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Five council documents are promulgated by Pope

the CRITERION

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VATICAN CITY—Vatican II took a giant step toward the completion of its mission on Thursday, Oct. 28, when Pope Paul VI solemnly proclaimed five council documents. The schemas signed by the Pontiff were those on the pastoral duties of bishops; the renewal of religious life; the Church's relations with non-Christian religions; seminaries; and Christian education.

By REV. J. P. DONNELLY

VATICAN CITY—Ecumenical council Fathers have accepted the revised section of the schema on religious liberty dealing with the rights of individuals and the community to social and civil liberty in religious matters.

The revision, made since balloting on the document's acceptability in September, places more stress on man's moral obligation to seek the truth and live according to it even though he is free because of his human dignity.

The new statement is contained in the schema's introduction, which the Fathers accepted by a vote of 2,031 to 193, with eight null votes.

SIX VOTES were taken at the council's 153rd general meeting (Oct. 26) on the schema's introduction and first chapter. But only the results of the first vote were announced. Five more votes were scheduled before the schema returns to the Vatican Secretariat for Promoting Christian Unity for further revision on the basis of the suggested amendments Fathers were allowed to submit with their votes on each chapter as a whole.

The revised text also affirms more positively than the old the obligation of Catholics to follow the mandates of the Church once they have accepted it as the true Church founded by Christ. Both themes are carried out throughout the revised text, probably the most controversial of all the council's projects from a doctrinal point of view.

DURING THE October 26 meeting five speakers reopened debate on priestly life and ministry. They were each supported by the signatures of 70 other Fathers, according to the council's rules. A cloture vote on this final debate on the council's agenda was taken on October 16.

Bishop Brian Foley of Lancaster, England, asked that in each country priests have a "distinctive dress prescribed by local synods of conferences and adhered to strictly by the clergy. Otherwise there will arise confusion and loss of respect on the part of the faithful."

Archbishop Michele Pellegrino of Turin, Italy, who until his recent installation in that See was rector of a university, deplored the poor production rate of Catholic scholarship. The schema sins by omission, he said, because it fails to indicate the importance of intellectual activity in the life of a priest.

He expressed concern for priests who spend almost their entire lifetimes teaching strictly secular subjects at a time when the Church should be mobilizing its entire manpower for the care of souls.

During the day's meeting, which ended an hour earlier than usual, the completed documents on Christian education and priestly formation (seminaries) were distributed. A final formal vote on them was to be taken during the public meeting of October 28, after which they were to be promulgated by Pope Paul together with three other completed documents.

THE COUNCIL'S secretary general, Archbishop Pericle Felici, announced that balloting would begin on November 9 on the revised schema on the lay apostolate. The council voted on its general acceptability last year but it was then sent back to commission for further revision.

Repeating his announcement of the previous day, Archbishop Felici urged Fathers to be present at the October 29 meeting on the eve of a 10-day recess, since voting was scheduled then on the important dogmatic constitution on divine revelation. He reminded them of their serious obligation regarding this voting, arising both from canon law and council rules.

The October 26 meeting opened with a concelebrated Mass arranged to commemorate the close of discussion of the schema on pristly life and ministry.

Bishop Foley was the first speaker on the priesthood schema. Aside from regulations on priestly attire, he proposed that the council issue a declaration, letter or directory on the care of souls

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MISSION DEPARTURE—Msgr. Victor L. Goossens, Archdiocesan director of mission-aid societies, admires the mission crosses received last Sunday at the motherhouse of the Sisters of St. Francis, Oldenburg, by three nuns assigned to the New Guinea missions. The missioners, from left, are: Sister M. Zita Mahon, of Cincinnati; Sister Mary Herman Chali, of St. Louis; and Sister M. Doris Holohan, of Steator, Ill. Msgr. Goossens preached the sermon during solemn departure cermonies held in the convent chapel on Mission Sunday. The mission crosses were presented by Msgr. Cornelius B. Sweeney, Archdiocesan Chancellor. (Staff photo)

EDITOR COMMENTS FROM ROME

How to tell bishops from the 'periti'

By REV. RAYMOND BOSLER

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Last week, vacation; a week of work now, and then ten days of vacation; another few days of work, and then more vacation. That's the way it goes now at Vatican Council II.

For young bishops this is an irretrievable opportunity and excuse for travel and sightseeing, and they are profiting by it. But for one who has seen all the sights during many, many previous trips to Rome as a bishop and who prefers the memories of travel to new adventures the month of November, last of the council, looms as a great waste of time and a mighty strain on patience.

So it does for our Archbishop Schulte, who returns home this week-end after a public session in which five more conciliar documents will have been promulgated, namely, those on: The Pastoral Office of Bishops, The Renewal of Religious Life, Priestly Training (seminaries), Catholic Education and the declaration on Non-Christians. When you consider that by Wednesday of this week the final vote on the Constitution on Revelation will have been taken, and the crucial, next-to-last votes on religious liberty and the lay apostolate will also have been disposed of, you can see that very little will remain to be done.

After the first November recess, votes will be taken on the final revisions of the declarations on the missions and priestly life, but there is already a clear concensus on these. There remains only the problem of schema 13, On The Church in the World of Today. More and more it appears the council will have to settle on general principles and avoid controversial issues in this document. So you see that after October 28 there is nothing urgent requiring the Archbishops's presence here. And, as he says, he can be of much more use at home.

EVERYONE HERE at Villanova house agrees that if anyone has a right to go home early it is the Archbishop of Indianapolis, for, though he is one of the senior Fathers of the council, he has attended without exception every session of the council and every meeting of the American hierarchy since the opening date in October, 1962. He also may hold the distinction of sitting through more speeches than any other conciliar Father, since he spent less time in the coffee bars than most.

He will be missed at the Villanova, especially in what we call the truth room, our common room where we meet for preprandial refreshments and arguments each noon and evening. Here the bishops do not depend on their pectoral crosses and episcopal rings, but on the power of their voices and the strength of their arguments as they battle it out on equal terms with the periti. Usually they are dressed in simple black cassocks without episcopal paraphernalia, so that a stranger would be hard pressed trying to decide who was a bishop and who was not.

Archbishop Schulte was not a loud declaimer; he sat and listened; but he will be remembered for the short comments or penetrating questions with which he would explode some of the heresy innocently propounded in the room. Sample? On one occasion a newcomer unable to decide who was who asked quietly: "How do you tell the bishops from the periti?" "Oh, that's easy," said the Archbishop, "Those who look stupid are the bishops and those who speak stupidly are the periti." Yes, he will be missed.

This Boswell will be returning home early too. I plan a ten-day trip to the Holy Land during the council vacation from October 29 to November 7. If there is nothing exciting to report when the council takes up again on November 8, I shall hop the first plane home. So next week do not expect any word from me.

THERE IS nothing to report on this week, for that matter, since the council was in recess, but Father Pedro Arrupe, S.J., new general of the Jesuits, who is fast becoming "hot copy" for journalists, unburdened himself of another statement that had repercussions among the council members. In an interview given

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'Summit' meet held on fasting

VATICAN CITY—More than 100 presidents of national and regional bishops' conferences and heads of religious orders assembled in the Vatican to make known their opinions on Pope Paul VI's proposals to mitigate the laws of fast and abstinence.

The Pope addressed them in Latin, then retired from the meeting.

Cardinal Pietro Ciriaci then spoke in his capacity as prefect of the Congregation of the Council, which under the Pope is responsible for laws on fast and abstinence. He explained that because of the conditions of modern life many requests had come to Rome for dispensation from the laws of fast and abstinence.

HE WAS followed by Archbishop Pietro Palazzini, secretary of the congregation, who gave an account of the investigations that paved the way for the Pope's proposed document which is to give new norms on fast and abstinence.

The presidents of the bishops' conferences then gave the opinions of their respective organizations on the Pope's proposed changes.

THE ECUMENICAL council press office described what they said as follows:

"The opinions expressed, which naturally reflect diverse situations, experiences and needs, demonstrated how the problem at present was felt in all parts of the world and the great usefulness of this investigation at so high a level for the preparation of a document which will not fail to have a deep influence on the spiritual life of the faithful of our times."

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Liturgical Days set for priests

Two Liturgical Study Days for Archdiocesan priests will be held in Indianapolis and St. Meinrad on Thursday and Friday, Nov. 11-12. Attention will center upon additional changes in the liturgy, recently approved by the Holy See, and suggested alterations of older church sanctuaries to accommodate the recent liturgical innovations.

Benedictine Fathers Barnabas Herrington, of St. Meinrad Archabbey, and Aelred Tegels, of St. John's Abbey, Collegeville, Minn., will share the platform as principal speakers.

Identical programs will be offered Thursday, Nov. 11, at the Latin School of Indianapolis, and Friday, Nov. 12, at St. Meinrad Archabbey.

Registration will begin at 9 a.m., with the conference starting at 10 a.m. A $5 fee will be charged.

Special activities to mark Youth Week

By DENNIS HOFFMAN

Thousands of Archdiocesan youths will join millions of others across the country in the annual observance of National Catholic Youth Week, which starts Sunday, Oct. 31, and continues through November 7.

Theme for this year's observance, sponsored annually by the National Council of Catholic Youth, Washington, D.C., is "Youth — an Instrument for Peace."

Special religious, cultural and social activities are planned in most deaneries in the Archdiocese with the most elaborate scheduled in Indianapolis and Richmond.

Ray Eliot, former football coach at the University of Illinois, now assistant athletic director there, will be the guest speaker at the annual Youth Week banquet Wednesday, Nov. 3, in the Scecina High School cafeteria, Indianapolis.

The banquet is traditionally the Indianapolis highlight of the Youth Week commemoration.

TWO COMMUNION suppers will open Youth Week for the CYO members in the Indianapolis Deaneries. They will be held at St. Francis de Sales and at St. Anthony's cafeterias following 5 p.m. and 5:30 p.m. Masses, respectively.

Mrs. Hazel Garcia, field representative of the American Friends Service Committee, will speak at the supper at St. Anthony's, while Robert J. Alerding, past president of the Indianapolis Serra Club, will be the supper speaker at St. Francis.

In addition to the Cadet Hobby Show at Little Flower hall on Tuesday, Nov. 2, a Halloween Dance will be held at the Msgr. Downey K of C Council 3660 auditorium on Monday, Nov. 1. The baking contest, followed by a dance at Little Flower, will close the week-long festivities on Sunday, Nov. 7.

RAY ELIOT — CYO Banquet speaker.

THE RICHMOND Deanery will have its 7th Annual "D" Day at St. Andrew's parish on Sunday, Oct. 31. Father Herman Briggeman, of St. Mark's parish, Indianapolis, will speak on "Challenges and Problems of Youth" at the traditional Day of Recollection.

Deanery officers and chairmen will be installed after the retreat ends with Mass at 4 p.m. A buffet supper is planned at the Young Men's Institute after the installation. Father John Elford, Archdiocesan CYO Director, will speak at the banquet on "Building the CYO."

A dance at the YMI will follow, with entertainment by The Rogues.

That same day, a panel from the three Richmond parishes will discuss the week's theme "Youth — an Instrument for Peace" over radio station WKBV at 5:30 p.m. Bill Niersbach, of the station, will act as moderator. The parishes will be represented by: Sue Wissel and Walter Dow, St. Andrew's; Tom Barth and Pat Barker, Holy Family; and Mike Gennett, St. Mary's.

To close the week's activities, there will be a Communion Breakfast at Holy Family parish following the 9 a.m. Mass. Guest speaker will be Paul Lacey from the Earlham College English department. His subject will be "The Christian and Disarmament."

A COMMUNION Breakfast will be held for CYO'ers at St. Lawrence parish, Lawrenceburg, after the 9 a.m. Mass, on October 31.

On Thursday evening, Nov. 4, the Junior CYO of St. Malachy's parish, Brownsburg, will hear Father John LaBauve, S.V.D., speak on "The Christian Ap-

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Change meeting date for bishops

WASHINGTON—A change in the general meeting date for the bishops of the United States has been announced at the headquarters of the National Catholic Welfare Conference here.

The 1965 annual general meeting will be held at the North American College in Rome on Nov. 15, 16 and 17. Preceding the general meeting, the NCWC Administrative Board will meet Nov. 13 and 14, also at the North American College. The American bishops are in Rome participating in the fourth session of Vatican Council II.

Diaconate order seen 'flexible'

ROME—The re-established order of permanent ordained deacons must not be thought of in terms of the ancient order in the early Christian Church, but of a more flexible ministry adapted to modern society.

This was one of six conclusions reached during a three-day meeting of an international congress on the diaconate sponsored in Rome by the International Association of Deaconry a group which has grown out of the early efforts of German students in 1951 attending the German Catholic charities school at Freiburg.

The meeting was sponsored by Cardinal Julius Doepfner of Munich, Germany, Cardinal Raul Silva Henriquez of Santiago, Chile. Cardinal Franjo Seper of Zagreb, Yugoslavia, and by Archbishops Eugene D'Souza of Bhopal, India, and Joseph F. Cornelis of Elizabethville, the Congo. It was attended by about 300 laymen and priests. It served to exchange views and experiences in this matter from people from many countries in Europe, Asia, Africa and Latin America.

THE FIRST conclusion of the meeting was the belief that there is no clear theology of the permanent diaconate and that there is a need for a clearer understanding of the new rank, sanctioned in principle at least by the ecumenical council's Constitution on the Church.

It was agreed that the diaconate must be conceived of as a special and separate office of service, and that deacons must become parts of the hierarchy of the Church, together with bishops and priests, by virtue of their sacramental ordination.

Secondly, it was affirmed that the training of deacons must be essentially different from that now given priests so that it deals with particular problems and situations deacons will be called on to face.

It was warned that the training should not be an abbreviated or diminished type of priestly training. It must be adapted according to the diverse circumstances and needs of various countries and it was left to national or regional episcopal conferences to set up appropriate programs.

Again it was acknowledged that many men are already per-

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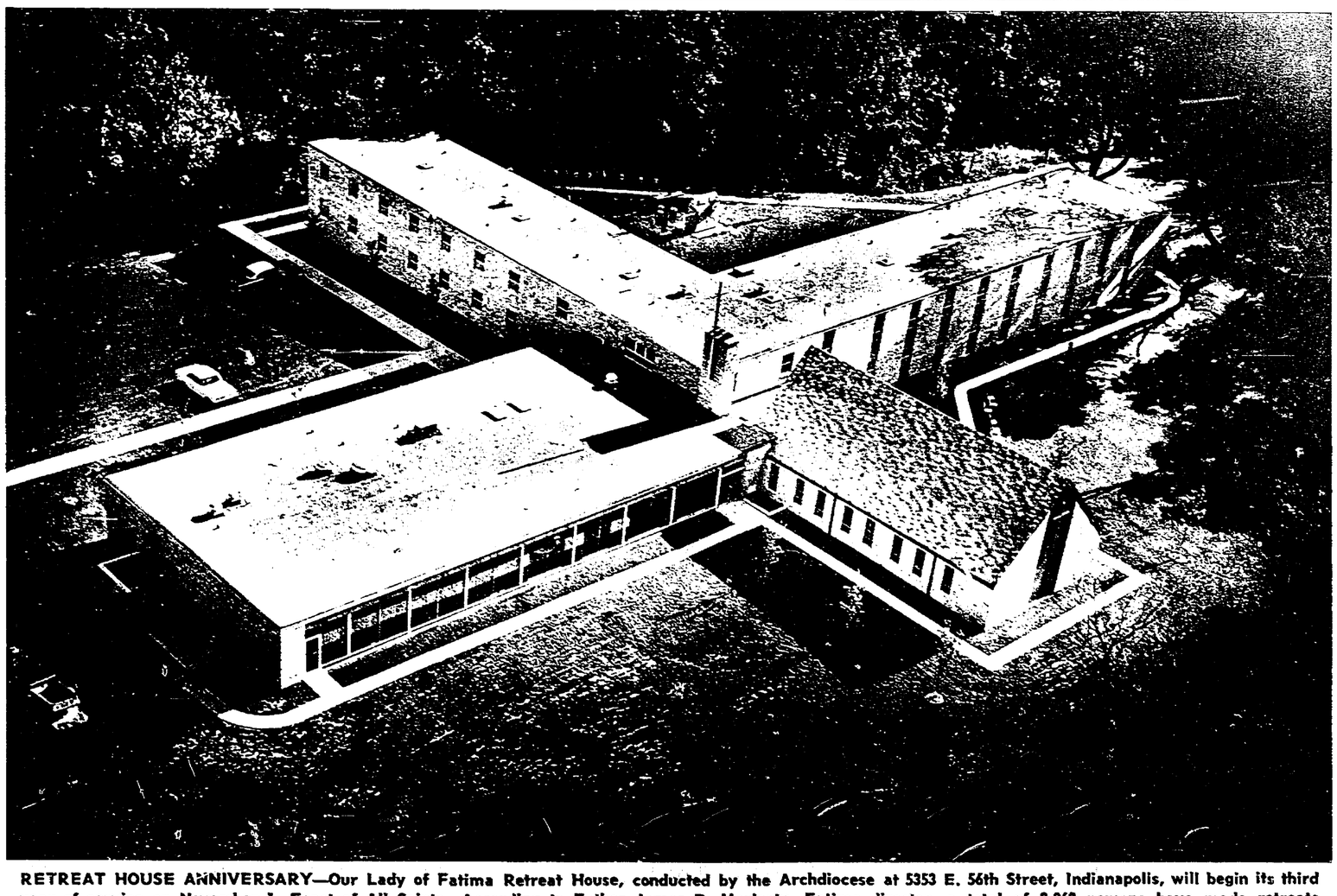
Official

AD NATVM REGINÆ

The annual Poor Souls Devotions will be held in the Catholic Cemeteries of Indianapolis at 2:30 p.m. Sunday, Nov. 7. Devotions will consist of a sermon, recitation of the rosary and special prayers for the deceased. The clergy of St. Gabriel's parish will be in charge of the program, which will begin at the Clergy Circle in Holy Cross Cemetery.

The Chancery Office



RETREAT HOUSE ANNIVERSARY—Our Lady of Fatima Retreat House, conducted by the Archdiocese at 5353 E. 56th Street, Indianapolis, will begin its third year of service on November 1, Feast of All Saints. According to Father James D. Moriarty, Fatima director, a total of 2,862 persons have made retreats there this past year. In the first complete year of operation, the retreatants numbered 2,718. Week-and retreats were held throughout the year, including specialized groups such as professional and business women who will meet this week-end. (Aerial photo by Robert Lavelle.)

TEXT OF BISHOP LEVEN'S SPEECH

'Assistant pastor: council's forgotten man'

Editor's Note—Following is the text of the speech by Auxiliary Bishop Stephen A. Leven of San Antonio at the Vatican council during the discussion on the schema on priestly life and ministry.

I wish to speak for the forgotten man of this schema, the vicarious cooperator, or the assistant pastor.

The sacred council has said many beautiful things on the status of bishops, even auxiliaries; said much of pastors, of Religious, of our separated brethren, and of non-Christians. Yet this schema concerning the ministry and life of priests says nothing of the role and the apostolate of assistants. Can this holy synod pass them over in silence? Is their place not important nor their status worthy of examination and correction?

In larger archdioceses and dioceses far more than half of the active priests are assistants. Certainly they do more than half the work.

Yet the assistant has no juridical status and almost no rights. Everyone laughs when it is said that the assistant has no right except that of Christian burial. It is not a joke to the assistant.

THE ASSISTANT is often spoken of as a child and treated as a child. But he is not a child. He is a mature man. He may be 24 or 42 or older. If all the parish clergy live together, he is a guest and his life like that of a seminarian. If he is in a diocese where each priest lives in a house apart he is often isolated and poor.

According to canon law, the pastor alone has juridical status and responsibility for the affairs of the parish. Too often in large dioceses a priest becomes a pastor only after his years of vigor and energy have passed. In canon law this is even called being awarded a benefice with the connotation that it is a prize to be enjoyed rather than a task to demand all one's energies.

The ministry of such parishes becomes depersonalized and dehumanized and then the people of God suffer.

In many parishes in European countries and in my own I have asked assistants who complained of nothing worthwhile to do, "Why do you not visit your people in their homes? Why not organize study clubs for adults and catechism classes for children?" only to be told: "The pastor does not believe in such novelties and forbids them."

Let no one deny that the trauma of frustrated assistants is serious in the Church. Our present, almost universal, system of insufficient utilization of personnel prevents them from exercising their charismata now and unfits them to do so when and if they become pastors.

Would modern technology and industry spend so much time and money to train men and use them so poorly? Modern successful managers have learned that treating grown men as individuals worthy of personal reverence and trust and confidence increases effectiveness and does not lessen authority. In the Church this lesson is far from being universally known. This schema should assist in teaching it.

ASSISTANTS form one moral person with the pastor. Theirs is the same priesthood. Theirs the same task, to lead and feed the people of God. The pastor should, therefore, involve his assistants in parish affairs, respect them and listen to them.

Decision making in the parish as well as in any other complex circumstances involves four steps: (a) the assembly of all pertinent data for a certain course of action; (b) the consideration of all possible alternatives and their probable effects; (c) the logical conclusion which action is best in the circumstances; (d) the decision that this particular course of action rather than another is to be followed. Only in the last stage is authority involved. Authority is never lessened when its proper role is understood, and observed.

Paragraph six of the schema, beginning at line 40, piously says that after the council we must have a body of priests better organized than it is now. request that it be explicitly said that younger clergy, especially assistants, be included in due proportion to their numbers in such organization. This should likewise be done in the concilium pastorale recommended in the schema on the Pastoral Role of Bishops.

(N.B. The following two paragraphs were not read on the floor of the council.)

Secondly, this schema should specifically recommend that modern machines and methods be used in the priestly ministry, e.g., what pastor of a parish of 30,000 or 3,000, can know his parishioners personally according to the word of the Good Shepherd, (Jn. 10:14) "I know my sheep." But there are modern machines whereby the individuals can be listed with their qualifications and charismata, their needs, their status. e.g., religious education, whether married coram ecclesia or not, by the skillful use of which a pastor can know his flock.

It may be objected that special skills are required for this. Let them be acquired; or let trained laymen be employed to assist the priest in this matter. It may be objected that this costs too much; that another priest on the parish staff could do it more cheaply. But first, no number of added priests could do this adequately, and secondly, machines and laymen are available, priests are not.

'NO MORE SURPRISES'

Sees possible early wind-up of Vatican II

By PLACID JORDAN, O.S.B.

VATICAN CITY—Providing the December 8 target date for closing the ecumenical council is adhered to, by the calendar it is about half-time for the fourth and final session.

But at the close of the council's weeklong recess, the feeling began to spread among the council Fathers that the job is almost done. In fact, because the general debate is now over, many are wondering how they will spend their time profitably.

"There are no surprises anymore," remarked one bishop, "so let's pack our grips."

Another recess is scheduled from October 30 to November 8, after which the council will convene to vote on the documents readied by then. There is a faint hope that with another public session to promulgate the remaining documents, the council may be able to close by November 22.

