of all denominations in Canberra. Members of the various religious denominations will join forces in a door-to-door appeal for the Freedom from Hunger Campaign in mid-October.

♦ LAUSANNE, Switzerland — The Catholic hierarchy here urged Catholics of this predominantly Protestant canton of Vaud to vote in favor of the proposed union of the Swiss Reformed Church and the Free Church of Vaud in the civic referendum October 2-3. Catholics as well as Protestants are eligible to participate in the voting on such questions here because issues concerning churches in the canton are submitted for decision by the whole electorate.

LARGELY TENTATIVE

Schema 13 approach has been 'cautious'

By DESMOND FISHER

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The Vatican Council is now deeply immersed in discussing the document which has attracted most interest outside and, to some extent, inside the Catholic Church. This is the Constitution on the Modern World, better known as Schema 13. It treats of some of the burning issues of the day—war and peace, marriage and the family, political, social and economic problems.

The council's approach to the discussion has been tentative. The Church has come to the schema like a swimmer entering the water on a cold day, slowly, cautiously, feeling first with a careful toe to test the temperature and to chart the rocks.

Indeed, the schema was not even listed in the original council program. It developed from the council itself, largely at the suggestion of Cardinal Suenens of Brussels. For him it was necessary that the Church, having discussed its own nature, should then go on to discuss its action in the world today. Put another way, the Church should proceed from the discussion ad intra (internally) to the discussion ad extra (externally).

Thirteen days of discussion on the schema in general last year led to a complete revision of the text during the intermission. Instead of a lengthy schema with an even lengthier annex like we had last year, the text is now a composite one, divided into three main sections and containing about 30,000 words.

TO THOSE who look to the Church for all the answers, the schema will come as a disappointment. Certainly on the great problem of war, it offers no easy answer. Total war is condemned—which will please the pacifists: but a just defensive war, even including nuclear weapons, is seen as permissible in certain circumstances. Only the general line is clear—that there can be no real peace in the world unless there is justice, the desire to live in harmony and the will to settle disputes by international machinery.

On the birth control question, the schema is wholly tentative. "It is just a series of dots," one council Father told me, "pending the decision of the Holy Father."

That is actually an oversimplification. The schema does in fact come out firmly in favor of "responsible parenthood," and its whole treament of this question is far more forthcoming than would have been thought possible a year or two ago.

It is the question of means which is left to the Holy Father's commission and his own decision. Whether or not any council Bishop will venture onto this delicate ground — as Cardinals Alfrink, Leger and Suenens and Patriarch Maximoc Saigh of Antioch did last year—remains to be seen.

The early speecnes on the schema suggest that it will come in for a good deal of constructive criticism and suggestions for improvement when the detailed discussion on individual chapters gets under way.

CARDINAL Bea, head of the Secretariat for Christian Unity, criticized the Latin text in a way which will please the vernacularists. When he had read the first 18 pages, he said, he found he had made 20 pages of notes and had to go to the French text to discover the sense. It is perhaps as well that texts of the document have been distributed to the Bishops in English, Spanish, Italian, German and French.

Other criticisms have been made to the effect that the document is too long. And speakers who have cheerfully been labelled as progressive and conservative agreed that it is unduly optimistic in parts. Certainly it stresses the hopeful side of things and the capacity of human beings to change the world for the better. Even progressive theologians like Karl Rahner of Germany and Schillebeeckx of Holland feel that the text underplays the importance of vice and evil in the world today.

Some of the criticisms may be explained by the fact that the text of the first part of the schema was thrown hurriedly together when the plenary commission meeting to approve it was brought forward last spring by two months. The bad Latin, the repetitions, the imprecisions may be due merely to haste.

But by and large the first few days of debate on the schema have produced generally favorable reactions. Cardinals Ruffini and Siri are not usually lined up with Cardinals Koenig and Doepfner in their general outlook, but if one were to read their council speeches without knowing who made them it would be difficult to assign them to the respective authors.

THE REASON for the blurring of the old conservative and progressive lines is hard to discover. Some observers here see in it a dark conservative plot to let the present schema through in order to prevent a better one being written. Others put it down merely to a desire to finish the council this session.

The best judgment seems to be that the topics in schema 13 are not as clearly defined as those in other council documents. Certainly no speaker has yet seriously criticized whatever doctrine there is in the schema, the blame being attached merely to the length, the style, and other superficial matters.

The schema has now been accepted in substance and discussion of its first part has begun. It was perhaps a pity that Cardinal Cardijn, the first speaker in the detailed discussion, was cut off for the second time in a few days in mid-sentence. One realizes that the rules must be obeyed, but the Cardinal has come late to the council and is very deaf.

His plea that separate chapters be added to deal with youth, the workers and the people of the "third world" of underdeveloped nations will almost certainly be refused, but the interventions of other speakers show that the problem of world poverty will receive great attention.

We are likely to hear more pleas too for a specific condemnation of Communism. The word is not specifically in the text though it is implicit. But several Bishops have called a more precise reference.

BEFORE MOVING on to Schema 13, the council finished its discussion on religious freedom in an atmosphere of barely-averted crisis. After four days of debate, it was clear that nothing new was being said and that the discussion should be ended.

But so many opposing viewpoints had been expressed that the Secretariat for Christian Unity, which is in charge of the declaration, asked for a vote which would express the council's general mind on the text. Was the doctrine of religious freedom itself generally acceptable?

But things are never as simple as they seem on the surface. Such a vote, the minority felt, would split the council and therefore embarrass the Pope on the eve of his visit to New York. Even among the majority, estimates of the possible minority ranged as high as 500.

The council's governing bodies were summoned on Monday to make a decision. Together the Presidents, the Moderators, the Co-ordinating Commission members and the chiefs of the secretariat met in the Vatican. A majority decided against a vote.

That evening an air of tension built up. Journalists brought out from their files of previous sessions words like "crisis," "maneuvers," "blocking tactics." The scene was set for a major council upset as happened in the final week of the third session when another vote on the religious freedom declaration was postponed.

The matter was referred to the Pope, and he thought about it overnight. Early next morning, when the council Mass was in progress, it was noticed that four key figures—Cardinal Agagianian, senior Moderator; Cardinal Cicognani, president of the Co-ordinating Commission; Cardinal Tisserant, head of the Presidency Council, and Archbishop Pericle Felici, the Secretary-General, were all missing.

As the council got under way, they returned to the aula. Cardinal Cicognani went up to Cardinal Suenens, Moderator for the day and whispered something to him. A slow smile spread over the Belgian Cardinal's face. Its meaning was clear: the Holy Father had decided to overrule the decision against calling a vote. One was to be taken.

At the end of the third session the Pope had acted in accord with the council rules even though it seemed to go against the will of the majority. This time, in the absence of any relevant council rules, he had acted to prevent the majority from being overridden.

THE DECISION undoubtedly marked a turning-point in the fourth session in the event the minority vote on the declaration was as low as 224 against a majority vote of 1997, about nine to one. This, it is now revealed, is about the size of a minority which is probably irreducible, a comparatively small band of Bishops, honest and sincere men who just cannot see things in the same light as their fellow-bishops from all parts of the world. The augury for the rest of the session is good. It is now likely that unless there are any more behind-the-scenes attempts to block council developments through manipulating the council machinery, the council will come to a successful end.

Nevertheless, an uncomfortable feeling persists that many of the largest decisions are being taken outside the aula itself. All the time one is conscious of wheels turning elsewhere. Historians may decide that the "unanswerability" of the council organs to the council itself and the absence of a clear hierarchy of importance among the different council organs were the chief structural weakness of Vatican II.

AS THE COUNCIL nears its end, one keeps constantly thinking that it is at home not in Rome that the real council decisions must be taken. The aggiornamento will not be ensured just by the passing of fine documents in the council. Unless these documents are translated into action throughout the world, the council can still fail.

This was the underlying theme behind a small gathering which Cardinal Suenens of Brussels held during the week, one of a series he holds every session. The idea was to canvass the opinion of Bishops, priests, nuns and the few laymen present as to what the future structures of the Church must be if the council is to succeed.

To sum up an interesting discussion in a few words, the key concept stressed was collegiality at the level of the diocese between the bishops and his priests and at the level of the parish between pastor and people.

From a welter of interesting experiences related by those present one revelation stood out. It was from an American priest who said that experience had shown that priests were extremely bad committee workers, especially when non-Catholics were fellow-members. If outvoted, they tried to block majority decisions through their influence in the chancery. Clearly it will take a long time before the decisions now being reached here in Rome are applied in practice at the level of the average parish. But that is the real issue now facing the Church.

SPEAKER — Msgr. Francis Reine, president of Marian College, will be the guest speaker at the Mother-Daughter Communion Breakfast, which will follow the 8 a.m. Mass, Sunday, Oct. 3, at St. Christopher's parish, Speedway.

Layman named

DULUTH, Minn.—A layman has taken office as executive secretary of the Duluth diocese. The appointment of Stephen A. Rodman, lifelong Duluth resident who has been active in many Catholic organizations, to the newly created office was approved by the diocesan board of consultors.

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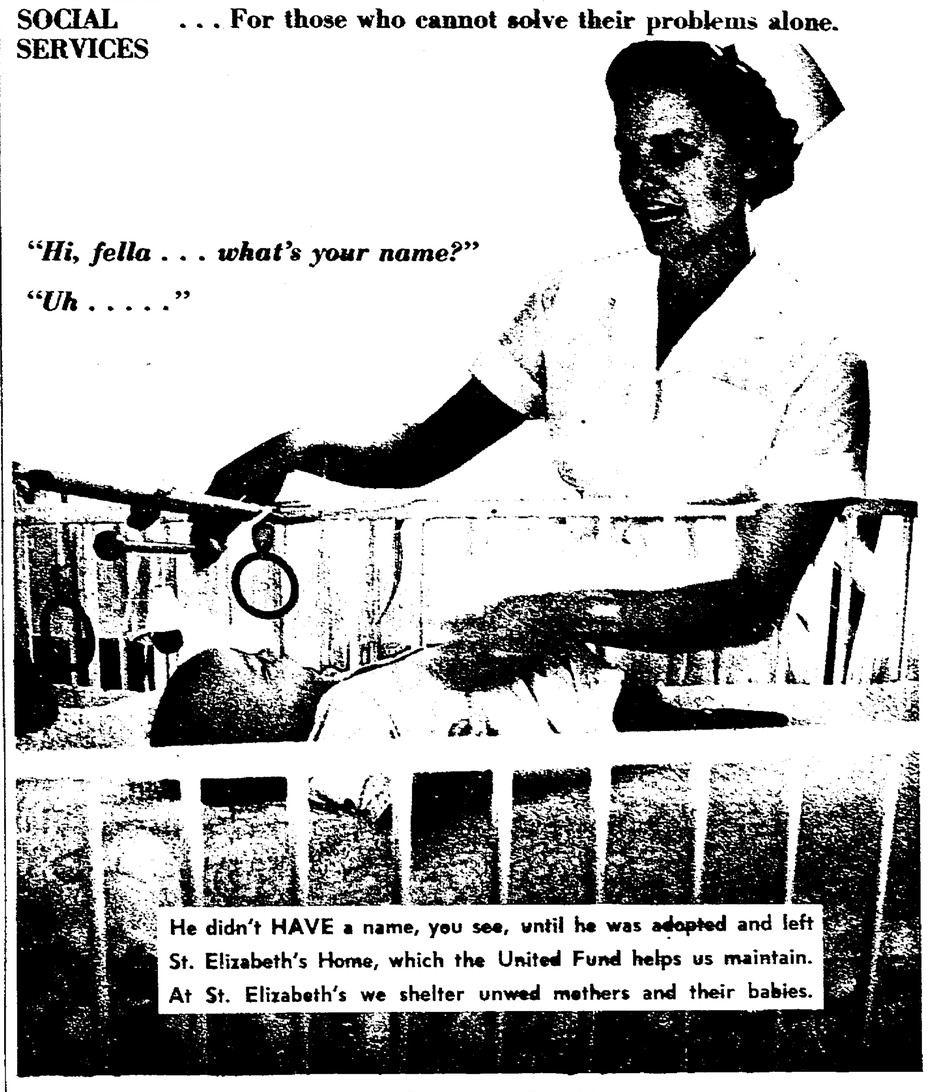

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Comment

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

Golden door

We have come a long way from the age of rampant McCarthyism, although that was little more than a decade ago.

Back in that unhappy era the passage of an enlightened immigration bill would not have been possible. Today it is a certainty, with only a few details to be worked out.

In 1952 the noxious "national origins" formula of 1924 was codified by the McCarran-Walter Act, largely on the unsupportable grounds that this sort of discrimination somehow would save us from Communism.

Today, however, the nordic supremacists in Congress either are silent or ineffectual. The central dispute has been whether some sort of limit should be put on immigration from Latin America and Canada.

We should like to see the bill finally passed in the House version, which places no quota on Western Hemisphere nations.

The restrictions would be something new and potentially damaging in hemisphere relations. Up to now, there has been no quota for Canadian and Latin American immigration, and none has been deemed necessary.

A Senate amendment to the administration bill, however, would limit hemisphere immigration to 120,000 a year. Sponsors of the amendment claim to fear an avalanche of poor immigrants from South America who would displace American workers.

Actually, the figure consistently has been kept at less than 120,000 by "administrative discretion," that is, the application of rules and regulations governing immigration. These rules require that an immigrant have a skill that cannot be duplicated on the U.S. employment market and that he will not displace an American worker. He also must have means of support sufficient to keep him from becoming a public charge.

So the only effect of the Senate amendment would be to generate ill feelings in Latin countries. As for the prosperous Canadians, they never have stormed our gates.

The Senate amendment should at least be modified, if political face-saving dictates against its elimination. One way would be to give the President more latitude on the ceiling subject to congressional veto. That would make for flexibility in such upheavals as the Cuban revolution, which sent large numbers of refugees to the United States.

The Senate amendment aside, the new immigration bill is an excellent one. It does away with the national origins system, which favored northern and western European immigrants over the rest of the world. Now we shall be able to show we really mean it when we claim we don't care where a man comes from, as long as he is a good man.

Seventy-nine years ago Emma Lazarus wrote her immortal inscription for the Statue of Liberty as the "golden door." For more than 40 years the golden door has been acquiring tarnish. Now it will shine anew.

●

Time for prayer

Five Japanese Christian leaders visited various Protestant churches in Indianapolis during a recent stopover in their nation-wide tour to alert American churchgoers to the gravity of the Vietnam crisis.

A spokesman said their aim was not to stir up controversy but "to pray together, think together and, if possible, to act together to restore peace."

Communications media have made Americans aware of the crisis, but the perilous dimensions of the conflict and the hideous potentialities do not seem to have registered fully, even in many churches.

Pope Paul VI repeatedly has pleaded for a cessation of hostilities and the beginning of talks for a negotiated settlement. He has begged for prayers in the cause of peace.

Is it not time now for every parish church to include prayers for peace in every Mass? Throughout the long days of World War II, and frequently during the Korean War, prayers of this nature were offered daily at the foot of the altar.

Our country is deeply involved in another war now and increasing numbers of men die each day on the battlefields of Vietnam. Prayers, indeed, are in order.

●

Disappointed

Foreigners usually express bedazzlement at their first glimpse of the United States. And something in our national ego — an eagerness to confirm our own prideful estimates? — is forever evaluating the comparative impressions.

One colorful visitor recently responded to the usual questions of reporters by saying, "I see all the beautiful things in your country, and I wonder how it is you aren't more interested in God."

That appraisal came from a former Peruvian jungle headhunter who had been converted to Christianity.

Chief Tariri, head of the Shapra tribe, recounted some of his murderous exploits, then told of his conversion and his desire to "help people to accept Christ and leave killing and drunkenness."

The chief is disturbed by what he sees as American emphasis on money and drinking. He marvels at our national abundance and natural resources, the fabulous gadgets, and cars everywhere. But, he asks, where is God?

After only a few days in these civilized states, the chief seems to have concluded that every man makes his own jungle.

The teen queens

It seems that we fogies who lament the adolescent pitch in television commercials haven't seen anything yet.

Demographers—a fancy word for population experts —say that by 1970 more than half the country's population will be under 25 years of age.

But more to the point is the largely unrecognized role of the teen-age wife as the new backbone of the national economy. Unrecognized, that is, save by those with products to sell; they know what they are aiming at with those emetic young-housewife commercials.

Forty per cent of brides today are teen-agers, and more women marry at 18 than at any other age. And the males they marry are just a shade older.

It is a sobering thought to consider the nation's pursestrings in the hands of a young lady who is almost wholly lacking in practical consumer experience or education.

Nor can the country's educational system, which already suffers from a too-thin curricular spread, entirely bridge the gap between charm bracelets bought out of an allowance and the pots-and-pans hard goods purchases for a home and family.

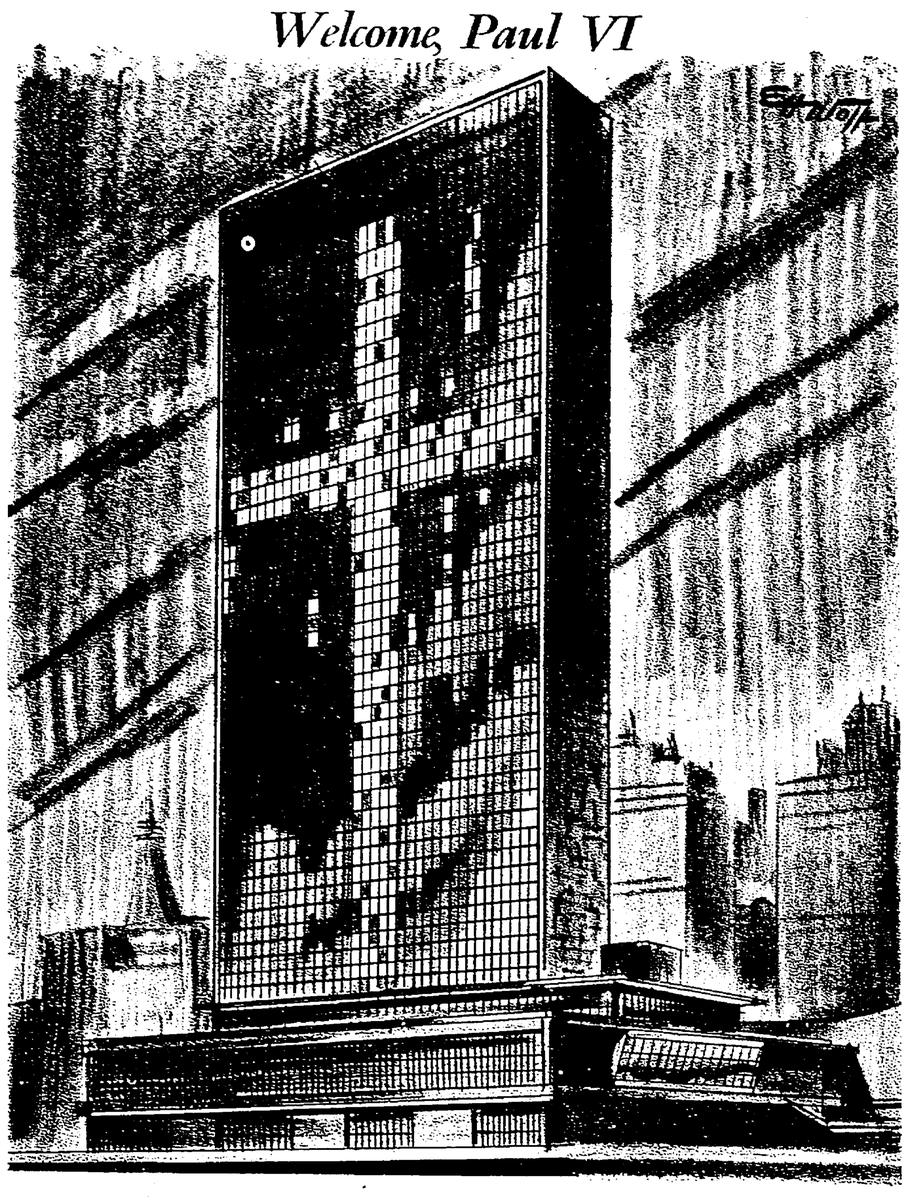
This means an increasingly important role for government watchdogging for the consumer in enforcing truth in advertising standards of quality, and an end to gimcrack overpricing.

