



'SIGNIFICANT DEVELOPMENTS'

American bishops beginning to make council impression

By MICHAEL NOVAK  
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ROME, Oct. 27 — Significant new developments have taken place among the American bishops in Rome during the last ten days.

Not only have several outstanding talks been given from the floor of the general assembly. More important, the Americans have shown evidence of acquiring greater skill in learning how to act effectively in this amorphous, unwieldy council of almost twenty-four hundred council Fathers.

Rome is not like other cities. The council is not like other parliaments. The Americans, like other bishops, have needed time to learn how to get things done here, and even how to get oneself heard.

In Rome, Americans have been traditionally docile and naive. This is true in the novels of Henry James, for example. It is just as true among those Americans who are bishops.

One American prelate, for example, found out that it is not

enough merely to request permission for his theological experts to enter the council chamber during the sessions. He requested and requested but nothing happened. Finally he got angry enough to demand that his experts get their permission—immediately.

His experts got their permissions, immediately. BUT in the last ten days more serious and more concerted efforts have been noticed among the American bishops, and especially among twenty or thirty of them. Apparently many among them know that they have been subjected to much criticism for their relatively poor showing in the open debates on the floor. More importantly, many of them have come to see that action in the council requires shrewd planning and effort. You cannot just "sit it till the Spirit moves you."

As a consequence, for the first time since the council opened the bishops are beginning to make truly serious use of their perit. Until recently even mild and patient experts, like the very gentle Father Francis Connell, C.S.S.I., of Catholic University, have confessed privately that they were feeling useless. The bishops were hardly consulting them. They were seldom called to give public conferences or even private assistance.

The younger, more energetic "perit," of course, felt the bishops' lack of desire to learn just as keenly as the more established experts—but were, perhaps, more restless and outspoken. They did not like the fact that at the bishops' weekly meetings in Rome only two or three experts, who usually give the brief talk or hold the panel discussion, were invited to be present at a time. Finally, few bishops attend the weekly meetings of the experts.

"The bishops don't seem even

But, at last, in the third week of the council, some of the bishops confessed openly to the "perit" that they needed more help.

"We're making a bad showing," one bishop is reported to have said, frankly and humbly. "We need your help. Can you form an organization among yourselves to help us pick out important items that are exciting which are in need of comment? Then work with us while we prepare the text of the comment."

THERE HAS THUS been a noticeable change of mood among the leading "perit." They have long complained that a sort of "angelism" haunts the American approach to religion — among Protestants as well as Catholics. They are beginning now to hope that the bishops are finding their way out of this subtle American failing.

By "angelism" they mean an attitude or belief that no one would admit to publicly, but which many seem to share without realizing it. It is the belief that noble or religious deeds are done in a non-human fashion, purely, mysteriously, angelically. It is a refusal to embrace the law that among men God normally exchanges in human terms. I.e., He works through men, in the fashion of man, adopting Himself to each man's ways and energies.

Men, of course, have temptations, habits of thought, physical ailments, preferences, prejudices. This means that God's work usually gets done "in crooked lines" and that if men leave something undone, it usually stays undone—God isn't normally going to work special miracles.

At the council, for example, many Americans have had just about the same attitude toward parliamentary procedures in the council as Americans have had toward politics. They tend to think politics is "a dirty business." They rather think that councils, lobbying, argument, persuasion, foresight, planning, calculation are out of place at a religious council. But this seems to mean that bishops don't need to do the ordinary things that men do—as if they could simply look down at their hearts and find the Holy Spirit acting there all by Himself.

THOSE WHO HAVE lived in Rome a long time know that the Church is not run by angels. The decision-making process in a group of men must be carried out by ordinary, daily political techniques: conferences, arguments, consideration of intentions, consequences, and the like. Sides are taken, influence is brought to bear. Men of good will, who may pray over the matter with equal devotion, frequently oppose each other with great intensity during this process. Wherever plans to be effective in God's work among men must be a man-like Christ, incarnated, not angelic.

One of the major questions before this council is, in what type of political techniques should the Church use in coming to decisions? The type inherited from the Italian late Renaissance governments, or types developed in other parts of the world? It is noted everywhere, for example, how free the debate on the council floor has been, and how many provisions there are for defending the rights of minorities. In these matters, Vatican II is far superior to Vatican I, or Trent, or some of the earlier councils in history. There is much more "fair play," liberty, and restraint. Much, therefore, depends upon

those prelates from countries where political techniques of great fairness, justice, and respect for persons have been developed. Unless they take the lead in this council, the inherited methods and machinery of the Church's decision-making, on all levels, will not be renewed and reformed. What good will it do to pass fine new laws to be applied to an agglomeration, if the machinery of application is not sensitive to such laws, but comparatively reckless and gross?

Moreover, the council is presently at a great procedural impasse. The crisis predicted some weeks ago has already come to a head. It is clear that the council cannot go on at its present pace, unless it is to last ten or more years.

For twenty-four hundred men to act effectively, better parliamentary techniques are politically necessary. Men with political know-how among the bishops are essential to her future work.

Who should be better at such things than the Americans? This is why two developments of the last week brought great heart to many of the council. On October 23, Archbishop Lawrence J. Shehan of Baltimore made one of those interventions rare among the Americans; he was able to speak in the name of "all the American bishops." Heretofore, almost always, Americans have been tongue-tied when they spoke on the council floor.

Then, on Thursday, Oct. 23, Bishop Robert E. Tracy of Baton Rouge, La., who had been authorized by a unanimous voice vote to speak in the name of all the American bishops, requested perfect clarity on the matter of racial equality in the Church. At the weekly meeting of the American bishops three months before, Bishop Tracy had collected the signatures of all those bishops at the meeting who he could reach in time. He got 117 signatures, and the day he said he spoke for "117 American bishops" instead of for "all the American bishops," as he had been authorized to do.

THERE ARE several comments to be made about those interventions. In the first place, they both touched matters close to the hearts of all Americans — Archbishop Shehan on Church and State, Bishop Tracy on racial equality. On both matters, public opinion is an important factor in the decision to speak, as was made clear at subsequent press conferences.

Secondly, both interventions were possible only because of forethought and planning. To get on the floor at all, a council Father must submit a text three days in advance. The American bishops were able to support Archbishop Shehan and Bishop Tracy because he let it be known at the bishops' meeting that he had his name in to speak and could offer a preview of what he was going to say.

Bishop Tracy had to go one step further. Since he knew that the debate on Chapter II was something to be closed, he knew he had almost no chance of getting to speak unless he could speak for an imposing group. This he wasn't content just to say he was speaking for all; he also collected a very long list of signatures. It was a good thing they did. The debate was closed two speakers after him.

On the other hand, one thing in Bishop Tracy's intervention was typically American: his modesty.

Instead of being bold and speaking for all the American bishops, as he had been authorized to do, he tried to be as delicate as he could and decided to speak only for the exact number that had signed his statement.

In one way, this modesty was admirable. In another, it was harmful to the council. When the press reported that Bishop Tracy spoke for only 147 American bishops, the natural question was: what happened to the others? Are they divided among themselves? Wouldn't the Southern bishops go along?

Traditionally, of course, even among themselves in their own NCWC organization, the American bishops go to great pains not to trespass on one another's independence. This tradition has many good effects. But one of the bad effects is that it inhibits the American bishops from exerting organized, concerted influence at the council. They lack a social sense.

Moreover, since the Americans seem to hate to be taken as leaders, they tend to be timid. This might mean more than their fear of ineffectiveness, even individually. The Americans are not bringing the leadership influence expected of them at the council.

THE FEAR showing of the Americans at the council has, it seems, been compounded of their excessive modesty, docility to Rome, and too much hard work in their own dioceses. As to the last point, what group of bishops in the world can compare with the Americans as effective pastors? The Americans have kept the working classes—the middle classes—in the Church, and incited regularly and rich devotion. Out of almost nothing, they have built one of the great churches of the world.

On the other hand, under the pressure of their local work, the Americans have tended to leave theology to Rome, i.e., to the seminary manuals of recent generations and to the Curia. Americans have not had time to develop a theology influenced by the American experience, or by the desperate experience of the two world wars. Nor have they been frank—had time to read the new non-manual theology of the last thirty years.

To do two factors, hard work at home and docility to Rome, add a native modesty and unwillingness to assert themselves—and it becomes plain why the Americans have not been in a position to show much leadership in the theological discussions of the council.

But what about the procedural issues of the council? What about the famous American impatience with repetition and delays? What about the proverbial American talent for organizing things curiously?

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ATTEND YCS STUDY DAY—"That They All May Be One" was the theme of a Young Christian Students Study Day for elementary and secondary school teachers held recently at St. Anthony's School, Clarksville. Chairman of the event was Sister M. Roselyn, O.S.B., far left above, of St. Anthony's School. Other participants in the program included, from left: Sister Rose Catherine, S.P., of Holy Family School, New Albany; Patricia Ulich of Holy Family School; Cindy Schamel of St. Anthony's School; Sister James Maureen, S.P., of St. Paul's School, Sellersburg; and Father Robert Konstanzer of Our Lady of Providence High School, Clarksville. (Staff photo)

rectly, and getting them done? The Americans have not yet seized hold of this council and tried to give it a shape worthy of its great tasks.

The American bishops closed to the tradition of the Church the great contribution of American civilization: political and organizational techniques unsurpassed for respecting human persons, for unleashing the energies of inventive minds, and for steering these energies into effective channels. To do this, they must show much more boldness; and they must conquer their fear of the limelight. The council urgently needs their leadership.

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Sees complete freedom of action by the laity

ROME—The ecumenical council's draft declaration on the lay apostolate encourages a spirit of complete cooperation between the bishops and the laity, according to Archbishop William E. Cousins of Milwaukee.

"The spirit needed, he said, is one in which 'the laity is not afraid of undue interference and does not tend to feel suppressed.'"

A MEMBER of the council's Lay Apostolate Commission, Archbishop Cousins spoke about the schema drawn up by the commission in the course of an interview with the Divine Word news service.

"It is the hope of the council Commission on the Lay Apostolate," he said, "that the laity will accept the invitation to become part of the life of the Church with an enthusiasm and initiative that might previously have been lacking." He added that at the same time "bishops are encouraged to further the work of the lay apostolate in every way, and the laity itself is to exercise within reason a complete freedom."

ARCHBISHOP Cousins went on to say that certain Church organizations "involve strict supervision because of the very nature of their activity." But he said there are many other fields "in which the laity would enjoy complete freedom of action, accepting from the bishop his encouragement, support and helpful suggestions." The right-thinking layman is going to recognize the sphere of authority and will not seek to invade those areas in which the constituted authority has the final place.

Then he said: "The spirit to be arrived at is one of complete cooperation, one in which the laity is not fearful of undue interference and does not tend to feel suppressed." Actually, the Wisconsin prelate said, "there is only one apostolate, in which bishop, priest, religious and layman each have a definite responsibility to be discharged according to the capacity and sphere of action of each one."