An early closing date is still speculation, however, because in the council's caucus rooms the Fathers are skirmishing over unfinished documents. The Secretariat for Promoting Christian Unity has completed its work on the religious liberty declaration and has distributed its draft to the Fathers. There is a good chance it will pass its final test quickly, although some opposition to it remains.

THERE IS ALSO a divergence of views on the schema on divine revelation. That document's thorny problem of relating Scripture and tradition has yet to be resolved.

The schemas on the missions and on the priestly life are also being processed. There is some disagreement over the former, especially over the role to be given to the planned advisory body made up of missionary bishops and Religious superiors, and how this body will be related to the Congregation for the Propagation of the Faith.

The most difficult task of all, however, is the one faced by those entrusted with producing a satisfactory text on the Church in the modern world.

An attempt is being made to lengthen this schema—already 82 pages long—by incorporating new suggestions made during the fourth session. But the 25 subcommissions working on the document still do not see the light of day. Once they are ready, perhaps by November 10, the revised text must go to the printers, be distributed to the Fathers, and be discussed anew. If further amendments are offered as seems likely, one more council recess will give the commissions an opportunity to study them.

Another complication has arisen because more than 500 bishops led by Bishop Luigi Carli of Segni, Italy, have demanded that the modern world schema include a strong condemnation of communism.

Other council Fathers regard the condemnation as inopportune. As Cardinal Bernard Alfrink of Utrecht, Holland, said, everything that can be condemned in communism has been condemned already and needs no further condemnation.

Cardinal Alfrink was dissatisfied with those parts of the schema dealing with legitimacy of defensive war and the use of atomic weapons. He told newsmen in Rome that if these and related subjects had to be thrashed out on the council floor again it may be a month before a final vote on the schema could be taken.

ONE LOOKS back over the first six weeks of the council and cannot help being astounded at what has been accomplished.

The work done in previous sessions has borne fruit in large measure, as will be demonstrated by the wealth of material accumulated for future use in the documents Pope Paul VI will promulgate. Of course, these are, in a sense, but blueprints. It is their practical application in the years to come that will prove their worth as instruments for the Church's inner renewal.

Pope Paul's strategy is now paying off. The note of confidence injected into the council by his announcement of the creation of a world synod of bishops at the beginning of this session makes up for whatever business may remain unfinished.

The synod, according to the view now prevailing here, will in due course help solve many problems which on paper may appear to be left in the air. The synod will actually be an extended council.

It is with this prospect in mind that there is so much talk in Rome now of this present council being the last in the history of the Church. With the continued growth of the Church membership the world over, a future council probably would become even more unwieldy than the present one and would best be dispensed with entirely, leaving whatever work has to be done in the hands of the synod.

The synod may develop as time goes on into a permanent Roman representation of the entire hierarchy. It could function to some extent after a democratic pattern, inasmuch as the majority of its members will be freely elected and if provision is made for its meetings to be held not only in Rome but elsewhere.

A VIVID demonstration of this hopeful outlook was given when the Holy Father assembled the presidents of the national episcopal conferences now present here, inviting them to offer their advice freely in regard to new regulations on fast and abstinence he proposes to put into force.

The problem of mixed marriages had previously been referred by the Pope to these same bodies seeking their opinions. New rules on the granting of indulgences are to be studied later.

In the Vatican's Hall of Congregations, seated along a table in the center of the large room and along the walls, there were cardinals, archbishops and bishops, as though in a "little council," deliberating animatedly for three hours on the topic they previously had examined in individual national groupings.

After briefly addressing the meeting, Pope Paul left the participants to themselves to compare views. This is the pattern that will apply once the synod is constituted. As one participant remarked: "The council soon will be over, but it will live on as a synod indefinitely."

MARIAN SPEAKER — Dr. Richard W. Patch of the American Universities Field Staff (AUFS) will appear on the Marian College campus November 3-4 for a series of lectures and informal conferences. A noted anthropologist, Dr. Patch is a specialist on Indian cultures in Peru and Bolivia. He will give a public lecture on "Social Change in Latin America" at 7:30 p.m. Wednesday, Nov. 3.

VATICAN COUNCIL ROUNDUP

SURVEY SHOWS

Italians spoke most at council sessions

By PLACID JORDAN, O.S.B.

VATICAN CITY—The Italian council Fathers, led by Cardinal Ernesto Ruffini of Palermo, are the "talkingest" in the Vatican council. But the French are not far behind, and the Americans have used the microphones frequently.

The Italians have been heard 169 times in the 151 plenary meetings of the council's four sessions, the French 137 times, the Spanish 112, the Americans 87 and the Germans 69 times. All other nationalities are represented with much less frequency in the total of 1,332 speakers. Cardinal Ruffini leads the individuals with 27 appearances.

This is shown by a preliminary survey by NCWC News Service after general debates were closed on October 16. Only voting is to take place after that date, except for commission chairmen who must report to the council, and a few speakers who may still ask to be heard on behalf of at least 70 bishops.

OF THE AMERICAN council Fathers the one who spoke most frequently was Cardinal Francis Spellman of New York. He was heard 12 times. Both the late Cardinal Albert Meyer of Chicago and Cardinal Joseph Ritter of St. Louis spoke seven times. Cardinal James Francis McIntyre of Los Angeles spoke five times, Cardinal Richard Cushing of Boston four times, and Cardinal Lawrence Shehan of Baltimore spoke twice.

The other Americans heard were, alphabetically, Archbishops Karl J. Alter of Cincinnati, Leo Binz of St. Paul, Philip M. Hannan of New Orleans, John J. Krol of Philadelphia, Robert E. Lucey of San Antonio, Joseph T. McGucken of San Francisco, and Patrick A. O'Boyle of Washington, and Bishops Floyd L. Begin of Oakland, John A. Donovan, Auxiliary of Detroit, John M. Fearns, Auxiliary of New York, Charles P. Greco of Alexandria, Louisiana, Andrew G. Grutka of Gary, Charles H. Helmsing of Kansas City-St. Joseph, Joseph H. Hodges of Wheeling, Stephen J. Kocisko of Passaic (Byzantine Rite), Stephen A. Leven, Auxiliary of San Antonio.

Also James William Malone, Auxiliary of Youngstown, Charles G. Maloney, Auxiliary of Louisville, Joseph M. Marling, C.PP.S., of Jefferson City, Gerald V. McDevitt, Auxiliary of Philadelphia, Russell J. McVinney of Providence, Ernest J. Primeau of Manchester, Victor J. Reed of Oklahoma City-Tulsa, Francis F. Reh, rector of the North American College in Rome, Fulton J. Sheen, Auxiliary of New York, Edward E. Swanstrom, Auxiliary of New York, Robert E. Tracy of Baton Rouge, and John J. Wright of Pittsburgh.

THIS SURVEY may have some minor corrections once the complete council records are officially available, especially because some Roman curia officials and religious superiors were not listed by their nationalities.

Besides the council Fathers mentioned, only a few spoke more than three times. Cardinal Ruffini is at the top of the list for each of the individual sessions also. He spoke eight times in the course of both the second and the third session, six times during the first and five times during the fourth session.

It is of interest that nearly half the council Fathers never took the floor. They were willing to let others do the talking, but most were active either in commission meetings or in direct personal consultations with one another.

Of course, if the many bishops who had applied to be on the speakers' list had had their turn, but then were prevented from speaking because cloture of debates had been invoked, the total of speakers would have swelled considerably.

COUNCIL Fathers spoke Latin when addressing the assembly. An exception was Melkite-rite Patriarch Maximos IV Saigh of Antioch, who spoke French. One lay auditor spoke English, another one French. James Norris, the American layman heard in the course of the third session, spoke fluent Latin.

It was generally conceded that Archbishop Felici was the most accomplished among the Latinists, although other bishops also seem to have mastered the language of the ancient Romans with great skill.

50 pct. of teachers favor national marking system

CHICAGO—A national marking system for evaluating pupils in Catholic elementary schools was favored by half the Catholic school teachers questioned in a recent midwest opinion survey.

On the question of a national marking system, 50% of the teachers were favorable, 36% were opposed, and 14% were undecided.

More than 4,000 teachers in 965 schools in Illinois, Michigan, Ohio, Wisconsin, Indiana and Iowa participated in the poll, according to B. Everard Blanchard of the De Paul University school of education, who originated the survey.

Other survey findings were these:

- Asked whether newspapers give "too much coverage" to schools' extracurricular activities at the expense of educational functions, 76% of the teachers said yes, 15% said no, and 9% were undecided.
- To the question "do teaching machines really teach?" 22% of the teachers said yes, 45% said no, and 33% were undecided.
- Queried whether the organization of the typical Catholic elementary school curriculum provides for "experimentation and research" by the teacher, 52% of the teachers said yes, 37% said no, and 11% were undecided.

Students move

ROME—Philosophy students at Rome's Pontifical Urban University have moved from their residence atop the Gianiculum Hill to a new building on the city's southeast outskirts. The new building, expected to house 192 students as the current academic year gets underway, was opened unofficially (Oct. 19).

Card. Alfrink probes issue of nuclear war

VATICAN CITY — Cardinal Bernard Alfrink of Utrecht, The Netherlands, has declared that modern war with its nuclear, bacteriological and chemical weapons, "would be so disastrous that it cannot be classified under ancient ethical categories."

As a consequence, he asserted, "war must be considered as an absolutely outmoded means of solving problems."

The Dutch cardinal spoke at a press conference organized by the ecumenical council's press office. He is the international president of Pax Christi, Catholic organization for peace.

"The question is no longer one of war or peace, but rather one of life or death," he said. He described this assertion as an "ethical problem which must be recognized not only by every Christian of good will but also by every human conscience."

HE SAID HE shares to a certain point the opinion that all war is in flagrant opposition to the Gospel. But he added that this principle cannot be taken as the exclusive foundation of work for peace. "Human weakness is such that situations arise in which the maintenance of peace does not depend on only one side of a dispute. . . . Self-defense and the defense of others is a duty which has its roots in the Gospel," he stated.

To prevent war, he said, "new means must be sought out, new structures and new forms of regulating international relations."

In this regard he cited Pope John XXIII's encyclical, Pacem in Terris, which declared that "justice, right reason and the sense of human dignity demand . . . that atomic weapons be outlawed."

He asserted that this text has been widely misinterpreted. "In this context it means not that the Church should prohibit atomic weapons but that they should be prohibited by the community of peoples itself."

REFERRING to the treatment of atomic war in the council's draft document on the Church in the modern world as "a veritable treatise of ethics on the use of arms," he continued:

"But it is clear that this has not abolished war. There still can be ecclesiastical documents of great force, and all Christian churches may proceed to a unanimous condemnation of modern weapons. But if men are unwilling to listen, the problem cannot be solved and war will always remain a terrible threat."

He was asked whether the criterion of a just war is still acceptable. "Those who would discard this theory as outdated are becoming increasingly numerous," he said, "because a war which would entail the use of ABC (atomic, biological and chemical) arms could only with difficulty be regarded as just inasmuch as the harm which would result from it would far outweigh the injustice inflicted."

CARDINAL Alfrink, pleading that he did not want to discuss politics, declined a reporters request that he evaluate the morality of the war in Vietnam.

In reply to a question on whether the council should condemn communism, he said: "What is condemnable in communism has been condemned many times by the Church. It would not be convenient to condemn it again."

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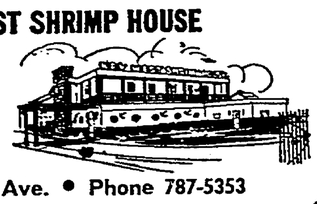

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AT WOODS DEDICATION—Following the dedication of the new library at St. Mary-of-the-Woods on October 22, scores of persons visited the Berenice Reed art exhibit currently being held in the building. Discussing one of the paintings by the Woods alumna are, left to right: Robert S. Scott, Terre Haute, member of the college's board of lay trustees; Very Rev. Theodore Heck, O.S.B., of St. Meinrad; Mrs. Scott; Sister Georgiana, Woods French professor; and Anton Hulman, Jr., of Terre Haute.

'No comment' on Curia retirement age

VATICAN CITY—Vatican officials have given a "no comment" reply to reports that Pope Paul VI will issue a document on certain aspects of reform of the Roman curia, the Church's central administrative offices.

The reports said the document would be published before the end of the ecumenical council and would prescribe a mandatory retirement age of 70 for all curia positions as well as papal diplomatic posts. It was reported the document would also provide for automatic suspension from office of all cardinal heads of curia congregations upon the death of a pontiff, leaving the newly elected pope free to reconfirm or shift positions.

Authoritative Vatican sources said changes are "probable," but were unwilling to speculate whether they would be announced soon or be included later in proposals for a general reorganization of the curia which the Pope is known to have been working on for many months.

Whether the retirement rule would apply to current incumbents—who include 28 cardinals, all but six of them over 70—was not specified, and Vatican sources were unwilling to speculate.

Suggests programs for religious groups to fight race prejudice

COLUMBUS, Ohio—Religious groups must help bridge the gap between teaching racial justice and practicing it, the assistant director of the Social Action Department of the National Catholic Welfare Conference said here.

"No one questions the fact that the religious voice of the United States speaks with virtual unanimity in deploring and rejecting racial prejudice and discrimination," Father John F. Cronin, S.S., told the Columbus Area Conference of Religion and Race.

"Yet it is equally undeniable that such prejudice and discrimination do exist, and often among persons otherwise devoted to religious ideals."

Discrimination, he said, is "a pattern of action" and "actions which harm the general welfare can be prohibited by law." He urged that religious groups participate in joint campaigns for laws against discrimination in housing, employment and schooling.

THE STRUGGLE for opportunity, he said, is "merely beginning. The war of the future is to be directed against poverty, and related problems of discrimination in education, job opportunity and housing."

In education, he urged: better schools and teachers, special programs under the antipoverty program, and scholarships for young people; for older persons, volunteer tutoring, manpower retaining and adult education courses.

To end job discrimination, he suggested use of: conciliation and persuasion, boycott and direct action, federal, state, and local laws, and purchasing only from groups with sound employment programs.

Poor persons, he said, can be helped by: vocational training, consumer education, credit unions, legal aid, medical help, assistance in community organization, on-the-job training, and better policies of promotion.

HOUSING discrimination can be partially eliminated, he said, by proper laws, enforcement of existing codes, open occupancy campaigns, financing of minority housing, slum clearance and urban renewal.

In carrying out such programs, he added, "we should work with, not merely for, minority groups." He added that cooperation with other religious and civic groups is necessary for greater effectiveness.

"A final practical suggestion concerns learning how to meet problems that may arise. It is always well to consult with those who have had experience with the problems we face. But one can also learn through doing," he declared.

"IT MAY BE RASH to act without the advice of more experienced persons. Yet we need pioneering in this field and should not readily be deterred by those who say that a given project is impossible."

The struggle for equality will be hard and long, he said, "but it is a battle that must be won and, with God's help, we shall indeed overcome."

Archabbey Schola, Louisville choir slate concerts

ST. MEINRAD, Ind. — The Louisville Choral Union and the St. Meinrad Archabbey Schola Cantorum will present a concert of sacred music in the Archabbey Church here at 7:30 p.m. Sunday, Oct. 31.

Directed by Walter Dahlin, of the University of Louisville music department, the Louisville Choral Union, is a volunteer choral group selected from the various parishes there.

Father Columba Kelly, O.S.B., Archabbey choir master, will direct the Schola in the traditional Gregorian chant version of the Requiem. The Choral Union will offer its interpretation of the Requiem by the contemporary French composer Durufle, written for mixed choir and organ.

On the following Sunday, Nov. 7, the program will be repeated as a part of the Bellarmine College Cultural Series at St. Agnes Church in Louisville. The public is invited to both performances.

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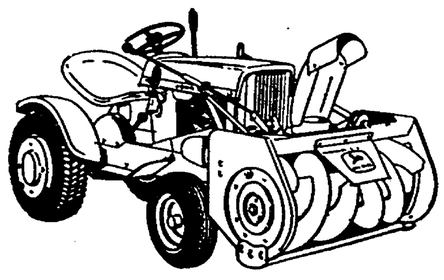

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THE CHURCH AND THE WORLD

Pontiff to missionaries — Inner-city projection

The Vatican

♦ Pope Paul VI gave an audience to delegates of the Greek Orthodox Patriarch Benediktos I of Jerusalem on their way to Venice to recover the remains of St. Sabbas. The delegates brought Pope Paul an expression of thanks from Patriarch Benediktos for granting the return of the relics, taken centuries ago from the Dead Sea monastery which the saint had founded and brought to Venice, where they have been ever since.

♦ Pope Paul told the World Assembly of Youth United for the Struggle against Hunger that its goal is an "imperative necessity of giving all men the possibility of confronting the first and essential need: to be free of hunger, thus opening the way for that gift of God which is the advancement of life in its fulness."

♦ A group of Italian craftsmen, many of whom produce religious objects, were warned by Pope Paul against the tendency to produce only profitable merchandise that has little to do with religious feeling. He told 200 members of the Christian Association of Italian Craftsmen: "That which leads the craftsmen astray and which distinguishes him from the artist, is the need to be assimilated into the marketplace, which really pays no attention to art nor to faith but tends to produce the religious 'article.'"

♦ At an audience granted to a large group ready to leave for mission assignments, Pope Paul asked its members to be "witnesses before the nations of the aggiornamento and renewal" fostered by the ecumenical council. "Your departure," he said, "comes while one of the most memorable events in the life of the Church is taking place here: the ecumenical council, directed toward a great renewal of souls, which has turned its attention in a most particular way to you and your work, as is evident from the recently voted schema on the missionary activity of the Church."

At home

♦ WASHINGTON — President Johnson was expected to sign quickly a $2.4 billion higher education aid bill which would launch a variety of programs running one to three years. Included in the bill, approved by House and Senate in a compromise version, is a National Teachers Corps under which the federal government would support for two years the training of teachers to serve public schools in low-income areas. These teachers would be under control of local public school agencies.

♦ BALTIMORE — A team of city planning specialists will take a close look at Catholic programs in downtown Baltimore as far ahead as 1985, according to an announcement here. Aim of the study will be to anticipate what the inner-city will look like in 20 years and see how Catholic parishes, institutions and programs will fit into the picture. Religious, educational and social programs will be projected in the study, headed by Father Robert G. Howes.

♦ COLUMBUS, O. — The Ohio Federation of Citizens for Educational freedom has intervened in a suit challenging the constitutionality of Ohio's new school bus law. CEF spokesmen said they will contest the effort of the American and the Ohio Civil Liberties Unions to overthrow the law. Approved by the legislature in August and signed by Gov. James Rhodes, the law requires school boards to provide bus rides for all children regardless of what school they attend.

♦ CELINA, O.—Common Pleas Court here has ruled a program of released time religious education to be unconstitutional. In a two-part decision affecting a small public school district in a predominantly Catholic area, Judge Fred Cramer also held that nuns may teach in public schools. On the issue of nuns as teachers, Cramer held: "The religious habit or garb . . . does not convert the school at which they teach into a sectarian school or create sectarian control within the purview of the constitutions, State and Federal both."

Abroad

♦ STUTTGART, Germany—Lutheran Bishop Erich Eichele of Baden-Wuerttemberg has urged Pope Paul to state the Catholic Church's position on Christian unity in clear terms. "It is time for the Roman Catholic Church to tell us whether it sees the ecumenical movement as a return of Protestants to the Catholic Church or as a kind of coexistence such as there is among the members of the World Council of Churches," he said.

♦ German Catholics have become so complacent socially and politically that they stand in danger of losing the influence on society they have gained in this century, according to Msgr. Karl Forster of Munich, director of the Bavarian Catholic Academy. He stated in Stuttgart that the social and intellectual position of the German Catholic community was at its lowest ebb in the 19th century, but rebounded to reach its highest level following World War II. But he said the Catholic community is threatened with a loss of its influence because it has not become truly engaged in political and social concerns.

♦ BONN — The Polish communist regime in the new thaw in its relations with the Church has agreed to release to the Church some blocked bank acounts and to allocate enough paper supplies so that the foremost Polish Catholic paper can increase its circulation by more than 50 per cent.

♦ ROME — A document prepared by the General Congregation of the Society of Jesus states that all persons brought up in an exclusively Christian atmosphere should be given some contact with the militant atheism of the modern world. It further states that Jesuit students should study atheistic theories and mentality so they will be able to combat atheism in contemporary terms.

♦ MADRID — The bishops of Spain in a pastoral letter have called on employers to respect the human dignity of their workers and to bring salaries in line with justice so that class differences are reduced. The pastoral asserted that "intervention by the government should not absorb or supplant the action of individuals or of associations." It called on management to avoid ostentatious spending and waste, and to plow back income into business to create new jobs and promote the common weal.

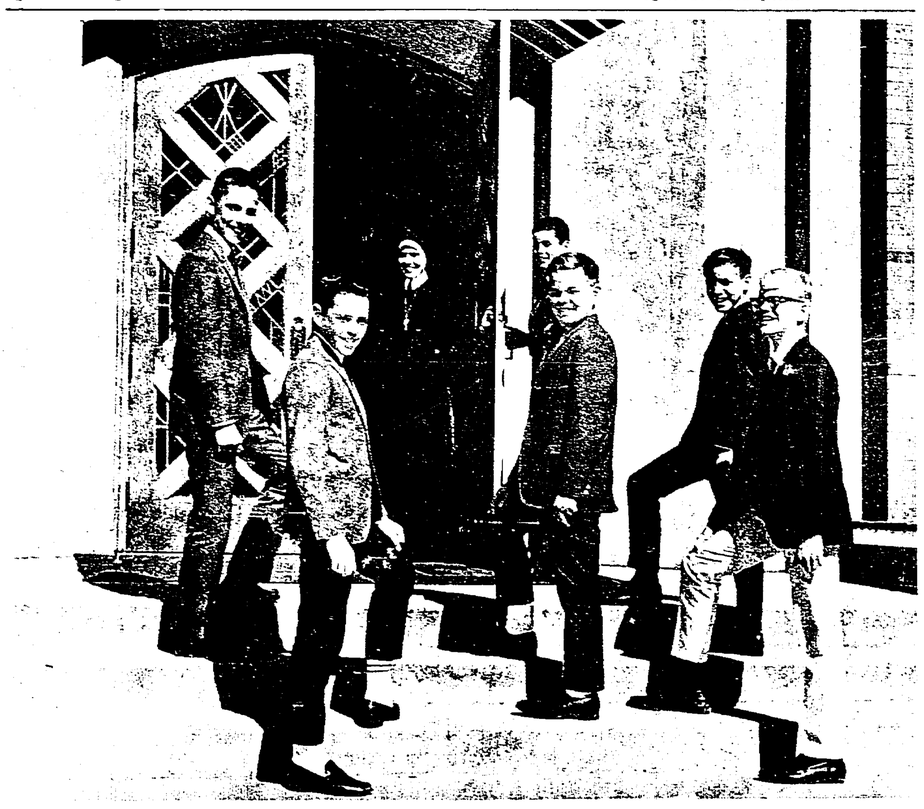
♦ LONDON — The four major denominations in Central London have formed a Christian Council of Westminster to promote Christian unity. This latest venture in unity and dialogue was formed at a first meeting in Westminster Abbey, Protestant mother church of the British Commonwealth, attended by senior clergy of the Anglican, Methodist, Presbyterian and Catholic churches. They included Father Thomas Corbishley, Jesuit superior in London, and Msgr. George Tomlinson of Westminster (Catholic) cathedral.