Parental obligations in this matter also will have to be more sternly stressed. Parents who shield their children from the economic facts of household budgets, mortgages, installment buying, and insurance are contributing to future heartaches for inexperienced young family units.

Schools also should pare some non-essentials from overstuffed curricula in order at least to provide their students with a basic course in consumer education so that teen-age couples will know the difference between necessities and luxuries in running a household.

In fact, such advance preparation in high school years might even persuade some youngsters to postpone weddings until they are financially able to cope with family responsibilities. At least, it will better equip them to get the most for their money and it might forestall a complete takeover of the national economy by the yeah-yeah set.

Welcome, Paul VI



● QUESTION BOX

May Catholics join the KKK?

By MSGR. J. D. CONWAY

Q. It was announced on the radio recently that a Ku Klux Klan meeting was being held at some place in Ohio. Some big-wig klansmen were arriving and they were to accept a couple of hundred new members including a lot of Catholics, now that they (Catholics) were allowed to join. I was really stunned, as I have always been given to understand that this organization was definitely barred due to their tactis.

A. Any Catholic who joins the Klan needs to have his head examined. I am sure you will find it pointed on top and sprouting donkey ears from either side. No halo would ever fit it.

●

Q. In using the leaflet missals furnished in our church with the new liturgy, I am quite concerned by the omission of capitals in the pronouns referring to Our Lord and God. What possible gain is obtained in using small letters in reference to God? A word beginning with a capital letter indicates that the word is special in some way. Is God not special?

A. The gain is easier reading.

The names of God, Jesus Christ, and the Holy Spirit should always be capitalized, as a sign of respect and because they are proper names. But there are no set rules about capitalizing the pronouns which refer to God, or to one of the persons of the Trinity. Rather, we might say that each publisher has his own rules, and sticks to them carefully. Some never capitalize a pronoun; others capitalize the personal pronouns, he, him and his; a few extend capitalization to the relative pronouns, who, whom, whose. If you capitalize all these pronouns in a prayer, or in readings from the Scripture you may end up with very uneven copy.

Take a look at the confraternity Edition of the New Testament which we have been using for the past 25 years. You will find that no pronoun referring to a divine person is capitalized in the biblical text. Indeed, I have just consulted more than a dozen editions of the Bible, Protestant and Catholic, and I do not find one which capitalizes pronouns. The only copy of Sacred Scriptures in which I find pronouns capitalized is that of the Jewish Publication Society of Amerca, and it uses no lower case for any pronoun referring to the Divinity—not even forms of the first and second person like Me, My, You and Your.

Of course the Latin Vulgate does not capitalize pronouns; neither does the Greek text.

●

Q. May I ask why our superiors cut the prayer at the end of the Mass? I am not sure, but it seems it was our good Pope Pius X who had us say the prayer for the conversion of communist countries. Now we have quit saying it and we sure have not converted anyone, it seems.

A. The prayers after Mass have an interesting history. They are usually called the prayers of Leo XIII, or the Leonine prayers, though they really began with Pius IX. In 1859 the Papal States were in grave danger of being gobbled up by a united Italy; so all through the area which he ruled as a secular prince, Pope Pius ordered that special prayers be said after Mass. Even after the Papal States had totally disappeared in 1870, these prayers continued to be said. In 1884 Pope Leo extended these prayers to the whole Church. Leo's primary concern was the freedom of the Church in Germany where Bismarck was waging his Kulturkampf. But even after freedom was restored there, the prayers continued to be said, and the popular notion was that they were for the settlement of the Roman question: so that the Pope would be liberated as prisoner of the Vatican and receive again his rights as temporal sovereign.

In 1929 Pope Pius XI and Mussolini achieved a happy solution of the Roman question, but still the prayers were continued. In 1930 Pope Pius XI asked that they be said for Russia, for the peace and freedom of its Christian people. He did not speak of conversion; in the prayers we ask for the conversion of sinners.

The nucleus of the prayers comes from Pius IX; Leo XIII added the prayer to Michael the Archangel; and Pius X permitted the triple invocation of the Sacred Heart to be added.

The Instruction for the Proper Implementation of the Consitution on the Sacred Liturgy, issued by authority of Pope Paul VI on September 26, 1964, became effective on the first Sunday of Lent, 1965. It abolished the Leonine prayers completely, along with the last Gospel. These prayers never did properly fit the Mass. They were added for special crises and became an enduring habit. The present hymn of praise and thanksgiving for special intentions are now said before the Offertory, as Prayers of the Faithful.

●

Q. Does each pastor have permission to adopt changes as he wishes and to ignore others? Is there not a time limit for adopting each change?

In my parish many organizations have offered to purchase a new titar for Mass and have the old altar removed and the wall repaired. The pastor says this is not necessary. Needless to say our priests do not face the people during Mass any more than before the changes.

A. Some of the changes are obligatory; others are left to the discretion of our national conference of bishops; others to individual bishops, each for his own diocese; and others may be left to the pastor or priest. Unless your bishop has required that Mass be said facing the people, your pastor is free to use his old altar, even if he disregards the wishes of his people.

OPINIONS

Braceros

To the Editor:

Even at the risk of being publicly flayed, as you did "J.W." in an unfriendly manner a few months ago when he dared to disagree with you, I must express my opinion on your editorial "— and braceros."

There were two astonishing points in your editorial, having in mind being published in a Christian newspaper in a free enterprise nation. You would only expect from Moscow, first, to pit class against class denouncing capitalists as crushing tyrants and second, to avoid or not tell the truth.

The Wall Street Journal published an article two weeks or so before you published your editorial stating that a crisis was occurring in California and the government had let down the bars allowing many thousands of braceros to come to the United States to save the crops for the people.

Come now, dear Editor, you are an authority on braceros and a student of the truth so publish another editorial — "More about braceros."

Tell the readers of The Criterion that the government (and that means all of us) acted prudently to permit the Mexicans to come and help save our crops, when no Americans could be found to do the work, kept the commerce moving and the prices down as you mention.

You surely would not write an editorial expressing an untruth and direct it to the uninformed. Why not send a telegram to Secretary Wirtz and ask for all information as to how many braceros came into this country to help us? Then you will have the truth first hand.

F. J. Mootz

Indianapolis

Fewer than 30,000 offshore workers, including Mexican braceros, will have entered the United States this year. In 1964 the figure was more than 200,000. The 1965 workers will have served mainly in emergency situations in California and Florida. In some cases, fewer braceros reported for work than were authorized by the Labor Department. Most growers this year have had few or no foreign migrants. But they, too, have been selling high-quality produce at reasonable prices, presumably at a profit. This information comes from the Packer, the national fresh fruit and vegetable industry newspaper.

Socialism

To the Editor:

Msgr. Higgins went to great lengths in The Criterion of Sept. 3, 1965, to proclaim that Socialism had failed in the United States. He arrived at his odd conclusion by dwelling upon the growth in power and wealth of the International Ladies Garment Workers Union. This analogy was about as useful in proving his point as it would have been for him to cite the personal wealth of leading doctrinaire Socialists.

Evidence of the socialization of America is found more easily than that. One needs to look no further than the United Nations. Every step the United States takes toward political and economic entanglements with the rest of the world is, per se, a step toward realization of the end objective of both Socialism and Communism—the creation of a one-world socialistic political and economic system in which we will be one of the subjugated provinces.

In this super-state, Americans would be subjected to laws enacted by an international parliament (the UN General Assembly) in which we would have little influence—taxing us, regulating our economic activities, controlling our schools (including the parochial schools) and dictating our social and cultural relations with one another and with the rest of the world.

Socialism in the United States has not been sent to its doom on "the reefs of roast beef and apple pie," as Msgr. Higgins so fondly seems to imagine. As soon as the UN super-state takes over, we all shall eat strawberries, whether we like them or not, if that be the will of the anti-U.S. majority in the General Assembly.

J.M. Broadford

Indianapolis

YOUR WORLD AND MINE

Inertia of the laity seen council 'drag'

By GARY MacEOIN

ROME—The emotional climate, if not optimistic, has gradually become more balanced as the council session gets deeper into its serious business. For this, the Pope's decision to create a largely elected senate of bishops was undoubtedly in part responsible. But I think a separate factor is finally rising to the conscious level, and that is assuaging the sense of frustration which from the beginning has affected the majority of the Fathers.

The new factor, as it is now being formulated, calls for a distinction between the majority of the council and the majority in the Church. That there has been an overwhelming majority in the Council in favor of going much farther than the Council has gone or is likely to go was clear from the beginning. This overwhelming majority still exists, but many of its members have refined their thinking.

Why did the majority fall so short of achieving its over-all objectives? I think the theologians turned newsmen and the professional journalists were substantially correct when they told the world that the majority believed that it was being unfairly blocked by a minority which controlled the machinery of power, which knew the ropes, which had the personal contacts, which manipulated the ill-defined and archaic rules of procedure.

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All of these elements are, I believe, in fact true. But the tiny minority could not by astuteness alone have retained its hold all these years, if they constituted the whole truth. Now it is finally being seen that something very deep was also working for the minority. Although the vast majority of the Fathers wanted change, the great majority of the members of the Church did not. This is the hidden force of inerta which has been holding back the Council.

The paradox calls for an explanation. Is it being suggested that the bishops of the world have lost touch with their people? Not at all. That would be a denial of truth always admitted and at certain periods firmly proclaimed in and by the Church, that the voice of the people is the voice of God.

Rather, a sub-distinction is needed. In the Church today, only a small part of the people of God is intellectually and emotionally involved in the issues being debated at the council. And when I say people of God, I include not only the laity, but the clergy or clerics of both sexes as defined by canon law. The major part may be called the Sleeping Beauty or the Rip Van Winkle of the Church, according to one's prejudices and taste in metaphors. It was drugged to sleep long ago, and if it is awakening, it is still both out of touch and suffering from the hang-over of stupor inevitable in such circumstances.

Of the small first group, the majority is with the majority of the Fathers, and the minority with the minority of the Fathers. In this, there is no problem. The bishops reflect the views of those of their people who have views, speak for them and lead them. The problem is in the second group which constitutes such a large part of the people of God. Having neither understanding of nor involvement in the issues, it is a block of inertia. It accordingly becomes part of the minority opposed to change, making this an accidental but real majority here and now.

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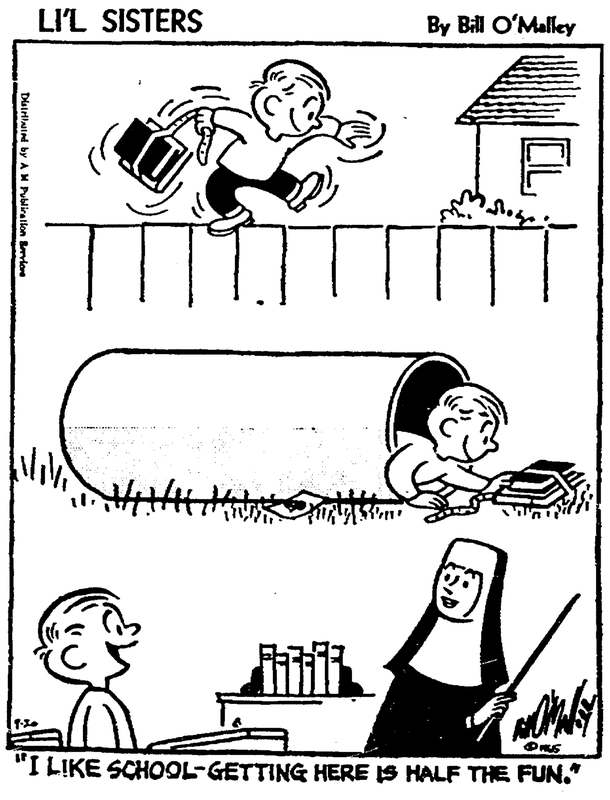
The first small attempts at implementing reform have brought the bishops in their respective dioceses up against this immense fact. So far, the main experience has been with the liturgy, and as the bishops exchange experiences here in Rome, each finds that most of the others have the same difficulty as himself. Their clergy and people do what they are told, but if they formerly did what they did without understanding or commitment, they do the new things in the same way. One often sees this in "converted Communists." The direction changes but the brainwashing survives. Today, we have many "converted" Catholics.

The danger is not of a schism, a subject on which much nonsense has been written. The danger is a mechanical, meaningless reform of practices and institutions with no corresponding spiritual reform. Reluctantly, many progressives are accepting the need, not to lower their sights, but to space out the timetable. At the same time, they continue to insist that time is of the essence. The world is dashing forward, and ultimately we must build up to a faster tempo than that of the world, if we are to catch it.

LI'L SISTERS By Bill O'Malley



● *THE YARDSTICK*

Sterilization bills acme of crassness

By MSGR. GEORGE HIGGINS

In the last two releases of this column we have taken the position that the Federal government ought not to get into the business of advocating or promoting birth control as a part of its anti-poverty program. In developing this position, we have said, among other things, that some of those who are in favor of a governmentally financed program of family planning for the poor are motivated, at least in part, by a desire to cut down on the cost of public relief and thus to save money for the taxpayer.

This allegation has been questioned by some and simply denied by others. We have been told that those who are urging the government to underwrite birth control clinics in the slums are merely interested in putting the poor on an equal footing with middle-class or well-to-do Americans in the matter of birth control information.

This is undoubtedly true in the case of some of those who favor the establishment of birth control clinics as an integral part of the government's anti-poverty program.

On the other hand, there are many who openly contend that the government should go beyond the mere supplying of birth control information to those poor people who voluntarily request it and should actively encourage the poor to limit the size of their families. This is not merely a guess or a hunch on our part. It is a matter of public knowledge.

Let's look, for example, at a recent report, "The Poverty of Abundance," issued by the Commerce and Industry Committee of the Planned Parenthood Federation—a committee whose membership includes many of the most influential businessmen in the United States. This report lays it right on the line.

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It calls upon the American business community to support birth control programs because, allegedly, birth control is good for business and good for the American system of private enterprise.

Businessmen are told that they have everything to gain by checking the population growth in this country—rising profits, safer investments, a break on spiraling taxes for support of welfare services, more prosperous markets abroad, a more prosperous and productive population at home, and greater individual and corporate freedom.

The authors and sponsors of this report must be credited with sincerity when they say that, while the dollars-and-cents cost of population growth in this country is "deeply disturbing," the cost in human suffering, ignorance and illness is "perhaps more important." On the other hand, that little word "perhaps" is rather disturbing, for it would seem to suggest that, when all is said and done, what is really worrying the members of the Planned Parenthood Federation blue ribbon committee of business leaders is the dollars-and-cents cost of the so-called population explosion.

With all due respect to these distinguished gentlemen, it must be said that their all-out determination to cut down on the number of people in the United States so that the rest of us can make higher profits and pay lower taxes speaks very poorly for their sense of values.

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The worst of it is that logically, the argument which says that too many babies are bad for business (to quote one of the sponsors of the above-mentioned report) is being used in some circles to justify not only birth control but compulsory sterilization as well.

A few years ago, for example, two compulsory sterilization bills were introduced in the Virginia State Senate. One of these bills would have required the sterilization of any woman receiving welfare payments who had two or more illegitimate children.

"This is not a relief matter, but purely an economic matter," the sponsor of this bill told the Virginia legislature. "My primary interest is to save taxpayers some money."

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Speaking in support of the other bill, a member of the Virginia State Welfare Board said that the State of Virginia encouraged "these no-account women" by making welfare payments to them. A third witness—a Virginia State Representative, who happens also to be a physician—hastened to add, for good measure, that "these women could always leave the State of Virginia (to escape sterilization) and that would be for the common good."

How widespread is this crassly materialistic point of view? I really don't know, but I do know that a substantial number of states have already enacted sterilization laws applicable to certain categories of their citizens.

The Chinese Communists may have something when they say that Western culture is doomed.

MARIAN LECTURE SERIES—Two members of the Marian College faculty will open separate eight-week lectures on the college's fall program next week. Father Charles Frazee, Ph.D., above left, will present "The Early Church" at 7 p.m. on Tuesday evenings, starting October 5. Father Paul Dooley, M.A., will discuss "Religion and Modern Psychology" at 8:15 p.m. on Tuesday evenings, beginning October 5. Fee for both series is $5, while individual admissions are honored.

● *WHAT OF THE DAY*

Afloat on the Nile

By REV. JOHN DORAN

Last week in Bombay we visited the "Towers of Silence" where the Parsi Hindu people expose their dead to the vultures instead of burning them as the other Hindus do. From there we flew to Egypt where an ancient culture centered upon the burial of the dead.

The Pyramids and burial vaults of Egypt give a person a strange sensation. Unlike the ancient temples-such as those at Angkora-which were built from faith, though there may, of course, have been some egoism in the builder; the pyramids seem built from egoism. Thousands of people were employed throughout Pharaoh's reign building his pyrmaid in which he in splendour would be buried.

Then in the museum at Cairo you see the miserable mummies, the outside shells of bodies tanned-like leather-by the ancient embalming process; and you recall that most of the pyramids were plundered of their treasures by the robbers of the desert, and you think of the strange fruits of human egoism.

Afloat on the Nile last night, I was thinking of the strange history of Egypt. Along the narrow shore line of the Nile, surrounded by the world's biggest desert, live these people. In this river valley and its delta there grew up an ancient civilization, dating back in recorded history to 3100 B.C. It gave us much of our mathematics and astronomy.

But Egypt has been a conquered land. From 332 B.C., when Alexander the Great conquered it, on through a succession of rulers, Roman, Arab, Turk, French and English-Egypt has been ruled by foreigners. Now, at least, Egypt rules itself as a part of the United Arab Republic. Nasser, who seems to be quite popular here in Egypt, is the embodiment of the long desire which the people have had to rule themselves.

