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Millions see Pope Paul on historic visit; UN appeal for peace is widely acclaimed

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'Pilgrim of Peace'

SMILING POPE—A smiling Pope Paul VI is shown upon his arrival at New York's Kennedy Airport last Monday morning. Highlights of his whirlwind 13-hour visit included a visit to St. Patrick's Cathedral, a conference with President Johnson, an historic address before the United Nations and an evening Mass for Peace in Yankee Stadium. (RNS photo)

NEW YORK—Pope Paul VI has been here. He came on the longest journey ever made by a reigning pontiff, in history's most dramatic appeal for peace.

It marked the first time a bishop of Rome had ever set foot in this hemisphere, and the less than 14-hour stay was crammed with history-making happenings that gripped the attention of the world.

His Holiness came to address the General Assembly of the United Nations, in response to an invitation extended earlier this year by UN Secretary General U Thant.

But the Holy Father also met with the President of the United States; talked with Catholic, Protestant and Jewish representatives of groups having contacts with the UN; saw and was seen by millions of people; celebrated Mass for some 90,000 persons in Yankee Stadium and visited the Vatican Pavilion at the New York World's Fair.

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WHILE countless persons saw the Pope "live" here, 65 television cameras, manned by an army of technicians, made his activities visible to other millions on this continent and abroad.

The papal plane touched down at the Long Island airport at 9:27 a.m., concluding a flight which had begun near midnight New York time, and which was 100 miles longer than the flight the Holy Father made to Bombay, India, last December.

In the plane with His Holiness were Cardinal Amleto Cicognani, papal secretary of state, Cardinal Eugene Tisserant, dean of the Sacred College of Cardinals; and other cardinals representing five continents.

After being greeted by civic and religious dignitaries, Pope Paul was escorted to a specially erected platform where welcoming addresses were delivered, and where the Holy Father responded with a brief statement, the first of a half-score of speeches he was to deliver in the course of the day.

Entering a special bubbletop limousine, the Pope joined a motorcade for the journey into the heart of Manhattan.

THE POLICE, of whom some 18,000 were on duty—"the largest commitment of police in a single day" in the city's history—had urged people to view the Pope's motorcade on TV, and had asked motorists to avoid the city. Nevertheless, an estimated four million lined the sidewalks or leaned from towering buildings to look, wave and cheer as the procession of cars wended its way to St. Patrick's Cathedral, a 24-mile trip that consumed the remainder of the morning.

The motorcade went from Second Avenue to 60th Street to Third Avenue, and then took a swing through Harlem with its large concentrations of Puerto Ricans and Negroes. Then heading south through Central Park, the procession made its way downtown.

The cathedral was journey's end for this particular segment of the Pontiff's travels, and the outpouring of people in this area was enormous.

Entering the cathedral, Pope Paul proceeded down the middle aisle blessing the capacity congregation as he went. After the Pontiff had knelt in a brief prayer of thanksgiving for a safe journey, Cardinal Spellman, as Ordinary of the archdiocese, gave a short welcoming address, to which the Holy Father gave a brief response.

These ceremonies concluded, Pope Paul went out into Fifth Avenue and departed for the Waldorf Astoria Hotel for his meeting with President Johnson.

IN A STATEMENT issued at the close of a 46-minute private conversation in the Presidential suite of the Waldorf Towers, Mr. Johnson called the papal journey "very stimulating and inspiring . . ."

The visit, he said, "may be just what the world needs to get us thinking on how to achieve

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Pontiff reports to council on peace mission

By REV. JOHN P. DONNELLY

VATICAN CITY—"Our voyage across the ocean to here, where it began, has been very rapid, and our stay in that continent very brief. But the scope of our presence there was quite worthy of our effort—the cause of peace in the world."

Thus Pope Paul VI reported to the Fathers of the ecumenical council immediately upon his return to Rome from his history-making voyage to the United Nations.

The council Fathers, who had been in a working session until a half hour before, were waiting in their places when the Pope walked down the center aisle of St. Peter's basilica at 12:45 in his traveling cape, only a skullcap in his head. With him in the traveling party were several cardinals whose places had been left vacant at the table of the council presidency.

THE COUNCIL session conducted its normal morning business until noon, when an announcement was made of the Pope's arrival at the airport.

As the Pope entered the basilica, the Julian choir began singing "Thou art Peter," and it was soon joined by the council Fathers, who have become familiar with the hymn after three years of council sessions in Rome.

With a gesture of his hand, Pope Paul asked the Fathers to be seated and spoke to them in Latin in a voice which sounded strong, but which belied the weariness brought on by the gruelling schedule of the last 31 hours since he had left Rome's airport.

"We give thanks to the Lord, venerable brothers," he said, "to have had the fortune to announce . . . to men of all the world a message of peace. This Gospel message has never before had such a large audience, or — we can say — an audience

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Pope to Peking?

NEW YORK—On the arrival of the papal flight here, it was learned that one of the reporters on the flight from Rome had asked the Holy Father this question: If you are invited to go to Peking in the interests of establishing international peace, would you go? Pope Paul VI, it is said, replied that if it would serve international peace, and effectively do so, he would be willing.

EDITOR COMMENTS FROM ROME

Rumors rife in the coffee bars

By REV. RAYMOND BOSLER

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At eleven o'clock in the morning the bars in St. Peter's begin serving coffee, soft drinks and cakes. In pour the bishops, periti and observers until they are jammed so close together that they are forced to adopt the new conciliar etiquette for coffee drinking: hold cup and saucer at mouth level, press arms firmly into chest, then tilt cup with wrist action only.

It is not that the council Fathers are thirsty or hungry. They are bored. They want to escape from the drone of the loudspeakers. They have attended Mass and listened to six speakers say about the same thing. Now they want to talk.

Most of them must sympathize with Archbishop De Souza of India, who complained in his speech: "How is it that this council, a modern international conference, consists in an interminable chain of monologues in a dead language without open discussion?" ("Except for the happy dialogues in Bar-Jona and Bar-abbas," he added as an aside.)

Archbishop Schulte says, jokingly, he is tempted to draw up a petition to change the big hall into a coffee bar and reserve the small rooms now serving as bars for the bishops who want to listen to speeches.

Of course, everyone does admit that the speeches have been an important part of the council, and the better ones have influenced the decisions of the bishops. There has been open discussion in the council, not in the general sessions, where it would be unmanageable, but in the commission meetings, where the bishops are only 30 in number. And it must be pointed out that any bishop who wanted to express an opinion could submit observations in writing. The commissions in rewriting their texts pay as much attention to these as they do to the speeches.

The general sessions, however, would have been considerably more effective had the speeches each day been limited to about four and these then discussed and debated by four or five experts, followed by questions in writing from the floor.

THERE IS AN added difficulty this year. It's a matter of feeling "this is where we came in," for the same speakers are saying pretty much what they said last year. This was certainly true of the talks on religious liberty and it is largely true even of the talks on "The Church in the World of Today." Cardinal Michael Brown's speech on marriage, for instance, struck almost everyone as being word for word what he said last year.

So, all in all, life at the council is a bit dull at the moment. We had some diversion at the expense of the Jesuits in our midst when their new Father General, Pedro Arrupe, supposedly progressive, delivered himself of a speech conceived in the thought patterns of the sixteenth century.

One paragraph in particular made it appear that he was a supporter of the conspiracy theory of history, so dear to the ultra-conservatives, when he said that a "new godless society" now holds "almost complete sway in international organizations, in financial circles and in the field of mass communications: press, cinema, radio and television." The world press, as you know, played this up for all they could get out of it.

The first reaction from our Jesuit friends was defensive. Father General was putting emphasis on something that had been overlooked by the council; we weren't being fair to him. Whereupon we wanted to know how they could be so quick to criticize the Pope when they thought he was wrong and yet unwilling to admit their Father General could err. Several of the Jesuits close to the General, however, honestly admitted his speech was most unfortunate and that he had made the mistake of writing it without any help—a mistake he is not likely to make again, they say.

THEN THERE are the rumors to discuss and worry over. The Secretariate for Promoting Christian Unity is divided; they can't agree on how the text of the declaration on religious liberty should be revised; there is danger that it will be changed so much that the Spaniards will demand that it be discussed again, and this might mean no time left for any declaration on liberty. The schema on revelation is in danger according to another rumor; those who are trying to curb the Scripture scholars may get some changes in the text that would repudiate what modern scholars are saying about the relation between Scripture and Tradition. Blood pressures rise; bull sessions get noisier.

There is a well-founded rumor that the Holy Father will soon issue a motu proprio ("on his own initiative") changing the fast and abstinence laws for the whole Church. There would only be two days of fast, Ash Wednesday and Good Friday, and Friday abstinence from meat, though recommended would no longer be obligatory, except for priests and Religious — which would mean that "Father" would not be invited to dinner on Fridays.

There most certainly will be changes in the fast and abstinence laws, for many bishops from all parts of the world asked for this in the preparatory stage of the council and most of the European countries have already relaxed their laws.

This, and possibly mixed marriages and the married diaconate, will be among the subjects discussed by the national episcopal conferences as they meet in the week of October 18 to 23 to engage in some practical collegiality.

The Holy Father will present certain problems to the episcopal conferences for their opinions and recommendations. These will be presented to the Pope and discussed with him by the heads of the conferences in what will be an initial working of the new synod of bishops.

I SHOULD NOT like to leave the impression that the council is accomplishing little or nothing these days. On the contrary, the Fathers have all but wrapped up three important constitutions: "On Revelation," "On the Lay Apostolate," and "On the Pastoral Office of Bishops." I

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NEW SUBCOMMISSION

Editor on U.S. body for Jewish liaison

Father Raymond T. Bosler, editor of The Criterion, is a member of a 10-man commission named by the Catholic bishops of the United States to establish formal contacts with the American Jewish community.