♦ MEXICO CITY—The Mexico City archbishopric in a pastoral letter has denounced two extremist organizations — one on the right and one on the left—as creations of "divisive elements aimed at creating schism within Catholicism." It said that neither the "Mexican Catholic traditionalist Movement" nor the "Pax Cultural Association" has the authorization of the archdiocesan hierarchy. The letter said that no Mexican who considers himself a Catholic "may join, take part in, or encourage" the Catholic Traditionalist Movement or the Pax Cultural Association.

Mass baptism

SEOUL, Korea—Eighty persons, many of them government officials and professional men, were received into the Catholic Church in one ceremony held at Seoul's Immaculate Conception cathedral. Among the sponsors were a former vice president and a former defense minister of South Korea.

MARIAN LECTURER — Father George Elford, theology instructor and coordinator of personnel services at Marian College, will speak on the Religion and Modern Psychology series next Tuesday evening at the college. His topic will be: "Psychology of Atheism." The adult education lecture will begin at 8:15 p.m.



ON 'SISTER SAYS' TV PROGRAM—Sister Ramona Lunsford, O.S.F., welcomes to St. Michael's Church, Indianapolis, some of the boys participating in her "week" on the "Sister Says" television program. The series will be entitled "A Tour Through The Roman Catholic Church," and is designed to explain many of the rites, sacramentals, and objects of the Church which are little known to non-Catholics. Shown with Sister Ramona, a teacher at St. Michael School, are (left to right): Jay Koffskey, Mark Haag, Duane Fricke, Mike Fleetwood, Pat Hennessy, and Chris Crockett, all of whom are members of the boys' choir singing on the show. The series will be aired over Station WISH (Channel 8) at 7 a.m. November 1 through November 5.

Friar is convicted in smuggling case

VELLETRI, Italy — The Velletri criminal court has convicted a Capuchin friar of smuggling and of concealing a crime.

It sentenced Father Antonio Corsi to two years and eight months in jail and fined him the equivalent of $435,000. The court provided for an extra three years in default of the fine, which could bring his total sentence to five years and eight months.

THE FATHER Guardian (Superior) of Father Corsi's friary in Albano, Father Cario Milani, was acquitted at the prosecutor's request, for lack of evidence. He had also been charged with smuggling.

Two of the six laymen brought to trial in the bizarre case of the contraband cigarettes were also acquitted for lack of evidence—a technical form of acquittal which in Italian law is said to be not a declaration of innocence, but simply a lack of proof.

Prison terms for the other four ranged from seven years to two years and four months, and their fines ranged from the equivalent of $1,035,000 to $435,000, the same fine imposed on Father Corsi.

ALL THE convicted men immediately served notice of appeal. This means that the case which began last May, when Father Corsi reported that a man had been killed by a hit and run driver, could continue for months and perhaps years.

Police investigating the accident which occurred at the Albano friary said they uncovered a connection between Father Corsi and a group of European smugglers. They reported finding a large quantity of smuggled cigarettes on the monastery grounds, and that chain of participants in the undertaking reached into Switzerland.

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Comment

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

Good goblins

The calendar says Sunday is Halloween, but many children and the young in heart likely will have their fun Saturday night.

As usual, among the youngsters out for an evening of trick-or-treat in Indianapolis and many other communities in the Archdiocese will be several thousand soliciting contributions for the United Nations Children's Fund.

And, also as usual, some of the good folks awaiting the kiddies will be those to whom every day and every night are Halloween, a time of endless dread of unseen forces scheming their destruction.

Through the years, these fearful ones have become convinced against all the evidence at hand that UNICEF and everything else connected with the UN are part of a vast and intricate Communist plot.

When their doorbells ring on Halloween and a UNICEF solicitation is made, these victims of their own terrors don't see children in delightful costumes and their hearts aren't gladdened by the tinkling laughter of the very young.

Instead they see and hear the grisly creatures of their own perpetual nightmares—ogres with raw heads and bloody bones come to enslave them. Sometimes they even withdraw into sullen abuse of their little visitors.

Despite vilification by the misinformed and the downright malicious, UNICEF through the past 19 years has been a glowing success story in bringing aid to millions of the sick, hungry and destitute throughout the world. It has done its job so well that this week it was awarded the coveted Nobel Peace Prize.

UNICEF is an affiliate, not a member agency, of the UN. It is financed by voluntary contributions, not by UN assessments. Governments seeking UNICEF money must match contributions with their own funds. UNICEF doesn't cost American taxpayers a nickel. In fact, our national economy gets an excellent monetary return from its business-like operations.

One of UNICEF's sources of revenue is the annual Halloween solicitation. It is endorsed throughout the Archdiocese and has the support of most non-Catholic religious groups.

When the UNICEF goblins and ghosts and witches and warlocks come knocking at your door, in your heart you'll know it's only Halloween, a time to be generous in the blessed name of childhood everywhere.

•

New intolerance

It has always been thus in our nation's wars, declared or undeclared. One of the casualties of the battlefield eventually becomes the right to dissent from the "official" position.

That is happening again now. A new intolerance of any deviation from administration policies has been racing across the land like wildfire this week. A militant jingoism has risen from the ashes of the past and has begun to demand total, enthusiastic conformity on pain of being tarred.

This sort of thing happened in World War I. Good Americans with Teutonic surnames were assailed and jailed in excesses which—in looking backward after the war—became almost unbelievable.

In the grimmer shadows of World War II anti-war groups like the America First Committee were accused of Hitlerism. After Pearl Harbor, thousands of good, loyal Americans were put into detention camps simply because of their Japanese ancestry.

Now there is a swelling, hysterical reaction against persons planning a protest march on Washington next month and against others who constitutionally meet and speak in opposition to the undeclared war in Viet Nam.

The distinction is rapidly being lost between peaceable assembly as guaranteed by the Bill of Rights and unlawful riots and draft defiance.

Normally sensible U.S. lawmakers make shallow speeches denouncing "peaceniks" and presenting specious arguments to the effect that "free speech must be constructive and factual, not emotional."

Who is to be empowered to decree what is "constructive and factual"? And just where does the Constitution limit free speech to "unemotional" statements?

The peace demonstrations are silly and unedifying. But in no sense are they a threat to military success in Viet Nam or anywhere else. However, the mounting campaign to still all voices of dissent is positively dangerous, a manifestation of a wild-eyed mob spirit which is the negation of everything America stands for. It can tear this country apart.

What a tragic irony it would be if America, in seeking to save other nations from Communist oppression, were itself to become an oppressive police state. Free men will remain free only as long as they are able to look at both sides of a question, no matter how one-sided it may seem to others.

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Scared bullies

The House Un-American Activities Committee is lancing a pustule on the face of America with its long-awaited hearing on the Ku Klux Klan.

Shorn of their hoods and robes, Imperial Wizard Robert Shelton and his aides turn out to be nervous men with thin, halting, ungrammatical drawls—men with a thousand counterparts on red clay backroads of the

(Continued on page 9)

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Urban revival

We hear a lot about how our cities are dying, but we don't believe it. The cities are too important in the national scheme of things to let die. There would be nothing to take their place.

Although our cities aren't ready for the embalming fluid, they are, it is true, seriously ailing. A lot of people are working on the case, and there are straws in the wind indicating the crisis may be nearing a turning point.

For one thing, religious leaders are concerning themselves as never before with urban affairs. The social force of religion, once regarded as relatively insignificant, now has become a major factor in improving the metropolitan environment.

Urban affairs, being a moral and social condition as well as a physical one, have become the church's affairs.

Meanwhile, the federal government has signed a broad new alliance with City Hall in the creation of a Cabinet-level Department of Urban Affairs. A broad spectrum of legislation now is available to aid the cities.

To help Indianapolis public officials and civic leaders to understand the potentials of the new Housing and Urban Development Act, Congressman Andrew Jacobs of Indiana's 10th District held a one-day conference in the capital city this week in co-operation with Mayor John J. Barton. Exper* federal panelists outlined the provisions of the new law.

Through the 1950s, Indianapolis was a notable holdout from acceptance of federal aid. Now it has switched and there hasn't been any significant opposition. Sensible people of Indiana's capital city realize that its shortcomings are too massive to be overcome without government money.

We may be pleasantly surprised at how much assistance the central government has committed itself to give cities under new legislation. The government, in effect, has decreed that cities are here to stay and that they are to be made better.

It is as short-sighted to believe that our urban centers are incurably ill as it would be for them not to co-operate to the fullest with the federal government in pursuing their revival and renewal with more than deliberate speed.

● QUESTION BOX

Donating body for research

By MSGR. J. D. CONWAY

Q. I am a Catholic who wishes to donate my body, immediately after death, for research. I understand this is permissible, but I am concerned about the blessings. There would be no body to be brought to the church for Mass.

Would you please help me by telling me how this is handled and what, if any, blessings I would be missing.

A. I have letters from priests at two Catholic medical schools in our area urging me to publicize in my column their great need for bodies to be used in research and for teaching young medical students. One priest tells me that his medical school needs three or four times as many bodies for research as they are now getting. "Our only source of increased numbers must come from those who will their bodies to us."

Some Catholics believe that the Church's requirements for Christian burial prevent them from donating their bodies. The answer was given by Pope Pius XII on May 14, 1956:

"A person may will to dispose of his body and to destine it to ends that are useful, morally irreproachable and even noble (among them, the desire to aid the sick and suffering). One may make a decision of this nature with respect to his own body with full realization of the reverence which is due to it. . . . This decision should not be condemned, but positively justified."

In Illinois the seven medical schools—one of which is Catholic—are represented by the Demonstrator's Association of Illinois, which accepts donations and handles details. It recommends that the body be neither embalmed nor autopsied. In other areas direct arrangements may be made with the school of your choice.

The usual funeral services, and especially the Requiem Mass, may be held even though the body is not present. Publicity from the Demonstrator's Association indicates that arrangements can be made for returning the body to relatives in a sealed casket for memorial services and burial.

Under our common law a person's body belongs after death to the next of kin, so that a person has no control over the disposition of his own body; but the majority of our states have statutes which permit donation by bequest of eyes, members, or the whole body.

I would not worry about any benefits you might lose by not having your body on hand for the funeral Mass. The love and generosity which prompts your donation more than compensate in a spiritual way for any possible, but doubtful loss. Even after death you will serve your brothers in Christ.

•

Q. I should like to be quite specific in instructions for funeral and disposal of my body. None of my family is Catholic, and I do not want disputes between them and the Church after my death. My desire is for cremation and the simplest disposal of the ashes, and I have read that this is allowed now by the Church in some parts of the world. Such improvements are slow in coming to our archdiocese, however.

We have a funeral society, but our local undertakers will not cooperate with it. So a body must be sent to another city 110 miles away. If the body is transported there, cremated, and the ashes buried in an unmarked cemetery there it costs $140. In order to have the body transported there, embalmed, brought back here in a casket to the church, and then buried in the Catholic cemetery, the minimum cost would be $600; and this would be the equivalent of a pauper's funeral; hideous casket, unmarked plot down near the trash bins. The aesthetic side doesn't bother me, but the cost does. I resent having the small amount I may leave my children depleted to this extent simply because I DO wish to have a funeral Mass in the church I love so very much.

There seems to be no happy medium between a very simple disposal of the body, and being caught in the toils of truly un-Christian expense and complications.

A. In 1963 the Holy Office sent confidential instructions to bishops mitigating the Church's previous rigid discipline against cremation. In 1964 these instructions were made public. The Church continues to favor interment; it is traditional, the funeral services and prayers are built around it, and it is considered more respectful to the body which was the temple of the Holy Spirit. Bishops are to encourage interment by instructions and exhortations, and should urge the faithful not to seek cremation except in cases of real necessity.

However, if a Catholic does request cremation he is to be given the Last Sacraments and receive Christian burial. The only exception is when this request is made out of evident contempt for the Faith or as an overt act of hostility against religion or the Church.

As a sign that the Church only tolerates cremation and prefers burial, the liturgical burial rites are not permitted at the crematorium. A priest may go there, however, with the other mourners, and lead in prayers which are not liturgical. The Requiem Mass and other funeral services are held as usual, even if the body is not present.

No bishop—or archbishop—may make rules contrary to these instructions of the Holy See. No priest may refuse the sacraments or the funeral services which the supreme authority of the Church permits. I have not heard of any American bishops restricting the rights of their people in this matter. But an English bishop demands that his people obtain his permission to have their bodies cremated, and unless he grants the permission there can be no Requiem Mass or Absolution. He has no right to demand such permission; the Church wishes its laity treated as responsible adults, capable of making prudent decisions in personal matters.

OPINIONS

Clergy pay

To the Editor:

I was glad to read that the conservative Canon Law Society of America is giving consideration to ending freewill offerings or stipends to diocesan priests for Masses. Stipends give the uninformed, Catholics and non-Catholics alike, the illusion that Masses are "for sale." They aren't, of course, but that is what an alarmingly large number of people believe.

The problem is what our shockingly ill-paid priests would use as substitute income. The obvious answer, as suggested by a canon lawyer at the Canon Law Society's annual meeting, is to substantially raise their salaries so they will not have to depend upon stipends and other uncertain revenue sources. Then stipends would become regular parts of parish income and no personal onus would be attached to them.

It is a shame that perhaps a majority of parish priests have to depend upon special offerings to come within a country mile of meeting their bare living costs. Some are men of independent means, but they are in a fractional minority.

It is a pity that just because a man has taken Holy Orders, but not poverty vows, he is expected to get along the best way he knows how. This evidently is the attitude of most Catholics, or priests would have been receiving adequate salaries for decent living standards all along.

It is time that we Catholics sacrifice a bit of our own comforts in order that our priests may have more material comfort of their own. Where would the Church Militant be without these men who are its front-line infantry? And how much more ridiculous those discussions about married priests become when we won't even support our celibate priests!

Jane Marcher

Indianapolis

Who cares?

To the Editor:

As an unhyphenated American of Italian descent, I am a trifle amused at the effort of the press to exploit the Yale map into a burlesque show of divided ethnic loyalties, w. the Irish, Italians, Scandinavian, and Indians fighting one another for the honor of having discovered America.

This Keystone Kop approach to journalism is more expertly handled by the editors of the average campus humor magazine, and that is precisely where it belongs.

The Criterion's account of how the controversial map indicates a medieval bishop of Greenland traveled to America around 1117 is considerably more scholarly.

However, hasn't it occurred to anybody that, if such evidence is to be found on one obscure map, there must be considerably more evidence elsewhere of voyages to the Western Hemisphere by all manner of people throughout the ages? Our distant ancestors, as you pointed out editorially, weren't so dumb, and there, indeed, is abundant proof of such adventures dating back many centuries before Christ.

It never will be possible to establish who and of what race or nationality was the first to "discover" America. Possibly it was some savage from a remote Pacific atoll who may have floated in on a log.

Furthermore, who really cares, aside from those engaged in scholarly anthropological pursuits? Certainly not the shallow journalists who mischievously attempt to promote comic squabbles among Americans having ties to one or another of the European nationalities.

This much is certain: Nobody living today was around when the bold seafarers of centuries ago were stumbling onto the shores of this remarkable hemisphere. Therefore, nobody living today is entitled to take an iota of personal pride of ancestry in the facts of discovery, such as they may be.

To paraphrase President Kennedy: Ask not whether your forebears were the discoverers of America; ask what you can do to keep it going.

An American

Terre Haute

CYO fan

To the Editor:

As one who has long supported and worked with youngsters of the CYO, I find a lot of personal satisfaction in the growth of that fine organization as we approach another Catholic Youth Week, with its well-rounded program of activities.

Most of my efforts have been in boys' sports. Although age and ill health have forced me to curtail my former active role, I still am a devoted fan of the teams, their competitions and the quality of young CYO athletes who go on to successful athletic careers (and scholastic, too) in high school and college.

For years now, the CYOers have been playing some of the best football to be found short of the college and professional level. CYO "graduates" each year provide the high schools with players who are far better qualified for the game than the average scrub-lot player.

Look at Brebeuf. Thanks to the CYO farm system, that fine North Side prep school in four short years now has an unbeaten, untied team that could give a real fight to any team in the state. This long has been the story at Cathedral, and as the relatively new co-educational high schools settle down, it will be the story there, too.

In baseball, basketball and the minor sports, the CYO has also been a dependable developer of high-caliber athletes for the high schools and colleges. Were it not for the CYO, many of these youngsters never would have developed in competitive sports. The whole CYO program, in fact, is youth training at its best and is most enjoyable.

A.S.J.

Indianapolis

YOUR WORLD AND MINE

Why is the council 'avoiding' issues?

By GARY MacEOIN

ROME—This week I have noticed a bitterness in the press questions at briefings on the daily activities of the council, and a response of institutional defensiness in the clerical replies. It is particularly evident at the panel of experts of the United States bishops, but it shows up also at briefings of the other language groups, at conferences on the margin of the council, at informal exchanges at the coffee bars that line Via della Conciliazione.

It is a bad development. We have scarce finished discussing the Church in today's world, and already the gap between Church and world is widening.

One thing that seems clear is that the great public, as reflected by the representatives of both the general and the Catholic press, wants to see the aggiornamento continue at a rate even more rapid than that of the previous sessions. It is grieved, perhaps scandalized, because most of the steam is out of the movement this year.

•

Neither side seems to identify accurately the intrinsic reasons for the council's unwillingness to take up new issues. I speak deliberately of the **unwillingness of the council,** at the very moment when the sharpest complaints are that the Pope forbade the council to discuss clerical celibacy.

I share the regrets expressed by Father Sheerin of the Catholic World and others of my colleagues at the way in which this decision was made and communicated. But I believe it was a good decision. And I further believe that the council, had it been consulted in an advisory vote, would—without any external pressures being brought to bear—have overwhelmingly decided in the same way.

The reason, however, is not so simple as to say that there is no problem, or even that this and other issues now being fudged are not "ripe for discussion."

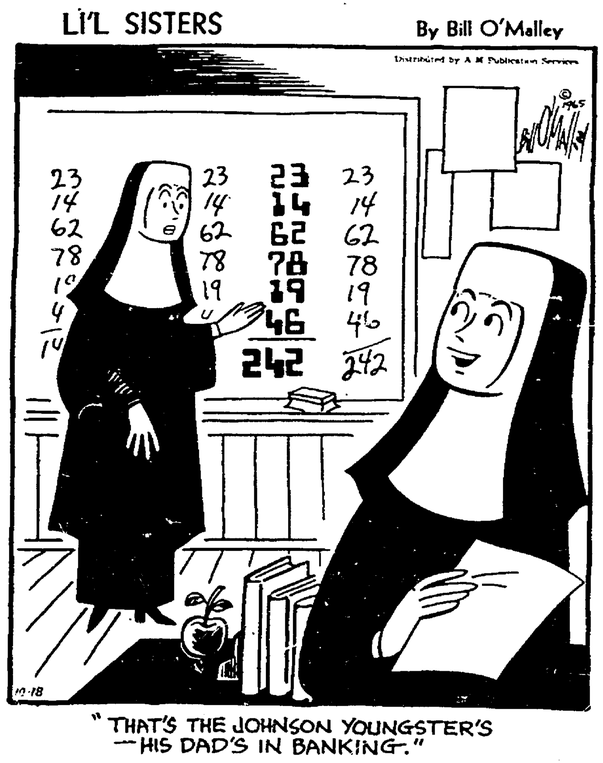
The argument proves too much. Scarcely a topic has been dealt with by the council that was ripe for discussion when introduced. Schema 13 is a good example. Few Fathers knew what it was all about when it was first proposed.

What I believe is really happening is that "episcopal fatigue," to use the apt phrase of Bishop Blomjous of Tanzania, has taken charge. It is nothing disgraceful. Rather it is the common destiny of all men, individually and corporately. A time comes when each body has performed the function of which it is capable, and that time has come for the council, after a relatively long and uniquely glorious performance.

We need, accordingly, not expect further great initiatives from Vatican II. To use one of those military metaphors which the council has properly made unpopular in the ecumenical area, the order of the day is

(Continued on page 10)

LI'L SISTERS By Bill O'Malley



"THAT'S THE JOHNSON YOUNGSTER'S —HIS DAD'S IN BANKING."

● *THE YARDSTICK*

Celibacy of clergy

By MSGR. GEORGE HIGGINS

Pope Paul's ruling that the matter of clerical celibacy should not be discussed on the floor of the council but, instead, should be handled by means of written interventions, apparently came as a severe disappointment to some of the reporters covering the council and some of the other laymen who are following its proceedings very intently from the sidelines. On the other hand, it is my impression that the Holy Father's ruling met with the approval of the majority of the bishops and also of the priests who are serving as periti or "experts" at the council.

Why this division of opinion as between the hierarchy and the clergy on the one hand and a sampling of laymen on the other? Some have suggested rather harshly that it stems from the fact that clerics of all ranks—including the Pope, presumably—are squeamish about sex and would find it rather embarrassing to talk about it in public. This strikes me as being a rather silly observation.

Others tend to ascribe the division to what they regard as a congenital unwillingness on the part of bishops and priests to wash the Church's dirty linen in public.

Those who advance this explanation of the council's overwhelming approval of the Holy Father's ruling are convinced that the Church is faced with a serious crisis in the matter of celibacy. In their opinion, this real or alleged crisis is one of such alarming proportions that it ought to be brought out into the open at the council and thoroughly discussed by the Fathers from every angle and from every point of view. They are also of the opinion that the council's wide-open discussion of the matter should be fully reported by the general press.

All arguments to the contrary based on the virtue of prudence merely tend to confirm their impression that clerics as a group have yet to understand that ruthless honesty, in the form of open and unlimited discussion of all her problems, is the best and only defensible policy for the Church.

Surely there is something to be said for the point of view of those who place such a high premium on free and open discussion of all the problems facing the Church, including the problem of celibacy. The council itself has dramatically demonstrated the advantages of such discussion. Moreover, the Holy Father's ruling that celibacy should not be discussed on the floor of the council was based on a prudential judgment with which individual Catholics are free to disagree respectfully.

●

As for myself, I happen to think that the Holy Father made a wise decision. If there is need for a thorough study of the problem of celibacy, I would prefer to see it carried out by a post-conciliar commission.

An international committee of Catholic laymen recently sent the council Fathers a memorandum in four languages urging that such a commission be set up "in order to reconsider the present combination of pastoral duties with celibacy." The signers of this memorandum point out that they "do not by any means wish to say that it would be better for all priests to occupy their office of their own free will either in the married or the unmarried state."

No one contests the right of laymen to offer such advice to the council. On the contrary, it might even be said that they have an obligation to make their views known to the Fathers.

On the other hand, it seems to me that the signers of the particular memorandum referred to above are a little too sure of themselves. Some of their conclusions might well have been stated less dogmatically. After all, why bother setting up a post-conciliar commission to study the problem of celibacy if a random group of laymen, whose qualifications, by and large, are no better than the next man's, have already arrived at all the answers?