Cairo is a city of many large buildings at its centre, Some fine well-lighted streets and parks, surrounded by the older sections where in adobe-like homes built up against each other, and tiny shops, life seems to go on rather as it must have some 500 years ago.

Western dress and the ancient night-gown like togas are seen side by side. Indeed, the children bring out this contrast even more, for many of them wear pajamas on the street. Donkey carts roam through the back streets, while taxis try to run you down on the thoroughfares.

At the outskirts you will see the faithful old water buffalo and an occasional camel looking down its nose at you. On the Nile luxury river boats and lesser ones pass aged barges carrying stone, as they did 5,000 years ago when the pyramids were being built.

In a tiny neglected Coptic Church in Old Cairo there is a cave in which, an aged tradition says, Mary and Joseph lived some months when they took the baby Jesus into Egypt. Yesterday's visit there was a transition for we head now as pilgrims to the Holy Land.

Sentence is deleted from encyclical

VATICAN CITY—Pope Paul VI changed an apparently stringent section of his encyclical, "The Mystery of Faith," after it was drafted.

In the encyclical, the Pope declares that it would be intolerable if "any individual should on his own authority modify the formulas which were used by the Council of Trent to express belief in the Eucharistic Mystery." The English text released by the Vatican went on to say:

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

This sentence, however, does not appear in either the Latin or the Italian text of the encyclical published in the Vatican City daily, L'Osservatore Romano. It was deleted from the original text, but apparently the English translators were not informed of the deletion.

The omission of the sentence from the text makes it more in conformity with an earlier passage in the encyclical in which the Pope gives his approval to "the praiseworthy effort to investigate this lofty mystery (of the Real Presence of Christ in the Blessed Sacrament. and to set forth its inexhaustible riches, revealing its meaning to the men of today."

Plan to picket Pope on visit

LOS ANGELES — A militant band of Catholics here who have protested racial policies of the Los Angeles archdiocese has said it will picket Pope Paul VI during his Oct. 4 visit to the United Nations.

This was announced by Leon S. Aubry, director of Catholics United for Racial Equality, who said the protest demonstration would demand the Pontiff's "direct intervention" in this archdiocese.

IN COLOMBIA

Priest's political movement is given Communist backing

BOGOTA, Colombia—A political movement begun by a priest and aimed at overthrowing the existing regime in Colombia has achieved a dubious success in this country. Much of the support has come from communists.

The united political front was begun by Father Camilo Torres, a 36-year-old sociologist, who broke with his Church superiors over the means used to improve economic and social conditions in Colombia. He was relieved of all priestly duties at his own request, and now travels through the country preaching "the overthrow of the existing order."

In three months of campaigning, Father Torres appears to have made few converts, except among leftist university students. The position of Catholic groups has hardened in opposition. Communists have offered enthusiastic support, and Father Torres has accepted.

"Neither as a Colombian, nor as a sociologist, nor as a Christian, nor as a priest can I be anti-communist," he wrote in his newspaper. In the same issue, Gilberto Vieira, head of the communist party in Colombia, praised Father Torres and offered the party's cooperation.

A communist author writing in the non-partisan weekly "Contrapunto" has declared that the "high clergy" has been backed by Colombia's ruling "oligarchs." The author directed his fire against a pastoral letter entitled "Revolution and Evolution," issued by Cardinal Luis Concha of Bogota.

THE CATHOLIC Church, said the writer, "fears revolution because it is rich, because—as one of its rebel priests said—its bishops are administrators of property before they are shepherds of souls."

The communists, he said, "are not anti-clerical. We do not believe that priests are responsible for all the evils of the world. We know only too well that capitalism and imperialism are responsible, not the Church.

"However, if the Church's bishops align themselves with the capitalists . . . we are obliged to denounce this betrayal of its million of faithful who suffer physical hunger and thirst for justice. And we also support young priests like Camilo Torres who are trying to achieve a better earthly life for Colombians."

If the communists deny being anti-clerical, so does Father Torres deny being a communist. Yet he has adopted the communist party line on a number of issues, and told a cheering crowd in Santa Maria not long ago that he would accept Fidel Castro's help for his Colombian revolution.

"All revolutionaries are my friends," he later told a press conference here. When asked if he did not think his equivocating stand on communism was hurting his movement, the priest said: "I have a definite position, but it is hard to explain to the middle class and the masses. It's necessary to seek solutions by agreements with other sects. The upper class simply ignores the problem of hunger and centers everything around philosophical and theological ideas, not around reality."

THE PRIEST'S newspaper "Frente Unido" (United Front) is noteworthy for its anti-American tone. A recent issue carried 11 cartoons attacking the U.S. One article in the paper explained to the readers that the Alliance for Progress is an American trick to keep Latin America enslaved.

It appears that Father Torres'. acceptance of communist support and his call for "revolution" has scared off many Catholics who share the priests's desire for social change in Colombia. "El Espectador," the nation's second largest newspaper, recently printed an article prepared by the lay theological institute at the Bolivariana University in Medellin, charging that Father Torres' platform is "vague" and "superficial."

"We fully agree that social structures need to be changed in Colombia," the writers of the article said. "Reforms in public health, education, transportation and industry are necessary. All of this is needed to create a more just and Christian society."

But the authors had serious doubts about the way Father Torres has referred to private property, and his advocacy of revolution.

"In the last analysis," they said, "what we all want is to make Colombia more just and more Christian. Colombia is a potentially rich country. In Colombia there is a valiant and long-suffering people who have a mystique capable of making this change of structures which Christ and the world expect from us. A miracle is still possible in Colombia."

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Unbeaten teams to face tests

By DENNIS HOFFMAN

This coming Sunday will see more teams fall off the unbeaten path toward the Indianapolis Deaneries' CYO football championships.

Cadet League Division I leaders, St. Joan of Arc and St. Andrew square off on St. Andrew's field at 2:30 p.m. Both teams won easily last week as St. Joan of Arc defeated St. Lawrence 28-7, and St. Andrew dumped St. Michael, 25-7. Both now stand 2-0 in league play.

At 2:30, Holy Name, also 2-0, faces St. Lawrence at Msgr. Downey Field No. 2. Last week Holy Name dropped Little Flower from the list of unbeatents, 20-18.

IN DIVISION II action, St. Pius X (3-0) faces Our Lady of Lourdes (2-0) at Ellenberger Park at 2:30. Meanwhile, Immaculate Heart, which lost its first game last Sunday to St. Pius, has a must game against St. Monica (2-0).

Our Lady of Mount Carmel (3-0) and St. Matthew (2-0-1) meet at 2:30 in a game which will help decide the Division III title.

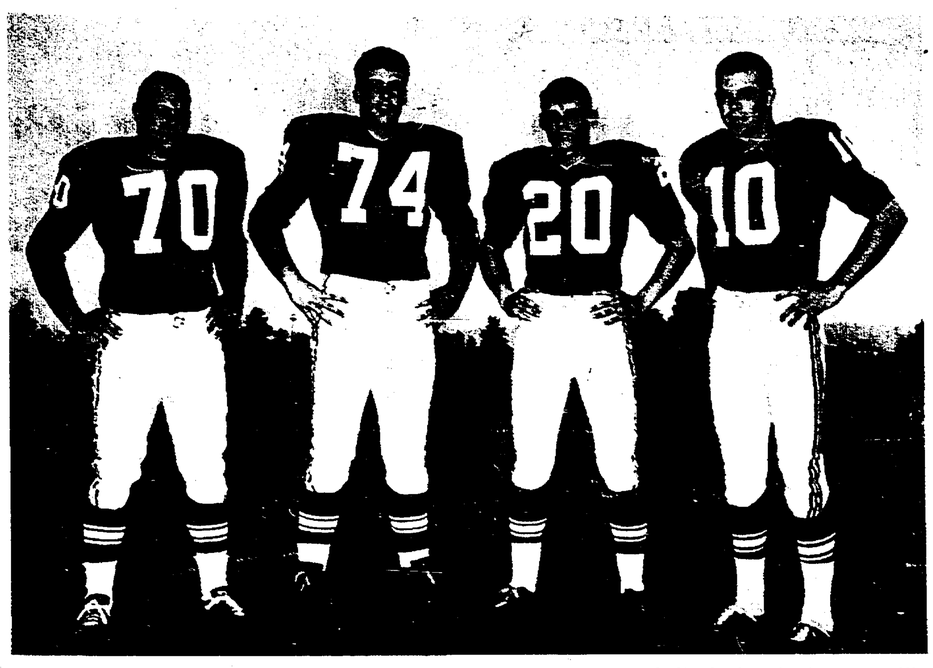
Last week Mount Carmel handed a 20-7 loss to St. Patrick, while their chief rival, St. Gabriel, suffered a 14-13 setback at the hands of St. Thomas. St. Matthew remained in contention by shutting out Sacred Heart, 12-0.

Division IV leaders, St. Rita and Holy Trinity will battle St. Luke and Our Lady of Greenwood, respectively. In last Sunday's games, St. Rita extended its win streak to three with a 31-7 victory over St. Joseph. Holy Trinity, idle last week, posts a 2-0 record.

COMPETITION in the 100 league is headlined by the St. Michael-St. Monica game in Division I. St. Monica squeaked by St. Christopher last weekend, 6-0, while St. Michael won over Immaculate Heart, 25-8. Another top team in this division, St. Gabriel, crushed St. Joan of Arc, 50-0.

A real battle is expected as Division II leaders, Little Flower and Christ the King, meet to defend their identical 3-0 records. Both teams were easy victors last Sunday. Little Flower took St. Simon 27-8, and Christ the King ran over St. Matthew, 50-6.

Complete scores, standings and schedules can be found elsewhere on this page.



ON ST. JOSEPH'S GRID ROSTER—Two former Indianapolis Catholic high school stars will play for St. Joseph's College, Rensselaer, when they face the Butler Bulldogs on Saturday at Butler Bowl. They are Jom Stewart, second from left, who played at Cathedral, and Duffy Hagist, right, former Scecina luminary. Stewart is a tackle and Hagist a quarterback for the Pumas. The other players pictured are Jim Taggart, left, a guard, and Max Klingerman, halfback. Both played for Carmel High School.

Reminder

The CYO office reminds kickball coaches to call in the scores immediately after each game and to fill in schedules for makeup games promptly so that the schedule won't fall behind and the season extended to accommodate the extra games.

Donation assures CU drama center

WASHINGTON—The Catholic University of America will begin construction of a $1.6 million speech and drama center in the spring thanks to a $1 million donation pledged by a local builder.

Father Gilbert Hartke, O.P., head of the university's speech and drama department, confirmed the grant pledged by Jerry Wolman, Washington builder and president of the Philadelphia Eagles professional football team. Wolman is a non-Catholic.

The new horseshoe-shaped center will include a 700-seat theater and modern facilities for stage, drama, movie and television studies.

The new center will enable the department to offer a doctorate in speech and drama for the first time, Father Hartke said.

'College Night' set at Chatard

INDIANAPOLIS — Chatard High School will observe "College Night" on Thursday, Oct. 7, starting at 7:30 p.m. Fifteen colleges and universities will be represented.

Mrs. Robert M. Carriger, president of the Chatard Parent-Faculty Association, indicated that all parents of Chatard students are invited, along with juniors and seniors.

Private counseling will be available. Social hour will conclude the evening.

Cy Cipher

YOUTH WEEK — Traditional CYO activities will highlight Catholic Youth Week (Oct. 31-Nov. 7). In the Indianapolis deaneries this will include Communion Breakfasts, a Halloween dance, the CYO Hobby Show, the CYO Banquet, and a baking contest. The CYO office encourages every deanery to participate.

●

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.

Seek attire change

NUREMBERG, Germany — A number of Protestant clergymen in Bavaria have recommended that ministers no longer wear only their traditional black robes at religious services. They urge that their attire be adapted to look more like the colorful vestments worn by Catholic priests at Mass, saying that the black robes are funeral looking

Drug addiction study set by ND

NOTRE DAME, Ind. — The University of Notre Dame is undertaking a study of narcotic addiction and vocational handicaps resulting from drug usage with the support of a $59,599 grant from the vocational rehabilitation administration of the U.S. Department of Health, Education and Welfare.

George N. Shuster, director of Notre Dame's Center for the Study of Man in Contemporary Society, which received the grant, said the research will be centered in New York City in an area "with the highest addiction rate."

Suspended

PONCE, P.R.—The theology program at Regina Cleri Major Seminary, Puerto Rico's only major seminary, has been temporarily suspended because of an insufficient number of students. Sixteen major seminarians in theological studies at the seminary have been transferred to St. Vincent de Paul Seminary at Boynton Beach, Fla.

Alumni schedule reception, buffet

INDIANAPOLIS — The Indianapolis Alumni Association of St. Joseph's College, Rensselaer, Ind., will sponsor a reception and buffet supper following the Butler-St. Joseph football game on Saturday, Oct. 2. The affair will be held at the St. Thomas Aquinas parish hall, 46th and Illinois St. The game will be held in the Butler Bowl, beginning at 1:30 p.m.

The guest of honor at the reception and buffet will be Father Charles Banet, C.PP.S., president of St. Joseph's College.

Members of the Alumni Association and friends of St. Joseph's are invited to attend. Price of the buffet is $1.50 per person.

James Arneberg is the new coach of the St. Joseph's football team.

PRE-COLLEGE COUNSELING—The Xavier University Dads Club, under the direction of Father Edward J. O'Brien, S.J., above, will present an evening of pre-college counseling on Sunday, Oct. 3, from 8 to 10:30 p.m. in the South East Room of the Indiana World War Memorial, Indianapolis. Father O'Brien, who is assistant to the president of Xavier University, Cincinnati, will speak with both high school seniors and their parents. The program is free.

Scores

JUNIOR KICKBALL

Games of Tuesday, Sept. 21

Division 1: St. Joseph vs. St. Malachy, postponed.

Division 2: None.

Division 3: Sacred Heart vs. St. James, postponed.

Games of Wednesday, Sept. 22

Division 1: Holy Angels 14, St. Thomas 10; St. Michael 30, St. Christopher 14; St. Monica 25, St. Gabriel 3.

Division 2: Little Flower 30, Christ the King 15; Holy Spirit 43, St. Pius X 5; Immaculate Heart 22, St. Philip 12; St. Matthew 16, St. Joan of Arc 14.

Division 3: St. Catherine 22, St. Patrick 8; Holy Name 2, St. Mark 0, forfeit.

Games of Thursday, Sept. 23

Division 1: Holy Trinity 18, St. Anthony 7.

Division 2: St. Luke 2, Our Lady of Lourdes 0, forfeit.

Division 3: St. Roch 30, St. Bernadette 8.

Games of Sunday, Sept. 26

Division 1: St. Thomas 22 St. Christopher 11; St. Gabriel 38, St. Joseph 7; St. Michael 33, St. Malachy 26; Holy Trinity vs. Holy Angels, postponed; St. Monica 24, St. Anthony 23.

Division 2: Little Flower vs. St. Philip, postponed; St. Joan of Arc 2, Our Lady of Lourdes 0, forfeit; Immaculate Heart 20, St. Luke 11; Christ the King 39, St. Pius X 10; Holy Spirit 29, St. Matthew 4.

Division 3: St. Catherine 13, Sacred Heart 8; Nativity 27, St. Mark 17; St. James 14, Holy Name 12; St. Bernadette 24, St. Patrick 23; St. Roch 25, St. Jude 5.

Standings

Division 1: St. Monica 5-0; Holy Trinity 4-0; St. Michael 4-1; Holy Angels 3-1; St. Thomas 2-2; St. Anthony 1-3; St. Gabriel 1-3; St. Christopher 1-4; St. Malachy 0-4.

Division 2: Holy Spirit 5-0; Little Flower 3-0; Immaculate Heart 4-1; Christ the King 4-1; St. Matthew 2-3; St. Luke 1-3; Our Lady of Lourdes 1-3; St. Pius X 1-3; St. Joan of Arc 1-4.

Division 3: St. Catherine 5-0; St. Roch 5-0; Nativity 4-1; Holy Name 3-2; St. Heart 1-3; St. Mark 1-4; St. Patrick 1-4; Bernadette 2-3; St. James 2-2; Sacred St. Jude 0-5.

CADET KICKBALL

Games of Friday, Sept. 24

Division 1: St. Roch 22, St. Michael 5; St. Mark 20, St. Philip Neri 7; St. Catherine 11, Little Flower 7; Holy Name 21, St. Joan of Arc 6; Christ the King 19, Immaculate Heart 15.

Division 2: St. Pius X 30, St. James 18; Holy Spirit 30, Holy Trinity 15; St. Monica 21, Our Lady of Lourdes 14; St. Matthew 41, St. Lawrence 0; St. Jude 47, St. Thomas 13.

Division 3: St. Simon 24, Sacred Heart 21; St. Patrick 32, St. Gabriel 4; St. Luke 42, St. Bernadette 9; St. Christopher 12, Mount Carmel 9.

Division 4: St. Ann 11, Holy Angels 4; St. Francis 16, Holy Cross 5; St. Joseph 2, Our Lady of Greenwood 0; St. Rita 53, Assumption 7.

Games of Monday, Sept. 27

Division 1: St. Roch 21, St. Roch 19; Christ the King 21, St. Philip Neri 18; St. Mark 30, St. Joan of Arc 20; Little Flower 18 St. Michael 11; Immaculate Heart 28, St. Catherine 21.

Division 2: St. James 27, St. Lawrence 12; Holy Trinity 22, St. Jude 16; Holy Spirit 40, St. Matthew 16; St. Pius X 17, Our Lady of Lourdes 13; St. Monica 34, St. Thomas 18.

Division 3: Natiivty 41, St. Bernadette 30; St. Christopher 24, Sacred Heart 4; St. Luke 36, St. Simon 9; Mount Carmel 27, St. Patrick 26.

Division 4: St. Malachy 35, Holy Angels 33; Holy Cross 20, Assumption 15; St. Ann 26, St. Joseph 23; St. Rita 2, Our Lady of Greenwood 0.

Standings

Division 1: Christ the King 5-0; St. Mark 5-0; Holy Name 4-1; Little Flower 3-2; Immaculate Heart 2-3; St. Catherine 2-3; St. Roch 2-3; St. Joan of Arc 1-4; St. Michael 1-4; St. Philip Neri 0-5.

Division 2: Holy Spirit 5-0; St. Pius X 5-0; St. Matthew 4-1; St. James 3-2; Holy Trinity 3-2; St. Jude 1-4; St. Thomas 0-5; Our Lady of Lourdes 0-5; St. Lawrence 0-5.

Division 3: St. Christopher 4-0; Nativity 3-0; St. Luke 4-1; St. Bernadette 2-1; Mount Carmel 2-3; St. Gabriel 1-2; St. Patrick 1-4; St. Simon 1-4; Sacred Heart 1-4.