THE CHURCH AND THE WORLD

Priest beatified—Extend migrant law—Primate plans U.S. visit

The Vatican

◆ The Cardinals, Archbishops and Bishops of Italy have urged the Italian people to reawaken their Christian conscience and to sharpen their understanding of the threat of communism. The Oct. 31 message said that atheistic communism is the "gravest and most insidious" menace to religion and to the civil order. The bishops appealed for the understanding of everybody, including communists, intellectuals, workers, and women—"the faithful guardians, in their instinctive wisdom, of the highest values of life."

◆ Blessed Leonardo Murialdo exemplified the Church's concern for the "still unsatisfied and urgent needs of our society," Pope Paul VI declared at the beatification ceremony in St. Peter's for the Church's newest Blessed. The 19th century Italian priest devoted his life to the education of working class youths.

◆ Commenting on the situation in Vietnam, L'Espresso magazine noted again that the internal situation of that country has been given an unfortunate and unjust "religious coloration." The Vatican City paper said that

"like other members of his family, Dien was a Catholic. Opposition to his system of government had taken on, in the eyes of superficial observers and in the light of the statements of the government itself, a religious slant which, at a certain moment, appeared to involve unjustly Catholics as well."

At home

◆ UNITED NATIONS—The importance of getting rid of all racial discrimination is intensely and urgently felt on an international level. This was clearly brought out in the U.N. General Assembly's Social Committee, during the long debate which preceded its adoption of the Declaration on the Elimination of All Forms of Discrimination. The declaration has now to go before a plenary session of the Assembly for final approval.

◆ WASHINGTON—The House of Representatives has approved a one-year extension of the controversial program under which Mexican workers, called braceros, are imported to work on U.S. farms. Catholic and other religious groups have strongly assailed the program. In September the U.S. Bishops'

Committee for Migrant Workers called it "a thoroughly bad piece of legislation." Many Congressmen said they were supporting its extension for another year only so that farmers will have a chance to adjust to the cutoff of Mexican labor.

◆ Speaker of the House John W. McCormack of Massachusetts said in Washington that aid to education should assist arts and humanities as well as the sciences. McCormack said that as the nation makes "inecomparable strides" in science, "it must move forward with equal steps toward a broadening and a deepening of its cultural and intellectual life." He made his comments as he received the 1963 Cardinal Gibbons Medal presented by the alumni association of the Catholic University of America.

◆ SAN JUAN, P.R.—The Protestant Evangelical Council of Puerto Rico has turned down a bid to join the Christian Action Party here. The Protestant association unanimously adopted a resolution opposing formal affiliation with the "Christian" party, saying it preferred that Christians work within the framework of existing parties. The Christian Action Party, which hopes to get on the 1964 ballot here, is an outgrowth of a 1960 dispute between the administration and the Catholic Bishops.

◆ CHICAGO—Cardinal Stefan Wyszynski, Primate of Poland, has expressed eagerness to come here in August, 1966, for a mam-

moth celebration of the millennium of Christianity in Poland. In a message to Cardinal Albert Meyer, Archbishop of Chicago, Cardinal Wyszynski formally accepted an invitation to attend the observance and said "many" Polish bishops are eager to accompany him. The event will be held in Soldier Field, which has a capacity of 100,000. There are more than a half-million persons of Polish descent in the Chicago archdiocese.

Abroad

◆ BORN—Communist Hungary has withdrawn the last two government "supervisors" who have been stationed in diocesan offices, according to the German Catholic news agency KNA. The government agents were removed in June and July from all but two diocesan offices. They have now been removed from these. The aim of the program was to limit the contacts of Hungarian Bishops with their priests and people.

◆ BERLIN—Poland's communist government had drafted students at four seminaries into the armed forces, according to reports received here. They added that news of the students' drafting has been telegraphed by Polish bishops to Cardinal Stefan Wyszynski, Primate of Poland now at the Vatican for the synodical council. Students of other schools of higher education are exempt from military service until the end of their studies.

◆ VIENNA—In a reversal of previous practice since the Reds took

over in Czechoslovakia, the country's workers will have a full holiday leave at Christmas. According to a report received here, December 21, 25 and 26 will be vacation days this year. It is regarded as significant here that the government announcement said the step was being taken "at the suggestion of the unions." This is taken as an indication of the strength of public pressure to return to former customs at Christmas.

◆ A special commission on Christian unity has been established by Archbishop Nikodim of the Moscow patriarchate of the Russian Orthodox Church, according to word received in Brooklyn. The commission has been charged with maintaining contact with other Christian groups throughout the world. Among the members is Metropolitan Ioann of New York, the Moscow patriarchate's Exarch for North and South America.

◆ COLOMBO, Ceylon—A bishop here has said it would be a "meekness of justice" if Ceylon's government does not give the few Catholic schools left in the country the means to carry on their work. Auxiliary Bishop Anthony De Saram of Colombo said that despite all the disadvantages that are placed against the private non-fee-paying schools, they have put up a heroic fight to keep up former standards.

◆ MADRID—Police here have confiscated an issue of the official publication of the Young Christian Workers' movement that contained a report on the miners' strike in Asturias. The government's Information Ministry maintained that the action was requested by Church authorities. The Young Christian Workers' organ explained the strike as a protest against repression of miners, including a number of deportations.

◆ ROME—Father Riccardo Lombardi, S.J., founder of the Movement for a Better World, has been invited to visit in Mexico. The Italian priest, who has trav-

eled in virtually every country in the free world, has repeatedly filed applications for a visa with the Mexican government for the past couple of years. He has never been told officially why his applications have been refused.

◆ AUCKLAND, New Zealand—Prime Minister Keith J. Holyoake has announced that the government will increase its aid to private schools. The new system, expected to cost about \$600,000, will apply to primary and secondary schools. The increased aid includes grants for classroom materials, equipment, library books and for such running expenses as light, heat and water. He added that the government will supply furniture and equipment to new private schools and private schools that grow in size on "substantially the same scale" as it now supplies to state schools.



PLAN CARD PARTY—Our Lady of Hope Hospital Guild will sponsor its annual Card Party for the benefit of the work of the I.U. Medical Center hospitals' chaplain on Friday, Nov. 15. The event will begin at 8 p.m. in the Cathedral High School auditorium, 14th and Meridian Sts. Chairman is Mrs. Charles H. Stewart, above seated right, assisted by Miss Kathleen D. Burke, seated left, co-chairman. Others shown are: Mrs. Beulah Contrachio, left, donor prizes; and Miss Alice M. Lipps, hostess. (Staff photo)

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Vietnam Buddhist crisis is labeled as political

WASHINGTON—The Buddhist crisis that helped cause the overthrow of Vietnamese President Ngo Dinh Diem began as a legitimate religious protest, but ended as an overwhelmingly political effort.

This conclusion is reached by a report issued by eight members of the U.S. House of Representatives Foreign Affairs Committee who went last month as a special study mission to Vietnam and other Southeast Asia areas. Issued (Nov. 1) while the military coup that toppled Diem was still in progress, the report gave a rundown of events that led to the uprising. It also contained a warning about the possible consequences of Dien's overthrow:

"Some have recommended as a solution the ouster of the Diem family. . . . The lesson of Cuba must not be forgotten—Bolshevism was bad but Castro is worse. The U.S. government should move with great caution in this area."

THE REPORT said the Buddhist crisis in South Vietnam began as "legitimate religious protest" against harsh and discriminatory treatment by the regime of Dien, a Catholic. However, it added, the protest quickly lost its exclusively religious character and became a political rallying point for many

forms of dissatisfaction with the regime. It said:

"The conflict between the Diem regime and the Buddhists in the large cities has by now acquired an almost entirely political complexion. . . . The Buddhist issue has become the umbrella under which opposition to the government is expressed. There is no doubt that those opposed to the Diem regime have deliberately exploited this situation in order to enlist wide sympathy."

REP. CLEMENT J. Zablocki of Wisconsin, chairman of the study mission, and other members of the group discussed the Vietnamese situation at a press conference after release of the report.

Zablocki said the Buddhist crisis was mainly confined to the cities, while in rural areas there was "no Buddhist problem." He said there was no "hard evidence" that communists had taken over the Buddhist protest movement and used it for their own ends. He added, however, that some Buddhist demonstrations did follow the communist line and said that two of the supposed Buddhist bonzes (monks) who burned themselves to death in protest against the regime had not been positively identified as bonzes.

Parish sponsors program for non-Catholic spouse

PARMA, Ohio—Holy Family parish here had a special afternoon for the non-Catholic spouse in a mixed marriage.

Father Robert Knuff, parish assistant who organized the program, pointed out that non-Catholics in the parish's families "are close to us." "They send their children to our school; they give financial support to the church," he said. "We at least owe them this gesture of good will."

Father William J. Benisek, pastor of Holy Family church, said in a written invitation to the non-Catholics in mixed marriages that

the program was inspired by the example of the late Pope John XXIII, who "has endeavored a desire in many to understand and appreciate the other man's faith and views."

"It is definitely not a religious revival meeting, nor a sales pitch," he said. "It is simply gesture on our part coupled with the hope that this afternoon will bring you closer to your Catholic spouse and children in matters religious, and help us to better know and understand you."

The program included talks on confession, ecumenism, the Mass, sacred vessels and the Eucharist.

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PLAN INVITATIONAL BALL—The Men's and Women's Clubs of St. Pius X parish, Indianapolis, will sponsor an Invitational Ball on Friday, Nov. 8. The event will be held in the St. Pius X Council 2433, Knights of Columbus, auditorium, starting at 9:30 p.m. A fall theme will be used for the informal dance. Music will be provided by The Moderns. Co-chairmen of the event are Mrs. Joseph G. Meisberger, seated left, and Mrs. Charles F. Magers, seated right. Also shown are Mrs. James P. McGlynn, decorations chairman, left, and Mrs. Joseph C. Collins, president of the parish Women's Club. (Staff photo)

EDITOR COMMENTS FROM ROME

October 30, 1963 was the day Pope Paul's council really began

This council is still inspired by the spirit of good Pope John. All doubts were dispelled the morning of Monday, Oct. 28, when the Fathers of the council took a recess from their regular work to attend a Mass for Pope John XXIII offered by the present Holy Father, Paul VI, and to hear a sermon preached by Cardinal Leo Suenens.

Pope Paul began the morning auspiciously by walking into the basilica with the minimum of escort, and he endeavored himself to everyone present when he muffled the prayers at the foot of the altar. It was the sort of thing you would have expected from John, but not from Paul, the perfect diplomat always in complete command of himself. He was human, too. And every bishop and priest offering their prayers, for it made the Holy Father seem closer to them all.

Pope John seemed close, too, during the panegyric by Cardinal Suenens. The Belgian Cardinal spoke in French—a significant departure from the expected Latin, and he made certain that all could follow him by having advanced texts available in all the major languages. It was important that everyone understand what Cardinal Suenens had to say. This was no mere perfunctory recognition of the Pope who called the council. This was a supreme effort to revive the spirit of John.

It may come as a surprise for the folks back home to learn that there could be any serious opposition to what Pope John XXIII had stood for. But there were certain members of the Roman Curia whom John called "the prophets of doom," and this opposition grew alarmed after John's death, not only in Rome but in ultra-conservative circles elsewhere in Europe.

At the Mass of the Holy Spirit preceding the conclave which elected Paul VI, Monsignor Amleto Tondini, Secretary of Briefs to Princes, gave the traditional address on the gravity of the task of electing a pope. He used the occasion to describe the type of pope the Church needed. And the man this mouthpiece of the Roman Curia wanted was the opposite in almost every way of John XXIII.