In the past 15 years Father Bosler has been active in promoting interfaith dialogue and has participated in numerous conferences both on the regional and national levels.

Headed by Bishop Francis P. Leipzig of Baker, Ore., the body is a subcommission coming within the general scope of the U. S. Bishops' Commission for Ecumenical Affairs, which was set up last November with headquarters in Washington, D.C. That commission is headed by Cardinal Lawrence Shehan of Baltimore.

Fr. Bosler

The announcement of the new subcommission in addition to several already established or planned for relations with various religious bodies in the U.S., was made in Rome during the U.S. bishops' press panel session of October 1 by its secretary, Msgr. George G. Higgins, director of the social action department of the National Catholic Welfare Conference, Washington.

BISHOP Leipzig, who was also present, told newsmen that informal meetings have already been held with Jews in America. But he said that until now there has been nothing definite either in the makeup of the subcommission or its mode of operation. He said he hopes it will have its first meeting in Washington shortly after the council closes.

Msgr. Higgins explained that the overall purpose will be to carry out the injunction of the council document on the Church's relations with non-Christians in its section dealing with Jews. The text of the document, already approved in principle last session and scheduled for final voting October 14-15, had been distributed to the council Fathers the day before and a summary of the text was made available to the press.

In this document, according to the summary, one paragraph states that "since the spiritual heritage common to Christians and Jews is so great, the ecumenical council wants to foster and recommend a mutual knowledge and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues."

MSGR. HIGGINS said it will be the purpose of the subcommission to "discover ways to further this ideal." He said the group won't sponsor encounters with the Jewish community itself, but rather encourage other groups to do so. The subcommission will provide a clearinghouse for ideas and coordination of efforts, he said.

As of now, in addition to Bishop Leipzig and Father Bosler, the subcommission is composed of the following:

Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies at Seton Hall University, Newark, N.J.

Father Gerald F. Van Ackeren, S.J., of St. Mary's College, Kans.

Father Edward H. Flannery, editor of the Providence Visitor in Rhode Island.

Father Roland Murphy, O. Carm., of the Catholic University of America, Washintgon.

Msgr. Francis J. Lally, editor

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Instruction Service in 'rhythm' started

The formation of a lay-operated Rhythm Instruction Service, designed to provide information on acceptable family planning techniques, was announced this week.

Fifteen Catholic couples in the Indianapolis area, guided by physicians and clergy, have completed a comprehensive training program and will be available to parish groups and individual couples seeking this information.

Authorized by Archbishop Schulte, the program is directed by Msgr. James P. Galvin, and Dr. Paul Muller, obstetrician and gynecologist. An executive committee has also been formed to include several of the participating couples actively engaged in the teaching aspect of the project.

THE RHYTHM Instruction Service will follow the pattern established by Dr. Claude A. Lanctot of Montreal, now associated with Yale University, using the basal temperature method of establishing the exact day of ovulation in each woman's menstrual cycle.

With this information each couple can determine the fertile and infertile period each month and thereby decide whether conception is desirable.

Similar programs have been inaugurated under Catholic auspices in a score of American cities.

Initial plans to implement the program in Indianapolis include the establishment of a secretariat at the Catholic Social Services agency, 623 E. North St. Interested couples may telephone the agency for referral to one of the instructor-couples.

CLASSES WILL be conducted bi-weekly at the Catholic Information Center, 136 W. Georgia St., on Wednesday evenings. Two "teaching couples" will make the presentation of the material. Each meeting will also be attended by a priest and a physician. Other parish centers of instruction will be announced later.

There is no fee attached to the instruction service. All participants on the teaching level are volunteers. Advance reservation for the course is required.

Louisiana gets Negro auxiliary

WASHINGTON — Pope Paul VI has named Very Rev. Harold R. Perry, S.V.D., to be Titular Bishop of Mons in Mauretania and Auxiliary to the Most Rev. Philip M. Hannan, Archbishop-elect of New Orleans. He is the first Negro in modern times to be named a Catholic bishop in the United States.

Since June, 1964, Father Perry has been provincial superior of the St. Augustine Province of the Society of the Divine Word.

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

The bishop-elect was born in Lake Charles, La., Oct. 9, 1916, and attended St. Augustine Seminary, Bay St. Louis, Miss., and St. Mary Seminary, Techny, Ill., both conducted by the Society of the Divine Word. He was ordained on Jan. 6, 1944.

The bishop-designate has served as an assistant pastor in Immaculate Heart of Mary parish, Lafayette, La.; St. Peter's parish, Pine Bluff, Ark.; St. Gabriel's parish, Mound Bayou, Miss., and Our Lady of Perpetual Help parish, St. Martinville, La., and as founder of St. Josephs' parish, Broussard, La. He was rector of St. Augustine Seminary, Bay St. Louis, from 1958 to 1964.

He has served some years as the spiritual director of the Knights of St. Peter Claver and is a member of the National Catholic Council for Interracial Justice.

Beam papal visit to Red countries

NEW YORK — Direct radio coverage of Pope Paul's visit to the United States and the United Nations was broadcast behind the Iron Curtain.

Radio Liberty, a privately sponsored network, broadcast the Pope's UN address, together with its official UN Russian translation, by short wave to the Soviet Union.

Radio Free Europe, another privately supported agency, broadcast on-the-spot coverage of the papal visit for listeners in Czechoslovakia, Hungary, Poland, Bulgaria and Rumania.

POPE AT PRAYER—Pope Paul VI is shown above kneeling in private prayer in St. Patrick's Cathedral, prior to addressing a throng assembled there to greet him.

THIRD WEEK'S PROGRESS

Prospects bright for early council close

By PLACID JORDAN, O.S.B.

VATICAN CITY — Prospects for an early conclusion of the Vatican council further improved in the council's third week when it was announced that there will be a recess from October 18 to 24.

This means it is expected that by then the debates will be completed on three schemas: the Church in the modern world, the missions, and the priesthood. The week's recess will enable drafting committees to complete their study of numerous amendments offered on the floor in this session.

Also, by October 15 all voting will be transacted on the revised schemas that deal with religious orders, seminary direction and general Christian education, and on the relations between the Church and non-Christian faiths. Amendments proposed for the schemas on the pastoral duties of bishops and on the lay apostolate have been approved almost unanimously. Some noteworthy provisions approved were on the broadening of the faculties of auxiliary bishops, retirement age or ordinaries and of pastors, and the relationship between secular and regular clergy.

A greater voice was also asked in the Church for the laity. The creation of a new Vatican secretariat dealing specifically with lay problems was recommended. An impressive majority favored reorganization and internationalization of the Roman curia and the Vatican's foreign service.

RETURNING on October 25, the council will examine schemas newly revised by then so that by mid-November three new decrees may be promulgated. These schemas are on divine revelation, the lay apostolate and the attitude of the Church toward non-Christians, especially Jews.

Barring unforeseeable delays, the decks will be completely cleard in another fortnight so that the council can adjourn December 8.

During the October recess it is expected that most council Fathers will be kept busy examining various topics Pope Paul will refer to them for their advice.

The concensus here is that the lay deacon issue, possible revision of fast and abstinence laws, responsible parenthood and mixed marriages may well be among the questions the Pontiff will make known to the presidents of the 51 existing national bodies of bishops in order that they may concentrate on them for several days and then offer conclusions.

"It will almost be like an enlarged world synod," remarked an American bishop, "a kind of testing ground for that new supreme body in the government of the Church, which may even be convened by the Holy Father for a preliminary session before the closing of the council or shortly afterwards." It remains to be seen whether this interpretation is correct.

At any rate, the direct consultation of the world's bishops by Pope Paul is another indication that he is determined to apply the principle of episcopal collegiality without further delay.

FITTING WELL into the pattern of general confidence and reassurance here is the bright prospect that the long-awaited declaration on the Church's relationship with non-Christian religions will be approved by an overwhelming majority.

It is now confirmed that the declaration will assert in unmistakeable terms that "what happened to Christ in His passion cannot be attributed to all Jews then alive nor to the Jews of today," and that therefore "the Jewish people should not be presented as rejected by God or accursed." The declaration recalls that Christ Himself, the Blessed Virgin, the Apostles and most of the early disciples sprang from the Jewish people who have so long and tragically been accused of "deicide."

This charge will now be ruled out by the Church, and all anti-Semitism will be condemned formally. That the term "deicide" is no longer included in the document—unless restored by council action—appears well motivated, because any reference to "Christ-killers" conveys emotions of prejudice and hatred that should not even be intimated when the Church proclaims, as it does in this document, "the cross of Christ is the sign of God's all-embracing love."

Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, valiantly fought for the adoption of this declaration, and never was deterred by the many obstacles he faced—a remarkable achievement, particularly in view of his German nationality.

On the eve of the distribution of the declaration, he provided an elaborate Scriptural foundation for it—a classic that is soon to be available in print.

A "REAL HEADACHE" remains for the council: the schema on the Church in the modern world, found wanting in both form and substance, even though some 100 theologians and lay consultants have worked out a new fourth draft and checked literally thousands of suggestions.

"If we don't make the grade this time," said one of these experts, "we'll quit!"

References to atheism and to married life were discussed in the council's third week. A good many bishops, led by Bishop Alfred Bengsch of Berlin, favored condensing the first part of the schema into a few concise statements, simple guides on the many problems for which no answers are sufficiently mature to warrant council decisions.

Now that the Church, concerned first with worship of God and salvation of souls, is trying to be concerned with economics and politics, it is realized that new ground cannot be broken as fast as many would like. After all, these are not, as someone said, just "ecclesiastical skittles and quoits," but matters of fundamental import that require further intense study.