●

Let me cite a few examples of statements in the memorandum which strike me as being too dogmatic. In the first place, the memo says that "priests are finding it increasingly difficult to radiate the new glory of the Church in a state of celibacy . . ." and then goes on to assert that "the actual way in which priests are coming to terms with their vow of celibacy—a way varying with different regions and cultures—enforces a rethinking of this problem."

We are told that with many priests "there is honest doubt about the sense and justification of ecclesiastical legislation on this point" and that with others "we may even speak of a crisis because they either experience their unmarried state as a handicap for the fruitfulness of their priesthood or think they can no longer live up to their state of celibacy . . ."

In my judgment, the signers of the memorandum are not really qualified at this stage of the game to make such sweeping generalizations. That there are some priests who have problems in the matter of celibacy no one would deny. But how many? So far as the United States is concerned, I think that the number who are facing a personal "crisis" in this matter is relatively small and that the number of those who would like to see the law of celibacy modified in their own interest is even smaller.

I don't know much about the situation in other countries, and I suspect that the American signers of the memo know even less. They may honestly fancy themselves as being experts on the problem of celibacy in the United States. So be it. But I, for one, think that it would be much smarter for them to put forth their conclusions a little more carefully and tentatively until all of the evidence is in, and I am certain that it would be much smarter for them not to try to take on the role of speaking for the clergy of the United States on the problem of celibacy.

American priests are perfectly capable of speaking for themselves on this subject and can be expected to resent any attempt on the part of any group of laymen to create the impression that they are afraid to do so.

The memorandum referred to above also says with reference to the shortage of priestly vocations that "there cannot be the slightest doubt that numerous candidates for Holy Orders, quite a number of valuable ones among them, decline to accept the office because they cannot undertake the obligation to remain in the unmarried state."

When a similar statement was made a few weeks ago at the U.S. Bishop's council press panel, a Protestant journalist remarked to this writer that, in his judgment, the decline in vocations to the Protestant ministry in the U.S. and Canada, which closely parallels the decline in vocations to the Catholic priesthood, would seem to suggest that the person who made the statement was jumping at conclusions. I must say that I fully agree with him.

I would hazard the guess that a modification of the law of celibacy might bring about a slight increase in priestly vocations in certain places, but to say that "there cannot be the slightest doubt" about the matter is putting it much too strongly.

In summary, if there be need for a re-examination of the Church's discipline with regard to clerical celibacy, let it be made in peace and quiet by a post-conciliar commission with the aid of specialists from all of the appropriate disciplines, including some, but not all, of the signers of the above-mentioned memorandum.

The non-specialists among the signers—including the Americans—would be well advised not to try to anticipate the commission's findings nor to try to stampede it into adopting their own ready-made, highly impressionistic conclusions.

PLAN CHRIST THE KING CARD PARTY—The Women's Club of Christ the King parish, Indianapolis, will sponsor a Card Party at 8 p.m. Friday, Nov. 5, in the Chatard High School auditorium. "Fashions in Wigs" is the theme. Mrs. John Youngblood, above right, is chairman, assisted by Mrs. Edward Schuster, left, co-chairman, and Mrs. Albert Suter, publicity chairman. (Staff photo)

● WHAT OF THE DAY

Is this free speech?

By REV. JOHN DORAN

As a man returns to the United States, he finds a new controversy raging. There are those who maintain that, despite our un-official war waging in Viet Nam, it is reasonable to express public disagreement with the government policy, and to demand its abandonment. There are those who maintain that it is treasonable to oppose the war in which the government is at present engaged.

This is the first time in my lifetime that I have seen this problem in existence. I wonder how it will move toward solution, for I feel that it must be resolved. Let's raise the problem for discussion, and try to sweep away points which are really not pertinent.

The problem of conscientious objection to war in general or any particular war is not pertinent to the present discussion. Our government has always considered the problem of the conscientious objector, and has either refrained from drafting him, or having drafted him, made sure to put him into noncombative duty. This has been, I am quite sure, our policy over the years, and, so far as I know, continues to be.

●

This is, however, a different question than we are facing here. In the present controversy we are not concerned with people who state their objection to the authorities. We are concerned with people who take to the lecture boards to try to crystalize an opposition to the government's policy, and to force the government into changing it. This is not a private matter of conscience any more; it is an advocacy.

There is another point often raised in this controversy, the one that there has been no public declaration of war by the Congress of the United States, and that hence one is free to oppose our involvement. This is a tricky distinction, but I am not sure it is valid.

The President has been acting under powers given to him by the Congress in his escalation of the war in Viet Nam, and hence is acting legally in the commitment he is making. There is no valid constitutional grounds upon which his action can be attacked.

One wonders, too, what would happen in the event of a future declared war, if it became established that portions of the nation were free to publicly oppose our nation's effort because those portions did not agree with our commitment. Could we not find ourselves in the future trying to fight an all-out war with a divided land?

I think that matter will have to be settled now.

●

The Liberals who are taking the anti-administration stand in this Viet Nam situation are basing their position, of course, on the matter of free speech. "We are," they maintain, "free to speak our mind so long as we do not advocate the overthrow of our nation by force." There is a lot of constitutional interpretation to back them up. These Liberals are using grounds upon which our Supreme Court has given many a perplexing decision.

One must bear in mind that the right to free speech is not absolute, and not unlimited.

Long ago Justice Holmes made the famous remark that no one is free to shout out "fire" in a crowded theatre. Every parent knows that he could not sit back and let one of his sons make speeches against parental decisions to the rest of the family. We all agree that lechery cannot be taught to first graders under the guise of free speech. There are limitations to free speech.

The problem facing the enforcement agents and eventually the courts of the land is this tricky one: Does the public advocacy of an anti-war policy when the nation is "at war" (and what is the definition of being at war?) constitute a reasonable use of free speech, or is it a treasonable act? It's a question which must be settled.

National Shrine work is resumed

WASHINGTON — Work has been begun to complete the east apse, west apse and sanctuary dome of the National Shrine of the Immaculate Conception here. When completed, the entire sanctuary area will be finished in every detail.

The work is very extensive, including marble finish for the towering walls, completion of five apsidal chapels dedicated to the joyful mysteries of the Rosary and five other apsidal chapels dedicated to the sorrowful mysteries, and the installation of three mosaics, each measuring nearly 4,000 square feet in expanse, 12 lifesize marble statues and six stained glass windows.

More volunteers needed by PAVLA

MEXICO CITY—There are 370 Papal Volunteers in Latin America but at least 1,200 more are urgently needed, according to the new PAVLA Training Center here.

"Numerous Mexicans and other South Americans have asked to enroll in the center since it opened," Father William McKeon stated. "Unfortunately, I've had to tell them that our current budget is sufficient for training American volunteers only."

"In my opinion, since PAVLA is composed of lay persons, its training centers should be directed by laymen," Father McKeon said. "Ideally, the directors should be a married couple, since we train men and women simultaneously."

Polish cardinal to visit Detroit

DETROIT — Detroit will be host to Cardinal Stefan Wyszynski, Primate of Poland, in September, 1966.

As part of the Polish community's celebration of the 1,000 year of Christianity, the cardinal will celebrate a pontifical Mass in Detroit's Cobo Hall and will preach. Some 6,000 are expected to honor the prelate at a banquet later.

50th Anniversary

FATIMA, Portugal—A large auditorium, a library and several other buildings will be constructed at the Marian shrine here in time for the 50th anniversary of the apparitions of the Virgin Mary in 1967.

Parish 'cleaned up' at the World Series

BLOOMINGTON, Minn.—The World Series enriched a local Catholic parish by more than $2,000.

That's the amount earned by parishioners of Assumption church in sweeping up Metropolitan Stadium after each of the four World Series games played here.

In four years, the parish has netted more than $100,000 by cleaning up after the games of the Minnesota Twins, the American League champions who were defeated 4-3, in the Series by the Los Angeles Dodgers.

Father Cyril Foppe, O.M.I., Assumption pastor, estimated that the "cleaning up" by parishioners during the four years has paid for two-thirds of the cost of the parish's new $175,000 activities building.

ABOUT 500 of the parish's 7,000 members have been consistent volunteers in the cleaning up activity, Father Foppe reported.

The men start sweeping at 5 a.m. following a night game. When they leave for work at 7 a.m., their wives and children take over.

"It's a real family activity," said Father Foppe, who believes his is the only parish in the nation with such an enterprise.

"The family that sweeps together keeps together," he quipped.

The parishioners have organized as the Bloomfield Men's Club to do the cleaning work and belong to a labor union, Local 64, Building Service Employees Union, St. Paul.

"Bloomfield" is a contraction of Bloomington and Richfield, the suburbs served by Assumption Parish. The church is in Richfield.

FATHER FOPPE said that the spirit the parishioners have developed in working together is worth as much as the money the parish earns.

And the project appears to have inspired the parishioners to greater stewardship effort. At any rate, the pastor said, collections are up $19,000 this year over the previous year despite the hard work.

Father Foppe said he did not know if his people would want to tackle the cleaning project again in 1966. He said he would wait until early next year to ask, when they are not likely to be as enthusiastic as they are now.

Catholics given Anglican church

VILLIERSTOWN, Ireland—An Anglican church that was falling into disuse was handed over to citizens here, who announced they would use it as a Catholic chapel.

The transfer of the property was approved by officials of the (Anglican) Church of Ireland, and it was accepted by the Catholic diocese of Waterford. The 200-year-old building had been closed for the last dozen years.

REUNION BEGINS WITH CHARITY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HOW YOU CAN HELP RE-UNITE CHRISTIANS —RIGHT NOW

Long before the word 'ecumenical' became fashionable, the Sisters of the Imitation of Christ assigned to Anchelpetty in South India were reuniting Christians the hard way. Anchelpetty is in a region strongly Syrian Orthodox. To educate the children out of poverty, the Sisters opened a primary school for all. It has been so successful, the government is now pressing them to teach higher grade levels—necessitating a bigger school. . . . Three Syrian Orthodox priests at Anchelpetty have been reunited to the Catholic Church and, reports a diocesan official, "since the Sisters arrived, the apostolate of reunion has been gaining ground." . . . However, the Sisters urgently need an adequate school ($2,100), a convent addition for more Sisters ($1,200), and a real chapel (only $750). They have no hope of raising these sums in a poor, non Catholic region. . . . Have you been asking yourself what you can do personally in an ecumenical way? When you send whatever you can ($100, $75, $50, $25, $20, $15, $10, $5, $1) you will be showing the poor of Anchelpetty what it really means to be a Catholic.

THE ETERNAL GIFT

There's no way of knowing how many souls will be released from Purgatory this November by the Masses of thousands of priests in the Pope's Near East missions. (The offerings support them in spreading the Gospel, serving the poor.) Possibly your own Purgatory will be shortened by just one such remembrance of a parent or relative. Someday, a long neglected friend may welcome you all the way Home with that kindest greeting: "You remembered!"

IN HIS BEST MILITARY MANNER

At the United States Air Force Academy, a 'dooly' is a freshman, esteemed by upper classmen as the lowest possible rank of human life. Recently at a cadet mass, after talking of the Pope's Near East missions, Monsignor Ryan was approached by a dooly who snapped to rigid attention, presented an envelope, about-faced and marched away. "You might wonder about the odd amount of my gift," the note read. "We doolies only get $15 a month, and this is all I have left." Somewhere in the Near East today, a dooly's $2.15 is helping a poor family who esteem the lowly dooly as the servant of a provident God—about as high a rank as any human can hope for.

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St. Catherine grabs Junior kickball title

The 1965 Indianapolis Deaneries' CYO Fall Kickball trophy has been tucked away in moth balls, with perennial champion St. Catherine's grabbing the Junior crown this week. St. Christopher's had won the Cadet League title the previous week.

St. Catherine's combined power kicking with a tight defense to defeat Little Flower in the title game 32-6, Monday, at the Holy Name diamond.

The big inning for the winners was the second in which St. Catherine pounded out a dozen runs.

TO GET TO the final game, Little Flower, the Division II champion, had to defeat the Division 1 winner, St. Michael's. The final score in that game was 17-9.

St. Catherine's finished the Division III season with a perfect 9-0 record.

FOR THEIR victory in this week's championship tilt, the St. Catherine team received the Louis J. Benedict Memorial Trophy. Benedict coached kickball and softball at St. Catherine's for a number of years prior to his death a few years ago.

Joanne Benedict was winning pitcher for St. Catherine's. She is the daughter of the late coach.

CADET KICKBALL CHAMPIONS—St. Christopher's girls won their first Indianapolis Deaneries' CYO Cadet Kickball title on October 18 at Little Flower in convincing fashion, defeating Holy Spirit's Division Two champions, 26-13, in the championship game of the Fall Cadet League. Some strong kicking combined with a stout defense in the middle innings made the difference for the new champions, who swept through an undefeated season in Division Three competition, and eliminated St. Malachy, Brownsburg, in the first round of the play-offs to qualify for the championship berth. Shown with the young athletes are: (back row, left) Mrs. Betty McQuinn, Assistant Coach; Mrs. Rita Ringwood, Head Coach; (back row, right) Father Paul Richart, CYO Moderator; Mrs. Mary Ellen Phillips, Assistant Coach.

CYO gridders ready to wrap up leagues

The last day of competition in the CYO football leagues arrives Sunday, with clear-cut leaders in every division.

A win or a tie in their game with Holy Spirit would give the Cadet League Division I crown to St. Joan of Arc. Last week the division leaders dropped Holy Name, 19-6, to clinch at least a share of the title. The Beech Grovers fell to third place as a result.

ST. ANDREW is now in second place, a full game out. If they win their game against Holy Name Sunday, and if St. Joan of Arc loses, the division will be deadlocked.

St. Monica (7-0) and St. Rita (8-0) have the enviable positions of being securely in first place in Divisions II and IV, respectively. Both are at least one game ahead of their nearest challenger, and both are idle this week.

A CLOSE RACE remains in Division III as St. Thomas (6-0-1) leads St. Matthew (5-0-2). St. Matthew must win Sunday to snatch either part or all of the crown.

There is a similar situation in the 100 League's Division I where St. Gabriel (4-0-2) leads St. Monica (4-1-1). Christ the King and St. Catherine have wrapped up the titles in Divisions II and III.

Cy Cipher

CYO BASKETBALL — Late entry blanks for the Indianapolis Deaneries Basketball Leagues must be received at the CYO office before noon today (Friday). The coaches' meeting for all four leagues has been tentatively set for Tuesday, Nov. 23.

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RESERVATIONS—Noon today (Friday) is the deadline for reservations for the Communion suppers in Indianapolis, October 31. Parish moderators should call the CYO office, 632-9311.

●

QUIZ CONTEST—Entry deadline for the Criterion Quiz Contest is next Monday, Nov. 1.

●

BANQUET—Reservations for the CYO Banquet must be received at the CYO office before 4 p.m. Monday, Nov. 1.

●

BAKING CONTEST—Wednesday, Nov. 3, is the final date for entries in the CYO Baking Contest, to be held November 7.

Irish face Middies in home game

NOTRE DAME, Ind.—Notre Dame versus the Navy, the longest continuous intersectional rivalry in college football, will have its 39th renewal tomorrow, when the Irish and the Middies clash in Notre Dame Stadium.

Kickoff time is 1:30 p.m., (Indianapolis time) and a capacity crowd of better than 59,000 will be in the stands as the game has been sold out since early August.

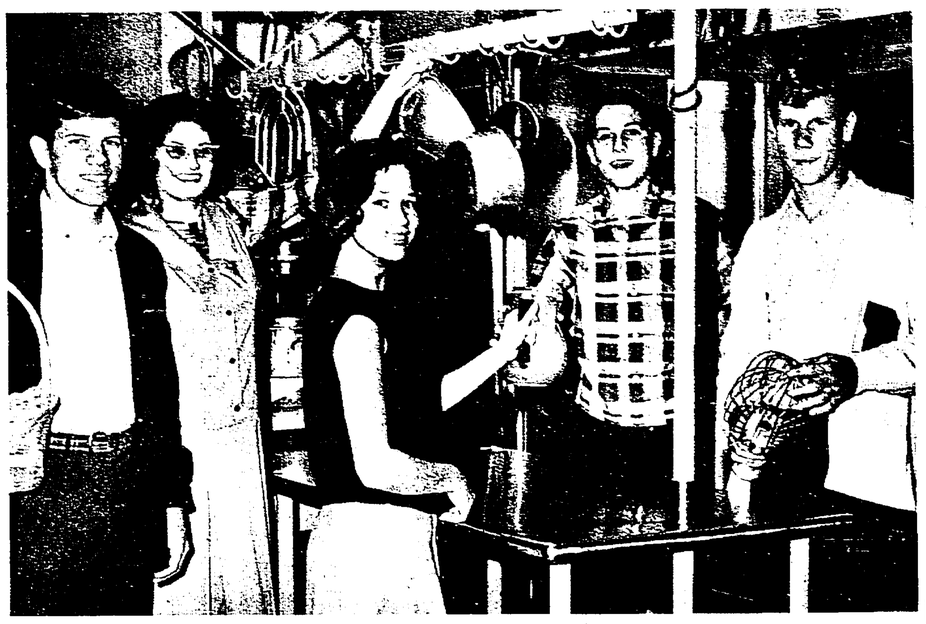
THE IRISH, under coach Ara Parseghian, go into the contest with a record of four wins and one loss. Navy, meanwhile, under new coach Bill Elias, has had an excellent comeback campaign (after last year's 3-6-1 record), and currently boasts a mark of three victories, two losses and a tie.

The Notre Damers came out of the bruising and thrilling USC victory last week-end without any further injuries, and the starting lineups figure to be probably the same, offensively and defensively, against Navy, as those that opened against the Trojans.

KNOWN AS A running team, all four Irish backfield starters did well in the rushing department against Southern California, and this is particularly true with reference to fullback Larry Conjar.

Conjar picked up 116 yards in 25 carries, including all four Irish touchdowns. Meanwhile, Nick Eddy got 65 yards in nine tries; Bill Wolski 64 yards in 15 carries; and Bill Zloch 50 yards in 12 attempts.

At the halfway point in the season, Conjar is the leading rusher in one sense with 300 yards in 78 carries for a 3.8 average. On the other hand, Wolski has a higher average, five yards, on the strength of 295 yards on 59 ball-carrying attempts.



PLAN LAWRENCEBURG CYO BREAKFAST—Too many cooks spoil the soup? Not when the five "cooks" are young people from St. Lawrence parish, Lawrenceburg, discussing plans for the Communion Breakfast to be held Sunday, Oct. 31, in connection with Catholic Youth Week observance. The breakfast will follow the 9 a.m. Mass. Shown are, left to right: Dan Lorey, Paula Sartin, Candy West, Tom Sartin and Pat Rogers.

Cathedral set for homecoming

Cathedral High School will honor its first city championship team, that of 1940, at its homecoming game against Scecina Memorial High School at 8 p.m. tomorrow, at CYO Stadium.

Alumni and students will hold a dance in the school gym after the game until 11:15. The Rogues will provide the entertainment.

Candidates for homecoming queen are Luci Eppich, St. Monica parish; Sherry Walton, St. Christopher; and Carmen Hansen, St. Monica, all of St. Agnes Academy; and Mary Jane Bauer, St. Roch; Katy Collins, St. Michael; and Mary Hill, St. Gabriel, of St. Mary's Academy.

Ladywood slates 'College Night'

INDIANAPOLIS — Eighteen colleges, universities and nursing schools will be represented at the annual College Night program at Ladywood School, planned for 8 p.m. Tuesday, Nov. 2.

First-hand information on entrance requirements, costs, campus facilities and curriculum will be available to students and parents. Both group and individual sessions are scheduled.

Nursing alumnae to meet Nov. 3

INDIANAPOLIS—The Alumnae Association of St. Vincent's Hospital School of Nursing will meet at 8 p.m. Wednesday, Nov. 3, in the auditorium of the Nurses' Residence.

Miss Betty Berterman will demonstrate the making of fall and holiday floral arrangements. Refreshments will be served and a door prize will be given away.

Scores

JUNIOR KICKBALL
Final Standings

Division 1: St. Michael 8-1; St. Monica 7-2; Holy Angels 7-2; Holy Trinity 6-3; St. Thomas 5-3; St. Gabriel 4-5; St. Anthony 3-6; St. Christopher 3-6; St. Malachy 1-8; St. Joseph 0-8.

Note: St. Michael won the division championship.

Division 2: Little Flower 9-0; Holy Spirit 8-1; Christ the King 7-2; Immaculate Heart 6-3; St. Matthew 5-4; St. Philip Neri 3-5; St. Luke 3-5; St. Joan of Arc 1-8; St. Pius X 1-8; Our Lady of Lourdes 0-9.

Note: Little Flower won the division championship.

Division 3: St. Catherine 9-0; St. Roch 8-1; Holy Name 6-3; Nativity 6-3; St. James 5-3; St. Bernadette 3-6; Sacred Heart 2-6; St. Patrick 2-7; St. Jude 2-7; St. Mark 1-8.

Note: St. Catherine won the division championship.

"100" FOOTBALL
Games of Sunday, Oct. 24

Division 1: St. Monica 12, St. Thomas 6; St. Gabriel 12, St. Michael 6; Immaculate Heart 15, St. Joan of Arc 6; St. Christopher 14, Holy Trinity 0.

Division 2: Little Flower 0, St. Andrew 0 (tie); St. Pius X 7, Mount Carmel 0; Christ the King 38, St. Simon 0; St. Lawrence 24, Holy Spirit 6; St. Matthew, bye.

Division 3: St. Catherine 12, Holy Name 6; St. Philip Neri 6, St. Patrick 0; St. Bernadette 8, St. Roch 0; Sacred Heart 13, St. Mark 2; Our Lady of Lourdes, bye.

League Standings

Division 1: St. Gabriel 4-0-2; St. Monica 4-1-1; St. Michael 4-2; St. Christopher 3-2-1; Holy Trinity 3-3; St. Thomas 2-3-1; Immaculate Heart 1-4-1; St. Joan of Arc 0-6.

Division 2: Christ the King 7-0; Little Flower 5-1-2; St. Lawrence 4-1-2; St. Pius X 4-2-1; St. Andrew 3-2-2; St. Simon 2-5; Holy Spirit 1-5-1; Mount Carmel 1-6; St. Matthew 1-6.

Division 3: St. Catherine 7-0-1; St. Philip Neri 5-2; St. Patrick 5-2; St. Mark 3-2-2; Sacred Heart 3-3-1; St. Bernadette 2-4-1; Holy Name 1-4-2; Our Lady of Lourdes 1-6-1; St. Roch 0-6-1.

CADET FOOTBALL
Games of Sunday, Oct. 24

Division 1: St. Joan of Arc 19, Holy Name 6; St. Andrew 42, St. Mark 13; Holy Spirit 8, St. Michael 0; Little Flower 40, St. Lawrence 12.