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

"100" FOOTBALL LEAGUE

Games of Sunday, Sept. 26

Division 1: St. Monica 6, St. Christopher 0; St. Gabriel 50, St. Joan of Arc 0; St. Thomes 13, Holy Trinity 12; St. Michael 25, Immaculate Heart 8.

Division 2: Little Flower 27 St. Simon 8; Christ the King 50, St. Matthew 6; St. Pius X 12, St. Andrew 7; Holy Spirit 8, Mount Carmel 0; St. Lawrence, bye.

Division 3: St. Catherine 27, St. Roch 0; St. Bernadette 22, Our Lady of Lourdes 22, (tie); St. Patrick 12, Holy Name 0; St. Philip Neri 6, Sacred Heart 0; St. Mark, bye.

Standings

Division 1: St. Michael 2-0; St. Thomas 2-0; St. Monica 1-0-1; St. Gabriel 1-0-1; Holy Trinity 1-1; St. Joan of Arc 0-2; Immaculate Heart 0-2; St. Christopher 0-2.

Division 2: Little Flower 3-0; Christ the King 3-0; St. Pius X 2-1; St. Andrew 1-1; St. Lawrence 1-1; Holy Spirit 1-2; St. Simon 1-2; Mount Carmel 0-2; St. Matthew 0-3.

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

CADET FOOTBALL

Games of Sunday, Sept. 26

Division 1: St. Joan of Arc 28, St. Lawrence 7; Holy Spirit 13, St. Mark 7; Holy Name 20; Little Flower 18; St. Andrew 25, St. Michael 7.

Division 2: St. Pius X 14, Immaculate Heart 7; Our Lady of Lourdes 26, St. Christopher 6; St. Philip Neri 24, St. Simon 6; St. Monica 14, St. Jude 0; Christ the King, bye.

Division 3: Mount Carmel 20 St. Patrick 7; St. Thomas 14, St. Gabriel 13; St. Bernadette 13, St. Roch 13 (tie); St. Matthew 12, Sacred Heart 0; St. Catherine, bye.

Division 4: St. Rita 31, St. Joseph 7; St. Luke 38, St. James 0; St. Anthony 13, Our Lady of Greenwood 7; Holy Angels 48, St. Ann 0; Holy Trinity, bye.

Standings

Division 1: St. Joan of Arc 2-0; St. Andrew 2-0; Holy Name 2-0; Holy Spirit 1-1; Little Flower 1-1; St. Mark 0-2; St. Michael 0-2; St. Lawrence 0-2.

Division 2: St. Pius X 3-0; St. Monica 2-0; Our Lady of Lourdes 2-0; Immaculate Heart 2-1; St. Jude 1-1; St. Philip Neri 1-1; Christ the King 0-2; St. Simon 0-3; St. Christopher 0-3.

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

Division 4: St. Rita 3-0; Holy Trinity 2-0; St. Anthony 2-1; St. Luke 2-1; Holy Angels 1-1; Our Lady of Greenwood 1-1; St. Joseph 1-2; St. Ann 0-3; St. James 0-3.

NEW ALBANY LEAGUE

Games of Sunday, Sept. 26

St. Anthony 13, St. Augustine 0; Holy Trinity 9, St. Mary's 0; Our Lady of Perpetual Heilp 40, Sacred Heart 0; Holy Family, bye.

Standings

Our Lady of Perpetual Help 2-0; Holy Family 1-0; Holy Trinity 1-1; Sacred Heart 1-1; St. Anthony 1-1; St. Augustine 0-1; St. Mary's 0-2.

"100" LEAGUE FOOTBALL SCHEDULE

Games of Sunday, Oct. 3

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

Division 2: Little Flower vs. Christ the King at Riverside No. 1, 12:30 p.m.; St. Matthew vs. Mount Caarmel at 49th and Arsenal, 12:30 p.m.; St. Simon vs. Holy Spirit at Holy Spirit, 12:30 p.m.; St. Lawrence vs. St. Andrew at St. Lawrence, 12:30 p.m.; St. Pius X, bye.

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

CADET LEAGUE FOOTBALL SCHEDULE

Games of Sunday, Oct. 3

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

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

Division 3: St. Patrick vs. St. Thomas at CYO No. 1, 1:15 p.m.; St. Gabriel vs. Sacred Heart at Sacred Heart, 2:30 p.m.; Mount Carmel vs. St. Matthew at 49th and Arsenal, 2:30 p.m.; St. Catherine vs. St. Bernadette at CYO No. 2, 1:15 p.m.; St. Roch, bye.

Division 4: St. Rita vs. St. Luke at Douglas Park, 2:30 p.m.; St. James vs. Holy Angels at St. James, 2:30 p.m.; St. Joseph vs. St. Ann at St. Joseph, 2:30 p.m.; Our Lady of Greenwood vs. Holy Trinity at Max Bahr, 2:30 p.m.; St. Anthony, bye.

Concelebration

MADRID, Spain—Three Jesuit priests concelebrated Mass in the presence of their widowed mother, the former Mrs. Luis Maria Rodamilans, after she took perpetual vows in the Carmelite convent here.

Barbeque set

BEECH GROVE, Ind.—Boy Scout Troop 108, of Holy Name parish here, will sponsor its seventh annual Beef Barbeque on the parish grounds Saturday, Oct. 9, starting at 4 p.m. Proceeds will enable the members to attend summer camp.

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● FAMILY CLINIC

Wife is told to dispel doubts about husband

By JOHN J. KANE

A column on the middle-aged has been serialized in our city paper. In it there was a statement that every man past the age of 40 has an affair with another woman My husband is 45 years of age, and he and I have gotten along very well during our 20 years of marriage. But this is a scientific study, and there must be some basis in fact for it. I would prefer not to believe it, but I cannot put the thought out of my mind that if my husband has not yet been unfaithful to me, he probably will be. Am I justified in believing this question? It is literally driving me crazy.

●

The word science, Helen, in our society has a magic ring to it in the minds of most people. Unfortunately, some of what passes for "science" is nothing more or less than what was formerly called folklore and superstition.

Sex is an intimate, personal matter. There are, of course, justifications for studying the sex behavior of men and women. Such information is essential for physicians, psychiatrists, psychologists, theologians, sociologists, and certain other students of human behavior. But I have always felt a grave concern about the dissemination of such literature among persons not trained to interpret it accurately.

Years ago the late Professor Kinsey and his associates published a book called "The Sex Life of the Human Male." This was followed by a study of the sex behavior of the American women. Kinsey, himself, was really a biologist and not a psychologist or sociologist. His study was done as scientifically as such studies can be done. His methodology was quite intricate; as a matter of fact, I would bet, that 90 per cent of the people who read that book never understood the chapter in which he explained his statistical approach to the study. And frankly, without some background in statistics and methods, the study was not by any means clear.

●

Let me try to explain as clearly and simply as I can how this type of study is usually done. A list of questions, usually called a questionnaire, is sent out to a number of persons and they are asked to check a negative or affirmative, or I don't know answer. The other approach usually employed is what they call a schedule, that is, a list of questions which a person puts to an individual willing to be interrogated.

There are two basic difficulties in either of these approaches. First, there is the matter of the sample. It would be impossible to send a questionnaire to every man and woman in America over a certain age, say 20. The same would be true of the schedule. Therefore, students of human behavior attempt to take a sample. Here is where a certain danger enters the situation.

One has to draw a completely random sample. This means that all of the men and women in America would have an equal chance of being represented. I won't go into the various devices used to obtain these samples because this is too complicated, but sufficient to state that inevitably some people refuse to answer a questionnaire or refuse to submit to a schedule.

Therefore, these people have something that the people who submit to the questionnaires or schedules don't, that is, an unwillingness to participate. This immediately makes them different, and it means that all such samples are not really random and consequently not thoroughly reliable.

●

No one can scientifically make a statement that every man past the age of 40 has had an extramarital affair. It is absolutely impossible to get such information, and it is rather unethical to make the claim that one has it. Perhaps you did not read the study carefully enough, but I am inclined to believe that the author set some limitations on his statement. If he said that in the sample he studied, he found this to be the case, no one can quarrel with him. But now another step must be taken.

When you have the results of the sample, you project it, that is you attempt to say that this is true of all people whether they were in the study or not. If you have a truly random sample, and most studies of this type do, it is not fair to make such a claim.

In other words, what I am telling you is that I would not acept this statement as a sociologist. I strongly urge you to reject it and as a matter of fact I would suggest that anyone who reads this serial should also reject it. There is no doubt that some men either before or after the age of 40 do engage in illicit sex behavior of various types. Certainly some husbands do commit adultery. How many? Only God knows. Even Kinsey in his findings did not go that far.

You are worrying needlessly and fruitlessly on the basis of information which is not really scientific. Since you and your husband have been happily married for 20 years, why do you allow such nonsense to disturb you at this moment? Furthermore, if you do not throw this idea out of your mind, you are going to look for anything that appears susupicious in your hus-

(Continued on page 10)

● BEST OF TWO WORLDS

Needed: motivation

By GILBERT ROXBURGH, O.P.

There have been a lot of us complaining in recent monts, all the way from President Johnson and J. Edgar Hoover down to you and me. Our complaining revolved around the gross lawlessness exploding all around us—in Los Angeles and Chicago and in our own neighborhoods, in the rising national crime rate, and in the general spirit of inconsideration for the rights and welfare of others which is so much abroad in our time.

A young girl is raped in an apartment building, and 31 people hear her screams do nothing.

A young man is drowning in a lake in Arizona while crowds look on stupefied, and a man with a boat just loaded on a trailer glances at the water and drives away.

●

It is a strange thing, indeed, that in an era which, more than any other in history, shows us human beings needing one another, there should be so prodigious a disregard for what matters to other people.

Granted, law-abiders are still in the majority. Still, we might pause to wonder why so many of our traditional moral standards seem shop-worn, aged, and wrinkled to so many.

To me it is hard to believe that so many are against purity or racial justice or the place of God in human society, for these values have proved themselves. I think, rather that people have been told many conclusions, and all the while their main question has gone unanswered: Why?

Have we as a nation been sufficiently instructed in genuine and solid motives for all this fine conduct we are expected to show? Is there any genuine foundation, for instance, for respecting other people's property, other than reasons of "otherwise, they'll destroy mine," or "it's the nice thing to do"? Is "right" a concept sacred to us philosophically and the logically?

●

Regarding patriotism, have we been given any worthwhile reason for honoring and loving our country? Because it's beautiful? Because it is rich? Do we really see America as a benefit from God, nurturing us spiritually?

Regarding racial justice, do we work for it because Negroes are nice people? Unfortunately, not all of them are. Because we are impressed with Ralph Bunche and Ethel Waters? But what happens to your high goals when you encounter the adulterer and the cheat? Do we really see America as a land where all men—good and bad alike—have their rights, which can be taken away only in cases specified by law?

●

Regarding obedience to civil authorities in violent demonstrations, do we really see motives for bending our wills to a policeman who may make far lower a salary?

Let us be realistic. Let us burrow beneath appearances and dig out the basic issues.

The primary problem our society faces is not catching the criminal, not in persuading the delinquent, not in re-enfranchising minority groups, but in educating all of our people beyond the job or career or skill or culture-educating them in some of our nation's spiritual concepts, which alone can provide the adequate insights and goals and inspirations to affect our conduct a permanent and abiding way.

THE WEEK IN LITURGY

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

Oct. 3 SEVENTEENTH SUNDAY AFTER PENTECOST. In the United Nations men from all areas of the world have formed an alliance to preserve peace and good order in the world. The difficulties of successfully accomplishing this gigantic goal are manifest. Rarely has there been unanimous agreement on the solutions of problems brought to the forum of the United Nations. Language, culture, geographical location, and nationalistic aims tend to divide nation from nation rather than to unify them. An organization like the United Nations seeks to lessen these natural divisive factors.

The peoples of all nations can trace their origin to Adam and Eve when there was but one family. Through the centuries this one family has become many families, but all men still remain the children of God and belong to Him. All men can rightfully address God as "Our Father who art in Heaven." That which can unite people of all nations is the greatest of God's commandments, the mandate to love Him totally and one's fellowmen as themselves, "You shall love the Lord your God with your whole heart, with all your soul, and with all your mind . . . and you shall love your neighbor as yourself" (Gospel). Love is the unifying principle between individuals and between nations.

Oct. 4 ST. FRANCIS OF ASSISI. It is reported that Lenin shortly before his death remarked that what Russia needed more than the revolution by bloodshed that he had initiated was 10 men like St. Francis of Assisi who had renewed the spirit of Christianity in Europe. By peaceful means St. Francis persuaded the rich to help the poor; and the poor to help one another. He discovered the truth of Christ's words, "Take My yoke upon yourselves and learn from Me, for I am gentle and lowly of heart, and you shall find rest for your souls" (Gospel).

Oct. 5 MASS AS ON SUNDAY. Whatever virtues the priest and levite practiced in their lives, love of neighbor or compassion seems not to have been among them. Christ emphasized the primacy of love of God and one's fellowmen as being supreme (Gospel). Motivated by the power of love we can more easily keep all the commandments. For if we love God we shall not worship false deities under any guise, nor use God's name irreverently, nor refuse to keep His day holy. Also, we shall honor our parents, nor shall we harm our fellowmen in any way. We shall not steal from them, commit sins of lust with them, lie, or covet their wives or possessions.

Oct. 6 ST. BRUNO. He founded the most austere religious Order in the Church in France in the 12th century, the Carthusians. Those who follow the vocation of a Carthusian are blessed, "Blessed is the man who is found blameless, and who has neither gone after gold nor put his trust in money and riches" (1st Lesson). Also, blessed is the Christian who leads a blameless life.

Oct. 7 BLESSED VIRGIN MARY OF THE HOLY ROSARY. Through the centuries the popes have praised this great devotion to the Mother of Christ, including Paul VI, John XXIII, and Pius XII, and have directed all Christians to pray the Rosary. The public worship of God, the honoring of the Blessed Virgin Mary, the angels and the saints through the liturgy is supplemented by private devotion. Also, meditation on the mysteries of the Rosary is one of the higher forms of prayer. "May we imitate what these mysteries constitute; may we receive what they promise" (Prayer of the Assembly).

Oct. 8 ST. BRIDGET OF SWEDEN. This 14th-century wife and mother is proof that the Sacrament of Matrimony is not an obstacle to sanctity. Of her eight children a daughter, Catherine, is a canonized saint; while one son, Karl, was quite the opposite. Rearing and educating children was difficult in those days also. Together with her husband, Ulf, she cared for the children, showed hospitality to strangers, and helped those in distress (1st Lesson).

Oct. 9 ST. JOHN LEONARDI. Ordained priest at 32, Father Leonardi began a program to revitalize the Faith in his native city of Lucca in Italy with great success. He organized a group of secular priests into the Clerics Regular of the Mother of God who lived a common life and restored Christian ideals in many parts of Italy. Like St. Paul they proclaimed religious truths and commended themselves to every man's conscience in the sight of God (1st Lesson).

Seventeenth Sunday after Pentecost

Vocation heads told to stress sacrifice

AURORA, Ill.—Religious communities should stress the element of sacrifice in explaining themselves to prospective candidates, 100 vocation directors were told here.

"Thell them the religious life is a hard life, a dedicated life, a committed life, a sacrificial life," advised Father John W. Stafford, C.S.V., a former psychology professor who is now provincial of the Viatorian Fathers.

"All this is not incidental to it or accidental to it, mere sun spots that hardly diminish its splendor and glow of happiness," he said. "All this is of the very essence of the religious life. It is not a life with sacrifice, it is a life of sacrifice."

FATHER STAFFORD spoke to the first annual meeting of the Midwest Religious Vocation Directors Association. Vocation directors from 57 religious communities attended.

He maintained that mature young persons in their late teens are capable of responding to the call for sacrifice.

"Youth can know the meaning of love," he said. "A divine call to a life of love lived for God is a loving call that youth can hear and understand.

"And the answer to that call is also an act of love that youth can make. Youth is ready for the call, and if the call is not answered then, it may never be heard again."

FATHER ERNEST Larkin, O.Carm., a theology professor at Whitefriars Hall, Carmelite seminary in Washington, D.C., told the meeting the Second Vatican Council's Constitution on the Church has shifted emphasis in regard to religious life "from the juridical to the life of grace and charity."

The Church, he said, "is aware of the fact that there is no such thing as perfection, only perfect people. The council Fathers wished to point out that the religious life is not a superior state, and that everyone is called to sanctity."

Describing religious life as "a service, a witness and an apostolate," he said: "What is really new. . . is that religious life is no longer listed as a special class in the Church. It belongs to both clergy and laity and is dedicated to witnessing a perfect life.

"The vocation is not to do something but to be something—to mirror the perfection of Christ in the Church."

Anniversary

VATICAN CITY—Pope Paul VI has sent to Cardinal Amleto Cicognani, Papal Secretary of State, a personal letter of congratulations on the 60th anniversary of his ordination (Sept. 23.) The Pope expressed gratitude for the cardinal's "faithful and precious service to the Holy See and to us personally."

ND and St. Mary's launch program of 'shared-time'

NOTRE DAME, Ind. — Students at the longtime neighboring University of Notre Dame and St. Mary's College here finally have come around to a sort of "shared-time" program.

Some 35 girls, students at St. Mary's, now are commuting to the traditionally male Notre Dame campus several times a week for courses in computing science, advanced Russian, parasitology, Renaissance art, French, speech and drama, and political science.

Some 25 Notre Dame students are registered for courses at St. Mary's in education, genetics, African history, anthropology, English writing, play directing, and adolescent and educational psychology.

Officials of both institutions said the co-ordinated program was established for the "benefit of both institutions and their students," and stressed that it does not involve any idea of a merger of the two institutions. Notre Dame is conducted by Holy Cross Fathers and St. Mary's by Sisters of Holy Cross.

'Christian Credo' is radio topic

NEW YORK — The Catholic Hour radio program, produced by the National Council of Catholic Men, will present a series of four October programs based on the theme: A Christian Credo for Our Time. The program is heard each Sunday at 1:05 p.m., EDT, on the NBC radio network.

William Jacobs, former managing editor of Ave Maria magazine, will give the four talks on modern belief. On Oct. 31 the Catholic Hour will present a special progress report on the fourth session of the ecumenical council.

● GOOD NEWS

Helping them grow up

By MARY PERKINS RYAN

All parents of adolescent sons and daughters observe how hard it is to know when, and how best to help them—even with as objective a task as getting off to school or college.

If you do too much, they won't be learning how to do things for themselves (such as buying their own clothes). If you leave the whole affair to them, something essential may be forgotten (such as blankets—we just mailed a package, hoping that our son isn't freezing in the meantime).

Still more important, if you do too much, they resent it and think you are treating them like children. But if you do too little, perhaps they will think you don't care.

Such problems don't arise, of course, with small children. They have their urgings toward inodependence, yet, basically, they realize that they couldn't make it on their own. But an adolescent sometimes is sure he can and sometimes certain he can not. He is somewhere on the long road between the total and unthinking dependence of a baby on his parents, a dependence that expects everything from them, and the freely recognized dependence of an emotionally mature person on those he loves—a dependence that is the other aspect of the free gift of his love.