Chapter two of the second part of the schema was searched through for possible objections. The African bishop argued for more emphasis on the role of sports. Archbishop George A. Beck of Liverpool even referred to the benefits he thought were arising from the world tours of the Beatles, who hail from his community. He insisted on the importance of pop records and disc jockeys in fostering world brotherhood.

The liveliest argument arose, however, when Melkite-rite Archbishop Elie Zoghbi, patriarchal vicar for Egypt, upheld the practice in some Orthodox churches of granting divorces to abandoned spouses or persons wed to partners permanently insane. Cardinal Charles Journet, a Swiss theologian, countered with a strong endorsement of the indissoulbility of the marriage bond, arguing that the Orthodox practice has no Scriptural foundation.

No less animated were the battles of words over birth control that erupted despite papal pleas that the topic not be publicly discussed at this time. Auxiliary Bishop Kazimierz Wajdanski of Wloclawek, Poland, speaking for his fellow Polish bishops on a point expressed by others, urged the Church to "formulate a clear doctrine on this issue because of the relevant confusion so widespread in the world today."

Views on birth control clashed openly. Cardinal Ernesto Ruffini of Palermo, Cardinal Michael Browne of the Roman curia, and Cardinal Giovanni Colombo of Milan opposed any change. Cardinal Leo Suenens of Malines, Belgium, suggested a more thorough investigation of sexual problems as an effective answer to modern eroticism and moral decay.

"We should have an answer on birth control before we return to our people," insisted Cardinal Agnelo Rossi of Sao Paulo, Brazil. Cardinal John Heenan of Westminister, England, said it would be better to say nothing at all about marital life than to ignore the big inherent problem in it.

No less contradictory were the polemics about atheism. Father Pedro Arrupe, world leader of the Jesuit order, spoke of a new Godless society taking over the world, "a perfectly mapped-out strategy in international organizations, financial centers and mass media." The references to an "atheist conspiracy" were received with mixed feelings even among fellow Jesuits. Other speakers felt that progress in modern atheism is the fault of believers.

MELKITE-RITE Patriarch Maximos IV Saigh, for instance, said that many who call themselves atheists are not necessarily against the Church, but only are seeking social justice and fighting the same ills that the Church condemns. This view was supported by Cardinal Franziskus Koenig of Vienna, who heads the new Vatican secretariat handling relations with non-believers. He said the failures of Christians promote atheism.

When the remaining chapters of the modern world schema reach the floor, paramount interest will concentrate on the problem of peace and war, and especially on the legitimacy of atomic weapons. Ultimately it will be seen that no document, however elaborate, can really provide satisfactory answers to all these problems.

VATICAN COUNCIL ROUNDUP

Martin Work lauds laity secretariat

VATICAN CITY—An American author at the ecumenical council has hailed the proposed secretariat for the laity as a "very effective instrument for the development of the lay apostolate."

Martin Work, executive director of the National Council of Catholic Men, said that if the proposed body fully represents the world's laity "it can serve as a basis for dialogue between the laity and the bishops, and it will place at the disposal of the Roman Church offices a lay body competent to present their problems to the Church.

"It can also suggest ways in which the laity could assist with problems arising within other existing Church bodies," Work said.

THE SECRETARIAT was proposed in the schema on the lay apostolate which has already been approved in sections and which has been returned to a commission for final amendments. The part dealing with the secretariat was approved September 21 by a vote of 2,121 to 18. It was reaffirmed later when the Fathers were asked to vote on the schema's entire fifth chapter. They approved it by a vote of 1,894 to 9, with 230 giving qualified approval.

Work said he did not think the final amendments would affect the secretariat.

"The purpose of the secretariat will be one of service, stimulation and encouragement to the lay apostolate in all its forms."

Work admitted there has been some "unspoken concern" over the danger of increased centralization as a result of new bodies such as the lay secretariat. But he felt in this case the concern was "unfounded and purely secondary to its advantages."

ALTHOUGH the details have not yet been worked out, council sources said a commission has been created to study the secretariat. Questionnaires have been sent to the world's bishops for their views. It has been said here that Cardinal Fernando Cento of the Roman curia is the head of the commission made up of bishops and lay persons, and that it had already had two meetings before the council's fourth session began.

The secretariat still needs a final vote of approval from the council and subsequent action from the Pope, but Work said he saw no "hitches." He said the secretariat would probably be established in Rome, "the logical place for it in light of its function."

Schema 13 seen as further defining nature of Church

By EDWARD DUFF, S.J.

VATICAN CITY—John F. Kennedy closed his inaugural address invoking the blessings of Almighty God and remembering in the meanwhile that in this world the work of God must be achieved by us. In a sense, the Second Vatican Council, as it turns its attention to the schema on "The Church in the Modern World," is elaborating a theology of that insight and examining what contemporary issues most notably involve the concerns of God.

Last year the schema occupied the council through 23 meetings from October 20 to November 11, with 162 bishops speaking on the topic. In his address closing the third session on November 21, 1964, Pope Paul asserted that finishing it would be "the crowning work of the council." For the document completes the Church's assessment of her own essential nature with an appraisal of her mission and message to men.

It makes clear that the Church does not merely co-exist with the world; as the people of God the Church is consubstantial with history as in Christ her Head. The present schema, then, is not a catalogue of moral conclusions from Christian premises.

It is primarily a further definition of the nature of the Church by exploring her action in time and in defining her mission. This is to be in the world, to be composed of men inescapably immersed in the tides and issues of the hour and responsible before God for the direction of history.

THE PRESENT text is the fourth fully formulated and, although found generally acceptable on September 23 with only 22 dissenting votes, is scheduled for revision in the light of the current debate. It incorporates in one way or another 830 pages of suggested emendations and profits from the collaboration of lay and clerical experts from many lands, serving on subcommittees concerned with the various areas of its broad scope.

At present a document of 3,300 words, it has the unity of a single authorship, Msgr. Pierre Haubtmann, assistant secretary of the organization of the French hierarchy and director of its relations with press, radio and TV in which capacity he daily briefs the French language correspondents in Rome on the activities of the council.

The modernity of the language, matching the concreteness of the ideas, indicates that French was the editorial instrument of its composition. Indeed, a French version was mailed to the bishops with the official text, a translation into classical Latin. Promptly problems arose as to the adequacy of the translation.

Attention has twice been publicly called to the term "ludicra certimina," a Latin phrase which had to be explained in parenthesis by the French word for "sports." For the first time official translations in German, Italian, Spanish, French and English, printed by the Vatican polyglot press in college catalogue size brochures of more than 100 pages, were made available to the bishops.

THE PRINCIPAL difficulty encountered by the commission charged with preparing the schema was not, however, words. It was the paucity of theological investigations of the theme. There are, to be sure, exponents of what is called Catholic social thought and commentators on the social encyclicals. The present document ambitions much more than that.

It would situate the Church in time and declare how the Church which is "not of this world" is to be "in the world." It woud not be content with specifying — much less contemplating — the leaven Christ asserted His Church to be, but would describe how the leaven should function in today's dough.

The early Church had to challenge and condemn the errors of Docetism which held that Christ had merely appeared to be human but that, being God, could not have had a real, physical body which sweated and slept and suffered and laughed.

Similarly, the project, known successively as Schema 17 and Schema 13, would assert a realistic faith in the consequences of the word becoming flesh, of Christ's work perduring in history, perpetuated in His people who are the Church. It would contest the notion that the Church is a mechanism for separating man from his earthly involvements, dulling his interests into an unawareness, when not apathy, of his fellows until his sentence to life is commuted by death.

Although not so mandated, the conciliar commission, a mixed one drawn from the membership of the Theological Commission and that on the lay apostolate, would answer the Marxist charge that religion alienates man from his proper human potential, that it is a deplorable distraction to the common task of building a more just society.

But modern history had shunted the Church aside, confining religion to the sphere of the personal and often only the emotional side of man. The French historian Michelet explained that "the revolution had no need of a church because it was its own church." It was a situation prone to produce the sceptical when not scandalized Christian spectator, more concerned with the usefulness of piety than the piety of usefulness. At any rate, it was not a situation calculated to foster a theological tradition needed for the writing of the present schema.

POPE PAUL pointed to the problem on the Sunday noon before the opening of the third session when, speaking to the pilgrims gathered in St. Peter's Square to recite the Angelus with him, he asked for prayers that the Church "can resume the necessary contact with the world," a clear implication that such contact had been broken.

"The world," the pontiff noted, "has changed and entrenches itself in forms antonomous of and diffident towards religion. We must enter into contact to render its service for its salvation, its prosperity, and its peace."

"Speaking in the name of 65 Polish bishops," a coy way of saying for all who had not been refused visas, Archbishop Boleslaw Kominek of Wroclaw defined the scope of the matter under discussion. The dogmatic Constitution on the Church, he said, sets forth the law of belief, the pastoral constitution on the Church in the world of today sets forth the law of action.

But is a plan of action worthy of the dignity of a formal constitution issued by an Ecumenical Council? Only two, that on the Liturgy and that on the Church, have come from Vatican II in three years of deliberation.

The word "constitution" seems to imply a total presentation, a treatise on some point of the faith. A decree, as for example that on Ecumenism or on the Pastoral Office of Bishops, gives directives. There had been last year short (and short-lived in some instances) documents entitled "Vota" — expressions of conciliar opinion on the subject. The council had opened with a "Message to the World."

GIVEN THE material of the present schema, some of it sociological, noting that its analysis of the contemporary situation was destined to be outdated and its recommendations often tentative, Archbishop Morcillo Gonzales of Madrid opted for an "invitation to the world to a dialogue" or a "declaration of the Church to the world."