Division 2: St. Pius X 33, St. Philip Neri 14; St. Simon 0, St. Jude 0 (tie); Immaculate Heart 7, Our Lady of Lourdes 7 (tie); St. Monica 30, Christ the King 0; St. Christopher, bye.

Division 3: St. Patrick 12, St. Bernadette 0; Sacred Heart 38, St. Roch 6; St. Thomas 21, Mount Carmel 7; St. Matthew 14, St. Catherine 7; St. Gabriel, bye.

Division 4: St. Rita 18, Our Lady of Greenwood 0; St. Anthony 7, Holy Angels 0; St. Luke 20, St. Joseph 7; Holy Trinity 47, St. Ann 0; St. James, bye.

League Standings

Division 1: St. Joan of Arc 6-0; St. Andrew 5-1; Holy Name 4-1-1; Holy Spirit 3-3; Little Flower 3-3; St. Michael 1-5; St. Lawrence 1-5; St. Mark 0-5-1.

Division 2: St. Monica 7-0; St. Pius X 6-1; St. Jude 4-2-1; Immaculate Heart 4-2-1; Our Lady of Lourdes 2-2-2; St. Simon 2-4-1; St. Philip Neri 1-4-2; Christ the King 1-5-1; St. Christopher 0-7.

Division 3: St. Thomas 6-0-1; St. Matthew 5-0-2; Mount Carmel 5-1-1; St. Gabriel 4-2-1; Sacred Heart 3-3-1; St. Catherine 3-3-1; St. Patrick 2-6; St. Roch 0-6-1; St. Bernadette 0-6-1.

Division 4: St. Rita 8-0; St. Anthony 6-1; Holy Trinity 5-2; St. Luke 4-3; St. Joseph 4-3; Holy Angels 3-4; Our Lady of Greenwood 2-5; St. Ann 0-7; St. James 0-7.

SCHEDULE FOR SUNDAY, OCT. 31
Cadet League

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

Division 2: St. Pius X vs. Christ the King at Broad Ripple, 2:30 p.m.; St. Christopher vs. St. Philip Neri at CYO No. 1, 2:30 p.m.; Immaculate Heart vs. St. Jude at CYO No. 2, 1:15 p.m.

Division 3: St. Gabriel vs. St. Matthew at CYO No. 1, 1:15 p.m.; St. Roch vs. St. Catherine at Msgr. Downey No. 2, 2 p.m.; Mount Carmel vs. St. Bernadette at Mount Carmel, 2:30 p.m.; St. Thomas vs. Sacred Heart at CYO No. 2, 2:30 p.m.

Division 4: St. James vs. St. Ann at CYO No. 1, 3:45 p.m.; St. Anthony vs. Holy Trinity at Max Bahr, 2:30 p.m.; Our Lady of Greenwood vs. St. Joseph at Greenwood H.S., 2:30 p.m.; St. Luke vs. Holy Angels at St. Luke, 2:30 p.m.; St. Rita, bye.

"100" League

Division 1: St. Monica vs. St. Joan of Arc at 49th and Arsenal, 12:30 p.m.; St. Gabriel vs. Holy Trinity at CYO No. 2, 12 noon; St. Thomas vs. St. Michael at Butler, 12 noon; Immaculate Heart vs. St. Christopher at Eagle Creek Park, 12 noon.

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

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

Plans are announced for Science Fair

Plans for the ninth annual Parochial School Science Fair at Scecina Memorial High School, March 6, were announced this week by J. Earl Owens, Catholic School Science Co-ordinator.

Four area fairs will be held at St. Pius X, St. Michael, St. Philip Neri and Sacred Heart Schools in January of next year, with the top 10% of the exhibits from the two Indianapolis Deanery parishes eligible for entrance. The best exhibits from the area shows will be entered in the finals at Scecina.

ENTRIES WILL be limited to the biological, physical and social sciences. Similar shows for art, religion and music are also planned during the current school year.

More than 2,500 students from 30 Indianapolis — area schools participated in last year's show. Officials expect even a greater numbers this year.

MEMBERS OF the Fair planning committee are: Sister Rose Angele, S.P., principal of St. Andrew School: Sister Marie Paula, S.P. principal of St. Philip Neri school; Sister M. Rosina, O.S.F., principal of St. Bernadette school, and J. Earl Owens. Sister Margaret George, O.S.F., of the Scecina science department will be in charge of the exhibits there.

Our Lady of Fatima Council 3228 Knights of Colombus is sponsoring the grade school fairs as part of their youth activity program.

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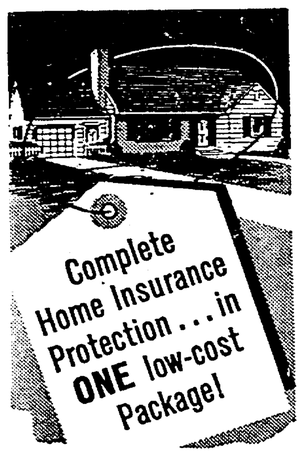

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Read this Frank Wilson review which recently appeared in The Indianapolis News . . .
Pyne's Needle Is Deadly On WXLW Hour
By FRANK WILSON
Anyone with a taste for gall will lap up a guy named Joe Pyne.
This fortyish radio talker is something akin to an asp looking for another Cleopatra. Give him some skin and he'll sink his fangs into it.
Pyne, who has become something of a darling to the women, is heard in Indianapolis on WXLW each Monday through Friday. He crawls on at 10:05 a.m. for 55 minutes of vital vitriol.
It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to compete with the big eye in the corner.
Certain radio persons recognize that what it does best is talk. But it must talk engagingly.
Pyne simply invites some controversial person, perhaps not of any particular stature, to submit to an hour's questioning. In wielding the questions, Pyne is somewhat like the executioner in the Tower of London.
Pyne argues, insults, antagonizes and spears people just for the sake of it. Sometimes there just isn't any point to what he says: he simply must cause trouble and that's what he does.
He's of conservative bent, but he'll argue with a conservative. He has such diverse guests as a Unitarian minister who's written a book decrying the extreme right wing, screen star Pat O'Brien, then a rock 'N' roll song writer who has penned a song with the inane title of "School's a Drag," or some such.
He literally tore the rock 'N' roller apart, talked show biz with O'Brien and argued with the Unitarian.
All in all, however, the show is a diverting offering. It is something different, and that's just why WXLW picked it up.
The show is heard on about 40 stations, originating at KLAC in Los Angeles. Pyne is pretty much top dog in his own area, and has provided the women with the old standby with friends "Did you hear what Joe Pyne did today?"
He's a World War II Marine with a wooden leg w[illegible] got into drama school to o[illegible] come a speech impedi[illegible] He talks a blue strea[illegible] insults are his stock in [illegible] As his publicity says, [illegible] often tell his victim to [illegible] gargle with razor blade[illegible]
A cutting remark, but t[illegible] cal.
FRANK WILSON
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● *FAMILY CLINIC*

Marriage on rocks; husband blames wife

By JOHN J. KANE, Ph.D.

For 23 years I have been trying to make our marriage work. My wife runs up bills, works against my wishes, and carries on an affair with her boss. She says she will make things as mean as possible for me and she does. I went to a marriage counselor, but she wouldn't come. She saw a priest who sent for her after I had first seen him, but when she returned she told me, "No one will stop me."

●

No one will stop her either, Ed. If what you have written me is a reasonably objective account of what has been occurring between you and your wife for a number of years, I am compelled to wonder about her mental health. I am also forced to wonder just why you have tolerated such a situation?

But let me begin by honestly asking you if you have written an accurate account of the situation? In most cases of domestic problems, there are usually two sides to the story. Perhaps you ought to sit down quietly and try to analyze what your wife's explanation of her behavior would be. Have you given her any cause for some of the things that she has done? How positive and sincere have you been in your efforts to get along with her?

Please understand me. I make no claim that what you wrote is inaccurate. But I feel I must raise that issue for your sake. You certainly took an intelligent step when you went to see a marriage counselor, and when you consulted your parish priest.

●

The most serious accusation you make about your wife is the charge of adultery. Are you absolutely certain that this is the case? If you are, then you should return to the priest with some kind of objective proof of your claim and ask for his advice. Separations are unfortunate matters. But sometimes a separation may be the only answer to the kind of problem you present. I am not telling you to seek a separation, but am urging you to get competent advice from a priest regarding the entire problem.

Btu even more important than a separation is the issue of your wife's mental condition. If she is really mentally ill, and I am using this term most cautiously, then she should have professional help. But mental illness is no simple matter. From what you write I rather doubt that your wife is really psychotic. I am more inclined to think of it as a rather severe neurosis. But this, too, demands help.

It meems clear that your wife means what she says when she states that she intends to make things as mean as possible for you. While I hate to write this, it seems clear that she apparently hates you. But this could not always have been the case. At some point in your lives something occurred that changed her entire attitude toward you. What was it?

●

Any number of possibilities exist to explain this change in your wife, and mental illness is not the only one. The fact that you come from different ethnic backgrounds may make a marriage more difficult than usual. For example, you say that your wife works contrary to your wishes. Generally speaking, unless economic necessity demands it, I would not approve of wives working outside the home, particularly when there are small children. But there are certain cases where for the wife's own psychological good, this may be a necessary type of adjustment.

This is soemthing that you perhaps did not realize. But you will have to take it into account. Since she is determined to work outside the home, and nothing you say or do has prevented it, you will have to accept the situation.

The extravagant spending with which you charge her may be another indication of her mental condition. There is no question that your wife feels greatly insecure. The spending of money, the acquiring of clothing, automobiles, and luxuries is an effort to combat these feelings of insecurity by surrounding herself with material possessions. Within limits this is not necessarily bad.

For example, sometimes when women are blue or depressed, the purchase of a new hat or a new dress may help cheer them up. For women particularly such matters seem to be morale builders. If it works this way and is not carried to excess, the price you pay is extraordinarily cheap.

On the other hand, when is is carried to excess, it ultimately makes matters worse than they were in the beginning. She plunges you into debt, makes it dificult for you to provide adequately for her, yourself, and the children, and is a constant source of friction within the home.

However, you shouldn't feel that disputes over financial matters are very unusual in marriage. Studies reveal that such quarrels are among the most common that husband and wives experience. Fortunately, they are also among the least important quarrels. In the last analysis, I would recommend that you take the following steps. First, try to think this entire matter through as honestly as you can. If necessary, seek help by explaining the entire affair again to a marriage counselor or a priest and get their opinion. If you can then truly conclude that you have not unduly contributed to the present situation, the matter of your wife's mental health ought to be examined.

●

Consult your family physician and see whether or not he believes your wife should be referred to a psychiatrist. If he does believe this is necessary, perhaps he can persuade her to obtain such attention. I do not recommend that you urge her to do so because it will only be a further source of irritation.

And if finally it becomes clear that she is not mentally ill at all, although I am inclined to doubt this, and that there is no possible hope of changing the situation, then you must frankly face the possibilities of separation after you have discussed it with a priest.

● *BEST OF TWO WORLDS*

Bible-reading rules

By GILBERT ROXBURGH, O.P.

Rule 2. The Bible is deeply involved, not scientifically detached. The Scriptures are not scientific history, objective events or pheneomena, but history (persons, places, objects, events) mulled over as precious and meaningful interventions of God that one can easily become ecstatic about. Thus, as a study of ancient liearary forms and conventions reveals—though our own literaray and personal experience of today might be equally revealing—we need not look upon such moments as the Passage through the Red Sea or the falling of manna from heaven upon the hungry tribe in the desert as out-and-out miracles.

There is no way of telling, of course, since the authors of these books do not think the question important enough to go into, but it is quite probable that the events are quite "natural," whatever that means. This does not change the meaning of the event, however, for the "natural" quite as certainly as the "miraculous" depends upon God who cares.

The Jews see God working in all things on their behalf, and they feel they can afford to get a little poetic about it.

The events, of course, are real, but their description is quite removed from the physical event; Israel no longer cares about physical reports, for Israel is already ecstatic and involved.

Rule 3. The Bible is not only a divine book, but also a human one. It bears the stamp of truth, of course, but through a human agency. It also bears the stamp of the very human, the recognizably human.

There are the languages and cultural symbols of this or that segment of oriental culture, this or that era of Israel's development or Christianity's own unfolding.

And there are the prejudices of Paul and Mark and the authors of the Books of Chronicles, as the kings of North and South are portrayed as blacker and more barbaric than we now know them to be.

There is an engagingly impatient, though affectionate, speaking-up to God in complaint in the Psalms. The delinquencies of human conduct are represented, and likewise the inadequacies of the human authors' own moral judgements (though this should not be construed as to contradicting the Jewish-Christian conviction of the absolute inerrancy of Scripture).

Rule 4. The Bible is kleptomaniac. It begs, borrows, and steals many of its materials from other cultures, even pagan cultures.

If the Creation Account and the Flood stories bear point by point resemblances to Babylonian myths, though refined and enobled by the superior theological insight of the Hebrews, we should not be surprised. The ancient Hebrews were a backwoods people, without much culture of their own. It would be quite natural that an event or image or insight useful to their own inspired purposes, if better conceived by a superior pagan society, would be lifted from Babylon, Sumer, or Egypt for God's own goals.

Change in sights urged on vocations

PITTSBURGH — Stop relying on "ready-made vocations from a ready-made school system" and seek vocations "where they are and as they are," Bishop John J. Wright of Pittsburgh told vocation directors here.

In the keynote address to the second national convention (Oct. 11-14) of diocesan vocation directors, Bishop Wright urged "more intensive efforts to find precisely in the so-called secularized areas of the world men and women disposed to serve the Church in priestly and religious life."

"This means," he continued, "seeking them in public schools and secular universities. It may well mean seeking vocations among older people than we have traditionally considered likely candidates, people who have been themselves deeply involved in the battle of secular society and who have, in fact, remained or even become Christians as a result."

VOCATIONS should not be sought among those "disenchanted with the world," he said, but "among people whose intellects have been sharpened in the battles of civilization and whose hearts still love, even passionately, its essential values, but love God and His kingdom more."

And, he stressed, no matter how many vocation are obtained "from our own schools, clubs and carefully protected preserves of influence, you must abandon any reliance on ready-made vocations from a ready-made school system or other seed-bed for providing sure-bet vocations."

The bishop said those responsible for fostering vocations must be as ruthlessly objective in our analysis of the problems confronting us in spreading vocations as would be the campaign researchers for United States Steel or any other equally mystical organization."

He warned that the task will be "a tough one," and said American civilization tends to hand over problem-solving to machines and buries the individual in mass patterns and standardized activities.

"Such a civilization is affective, no cerebral," he said. "Our culture, even, tends to be anti-intellectual.

"It does not provide an easy generation to whom to preach vocations to a prophetic, teaching priesthoood such as that whic hthe Gospels and St. Paul present to us.

"ONE SOMETIMES wonders if even among some Catholics, a current concept of the priest does not see him as a kind of praying mantis, decorating a subdued, impersonal sanctuary, prophetically striving to expound the dogmas which provide intellectual foundations and strong superstructure to the saving Christian faith and life, liturgical life included."

Feast of Christ the King

Pope says Church holy despite members' sins

VATICAN CITY—The mortal shortcomings of its members cannot alter the fact that the Church itself is a holy institution, Pope Paul VI told his weekly general audience.

"The fact of the moral weakness of many men of the Church is a terrible and disconcerting reality," he said (Oct. 20). "We must not forget it. But it does not alter the other reality, which exists in the design of God and is in part already attained by the elect—the reality of the stupendous sanctity of the Church.

"Instead of causing scandal and indignation, it should result in an even greater love, this love one feels for people dear to him when they are sick."

THE CHURCH is holy, Pope Paul told those of the audience, because it is a "divine institution, a teacher of divine truths, an instrument of divine powers and a society composed of members gathered together by virtue of divine principles."

"But," he asked, "is this completely holy and luminous Church an ideal or a reality? Is it a dream, utopia, or does it really exist? Is not the Church which is known to us . . . full of imperfections and distortions? Is not the historical and terrestial Church composed of weak. fallacious men and sinners?

"Indeed, is it not the striking contrast between sanctity, which the Church preaches and which it should have, and its actual condition, which gives rise to irony, antipathy and scandal toward the church?

"Yes indeed, the men who compose the Church are made of Adam's clay; they can be sinners and often are. The Church is holy in its structures and can be sinful in the human beings who compose it. It is holy in search of holiness. It is holy and at the same time penitent. It is holy in itself and infirm in its members."

SPEAKING OF sanctity in general, the Pope referred to St. Thomas Aquinas' contention and said that " it is essentially the same thing as religion, except that religion refers to the worship of God whereas sanctity, in a general sense, consists of ordering every virtuous act toward God Himself.

"We can therefore regard it as the highest moral and spiritual perfection of man under the influence of religion," Pope Paul continued. "This means that sanctity finds its fulness and its source in God and from God, who is holy in essence and who is the primary source of all sanctity."

"The Church is therefore holy inasmuch as it refers to God through the intermediary of and by virtue of Christ, who con-

(Continued on page 10)

THE WEEK IN LITURGY

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

Oct. 31 FEAST OF JESUS CHRIST, OUR KING (21st Sunday after Pentecost). The ancient covenant between God and man ceased with the Old Testament. A new accord, established by Christ, and written on the pages of the New Testament, opened the way for the reign of Christ.

This kingship of Christ was recognized by the three kings who traveled from the East, bearing royal gifts of gold, incense, and myrrh, to greet Him shortly after His birth. No longer was Almighty God to be worshipped in fear and trembling for His beloved Son was to establish a reign of love. As an infant Christ drew all hearts to Himself, as later He would draw them when lifted up to die on the cross for love of us.

Even the pagan Pilate when condemning Christ to death bore witness to Christ as king and commanded this title be publicly proclaimed. However, the kingdom that Christ lays claim to is not an earthly realm, not a part of NATO, SEATO, or any natonal or international alliance, "My kingdom is not of this world" (Gospel); but He seeks instead to ally the hearts and souls of all men of all nations to His Heart, and to the hearts of one another. Christ desires to reign now.

Nov. 1 ALL SAINTS. The liturgical calendar of the Church is unable to include the names of all the saints. Many are recorded in the martyrologies. Still many more are known only in heaven.

The saints were once boys and girls, men and women, like ourselves. They faced the pleasant and the unpleasant realities of life. Baptism gave them, as it did to us, the divine impetus for saving their souls and becoming saints. Many died for the Faith as martyrs. Many more lived the Faith, professing it faithfully and daily until the end of their lives. May we imitate them now, and someday join them in singing. "Blessing and glory and wisdom and thanksgiving and honor and power and might to our God forever and ever" (1st Lesson.)

Nov. 2 REMEMBRANCE OF THE FAITHFUL DEPARTED. Yesterday we honored all the saints. Today we remember those who have gone before us and are on their way to heaven. Masses, prayers, and good works are needed to free them from the confines of Purgatory and their last suffering. Every priest may offer three Masses on this day: One for all the souls in Purgatory; another for the deceased that the Pope wishes prayed for; and the third for the deceased that the priest wishes to offer Mass for.

"O God, the Creator and Redeemer of all the faithful, grant to the souls of your sons and daughters the remission of all their sins" (Prayer of the Assembly).

Nov. 3 MASS OF 21st SUNDAY AFTER PENTECOST. Christ taught that we should love God with our whole heart, soul, mind, and body; and our fellowmen as ourselves. He illustrated this teaching by the parable of a king who forgave the debts that two different men owed him. One of these men had a fellow-worker who owed him a small debt and when he told him he was unable to pay it then, had him jailed. When the king heard of this hateful action he rescinded his own clemency to him and had him imprisoned. "This," said Christ, "is how My heavenly Father will deal with you unless you forgive your brother from your heart" (Gospel).

Nov. 4 ST. CHARLES BORROMEO. What the Council of Trent accomplished in the 16th century for the Church is credited to this master-mind, able diplomat, and indefatigable worker, and nephew of the reigning pope, Pius IV. Let us seek his intercession for the successful concluding of Vatican II, "Ever keep your Church, O Lord, under the protection of St. Charles" (Prayer of the Assembly).

Nov. 5 MASS OF 21st SUNDAY AFTER PENTECOST. St. Paul enumerates in ancient military phrases the weapons of attack and defense against the devil and his evil spirits: The belt of truth, the breast-plate of justice, the shoes of peace, the shield of faith, the helmet of salvation, and the sword of the Word of God (1st Lesson).

Nov. 6 MASS OF BLESSED VIRGIN MARY FOR SATURDAY. Last Sunday we honored Christ as King in the Liturgy. Today we honor His mother. Mary is able to obtain any grace or favor for us from her Son, just as she obtained wine miraculously from Him at the wedding in Cana. It can be said that she rules the Heart of this King Who can refuse her nothing.

● *GOOD NEWS*

Christian affection

By MARY PERKINS RYAN

Father Gerald Ellard, one of the great pioneers of active participation in the liturgy, once remarked that the only directiye the Lord gave us about preparation for Mass was this: "If thou art offering thy gift at the altar, and there remember est that thy brother has anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother and then come and offer thy gift." Perhaps, he said, as we begin to take the Lord's words more seriously than most of us tend to, we shall have people hurriedly leaving Mass at the Offertory who have just remembered that they needed to take care of this essential prerequisite for participation.

But assuming that we have taken pains to be as fully reconciled to everyone before coming to Mass, we still need some kind of outward gesture at Mass of our Christian affection for our fellow-Christians, of our positive desire to be more and more at one with each other. The primary grace of the Eucharist is, precisely, the increase of this living and dynamic unity of the members of Christ.

●

We need to show that we are aware of this Eucharistic reality and want to cooperate with it. For we human beings naturally tend and need to express outwardly what we are feeling inwardly. When we are worried, we pace the floor or chew our fingernails. When we are irritated, we have a hard time—even with the help of Anacin—not to express our feeling in shouts or door-slamming. And when we feel a great affection for another person, we want to do something to show it.

This sense of a need for a demonstration of Christian affection at Mass, as the sign and seal of participation in the Eucharist, was the origin of the ceremony of the kiss of peace, still carried out at High Mass (and in many monastic Masses).

After the celebrant has said the first of the prayers before Communion, asking for the peace of unity of the Church, he kisses the altar and then goes to the deacon and embraces him in what seems to most Americans a rather artificial gesture, the deacon then similarly "gives the peace" to the subdeacon, and so on, until everyone in the sanctuary has been included.

●

In the ancient Church, the kiss of peace was exchanged all through the congregation (at that time, the men all sat on one side and the women on the other, so there was no worry about impropriety). In some places this was done at the end of the prayer of the faithful, before the Offertory. Later, it was moved so that the peace-giving began when the celebrant said the "Pax Domini," and now, in our Roman rite, it takes place just before Communion.

●

Various experiments have been tried out recently to work out a practical and meaningful gesture that would serve us, in our culture, as the formal "kiss of peace" served the ancients. I once heard of a wedding Mass where a hand-shake was used.

The only trouble was that the person nearest the server, who had to be the first to hand on the Lord's peace by this gesture, came late and didn't hear the instructions, and was thoroughly bewildered when he was approached by the server with hand outstretched.

Still better, perhaps, than the usual handshake is a gesture I have seen used in various Masses with small groups. The person on the receiving end holds out his hands together, and the person giving the peace-gesture takes them between his hands for a warm and cordial handshake.