Two books have appeared against the spirit of John. One, a French publication entitled "S.O.S. Concile," is a crude and open attack of extreme political conservatives, using the Fatima message and other alleged revelations of the Blessed Virgin to condemn John's two great encyclicals, "Mater et Magistra," and "Pacem in Terris," as Communist writings in disguise. The other is an Italian publication entitled "La Chiesa Dopo Giovanni."

The subtitle on the jacket advertising this book gives a clue to its contents: "The Communists in the Vatican at the Time of John XXIII." A subtle and cleverly written book, "The Church After John" does not attack the pope but argues that the Communists and liberal Catholics abused John's good will and simple trust to hoodwink the Catholic faithful into thinking that Communism and Catholicism were now compatible.

"The Church After John" gives a revealing insight into the nature of the conservative fears about the council. Pope John's talk of the need of reform in the Church, his openness toward Protestants, Orthodox and unbelievers, his encouragement of free discussion within the Church, his spirit of freedom, his opposition to condemnation and his reluctance to depend upon traditional curial remedies against error, are seen by the conservatives as the source of a dangerous movement of rebellion within the Church.

Opposition to the Roman Curia is immediately construed

to mean opposition to the authority of the Church. The desire for expressing the ancient beliefs of the Church in language more attractive and meaningful for modern man is looked upon as a searching for novelty and an attempt to water down Catholic doctrine.

Against such thinking Cardinal Suenens created his panegyric. He recalled the "new atmosphere" and "new climate" let into the Church by John, and referred to his "complete disagreement with those prophets of doom who are always forecasting disaster." And for those inclined to fear the spirit of freedom and innovation he quoted John's comforting words: "We have no reason to be afraid; fear comes only from a lack of faith."

Then the Cardinal reminded the Fathers of how Paul VI had embraced the spirit of John in the opening address of the second session. "On each line and between the lines, the same breath of Pentecost was perceptible," he said and added:

"We heard the same invitation to openness and dialogue, to doctrinal and pastoral charity, the same insistence on constructive, positive work, the same solicitude to translate the Gospel's eternal message into a language modern people understand. It is clear that Providence has given Pope Paul VI the Church to give form and substance to the prophetic intuitions of his predecessor."

This brought a great round of applause. And all who heard him knew that Cardinal Suenens was speaking for Paul, with whom he must have cleared his speech, when he recalled that for John "the council was not first of all a meeting of the bishops with the Pope," but "first and above all a collective gathering of the whole episcopal college with the Holy Spirit."

This dramatic speech certainly helped prepare the way

for the crucial voting of Wednesday, Oct. 30. Future historians may mark this as the day Pope Paul's council began.

If it is true that the present Holy Father holds that the most important work the council has to do is to set up an organization for the reform of the Roman Curia, then this is the day they voted to do it. By well over a two-thirds majority the Fathers of the council voted that the Theological Commission prepare a schema stating that by divine right the bishops of the world constitute a body or college which is the successor to the College of the Apostles and that together with the Pope as head of the college they exercise the supreme and universal authority over the Church. This will give the bishops the theological basis for setting up a permanent commission of representative bishops who will help the Holy Father reform the Curia and give it permanent direction.

After the All Saints Day holiday the bishops will get down to the practical business of discussing the reform of the Curia and the relationship between the Curia and the bishops. It promises to be exciting.

A much closer vote, which took place the day before, makes it possible to take up this practical question immediately. By a vote of 1114 to 1074 (a difference of only 40) the Fathers of the council voted not to discuss the Blessed Virgin in a special schema but to add a chapter on her to the schema on the Church. This was by no means a vote against the Blessed Virgin.

Those who did not want a special schema on Our Lady saw no reason why this necessary schema should take any special notice of Mariology—as the theology on the Blessed Virgin is called. This is not a dogmatic but a pastoral council. There are no special schemata on the Holy Trinity, or on Christ, or on Grace. Why one on the Virgin? No one in the Catholic world questions or doubts any of the traditional teachings of the Church on the Blessed Virgin. The only problem today is, if anything, an over-emphasis on the Virgin in the devotional life of Catholics.

All of us who have been attending the Masses in St. Peter's basilica have been struck by the fact that in the Eastern Rite Masses the Blessed Virgin holds a much more important place than she does in our Roman Rite Mass. We of the Roman Rite tend to separate her from the Mass and devote ourselves to her. By integrating her into the statement on the Blessed Virgin with the schema on the Church we shall be laying stress on the fact that she is the first and most important member of the Church. This will help Protestants understand our true belief about her, but it will also help us Catholics integrate a strong Marian devotion with the rest of our Christian life.

Had the other side won the vote, we would now be faced with several weeks of unnecessary speech making. The bishop after another would feel himself bound to express his devotion to the Blessed Virgin before voting against the schema. For it is almost certain the schema would have been rejected, since it was so poorly written and at odds with the purpose of the council.

Now while a better and shorter statement on the Blessed Virgin is being prepared, the Fathers can get down to the essential work of the council. Our Lady must herself be happy with the decision.

A moral issue

In municipal election campaigns throughout the Indianapolis Archdiocese, hypocrisy tipped its hat to virtue on the race question. Candidates had been frightened by the effort of private citizens to suggest a strong stand against racial injustice would cost them votes.

And so, with a few honorable exceptions, they wrapped themselves in the soiled cloak of double-talk. Their strategy was to win as many Negro votes as possible without offending segregationists.

Whether it worked or whether it failed, it was a pity—this resort to cynical arithmetic. It placed many essentially good men and women on the same level as George Wallace, the Alabama governor who dared tell a Boston audience the other night that segregation is a political, not a moral, issue.

Clearly, there is a desperate need for enlightenment, not only in the Deep South, but right here in self-righteous Indiana.

That will be the aim of a one-day Indianapolis Conference on Religion and Race at Indiana Central College November 16. The meeting will be under the auspices of the Church Federation of Indianapolis, the Jewish Community Relations Council, and the Catholic Interracial Council.

Enlightenment on the most pressing moral issue of our time also will be the aim of the National Catholic Conference for Interracial Justice in Washington, D.C., November 14-17. It will be attended by representatives from the Indianapolis Archdiocese. Several joint sessions will be held with the Episcopal Council for Cultural and Racial Unity. Members of the Presbyterian Interracial Council and representatives of the Disciples of Christ also will attend.

There are those who say nothing much ever comes out of conferences and committees. The Declaration of Independence and the Constitution are among the noblest refutations of that lazy notion.

And both of those imperishable documents make it plain that in difficulties over segregation and discrimination, we are confronted with a paramount moral issue. It no longer can be sidestepped or talked away by fearful politicians; it can be settled happily and to the advantage of the whole world by informed men and women of good will.

Polsters have been saying of late that a straightforward stand for racial justice is politically risky.

If that were to be true, so be it, and let no tears fall. Personal and group sacrifices in great causes are an extraordinary privilege.

But an overpowering fact has emerged from the polls and the politics of 1963: The vast majority of white Americans who have acknowledged prejudice and who have voted for prejudice have at the same time agreed they are wrong in feeling the way they do.

This means the battle for racial justice already has seized the commanding terrain, for no man long can endure the self-knowledge of being wrong. Vote-juggling considerations perish swiftly under the impact of true beliefs and honest aspirations.

Nobody can go wrong in politics or anything else by doing right.

The opinions expressed in these editorial columns represent a Catholic viewpoint and do not necessarily reflect the viewpoint of the editors or the staff of this publication within the Church and within the Nation.

QUESTION BOX

Disputes answer on Eastern Rite

BY MSGR. J. D. CONWAY

Q. You hurt me very deeply by what you said about Catholic churches of Eastern Rite. You said that we stand during most of the Liturgy and stand to receive Holy Communion. I have belonged to an Eastern Rite all my life and we kneel more than you do; and we always kneel at the Communion rail for Holy Communion, just as Latin Catholics do, except that we receive under both forms: bread and wine. I miss my own Church very much since we have recently moved to this community where I must attend the Latin Rite church.

A. Apparently it is true, as you tell me, that in the United States the Eastern Rite churches have adopted many Latin customs. They have pews in their churches, kneel for various parts of the Liturgy, and receive Communion kneeling. However, if I may trust my books, like Donald Attwater's "The Christian Churches of the East," this is contrary to the traditional custom of these churches, which still prevails generally outside the West. Indeed, the "Eastern Rite" has to a large extent conserved the Christian tradition of standing at public prayer (kneeling is proper only to penitential, and sitting, to them, a sign of laziness or even disrespect), and in general there are few or no seats in their churches (except in Western countries). (The boldface is his.)

Q. As I understand it, Canon Law sets forth the responsibility of Catholic parents to send their children to the parochial school. What then is the responsibility of the Catholic parent with regard to the organization of this same parochial school? For example, if a situation exists which does not conform to state law, is it incumbent on the Catholic layman to make an effort to rectify this situation? Or does the problem fall under the jurisdiction of the pastor.

A. A pastor has no jurisdiction, in the strict sense of the word. He can make no laws, make no juridical decisions, impose no legal punishments. He can, however, advise his flock, a spiritual father to his children in Christ.

The primary duty and responsibility for the education of children reposes with the parent. The pastor organizes and maintains the parochial school to assist the parent in fulfilling his duty. Seldom is the pastor an expert in education; he hires teachers for that. Few parents are experts, but all of us, pastors and parents, are convinced that we know most of the answers in the field of education.

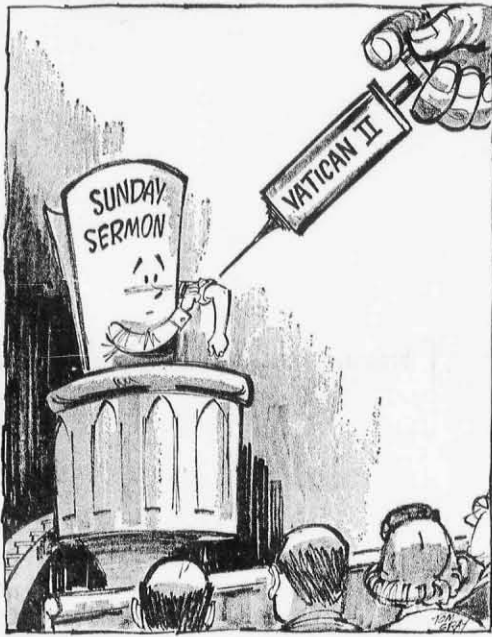
Certainly the parent has a right and a duty to be concerned that proper standards are maintained in his child's school. It is not fair to give any child an inferior education. Cooperation is probably the answer to your problem; and that means charity, tolerance and frank communication between all concerned: parents, pastor, teachers—and even the children.

It is not possible for each parent to have his own way in running the school; that would result in chaos. General policy decisions must be made by the pastor, though extreme cases may be taken to the bishop, or to the diocesan superintendent of schools. I believe the superintendent's office should be informed if there is a serious problem in meeting state requirements and the pastor refuses to do anything about it.