Cardinals Juan Landazuri Ricketts of Lima and Raul Silva Henriquez of Santiago De Chilt favored "proclamations" in the title. The stern Archbishop Geraldo De Proenca Sigaud of Diamantina, Brazil, pointed out that a constitution has binding force, and how could any but Catholics be bound by a council pronouncement?

Here was the question that had plagued the drafters of the document from the beginning: What was the audience envisaged and what style of language was to be employed?

As approved, even directed, by the coordinating committee, the schema is addressed "not only to the sons of the Church and all who invoke Christ's name but also to all men." Christians, but first Catholics, are the primary audience with all others invited to listen in. The style is acknowledged to be "sui-generis" with an effort made towards directness, simplicity and availability to general understanding with proper advertance to theological seriousness. The title of constitution is maintained to balance that on the Church.

AS TO THE CONTENT, the Schema on the Church in the Modern World is divided into two parts, the second, "some more urgent problems," incorporating the material found in the appendix of last year's document and once planned to be issued without debate as a sort of an encyclical of the council, as expressing "the sense of the house," somewhat as documents of assemblies of the World Council of Churches are "adopted and recommended to the prayerful consideration of the Churches."

Now the burning questions of nuclear warfare, aid to underdeveloped countries and the size of families, etc.—however answered—will be considered with the full authority of the council.

These "problems" are grouped into the following five categories: the dignity of marriage and the family, the advancement of culture, economic-social life, the life of the political community, and the community of nations and the building up of peace.

After a brief introduction and a preliminary statement analyzing "The Human Situation in the World of Today," Part 1 of the schema, almost exactly half of the printed brochure, examines the topic, "The Church and the Condition of Men" in three chapters. These are entitled: "The Vocation of the Human Person," "The Significance of Human Activity in the World," and "The Role of The Church in the World Today."

It was undoubtedly Part II of the schema that Archbishop Anthony Jordan, O.M.I., of Edmonton, Canada, had chiefly in mind when he declared that the myth "that the Church and her ministers possess ready-made answers to the world's problems is systematically exploded in this document."

Here, said this spokesman for for the Canadian Social Life Conference "the Church is portrayed rather in the posture of a humble inquirer, striving honestly, not without the help of all men, to tap the sources of divine and human knowledge in her search for truth."

Perhaps it was mostly Part I of the schema that the archbishop had in mind when he read it as portraying the presence of the people of God in the world "and not merely as a dogmatic authority seeking domination over the minds and hearts of men" but rather like Christ "humbly knocking at the door of human hearts, fully respecting their freedom and dignity, even when they are in error."

SUCH A perspective undoubtedly manifests the contributions of the Dominicans, Ives Congar and Edward Schillebeek, of the Louvain professors, Albert Dondeyne and Gustave Thils, of the French Jesuit, Jean Danielou and the general editorial supervision of the distinguished Msgr. Gerard Philips, the only ecclesiastic in the Belgian Senate.

Similarly, the analysis and the recommendations concerning the urgent problems of the day benefited from the competence of the internationally known Belgian sociologist, Abbe Francois Houtart, the German moralist, Johannes Hirschmann, S.J., two French social scientists, Lojo Lebret, O.P., and Jean-Ives Calvez, S.J.

Among the American lay experts active in drafting the schema were James J. Norris, assistant to the executive director of Catholic Relief Services, and Martin Work, secretary of the National Council of Catholic Men. Both are official auditors at the council.

A significant sign that this is the last session of the council was the announcement that the Third World Congress of the Lay Apostolate will be held in Rome in October, 1967. Previous congresses have been held in 1951 and 1957. The third congress will apply the new orientations of Vatican Council II to the world of the laity.

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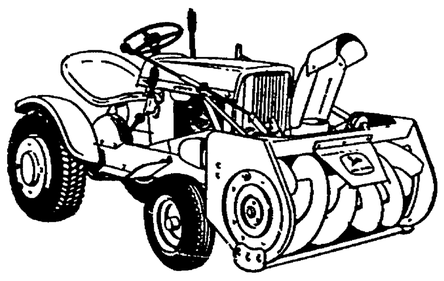

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PENITENTIAL PROCESSION—Above is a view of the unique penitential procession through the streets of Rome which was held on the evening preceding the opening of the fourth session of Vatican Council II. Pope Paul VI joined the council Fathers in the observance.

Text of Pope Paul's historic UN address

UNITED NATIONS, N.Y.—The following is an unofficial English translation of Pope Paul VI's address to the United Nations:

As we commence our address to this unique world audience, we wish to thank your Secretary General, U Thant, for the invitation which he extended to us to visit the United Nations, on the occasion of the twentieth anniversary of the foundation of this world institution for peace and for collaboration between the peoples of the entire earth.

Our thanks also to the president of the General Assembly, Mr. Amintore Fanfani, who used such kind language in our regard from the very day of his election.

We thank all of you here present for your kind welcome, and we present to each one of you our deferential and sincere salutation.

In friendship you have invited us and admitted us to this meeting, and it is as a friend that we are here today.

We express to you our cordial personal homage, and we bring you that of the entire Second Vatican Ecumenical Council now meeting in Rome and represented here by the eminent cardinals who accompany us for this purpose.

In their name and in our own, to each and every one of you, honour and greeting!

THIS ENCOUNTER, as you all understand, marks a simple and at the same time a great moment.

It is simple, because you have before you a humble man; your brother; and among you all, representatives of sovereign states, the least-invested, if you wish to think of him thus, with a minuscle, as it were symbolic, temporal sovereignty, only as much as is necessary to be free to exercise his spiritual mission, and to assure all those who deal with him that he is independent of every other sovereignty of this world.

But he, who now addresses you has no temporal power, nor any ambition to compete with you. In fact, we have nothing to ask for, no question to raise; we have only a desire to express and a permission to request: namely, that of serving you insofar as we can, with disinterest, with humility and love.

This is our first declaration. As you can see, it is so simple as to seem insignificant to this assembly which always treats of most important and most difficult matters.

We said also, however, and all here today feel it, that this moment is also a great one. Great for us, great for you.

FOR US: You know well who we are. Whatever may be the opinion you have of the Pontiff of Rome, you know our mission. We are the bearer of a message for all mankind. And this we are, not only in our own personal name and in the name of the great Catholic family; but also in that of those Christian brethren who share the same sentiments which we express here, particularly of those who so kindly charged us explicitly to be their spokesman here.

Like a messenger who, after a long journey, finally succeeds in delivering the letter which has been entrusted to him, we appreciate the good fortune of this moment, however brief, which fulfils a desire nourished in the heart for nearly twenty centuries.

For, as you will remember, we here represent a long history; we here celebrate the epilogue of a wearying pilgrimage in search of a conversation with the entire world, ever since the command was given to us: Go and bring the good news to all peoples.

Now, you here represent all peoples. Allow us to tell you that we have a message, a happy message, to deliver to each one of you and to all.

WE MIGHT call our message a ratification, a solemn moral ratification of this lofty institution. This message comes from our historical experience.

As "an expert in humanity," we bring to this organization the suffrage of our recent predecessors that of the entire Catholic episcopate and our own, convinced as we are this organization represents the obligatory path of modern civilization and of world peace.

In saying this, we feel we are making our own the voice of the dead and of the living; of the dead, who fell in the terrible wars of the past; of the living who survived those wars, bearing in their hearts a condemnation of those who would try to renew wars; and also of those living who rise up fresh and confident, the youth of the present generation, who legitimately dream of a better human race.

And we also make our own the voice of the poor, the disinherited, the suffering, of those who hunger and thirst for justice, for the dignity of life, for freedom, for well-being and progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honour and of hope our own tribute also.

That is why this moment is great for you, also.

We feel that you are already aware of this. Hearken now to the continuation of our message. It becomes a message of good wishes for the future.

The edifice which you have constructed must never fall; it must be perfected, and made equal to the needs which world history will present.

You mark a stage in the development of mankind, from which retreat must never be admitted but, from which it is necessary, that advance be made.

TO THE PLURALISM of states, which can no longer ignore one another you offer an extremely simple and fruitful formula of coexistence.

First of all, you recognize and distinguish the ones and the others. You do not confer existence upon states; but you qualify each single nation as fit to sit in the orderly congress of peoples. That is, you grant recognition, of the highest ethical and juridical value, to each single sovereign national community, guaranteeing it an honored international citizenship.

This in itself is a great service to the cause of humanity, namely, to define clearly and to honor the national subjects of the world community, and to classify them in a juridical condition, worthy thereby of being recognized and respected by all, and from which there may derive an orderly and stable system of international life.

You give sanction to the great principle that the relations between peoples should be regulated by reason, by justice, by law, by negotiation; not by force, nor by violence, not by war, not by fear or by deceit. Thus it must be.

Allow us to congratulate you for having had the wisdom to open this hall to the younger peoples, to those states which have recently attained independence and national freedom.

This presence is the proof of the universality and magnanimity which inspire the principles of this institution.

Thus it must be. This is our praise and our good wish; and, as you can see, we do not attribute these as from outside; we derive them from inside, from the very genius of your institution.

YOUR CHARTER goes further than this, and our message advances with it. You exist and operate to unite the nations, to bind states together.

Let us use this second formula: to bring the ones together with the others. You are an association. You are a bridge between peoples. You are a network of relations between states.

We would almost say that your chief characteristic is a reflection, as it were, in the temporal field, of what our Catholic Church aspires to be the spiritual field: unique and universal. In the ideological construction of mankind, there is on the natural level nothing superior to this.

Your vocation is to make brothers not only of some, but of all peoples. A difficult undertaking, indeed; but this is it, your most noble undertaking. Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority, able to act efficaciously on the juridical and political levels?

ONCE MORE we reiterate our good wish: advance always! We will go further, and say: Strive to bring back among you any who have separated themselves, and study the right method of uniting to your pact of brotherhood, in honor and loyalty, those who do not yet share in it.