It would seem as though it would be quite practical to have this gesture passed down from the celebrant, after he has kissed the altar, to the server and so to the congregation. Or if this took too long, everyone could simply carry it out at once with his nearest neighbor.

Anyway, let's hope that the revisions allow for some gesture to show that we really do love one another in Christ.

Bachelor's degree attainable at 19

NEW YORK—Fordham University plans a new program that will award the bachelor of arts degree to students by the time they reach 19.

The program will start in September, 1966, when 50 boys will be chosen from the freshman class at Fordham Prep, the high school which forms part of the Jesuit Fathers' 70-acre campus in the Bronx. These 50 boys will receive the equivalent of the eighth grade, the four years of high school and the four years of college, compressed into a six-year span.

● *WHAT'S HAPPENING*

Classroom vignette

By JAMES H. BOWMAN, S.J.

High school students ought to know how mysterious they are to their teachers.

A young man will raise his hand in the midst of an explanation. The teacher will call on him and listen patiently (he thinks) till he believes the point got through, then interrupt politely (he thinks) to answer the question and get on with the explanation. Teacher thinks he gets the point of Student's question. But Student doesn't think so.

"What if I said . . .?" Student begins, referring to a test-answer.

"Would you mind if we let that type of problem go until later, and zero in right now on the matter as such?" Teacher asks.

Student, sincere and willing, begins again, certain that he has not gotten through to his sincere and willing teacher: "What I mean is, does this answer of mine . . .?"

●

Teacher tries again: "I'd like to leave personal problems like that go until later." Class begins to fidget. Louie S,, in back seat, catches eye of Joe F. and makes joke on unrelated point. Situation demands immediate action. But Student No. 1 still has his point to make, is certain he is not understood. Fidgety brushfire begins to smolder in other corner of room.

Finally, Teacher says in an exasperated tone: "Look, some other time, huh? We can't be handling individual difficulties on class time. And that's that!" And Student No. 1 is crushed. Misunderstood, his creative flame snuffed out, he sulks. And Teacher, for the sake of 34 other people, ignores him. Or looks like he ignores him.

●

Another situation: Teacher is explaining something and thinks it is really going over. Hand is raised.

"Yes?"

Student No. 2, who has looked half asleep, puts that kind of question in that kind of way, with that kind of grinning side glance to his crony sitting next to him, as to make Teacher suspicious.

"How can you say that children see things better than older people?" he asks. "I see more now than I did when I was a child."

Good question, but Teacher is suspicious. He begins to answer, then is trapped by his suspicion as he sees Student cast another side glance towards crony. "Now are you really interested in the answer," he asks. "Or are you mainly interested in the others' reactions?"

Very Bad Statement by Teacher.

Student looks incredulously at this Adult who has given yet another evidence of the atrocities human beings are capable of. The viewer of Auschwitz could not have been more disgusted. Student shuts up, Teacher gives just-fair answer to good question, and class continues. Another mystery presentation by the Younger Generation. Another teaching situation bites the dust.

●

And then there's the Escalating Punishment production, staged daily in the classrooms and corridors of our nation. Teacher might not have one of those tension-producing headaches we see on the tube (hammers in one department of the head, drills and screws in the other). But Teacher has pretty much had it. He has reached the mid-week crisis (Friday's test not yet made up, last Friday's not yet corrected, etc) or end-of-week breaking point. He is not a man to trifle with.

Student, on the other hand, being a human being, is aware mainly of his own needs and interests. He has a golden thought, just as pre-class prayer ends, that his friend ought to know about. And so he shares it, in good Christian spirit. But Teacher sees this breach of etiquette (he selfishiy thinks he should be the center of attention) and shouts: "Five hundred words!"

But Student meant no harm. He had not a mean idea in his head when he shared his Christian thought with a fellow Christian. So Student asks, "What did I do?"

And Teacher says, "Make it a thousand." Another dialogue between Christians nipped in the bud.

●

Most students in this position see the light, but it can happen that he responds again, and the penalty rises to: leave the room, see the assistant principal, etc., etc. Push this sort of escalation far enough, and Student can be sent to the penitentiary or even electrocuted—in those states which still have capital punishment.

Maybe students aren't the only mysterious ones.

Medicare seen in harmony with Catholic norms

CLEVELAND — Jesuit Father Benjamin L. Masse declared here that the American Medical association's opposition to "medicare" is in conflict with Catholic social principles set forth by the popes.

Addressing the Catholic Physicians and Dentists Guild of the Cleveland diocese, the associate editor of America noted that some Catholic editors have taken issue with the AMA on both ideological and practical grounds.

Ideologically, they hold medicare for the aged is in harmony with Christian principles, he said, and practically, they are convinced that medicare is the only way to meet adequately the medical needs of the nation's growing numbers of old folks.

Father Masse said that for 35 years the AMA has consistently opposed government measures to provide greater security for the people, calling such measures "unsound, wasteful and tending toward communism or totalitarianism."

Honor Peace Corps

NEW BRUNSWICK, N.J.—The Peace Corps has been named to receive the 1966 Damien-Dutton Award for its outstanding work among the victims of Hansen's disease — leprosy—around the world.

● *VIEWING WITH ARNOLD*

'Ship of Fools' not as good as novel

By JAMES W. ARNOLD

"Ship of Fools" is a literary film, meaning that its power comes from characterization and dialogue rather than from the images on the screen. This is like calling someone a literary football player. It's nice, and perhaps even desirbale, but painfully irrelevant on a playing field on a Saturday afternoon.

Since "Ship" is an adaptation of Katherine Anne Porter's subtle, plotless, character-crammed novel, its literariness comes as no surprise.

It is an edifying exercise for a first class scenario writer like Abby Mann ("Judgment at Nuremberg") and an exciting challenge for such capable performers as Vivien Leigh, José Ferrer, Simone Signoret, Lee Marvin, Oskar Werner and Elizabeth Ashley. But except for a few irrelevant moments (like a roaring brawl among the poor in steerage), "Ship" is as cinematic as a game of bridge. It does whet one's appetite for the novel, which is clearly where this property belongs.

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The film is still about assorted passengers aboard a German ship bound from Veracruz to Germany shortly before the Nazi takeover. It still avoids being melodramatic, in the "Grand Hotel" or "High and Mighty" tradition, because the problems are not big or corny or nasty enough, and little effort is made to soup them up into something shocking. Producer-director Stanley Kramer's tastes are always impeccably lefty, and "Ship" grapples with adult problems without drawing the blood from one's toenails.

Comparisons with the novel, however, are ludicrous. How can a film even suggest the richness of such a book? All the screen dialogue combined would fill only 20 or 30 of Miss Porter's nearly 500 pages. Some characters are omitted; those who remain are barely pencil sketches. (The highly gifted Miss Leigh alone succeeds in miraculously suggesting the full complexity of the cynical, fading divorcee).

●

The profound religious conflicts, particularly in the marvelous character of the ship's doctor, are completely gone. Many situations are simplified into cliché, and almost everyone is thoroughly cosmeticized, thus defeating Miss Porter's major intentions. A typical example, Lizzi, described in the novel as "tall, awkward, ugly," is played by a blonde who looks like Marilyn Monroe.

The major theme still suggests, with more fervor and less bitterness, how easily ordinary people fell into the pattern of Nazi anti-semitism; other forms of prejudice, however, all but disappear. It gets heavy-handed at times, as when the kindly, patriotic German Jew (Heinz Ruehmann) shrugs off the Nazis and smiles, "There are a million Jews in Germany. What can they do, kill us all?"

The novel's implication that all people are fools, but some more than others, is radically softened into a comfortable, some-good-in-everyone approach. Mann's chief target is the uncommitted, those who are afraid of being fools and thus become the biggest fools of all. Civil rights pickets and counter-pickets may take consolation in that it is the spector who is reallly crazy. This is a truth the saints—always fools in their own time—knew well, and is at the heart of "The Parable," the Protestant film at the World's Fair, which portrayed Christ Himself as a clown.

●

Even more noticeable in the movie are the variations on the theme of love, ranging from the absurd couple who love their dog and the man who loves animals, to the Captain (Charles Korvin) who loves no one, to the various forms of paid love, young love, selfish love, self-sacrificing love, and even (in Miss Leigh) disillusioned post-love, fearing love and seeking it at the same time.

The Werner-Signoret romance is moving and adult, especially in the context of what passes for love so often on the screen. But if any actors steal the film they are Michael Dunn, the articulate dwarf, and Marvin, the comic-poignant but shallow ex-ballplayer. The superb Dunn-Marvin drunk scene, in which Marvin weepily confesses his inability to hit an outside curve, was not in the book, where both charcaters were much meaner.

"Ship" is a talky but intelligent film, with plenty of human value conflicts to chew on. But it is in no way even a satisfactory distillation of what Miss Porter had to say.

(Legion of Decency: A-3—morally unobjectionable for adults.)

IN 'ROMEO AND JULIET'—The National Players will present Shakespeare's "Romeo and Juliet" at the Latin School auditorium, Indianapolis, at 8 p.m. on Tuesday, Nov. 9. Tickets can be ordered by calling 636-4478. In the scene above Friar Laurence (Michael Murdock) hears the marriage vows of Romeo and Juliet, played by Halo Wines and Chris Sarandon.

● *VARIETY IN BOOKS*

Sorensen's 'Kennedy'

"Kennedy," by Theodore Sorensen. Harper & Row, New York. 783 pp. $10.

This book by the late President's trusted confidant is so good—in its substantial content and in the grace of its recital—that it is difficult to see how a better description of the Kennedy White House years will come to public view.

The 10-year association of the two men brought them to a near unanimity of view on public questions, and to an intimate understanding on Mr. Sorensen's part of how he could best aid his chief. He is that precious asset to any busy man—the one who knows what the chief would want. From the wealth of that knowledge, Sorensen has compiled an account which must stand for at least several decades as the classic apologia of the Kennedy administration.

NO PETTINESS nor spite enters Sorensen's book. It is possibly a bit on the serious side, but he deals with matters of the highest importance for all of us—for all of the Free World.

The chapters on the confrontation with Khrushchev over the Cuban missile sites will probably be widely cited as a high-point of the book. It is a sober, discreet account, recalling those tense days when the nation stood with the young President in prayerful anxiety that, without flinching, we might bring off a victory short of holocaust.

IF THE NUCLEAR confrontation is a highlight of the book, it is also an example of one of the prime benefits Sorensen has provided: a detailed study of how presidential decisions are made, of how modern statecraft actually works at the highest levels. All those who are interested in such matters—not always the easiest reading but often the most rewarding—all those will find the book intriguing.

Mr. Sorensen has not played it for laughs; he is the same sober, calm and prudent man the President came to value in their 10-year collaboration. He has served the President well, even after he was no longer here. The country will undoubtedly find good use for Mr. Sorensen's talents in future public service.

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

Blasts population explosion claims

PHILADELPHIA — "Most of what we hear on 'population explosion' is based on political expediency without basis in fact," Catholic doctors and nurses were told here.

This is proved, said Dr. William Egan, by statistics presented at the Third Asian Congress on population density at Bombay, India.

Dr. Egan, editor of the Linacre Quarterly, official journal of the National Federation of Catholic Physicians' Guilds, was the principal speaker at a luncheon sponsored by the St. Francis of Assisi Catholic Physicians Guild after its annual White Mass.

CLAIMS OF shortages of food and arable land are being used to force a change in the Church's stand on birth control, Dr. Egan said.

"The real facts," he declared, "are these:

"Only one-third of the world's arable land is being used; the possible world agriculture can support a population of 28 billion on an excellent diet and could support 92 billion on the cereal diet to which the peoples of the Orient are accustomed."

Present world population is only three billion, he said.

Population density of India, singled out as an area where birth control is an absolute necessity, is less than that of central Europe, he said.

HE URGED the Catholic physicians and nurses present to make these statistics known, and said they must announce their determination to practice medicine in accordance with God's plan.

"The truthful voice of the Catholic physician and the Catholic nurse must make itself heard above the shrill cries of the anti-Christ," he declared.

'Work of art'

VATICAN CITY—Pope Paul has been presented with a 1966 Chrysler Imperial limousine. The automobile was presented to the Pope in a brief ceremony in the Vatican's San Damaso courtyard by John W. Steinhauser, director of Chrysler's international division. The Pope referred to the car as "this prodigious instrument which makes us think of a work of art."

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:00 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Monday thru Friday TV
7:00 a.m.—Sister Says .....(8)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:10 p.m.—Vatican News Report ..WFBM
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

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

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

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

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

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

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

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

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

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

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

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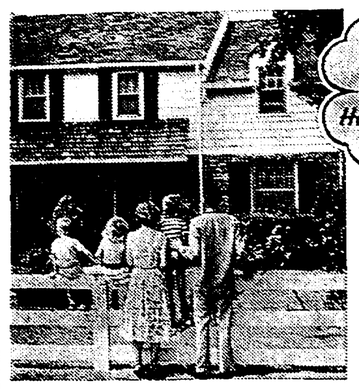

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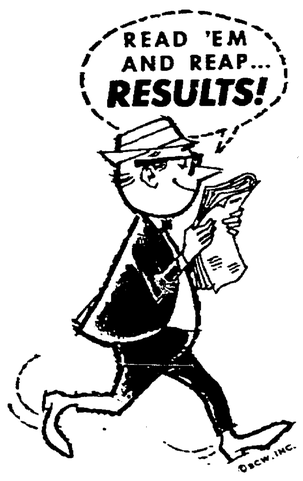

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REASONABLE RATES!

Tic Tacker

NOTES FROM THE CUFF—Last week-end's rummage sale at **St. Patrick's parish,** Indianapolis, netted $325 for the **St. Mary's Child Center.** Sponsor of the successful event was the **Guardian Angel Guild.** . . . Eleven Legion of Mary members from Indianapolis and Lawrenceburg journeyed to Madison last Sunday to recruit membership in parish organizations at **St. Mary's** and **St. Michael's parishes. Mildred Bersch** and **Mary Kalb,** of Madison, were co-chairmen of the project which drew 119 volunteers for existing parish organizations. Sunday afternoon Legion members followed up with 73 house calls to extend more information about the parish activities. . . . **Marian College** has produced 17 Peace Corpsmen in the past several years, ranking it among the top 25 per cent in American colleges and universities contributing toward this program. . . . Seventy-three per cent of the **Latin School** parents (166 of 228) turned out last week for the school's parent-faculty meeting. The impressive total included many families from outside Indianpaolis, whose sons are five-day boarding students. . . . Inquiry classes on Catholic faith and beliefs will begin November 2 at **St. Philip Neri parish,** Indianapolis. Sessions will be held for 12 weeks on Tuesday and Friday evenings at 7:30 p.m. Transportation will be provided for those in need. . . . The two Archdiocesan seminarians attending the North American College in Rome were recent dinner guests of **Archbishop Schulte** and **Father Raymond T. Bosler. Charles Burkhart,** of **St. Michael's parish,** Brookville, and **Thomas Stump,** of **St. Barnabas parish,** Indianapolis, had dinner with the Archbishop and Father Bosler at San Felice Circeo, a beautiful resort restaurant overlooking the Mediterranean.

MISSION COMPLETED—Marist Fathers James T. Murray and Edward J. Kelly had just completed a successful two-week parish mission at **St. Simon's Church,** Indianapolis. Last Saturday morning at 11 a.m. they bade farewell to the pastor, **Father Earl Feltman,** and drove off in their car for Akron, O., the site of their next assignment. Six hours later, both priests were killed in a highway accident on Interstate 71, near Mansfield, O. Informed of the tragedy at Sunday morning Masses, the parishioners at St. Simon's were visibly shaken.

NAMES IN THE NEWS—**Scecina Memorial High School** graduates **Susan Brown** and **Marcia Wilks** were named to the Dean's List at the Indiana University School of Dentistry, where both are enrolled as dental hygienists. Both are members of **Little Flower parish.** . . . Best wishes to **Mr. and Mrs. Ted Schott** of **Sacred Heart parish,** Indianapolis, who recently marked their 25th Wedding Anniversary. . . . **Sister Cecilia Gertrude, S.P.,** librarian at **St. Agnes Academy,** will attend a workshop Saturday, Oct. 30, at Mt. St. Joseph College, Cincinnati. The event is sponsored by the Catholic Library Association. . . . Largely through the efforts of **R. V. Welch,** American Legion commander, the uniformed drum and bugle corps of **Holy Angels School,** Indianapolis, will march in the Veterans' Day parade November 11 in downtown Indianapolis. . . . Columbus Day speaker at **Knights of Columbus Council 1252,** Seymour, was Father James K. Taylor, pastor of All Saints Episcopal Church, Seymour. (He compared the discovery of America by the Italian navigator with the recent American visit by Pope Paul VI, another Italian.) . . . Currently on a month-long visit with five Sisters of Providence teaching in Arequipa, Peru, are **Sister Mary Joan, S.P.,** community education director; and **Sister Catherine Celine, S.P.,** first counsellor to the superior general. . . . **Father Paul Voigt,** assistant pastor of **St. Paul's parish,** Tell City, was a recent speaker before the Kiwanis Club there. He spoke on Christian business ethics.

OLDENBURG DEPARTURE CEREMONIES—Adding to the impressive departure ceremonies last Sunday afternoon at the Franciscan motherhouse in Oldenburg, was the appearance of an elderly father walking in procession with his mission-bound daughter. **Sister M. Zita Mahon** was accompanied by her father, Daniel B. Mahon of Cincinnati, as the community honored its new missioners assigned to New Guinea. **Sister M. Doris Holohan** and **Sister Mary Herman Chall** left Indianpaolis Sunday night enroute to the New Guinea mission fields. Sister Zita will wait until January when she will be accompanied by two returning missioners—**Sister M. Annata Holohan** (a sister of Sister Doris) and **Sister M. Martine Mayborg.** Also present for the departure ceremonies was a delegation of 70 children and parents from **St. Rita's parish,** Indianapolis, where Sister Mary Herman has taught primary grades the past several years. The pastor, **Father Bernard Strange,** led the representative parish group. (Last minute snags almost ruined the actual departure for Sisters Doris and Mary Herman. When the Sisters' visas arrived it was discovered they had been processed for "temporary visitors" instead of residents in the Australian territory. They "prayed up a storm" to get the proper credentials in time. It worked.)

CLUB REUNION—Forty-five years ago this month a group of Cathedral High School youths formed the En-Av-Ant Club, a type of CYO on a smaller scale. The club sponsored dances with name bands and other activities. Saturday, Oct. 30, many of the social club's members will gather for a dinner party in the Warren Hotel in downtown Indianapolis. Two of the original members—**John G. O'Connor** and **Frank A. Miller**—will be present. Best wishes, gentlemen.

Recollection set at Little Sisters

INDIANAPOLIS — Father Kenny C. Sweeney will conduct the spiritual conferences during the annual Day of Recollection for members of St. Joseph's Auxiliary, Little Sisters of the Poor, to be held from 10 a.m. to 3 p.m., Thursday, Nov. 4.

A free-will offering will be taken. Lunch will be served by the Little Sisters. The Recollection will be given in the Little Sisters' chapel, 520 E. Vermont St.

MEET THE JOLLY GREEN GIANT—The octogenarian above, dressed as the "jolly green giant," will be one of a score of St. Paul Hermitage residents to parade during the second annual Halloween party planned this (Friday) evening at the Archdiocesan retirement home in Beech Grove. Both she and the other Hermitage resident in the foreground refused to identify themselves to The Criterion's photographer for fear that the costume would be "ruined" before the party. The masqueraders, including the nuns on the staff, will try to outguess their audience—winning a prize if their identity is not learned. (Staff photo)

How to tell bishops

(Continued from page 1)

to "Ya," a Madrid Catholic daily, he had this to say:

"I am strictly opposed to any criticism of the Church. If reforms should be made, this will be done by the duly constituted hierarchy. . . . It is intolerable that any defect of the Church, however real, should be broached publicly by individuals or groups, regardless of the good will they might have. . . . If the person who is critical is intelligent, he will be understanding and see that the best solution will be either to keep silent and wait . . . or meekly bring the defects to the knowledge of the proper authority.

"Cheap coffeehouse criticism accomplishes nothing. The Church will provide in the manner and at the time it deems proper. One should never undertake criticism on one's own. The only thing that can result from criticizing is the creation of a climate of confusion, and the obstruction, if not paralysis, of the work of the Church in behalf of all."

In our Villanova truth room it was almost unanimously agreed—a phenomenon in itself—that had Father Arrupe spent the last three years in the council instead of in Japan he would never have made such a statement. One thing the council has demonstrated, surely, is that without criticism no changes are apt to take place in the Church. It has been the public and formal criticism of the bishops in the council that has brought on the changes in practices and attitudes we now experience in the Church.

BUT CRITICISM from others is also necessary. Had there not been public criticism of the use of Latin in the Mass for many years prior to the council, it is altogether unlikely that the council would have discussed the change to the vernacular liturgy at all. And history will certainly show that it was the criticism of the council itself by the secular press, before and during the first session in particular, that alerted the bishops and actually saved the council from being a repetition of the ineffectual Roman Synod that preceded it.

THERE MAY be some countries, like the emerging nations and feudal Spain, where public criticism would undermine the authority of the bishops. But this is not true in modern democratic nations, where authority is respected best when it is most open to public criticism and willing to listen to it.

Granted that public criticism is something new in the Church, must we not admit that the council has given us a fuller understanding of the Church than we had before?

One sentence of Father Arrupe reveals how far the council has advanced. "The Church will provide in the manner and at the time it deems proper," he says. This is a pre-council conception of the Church which thinks of it exclusively in terms of the hierarchy. The new Constitution on the Church gives a much fuller notion of the Church, in which the laymen with the help of the Holy Spirit have a share in the priestly, prophetic and kingly powers of Christ through which they have a part in building up the Church and making it present in the world.

It was Pius XII who first pleaded for a wholesome public opinion in the Church and more freedom of expression, but Chapter IV, On the Laity, in the Constitution on the Church, makes it more specific. Compare Father Arrupe's statement with this:

"They (the laity) have the right too of making known to the sacred pastors their needs and desires with the confident liberty which suits them as children of God. Their powers of knowledge, competence, position, give them the means, or rather, the duty at times of making known their opinion on matters which envisage the good of the Church. It should be done if the case allows, through the channels established by the Church for this purpose. It should be done in every case in a spirit of sincerity, courage and prudence, combined with a respectful charity towards the men who sustain the part of Christ by reason of their sacred office."

"Courage and prudence, combined with respectful charity." This is a big order. Our laity have not yet learned how to criticize properly, perhaps as witness the National Catholic Reporter at times, but how can they ever learn until they have a chance to practice it?

It seems to me that there is no choice here. There is a spirit of criticism within the Church today. Every attempt to suppress it will only increase it and change it into something evil. And any successful suppression of it can only be accomplished by driving out of the Church the best educated of her members.

Is it altogether correct to conclude, as many do, that the council with its freedom of speech and criticism has caused a crisis of authority in the Church? Could it not also be that the Holy Spirit through the council is preparing the Church to meet a crisis that has been brewing for some time quite apart from the council?