Q. The Holy Father and the bishops united with him may be infallible, but your column is not. I am referring to a certain spirit of objective morality which at times creeps into some of your answers, a spirit which is false because it makes "wrong" a reality when it is but an absence of a good, and forgets the individual, as individual, the only real reality; for sin does not exist in essence, but in existence only after it has been formalized by the individual act of the will.

A. My existentialist friend wrote three long pages to convince me; but I still plan to let a bit of objective morality creep into my answers. The guilt of sin is subjective, of course; and no sin exists until the human will consents to it. But conscience must be guided by objective norms of some kind in discerning good from evil.

STIMULANT



GUEST COMMENT

The morality behind race to moon

(From The Oklahoma Courier)

There is considerable discussion today about the race between the United States and Russia for the honor of being first to land a man on the moon. Those in favor of winning this race cite the military or economic advantages, while those opposed compare the economic cost to our need for spending money on things closer to home and of more immediate value.

But Christians have a more important consideration. The mountain climber who scales a high peak simply because "it is there" has a more Christian attitude than he may know. In fact, the reason we must go to the moon is precisely because it is there, and we have developed the technology to enable us to think of this as a legitimate goal.

WHY IS THIS a moral problem? Morally, simply stated, it is following the will of God. God's will in many areas of human endeavor has been obscured by our concentration on Adam's original sin and the overwhelming mystery of redemption.

God expressed his will for Adam, and therefore all mankind, when he told him to name the beasts, the birds, the fish, subdue the world, rearrange all creation, and put it to man's use. He later repeated this mandate to Noah after the flood.

So, even if Adam had not fallen from original grace, work would have been natural to him. Not, of course, to work to earn a living by the sweat of his brow, but pleasant, creative work. He was to help God in completing creation and put it to man's use. He later repeated this mandate to Noah after the flood.

dominion over the earth. Man was to discover what God had created, understand himself and his real needs, and put the earth and all physical creation to his use.

So we follow God's will when we build a better bridge, invent a useful tool, decorate a home in a pleasing way, improve agriculture to feed more people or in any other activity that rearranges the things of the world so that more and more men can use

more and more things to satisfy their true needs and aspirations.

TODAY, MAN must delve deeper into the mysteries of nature and its laws. Unfortunately, our stimulations to spend the money and energy necessary to discover fundamental natural law has been most energetic in time of war.

Much of our technological progress has taken place in the (Continued on page 9)

LFL SISTERS



By Bill O'Malley

THE YARDSTICK

Racism seen vital issue in next year's election

By Rev. Andrew Greeley

It does not seem possible that at this stage of our nation's history race could become a major issue in a presidential election. Yet religion was a major issue in the last election...

While there are certainly large numbers of racists in the northern states, race does not seem to be so salient in the minds of most northerners as to be the decisive factor in determining their vote.

At this point, however, it does not appear likely that it could affect the outcome in any but the southern states. A summer of racial trouble has not notably lowered the presidential popularity level outside of the south.



While the race question may not be decisive in the election, it could nevertheless introduce an element of ugliness in the campaign which would do grave harm to American society.

No candidate for major political office on the national level could afford to run on a racist ticket.

However, such are the complexities of American politics that if this course were to be followed, the administration would certainly attempt to cut losses by suggesting that the opponent was running on a race hatred ticket.

Thus without either side particularly wishing it, the race question would be out in the open as a major issue in the election.

If a candidate with implicit racist support were to win an election, it would be the end of all moderate leadership among the Negroes. Even a close contest would seriously threaten the position of the Negro moderates.

On the other hand, if such a candidate were to be decisively beaten, it is likely his followers might turn against the government and the election system in a fashion that would not have been predicted by the racist henchmen.

The only way to avoid this very messy possibility would be for both national parties and all candidates to make it perfectly clear that no matter who wins the election there will be a strong, nationally enforced civil rights program.

Iran: Where Esther, Symbol of Mary Lived

The legendary tomb of Queen Esther and Maristad of Old Testament fame lies beneath an ancient mausoleum in Hamadan in Iran. To the Jews in their Purim festival, she represents freedom from oppression...

MARYLAND: Mr. R. Thomas of Baltimore, Maryland sends me \$2 on behalf of his daughter with the hope that she will receive this money for her fifth birthday and she herself decided she would like to help poor children who didn't have the comforts she has...

HOLY SOULS St. Catherine of Bologna once wrote: "When I wish to be sure of getting a favor, I have recourse to three suffering souls that they may intercede for me with our common Father and usually I feel that I have them to thank for the answer to my prayers..."

LILIES OF THE FIELD Botanists believe these to be really the many-colored anemones. The Lily has a native plant in Palestine... We'll send a CHRISTMAS GIFT CARD with pressed flowers from the Holy Land to someone in whose name you might wish to make a gift. Some suggestions:

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avoid being captured by the racist feelings which lie just beneath the surface of American society.

If a candidate could equivocate on the civil rights question (and at this writing there is no definite sign that any candidate will, in fact, do this) to such an extent that the south would be persuaded that he was a real alternative to the present administration, he would probably also find substantial support in the north—especially among those members of the white lower middle class who are frightened by the Negro protest movement.

However, such are the complexities of American politics that if this course were to be followed, the administration would certainly attempt to cut losses by suggesting that the opponent was running on a race hatred ticket.

ST. LOUIS — More than 500 Catholics—whites and Negroes, priests, religious and laymen—took part in a candlelight civil rights march here.

The demonstrators, each carrying a lighted candle, marched the three blocks from St. John the Apostle church to the Civil Courts building singing hymns and praying the rosary.

It was the first specifically "Catholic" civil rights demonstration here and the first time priests and nuns had taken part in a local rights demonstration.

AT THE COURTS building the marchers recited St. Francis' prayer for peace and heard a law professor at St. Louis University deliver a statement on their behalf "as Catholics whose consciences call them to public confession that we have sinned in the pride of race."

Replying to "those who say that religion has nothing to do with the market place," John E. Dunford said that "on the contrary religion has everything to do with men in their daily lives."

The Catholic demonstration was hurriedly planned against a background of continuing civil rights demonstrations against the Jefferson Bank and a rust here.

These demonstrations have been carried out by the Congress of Racial Equality (CORE) in protest against the bank's alleged failure to hire Negroes. Shortly before the Catholic march, 19 CORE demonstrators were given jail sentences ranging from 60 days to a year and fines of \$500 to \$1,000 for violating a court injunction against disrupting the bank's business.

Referring to this, Dunford said, "The violation of a court injunction is a serious matter, but so is the disregard of a more ancient injunction, love thy neighbor as thyself. Maintenance of law and order is basic to society, but law can

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GIFT TO ST. AGNES ACADEMY—A benefactor who wishes to remain anonymous recently donated a quantity of books, a hi-fidelity record player, a handsome globe, a drawing board, a drafting set and other items to St. Agnes Academy, Indianapolis. Looking over some of the donations above are Sister Cecilia Gertrude, S.P., librarian, and Jeanne Gerbing, of St. Joan of Arc parish, president of the Library Club. (Staff photo)

St. Louis rights march includes priests, nuns

only achieve justice when it operates in a society whose basic postulates reflect justice."

One nun, asked why she was participating, added to some Negro marchers and said, "These are my brothers and sisters."

Another nun said, "We heard about the march this morning. There wasn't any question about whether we should come. We belong here."

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WHAT OF THE DAY

A good opportunity

By Rev. John Doran

As I read the papers, Ivan isn't going to the moon, he's going to stay home and eat American bread.

It's a nice switch, one a person is glad to move from about. If it actually proves to be a fact that the Russians are losing interest in the moon race, they may save us more millions than the support price of the wheat we paid on the grain sold to them.

In the meantime the wheat is loaded aboard ships and sent to feed the Russians. I have no objection to this, and you, in fact, I think it's a wonderful idea. Feeding the hungry always is.

I do wish, though, that we would be a little more vain about the whole thing. I think pictures of ships being loaded with grain from the free enterprise farms of the United States and sent to supply for the failures of the collectivized farms of the U.S.S.R. would be wonderful pictures to plant in the papers throughout the world. I'd even like to see some of them sent to our own government planners who think that blue prints from Washington must always fertilize our soil.

The failure of the crops in Russia this last several years and the slaughter of the cattle which seems to be taking place now are both reminders to the collectivized planners that farming is a real problem for the eggheads. The wisdom of the farmer and his knowledge of what to do and when to do it is hard to catalogue, still harder to force. His closeness to the soil seems to remind

him that men belong to the land and the land belongs to men, not governments. The farmer will, I think, always be the ensigma, if not the downfall, of the collectivist.

I say that it is a shame for us not to take propaganda value out of our selling of wheat to Russia at this time. It's easy to think of all the mileage which the Russians would get out of the deal were it the other way around; but that is not what I am thinking about. I am concerned that it is, or should be, our business to make known throughout the world that this ideal of ours of a democracy, in which liberties are guaranteed to the people, works. It works and it works well. Why not let it be known?

This wheat of ours was grown not only under God's sun in the skies over our wheat belt, but grown under the sun of liberty. Men planted, tilled and reaped with the idea of profit for self and family. Is there anything so wrong in this? Is not, rather, a basic desire set deep into our

hearts by Him Who planted the first garden? If the basic idea of a reasonable profit to self and family keeps the grain bins of this nation filled and bursting, keeps them ready to spill out their golden treasure to the collectivist nations who have failed, why should this not be proclaimed to the world?

"Let not your right hand know what the left hand doeth" might be quoted against me, to beat me into silence about the good that our nation does in its feeding the hungry Russians; but I suggest that this admonition applies more to individuals than it does to nations and to their ways of life.

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Edited by the Cleric Seminarians of West Baden College

# Solid citizen

The Yalu River runs a slow muddy course between the southern border of Red China and the war battered land of North Korea. Many Americans lie buried along the Yalu, one of them a Catholic priest, Emil Joseph Kapan, Army chaplain, saint and to every GI who met him under fire or in the prison camp at Pyoktong.

...tion to the needs of other men, his constant faith in God gave courage to fellow Americans often tempted to give up hope. When he himself was dying, he arose from the dirt floor to assist others in their moment of death. Our nation has awarded Father Kapan the Bronze Star and the Distinguished Service Medal as a permanent sign of gratitude.

As a young man Emil Kapan was given his high school training by the Benedictine Fathers at Conception College High School, Missouri, graduating in 1932. The school records of Emil Kapan give just what a future hero looked like when he was just another name somewhere on the honor roll. The bottom of the football pile-up. He made records in neither, but tried with all his skill to turn in a good performance.

The Benedictine Fathers wrote down in their records of this young man that he liked all sports and intramurals, was quiet and retiring in his manner; yet was always near the top of his class, never flashy or brilliant.

The school authorities also marked down that the future Korean hero was "unusually well

**U.S. VISITOR** — Attending Chateaufort High School this year is Miss Maria Garcia from Guadalajara, Mexico. She is residing with the Fred F. Swartz family in Carmel, Ind. A junior at Chateaufort, Maria plans to attend college in Guadalajara. She hopes to become a Spanish-English secretary or enter some phase of business.

balanced," meaning that he held on to his temper, was not overly excitable, could be counted on to "keep cool" when things were a little rough.