Act so that those still outside will desire and merit the confidence of all; and then be generous in granting such confidence.

You have the good fortune and the honor of sitting in this assembly of peaceful community; hear us as we say: ensure that the reciprocal trust which here unites you, and enables you to do good and great things, may never be undermined or betrayed.

The inherent logic of this wish, which might be considered to pertain to the very structure of your organization, leads us to complete it with other formulas.

Thus, let no one, inasmuch as he is a member of your union, be superior to the others: never one above the other. This is the formula of equality.

We are well aware that it must be completed by the evaluation of other factors besides simple membership in this institution; but equality, too, belongs to its constitution. You are not equal, but here you make yourselves equal.

For several among you this may be an act of high virtue; allow us to say this to you, as the representative of a religion which accomplishes salvation through the humility of its Divine Founder.

Men cannot be brothers if they are not humble. It is pride, no matter how legitimate it may seem to be, which provokes tension and struggles for prestige, for predominance, colonialism, egoism; that is, pride disrupts brotherhood.

AND NOW our message reaches its highest point, which is, at first, a negative point. You are expecting us to utter this sentence, and we are well aware of its gravity and solemnity: Not the ones against the others, never again, never more!

It was principally for this purpose that the organization of the United Nations arose: Against war, in favor of peace!

Listen to the lucid words of the great departed John Kennedy who proclaimed, four years ago: "Mankind must put an end to war, or war will put an end to mankind."

Many words are not needed to proclaim this loftiest aim of your

(Continued on page 12)

THE CHURCH AND THE WORLD

Reformation Sunday—New German concordat

At home

♦ NEW YORK — Reformation Sunday this year will be dedicated to "a new search for unity in renewal," according to Rev. Dr. Ralph M. Holdeman, associate director of the National Council of Churches' commission on evangelism, which sponsors the observance. The Sunday, which will be October 31 this year, marks the Reformation movement of the 16th century, which brought into existence many of the present-day Protestant churches.

Abroad

♦ THE HAGUE — The Dutch government has announced it will give $450,000 toward five Catholic mission projects in foreign countries during 1965. The money is given under a law passed last year which permits the government to assist Catholic and Protestant projects in developing nations. The first five projects to be helped under the law are a missionary aviation service in Indonesia, a publishing house in Manila, a technical school in Santiago, Chile, and in Dian, Cameroun, and a housekeeping school in Rhodesia.

♦ AMSTERDAM — The provincial of the Dutch Jesuits has forbidden one of his priests to publish magazine or newspaper articles without first receiving permission. The curb was placed on Father E. M. J. Schoemaeckers, S.J., who earlier wrote an article highly critical of new directions in Catholic theology. His article in "The Month" magazine was quoted by Italian journals as proof for their assertions that some Dutch theologians are dangerously close to heresy. The prohibition against publishing without permission has applied to all Dutch Jesuits in the past, but it has not been enforced.

♦ BONN—The Office of Religious Affairs in communist-ruled Czechoslovakia may allow female religious communities to accept new members, it was reported here by the German Catholic news agency. Sisters have not been allowed to take postulants for the past 16 years in Czechoslovakia. Observers believe that Czech authorities want more Sisters because there is a shortage of persons to care for the country's bedridden and mentally ill.

♦ HANOVER, Germany — The first postwar concordat between a German state and the Holy See quietly went into effect in the state of Lower Saxony (Oct. 4), four months after its passage in the state legislature aroused bitter partisan feelings. The concordat gives Catholics the right to convert some public schools into parochial schools in those areas where Catholics predominate. An even larger number of schools would become Protestant-run, since the state is largely Protestant.

♦ BERLIN — The Catholics of Poland fully support the stand of their bishops that the Polish western territories formerly held by Germany should be recognized as Polish both by the Holy See and Germany, according to the small Catholic delegation in the Polish parliament. The Catholic group published a declaration to this effect the Cracow Catholic weekly, with which it is closely associated.

♦ MADRID—The secular institute Opus Dei in Spain has issued a statement saying the association is exclusively apostolic and plans to take no role in national politics. "Nevertheless," said the statement, "members of Opus Dei are entirely free as individuals to act in temporal matters." The statement was issued in reply to two articles that appeared in the Paris daily Le Monde. One accused the institute of instigating government sanctions against a group of university professors.

♦ VALLETTA, Malta — The Catholic hierarchy in the new nation of Malta is in a quandry over which episcopal conference it should belong to. According to the norms laid down by Pope Paul VI for the world Synod of Bishops, members will be nominated to the synod by episcopal conferences. But Malta, with only two dioceses and three bishops, belongs to no conference. As a former British colony, Malta may be able to join the British conference. It may also join the Italian conference, since it is close to Italy in culture and geography.

♦ Malta's House of Representatives defeated a motion to amend the constitution which now protects the Catholic Church against accusations in political broadcasts. Most of Prime Minister Giorgio Borg Olivier's predominantly-Catholic Nationalist party voted against the motion.

♦ COLOMBO — A government bill to abolish a residence tax imposed in 1961 on missionaries and other foreigners has been introduced in the Ceylonese parliament here. The residence tax, amounting to about $80 annually, was imposed by the government of former Prime Minister Sirimavo Bandaranaike as part of measures against foreign priests and nuns serving in this country. Appeals for exemption of missionaries from paying the tax were turned down at the time.

♦ BOGOTA, Colombia—"Women, who make up 50 per cent of the population, must make use of their right to vote," Cardinal Luis Concha of Bogota declared here. He told delegates at a meeting of the National Women's Union that they are able to help change this country's social and political structures. "It is indeed unfortunate that so many refuse to make use of a right which is also an obligation" he said.

Annual benefit dinner set for Child Center

St. Mary's Child Center will benefit from the proceeds of the third annual $50-a-plate dinner, scheduled at the Indianapolis Athletic Club on Wednesday, Oct. 13.

Co-chairmen of the invitational event are Mrs. Margaret McKinney and Charles E. Stimming.

Principal speaker will be Father Francis J. Matthews, director of the Radio and Television Apostolate for the St. Louis archdiocese.

Also on the program are the Varsity Singers of Indiana University's School of Music.

Last year's benefit dinner netted $11,000 for the Child Center, special education department hedaquarters for the Archdiocese School Office. The Center is located at 311 N. New Jersey St. in downtown Indianapolis. Three regular classes are offered there in addition to therapy, testing and evaluation work by a professional staff.

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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. Certainly 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 [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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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.

Viva il Papa!

Pope Paul's day in America was all greatness, all magnificence. And thanks to television's finest day, the whole stirring spectacle was seen and heard by more people in the world than ever before had witnessed history in the making.

All the superlatives now have been said and repeated again and again. Trying to follow that great, great Monday with more warmed-over superlatives would be like trying to follow an ennobling Shakespearean drama with a trained seal act.

Anyway, Pope Paul's dazzling personal triumph in New York should not blind us to his primary mission. He was here as the Vicar of Christ on earth to plead for peace before the parliament of nations in the name of all mankind.

He did this with a simple eloquence rarely heard. He has captured the imagination of the world.

We share the hope that his message and his matchless visit will have a profound, and lasting, effect upon men everywhere so that they actually will lay down the weapons of war in the cause of common humanity.

For this to happen, however, men themselves must have a change of heart, a spiritual rebirth. Pope Paul cautioned, ". . . the edifice of modern civilization must be built upon spiritual principles which alone can not only support it, but even illumine and animate it."

The very invitation to His Holiness to address the United Nations points to a degree of desperation over the estate into which human society has fallen.

But one mortal, no matter how great, cannot singlehandedly alter the complex course of modern history. He needs others to follow.

Yet, as Shakespeare wrote—

"There is a tide in the affairs of men, which taken at the flood, leads on to fortune."

The Pope's visit could well be such a tide, a turning point in history, which up to now has been too tragically much the history of war.

In the spine-tingling street cry that reverberated from the canyon walls of New York on Monday, "Viva il Papa!"

May his prayers, hopes, and efforts for a durable peace founded upon justice, truth, freedom, and charity prevail in the hearts of men and the councils of government everywhere. If enough people want that to happen, it will.

A great Pontiff has pointed the way.

●

License to kill

They still lynch, beat, bomb, shoot, and burn with impunity in many areas of the Deep South—if the victims happen to be Negroes or white civil rights workers.

Last spring after the Selma, Ala., outrages we were told that the "conscience of a nation" had been aroused.

We were told that henceforth vicious know-nothings would not be allowed to terrorize innocents and get away with it.

We were told that respectable white moderates in the Deep South already were beginning to organize against racist criminals.

We were told how deeply committed the federal government was to enforcing civil rights and how effective the FBI was as a deterrent force.

All of these hopeful expressions doubtless had, and still have, a measure of truth.

But not nearly enough.

Just the other day the admitted slayer of a New Hampshire Episcopal seminarian went free at Hayneville, Ala., in an ugly parody of a trial that mocks American concepts of justice and entitles one to wonder whether certain sections of this country are some sort of reincarnation of Adolf Hitler's Third Reich.

Thomas Coleman, a part-time deputy sheriff, fired shotgun blasts at Jonathan Daniels and a Chicago Catholic priest, Father Richard Morrisroe, when they tried to enter a Hayneville grocery August 20 in the company of Negroes.

Daniels was killed and Father Morrisroe badly wounded.

Although a slaying had occurred, Coleman was tried for manslaughter. The all-white jury of Coleman's friends accepted all-white defense testimony that the seminarian and the priest had been armed, although a state's attorney contended this testimony was based on perjury. Negro witnesses denied the victims were armed, and no weapons ever were produced. The trial judge refused a postponement until Father Morrisroe, the key state witness, could testify.