When your son begins to treat you as a person from whom he is not ashamed to ask for needed help, you know that he is beginning to grow up.

●

Many theologians and others are now beginning to think that perhaps the whole human race is involved in a development similar to that of a child to an adult, and that we are now as it were in the adolescent stage with regard to our relationship to God. One reads many articles and books about "secularism" to the effect that modern man now believes that he can make it on his own; he has no need of God; he can take care of his own affairs and not go running to a God for help when things go wrong.

Some modern secularists would certainly say, for instance, that the Our Father, and the prayer that follows it in the Mass: "Deliver us, Lord, from all evils, past, present and to come . . ." are prayers of childish dependence, unworthy of mature persons. In fact, they would say such prayers show that religion is still preventing people from going ahead and really working to do away with the evils of our world; too many people still expect God to do it all.

Such statements may sound blasphemous to Christian ears. But might not this attitude of independence towards God be the equivalent of the adolescent's impatient, "Let me alone, I can manage myself," and so be, at least potentially, a step on the road toward a mature human attitude toward God, that would not expect Him to do what we ourselves can and should be doing, but would gladly acknowledge our total dependence on Him in love?

●

We Christians, then, need to cultivate this atitude and show our world how fully worthy of mature human persons it is. We can, and many of us do, pray with the childish self-regarding attitude of a baby who expects his parents to see that things go right for him and complains loudly when they do not. Or, because God "has sent the Spirit of His Son unto our hearts," we can pray with the mature attitude of "sons in the Son" toward their Father, sons whom He has invited to cooperate with Him in His great work of delivering mankind from all evils and "slavery to corruption" into the "glorious liberty of the sons of God."

We can pray, not that He will give us what we want, but that He will enable us to carry out what He wants; not that He will do our work for us, but that He will give us what we need to carry out the work which is ours and His; not that He will do what we should be doing in working for social justice and human betterment and development, but what we cannot do. And this is to deliver ourselves or anyone else from our alientation from God and from one another and within ourselves which is the basic cause of all other evils.

This is what Christ has delivered us from—and what we always need to pray to be delivered from more completely—to be delivered from self-centeredness, to be freed for love.

● WHAT'S HAPPENING

How about a drinkee?

By REV. JAMES BOWMAN, S.J.

The question comes up about teen-age drinking. Teen-age drinking? I'm for it. At home, with parents. Beer. Taking it for granted. The idea is: what's the big deal about drinking? Do it with your parents, with them saying when and how much, and the big beer thrill won't be the Great Forbidden Pleasure. That's my theory.

That's how it was with me. From every (well, not every) opened bottle of Bud, Schlitz, or what-have-you, was poured a cheese-glass-ful for Yours Truly. I can't really tell you when that started. It wasn't any big event, I'll tell you that much. A double-shot of beer now and then for the kid, why not?

The Big Event was the first bottle drunk outside The Home, when the college freshman proved he could chug-a-lug. A great silliness ensued—on two bottles of beer. But not till college, at least. It didn't happen till then; and just as it began to look like a fairly stable element of that freshman's social attitude—he left the mad, mad world for Religious Life (color it good). And that was the end of his teen-age drinking.

The trick was: to be distracted. And that is still the trick. Please do not tell me of your schemes to avoid becoming a teen-age soak by rehearsing the horrors of alcoholism. (Nor do I think its horrors can readily be underrated; alcoholism holds horrors that most of you would not believe.) Tell me rather what you plan to do instead of drink.

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The mournful tales of what can happen to you if you are one who can't take a drink and does (life ruined, loved ones estranged, career shattered, body maimed, mind twisted)—these serve a good purpose, if only to lead the listener to a better knowledge of what he has and how thankful he must be.

But if it's drinking you're worried about, yours or someone else's, then the advice is: substitute something else. Distract yourself. The college freshman spoken of above was probably never headed for alcoholic oblivion in the first place. But he was lined up for a good deal of beer-drinking (with the main result probably of making him fat before his time) during his college years. What happened? He joined religion, the Jesuits by name.

The beautiful moral is there for all to see: Enter religion and be a Dry—no, that's not it, lamebrain. The moral is: get yourself something good to do that keeps you busy (and not just busy-busy either, but engaged, interested, involved); and you won't have to contend with the foolishness of under-21 drinking beer, etc. with all the nasty legal, moral, physical consequences connected with it. After all, you're the Pepsi generation, not the Miller's.

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The thing is, you haven't a really good reason to drink. If you were a man supporting six childen on a salary meant to support three, I could, without recommending it, still understand why you would take to drink. If you were going full-throttle most of the time at a job that didn't let you be yourself, I could see loosening up now and then with something mellow. Or if you were creaking with middle age and needing a certain something to relax on so you could be extra nice to The Wife on your anniversary—I could see something-on-the-rocks. And on and on with the possibilities.

But you are young. You have The Dance, The Sound, The Game, The Cheering, the thrill of meeting and hobnobbing with the opposite sex. You have so many possibilities that can be frustrated by beer, etc., because beer, etc., only loosens odd springs here and there when what is needed is a full-personed satisfaction and fulfilment of what's good in you.

If you are girls, you meet one another with screams and kisses. If you are boys, you beat one another's heads in football or basketball. Boys and girls, you dance with abandon—is that the word? You laugh, you tell corny jokes, you talk a lot. And you get tired and have to sleep that off, not some bender that dulled your tremendous capabilities instead of releasing them.

But you say you are tense, you are not yourself, and you want to relax—and beer, etc. will serve that purpose. School brings its own pressure. Social situations bring theirs. All is not so rosy as has been painted. I know it isn't. Not all the time anyhow.

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So substitute. Get busy in something, preferably in a boy-girl setting. Get into a tutoring program in the heart of your town. Put yourself in a sharing situation with the so-called culturally deprived. This could mean teaching of a Saturday morning, games or trips of an afternoon. Help in a hospital. Work for the politician of your choice. Be a service-oriented type in school and/or out of it. Whatever you have, you have received. Begin now the lifetime of paying back what you owe to anyone who will receive it of you.

Drinking. Oh yes, that. No time for it, I hear you say. May never have time for it. A cheese-glass of beer at home now and then is all I need. I'm a flower that has to blossom, drink will only flood the tender shoot. So I will remember the horrors of it, but only to remind myself of the things I do instead, like tutoring and all that. Someone call for a volunteer?

Support aims of UN, Americans are urged

NEW YORK — Americans should urge the federal government to continue its support of the United Nations, the U.S. bishops' representative for UN affairs declared here.

Auxiliary Bishop John J. Dougherty of Newark told some 300 persons at a special Mass marking the beginning of the UN General Assembly's 20th session:

"I fervently urged that the citizens of our land express to their elected representatives their faith in the United Nations and their hope for continued support in the trying times ahead. I urge this upon all, and especially upon Catholic citizens, since they by reason of the theology and the social teaching of the Church have a strong religious motivation to support the international body."

THE MASS was celebrated at the Church of the Holy Family here by Msgr. Alberto Giovannetti, the Holy See's permanent observer at the UN.

Bishop Dougherty, who is president of Seton Hall University, South Orange, N.J., said he is "filled with dismay" at the thought of the world without the UN, but admitted that the UN is "not perfect."

"IT HAS BEEN said that so many marriages are failures because so many failures marry. The UN is not a wedding of perfect nations. It is a mirror of the world it represents. The darkened mirror is the reflection of a darkened world."

But he cautioned the delegates not to lose hope. Bishop Dougherty said: "The vision of your goal must ever goad you on, and remembrance of the fact that, if the instruments of peace have failed, much more have instruments of war failed. War solves nothing."

'Sky pilot' grounds himself

CINCINNATI—Father Albert DeFrancesco, pastor of Our Lady of the Presentation Church here, quit flying as of September 14.

He made the decision after making two emergency landings in the single-engine Cessna plane he had attempted to pilot from nearby Hamilton, Ohio, to a town in Indiana. Wind, fog, and darkness caused him to land first at Wright-Patterson Air Force Base, near Dayton, where he received directions for returning to Hamilton.

The elements kept him off course again, so he landed the plane soon after on Interstate 71, a new expressway, near Wilmington, Ohio. A flying instructor from Hamilton flew the plane back to the airport while Father DeFrancesco drove the instructor's car home.

● VIEWING WITH ARNOLD

Latest beach 'classic' just more of the same

By JAMES W. ARNOLD

"How to Stuff a Wild Bikini" is the subtle title of a movie that comes from the murky depths of the same subculture that produces Top 40 radio stations, movie fan magazines and hair-spray TV commercials. While moralists have been manning the barricades against nudity, Joseph E. Levine, Doris Day, Hugh Hefner, James Bond and Brigitte Bardot, they have beeen outflanked by Frankie Avalon and Annette Funicello.

"Bikini" is the fifth in an endless series of American-International beach epics, all shot at Malibu with roughly the same cast of 18-to-25-year-old teenagers, the same plot, jokes and dialogue. These films are utterly horrible by any artistic standard, hardly ever seen by anyone with a mental age greater than 12, and almost never reviewed by critics. But they are a staple moneymaker on the adolescent programs at drive-ins and neighborhood theaters.

Each movie makes a 200 or 300 percent profit for A-I, a doggedly commercial film factory which began with a stake of $3,000 in 1956 and has since earned about $225 million by aiming at what it conceives to be the taste of 19-year-old males.

The product has included series on such profound subjects as dragstrips, sorority sin, teen-age monsters, war action, science fiction, Steve Reeves' adventures as Goliath and Roger Corman's nine-film anthology on defenseless Edgar Allan Poe. Except for some of Corman's films (notably "The Masque of the Red Death"), they have been the movie equivalent of love and horror comic books.

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Moralists have tended to shrug off the beach classics, perhaps because it was too painful to examine them closely. "Bikini" is apparently the first to get a Legion rating as low as B. The producers have defended them, contending that (1) villains are always punished and (2) passion, while it may be aroused, is always frustrated. Miss Funicello, the ex-Mouseketeer heroine, is cited as a wholesome type who urges girls to be true to one boy frined and to insist that whoopee await the formality of nuptial bliss.

This, then, is a minority report from an aged critic who thinks teen-agers ought to be defended from money-hustling producers who are muddying up their immortal psyches without giving in exchange so much as a warmed-over pizza. Let Playboy, Carroll Baker and "Goldfinger" do their worst, they have at least a minimal respect for human imagination. The beach films make even "Peyton Place" seem like Shakespeare.

"Bikini" was made in two weeks, partly improvised, and looks like the first rehearsal for the senior play at a backward high school. The writer-director, William Asher, 40, with some success in the deadhead regions of TV ("I love Lucy," "Bewitched"), is an ex-surfer who has suggested he left the best years of his life on the beach. He has certainly left them somewhere.

This is the kind of film in which boys cross their eyes and drop at the sight of a redhead. There is repartee like: "My little peanut, what do they call you Peanuts." "Men are all beasts." "Yes, isn't it wonderful?"

When Dwayne Hickman fights the bad guy, Annette mistakenly hits him with a piece of crockery, and Dwayne falls while birdies sing on the soundtrack.

Some analysts have described the beach movies as cinematic, and "Bikini" does have an animated, girl-less bikini (a triumph of taste) and a noisy, speeded-up motorcycle race about the countryside. But the musical numbers are as lively as the corpse of Rameses II, and phony process shots abound. This movie resorts to process photography even when boy and girl are strolling on the beach.

●

The acting ranges from vacant nothingness to shameless hamming by old pros like Brian Donlevy and Mickey Rooney, who at various times is squirted with ink, loses his pants and is surrounded by frug-ing beauties whose bumps and grinds must have reminded him of the heyday of burlesque. A great visual comic like Buster Keaton is allowed to have smoke come out of his ears (after a shot of booze) but otherwise leans heavily on Asher's snappy dialog humor. Thus he offers a girl a drink. "No," she says "me good girl." She drinks, falls into his arms. "Me Tondeleo," she says, "me bad girl."

No one may lose her virtue on-camera, but it is clear that everyone is single-mindedly headed in that direction. Bikinis in general are for spectators with weak imaginative powers, and Asher makes sure with breathtaking anatomical close-ups, fore and aft. There is one intellectual on the beach, with book and horn-rimmed glasses, who makes a sissy remark. All the real guys surf, play ball and drool at the various specimens of ideal undraped womanhood.

A-I and Asher may have found a sure-fire interest level for 19-year-old Americans, but it took no vast insight. The odd thing is that all their healthy kid customers, educated at least 12 years, would rather be at the movies than at the beach. At any rate the moral uplift at navel level will continue. The next A-I classics are being prepared: "Dr. Goldfoot and the Sex Machine" and "The Girl in the Glass Bikini."

(Legion of Decency: B—objectionable in part for all.)

PLAN DEANERY CARD PARTY—The South Indianapolis Deanery Council of Catholic Women will sponsor a Card Party on Wednesday, Oct. 6, in the auditorium of Msgr. Downey Council 3660, Knights of Columbus. Two sessions of cards will be played—at 1 and 7:30 p.m. Tickets are $1. Chairman of the event is Mrs. Mary Williams. Shown above, from left, are: Mrs. Joseph O'Neill, ticket chairman; Mrs. Johnie Williams, ways and means chairman; Mrs. John R. Stevens, DCCW president; and Mrs. John A. Manthey, publicity chairman. (Staff photo)

● *VARIETY IN BOOKS*

'The Faith of JFK'

"The Faith of JFK," edited by T. S. Settel. E. P. Dutton & Co., New York. 127 pages. $3.50.

Of all the books that will eventually appear about John F. Kennedy, there is perhaps none which offers a more precise delineation of the late President's philosophy than this one.

"The Faith of JFK" is a compilation of quotes used by Kennedy, with the passages in which they came. Almost half are from the Bible, with many from poems and writers he enjoyed.

Reading them, one can clearly see the reasons for many of John Kennedy's actions: the war on poverty—"Thou shalt not harden thy heart, nor shut thy hand, from thy needy brothers; but thou shalt surely open thy hand unto him" (Dueternomy); civil rights—"Freedom is more a resolution; he is not free who is free alone" (John Boyle O'Reilly); his passion for knowledge—"Man does not live by bread alone" (Deuteronomy); his search for new solutions—"He that will not apply new remedies must expect new evils, for time is the greatest innovator" (Francis Bacon).

Robert Frost was one of his favorite poets. Kennedy once said Frost's most important lesson was: "Our own deep convictions must be the ultimate guide to all our actions." When Frost died, Kennedy described him with a paraphrase of a Frost poem, that could apply equally well to the late President: "He had promises to keep, and miles to go, and now he sleeps."

(Reviewed by Thomas F. Anderson of the staff of NCWC News Service, Washington, D.C.)

●

"Our Children Grow Up," by Mary Reed Newland, P. J. Kenedy, New York. 200 pp. $4.50.

Thank heaven, Mary Reed Newland is writing about teenagers. Mrs. Newland knows what she's talking about, and she knows what is important to say.

People who deal with this age group and/or remember their own struggles with growing up will recognize the authenticity in Mrs. Newland's writing.

My only regret is that she has not carried her discussion on further, for young people do not cease to have problems when they have passed the chronological age of 19.

The author gives us many religiously oriented and consoling bits of wisdom to ponder. For instance: "A person 'turns out right' not at 16 or 18 or 21 or any special year, but at the end. And the journey to God is different for each person."

The treatment of such subjects of interest to young teens as dating, parties, going steady, sex, studies, drinking, smoking and driving make the book not only a valuable and encouraging guide for parents of Catholic teenagers but a text the young people themselves should read.

It will help them "find themselves" and understand their own development in the light of Christian principles.

(Reviewed by Carmen Carbon Shaw, Washington, D.C., reviewer and commentator.)

●

"The American Novel," edited by Wallace Stegner. New York. 236 pp. $4.95.

Well up on the list of this country's great natural resources is the American novel. The roll call of distinction—"The Scarlet Letter," "Moby Dick," "Huckleberry Finn," "The Red Badge of Courage," "Portrait of a Lady," "The Great Gatsby," "A Farewell to Arms," "The Sound and the Fury"— is long and could be added to at will. Exploited primarily as a vehicle of moral analysis, the novel has flourished on these shores and still does.

This collection of 19 brief essays on as many of the best American novels ranges from Cooper's "The Pioneers" to Faulkner's "The Sound and the Fury." Originally presented as talks over the Voice of America, the essays break no new ground and rely for the most part on tried and true assemblages of fact and interpretation.

The book, however, is not without value. The studies are the work of recognized scholars, and without exception they have the ring of authenticity and solid mastery of the material. They are, too, for the most part engagingly written, helping one to relive the pleasure of books one has already read and creating an eagerness to experience those one is not yet familiar with.

For beginning students of the novel or for that ill-defined person, the intelligent general reader, the book will have appeal and usefulness. Specialists will learn nothing from it they do not already know, but others will find it a source of enlightenment and stimulation.

(Reviewed by Russell Shaw of the staff of NCWC News Service, Washington, D.C.)

Cardinal lauds council decrees

LONDON — Cardinal John Heenan of Westminster said that "only the foolish blind themselves to the benefits which the Second Vatican Council will bring to the Church and to the world."

"In a year or two we shall look back with admiration at what the council will have achieved," Cardinal Heenan wrote in a pastoral letter to the people of his archdiocese. "The splendid decrees already published are a foretaste of what will come after the final word has been spoken by Pope Paul VI, infallible vicar of Christ, at the council's end."

"Please give us your support especially when you gather for family prayers," the cardinal wrote. "The bishops at the council are not like a board of directors meeting to decide what the members of the Church must do and believe. We are your representatives assembled to give witness to your faith."

Announce theme of radio series

NEW YORK—The debit and credit sides of Catholicism in the 20th century will be discussed on four Sundays of Ocprogram, produced by the National Council of Catholic Men tober on the Catholic Hour radio and carried each Sunday at 12:05 p.m., EST, by the NBC radio network.

Participants will include Joseph Cunneen, editor of Crosscurrents magazine; Mrs. Marie Ponsot, poet and playwright; Daniel Callahan, associate editor of Commonweal magazine, and Barry Ulanov, author and Barnard College professor. The discussions are scheduled for Oct. 3, 10, 17 and 24. On Oct. 31 the Catholic Hour will present a progress report from the Vatican council.

For the elderly

COLOGNE, Germany—The archdiocese of Cologne has again launched a campaign to provide paid vacations for elderly persons. The archdiocese raises the money by asking returning vacationers to donate foreign coins, too small to be exchanged by banks, to a collection carried on outside the doors of the city's churches. Last year's collection totalled $5,000.

MARIAN ENTERTAINER — Baritone Eugene Holmes, graduate assistant at the Indiana University School of Music, will present German lieder and operatic arias at the Marian College student convocation next Thursday morning in the college auditorium. The 10:30 a.m. performance is open to the public.