What about his interest in the other students at Conception College High? For them he was "deeply and generally concerned," the record says. And when the Red troops swept down in sudden attack at Ulsan, on November 2, 1950, there he found Chaplain Kapan defending wounded men. He could easily have gotten out, but he was still "deeply and generally interested."

Could he, as a high school tennis player, be counted on to pitch in with an extra job that needed doing around school? Says the record, he "seeks additional work and his 'conscientiousness' And when he went scrounging for extra bits of food with heavily armed guards ready to shoot to kill, he was still a man ready to spend his own energy to do the tough but necessary job.

A member of the school newspaper staff, active in dramatics, secretary in the Sodality of the Blessed Virgin, this was the future prisoner of war who stood straight up to the Communists. And when he went scrounging for extra bits of food with heavily armed guards ready to shoot to kill, he was still a man ready to spend his own energy to do the tough but necessary job.

Emil Kapan, senior and graduate, was no hero, just a genuine "solid citizen." Emil Kapan, Korean martyr, was the same man, and a hero. Do the virtues and habits of our teenage days count? Do they make any difference? Do they pay off? Look at Christ's Korean hero and figure it out for yourself.

## Cy Cipher

**CYO QUIZ CONTEST** — The annual CYO Quiz Contest will open on November 24. Issues of the paper to be used in the first round competition include those of November 1, 8 and 15.

**BASKETBALL** — Indianapolis Deannery CYO basketball action will open the week-end of November 20-Dec. 1. A coaches' meeting has been set for Tuesday, Nov. 26. More details will be carried in a later issue of The Criterion.

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# 2 brothers among top hobbyists

Two young brothers from St. Lawrence parish, Indianapolis, were among the six top winners at the annual CYO Cadet Hobby Show, held at Council 437, Knights of Columbus, on October 29.

John Peterson was named the overall winner in Kit Crafts, while his brother James won the award in Fine Arts.

Other overall winners included: Sewing, Lorretta Bassano; Simon's Collections, Raymond Berni, Jr.; St. Lawrence; Baking, Patricia Rea Ralmer, Nativity; and Skilled Crafts, James Whittemore, St. Joan of Arc.

**TWENTY-FIVE** projects by pupils of the St. Mary's Child Center were included in this year's show. Two of the Child Center exhibitors received awards: Nancy Russell and Vickie Zdenek.

More than 600 hobby projects were entered—an all-time record. St. Lawrence, with three of the six overall awards, turned in the best parish performance.

**JUDGES** for the contest included Miss Kathleen McCarty, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

Following are the award winners in addition to the overall champions named above:

**FINE ARTS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**SKILLED CRAFTS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**SEWING**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**BAKING**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**COLLECTIONS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**DIAGNOSTIC**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**PLAY-OFF GAMES**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**CYTO SCORES**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**CHAMPIONSHIP PLAY-OFFS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**SCORES AND STANINGS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**GAMES OF HONOR**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**FINAL LEAGUE STANINGS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**CADET FOOTBALL LEAGUE**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

**FINAL LEAGUE STANINGS**  
Miss Mary Catherine McCard, Miss Lucy Kato, Mr. Robert Steele, Mrs. Cecilia Eschenbach, Miss Mildred Mihy, Miss Nancy Manning and Miss Gretchen Mueller.

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**ANOTHER CHAMPIONSHIP**—The names are the same, the faces are familiar, and the parish hasn't changed... but the road to the title was a lot tougher. This is the all-victorious St. Catherine Junior CYO Kibball team, which won the 1963 Fall Junior League Championship. The championship came hard, however, as the Southiders barely edged St. Anthony with a late rally, 5-3. Coach Eileen Brady is at the left in the back row, while Priest Moderator Father Thomas Bradenbach is standing at the right behind the girls. The difference between winning and losing may have been the kibball tradition at St. Catherine, and the talent of the girls. Another factor may have been the fact that the girls had dedicated themselves to winning the championship for long-time coach Louis Benedict, who died before the season began.

# St. Joan of Arc girl is baking champion

Pat Laedeman, of St. Joan of Arc parish, was named the Grand Champion at the annual CYO Baking Contest on November 3. Her Danish pastry was judged the top entry in the competition, which drew more than 250 samples of treasured baking artistry.

With the exception of the Grand Champion, Southside parishes grabbed off the lion's share of trophies in this year's contest. The best parish, St. Christ-

**Catholic Book Club honors T.S. Eliot**

NEW YORK—T. S. Eliot, world famous British poet, dramatist and critic, was named Champion Award Laureate for 1963 by the Catholic Book Club and was presented, in absentia, with a large silver medal at a dinner here.

The 75-year-old Anglican layman, author of the noted "Murder in the Cathedral," was honored for "long and eminent service in the cause of Christian letters."

**Cardinal assigns deacons to duties**

ST. LOUIS — Cardinal Joseph Ritter has directed fourth-year theologians in St. Louis diocesan seminaries to "get out into the field" for broader pastoral experience.

The direction came after 32 young men were ordained as deacons last month. They are scheduled to be ordained to the priesthood next spring. The 32 have been given week-end assignments to parishes in the St. Louis area. They will teach, preach, baptize and help distribute Communion at Sunday Masses.

Creation of a permanent diaconate was approved by the Fathers at the Second Vatican Council Oct. 30 in areas where local bishops feel it necessary. This is the first time deacons have been used in the St. Louis archdiocese for these purposes.

**What About You?**

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# List survey figures on Maryknoll nuns

MARYKNOLL, N.Y.—A survey shows that Maryknoll Sisters founded in 1912, now total almost 1,700 Sisters, of which 303 are novices or postulants.

The missionary community, founded in 1912, now total almost 1,700 Sisters, of which 303 are novices or postulants. The largest foreign contingent is 37 from Canada while the Philippine region runs second with 31, the (Oct. 26) survey showed. The U.S. See with the largest representation in Brooklyn with 177, while the Boston archdiocese comes next with 171. The Maryknoll Sisters, largest group of American women missionaries, staff 128 missions in Asia, Africa and Latin America. In 1963, they opened seven new missions, and assigned six Sisters to worldwide mission posts.

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FAMILY CLINIC

Bride-to-be is worried about future in-laws

By REV. WALTER IMBIORSKI

I am to be married in the spring and I'm worried about relations with my future mother-in-law. She has already suggested we ought not have many children. She has even threatened to intrude in the life of her older married son, getting him over to paint the garage and hang the screens, etc., although her husband is perfectly healthy. And she wants us to move in an apartment in the three-family flat where they live. On the other hand, my mother and I have been very close and leaving home will be wrenching. How should I handle this?

Ellen G.

My dear Ellen: This is a problem you and Bob have to face together. Show him your column and use it as an excuse to start a discussion about the entire situation. In-laws are not outside. Nor are they ogres

or monsters. Your parents have been the single most important influence in your formation as a person. Bob's parents are the chief cause of the good, lovable qualities in him that have attracted you. Both sets of parents have proven their concern and love by their years of generosity, care and sacrifice. When you marry, you necessarily move into extended family circles. You are going to be on intimate terms with an interesting group of brothers, sisters, uncles, aunts, cousins, etc. It is too easy to slip into the little unit "just Molly and me and baby makes three," as the old song has it, is most unrealistic. The love of the young man and woman for each other must not remain closed in upon itself, but must radiate to all about you. You and your parents do have a real claim on some of your attention and love. However, marriage does make

an essential change in family relations. Our Lord says that in marriage a man (and, of course a woman too) must leave his father, his mother and family and cling to each other. For eighteen, twenty, twenty-five years the husband and wife live with the father and mother. That is, son or daughter to a family. With marriage they are no longer primarily son or daughter. They are, first of all, husband or wife to a new family of their own. You must continue to love and respect your parents. But with the marriage vows, your first love, your first obedience, your first loyalty is to the spouse. Husband and wife and new family come first.

Therefore, except in the most unusual circumstances, pitch a tent in the park, but don't live with in-laws. In marriage you must learn to depend upon, to trust, to adjust to each other. This is task enough without adjusting to a new set of in-laws and the customs of an already established home. If you are not in the same apartment building, it is not always wise. If a disagreement arises and mama is upstaged, it is too easy to slip into old patterns and seek her for advice and consolation.

To foster and cement a bond of unity in the new marriage, you need a certain variety to try things together, to enjoy things together, to make your own mistakes, to make your own mistakes. Bob will make in eating what you cook. The psychological bond is to remain united. You and your fiancé might, very candidly, to discuss how you feel about your parents and look at them realistically—their good points and their bad points. I remember one bride of just over a month telling me that in the three weeks since their honeymoon, she and her husband had had dinner there, and I asked until 9 p.m. before coming home.

I spoke to the young man the next day and his response was classic. He said, "Father, I can disagree with my mother and my mother, all I've only got one mother." Emotional immaturity and over-dependence on the parents are one of the most serious problems in marriage today. It is most sad when a man thinks he is marrying his parents, and the wife is a little girl; or, when a woman thinks she has chosen a man and discovers a little boy who has never been psychologically out of the maternal cocoon.

Another case of error is to make interior purification depend, primarily, on an austere effort of the will, and a very important part indeed! But it is a blind faith. There are many insufficiently enlightened souls who grope their way blindly forward through efforts of the will alone—efforts which are indeed meritorious, but very severe and meagerly rewarding. In the spiritual life, as in all human activities, God wishes that the intelligence be guided by the light of reason, and of the gift of the Holy Ghost.

The human reason has the power, of itself, to convince a man that he is very limited indeed. Genuinely learned savants and thinkers are modest men. But authentic humility is a specifically Christian virtue; and human reason cannot, unaided, lead to the forgetting of self. Through it, the soul discovers the grandeur, the perfection, the rights of Christ; the transcendence of God, and the littleness and misery of man. This light shines forth and shows the way that is to be followed. The life of Jesus can grow within us, only if the self does not usurp its entirety.

Furthermore, the virtue of faith implies a very purifying exercise of self-oblivion. To live by faith, it is first necessary to lay aside one's imagination and one's feelings; but which is far superior to one's reason. Finally, the Holy Ghost, through His gifts floods the soul with clear and penetrating light, through which it gains an extremely acute and sometimes painful consciousness of its nothingness and its misery in the sight of the Holiness and the Transcendence of God.

The forgetting of self is the condition for living as a member of the Mystical Body. A third source of error is ignorance or practical disregard of the doctrine of the Mystical Body. There are souls who, without ever realizing what they are doing, make themselves in some way the center of the universe; and this, not only in the sense that they see all else revolving around themselves, but also in the sense that they imagine God as guiding the events of the world for their own personal good. They seek to tie the length of their life to their own selfish order of things, so that their own little projects may be successful. This is a reversing of the divine plan. Every soul has, most certainly, its own personal value in the sight of God. Who takes account of the prayers which each soul offers to Him, in that eternal plan which He guides the world. But He sees each of the Body—all the Body—in the essence of His holiness. Each member will receive that life only in the measure in which he opens his soul, through charity, to the collective life of the Body, and participates in it through his own generous self-oblation to the whole collective aim of the Divine Head.

This giving of self emerges, therefore, as a logical requirement for this life of membership. Yet again, the doctrine of the Mystical Body will free the soul from its religious individualism. "O my God, O Trinity Whom I adore, help me to forget myself entirely in order that, changed and at peace as though my soul were already in eternity, I may establish myself in You. May nothing be able to trouble my peace or make me depart from You. O my God, may I be united to You as to my Father and as to my Mother, and as to the depths of Your Mystery." (Prayer of Sister Elizabeth of the Trinity).