The effect of many Southern-style trials has been to uphold a license to kill as long as the killer is a racist and the victims are not. The pattern does not seem to have improved significantly of late despite optimistic predictions.

The American Civil Liberties Union is seeking a U.S. Supreme Court order staying all court proceedings in Lowndes County, Ala., of which Hayneville is the seat, arguing that there is little possibility of a fair trial there.

Such an order should be extended into areas of Mississippi and elsewhere in the Deep South where the idea of justice has become an inverted mockery of the Sermon on the Mount. Communities that permit murder to go virtually unchallenged should feel the strong hand of federal interference until the moral purposes of government are at long last upheld.

THE CRITERION

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Published Weekly Except Last Week in December.

Welcome, Cubans

President Johnson this week answered Fidel Castro's challenge for action from "the imperialists" by extending an unconditional welcome to all Cubans who might be permitted to leave Cuba under the new open-door policy outlined by Castro.

During his dramatic Statue of Liberty signing of the new immigration law, the President assured every Cuban seeking asylum the hospitality and help of the United States.

There is doubt as to Castro's seriousness in proposing unimpeded immigration; the plan seems vague and ambiguous. But the administration was correctly prompt and honorable in its response.

This, for one thing, may help to mitigate the ill-feelings engendered among hemisphere neighbors by the niggardly quibbling that took place during hearings and debates while the immigration legislation was working its way through Congress.

If the mass exodus envisioned by some State Department officials comes to fruition, there will have to be considerable revamping of the Cuban relocation program as it now stands.

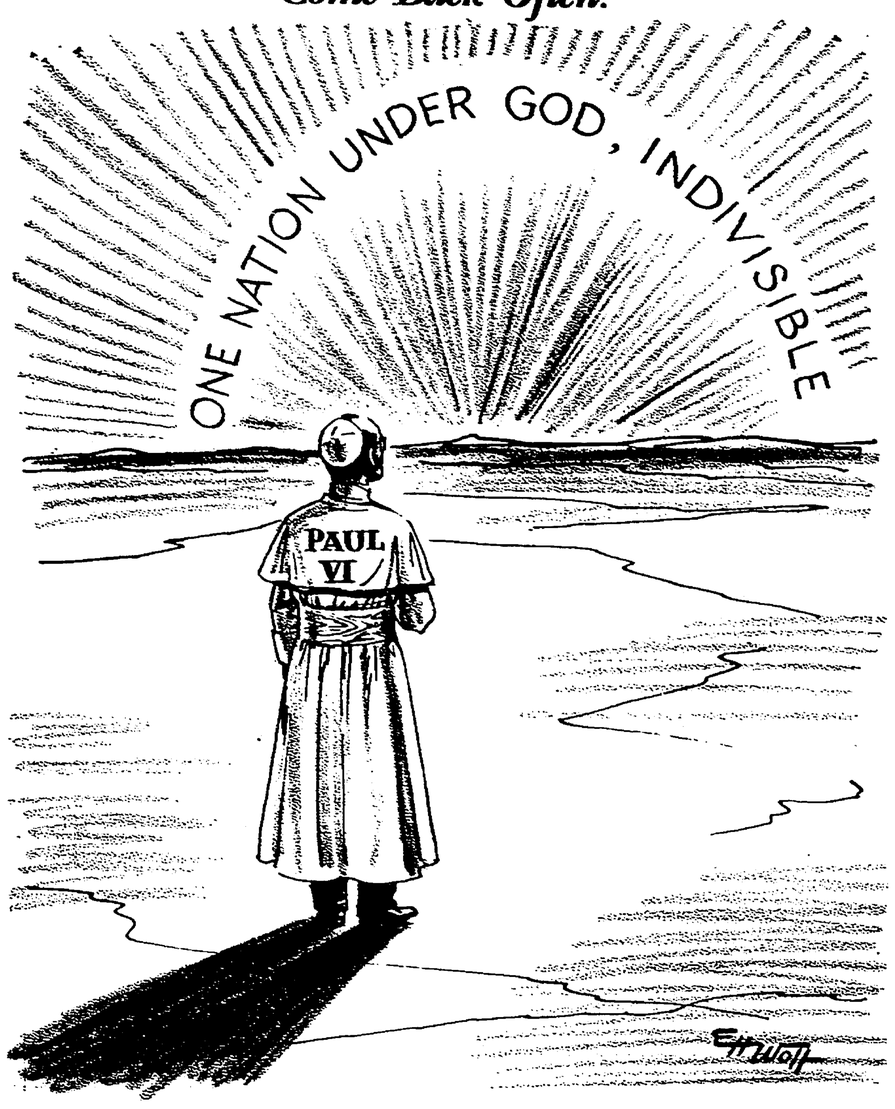
Florida officials have expressed their determination and enthusiasm for stepping up their end of the program. But the reception and expedition of an anticipated additional 50,000 Cuban refugees a year will have to become primarily a federal task.

Those communities around the country that have warmly received the earlier influx of refugees must now be prepared to accept a good many more. Indeed, many new localities will have to be opened.

Catholics of the Indianapolis Archdiocese have cooperated generously in relocating whole Cuban families and individual children. They are among the best supporters the program has and can be counted on to increase their efforts.

But it remains for Castro now to implement his complete reversal of Cuban policy, if he will. He has had "the imperialist" answer. Now the rest is up to him.

Come Back Often!



OPINIONS

'Dry up'

To the Editor:

Of all the asinine things going on in lay Church circles, and even among some of the clergy, the worst is the constant flaying of the question as to whether women should become priests. Reams and reams of words have been printed pro and con about this issue as though it were a critical subject to be taken seriously.

I read in The Criterion (Oct. 1) that a militant band of Catholic women has been meeting and lobbying in Rome during the council session for the ordination of women. This group, which calls itself St. John's International Alliance, even threw a big party attended by several archbishops and bishops, in an effort to get top-level support for its campaign.

Why don't these good ladies dry up and go home and count their egg money or something?

A woman has as much business being a Catholic "priestess" as she does pitching for the Dodgers in the World Series. She would be as out of place as a tough Irish cop duded out in a bunny's tail at a Playboy Club.

Women who always are pressing for jobs that clearly belong to men may imagine they are akin to the marching suffragettes of yore who got the right to vote, which women assuredly deserve. Actually, they are more remindful of hatchet-swinging females with bulging biceps and baritone voices who helped lead this nation into the ultimate nonsense of prohibition.

If women ever do obtain the false "equality" which some of them seek, they will wind up losing their femininity, which up to now has been their guarantee of superiority to the male.

There is nothing "modern" or "enlightened" about such campaigns as the militant Catholic ladies in Rome are embarked upon. In the distant past there have been minor civilizations in which women ruled as "priestesses." All of these tribal societies were savagely matriarchal in form over which masculine women presided. None of these societies survived because they were offensive to nature.

Lest it be thought that I am a grouchy, uncouth anti-feminist who would see women relegated to medieval bondage, I am wholly sympathetic with such moves as Section 7 of the Civil Rights Act, which rightly elevates the employment and legal status of women. But I am as much against them becoming Catholic priests as I would be against a man becoming a nun.

Enough of this crazy business, ladies!

Name withheld

Indianapolis

Editor-reporter

To the Managing Editor:

I have tried conscientiously to keep up with the news and comment flowing from the sessions of the Ecumenical Council, but I would be lost without Father Raymond Bosler's "Comments From Rome."

Your editor writes with a lucidity and liveliness that is woefully lacking in most daily press reports from the council, as well as in most other commentaries printed in The Criterion and most Catholic journals and periodicals I read. The writers either seem determined to make a big mystery of the whole council business or are so unsure of their facts that they fill out space with wild speculation.

The editor of your newspaper, however, makes easy reading of complicated goings-on, and one feels the comforting assurance that he is getting the "dope" from a real expert, not a hodge-podge of third-hand reports from somebody who is as confused as the reader is.

Father Bosler is not only an outstanding reporter with a zest for digesting pertinent but often technical data into readable, informative comments, but he also has a keen eye for the lighter side of the sessions. His spirited piece in The Criterion (Oct. 1) is an example. It broke down the complexities of the issues at hand into easy-to-understand terms for an ordinary reader like myself, and at the same time passed along homey human interest material about life in Rome. He gave one the feeling that he was writing a personal letter.

Please tell Father Bosler when he gets back how much I appreciate his "Letters From Rome."

Jane Marcher

Indianapolis

Where was LBJ?

To the Editor:

You have written rosy praise about how wonderful it was of President Johnson to cut through protocol to meet with Pope Paul VI in New York. What was so wonderful about his holding a brief, stilted meeting in the Waldorf Towers, but ducking out on the General Assembly session?

The chiefs of state of several other nations saw fit to be on the floor of the Assembly and to hear Pope Paul's great speech, and many traveled a long way to do it. But not LBJ.

No protocol would have in any way been involved had he been on hand. The United Nations is not even considered United States territory in international relations. Anyway, he met the Pope in Ambassador Goldberg's suite at the Waldorf, which certainly is in U.S. territory.

Had LBJ announced some time ago that he would attend the speech, I feel sure that quite a few other heads of state, besides those who were on hand, would have been there and the plenary session would have been even more impressive than it was.

J. Kelly

Indianapolis

An objection

To the Editor:

After reading "The poverty program and birth control" by Msgr. George Higgins in the Sept. 24 issue, may I suggest that Msgr. Higgins read Father Doran's "The lesson of India" on the same page?

If after reading that, he still doesn't see the connection, then I suggest that in the future he stick to a subject which he knows more about.

Mother of Five

Madison, Ind.

● QUESTION BOX

Where did Cain find wife?

By MSGR. J. D. CONWAY

Q. When Cain slew Abel, he was thrown out of Paradise, and he moved on the east side of Eden and got himself a wife. Now as I understand, there weren't any women at that time besides Eve, since Adam and Eve were the first people.