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)
Monday thru Friday TV
7:00 a.m.—Sister Says .....(8)
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
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

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

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

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

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

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Crucified ..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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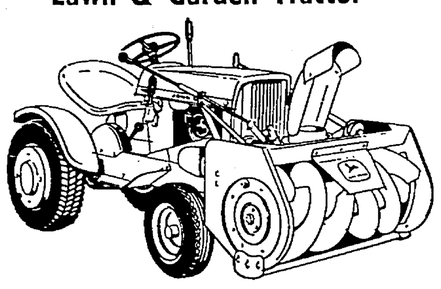
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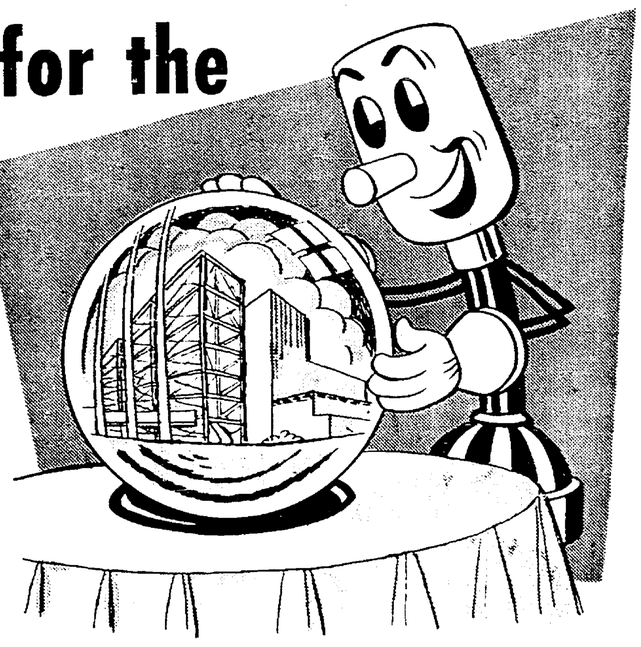

Rural people depend upon electricity more than any other utility. Electric power has opened the door to modern living for hundreds of thousands of rural and suburban people. It has eased the labors of Indiana farmers, and encouraged industry to locate in rural areas.
The future growth of rural Indiana depends upon its families and businesses having a dependable source of electricity. Authorities estimate that REMCs will have to deliver double their present volume of electricity within the next 7 years, to meet the growing demands of their member-consumers. The supply must be adequate; the price must be reasonable . . . if rural Indiana is to grow.
REMCs believe that the Hoosier Energy generating plant can be the key to future rural growth in southern Indiana. Hoosier Energy will provide a secure source of electricity, anticipating and meeting the growing needs of the rural community. And since it will be owned by those who use the power it generates, Hoosier Energy will provide wholesale electricity to REMCs at the lowest practical cost.
Now is the time to prepare for the future.
HOOSIER ENERGY DIVISION
Indiana Statewide Rural Electric Cooperative, Inc.

Tic Tacker

NAMES IN THE NEWS—Miss Katharine A. Gibson, a native of Tulsa, has been named admissions counselor at **St. Mary-of-the-Woods College.** She is a 1963 cum laude Woods graduate and served two years with the Peace Corps in Costa Rica. . . . **Father Bernard Head, Marian College** and **Latin School** instructor, will address members of the Indianapolis Serra Club on Monday, Oct. 11. . . . **Rudolf K. Haerle, Jr.,** a former member of **St. Joan of Arc parish,** Indianapolis, recently received his doctorate at the University of Chicago. He is a sociology instructor at Middlebury College in Vermont. . . . **Dr. James P. Kohn,** an Indianapolis native who is professor of chemical education at the University of Notre Dame, will open the 1965-66 convocation lecture series at St. Benedict College, Ferdinand, at 8 p.m., October 4. His topic: "Some Reflections on the Meanings and Limitations of Science." . . . **Bruce Tillotson,** of **St. Andrew's parish,** Richmond, will guide the Junior Great Books program this year for the three participating Catholic schools in Richmond. The program got underway there on September 22, with meetings scheduled at St. Andrew's School.

ECUMENICAL COFFEE HOUSE—The Students' Catholic Center at Butler University is providing facilities for a new venture in campus ecumenics—an ecumenical coffee house. Basement quarters at the center have been transformed into suitable (espresso, low tables, pillow-chairs, candles) environment for conversation on lofty levels by college students and campus clergymen. Sponsored by the Student Religious Council of the university, the inter-faith venture represents Protestant, Catholic and Jewish collaboration. Space was given by Catholics, and volunteer work has been done by representatives of St. Paul's Episcopal Church, Our Redeemer Lutheran Church, the United Campus Christian Fellowship and other church and student groups. The coffee house is open to Butler students on Friday and Saturday nights.

AROUND AND ABOUT—Noel Davenport, representative of the Youth Employment Opportunity Office, will speak on employment opportunities for young people between 16 and 21 at **Holy Angels School,** Indianapolis, at 7:30 p.m. Tuesday, Oct. 5. . . . The Children's Department of **Catholic Social Services** currently has 122 children in 65 foster homes in the Archdiocese. The majority are in Marion County. . . . A special legislative committee created to study state aid for independent schools will hold two hearings on public transportation during the next few weeks. According to committee co-chairmen, Rep. Leo F. Costello and Rep. John R. Sinks, the hearings will be held October 13 in Room 82 of the State Office Bldg. and November 10 in the House chamber of the Statehouse. The first hearing will be for persons favoring extending public school bus transportation to independent school pupils, while the second will be for opponents of extension. . . . Forty-six persons from the Indianapolis-area will attend the Yankee Stadium Mass to be celebrated by Pope Paul during his visit to New York on Monday, Oct. 4. The limited tickets were quickly taken. . . . After eight consecutive daughters, **Mr. and Mrs. John Kesterson** managed to have a son this week. The Kestersons are members of **St. Jude parish,** Indianapolis. . . . Fifty-five resident students at **Our Lady of Grace Academy,** Beech Grove, have purchased season tickets to the Community Concert Series, to be held in beautiful Clowes Hall.

Council tackles

(Continued from page 1)

God's will that the spouses bring children into the world and thus become His cooperators.

CARDINAL Suenens, in calling for further research into sexuality, called it "essential that we have a better understanding of the laws of human fecundity, for man as well as for woman; that we also have a better understanding of the psychological laws of self-control; and finally that we have a better understanding of the laws of conjugal life as a whole."

He asked that this final point be studied not chiefly from the husband's point of view but from the wife's as well and from the point of view of married life itself.

He urged the council to issue an appeal for such scientific research, and to bring Catholic universities into this research through the establishment of scholarships, chairs, institutes and laboratories.

He asserted that a better knowledge of the vital laws of marriage and procreation "will in any case be extremely profitable, whichever doctrinal position may eventually be taken on the issue of the moral lawfulness of the methods."

He then asked that the liturgical commission choose a date suitable for the renewal of the marriage vows in a ceremonial to be established. He said a simple ceremony could be prepared for use in the home.

"This public and annual remembrance of the sacramental bond which constitutes the family would be a durable benefit proceeding from the council, and a striking occasion to remind the marriage partners of the teaching proposed to them by the council Fathers."

Cardinal Suenens criticized the schema for failing to explore various pastoral problems (aside from the question of birth control, which the Pope reserved for himself). He cited the problem of early marriages which are lightly undertaken.

He also criticized the text for failing to sound the tocsin for the struggle against "the wave of immorality flooding our streets, movie screens and literature."

CARDINAL Colombo heaped praise on the document for what he termed its "fully human and personalistic" approach, through which "conjugal love is presented as an intrinsic end of matrimony, coessential with the procreative purpose." In this light, he said, even so-called responsible parenthood is not a "concession to human weakness" but rather "the duty of the parents."

However, he asserted that the schema fails to reaffirm strongly the Church's teaching on marriage and that by a timid and reticent tone it seems to justify the suspicion that something basic has been changed in the Church's teaching.

THE COUNCIL bulletin summarized Archbishop Zoghbi's speech as follows:

"In connection with marriage there is a problem more serious than that of birth control. What is to be our stand on cases where an innocent spouse has been abandoned and, according to our traditional teaching, must face a life of solitude and continence? Another instance of the same type of case would be that of the permanent insanity of one party.

"The counsel to live a life of solitude and continence is not for everyone, because it calls for heroic virtue which cannot be imposed indiscriminately.

"Could not the Church, without prejudice to her doctrine on the indissolubility of marriage, use her authority on behalf of the innocent party in these cases, as has been the case in the Christian Orient? This practice was also followed sometimes in the West.

"Did the Church get from Christ the power to handle such cases? It is up to the Church to decide on the intrinsic force of the passage in Scripture which has been consistently invoked against this practice. The Council of Trent chose a formula which would not offend Orientals who were following the contrary practice. New patristic studies are shedding more light on the stand of the Greek Fathers.

"This is a thing which should not be done lightly because abuses are always possible. Still the problem must be faced."

Serra to honor assistant pastors

The second annual Assistant Pastors' Night will be sponsored by the Serra Club of Indianapolis at the Indianapolis Athletic Club on Tuesday, Oct. 26.

Special feature of the evening will be a Serra-clergy panel discussion on the subject of seminary "drop-outs." Panelists will include: Father Patrick Smith, Father Dale Burgmeier, Father John Rocap and Serrans Robert Langsenkamp, Paul G. Fox and William S. Sahm.

Chairman of the event is Mr. Sahm.

Catholic growth

TOKYO—Catholics in Japan now number 323,880 in a total population of 97,259,790, an increase of 8,508 during the past year, according to statistics issued by the Japanese National Catholic Committee.

Champagne flowed

(Continued from page 1)

power of the state is a boon not a hindrance to religions. For many years he strove to show that the European notion of religious freedom denounced by the Catholic Church in the last century was quite other than the religious freedom now acknowledged by nearly all the civilized nations of the world. But he was misunderstood. Even fellow American theologians branded him as heretical.

In the years just previous to the council, Father Murray was forbidden by the Holy Office to write or lecture on the subjects of religious freedom or separation of church and state. Once he was named an expert of the council, however, he was free to speak and write on his favorite subjects, and that he has done, lecturing here in Rome to the national conferences of bishops and, between sessions, circulating briefs and memoranda explaining the notion of religious freedom in depth and answering objections to it.

The bishops of the world are quite generally aware that Father Murray is the principal architect of the declaration on religious liberty now before the council. Some are suspicious of the document as being too American. The French were of this mind for a while, but the great French Dominican theologian, Yves Congar, convinced them finally that the practical American approach to the question of religious freedom would be more acceptable and less open to misunderstanding than the more theoretical and theological arguments proposed by the French.

YOU FOLKS at home must wonder what all the fuss is about. Since 1798 the citizens of the U.S. have accepted the idea of religious freedom. For over a hundred years the leading nations of the world have recognized it. Even Catholic countries like Ireland and Italy recognize it. The fact of the matter is that almost every bishop and theologian in the council accepts the civil right of religious freedom.

If the council were merely making a declaration that the Catholic Church recommends that all states, Catholic, Protestant or whatever, should recognize and protect the right of citizens to religious freedom, there would be no problem at all. But the council is trying to describe what it means by religious freedom and what arguments it finds for accepting it. This does create problems. As Father Murray points out, everybody in the United States believes that the First Amendment is a good thing, but religious people have their own reasons for thinking so — and they differ among themselves—and secularists have quite opposite ones.

Religious freedom can mean many things. It can mean freedom from all religious authority for some Protestants. It can mean freedom from the influence of all religion in education and civil life for the secularist. It can mean freedom from the "superstition of pie in the sky" for the communist.

And religious freedom can be justified for many reasons: because one religion is as good as another, or as worthless as another; because no one has the right to claim to know the truth about anything; because God does not want there to be any religious authority; because the act of faith must be free from all coercion; because the dignity of man demands it.

EUROPE'S first experience with religious freedom was unfortunate. The idea of civil religious freedom was introduced by free-thinkers and agnostics who presented it as the right to think and believe anything one pleased, the right to be free from the shackling influences of organized religion, the right to be free from anything beyond the human mind.

All this you must know to appreciate why there has been strong opposition from a powerful minority of the council Fathers to the declaration on religious liberty. They are fearful that the reasons advanced in the declaration could be similar to those condemned by the Church in the last century or that the meaning of religious freedom will be misunderstood. (Their fears were augmented when some European newspapers interpreted the vote in favor of religious freedom as meaning the council was now ready to give Catholics permission to believe anything they liked.)

The conservatives have other fears. If the council declares that civil government has no competency in religious matters, as the text now says, then Catholic countries like Spain, Columbia and Italy may argue from this that the concordats, or agreements, granting financial support to churches and clergy should be broken. And if the council bases the civil right to religious freedom upon the dignity of man, then will not the people and clergy argue therefrom for more freedom within the Church?

We have discussed these problems for three years here at the Villanova, at the dinner table and in our common room, where until late hours of the night the members of the household and argue history, theology and poli-
argue history ,theology and poli-
tics—ecclesiastical and political. We have suffered and rejoiced with Father Murray through all the ups and downs of the declaration on religious liberty. That is why we celebrated with so much joy on Tuesday, Sept. 21, after the vote revealed that the hardcore of resistance to the declaration was only 224.

At dinner that day Bishop Elchinger suggested that Msgr. Quinn treat the household to champagne in honor of the great occasion. Msgr. John Quinn, the officialis of the Archdiocese of Chicago and a peritus of the council, is in charge of organizing and supplying with refreshments our common room. He obliged and there were toasts to religious freedom and Father Murray given in halting but eloquent Italian by Bishop Elchinger and Hans Kueng, and the Italian bishops assured us that they all voted "placet" (yes). Father Murray responded in impeccable Latin, reminding us that the battle was far from over, but that hopes were bright since it was the Holy Father himself who won this victory for us.

THE PRESS has already reported how at the last possible moment the Pope overruled a decision of the governing body of the council and insisted that a preliminary vote be taken on the text of the declaration. The strategy of those opposed to the declaration was to postpone all voting until the text had been revised according to the speeches and written suggestions of the council Fathers. With a favorable vote the text would be in possession and whatever revisions were accepted would have to be in conformity with the substance of the declaration. Without such a vote the text could be radically rewritten. And without the vote the declaration could have been taken out of the hands of the Secretariate for Promoting Church Unity and given to a new commission more favorable to the conservatives.

Technically a vote was not required by the rules of the council, but after the disappointment of last session, when a vote was publicly promised and then denied, a vote this time was required to keep the council from looking ridiculous.

The Holy Father was in a quandary. He wanted a vote before his trip to the United Nations. He had a hand in drafting the actual text of the vote to be presented to the council. The conservatives, however, kept frightening him with their claims that perhaps a thousand Fathers would vote against the declaration and that this would be worse than no vote at all.

Evidently they did convince the majority of the council presidents, coordinating commission, moderators and secretaries making up the governing body which decided against the vote. By overruling this decision the Holy Father reversed what had happened at the close of the last session. And he finally called the bluff of the men who had been responsible for the delaying tactics since the first days of the council. This is most significant, for it marks the first time that Paul VI has stood firm against the powerful leaders of the Curia. And the vote exposed the weakness of their hand.

Calendar

FRIDAY, OCT. 1

Nocturnal Adoration Members are reminded of the customary watch tonight at the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

—

Fish Fry, from 5 to 8 p.m. in St. Lawrence cafeteria, 46th and Shadeland. Carry-outs available.

—

Card Party, sponsored by Infant of Prague Council, K of C begins at 8 p.m. in the Brebeuf Preparatory school cafeteria, 2801 W. 86th St.

SATURDAY, OCT. 2

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

—

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

SUNDAY, OCT. 3

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

—

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

TUESDAY, OCT. 5

St. Bernadette's Social in the parish hall, 4839 Fletcher Ave., at 6:30 p.m.

WEDNESDAY, OCT. 6

Card Party in St. Philip Neri school hall, 550 N. Rural St., begins at 8 p.m.

THURSDAY, OCT. 8

Card Party, sponsored by the Ladies of Charity, St. Vincent de Paul, begins at 1:30 p.m. in L. S. Ayres downtown auditorium.

Pope's 68th birthday observed with gypsies

POMEZIA, Italy — The only remaining nomads in the Western world played hosts to Pope Paul VI as he celebrated his 68th birthday amid the exotic sights and sounds of gypsy folklore.

Following his desire to observe his birthday among the poorest, the most disinherited of his flock, the Pope left Vatican City in the afternoon (Sept. 26) in spite of a drenching thunderstorm. With bishops representing every episcopal conference, he traveled 20 miles to celebrate an evning Mass on the fringe of a tent city set up here by 3,000 Catholic pilgrims, gypsies from all parts of the world.

In a voice charged with emotion he greeted them: "Dear nomads, . . . perpetual wanderers, voluntary exiles, refugees always on the move, wayfarers without repose . . .

"Here at least you will find a place, a station, a campground different from those where your caravans usually encamp. Wherever you stop you are regarded as troublesome strangers and you remain timid and afraid. But not here. Here you are well received, expected, greeted, welcomed. Has this good fortune ever befallen you before?

"Here you have a new experience: You find people who care for you, hold you in esteem, appreciate and assist you. Have you ever been greeted during your interminable wanderings as brothers? As sons? As fellow citizens equal to others? Or indeed as members of a society which does not reject you, but welcomes you, looks after you and honors you?"

"We hope this exceptional meeting will make you think of the holy Church to which you belong," he said. "To know it better, to appreciate it more fully, love it more profoundly. And we hope it will give you greater awareness of what you are.

"Each of you must say to himself: I am Christian, I am Catholic. And if some of you cannot say this because you do not have this fortune, know still that the Church loves you also, respects you, awaits you."

Host

(Continued from page 1)

Ministers and Minister for Foreign Affairs; Toh Chin Chye, Deputy Prime Minister of Singapore; and Petr T. Tronko, Deputy Prime Minister of Ukraine.

Foreign ministers who are expected include:

Behar Shtylla of Albania; Angel Zavela Ortiz of Argentina; Bruno Kreisky of Austria; Vasco Leitao Da Cunha of Brazil; Ivan Bashev of Bulgaria; U thi Han of Burma; K. V. Kiselev of Byelorussia; Simon Nko'o Etoungou of Cameroon; Paul Martin of Canada; Antoine Guimali of the Central African Republic; Gabriel Valdes of Chile; Shen Chan-huan of China; Charles-David Ganao of Congo (Brazzaville); Mario Gomez Calvo of Costa Rica; Raul Roa Garcia of Cuba; Spyros Kyprianou of Cyprus; and Vaclav David of Czechoslovakia.