CORPORATIONS, labor unions, political parties and secular schools are suddenly meeting problems they never met before, as the "new breed" asks questions, criticizes and demands changes in unheard of fashion. Even the Russians are complaining about the same phenomenon.

Is it not the socialization of modern life that has brought the crisis of authority in the Church? The growth of the power of the state and of great corporations and unions, and yes even the growth of the power of organized education? Modern life has become so impersonal, man is so directed by the organizations that dominate his life, that he wants from the Church not so much security and direction as he once did, but rather seeks to find in her the one place where he can be free, where he can express himself, where he can be himself.

The Church does not satisfy that need now, but it may one day, if the magnificent passages in the new Constitution of the Church on what Christian authority ought to be and how the layman is part of the Church are taken seriously. This constitution is now a year old. How many have bothered to study it carefully?

Calendar

FRIDAY, OCT. 29

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

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

SATURDAY, OCT. 30

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

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

SUNDAY, OCT. 31

Two Card Parties in Assumption (downstairs) school hall. 1105 S. Blaine Ave. All games played from to 7 p.m.

MONDAY, NOV. 1

The **Card Party,** sponsored by Blue Ladies of Our Lady of Lourdes at 1:30 p.m. in Union Federal Hall, 5646 E. Washington St. Proceeds for Veteran Hospital patients.

WEDNESDAY, NOV. 3

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

Drive 'kickoff' held at St. Ann's

INDIANAPOLIS — The campaign organization at St. Ann's parish was launched Thursday evening, Oct. 28, at a "kick-off" dinner meeting in the parish hall.

Ninety workers, headed by chairman Paul Ferneding, selected their prospects and were briefed in all phases of the campaign to raise $90,000 toward construction of a new parish church.

A week of intensive solicitation starts Sunday, Oct. 31, with all parish homes to be visited. The present frame church is inadequate for parish needs and will be replaced with a permanent structure.

Scientist booked for Marian talk

INDIANAPOLIS — Dr. I. M. Ievitt, widely-known scientist-astronomer and director of the Fels Planetarium, Philadelphia, will lecture at the Marian College student convocation at 12:30 p.m. Thursday, Nov. 4. His topic will be "Other Life in the Universe?"

An authority on space travel, Dr. Levitt will explore the many hazards that face man in interplanetary travel, along with advances made in that direction.

A limited number of seats are available to the public.

Youth

(Continued from page 1)

proach to Racial Justice." The talk will be given in the parish hall at 8 p.m. Young people from neighboring non-Catholic churches will attend as special guests.

In Aurora, the CYO'ers of St. Mary's parish will hold a Communion Breakfast on Sunday morning, Oct. 31. An evening social is also planned.

Dinner planned

INDIANAPOLIS — St. Bernadette Men's Club will sponsor an Italian Spaghetti Dinner on Sunday, Nov. 7, in the school cafeteria, 4838 Fletcher Ave. Dinners, prepared by Chef Perino, wil lbe served from 12 noon to 7 p.m. Adults $1; grade school children 60c; and preschoolers 25c.

NEW ST. SIMON'S CONVENT—Shown above is the new convent being completed for the Sisters of Providence who staff St. Simon's parish school, 8400 Roy Road, Indianapolis. The $69,000 structure has 12 bedrooms and is located adjacent to the school, seen on the right. Both buildings are faced with St. Meinrad sandstone. Seven Sisters currently occupy the convent. George Hutchenson was general contractor. Bill Lynch served as engineer. St. Simon's has an enrollment of 730 children in grades two through eight. The parish has 239 boys and girls attending first grade in public schools. (Staff photo)

D-I to meet

The Mother Theodore Circle, Daughters of Isabella, will meet at 8 p.m. Tuesday, Nov. 2, at the K of C hall, 13th and Delaware, Indianapolis. Frank M. Maley, deputy attorney general, will be the guest speaker. Miss Alice Lipps is regent.

Documents

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addressed to the Catholic clergy.

The present schema he said, speaks "as if priestly administration consisted solely in offering the Sacrifice of the Mass, the giving or sacraments and preaching." This, he continued, "is surely a grave defect in itself, but it is especially unfortunate since throughout the whole of the council scarcely anything has been said concerning the care of souls.

"This contrasts unfavorably with the Council of Trent which, in three long sessions . . . discussed this important matter and laid down certain precise and detailed rules for the priestly exercise of the care of souls."

BISHOP Enrico Campagnone of Anagni, Italy, found the schema's treatment of priestly holiness somewhat superficial. It should make clear, he said, that the basis of the need for sanctity in a priest's life is precisely his participation in Christ's priesthood.

Holiness, therefore, should not be prompted by a sense of obligation, but should come naturally, he said, in the same way that it is natural for a child to grow even though he can hardly be said to have an obligation to grow. He asked, therefore, that the council avoid undue emphasis on the "obligation of sanctity."

With a special word of praise for associations of diocesan priests aimed at facilitating the pursuit of the ideals of their vocation, he asked that they be encouraged since they enable a priest always to keep alive the ideal of sanctity proper to his special circumstances.

Sent to Evansville as Administrator

EVANSVILLE, Ind. — Auxiliary Bishop Paul Leibold of Cincinnati has been named Apostolic Administrator of the Evansville diocese pending a permanent appointment of a successor to Bishop Henry J. Grimmelsman, who resigned October 20.

Bishop Liebold will make his residence in Evansville as long as necessary to insure the proper functions of the diocese which requires episcopal actions. It is not expected that Bishop Liebold will become permanent ordinary of the diocese.

Recital scheduled by famed organist

INDIANAPOLIS — Flor Peeters, internationally famous Belgian composer and organist, will present a recital in Christ Church Cathedral on Monument Circle at 8:15 p.m., Tuesday, Nov. 9, as part of the concert series sponsored by the Indianapolis Chapter, American Guild of Organists. The recital is open to the public.

Mr. Peeters, who is organist at the Metropolitan Cathedral in Mechelen, Belgium, and director of the Royal Flemish Conservatory, Antwerp, played the Requiem Mass at the funeral of King Albert and Queen Astrid.

During World War II he repudiated the occupation forces of the Nazis, and continued to teach music pupils through the Dutch underground.

Award announced

INDIANAPOLIS — A 1965 Buick sedan will be given away at the close of the turkey and ham dinner sponsored by the Marydale Guild on Saturday, Nov. 6. Serving will be from 5 to 8 p.m. at 111 W. Raymond St.

Pope asks for help in work of missions

VATICAN CITY—Pope Paul VI has appealed to the Catholic world for help in the Church's missionary task which, he said, is complicated by the growing number of non-Christians, nationalism, religious indifference and moral relativism, the scarcity of workers and the scarcity of means.

He spoke in a worldwide radio broadcast of Vatican Radio on Mission Sunday (Oct. 24).

Pope Paul declared that the Church's missionary character is part of the Church's very nature.

IN BRINGING God's word to all lands, the Pope said, the Church is responding to two cries, one from heaven and one from earth.

The heavenly cry, the Pope said, is God's. It tells the Church: "Cry, cease not, lift up thy voice like a trumpet" (Is. 58, 1).

The earthly cry, the Pope said, "comes from the peoples who desire the triumph of brotherly charity, respect for justice, peace and the recognition of the common Father, who is God."

He said this cry is: "Show us the Father" (John 14, 8).

"We have heard this strong and potent voice, pleading even when unspoken in words, in our apostolic and missionary voyages in Palestine, in India and to the United Nations," the Pope said. He added:

"It seems there can be no more felicitous or promising moment than now for a great missionary development of the Church."

POPE PAUL said it is evident that the efficiency of the Church's missionary effort "is conditioned to the unity of the cooperation of all its members, that is, of all the faithful, around the sole pastor God has put at the head of His Church." He continued:

"It is well known that the Church ordinarily radiates the light of truth through the fire of love, and works of charity are the easiest ways of showing that God is love. For this reason, wherever it goes, the Catholic Church introduces itself with corporal and spiritual works of charity: schools, asylums, hospitals."

To resume experiment with worker-priests

VATICAN CITY—The French hierarchy has announced that with the Holy See's approval, it has decided to re-open the controversial priest-worker experiment.

This in effect is a reversal of a series of decisions by the Holy See during the '50s.

In 1951 the Holy See judged the priest-worker experiment "more dangerous than useful and ordered that no more priests be added to the 85 then working in factories. In 1959 the last concession of part-time work by priests was withdrawn.

VATICAN RADIO, broadcasting the communique of the French hierarchy (Oct. 25), said the latest decision was taken at a plenary assembly of the hierarchy in Rome.

Under a new plan, a "small number" of priests will be authorized to work full-time in factories or workshops. The authorization extends for three years. The priests will receive "appropriate preparation" and will be selected on the basis of their attitudes and formation.

THEIR MISSION "is essentially priestly; like all priests they will dedicate themselves to announcing the Gospel."

They will keep close relations with other priests and members of Catholic Action. Worker priests may join trade unions but may not become union officers.

These provisions are clearly designed to forestall problems encountered during the priest-worker movement that began during World War II. For example, some priest workers hid the fact that they were priests. Others became union officers, leading controversial strikes and taking part in agitation that was believed to be communist-inspired. Some lost contact with their fellow priests.

Towne Hall Trio slated at Marian

INDIANAPOLIS—The Towne Hall Trio, a modern folk entertainment from Indianapolis, will present a concert at Marian College at 8:30 p.m. Saturday, Oct. 30.

Members of the group are: Chris Sweeney, guitar-tambourine; Jeff Gardner, banjo-guitar; and Mike Yanaska, harmonica-guitar.

Sponsored by the Marian Booster Club, the proceeds of the event will benefit the college baseball program. Tickets are available at the college.

Guild to present Bell, Book, Candle

INDIANAPOLIS — The Catholic Theatre Guild's first production of the season will be "Bell, Book and Candle" to be presented tonight and Saturday and Sunday at Eastgate Auditorium.

The cast includes Geraldine DeWitt, Frank Wilson, Dottie Christen, Darrel Donahue and Jack Larkin. This well-known comedy will be directed by Shirley Sapp and produced by Charles Johnson.

Curtain time is 8:30 p.m. on Friday and Saturday and 7:30 p.m. on Sunday. Tickets will be available at the door.

Board meeting

The second quarterly meeting of the Board of Directors of the Archdiocesan Council of Catholic Women will be held at the Warren Hotel, Indianapolis, on Tuesday, Nov. 9, beginning at 11 a.m. (EST). Mrs. Edgar Day will preside. Reservations for the luncheon should be sent to: Mrs. William Morgan, 3060 N. Meridian St., Indianpaolis, Ind., 46208, no later than Friday, Nov. 5.

Diaconate

(Continued from page 1)

forming the functions of deacons, but without sacramental ordination. It was suggested that many performing these offices have independently received training which could qualify them for ordination as deacons.

PERMANENT deacons, either married or celibate, in many cases need to exercise a side occupation in addition to that of spiritual ministry. The need to work in the daily world must be taken into account because these men may live in remote communities where there are no priests.

The deacon's ministry should consist chiefly in conducting the liturgy, in preaching and in charitable work. His work can spread its influence throughout the parish and the diocese and can even be extended to national and international levels.

Deacons are not to be thought of as being like the old office of deacons whose role in the early Church was primarily that of charitable activity such as assisting the poor, widows and orphans, and taking care of the goods of a particular Church. Instead, the newly restored order should be considered as being adaptable to modern society and to new situations facing the Church.

Lastly it was recommended that before episcopal conferences establish norms governing the restored diaconate, it would be useful to gather experience by means of well-executed experiments.

Scared bullies

(Continued from page 4)

South. Hardly the personifications of mystery, power, and terror they have claimed to be.

Shelton, who often seems to operate by a perversion of the letter and spirit of the Constitution, wrapped himself so tightly and snugly in that honored document that the committee could only shake its head in collective disbelief. Instead of a tiger, it had hold of a frightened rabbit.

What an ironic scene! The leader of the Klansmen, that loutish army which denies the equality under the law of Negroes, Catholics, Jews, civil rights workers and others, trying to hide himself in the lap of the 14th Amendment!

The committee room itself and the packed corridors outside seemed an obscene travesty of the American image. . . . Pomaded stump preachers sputtering charges of graft against one another in a swampland vernacular. . . . Trembling former Klansmen refuting solemn black oaths. . . . Once boastful bigots whining accusations at each other. . . . All of this in an aura of lawlessness and ignorance.

The glare of the House committee's publicity already has gravely damaged the Klan's self-image as a mighty leadership elite. It now is seen as a collection of badly scared bullies. The next step should be to provide data for national legislation cracking down on the KKK and making civil rights killings a federal offense.

Donate Pavilion to college

NEW YORK—The Japan Pavilion at the New York World's Fair will be donated to Manhattanville College of the Sacred Heart in Purchase, N.Y.

The pavilion will serve the women's school as the center of its expanded program in language and Asian studies, according to Mother Elizabeth Mary O'Byrne, president of the college.

The structure is considered an outstanding example of Japanese stone-sculpture walls. It was erected at the fair by a team of Japanese artisans and is made of lava rock.

AROUND THE ARCHDIOCESE

Turkey dinner slated in West Terre Haute

WEST TERRE HAUTE, Ind.—The annual turkey dinner, sponsored by the St. Leonard Ladies Club, will be held Sunday, Oct. 31, in the school hall. Turkey and all the trimmings will be served from 12 noon to 7 p.m. Tickets are available from any club member or may be purchased at the door.

RICHMOND

Mrs. Frank Schoemaker, of Richmond, was recently elected president of the Richmond Deanery Council of Catholic Women. Other new officers include Mrs. Robert Thomas, of Liberty, first vice-president; Mrs. Harry Meer, of Rushville, second vice-president; Mrs. Luby Williamson, of Richmond, third vice-president; Mrs. George Stragand, of Richmond, secretary; Mrs. Donald E. Thomas, of Richmond, treasurer; and Mrs. Henry Poetter, of Connersville, director-at-large.

GREENWOOD

The Altar Guild of Our Lady of Greenwood Church will have a card party and style show on Thursday, Nov. 18. Playing begins at 7:30 p.m.

Carolyn Churchman, well-known radio and TV personality, will narrate the fashion show. Numerous door prizes and table prizes will be awarded. Proceeds from the party will benefit the school bus fund. Tickets may be purchased in advance by calling Mrs. Lee at 881-1668 or at the door. The public is invited.

AURORA

Detective Paul Alford, of the Indiana State Police, will be the guest speaker at the monthly Communion Breakfast of the Aurora Knights of Columbus on Sunday, Oct. 31, following the 6:30 a.m. Mass at St. Mary's Church.

TERRE HAUTE

The St. Patrick Holy Name Society will sponsor a Harvest Festival Dance on Friday, Nov. 19, from 9 p.m. to midnight. This is being sponsored as a social event for the parishioners, with an invitation to all to participate. Bernard Hayworth and his orchestra will furnish the music.

Pope

(Continued from page 7)

ceived and founded it as holy, who made it and is still making it holy by the infusion of the Holy Spirit, through the sacraments and the entire economy of grace; and who renders it holy for the safeguarding and diffusion of His word, for the distribution of charisms, for the exercise of His power, for the capacity of generating and forming living souls in communion with God."

NEW STAFF CONSULTANT—Dr. James E. Simmons, professor and coordinator of child psychiatry services for Indiana University Medical Center, has been named consulting psychiatrist for Catholic Social Services. He succeeds Dr. L. Leo Loughlin, who has established private practice in California. Dr. Simmons has served on the School of Medicine staff since 1953.

MacEoin

(Continued from page 4)

disengagement with a minimum of loss. The front is stable, subject only to minor adjustments by both sides. At least that is what one hopes, for we have had disturbing rumors of yet another effort to scuttle the statement on the Jews, rumors supported by distribution of literature to the Fathers in St. Peter's in violation of council rules.

●

In such circumstances, the attempt to force the council to embark on a major new subject, like that of clerical celibacy, could have grave negative consequences, and I believe that most of the Fathers sense this instinctively. It would open the way to the "temptation of Viterbo," the city near here in which the cardinals dallied for several years, unable to agree on a candidate for pope, until the people cut off their wine, cut down on their food, and finally took the roof off the Church in which they were locked.

A repetition would not only make wonderful headlines but show-stopping news shots for the television boys perched on fork-lift trucks in St. Peter's Square. It is easy to see, nevertheless, that an impasse falling far short of such a spectacle would emperil everything the council has accomplished.

Vatican II must not end in a deadlock, in spite of the fact that the majority no longer retains the dynamism which earlier carried the Church to great decisions on the liturgy, on collegiality, on the people of God, on the brotherhood of all Christians. Better to consolidate the advances and pray for the success of Vatican III.

7,155 at ND

NOTRE DAME, Ind. — The University of Notre Dame has announced a record fall semester enrollment of 7,155. Included in the overall figure are 5,972 undergraduate students, 189 enrolled in the Notre Dame Law School and 994 graduate students, 134 of whom are attending evening courses.

PLAN RICHMOND CARD PARTY—The ladies above are discussing plans for the annual Card Party and Style Show at Holy Family parish, Richmond, to be held at 8 p.m., Thursday, Nov. 4. Left to right, seated: Mrs. Jack Matney, Mrs. Ronald Oberle, chairman, Mrs. James Kottyan. Standing, left to right: Mrs. Larry Stevens, Mrs. Ronald Holthouse, Mrs. Richard Couchot, Mrs. Carl Ringwall and Mrs. William Markley.

BROTHER THEODORE

BROTHER RABAN

Two Benedictines assigned to Peru

ST. MEINRAD, Ind.—Two additional Benedictine Brothers have been assigned to the dependent prior of St. Meinrad Archabbey in Huaraz, Peru, according to an announcement by Archabbot Bonaventure Knaebel, O.S.B.

Departure ceremonies for Brother Theodore Brune and Brother Raban Bivins have been scheduled for 5 p.m. Wednesday, Nov. 3, in the Archabbey Church. They will receive the traditional mission cross from Archabbot Bonaventure.

THE NEW missioners will join 10 other monks from St. Meinrad now in Peru. Eight are assigned to San Benito Priory in Huaraz, where the monks conduct a minor seminary for the Huaraz diocese, and two are establishing a parish center in Lima, the capitol city of the Latin American nation.

A native of Indianapolis, Brother Theodore, 37, is the son of Mr. and Mrs. Thomas O. Brune of St. Catherine's parish. He entered the Benedictine community in 1945, making his profession two years later. Well-known to seminarians and visitors, Brother Theodore has served in a variety of monastic responsibilities, including assistant guest master and sacristan.

BROTHER Raban, 25, is a native of Owensboro, Ky. He entered the community in 1958, making his profession in 1960. His assignments at St. Meinrad have included shoe repair and maintenance duties. He will be assigned to direct the farm attached to the Huaraz foundation.

Brother Theodore has a brother in the St. Meinrad community, Father Meinrad Brune.

★ ★ ★

A LETTER HOME

Father David writes from Peru mission

Dear Folks Back Home:

Yesterday, Father Bede Jamison and I visited the man who hopes his property will be selected as the location for the new "Benedictine Center" in Lima. It is a 20-minute drive from the business district of Lima in an area that is undergoing large scale development—both by private enterprise and government projects.

Editor's Note: Father David Duesing, O.S.B., a monk of St. Meinrad Archabbey, recently arrived in Lima, Peru, where he has been assigned to begin a parish center and school. This is his latest dispatch. (His address is: Santa Maria Reina/ Apartado 2473/ San Isidro/ Lima, Peru/ South America.)

FATHER DAVID

As yet, no decision has been reached about the property, owing to the fact that the price is too high. Even though a concession amounting to some $7,000 has been made, the figure, as it now stands, is $35,000 American dollars — far beyond possibility of acceptance.

And so the quest goes on with trust in God and daily prayer for final success.

I AM STAYING with the Marianist Fathers from St. Louis, Mo., my home town. They have one of the most beautiful churches in all Lima, named in honor of "Mary, Our Queen."

Last Sunday, for the first time, I offered Mass in Spanish. Here much more of the vernacular is used than is in the States at present. For example, the Orations, the Secret, the Preface, the Libera after the Our Father are all in Spanish, in addition to the parts we now have in English in the States.

After three months, the response of the people, the participation, is not only edifying but amazing. Six Masses daily are offered here, four in the morning, two in the evening. The many Communions give evidence of an active faith.

WHILE STANDING before the church this morning I noticed so very many—in autos, buses, motorcycles, bicycles, walking—making the Sign of the Cross as they passed. By far the majority are Christians in Peru. But, as everywhere, there is a vociferous minority in opposition. In a smoothly running engine, one loose nut can cause a lot of noise and trouble.

Before signing off permit me to make note of something I just now spotted from the rectory window—a huge poinsettia tree in full radiance now as in most of the year in this land of exotic flowers.

Nun observer

MANGALORE, India—Mother Theodosia, superior general of the Carmelite congregation here and president of the women's section of the Conference of Religous in India, has been named an observer at the fourth session of the Second Vatican Council. She will be the first Indian woman to attend the council.

Sex education lecture booked

CONNERSVILLE, Ind. — The Christian Family Movement of St. Gabriel's parish here is among the sponsors of a lecture by Dr. and Mrs. Jack C. Willke, of Cincinnati, on November 16.

"Sex Education, It's Application to Teen-age Dating and Early Marriage" will be the topic for the community-wide conference, to be given at 7:45 p.m. at the Connersville Senior High School auditorium.

Co-sponsors include: Fayette County Ministerial Association, Senior High School; Parent-Teacher Associations of six elementary schools.

The adult lecture is open to the public.

Dr. Willke, a physician, and his wife, a nurse, are Catholics and the parents of six children. They have lectured extensively on the subject of sex education and have recently authored a text for parents and educators.

CONTRIBUTORS

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

MRS. DALE PERDIEW, West Terre Haute
MISS LULA EHRINGER, Sellersburg
CLARA A. BACK, Brookville
MRS. RICHARD M. ULLRICH, Aurora

College plans 'film festival'

LOUISVILLE, Ky.—Catherine Spalding College will sponsor a Screen Arts Institute, including lectures, films and discussions, on Oct. 31 and Nov. 1. Featured speaker will be Father Ronald L. Holloway, assistant director of the National Center for Film Study.

The American classic, Citizen Kane, and Ballad of a Soldier, a Russian film, will be shown and discussed. Registration is $3 for students, college faculty members and Religious. Others will pay $5. Details can be obtained from the dean's office at Catherine Spalding.

Play scheduled at St. Meinrad

ST. MEINRAD, Ind.—College students at St. Meinrad Seminary will present Romulus, adapted from a play of Friedrich Duerrenmatt by Gore Vidal, on four dates in November.

Directed by Father Gavin Barnes, O.S.B., drama department chairman, the comic drama will be given on Nov. 14, 17, 20 and 21. Tickets for the Sunday performances are $1.25, while the two week-day performances are 75 cents. Ticket chairman is Patrick Murphy.

Sister Maria, S.P., dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held at the motherhouse of the Sisters of Providence here Thursday, Oct. 28, for Sister Maria Garrity, who died Monday after an illness of several months.