Where did Cain get his wife?

A. This question gave no concern to the sacred writer of Genesis, so why should we worry about it?

May I suggest that you read the third and fourth chapters of the book of Genesis? It would seem that Adam and Eve were thrown out of the Garden of Eden before either Cain or Abel was born, and it was somewhere east of Eden that the murder took place.

If you will read these and the following chapters, through 11, 26, you will find that our sacred writer has compressed the entire history of primitive man—which must have lasted at least a hundred thousand years—into a few generations. What does that tell you about the nature and purpose of his writing?

You will also notice that from man's second generation on earth he was engaged in farming and herding, and by the eighth generation people were playing harps and flutes, and were about ready to forge vessels of bronze and iron.

Even if man's civilization had developed in this rapid manner, without any place for the cave man or the barbarian, where did our sacred writer get all his information about it? He wasn't there. Certainly men were not writing in those primitive days. Are we to believe that all these details were transmitted through thousands of pre-literary years by an infallible oral tradition? Or should we postulate that God revealed all these banal details to our sacred writer?

Revelation there must have been, but only of some basic religious truths: God created man as a creature of the earth, but He made him in His own likeness, giving him dominion over the other creatures of earth, ordaining him to fill the earth and subdue it, God created man male and female; He made man and woman of the same flesh, made them for each other; and He gave them special privileges of living in happy, immortal union with Him as long as they would be faithful to Him. But man's faithfulness was of short duration; sin came into the world and with sin death and the loss of Eden: the happy state of man's union with God. And as a sequel to the first sin came fratricide; and later sins so numerous and vicious that God's wrathful punishment came down on man: the flood.

We know not how God revealed these religious truths to His people; possibly by guiding the growth of their consciences and then inspiring chosen writers to put their religious awareness into literary form. There may have been more explicit revelations, but our writers make no mention of them. They rather used ancient popular traditions and previously written sources.

The point is that the authors of Genesis were not writing history as we know it. They were tying together religious truths, based on a few historical realities; but they were telling the story in their own style, full of imagery, often poetic, but little concerned with accurate geography or chronology. And they couldn't care less where Cain found his wife. Such curiosity would spoil a good story and obscure its moral.

(N. B. Much that I have written here applies only to the first 11 chapters of Genesis. When Abraham appears on the scene time and geography become more important, and other elements of history appear; though it remains history bent to religious purposes.)

●

Q. The first Holy Mass was celebrated in the evening, at the Last Supper. How come that Holy Mass is celebrated commonly in the morning. Don't you think the aggiornamento—updating—calls for the restoration of this celebration in the evening.

A. We know that St. Paul "broke bread" with his congregation in the evening, and it seems that evening Masses were quite the usual thing for the first three or four centuries. By the fourth century the custom was developing in many areas of celebrating the Sunday Mass at the "third hour," which was about nine o'clock in the morning—a bit earlier in summer, later in winter. However, until the high Middle Ages the custom remained of having Mass at the ninth hour on fast days—about 3 p.m. On days which were neither feasts nor fasts Mass was often said at the sixth hour: noon. And on Saturday of ember weeks Mass was celebrated at midnight, after a long vigil, and those who assisted at that Mass fulfilled their Sunday obligation.

Now Mass may be permitted at any reasonable hour, and in most areas afternoon and evening Masses are increasing in number and popularity. Only one hour of fast is required before receiving Holy Communion, no matter what hour of the Mass.

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Q. Since the new liturgy went into effect:

1. Biggest drought on record; no relief in sight.

2. Biggest floods in midwest, in new liturgical strongholds.

3. Horrid developments in Vietnam. The worst is yet to come. Terrible!

4. Australia has the streamlined liturgy too, with the cute Protestant type Communion tables. Biggest drought in that nation's history.

Keep it up, boys!

A. Strange that meteorological phenomena result from liturgical changes. Last I heard they were due to our defiance of nature by shooting missiles into orbit!

The writer of this letter, a persistent commentator on liturgical changes, writes from a drought-stricken area of the Atlantic seaboard. After expressing my sympathy, I wish to assure him that we in the Midwest have recovered from our pesky floods and are now expecting the greatest harvest in history—a reward, no doubt, of our liturgical fervor.

YOUR WORLD AND MINE

'Theology class' boon to newsmen

By GARY MacEOIN

ROME—Our daily theology class is one of the by-products of the council. I refer to the briefing by specialists in theology, scripture, canon-law and other Church-related sciences. Organized by the United States bishops at the council's opening session, they are held each afternoon to help newsmen clarify and project the issues discussed that morning by the council Fathers.

Eight or ten newsmen showed up the first days. By now they draw such crowds that this year we have had to move to bigger quarters from the intimacy of the USO basement. Not all the hundreds present have press credentials, but we gladly tolerate the periti and theology students, so long as they stay in the back of the auditorium and don't filch too many of our scarce documents.

I miss some of the more daring panelists of earlier times, men like Father Bernard Haering, C.SS.R., and the late deeply lamented Father Gustave Wiegel, S.J., original thinkers who opened up unsuspected vistas in response even to uninspired questions. We have now a middle-of-the-road panel, though still a spectrum broad enough to include Father Francis McCool, S.J., for scripture, and Msgr. George Shea, for dogmatic theology.

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Perhaps it is better so. The newsmen have learned from their daily classes. The period of consolidation and sober evaluation has come for them as for the council. And we still have the passing delights of such meteoric guests as Father John Courtney Murray, S.J. I think that he more than anyone else has convinced Europeans, by his depth of thought, clarity of expression, and sparkling personality, that the Catholic Church in the United States has come of age.

The spectrum of newsmen is also broad. They range from, let us say, Paul Blanchard to the representatives of NC news service. They, too, reflect the evolution—a Blanchard more moderate, an NC less defensive. I find it hard sometimes to remember that this is the same Blanchard who acquired such notoriety a few years back for his criticisms of the Catholic Church in the United States.

Blanchard and I happen to be long-time personal friends. I stood beside him at the opening Mass of the second session in St. Peter's and explained step by step what was going on at the altar and what it meant for Catholics. But our friendship is much older. We worked together at the Caribbean Commission nearly 20 years ago, he with the State Department liaison group, I with the Secretariat. About that time he wrote

(Continued on page 11)

LI'L SISTERS By Bill O'Malley

"SISTER, I'D LIKE SOME ADVICE, PLEASE. I'M NOT GETTING THE RESULTS AT HOME, WITH MY TANTRUMS THAT I USED TO GET."

● *THE YARDSTICK*

A friendly warning to all Americans

By MSGR. GEORGE HIGGINS

Among the many learned periti or "experts" whom I have had the pleasure of meeting in Rome during Vatican Council II, Father L. J. Lebret, O.P., is one of the most impressive.

Father Lebret is a director of the National Center for Scientific Research in France and the founder of two important journals of opinion in the field of Catholic social teaching. For several years he has conducted a series of worldwide studies on economic and social development. In this capacity, he has studied at firsthand such diverse countries as Brazil, Colombia, South Vietnam, Senegal and Lebanon.

The results of Father Lebret's research are summarized, in popular form, in his new book, "The Last Revolution," (Sheed and Ward, New York, $4.50).

"The Last Revolution" is a very disturbing but also, on the whole, a very hopeful book. Its purpose is "to focus on essentials"—the essential causes of and remedies for the economic, social, and cultural misery which plagues the so-called underdeveloped countries and poses such an ominous threat to the security and peace of all mankind.

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Pere Lebret is frank to admit that the preparation of the book has profoundly affected him. Reflecting on what he has seen and read about the extent of human misery in the world, he sees mankind "staggering in confusion from crisis to crisis, unable to solve problems which they avoid defining, not so much from intellectual incapacity as a willful refusal to question established but fallacious values."

American readers are warned in advance that Pere Lebret, who is no respecter of persons or of nations, is disconcertingly impartial in his criticism of the "established but fallacious values" of the East and the West or, more specifically, of the Soviet Union and the United States.

Indeed, if anything, he is more critical of the United States than of Russia, presumably because he expects a higher standard of performance from a nation which claims to be the showplace of democracy.

"There are many reasons," he says, "for the reluctance of the more advanced and consequently richer peoples to take an objective view of the world situation. The main reason is a certain kind of greed, that is, an immoderate love of possession. The former colonial powers were often steeped in this vice, and never succeeded in freeing themselves from it. But the new major powers are also possessed by the same vice in an even more virulent form."

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Pere Lebret's specific references to the United States are brutally frank.

"Americans," he says, for example, "continue to express surprise when they discover that their interventions on behalf of the underdeveloped nations (which they consider to be benevolent and which indeed are partially so) breed a slight but noticeable amount of resentment everywhere. This is because they have created a new form of colonialism, as odious as the original colonialism and even less imbued with respect and love."

This particular indictment of the United States I can accept with equanimity, but I would want to enter at least a mild rejoiner when Pere Lebret, stepping out of his professional role as an economist, proceeds to indict our entire national culture.

"The puritanism which presided over the birth of the United States," he writes, "has been toned down little by little. In the public eye material success has taken the place of work as the fundamental value. Money has become the yardstick of everything. This has produced a situation where determined values are ascribed to the material and tangible aspects of civilization. Otherwise how can we explain the fact that many Americans are more concerned with the size and architectural solidity of their schools than with what is taught within their walls? How oherwise can we understand the numerous dangers to which television, as well as illustrated criminal adventure stories, expose children every day, all for profit? If there is a conflict between the norms of art, education or culture on the one hand, and the demands of material profit on the other, the latter almost invariably have an easy victory."