Also: Gabriel Lozes of Dahomey; Per Haekkerup of Denmark; Wilson Cordova of Ecuador; Roberto Eugenio Quiros of El Salvador; Ato Ketema of Ethiopia; Ahti Karjalainen of Finland; Maurice Couve de Murville of France; Jean Engone of Gabon; Alex Quaison-Sackey of Ghana; Alberto Herrarte of Guatemala; Rene Chalmers of Haiti; Janos Peter of Hungary; Sardar Swaran Singh of India; Mrs. Golda Meir of Irael; Amintore Fanfani of Italy; Camille Alliali of Ivory Coast; Etsusaburo Shiina of Japan; Hazem Nuseibeh of Jordan; Joseph Murumbi of Kenya; J. Rudolph Grimes of Liberia; and Wahbi El Bouri of Libya.

ALSO: Ousman Ba of Mali; Mohamed Ould Cheikh of Mauritania; Antonio Carrillo Flores of Mexico; Mangalyn Dugersuren of Mongolia; Ahmed Taibi Benhima of Morocco; J.M.A.H. Luns of the Netherlands; Alfonso Ortega Urbina of Nicaragua; Adamou Mayaki of Niger; Halvard Lange of Norway; Zulfigar Ali Bhutto of Pakistan; Fernando Eleta of Panama; Raul Sapena Pastor of Paraguay; Mauro Mendez of the Philippines; Alberto Franco Nogueira of Portugal; Corneliu Manescu of Romania; Doudou Thiam of Senegal; C. B. Rogers-Wright of Sierra Leone; S. Rajaratnam of Singapore; and Ahmed Yusuf Dualeh of Somalia.

Also: H. Muller of South Africa; Mohamed Ibrahim Khalil of Sudan; Torsten Nilsson of Sweden; Thanat Khoman of Thailand; Georges Apedo-Amah of Togo; Habib Bourguiba of Tunisia; Hasan Esat Isik of Turkey; Samuel A. Odaka of Uganda; Mahmoud Riad of the United Arab Republic; Michael Stewart of the United Kingdom; Andrei A. Gromyko of the Union of Soviet Socialist Republics; Luis Vidal Zaglio of Uruguay; Marko Nikezic of Yugoslavia; and Simon M. Kapwepwe of Zambia.

Famed organist to give concert

The Indianapolis Chapter of the American Guild of Organists will open its fourth Artistic Organ Series tonight, with a concert by Simon Preston, sub-organist of Westminster Abbey, at Christ Church Cathedral.

Preston, considered one of the most brilliant of the younger generation of organists, studied at the Royal Academy of Music, and was graduated from Kings' College Cambridge.

Other organists in the concert series include: Flor Peeters, Nov. 9; Marilyn Mason, Feb. 15; and John Weaver, April 19.

Secretariat

(Continued from page 1)

small staff including an executive secretary, and that its relations with other Church bodies follow "established guidelines." It would have the advice of a "strategy committee composed of highly competent authorities, technicians and well-known leaders in the field of economics, aid and development, both clergy and lay."

ATTENTION, the proposal states, should also be given to the "ecumenical implications of its work and to appropriate liaison with non-Christian groups." These would be carried on through the Secretariat for Christian Unity, the Secretariat for Non-Christians and any other such bodies which might be established.

Special attention would be paid to enlisting the aid of the lay apostolate, theologians, biblical scholars, moralists and other serious thinkers and of encouraging study programs in universities and centers of study.

One of the main areas of approach would be through educational programs in Catholic organizations, aimed at producing awareness of "the facts of hunger, disease and illiteracy among more than half of the human family, and the comparative wealth of the minority." Emphasis would be placed on the "mind of the Church" as developed from the council, particularly regarding the "new world neighborhood and interdependence arising from technological and social change."

The secretariate would be at the service of "action programs" such as the Church's charitable organizations in various countries, missionary societies, lay volunteer programs and the like.

New programs would be encouraged. "Through the secretariat the support of the Holy Father would be manifested and the concern of the whole Church would be focused and dramatized. . . . It would not be operational, and would in no way supercede or control existing action programs," according to the proposal.

Adoration group opens campaign for new members

A membership drive was launched this week by the Nocturnal Adoration Society of Indianapolis.

Pope Paul VI bestowed his Apostolic Blessing on the society in a cablegram read at the Indianapolis District Council of Catholic Men quarterly meeting held on September 22.

Members of the society meet at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral each First Friday for hourly periods of prayer and adoration, including recitation of the office of the Blessed Sacrament.

Nocturnal Adoration officials hope that more Catholic men will take advantage of the graces and the personal recollection offered by the society. Any man interested should contact parish officials to find out the assigned time for his parish.

Since today is the First Friday of October, members are reminded of the nocturnal adoration this evening.

Guild sets talk on mental health

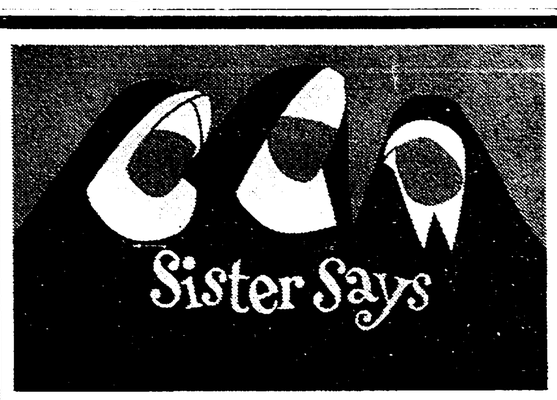
INDIANAPOLIS—Dr. Kenneth Cook, director of the new children's division of the Indiana department of mental health, will speak at the semi-annual meeting of the Guardian Angel Guild, Wednesday, Oct. 6.

The meeting will be at 1 p.m. at St. Mary's Child Center, 311 N. New Jersey. The guild's projects benefit the center which aids children with learning problems.

Guild members from St. Malachy's parish, Brownsburg, will act as hostesses for the meeting. Mrs. Jack Blacker is parish chairman.

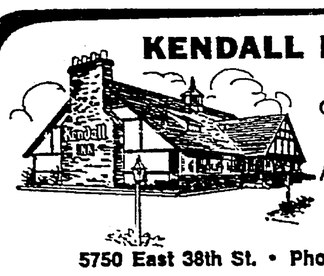
Federation

CINCINNATI — All United States and Newfoundland congregations of the Sisters of Mercy have formed a federation embracing the generalate, nine provinces, and 18 independent generalates. The federation will include approximately 15,000 nuns serving in the United States, Canada, Latin America, the Philippines, Lebanon and India.



Sister Judith Ann, S.P., St. Matthews, Indianapolis
Sister Ann Michele, S.P., St. Jude, Indianapolis
WISH-TV (8), 7 A.M.
Subject: "THE TEN COMMANDMENTS"
Monday, Oct. 4th thru Friday, Oct. 8th

KENDALL INN



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Oct. 3 thru Oct. 10

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AROUND THE ARCHDIOCESE

Cana Conference set at Richmond parish

RICHMOND, Ind. — Father Blaise Hettich, O.S.B., associate editor of Marriage magazine, will be the guest speaker at a Cana Conference scheduled Sunday, Oct. 10, at Holy Family Church. The Conference is being sponsored by the three

FATHER BLAISE

Richmond parishes and is open to parents of all religious affiliation. Plans for the Conference include a question and answer period.

Registration will begin at 1:30 p.m. Reservations are not required.

An organ recital and dedication of the newly renovated organ in St. Andrew's Church is scheduled Sunday, Oct. 3, at 4 p.m. The guest organist will be August J. Huybrechts, of Petoskey, Mich. The public is invited.

St. Andrew's CYO "D" (deanery) Day will be held Sunday, Oct. 31, from 12:30 to 7 p.m. The day will include an afternoon of recollection, supper and a dance.

Mrs. George Stragand is the newly elected president of St. Mary's parish Women's Guild. Other new officers include Mrs. Robert Kurre, first vice-president; Miss Rosemary Brewster, second vice-president: Mrs. James Yeager, treasurer; Mrs. Ted Rajewski, recording secretary, and Mrs. Clarence Gerstle, corresponding secretary.

NEW ALBANY

The Alumnae Association of St. Joseph Infirmary School of Nursing of Louisville, Ky., will meet at 8 p.m. Monday, Oct. 11, in Lourdes Hall at the Infirmary.

TERRE HAUTE

A Catechism Class for children who are mentally handicapped will be held every Saturday morning from 9 a.m. to 10 a.m. in the primary section of St. Patrick's School. Children of every Terre Haute parish are invited to attend. The classes will begin on Saturday, Oct. 2, and a pre-registration by telephoning the St. Patrick Convent, C-6144, will be appreciated.

AURORA

The Mother's Club of St. Mary's parish will sponsor a Candy Booth at the annual Farmer's Fair, October 1 and 2. Proceeds of the sale will be donated to the school for educational purposes. Co-chairmen for the event are Mrs. T. Childers and Mrs. L. Klein.

MILAN

Bridge and euchre will be played at the card party in St. Charles hall on Thursday, Oct. 14. Playing begins at 8 p.m.

Plans announced for pilgrimages to Monte Cassino

ST. MEINRAD, Ind.—The October pilgrimages to the Shrine of Our Lady of Monte Cassino will be held at 2 p.m. on the Sundays of October, according to Father Marion Walsh, O.S.B., Shrine director. The shrine is located one mile north of St. Meinrad Archabbey on highway U.S. 460 (Indiana 62).

Father Adrian Fuerst, O.S.B., will preach on Sunday, Oct. 3. His topic will be "Mary, the Cause of Our Joy." On October 10 the praecher will be Father Kenneth Wimsatt, O.S.B., whose topic will be "Mary and Our Baptism."

The topic of Father Gregory Chamberlin, O.S.B., on October 17 will be "Mary and Confession." On October 24 Father Blaise Hettich, O.S.B., will preach on "Mary and Holy Communion." Father Adelbert Buscher. O.S.B., will conduct the pilgrimage on October 31 and will preach on the topic, "Mary and the Anointing of the Sick."

Special intention of the October pilgrimages this year will be for the successful completion of the 11 Vatican Council.

In addition to the sermon, each pilgrimage consists of two readings from Holy Scripture, Marian hymn, recitation of the Rosary and procession, the Litany of the Blessed Virgin Mary, the Pilgrim's Prayer, and blessing. The pilgrimages usually last about one hour.

Named after the famous Benedictine Abbey in Italy, the Shrine of Our Lady of Monte Cassino is a center for Marian devotions for pilgrims from Indiana, Kentucky, Illinois, and Ohio.

FATHER THOMAS MORE

FATHER BARNABAS

FATHER PAUL

FATHER SEBASTIAN

FATHER CARROLL

FATHER MATEO

FATHER BARRY

FATHER EUGENE

Kane

(Continued from page 7)

band's behavior. If you are really convinced that this statement is true, and if you look long and hard enough for something suspicious, I am sure your mind will turn it up. It may be the most innocent behavior in the world, but you will not interpret it that way.

●

I can only feel very deeply sorry for you and for the thousands of other women who may also feel this way. This sort of thing verges on sensational journalism. It may sell newspapers, but beyond that I don't know what good it can accomplish. If you cannot accept my opinion, I suggest you call a nearby university and ask a sociologist or psychologist to discuss the matter with you. I am certain he will be in complete agreement with what I have written. Such persons are trained to do this kind of work. They have background in methodology and statistics, and perhaps you will need their verbal assurance to help you.

Another method of getting this information is from the files of a psychiatrist. But samples are never random. They involve persons who because of emotional disturbances have consulted a psyatrist. In other words, they are clinical studies.

Thank God that you have such a fine husband and that you have enjoyed such a happy married life. How would you react if your husband read a study maintaining that a certain percentage of women past 40 engaged in extra marital affairs? I am sure you would say it is not true of you. I feel reasonably certain it is not true of your husband because of what you have written. It is just about impossible to make a really scientific stuly into a popular article and I feel certain that one criticism I would have of the serial you mention is that this attempt has been made. It will probably cause a great deal of marital misunderstanding.

8 Passionist priests teach at St. Meinrad

ST. MEINRAD, Ind.—With the arrival of 24 new Passionist seminarians this fall at St. Meinrad School of Theology are eight Passionist priests who will augment the theology faculty.

The Passionist community here resides in St. Placid Hall, and is headed by Very Rev. Thomas More Newbold, C.P., as superior.

Teaching Sacred Scripture courses will be Father Carroll Stuhlmueller, Father Barnabas Ahern and Father Mateo Perdia. Courses in doctrinal theology will be taught by Father Barry Rankin and Father Eugene Peterman. Father Paul M. Boyle is teaching Canon Law, while Father Sebastian MacDonald is teaching Moral Theology. In addition to serving as superior, Father Thomas More is teaching psychology.

A NATIVE OF Rushville, Ind., Father Thomas More has a doctorate in philosophy from the Institute d'Etudes Medievals, Montreal. Father Carroll, from Hamilton, O., holds licentiate degrees in Sacred Theology and Sacred Scripture from the Biblical Institute, Rome. He has published and edited many books and articles on the Bible.

Father Barnabas, a Chicago native, is currently attending the fourth session of Vatican II, where he serves as a peritus (expert). He will join the St. Meinrad faculty at the conclusion of the session. An internationally-known scholar, he was the 1964 winner of the Cardinal Spellman award for outstanding achievement in theology.

Father Mateo, an Argentinian, is on loan to the Passionists' Holy Cross (Chicago) Province from the Argentina Province. He has long been active in the translation of the Scriptures and holds licentiate degrees in Sacred Theology from the Angelicum and in Sacred Scripture from the Biblical Institute, both in Rome. Before coming to the United States, Father Mateo was a faculty member at the Collegio Maxima, Buenos Aires major seminary conducted by the Society of Jesus.

A native of St. Louis, Father Barry has a doctorate in Sacred Theology from the Angelicum, Rome. Father Eugene, also from St. Louis, pursued graduate studies at the Angelicum.

FATHER PAUL, from Detroit, has advanced degrees in theology and jurisprudence from St. Thomas Aquinas and Lateran University, Rome, and a degree in speech from Northwestern University. He is associate editor of The Priest Magazine.

Also from Detroit, Father Sebastian did graduate work at the Angelicum and the Alphonsianum, Rome.

Following the transfer of the theology students to St. Meinrad from Louisville, 31 Passionist college students were sent to Louisville for studies at Bellarmine College. Four Passionist priests are serving at present on the Bellarmine faculty.

'Race and poverty' issue to be aired

NEW YORK—The connection between the problems of race and poverty will be discussed by a panel on the "Lamp Unto My Feet" program Oct. 24 on the CBS television network.

The discussion was videotaped in August in Omaha, during a joint meeting of the National Catholic Conference for Interracial Justice and the National Catholic Social Action Conference, held at Creighton University.

FARMER'S VIEW

Keep it wound

By DANA C. JENNINGS

You know how a self-winding wrist watch works—your wrist's normal motions, as you go about your work, swings a little weight around in there that keeps the works wound up. But we heard about a farmer who applied for a production loan. The banker with a kindly gleam in his glass eye, said, "No." The farmer said, "Why?" The banker said, "Because we heard your self-winding wrist watch stopped."

I thought that was real funny until it happened to me. I took the watch back and complained. "Well, you got to keep it wound," the man said, shaking it a little.

So, anyhow, I went into the FHA office the other day to try to scrounge up some money (after making sure my watch was ticking up a storm) and while waiting I looked over the literature rack. I was astounded at the variety of loans the FHA can make. Here are some, just reading off the titles: the FHA can lend you money for conservation, labor, housing, water development, farm ownership, watersheds, family farm recreation, forestry. The new Economic Opportunity Act provides opportunities for people who don't have an opportunity to improve themselves.

FHA can lend to rural groups for water systems, irrigation systems, soil conservation, drainage, shifts in land use for grassland, forestry, recreation.

Rural families can borrow to expand their enterprise to improve their income situation.

Your community, or a nonprofit association, can borrow money to build cooperative housing for the elderly, provided that housing will maintain not only health and comfort but dignity, too.

Assumption plans card party series

INDIANAPOLIS — Two card parties, beginning a weekly series, will be given Sunday, Oct. 3, in the Assumption school downstairs hall, 1105 S. Blaine Ave. Euchre and other social games will be played at 2 p.m. and again at 7 p.m.

Door prizes, lone prizes for men and women and table prizes will be awarded. Mr. and Mrs. William Reuter and Mr. and Mrs. Pete Windstead are co-chairmen. The public is invited. Admission is 50c.

Date is announced for Pieta return

NEW YORK—Michelangelo's famed sculpture "Pieta," which has been viewed by millions at the New York World's Fair is scheduled to begin its trip back to Rome Nov. 2 on the Italian liner Cristoforo Colombo.

The sculpture will be shipped to Naples by boat and then taken overland to its permanent place in St. Peter's basilica, where it was installed in 1499.

New officers

COLUMBUS, Ind.—The new officers of St. Bartholomew's Women's Guild are Mrs. James Newmister, president; Mrs. Maurice Diekhoff, vice-president; Mrs. Robert Janes, secretary; and Mrs. Robert Reichle, treasurer.

CONTRIBUTORS

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

MRS. MICHAEL FISCHER, Elizabethtown
MRS. CHARLES THEOBALD, Richmond
MISS LULA EHRINGER, Sellersburg
BARBARA G. SHIVELY New Albany
JACK WRIGHT, New Albany
MRS. R. M. ULLRICH, Aurora

Narrator

NEW YORK—Bishop Fulton J. Sheen will serve as special narrator for coverage of the visit of Pope Paul VI to the United States, on CBS television and radio networks Oct. 4.

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INDIANAPOLIS

† **JOHN EDWARD ALERDING,** 58, (formerly of Indianapolis) St. Francis Xavier Church, South Weymouth, Mass. Church Cemetery. Son of Leo J. Alerding, of Indianapolis; husband of Helen; father of Therese Ryan, Mary Ann McCormick, Louise Masters, Patricia John, Leo J. and Father William Alerding, S.S.J.; brother of Herman and Bernard Alerding, both of Indianapolis; Raymond, of Lebanon; Gertrude Swift, of Beech Grove; Margaret Winzenread, of Indianapolis.

† **DARLENE M. DUSTIN,** 15, St. Bernadette's Church, Sept. 24. St. Joseph Cemetery. Daughter of Raymond and Elizabeth Dustin; sister of Joseph, Paul A. and Cheryl Ann Dustin; granddaughter of Mrs. Cecile Dustin.

† **EDNA JUST,** 71 Little Flower Church, Sept. 24. Calvary Cemetery. Wife of Paul E.; mother of Julia Ann Senkel; sister of Josephine Grothaus and Julia Recker.

† **ANNA E. ROACH,** 75, St. Philip Neri Church, Sept. 25. Holy Cross Cemetery. Aunt of Genevieve M. Walsh.

† **WILLIAM GREELEY,** 77, St. Philip Neri Church, Sept. 25. Calvary Cemetery. Husband of Elizabeth; father of P. W. and Francis J. Greeley.

† **SAMUEL G. DAVISON,** 81, Little Sisters of the Poor Chapel, Sept. 25. Holy Cross Cemetery.

† **ANNA DeBIASE,** 76, St. John's Church, Sept. 25. Calvary Cemetery. Sister of Vincent J., Harry A., and Julia Raja.