LITTLE SISTERS OF THE POOR



In the vineyard THE LITTLE SISTERS OF THE POOR—founded in 1839 by Jeanne Jugan, Sister Mary of the Cross, whose lifelong virtues were the destitute and sick. The Sisters provide homes and care for men and women sixty years of age and over. To the vows of poverty, chastity and obedience, the Sisters add a vow of hospitality which dedicates them to the service of Christ in the person of His aged poor. They have conducted a home for the aged in Indianapolis since 1873.

THIS IS CATHOLICISM Founding of Church

By REV. JOHN WALSH, S.J. Q. Besides granting the apostles the "commission, what final arrangement did Christ make for His religious society before He ascended into heaven? A. He provided it with a definite form of government. For Christ knew that any group of human beings is to remain united, it needs some sort of head-quarters organization; otherwise it simply falls apart.

Q. Did Christ's new religious society stand in special need of some form of government? A. Christ simply selected one of the apostles and put him in complete charge, conferring on him full authority to direct the other apostles, to settle their disputes, to make the final decisions, and to have the last say.

Q. Which apostle did Christ select? A. Christ's choice fell on Simon of Bethsaida. Here we must recall again that the ancient Jews loved to speak more or less in pictures. This is one of the reasons which makes the Bible such enduring literature. The Semite mind had little or no abstract, rigorously analytic, scientifically precise statements. It operated with symbols, vivid metaphors, fleshed out. (Continued on page 11)

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Nov. 10 TWENTY-THIRD SUNDAY AFTER PENTECOST. These last Sundays after Pentecost show a heavy emphasis on the last coming of our Lord, on that fulfillment and consummation of things toward which all creation groans and labors. Mass is always a reminder of this, of course, for every Eucharist, besides being a memorial of things past and a sign of God's favor in the present moment, is as well a pledge of future glory, a sign of the kingdom of heaven.

The theme is introduced in today's Mass with a canticle of "alotry" or "spiritualizing" matter. The plumb of faith attains a vision of the end of God's whole creative and evolutionary process and providence, so that we find encouragement and impulse in a real seeing ahead.

Nov. 11 ST. MARTIN, BISHOP, CONFESSOR. Faith is "this principle of light which is in thee" (Gospel). Faith in the risen Christ, whose glorified existence after Easter assures us of God's power and mission of "alotry" or "spiritualizing" matter. The plumb of faith attains a vision of the end of God's whole creative and evolutionary process and providence, so that we find encouragement and impulse in a real seeing ahead.

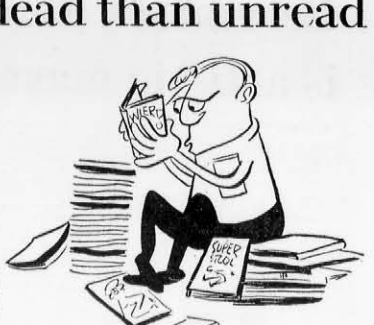
Nov. 12 ST. MARTIN, POPE, MARTYR. The theme is introduced in today's Mass with a canticle of "alotry" or "spiritualizing" matter. The plumb of faith attains a vision of the end of God's whole creative and evolutionary process and providence, so that we find encouragement and impulse in a real seeing ahead.

Nov. 13 ST. DIDACUS, CONFESSOR. It is true, of course, that our public worship affirms a trust and orientation which our other actions may belie. Every time we assist at Mass we affirm that our treasure is "laid up in heaven" (Gospel). And the total conformity of all our

WORKING TO BEAT HELL Better dead than unread

By JOSEPH T. MCGLOIN, S.J.

A lot of today's teachers and parents deplore the fact that television has cut deeply into our reading. And yet, users of all kinds of reading materials—back-cast paperbacks—are fabulously numerous. It must be true that some people are reading less and enjoying it less, and this perhaps because of television, but it could also be true that some of those actually read more because of the Big Eye because previously they never sat still long enough to read a book, and now are forced to do some reading because it's impossible to endure all that television without distraction.



I suspect, in fact, that you teenagers, as a group, are reading more than you ever were. But the important consideration isn't that you read—it's what you read. Among the many indicators of maturity or the lack of same, a person's reading habits are going to be quite prominent. The avidly mature young man who is still probing into girlie magazines is still in his emotional infancy. And the gal who still pines and pines far from adulthood. Unfortunately, there are some pretty old babies in this world.

The fact is that you teenagers are too mature now for the comic books and pulp. So don't keep yourselves literarily retarded. Reading, to even the immature, has a connection with one's purpose in life just as everything else has. In other words, it's not only for entertainment but it's supposed to help you get closer to God somehow. Your reading, like knowledge, is investiture to show directly or indirectly—the God who is Beauty, Truth and Goodness. Or else it's going to take you away from Him.

Undoubtedly, in your reading so far, you've encountered some great heroes of fiction, and many contemporary and undoubtedly, you've encountered some "heroes" who were such only in the eyes of the superficial. You're mature enough now to look in, at least occasionally, on the genuine heroes of history—Christ and His saints.

You may recall a young man named Ignatius who was shot down off a wall, his legs shattered by a cannon ball. As he recuperated, he asked for the romances of the day, since these and military books were the only reading he'd be cared for. To his dismay, only some lives of Christ and the saints were available and so, reluctantly, he began to read them. He was so taken by the tedious time, he began to read these.

It wasn't long before he began to see that Christ and His saints made pygmies of history's giants. And, being somewhat stubborn and a bit of a fanatic, he said to himself, "If these people distinguish themselves by their thoughts and deeds with this confession is the end rather than the beginning of the process of Christianization and 'spiritualization.'" The First Reading is quite clear about the scorn which attends such an effort, a scorn we naturally find repugnant.

Nov. 14 ST. JOSAPHAT, BISHOP, MARTYR. Priest and pastor are terms that lead the Christian mind to Christ. He alone is priest, in a Christ, in honoring, and in mediating between God and men. And he is the good shepherd. He exercises his priestly ministry of reconciliation in a sacramental Church, through human ministers and signs.

Today we honor one of the more effective, the more graced of those ministers, who are praying for all the Bishops in Council and for all those vicars and assistants we call priests, that Christ's ministry be not too much impeded by human frailty.

Nov. 15 ST. ALBERT THE GREAT, BISHOP, CONFESSOR, DOCTOR. But it was to all of His followers, to all men of faith, that Jesus spoke and speaks: "You are the salt . . . you are the light" (Gospel). From the baptismal candle to the funeral torch, the Church's liturgy surrounds the Christian with these emblems of His mission, and annually, at Easter, makes a very special point of it. One of the basic symbols of the liturgy—light—speaks a universal tongue that reaches every man.

Nov. 16 ST. GERTRUDE, VIRGIN. "I have betrothed you to Christ" (First Reading). No one analogy exhausts the meaning of the Church. We find rich insight and understanding in the figure of the Church as Bride of Christ. The figure of the Church as Bride offers no less to the Christian mind and heart. Faith as a dialogue between persons, the interdependence of love and faith, the one as the object of love and faith—these notions, fundamental to our comprehension of the Church, can be grasped in the symbol of the Bride,

Your reading isn't a bad indicator of your maturity—or immaturity.

Look into an occasional article or book that will guide you through Scripture, giving you some background for a more intelligent and perceptive appreciation of these timeless books. Get a good life of Christ (such as Jim Bishop's "The Day Christ Died," or Alban Goodier's completely fascinating and absorbing "Life of Christ") and let your self be captured by the incomparable personality of Christ.

Read about those tremendous names in the background of our history, great soldiers, saints like Camillus, rugged saints like Breughel and Juges, lovable, human saints like Francis of Assisi and

the Little Flower, lay men and women saints like Thomas More and Mary Magdalen, intellectual saints like Thomas and Augustine and Teresa of Avila, and simple lovable saints like the Cure of Ars.

Read a few of the very interesting books on the spiritual life, on positive, moral and ascetical theology. Read books about morals which give you their "why" rather than only a catalog of "Don'ts." Read philosophy and theology written as Father Ferrer does it in his "Companion to the Summa."

Or, if you're real tired, pick up something along the line of a "spiritual novel," such as the charming "Mass of Brother Michael."

There's a lot of good reading here—you'll find the initial maturity and energy to get started. You can estimate your maturity by your reading—the discipline, for instance, you exercise in reading something a little tougher on occasion, instead of just drifting along and wasting all your reading time on junk.

Remember—read a little, like everything else, is either going to get you closer to God or take you farther from Him. This is, of course, always your own choice.

EUROPEAN SKETCHBOOK

Church in France

By REV. CHARLES FRAZEE

Much like the weather of England, the Church in France is always up for the weather. It was once a fascinating picture in its past history and in its present pastory. Obviously the Catholics of France are very much like the Catholics of other countries, yet there is obviously something special here which causes the Church to attract so much attention.

It seems that this characteristic is a willingness to experiment, a certain attitude toward the Church as a living organism. No other nation really possesses to the same degree. Just as a crowd watches someone who breaks records in how fast he can run, so the French are active, i.e. Sunday Mass and reception of the Sacraments. Those in the countryside are still blessed with 75 or 80 practicing Catholics.

After World War II a realization of how things had been developed due to pioneers like Abbé Godin. This priest made a survey of Parisian Catholic life, sponsored by Cardinal Suhard which brought about a number of new efforts for the Church to reach some of the ground it was losing. The way laid already prepared by the lay Catholic Action groups started before the war throughout France, the J.O.C. (Young Christian Workers) but now institutions were formed which would put the clergy in the front lines—the Mission de Paris and the Mission de France.

In the former, priests were enlisted to go into the factories, work among the other workers, sharing their life as completely as possible. (Continued on page 10)

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, Nov. 8—(Tape) Msgr. Cornelius Sweeney and members of the Radio Apostolate in memory of Joseph Hoffman. MONDAY, Nov. 11—(Tape) Rev. John Wright and members of the Radio Apostolate in memory of St. Theresa Charyl. WEDNESDAY, Nov. 13—(Tape) Rev. Charles Koster. THURSDAY, Nov. 14—(Live) Rev. Thomas Carey and members of the Ancient Order of Hibernians, Kevin Barry Division.

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AROUND THE ARCHDIOCESE

Batesville hospital unit sets card party, bazaar

BATESVILLE, Ind. — The Margaret Mary Hospital Guild will hold its annual card party and bazaar on Sunday, Nov. 10 in St. Louis parish hall. Booths include fancy linen, baked goods, in addition to card games and your favorite party.

A spaghetti or chicken supper will be served at 3 p.m. Cards and your favorite game will be played beginning at 2 p.m. and again at 7 p.m. Proceeds will benefit the Margaret Mary Hospital equipment fund.

TERRE HAUTE Mother Theodore Council No. 541, Knights of Columbus, is sponsoring its 14th annual social retreat for members and friends at Averno Retreat House, Indianapolis, beginning at 8 p.m. on Friday, Nov. 15 and closing at 3 p.m. on Sunday, Nov. 17. Reservations may be made with Grand Knight John Hemmings, Lincoln 2222, John Vande, Crawford 3681, John Mahalek, Crawford 3681, George Shestak, NOLA 1293, or the clubhouse, Crawford 2275.