A native of Chelsea, Mass., Sister Maria was graduated from St. Mary-of-the-Woods College and taught in various high schools of the community. Her last assignment was at Reitz Memorial High School, Evansville.

Survivors include one brother, Msgr. Thomas Garrity, of Somerville, Mass.; and one sister, Sister Irene Clare, S.P., of St. Mary-of-the-Woods. Another sister in the community, Sister Mary Aquinas, S.P., preceded her in death earlier this year.

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CYO Banquet, Wed., Nov. 3rd, 7 P.M.
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† **NELLE DURACK**, 71, Our Lady of Lourdes Church, Oct. 21. Holy Cross Cemetery. Mother of Robert Durack, Mary Wilson, Margaret Leimbruber, Louise Nelis and Dorothy Krieger; sister of Kenneth Collins.

† **MARY B. LaFATA**, 63, St. Bernadette Church, Oct. 21. Calvary Cemetery. Wife of Joseph; mother of Joseph J. Jr., Dorothy Ramsey, Serita Luv, Marjorie Rhoda and Catherine McGinley; sister of Ann Godfrey.

† **MARGARET K. CAMPBELL**, 48, St. Monica's Church, Oct. 23. Holy Cross Cemetery. Wife of Wallace; mother of Larry Campbell, Cecil Jones and Mayfung Campbell.

† **WILLIAM A. MALONEY**, 66, St. John's Church, Oct. 25. Holy Cross Cemetery. Father of James D., William G. Maloney, Norma Hooper; brother of James W. and Sadie Maloney, Mary Costello, Nelle Foose.

† **GERALDINE M. MILLER**, 58, Holy Name Church, Oct. 25. St. Joseph Cemetery. Wife of William J.; mother of Joseph Lee, USN, and Patricia Ann Davis; daughter of Maud R. Gibson.

† **JOHN A. EASLER**, infant, Our Lady of Greenwood Church, Oct. 25. Holy Cross Cemetery. Son of John E. and Mary Ann Easler; brother of Ronnie Easler; grandson of Richard and Lois Hemelgarn and Corvin E. and Mary Easler.

† **ANNA S. OPAL**, 75, St. Joan of Arc Church, Oct. 26. Holy Cross Cemetery. Mother of George Opal.

† **JAMES W. SHIRLEY**, Sr., 52, St. Pius X Church, Oct. 26. Calvary Cemetery. Husband of Lorretta F.; father of James W. Jr., Jerry R.; son of Iris Shirley; brother of Robert W. Shirley.

† **JOSEPH L. ROSNER**, 68, St. Christopher's Church, Oct. 26. St. Joseph Cemetery. Husband of Emma J.; father of James L. and Louis J. Rosner, Joan Dowling, Rose Marie Aust, Ruth L. Morby, Carole Mertz and Roberta Baker; brother of John, Henry and Herbert Rosner, Anna Knarzer, Pauline Feterseim, Caroline Favor and Sister Joseph Clare, O.S.F.

† **MARGARET SHERMAN**, 78, St. Catherine's Church, Oct. 27. Holy Cross Cemetery. Mother of Edward, John, Joseph and Rosemary Sherman, Catherine Chaplin and Betty Hamill.

RUSHVILLE

† **MARY C. ARIENS**, 75, St. Mary's Church, Oct. 25. Calvary Cemetery. Mother of Andrew and Willard Ariens, both of Rushville; Marion Ariens, of Brookville; Mrs. Edwin Burr, of Rushville; Mrs. Henry Reed, of Connersville; Mrs. Virgil Kappas, of Beech Grove; Mrs. Charles Johnston, of Downey, Calif.; sister of Mrs. Eva Armstrong, of Beech Grove; Mrs. Minnie Schmitt, of Indianapolis; Mrs. Emma McFarland, Mrs. Katherine Wiedenthal and Mrs. Henry Brunsman, both of Connersville; Frank and Joe Schmitt, both of Brookville.

TELL CITY

† **ELTON L. ELDER**, 44, St. Paul's Church, Oct. 14. St. Mary's Cemetery. Husband of Bertha; father of Michael Earl and Lisa Marie Elder; son of Mrs. Iva Crook, of Metarie, La.; brother of Ray Elder, of Abilene, Texas.

BROOKVILLE

† **ANNA E. HILBERT**, 81, St. Peter's Church, Oct. 9. Church Cemetery. Two daughters, two sons and a sister survive.

FLOYDS KNOBS

† **EMMETT R. HOLLIS**, 87, St. Mary-of-the-Knobs Church, Oct. 25. Church Cemetery. Husband of Cora; father of Mrs. Edwin Balmer and Mrs. William Christian, both of Floyds Knobs. Also surviving are two brothers and one sister.

MILLTOWN

† **LOUISE VERNIA**, 83, St. Joseph Church, Oct. 21. Church Cemetery. Mother of Theresa Schotter, Mrs. Nellie Schotter and Mrs. Beatrice Smith, all of Milltown; Mrs. Helena Jones and Mrs. Alice Moser, both of New Albany; and Mrs. Agnes Byerley, of Corydon.

NEW ALBANY

† **GEORGE P. CARRICK**, 74, St. Mary's Church, Oct. 25. Church Cemetery. Husband of Agnes; brother of Mrs. Leo Johnson, of New Albany.

† **FRANK M. FELL**, 73, Holy Family Church, Oct. 23. St. Mary Cemetery. Husband of Josephine; father of Frank L. and John Bruce Fell, Mrs. Stuart Schlagater. Two sisters also survive.

† **WILLIAM J. OTT**, 87, Holy Trinity Church, Oct. 25. St. Mary Cemetery. Husband of Fannie Eve; father of Vincent, Carl and Cletus Ott, all of Georgetown; Mrs. Emil Elmer, of New Albany; and Mrs. John Loew, of Louisville. A sister also survives.

TERRE HAUTE

† **J. G. JENNINGS**, 63, Sacred Heart Church, Oct. 2. Husband of Mildred; brother of Herbert Jennings of Long Beach, Calif., and Mrs. Frances Anderson of St. Louis.

† **ROBERT H. SWEENY**, 92, St. Joseph's Church, Oct. 4. St. Joseph's Cemetery. Father-in-law of Mrs. Charlotte Sweeny of Valparaiso, Ind.

Dinner meeting slated for alumni

INDIANAPOLIS—The Indianapolis area alumni of Marquette University will attend a dinner meeting at the Round Table, 38th and Sherman Drive, at 6:30 p.m. on Thursday, Nov. 4.

Plans will be made to kickoff a local fund raising campaign in conjunction with a national Marquete alumni drive to help fincance a $15 million expansion at the university.

Paul R. Steichen is Indianapolis chairman.

New officers

INDIANAPOLIS—Miss Catherine Fletcher is the newly elected president of Our Lady of Hope Hospital Guild. Other new officers include Mrs. William Donahue, vice president; Mrs. Dorothy Gates, financial secretary and Mrs. Edith Tinder, recording secretary. Father James P. Finigan, OMI, is guild chaplain.

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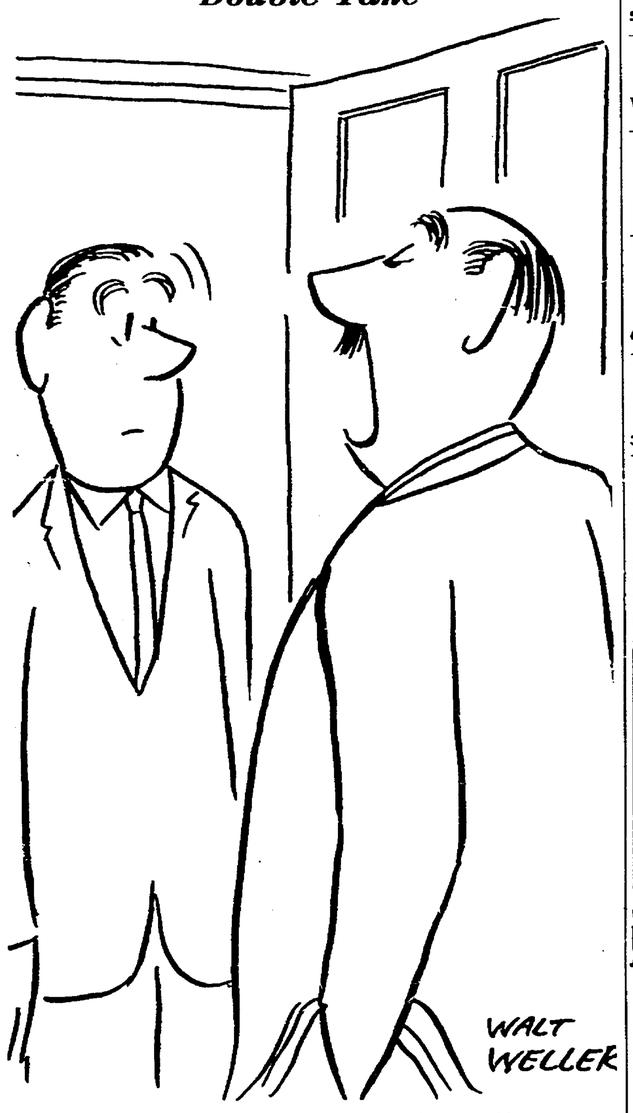

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BRIGHT FUTURE SEEN

Lay theologians voice optimism

By THOMAS ALBRIGHT

PORTLAND, Ore. — Two lay theologians engaged in fulltime parish work here agreed that while their unusual program is still in its trial-and-error stage it has already pointed the way toward hopeful new developments.

Robert Greger and Roy Wolff said they are "just beginning to see now enough specific examples" of their major goal: "Getting other Catholics to be apostolic, missionary, Christian."

Greger is beginning his fourth years as inquiry forum director at St. Cecilia parish, Beaverton, while Wolff is under a new split contract to St. Rita parish, Portland, and St. Henry parish, Gresham.

Both are graduates of the University of San Francisco's Institute of Lay Theology. The institute's program was recently in the news when one of its most successful graduates quit the program because one of two Fresno, Calif., parishes where he was serving could not afford to renew his contract.

GREGER AND Wolff first came here in 1962 under three-year contracts along with two other institute graduates. Of the other two, one continues in the program in Topeka, Kan., while the other is teaching theology at Seattle University.

Greger, a former engineer from Edwardsville, Ill., used a trade term to describe the present phase of the Institute of Theology program.

"We are going through a period of 'research and development,' consolidating our efforts and picking up the most successful approaches from men who have been most successful in various areas,' he said.

He noted that about 65 men have taken the institute's intensive year-long course since it was set up five years ago at the University of San Francisco by Father Eugene Zimmers, S.J. About 55 are now working in parishes that range as far east as Cleveland, Detroit and Shreveport, La.

There is no class at the university this year. "We are taking time to look at what we are doing and what we should be doing, with an eye toward possible curriculum changes," Greger explained.

Modifications have appeared in the program locally, Wolff pointed out. His own new title—"Director of the Lay Apostolate" rather than "Inquiry Forum Director"—indicates the shift of emphasis.

"I see this role as attempting to direct, promote, organize and encourage as many parishioners as possible to bring Christ in a meaningful way to as many other people as possible in as many different ways as possible," he said.

Although he counts 66 adult and 33 child converts from three years of conducting information classes at one parish, Wolff noted that his work is now directed toward broader goals.

"We continue to work for converts, but not in a narrow sense," he said. "Our primary effort centers upon our own Catholic people. We attempt to provide a progressive, missionary, activating influence in the parish."

"The most instrumental factor behind our conversions has been active interest shown by a Catholic to his non-Catholic neighbor," Greger commented.

WOLFF DESCRIBED efforts now underway in his two parishes to obtain "a responsible parishioner in every area of 50 or so Catholic families who can be contacted to see that any job that needs getting done will be done."

"This might include babysitting, transportation, welcoming a new neighbor. It spreads the idea that 'this is your job—to reach out to your neighbor,'" he said.

The two agreed that they occupy a unique position between laity and clergy. On the one hand, they and their families are now established members of their communities. On the other, as convert instructors and study group leaders, they fill roles traditionally occupied by priests.

"There is sometimes a distance between other parishioners," Greger said. "For 15 years I was an engineer, and now all of a sudden I'm a "professional Catholic.'"

However, he added, the disance between him and laymen often disappears quickly. And he stressed that the lay theologians can be valuable as "bridges" between priests and people. "Many people are afraid of the Roman collar, but they often feel they can talk to us," he said.

"Contrary to what some people think," Wolff added, "we do not make life easier for the parish priests. It is true that we may take over certain duties for them, but this just frees them for work in other aspects of the Church's mission. And we also create work for them—marriage validations, baptisms, counseling."

The two men said that their three years' experience provides no evidence that the lay theologian program reaches a "saturation point" of effectiveness in a parish. They said this is partly because they work in fast-growing suburban parishes with a constant large influx of new families.

THEY ALSO said the trend is increasingly for a lay theologian to work for two parishes instead of only one. This makes the salary more attractive to the laymen and also makes the layman less expensive for the parishes.

Both predicted that the program would continue to evolve and grow.

"The whole program coincides with new directions in the Church—toward greater emphasis on activity of the laity, toward greater outgoingness," Greger declared.

"We are working toward a long-range program. It's obviously going to take time. Many of the results are not measurable. But they are certainly tangible—in a new spirit, a new zeal, and a better informed laity."

Ladies of Notre Dame expanding horizons

By FRED W. FRIES

The Ladies of Notre Dame are on the march.

That's the word from Gracie (Mrs. Joseph G.) Bill, current president of the Indianapolis chapter of the organization, which recently changed its name from the Notre Dame Library Association.

Composed mainly (but not entirely) of women whose husbands are Notre Dame graduates, the organization was launched in cities throughout the country about a year ago.

Its two-fold purpose was to provide funds to purchase volumes for the new campus library and to make a positive cultural contribution to the respective communities where chapters are organized. The latter purpose was implemented by bringing in speakers from the Notre Dame campus.

"THE ACTUAL support of the library is now quite secondary," Mrs. Bill told The Criterion. "Our primary goal now is to make some positive cultural and intellectual contribution to the community."

"First of all, we hope to expaid our lecture program and to bring in more speakers than we have in the past," Mrs. Bill explained. "Then we want to enlarge our horizons to include various projects for the betterment of the community."

MEMBERS OF the Board of directors (about 50 in all) will meet at he Manger Motor Inn on Wednesday, Nov. 3, to discuss plans for the coming year and to hear an address by Father Thomas J. O'Donnell, C.S.C., director of the Notre Dame Library.

The luncheon is open to other women in the community who are interested in the organization and its over-all purposes. Reservations can be made with Mrs. Bill by calling CL. 1-4274.

LADIES OF NOTRE DAME—Discussing plans for the November 3rd luncheon sponsored by the Indianapolis chapter of the Ladies of Notre Dame are, left to right: Dr. Jeanette Reilly, Sheila Mooney and Elizabeth O'Connor. Mrs. O'Connor is the luncheon chairman. (Staff photo)

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J. Griffin Crump and Rev. Robert Smith

These men received the St. Martin de Porres Medal last Sunday from the Catholic Interracial Council of Indianapolis for their contributions toward interracial harmony in the metropolitan area.

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

NATIONAL CATHOLIC YOUTH WEEK
October 31 - November 7

Oct. 31—Communion Supper — 5:00 P.M., St. Francis de Sales; 5:30 P.M., St. Anthony's.
Nov. 1—Halloween Dance — South Side K of C.
Nov. 2—Annual Cadet Hobby Show — Little Flower Gym.
Nov. 3—CYO Banquet — Scecina High School Cafeteria.
Nov. 7—CYO Bake Contest — Little Flower Cafeteria.

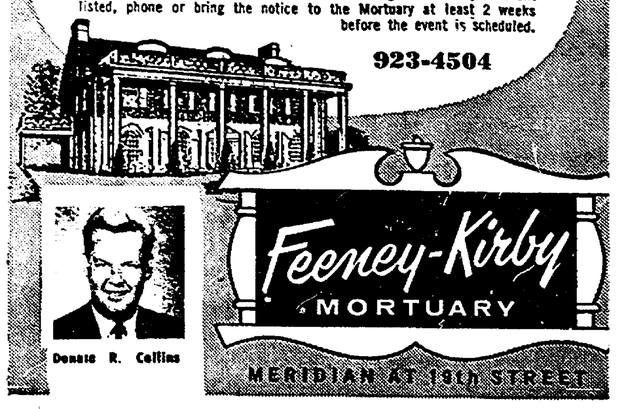
TURKEY and HAM DINNER
Marydale Guild of Sisters of the Good Shepherd
Saturday, Oct. 30 — 5 P.M. - 8 P.M.

HALLOWEEN MASQUERADE PARTY
Saturday, Oct. 30 — 9 P.M. - 12 P.M.
St. Pius X K of C — 71st and Keystone

"BLACK CATS FROLIC"
Saturday, Oct. 30 — 9 P.M. - 1 A.M.
St. Roch's School Hall — 3603 S. Meridian St.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



Donald R. Collins

Feeney-Kirby MORTUARY

MERIDIAN AT 19th STREET

NEW STORE, NEW MANAGER—Robert Vernick, director of the Catholic Salvage Bureau of Indianapolis, assists Mrs. Gladys McElfresh in placing a "Open" sign on the exterior of the new branch store opened this week in the Fountain Square area. Mrs. McElfresh will manage the new Catholic Salvage Store, located at 1116 E. Prospect St. Vernick will continue to manage the "main" store at 449 East Washington St. (Staff photo)

NEW BRANCH OPENED

Salvage Bureau expanding

By PAUL G. FOX

The Catholic Salvage Bureau of Indianapolis has figuratively hung out a "new management" sign and is launching into an expansion program.

Robert Vernick, who recently assumed direction of the Archdiocesan agency, told The Criterion this week that a major branch store has been opened in the Fountain Square area on Indianapolis' southside, drop-boxes are being installed throughout the city and two new trucks have been added to increase collections.

Familiar to thousands of Indianapolis residents is the Catholic Salvage Store at 449 East Washington Street, located in a downtown, transient neighborhood. Two other smaller outlets have been operated for several years at 9th and Fayette Streets and at 1502 Roosevelt Avenue, both in poverty pockets of the city.

"OUR NEW Fountain Square store will enable us to offer clothing, furniture and small appliances at negligible costs to residents in this area," stated 35-year-old Vernick, who operates the agency with his wife, Rhuhama, members of Holy Name parish, Beech Grove. "We consider ourselves fortunate to have found such a good building in a stable business district," he added.

Named manager of the new store, located at 1116 E. Prospect Street, is Mrs. Gladys McElfresh, a member of St. Patrick's parish.

Two new drop-boxes have been purchased and positioned in the parking lots on parish property at Holy Name Church, Beech Grove, and Christ the King Church, at Kessler Blvd. and Crittenden Ave.

"Our goal is to have a score or more of these convenient boxes located throughout the metropolitan area where Catholics can donate used clothing and other usable items which we can then make available to others through our retail outlets," said Vernick.

THE FAMILIAR Catholic Salvage truck will continue to make weekly trips in all neighborhoods of Indianapolis, he added.

"We now have two new trucks available for the household collections and deliveries — one large van with hydraulic lift for bulky items, and a small pick-up truck for special deliveries and emergency service."

"All usable clothing, furniture and small appliances will be welcomed," he said. "Our only limitation is space and staff. We are not yet able to repair furniture and appliances as we lack these facilities."

Calling for wider support of the agency by Catholic families in the Indianapolis area, Vernick issued a renewal of the bureau's familiar slogans—"Will you help us to help others?"

De Paul Society film completed

LOS ANGELES — A 16 mm. color motion picture depicting the modern story of the St. Vincent de Paul Society has been completed by the Hour of St. Francis.

Entitled "Salvage," it shows how the society today "collects salvage goods to help salvage human lives."

It demonstrates the society's work helping poor through shelters for homeless men, camps and centers for underpriviliged youngsters, emergency relief for stricken families and other activities.

Communion urged during Mass only

VATICAN CITY — The practice of distributing Communion apart from Mass, although permissable in some cases, is not in line with the opinion of the ecumenical council.

This unofficial but authoritative interpretation appeared in the current issue of Notitiae, Latin magazine of the commission for implementing the council's liturgical constitution.

To the question of whether the practice of distributing Communion before Mass was fitting, the answer was no, since "Communion is and must appear as the culmination of participation in the Mass." It is therefore "fitting," the magazine said, "that Communion be distributed during Mass, as is evident from the latest liturgical books."

HOWEVER, Notitiae said, "if there is some necessity for before-Mass distribution, the priest should wear an alb and stole rather than Mass vestments."

This stand was reiterated in response to another question relating to the practice of celebrating requiem anniversary Masses at special altars where the Blessed Sacrament is not reserved. In these cases, according to the questioner, people often are required to leave that altar to receive Communion at an altar where the Blessed Sacrament is kept.

Notitiae said it is "fitting that in each Mass hosts be consecrated for the Communion of the faithful even though their number be small, so that they participate more perfectly in the Mass."

ANSWERING other questions, Notitiae made the following points on varied subjects:

- Special permission from the bishop is not required for priests to concelebrate the evening Mass of Holy Thursday unless the bishop has ruled otherwise.
- The local Ordinary is competent to approve special versions of the new "Prayer of the Faithful," recited after the Creed, without having to refer it to the liturgical bodies of national bishops' conferences. This interpretation, Notitiae said stands until definitive laws are issued on the prayer of priests, pilgrimage and the like.
- The formerly common seminary practice of two Masses on Sunday, the first a normal community Mass at which Communion is received and the second a solemn high Mass, does not fit into the spirit of the liturgy constitution. Communion should be received at the solemn Mass, Notitiae said, and if this "renders participation in another Mass difficult or impossible, it would seem the latter should be suppressed or perhaps made optional, without prejudice to sincere piety."

Restitution

MUNICH, Germany—Cardinal Julius Doepfner of Munich has issued an appeal to all German Catholics to contribute funds to build a church of reconciliation in Rotterdam, the Dutch port city which was virtually demolished by German air raids in World War II.

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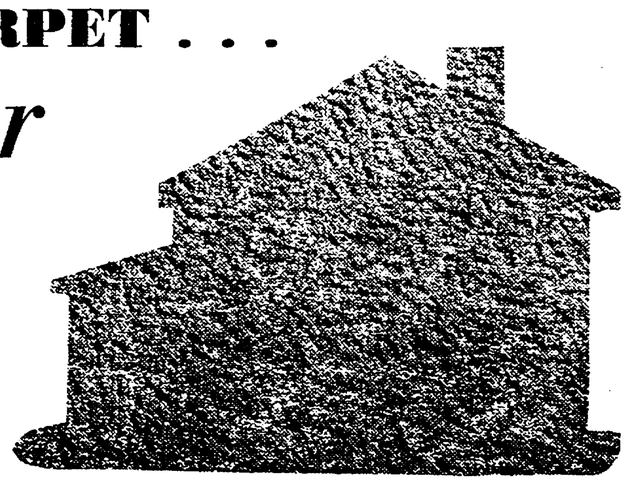

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