† **GEORGE I. WOHLHIETER,** 75, SS. Peter and Paul Cathedral, Sept. 25. St. Joseph Cemetery. Husband of Stella L.; father of George E. and Joseph P. Wohlieter, Dorothy M. Baker and Rose M. Bussell; brother of Sister Charlotte S.P.

† **HENRY B. McMAHON,** 53, Our Lady of Lourdes Church, Sept. 27. Calvary Cemetery. Husband of Irene M.; father of Kevin, John K., Mary D. and Kathryn McMahon; brother of Mary Pagel, Alice Hendricks, Josephine Schmink.

† **KEVIN LEE JOHNSON,** 14, Our Lady of Lourdes Church, Sept. 28. Calvary Cemetery. Son of Mr. and Mrs. Russell L. Johnson, Jr.; brother of Eric, Philip, James, Chris, Sean, Andrew, Daniel and Catherine Johnson; grandson of Mr. and Mrs. Kilbreth Blanton.

† **ALBERT F. HOOP,** 60, St. Philip Neri Church Sept. 29. Holy Cross Cemetery. Husband of Helen C.; father of Albert F. Jr. and Robert S. Hoop.

† **M. ESTHER GREINER,** 65, Our Lady of Lourdes Church, Sept. 29. Holy Cross Cemetery. Wife of Chris J. Sr.; mother of Chris J. Jr., Vincent B., Daniel F. Greiner, Carolyn O'Brien, Sue Ann McShay.

JEFFERSONVILLE

† **CHARLES WILLIAM BOWEN, Sr.,** 66, St. Augustine Church, Sept. 24. St. Anthony Cemetery. Husband of Catherine E.; father of Robert E. and George A., both of Jeffersonville. Two sisters also survive.

TERRE HAUTE

† **THOMAS J. CONNORS, SR.,** 85, St. Ann's Church, Sept. 22. Calvary Cemetery. Father of Thomas J. Jr. of East St. Louis, Ill., James M. of Rockford, Ill., Mrs. Mary K. Reichert, John E. and Jerry J., all of Terre Haute.

† **CHARLES MULVIHILL,** 59, St. Patrick's Church Sept. 22. Calvary Cemetery. Husband of Dorothy; father of Mrs. Mary Eversole of Crownville, and the Misses Dorothy Anne, Helen and Cathy Lou, all of Terre Haute; brother of John and Jim of Terre Haute.

† **MILDRED S. EMMITT,** 66, St. Benedict's Church, Sept. 25. Sister of Mrs. Josephine McDonald and E. Paul Seibert, both of Encino, Calif., Robert Siebert of Columbus, Ohio, and Charles Siebert of Terre Haute.

NAVILLETON

† **EMMA E. KIEFER,** 79, St. Mary's Church Sept. 24. Church Cemetery. Mother of Leland Kiefer, of Borden; Mrs. Alma Schladant, also of Borden; Mrs. Marcella Weant, of Durhma, N.C. Also surviving is a brother.

NEW MIDDLETON

† **ROY B. KANNAPEL,** 65, Most Precious Blood Church, Sept. 28. Church Cemetery. Father of James, Wilber, Paul, Joseph and Arthur Kannapel, all of New Albany; and William, Kannapel, of Hammond; Mrs. Mary Luther of Escoutido; Thelma Hicks, of Beaver Dam, Ky.; and Elyizabeth Rush, of Gary. Two brothers and two sisters also survive.

Recollection Day set at Fatima

INDIANAPOLIS—Women of St. Joan of Arc and St. Monica's parishes will sponsor a Day of Recollection on Tuesday, Oct. 5, at Our Lady of Fatima Retreat House, 5353 E. 56th Street.

Father William Munshower, assistant pastor of St. Thomas Aquinas parish, will deliver the conferences. The event will be held from 10 a.m. to 3 p.m. Mass will be celebrated at 11:30 a.m.

For reservations, contact Mrs. Claude Pitsenberger, 283-6624, or Miss Helen Mullin, 293-3415.

Double funeral held at St. Mary-of-Woods

ST. MARY-OF-THE-WOODS, Ind.—Double funeral services were held at the Sisters of Providence motherhouse here Monday, Sept. 27, for Sister Marie James Hanton and Sister Mary Antonia Cramer.

Sister Marie James, a high school Latin teacher, died at Resurrection Hospital, Chicago, after a sudden heart attack. She was assigned to Mother Guerin High School, River Grove, Ill.

A housekeeper, Sister Mary Antonia died in the motherhouse infirmary, following a year's illness.

SISTER MARIE James was a native of Chicago and entered the convent in 1918. Her teaching assignments included: Ladywood School and St. Agnes Academy, Indianapolis; Schulte High School, Terre Haute; and Reitz Memorial High School, Evansville.

She also served as superior of high schools in Anaheim, Calif., Loogootee and Washington, Ind., and Chicago.

One brother, Father Joseph P. Hanton, of Chicago, survives.

SISTER MARY Antonia was also a native and entered the convent in 1919. Her assignments included St. Benedict's, Terre Haute, and other parishes in Chicago and Linton, Ind.

Survivors include one sister, Mrs. Gertrude Gunderson, Chicago; and three brothers, Robert Cramer, Largo, Fla., Wilfred Cramer, Treasure Island, Fla., and Philip Cramer, St. Petersburg, Fla.

Plan fish fry

INDIANAPOLIS—A fish fry, for the benefit of St. Lawrence Sports Fund, will be given in the church cafeteria, 46th and Shadeland, on Friday, Oct. 1. Serving will be from 5 to 8 p.m., with carry outs available.

Card party set Thursday, Oct. 7

INDIANAPOLIS — The Ladies of Charity of St. Vincent de Paul will sponsor a card party Thursday, Oct. 7, in the L. S. Ayres downtown auditorium. Playing will begin at 1:30 p.m.

The proceeds will be used to fill Thanksgiving and Christmas baskets. Mrs. Gilbert Kahn, president, Mrs. Walter Campau and Miss Patricia O'Conner will serve as hostesses.

No steeples

ESSEN, Germany—Churches will be built without towers as an economy measure, according to a new financing program of the German church-building group, the Bonifatius Association. The association cares for churches in the areas where parishes need assistance, principally in East Germany. At its meeting here, the association estimated that 1,500 new churches are needed in East Germany.

Hospital Guild schedules dance

BEECH GROVE, Ind. — St. Francis Hospital Guild will sponsor a "Harvest Dance" on Saturday, Oct. 2, in the Southside K of C hall, Highway 31 and Thompson Road. Paul Burton and his orchestra will play from 9:30 p.m. to 12:30 a.m.

Mrs. Patrick McNelis is chairman. Mrs. C. E. Baas, (ME 2-1635) is taking reservations.

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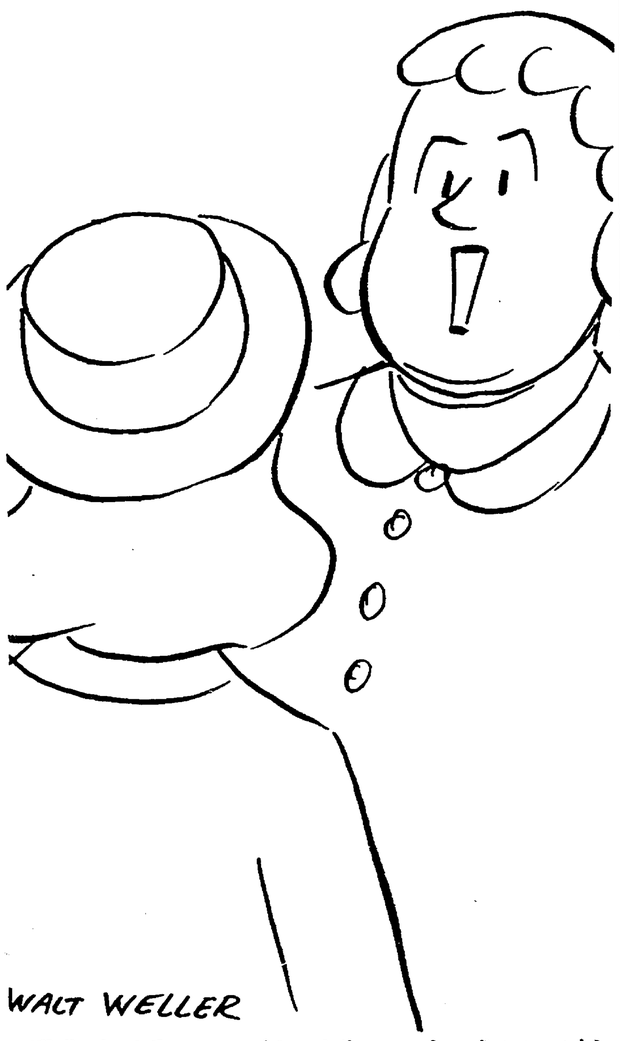

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Liberty statement

(Continued from page 2)

be exerted by individuals, social groups or public authority in order to prevent men, whether in private or public, from acting according to their consciences in matters of religion, naturally their proper limits. This requirement is absolutely in keeping with reason and is worthy of men."

IT IS WRONG to recognize man's internal freedom without at the same time allowing him the free social practice of religion within proper bounds, the summary of the document states. "Civil authority must be declared out of bounds if it interferes with man's relationships with God There is no downgrading of the natural dignity of the state when it performs its task for the community, limiting itself to things of this world, thus recognizing human personality and putting itself at its service.

"Therefore, the dignity of the human person requires that no one be prevented by public authority, whether privately or publicly, from acting according to his own conscience . . . The chief duty of all public authority is to protect and promote man's inviolable rights . . . From this it follows that it is wrong for public authority to impose on its citizens, through fear, violence or other unjust means, the profession or rejection of any religion or to prevent anyone from joining or leaving any religious group.

"It is still more against the will of God, as well as against the sacred rights of the individual and of the human family, to use force in any way for the destruction or restriction of religion itself, whether in the human race at large, in a particular locality, or in a given religious group," the summary states.

"It is the desire of this Vatican Council that the right of the human person to religious liberty be universally recognized by all states, and that it be surrounded by effective safeguards, so that all citizens may be enabled to exercise their rights and discharge their duties implied by religion. In the degree that it makes religious liberty possible, civil society will be granted those blessings which flow from man's fidelity to God and His holy will."

REGARDING the thorny question of a state religion, the schema says religious liberty does not prevent a particular religious group from receiving special recognition in a given nation, "provided that, at the same time the religious rights of all citizens and all religious groups are recognized and respected."

The principle applies also to the freedom of religious groups in the selection and education of their ministers, their communication wth other religious groups throughout the world, and "the acquisition and enjoyment of appropriate holdings."

They also have a right to preach publicly and spread their message in print, provided public order is not seriously violated and that they do not deny liberty to others by forcing their doctrine upon them. This applies particularly to the "uneducated and needy," the summary states.

With regard to the family, religious liberty implies its right to organize its own domestic religious life and to determine the kind of religious instruction their children will receive. "Civil authorities must recognize the familys' right to genuine liberty in the choice of schools or other educational media, nor should they be made to bear unjust burdens because of this free choice. Civil authorities violate the rights of parents when they impose an exclusive program of education which ignores all religious training.

Although the declaration has its "proximate foundation in the dignity of the individual, whose exigencies have become more apparent to human reason through the experience of centuries," it also supports its arguments from Scripture and Tradition. Among the Scriptural references, the document cites "Christ's use of miracles to confirm His teaching or to enable people to accept His teaching while at the same time He "refuses to perform miracles which might force faith out of men not well disposed."

The Church on its part has always retained an unshakeable doctrine "that no one is to be forced into accepting faith," the summary says, "even though there have seen some who pursued policies not conformable to the spirit of the Gospel."

IN CONCLUSION, according to the summary, the document recognizes the yearning of modern man for freedom, both in the private and public profession of religion. "This freedom is recognized in many state constitutions and international agreements as a civil right. There are areas where this right is proclaimed officially but where civil authority makes such freedom difficult and endangers it. This council, hailing the former signs of the times with joy while deploring the latter with deep sadness, asks all men to weigh carefully the importance of religious liberty, especially in present-day life.

"The council exhorts all men, especially those charged with the responsibility for education, to form men who will be obedient to lawful authority and be lovers of genuine liberty—men who will judge things in their own minds under the light of truth, who will organize their activities with a sense of responsibility in the pursuit of whatever is true and just and in collaboration with others."

World synod called collegiality symbol

By PLACID JORDAN, O.S.B.

VATICAN CITY—"The world synod of bishops is a symbol of the collegiality in the government of the Church," said Cardinal Paolo Marella, president of the Vatican Council's commission on the pastoral duties of bishops, at a press conference here.

Cardinal Marella, who was entrusted by Pope Paul VI to introduce the motu proprio "Apostolica Sollicitudo" on the council floor Sept. 15, stressed that the document "elevates the position of the bishops," making it possible for the Pontiff to consult with his fellow bishops more directly and intimately than ever before.

The cardinal also pointed out that national episcopal conferences acquire through the new synod additional tasks of great importance as organs of the Church. In the forthcoming reform of canon law they will be given juridical status on the strength of pertinent council decisions.

CARDINAL Marella also confirmed that provisions of the motu proprio could be "modified and perfected" as experience is gained. Clearly the synod will be a permanent institution, although its membership will change. Its functions will be usually consultative, but Pope Paul also can determine when it is to have deliberative functions.

The cardinal said the spnod probably will have about 150 members at its general sessions.

Asked whether auxiliary bishops could be appointed to the synod, Cardinal Marella replied this depended on whether they were members of their respective national conferences or were holding positions of special responsibility such as rectors of universities.

It is not now contemplated that lay representatives will be appointed to the synod, although the Pope may seek their advice in the capacity of consultors.

THE QUESTION was raised by reporters whether the synod was going to be "above or below the Roman curia." Cardinal Marella replied: "Neither over nor under, because the curia is nothing but a secretariat of the Pope that operates at the Pope's pleasure and under his direct instructions."

He added that "the curia will be quite happy to cooperate to its best ability as directed by the Pontiff if such cooperation is required by the synod."

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ARCHDIOCESAN Bulletin

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St. Lawrence Sport Fund
St. Lawrence Church — 4600 Shadeland

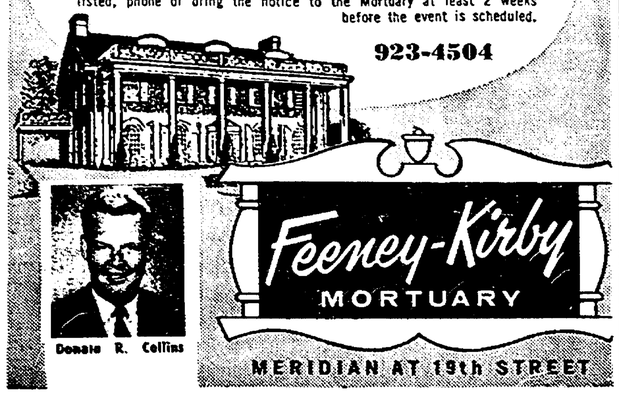
ANNUAL GET-ACQUAINTED TEA
Court Chartrand 1119 of the Catholic Daughters of America — 816 East 46th Street
Sunday, Oct. 3 — 3 - 5 P.M.

CARD PARTY — Tuesday, Oct. 5 — 8 P.M.
St. Thomas Aquinas Catholic Church
School Hall — 46th and Illinois
Sponsored by the Women's Club

CARD PARTY
Indianapolis South Deanery Council of Catholic Women
Msgr. Downey K of C Hall — 31 and Thompson Road
Wednesday, Oct. 6 — 1 P.M. and 7:30 P.M.
Public Invited Tickets $1.00

These announcements are availabre 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



Population ratio of Catholics on increase in U.S.

CINCINNATI — Catholics in the United States are increasing more rapidly than the total population, but the ratio of Catholics to the total world population is gradually diminishing.

These facts were reflected in the new World Mission Map published by the Catholic Students' Mission Crusade.

According to the map, which is copyrighted by the CSMC National Center, Cincinnati, the Catholic population of the U.S. totals 45,640,619, or 23.4% of the total population of 194,631,000.

When the first map was published a decade ago, Catholics were only 19.4% of the total U.S. population. Since then, according to CSMC statistics, the Catholic ratio has risen 4%.

The map also shows that since 1954, Catholic population of the world has grown by 119,940,000, but the percentage of Catholics in the world has shifted downward from 19.1 to 18.4.

Wounded priest moved to Chicago

CHICAGO—Father Richard F. Morrisroe, critically wounded Aug. 20 in a shotgun attack in Alabama, has been moved from Baptist Hospital in Montgomery to Oak Park Hospital here.

Father Morrisroe was placed in the intensive care section, and his condition was listed as serious.

A curate at St. Columbanus church here, Father Morrisroe was engaged in civil rights activity in Alabama on his vacation. He was shot along with Jonathan Daniels, an Episcopal seminarian, as they attempted to enter a grocery store. Daniels was killed in the shooting.

PLAN FALL FESTIVAL AT LOURDES—Father Donald Schweizer, assistant pastor at Our Lady of Lourdes Church, Indianapolis; is shown with (left to right) William Billerman, Tom Scholtz, John Stevens and Don Munier, discussing plans for the parish festival on Friday and Saturday, Oct. 22 and Oct. 23. Five thousand dollars in cash awards will be given away.

Father Aloysius, Benedictine monk, dies at age of 87

ST. MEINRAD, Ind.—Funeral services for Father Aloysius Fischer, O.S.B., the oldest member of the Benedictine community here were held Tuesday, Sept. 28, in the Archabbey Church. He died Sept. 25 at the age of 87.

Father Aloysius, who was a native of nearby Ferdinand, was on active duty in parish work until this past summer when he returned to the Archabbey.

He made his first profession as a Benedictine monk in 1898 and was ordained in 1905 at St. Meinrad, following seminary studies there. He taught in the seminary for six years before assignment to parish work.

Archdiocesan parishes served included St. Patrick's, Indianapolis, and St. Martin's Siberia. He also served as pastor at St. Anthony, Ind., and administrator at Abita Springs, La. His last assigiment was as administrator of St. Rose parish, Cloverport, Ky.

Father Aloysius observed his 60th anniversary of ordination on May 9 of this year at St Meinrad.

Domingo bishops form secretariat

SANTO DOMINGO, Dominican Republic — The Catholic bishops of the Dominican Republic have agreed to set up a national secretariat to coordinate the work of the Church.

The action, taken during the recent third joint meeting of the hierarchy, will provide for the following fields: vocations, education, seminaries, liturgy, lay apostolate, social action, catechism and biblical apostolate, ecumenism, and public information.

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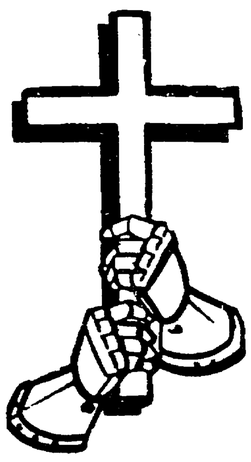

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