TERRE HAUTE Father George Powers, pastor of St. Leonard's Church, West Terre Haute, will be the guest speaker at the November meeting of St. Patrick's Holy Name Society, on Monday, Nov. 11. The meeting will be held in the school cafeteria at 7:30 p.m. Father Powers' subject will be "Unity,

Not Conformity." The public is invited. The Little League Circle, Daughters of Isabella, will install new officers at a 6:30 p.m. dinner meeting Tuesday, Nov. 12, at Holy Family hall. Mrs. Walter Imhoff, past president, will be the installing officer. Mrs. Richard Thomas and Mrs. Joseph Tschegler are co-chairmen. The new president is Mrs. Floyd Russell.

RICHMOND The Daughters of Isabella will install new officers at a 6:30 p.m. dinner meeting Tuesday, Nov. 12, at Holy Family hall. Mrs. Walter Imhoff, past president, will be the installing officer. Mrs. Richard Thomas and Mrs. Joseph Tschegler are co-chairmen. The new president is Mrs. Floyd Russell.

The Catholic Youth Center at the K of C home will be open Sunday evenings, Nov. 10, 17, and 24, from 7 to 10 p.m. Admission fee will be 50 cents per person plus a can of food or non-perishable food to be used for Christmas baskets. Non-Catholic guests' admission is fifteen cents per person and no food.

St. Andrew's Athletic Committee is sponsoring a spaghetti supper on Saturday, Nov. 9, from 4:30 p.m. to 8 p.m. to provide the funds for St. Andrew's Athletic program. Tickets will be sold at the door.

Father Frazee

(Continued from page 7) as possible. For some years the number of priests so engaged and the reports they made raised a great deal of excitement in the Catholic world. The Mission de France concentrated more on the parish action—its activities were less spectacular.

Then about nine years ago, the news appeared that the Vatican had ended off the priest-worker movement. For a moment many Catholics were shocked that such a severe measure would be taken. In France itself the demand to halt the movement caused a sharp crisis—the degree to which this was experienced is shown that as many as eighty of the priest-workers preferred to disobey Rome and continue what they believed to be their special mission. Since 1953 many of these have completely abandoned the Church, others continue to keep some shadowy contacts with their bishops.

Many Frenchmen looked upon the death of their noble experiment as simply an example of Italian finessism, but more thoughtful Catholics began to realize that the priest-worker discipline. Moreover, there were still avenues open to continue the mission and the continued efforts of the priests of the Order of Charles de Foucauld, the Little Brothers of Jesus, were never included in the prohibition and continued their mission unhindered in any way.

After the dust had settled, individual bishops made special arrangements for a few of their clergy which allowed them to continue to be a part of the working world. The major change effected was to make the priest who would live the life of the laborer a part of a clerical community, usually in some way attached to a parish. Today there are perhaps two hundred priests active in this apostolate. Their work is a delicate one—they do

not like visiting priests from America asking their questions and as a result I never was able to meet any.

The Mission de France continues its work throughout the country as something of a special corps of priests at the service of the bishop. The superior is Cardinal Lemerat and they now number about five thousand. Although secular priests, they live a life of the priest-worker. They are appointed to the offices they hold are made outside of the general diocesan structure, for example, the title of superior is the choice of parastates is not considered for priests who are members of Mission de France.

One of the priests who lived for five years in the workers apostolate is now the auxiliary bishop of Lyon, Alfred Aenele. He has recently published a book, *Cinq ans avec les ouvriers* (Five years with the workers) which recounts his experiences and reflections as a priest living the daily life of a French worker.

Obviously there are a good many French lay and clergy who find such things as a workers' movement or liturgical renewal and the necessary to their own attitudes. It is evident even in the manner of dress: the liberals now wearing suits as the priests in the U.S. who still call "les Clergymans" while the conservatives appear in cassocks and round beaver hats.

That some Catholics feel strongly on this matter was made evident to me when an anonymous caller dropped a polemic against "the Clergymans" through the curtain on my side of the confessional one Saturday afternoon at St. Severin continue to appear outside of church without the cassock.

Strong areas of conservatism are found in the seminary. At the Grand Seminaire at Issy where students come from all over France it was hard to see any accommodations being made to the twentieth century. Two large class rooms with rows of individual benches, one for philosophy and one for theology, take care of the teaching facilities. An American seminarian there assured me that questions from the student are not appreciated by the professors. The chapel is meant to duplicate that of Louis XIV's at Versailles. Within it the choir of the Archbishop of Paris killed during the rising of the commune in 1870 has been reconstructed. Symbolic of the struggle between church and workers which undoubtedly could be a subject of meditation for the young seminarians.

The recreational facilities appear to be rather limited. At the Grand Seminaire at Issy where students come from all over France it was hard to see any accommodations being made to the twentieth century. Two large class rooms with rows of individual benches, one for philosophy and one for theology, take care of the teaching facilities. An American seminarian there assured me that questions from the student are not appreciated by the professors. The chapel is meant to duplicate that of Louis XIV's at Versailles. Within it the choir of the Archbishop of Paris killed during the rising of the commune in 1870 has been reconstructed. Symbolic of the struggle between church and workers which undoubtedly could be a subject of meditation for the young seminarians.

Visit Holy Land JERUSALEM, Jordan—Taking advantage of the All Saints' recess at the Vatican Council, a group of 12 U.S. Bishops came here on a visit to the Holy Places. The pilgrimage was organized by the Franciscan Fathers.



PLAN FALL DANCE—Making preparations for the annual fall dance sponsored by the Sacred Heart Women's Club of Jeffersonville, are the committee, left to right: Mrs. Dolores Labor, Mrs. John Feitz, Mrs. Robert Jones and Mrs. Pat Siddons. The dance will be November 9 beginning at 8:30 p.m. in the school hall. For reservations call BU 2-1619 or BU 2-4938. The music will be furnished by the Gil Taylor Band.

Remember them in your prayers

- INDIANAPOLIS 1 ALBERT P. REINHOLD, 65, Little Flower Church, No. 2, Labory Center, 2650 W. 10th St., Indianapolis, Ind. 46219. 2 MARY ALICE SMITH, 82, Our Lady of Lourdes Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 3 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 4 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 5 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 6 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 7 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 8 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 9 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 10 MARY ANN MAHER, 77, St. John's Church, No. 2, 1415 East 10th St., Indianapolis, Ind. 46219. 11 MARY ANN MAHER, 77, St. John's 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Sister Mary Angela dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held here Saturday, Nov. 2, for Sister Mary Angela (John), S.P., who died of a heart ailment on Thursday, Oct. 31.

Born in Jasper, Ind., Sister Mary Angela entered the convent of the Sisters of Providence in 1903. During her career she taught in the art department of St. Agnes Academy, Indianapolis; Immaculate Seminary, Washington, D.C.; Providence High School, Chicago; and Marywood School, Evansville.

Surviving are three sisters: Mrs. Arnold Hahg and Mrs. Margaret Wright, both of Jasper; and Sister Agatha Marie, S.P., now stationed at St. Andrew's, Indianapolis; and two brothers, Omar John of Jasper and William John of Portland, Oregon.

36 held in riot over 'The Deputy'

OLTEN, Switzerland — Thirty-six persons were arrested here when a riot broke out in stormy protest over the showing of Rolf Hochhuth's controversial play, "The Deputy."

The play criticizes the late Pope Pius XII for not speaking out against Nazi persecution of Jews.

Rioting broke out both inside and outside the theater (Oct. 29). The 36 arrested were released after they were identified. Olen police said that those arrested all came from neighboring villages.

The local Catholic clergy voiced strong disapproval of the rioting.

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MARTINSVILLE Hayes Pharmacy, Inc. Gene Hayes John Thomas "Prescription Specialists" Martinsville Mooreville Phelp's Drug Store "Your Prescription Store" No. Side of Square D1 2-3321

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### Fr. Walsh

(Continued from page 7)

images and comparisons, where we of Western mentality would prefer less imaginative, rigidly speculative and legalistic words. Since Christ understood the preference of His countrymen for figures of speech, He introduced them into His discourse constantly. Nor did He depart from custom in this passage where He sought to describe Peter's function: just as a rock is the best foundation for a building, supporting it and, in so doing, holding it together and preserving it, so Peter would provide unity, stability, and permanence to the new organization. In other words, as we would say, Peter would be the chief executive, the man vested with authority, the leader who would insure order, unity, and coherence because he would have power to command.



**PLAN CHATARD DANCE**—Dance chairman James Redding meets with co-chairman Mrs. Corbett Carriger to finalize plans for the Chatard Harvest Ball at the Northside K of C on Friday, Nov. 15. Not in the photo is Mrs. Joe Clifford, also a co-chairman. Verne Crane and his band will play for the affair from 9 p.m. to 1 a.m. The proceeds will benefit the school athletic fund.

### Pope Paul prays for Vietnamese

VATICAN CITY—Pope Paul VI has sent a message (Nov. 2) to Saigon's archbishop saying he is praying that Vietnam will overcome its peace and concord this new and painful trial.

Without mentioning the coup that overthrew the government of President Nguyen Dinh Diem, Pope Paul said in a telegram to Archbishop Paul Nguyen van Binh that he was suffering with "all the dear Vietnamese people."

The telegram said: "Recalling the Apostle's exhortation, 'Weep with those who weep,' with fatherly affection we make our own your pain and that of all the dear Vietnamese people, so severely tried."

### Free dinner set

INDIANAPOLIS—A free spaghetti and meat ball dinner, sponsored by St. Bernadette's Men's Club, will be held Sunday, Nov. 10. Serving will be from 1 to 7 p.m. in the school auditorium, 4838 Fletcher Ave. The public is invited. Festival games and booths will be featured after the dinner.

### Card party set

INDIANAPOLIS—The Little Flower Auxiliary, Knights of St. John, will sponsor a card party on Sunday, Nov. 17 in the Little Flower parish hall, 13th and Bosart. Playing begins at 2 p.m. The public is invited.

# Indianapolis Parish Shopping List

## ASSUMPTION

**Brown's Service Station**  
1210 S. Harding St.  
Service, Accessories, Car Wash, Road Service  
7 a.m. to 10 p.m. 7 days a week  
ME 10-2640

## CATHEDRAL

**STORY'S FOOD SHOPS**  
Wholesale and Retail Foods  
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ME 4-9331

## MULHERN'S STANDARD SERVICE

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Expert Service • Oil • Tire and Battery Service  
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Convenience • Size Important  
Special Prescription Pharmacy  
Hours: 9 a.m. to 9 p.m.  
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\* Fine Meals \*  
Quality meats and vegetables

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**MONTE'S PIZZA**  
1172 E. Ohio St.  
\* FREE DELIVERY \*  
ST 4-1147  
"Guaranteed to Please"

## HOLY SPIRIT

**TEXACO FUEL OIL**  
"Buy Our Fuel First"  
Irvington Ice & Fuel Co.  
180 S. 65th Ave. SL 1-1811

## BICYCLES

**East Side Biko Store**  
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2000 W. 38th St. • 500 E. 38th St. • 4222 E. Michigan St.  
FL 4-9212

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Meats, Fish, Shellfish  
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"KNOWS FOR QUALITY"  
**BO-KA FLORIST**  
Cut Flowers, Plants, Floral Arrangements  
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**PATRICIA LOUISE BEAUTY SALON**  
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400 Conditioned Greases  
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## PAT'S COIN-OP LAUNDRY and DRY CLEANING

coin-operated  
Laundry, Dry Cleaning and Laundry-Dry Time Attended  
Open 24 Hours 7 Days a Week  
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**DIRK'S MARKET**  
Quality and Service  
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Wholesale and Retail Drugs  
FREE DELIVERY  
FL 6-5430 3444 E. Washington St.

## SHOP-RITE

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\* Indianapolis Outlet and Quoted \*

## GAMBRILL PHARMACY

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Package Visitation - Money Order

## PARKWAY PIZZA

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FL 7-1586  
Sun. 10:30-11:30 p.m.  
Fri. and Sat. 4 p.m. to 3 a.m.

## LITTLE FLOWER

**HIMMEL'S PURE OIL**  
3133 S. 10th St. FL 7-6923

## SINCLAIR & SON Service Station

10th and EMERSON FL 7-6901  
Complete Automobile Repairing  
Over 30th Year

## JACK MATHEWS & SON

119 1/2 S. 10th St. 10th and Butler  
Service  
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PROGRESS REPORT

Fifth week of council brought vital moves

VATICAN CITY.—The ecumenical council in its fifth week in session made these sweeping moves:

- 1. Paved the way for a declaration stating the bishops of the world as a body, led by the Pope, have by divine right supreme power over the whole Church.
2. Voted approval of the last chapter of its document on the liturgy, thus setting the stage for final approval within a matter of weeks of the whole schema which will be discussed in the public worship of the Church.
3. Approved in principle the ordination of deacons to serve as such permanently, rather than going on to the priesthood.
4. Operated under procedures revised in a way promising to speed up its activity.

The Oct. 30 action promising a declaration on the collegiality of the bishops was regarded as a council turning point. The Fathers voiced their approval of the concept of the collegiality of bishops and on the restoration of the permanent diaconate in a special vote on five questions. The vote was called for by the council moderators as a way to speed up procedures. The balancing was to serve as a guide to the council Theological Commission in revising the chapter dealing with the hierarchy in the schema on the nature of the

Church. This precluded further prolonged discussion.

THE FIVE QUESTIONS, with the voting results, were:

- 1. Whether episcopal consecration is the highest grade of the Sacrament of Holy Orders: yes, 2,123; no, 34.
2. Whether every bishop, who is in union with all the bishops and the pope, belongs to the body or college of bishops: yes, 2,049; no, 104.
3. Whether the college of bishops succeeds the college of Apostles and, together with the pope, has full and supreme power over the whole Church: yes, 1,808; no, 328.
4. Whether the college of bishops succeeds the college of Apostles in a way promising to speed up its activity: yes, 1,717; no, 408.
5. Whether the diaconate should be restored as a distinct and permanent rank in the sacred ministry: yes, 1,588; no, 325.

At the American Bishops' press panel following the meeting, in the presence of Gregory Baum, O.S.A., of Toronto, council expert, noted that the vote in favor of the five points was "an estimable aid and support of the position of the moderators." He said that the successful use of this procedural device would enable moderators in the future to discover the majority feeling of the council Fathers on a particular subject without the

need for hearing an interminable multiplication of speakers.

BISHOP JOHN J. Wright of Pittsburgh, a member of the Theological Commission, told the press panel that the vote on the five points would make it "enormously easier" for the subcommittee dealing with the collegiality of bishops to revise the chapter. He said that the Theological Commission is now in a position to substitute itself into subcommittees, as it has already done in order to take points under consideration and reorganize the agenda.

The day it took the special vote on the collegiality concept, the council also passed amendments to the liturgy schema's chapter on sacred music. These included among other things a recommendation that traditional local music be adapted to the liturgy, especially in mission regions. Then on October 2, before general church furnishings, with the council Fathers passed the final chapter on the document on public prayer. They voted almost a whole day's work by combining into two chapters dealing with sacred art.

AMONG THE provisions adopted were:

- 1. Engagement of the use of contemporary—but not abstract—art forms in churches.
2. Establishing beauty, rather



PLANNING SCHOOL SOCIAL.—The Senior Class Parents of the Latin School of Indianapolis will sponsor a Social in the school auditorium, 520 Stevens St., on Sunday, Nov. 10, at 2 and 8 p.m. Refreshments will be served. Mr. and Mrs. Thomas Scanlon, right, are chairmen of the event, assisted by Mr. and Mrs. Felix Chipits. (Staff photo)

than costliness, as the proper criterion for images, vestments and general church furnishings, with a warning to the effect that too many statues not only clutter a church but distract from worship.
3. A recommendation that all churches be so constructed as to promote active congregational participation.

A call for solid instruction in sacred art in the seminaries.
4. The vote taken in the course of the meetings were interpreted by the council Fathers' continued discussion of the schema on the nature of the Church. Concerning the chapter dealing with "the call to holiness," in the Church," Bishop John J. Russell of Richmond told the Fathers:

"Before taking up the question of sanctity in the members of the Church, the text should speak of the essential sanctity of the Church. We know that the Church has sinners in its ranks, that there are scandals among persons consecrated to God, apostasies, racial discrimination and the like.
"Unless we distinguish these two aspects of sanctity, we are open to the charge that our insistence on sanctity in the Church is only an attempt to whitewash the facts."

We know now that the sacraments of Baptism, Confirmation, and, yes, Marriage are as meaningful to our lives as Holy Orders is to the priest. We know that the Gospel is not a handbook for professionals but that the entirety of it, including the Sermon on the Mount, is the living word of God. And Mary and Mary are directed to us as much as to the cleric or the Religious. . . . All this cannot be done without a voice in the Church and an apostolate in the world, the layman is as frustrated as a priest without a Mass liturgy.

This "new laity" may baffle some bishops and puzzle some priests, but it is here to stay—for a while anyway. A middle-aged Monsignor in California told me not long ago that he would take the "new laity" to his grave any time. This new generation, with its theological sophistication and what he termed "body-by-innovation" and it's not a word he changed only confused him, he said.

I was sympathetic with the Monsignor, who has been a long working, devoted ("Father knows best") pastor all his life, but I thought he was like a man trying to hold back a new day-break.
There is no turning back now. And I really don't know if anyone would want to turn back. To be sure, the "new laity" are not all wise, by any means. Many are impulsive. Certain of their demands may be unreasonable; some may even be untheological. Like all revolutions this is not one without its excesses, still if we look hard enough at the changes in the laity, perhaps again we can see the work of the Holy Spirit. The rest—turning all this energy and good will into sensible channels, correcting what was wrong in the examination past and reaffirming what was right in it, revising the liturgy and ecclesiastical discipline to fit the needs of the time, setting up new institutions in the Church to guarantee that the present spirit will not be dissipated by grumbling and by frustration or by grumbling and clerical frustration—all this is the work of the council.

I THINK I can say with absolute confidence that the laity trust the Fathers of the council and respect their wisdom and judgment. They stand ready to accept cheerfully any decisions the Fathers make in their regard, especially since they are confident quite sure that the Fathers of the council respect their lay vocation as a genuine Christian calling.
Perhaps the Fathers will do so well in meeting the layman's aspirations that, in a hundred years or so, when the next ecumenical assembly, members of the Catholic laity will be deemed wise enough, mature enough, and responsible enough to move more actively in its deliberations than they are doing in Vatican II. We can hope so.

Priest gives address on 'Reformation Day'

FULTON, Mo. — A Catholic priest gave the "Reformation Day" address at the invitation of two Protestant college groups in the First Presbyterian church here.
Father Bruce Vawter, C.M., of Kenrick Seminary, St. Louis, a nationally known Biblical scholar, was praised highly for his address by the Rev. Cecil G. Culverhouse, pastor of the Presbyterian church located in the heart of what once was considered Missouri's anti-Catholic "Bible Belt."

more numerous than the differences. But we didn't attempt to hide the differences. It was a helpful experience."

"Reformation Day" is observed as the anniversary of the day in 1517 when Martin Luther posted on the church doors at Worms, Germany, his 95 theses on the Church which subsequently led to his excommunication.

The invitation was extended to Father Vawter by the United Campus Christian Fellowship of Westminster College, a Presbyterian institution, and William Woods College, conducted under Disciples of Christ auspices.

"I was delighted with the program," said the Rev. Culverhouse. "Father Vawter explored the points of agreement between the faiths and we found they were

Pavilion progress

NEW YORK—Steel structural work has been completed for the Vatican Pavilion at the New York World's Fair, which opens next April 22. Next steps in the pavilion's construction are enclosure of the structure and interior finishing.

Cardinal Fernando Cento, Grand Penitentiary of the Church, asked the council to pass a resolution calling for beatification and canonization of more lay people. He said this would encourage the laity to strive harder for holiness.

Notre Dame grant
NOTRE DAME, Ind.—The University of Notre Dame has been awarded a grant of \$60,000 by the National Science Foundation to expand the research facilities of its Lubold Laboratory. The grant will enable the university to triple the experimental laboratory facilities of its geriatric animal research center.

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American layman John Cogley

(Continued from page 9)

IF THERE IS one special characteristic of the modern laity it is the spirit of initiative. The Church, combined with a balanced view of the clergy that avoids both clericalism and anticlericalism. If the laity are seeking more freedom, then, it is only in order to assume more responsibility. To the law, freedom and responsibility, go hand in hand, don't they?

Laymen want more freedom and are not shy as they once were about asking for it, arguing for it, and in the name of Christ, even demanding it, because they love the Church, which more and more they identify not as the clerical estate but as the Mystical Body of Christ on earth. They want above all to help build up that Body and show forth the splendor of Catholicity to their own generation. This, I hope, the council Fathers will believe and keep always in mind.

There may have been a time when the laity were content to be passive members of the Church, uninterested with its mission to the world beyond contributing to the support of those priests and religious who left home to bring the Good News to unevangelized lands.
These days are almost behind us. Thanks to the teachings of the last four popes especially and to a remarkable group of continental theologians whose influence is only now being felt, in some cases long after their death; thanks to the liturgical movement, pioneered by the monks of St. Benedict; thanks to the Fishburne priests; Beatus and the laity who devoted themselves to the "social question" and to those who experimented with Catholic Action; thanks to the Catholic

journalists in many lands, some of whom outraged the official opinion of their day; thanks to Catholic scholars and thinkers in universities and certain religious houses; thanks to men like Jacques Maritain and Ericard Gilson, who brought a new life to a moribund scholasticism; thanks to the novelists and poets and painters who brought religion alive for so many of us in our youth; thanks to so many people unknown and others who for the same laity, the laity are no longer to be passive members of the Church.

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ST. ANTHONY'S HARVEST BALL Saturday, Nov. 9 — 9 P.M. to 1 A.M.
LATIN SCHOOL SOCIAL Sunday, Nov. 10 — 2 P.M. to 8 P.M.
ANNUAL FALL HAM & TURKEY DINNER ST. VINCENT DE PAUL CHURCH
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