Pere Lebret, who does not know the United States from first-hand experience, is entitled to this opinion, but I suspect that his fellow countryman Jacques Maritain, who lived in this country for many years and came to know it very well indeed, would not completely agree with him.

●

Be that as it may, Americans owe it to themselves to read Pere Lebret's urgent plea for a new civilization with a completely open mind. To be sure, he is severely—and, some would think, excessively—critical of our response or lack of response to the world situation, but his criticism, "though argued in strong terms, must not be understood," he assures us, "as being prompted by any feeling of ill-will toward the United States."

"Rather do we wish," he continues, "because of our affection for Americans and without minimizing their faults, to offer them this warning. Their universal potential for doing good, if it were objectively applied, would earn them the moral prestige and affectionate recognition that they have not been able to obtain up to now."

Let us hope and pray that this word to the wise from one who is himself a very wise and learned counselor will be taken to heart by at least a saving remnant of open-minded and open-hearted Americans — and the sooner the better, for if Pere Lebret has read the signs of the times correctly, we have little time to spare. I am pleased to recommend his book enthusiastically, with only a handful of minor reservations.

Something new on campus

YELLOW SPRING, Ohio—It's possible that a slender young woman dressed in discreet black and white, will cause more heads to turn at Antioch College than the 225 new students who recently began the fall term at this private school.

But although Antiochians may slow their stride when they first encounter Sister Patricia Jean Manion, she's taking Antioch very much in stride after less than a week at work, and is feeling "quite at home" on the campus of one of the country's most liberal liberal arts colleges.

Sister Patricia, on leave from Loretto Heights College in Denver where she is educational assistant to the president, is at Antioch this year on a fellowship from the American Council on Education (ACE) to learn about academic administration. She is the only woman among the first 23 persons chosen for the new ACE program.

AFRICA: NEW ONE-ROOM SCHOOLS?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

In Adigrat, Ethiopia, Bishop Haile-Mariam Cashai asks help now while there is still time. He writes: "Take one of these developing villages, put a one-room school in it, and I'll give you people you'll be proud of!" . . . The villages have unusual names: Aò, Aigà, Bierà, Beraziò, Wartile, Adghedà, Guala, Monokseitò. A school can be built for as little as $3,200. . . . Ethiopia needs schools desperately. In 1940 the country (roughly the size of Texas, Oklahoma and New Mexico) had only two doctors and four nurses. Nearly a third of the population still lives in malaria-infested areas. Only 6 per cent of the children attend school because schools do not exist. . . . "Still, this is a frontier world, ripe with opportunity," writes Bishop Cashai. "We can get the teachers. What we need are bricks and textbooks." . . . Give him a hand? Name the school for your favorite saint, in memory of your loved ones, if you build it all by yourself ($3,200). It will be open to children who want to learn, whether they are Catholics or not. The cost is low because grateful parents will do the construction work free of charge. . . . Send as much as you can at least right now ($150, $100, $75, $50, $25, $15, $10, $5, $3, $1). Books are better than bullets. Here is your chance to help the Holy Father bring peace to the world. Train tomorrow's peace-makers!

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BROTHERHOOD—With the Masonic emblem in the background, Father John A. O'Brien (right), research professor of theology at the University of Notre Dame University, presents a set of monogrammed Notre Dame cuff links to Masonic official Albert N. Hepler, Jr. (left) for contributions to the cause of brotherhood. Witnessing the presentation is John Jena (center), master of St. Joseph Masonic Lodge 45, South Bend, Ind. Father O'Brien spoke on "Ecumenism" at the organization's recent 123rd anniversary and past master's reunion in the Masonic Temple. Hepler is a member of the Ancient and Accepted Scottish Right, District of Indiana.

5-year plan studied by Church in Brazil

RIO DE JANEIRO—A five-year plan to revitalize the Catholic Church in Brazil and to implement decisions of the Second Vatican Council is under study by the National Conference of Brazilian Bishops.

The plan is outlined in a proposed joint pastoral that the Brazilian prelates are studying at special meetings while they are in Rome for the council.

"Our objective is to renew the Church in Brazil, conforming to the image of the Church of Vatican Council II," states the first draft of the document which the bishops are now studying.

FUNDAMENTAL lines of work of the Church in Brazil for the next five years as outlined in the proposed pastoral would be:

"To promote a fuller and more visible unity within the Catholic Church itself; promote missionary action; promote catechetics; deepen study of Catholic doctrine among the laity; give more effort to deepening knowledge of theology; promote liturgical action; promote ecumenical action; promote the more active participation of the faithful, as a ferment, in the construction of the world according to the designs of God."

The document also cites the bishops' determination to intensify research and planning as a basis of action to overcome the serious social, pastoral and educational problems facing the Brazilian church.

THE JOINT pastoral is one more step of the Church in Brazil to realize greater spiritual fruits from this country which is often called the "most Catholic country" of the world. With a population of over 80 million persons, and 93.5% of them nominally Catholic, there is a great potential for the Church to resolve many of the critical problems facing the people of this country, the pastoral observes.

The new pastoral will continue the spirit of attacking the Church's problems in Brazil on a nationwide basis that was put in motion by the bishops' conference in its Emergency Plan issued in 1962, the proposed pastoral explains.

THE EMERGENCY Plan was divided into two parts — the first being a joint pastoral, and the second a social-economic document aimed at curing the poverty and misery in which many Brazilians live.

Decisions arrived at by the Brazilian bishops during the special meetings in Rome will be implemented through the regional secretariats created by the Emergency Plan. The regional secretariats were formed to put into practice measures and principles adopted by the national organization of bishops. The regional units each have commissions to handle work in evangelization and catechetics, public opinion, ministry of the priesthood, social action, liturgy, special pastoral, apostolate of the laity, vocations and education.

Forms conference of diocesan nuns

KANSAS CITY, Mo.—Bishop Charles H. Helmsing of Kansas City-St. Joseph has established an organization for Sisters that may be unique in the United States. At a meeting of 400 Sisters at Loretto Academy, Bishop Helmsing announced formation of a Diocesan Conference for Religious Women.

"The purpose of this conference is to enable you to share more perfectly in the pastoral more perfectly in the pastoral work of the diocese," Bishop Helmsing told the Sisters. It will also facilitate communication among Sisters of different religious communities, he explained.

A speaker at the meeting, Sister Thomas More, chairman of the theology department at Marymount College, Salina, Kans., predicted that Sisters will soon be "totally involved in pastoral planning on the diocesan and national levels."

Jesuit students on 'St. X' campus

CINCINNATI — Jesuit scholastics from the juniorate of the Society of Jesus at Milford have joined other college students on the Xavier University campus here, taking a veriety of subjects.

The new experimental arrangement was suggested by the general congregation of the Jesuits at Rome the past summer. Father Paul L. O'Connor, S.J., president of Xavier, said it would be good for the seminarians and the other students to get to know each other.

"While the seminarians will exert a favorable influence on Xavier students, the young Jesuits will become more cognizant of the university student's problems, and later on, when they are teaching, the Jesuits will be closer to the students," he said.

Bible symposium scheduled at ND

NOTRE DAME, Ind. — The University of Notre Dame will sponsor a three-day symposium on New Testament themes, Oct. 15-17, with addresses by leading Catholic and Protestant scholars.

Speakers will include Prof. Rudolph Schnackerburg of the University of Wurburg, Germany, who will be at Notre Dame as a guest professor; the Rev. Dr. John Knox of Union Theological Seminary, New York; Dr. Robert M. Grant of the University of Chicago; and Father David Stanley, S.J., president of the American Catholic Biblical Association.

Start new dorm

MONTEZUMA, N.M.—Groundbreaking ceremonies have been held for a new dormitory at Montezuma Seminary, a major seminary supported by the U.S. hierarchy to train candidates for the priesthood in Mexico. The new building will permit relocation of 336 seminarians from substandard housing.

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● *WHAT OF THE DAY*

On to the Holy Land

By REV. JOHN DORAN

It seems as though all my life I am doing things backwards. But it doesn't really matter, because they turn out all right.

Coming to the Holy Land is a case in point. Nearly everyone comes through Europe to the Holy Land. We came —like the wisemen—from the Orient. One can fly directly to Jerusalem. We drove down the back road, the ancient one from Damascus.

As I say—it all turned out right.

Before one leaves the prosperous and very Western country of Lebanon, one visits the ancient ruins of Baalbek. These huge ruins—and the more extensive ones you see at Jerash in Jordan—tell of the greatness of the Roman civilization which held the world at peace when Christ came.

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Even the shrines of St. Paul at Damascus—the most ancient continuously inhabited city in the world—prove an introduction to Christ, whose most eloquent spokesman he was. The window in the ancient wall from which Paul was lowered, the house of Annanias—now below the city level—tell us of this fiery champion who at first tried to stem the flow of Christ's teaching.

Later we came to the Jordan, a meandering little stream at this time of the year, which winds its way from the lake of Gallilee down the below-sea-level valley to discharge its waters into the bracken Dead Sea.

At one spot on the Jordan they show you the traditional place of Christ's Baptism by St. John the Baptist. They are not sure of the place, but since it fronts on the road to Jericho to which, we are told, Christ went after His Baptism, the spot seems logical.

One walks away from everyone there and stands alone looking down at the waters—thinking of how the sinless Christ underwent there a Baptism which He did not need, but how we—His followers— need the washing of forgiveness again and again. I stayed there at the bank, watching the Jordan flow, thinking of and praying for myself—my family—my parishioners and all the Johns that I have ever known, especially the two who so recently walked across the face of history.

●

We took the Roman road to Jericho, and as we surveyed its ancient ruins near the well of Elias, we looked up. The Mount of the Temptation loomed above us, sheer, forbidding. There the lonely God-Man held his first encounter with Evil. There He began His conquest.

Then up the road which bores its way up the steep hills of Judea, past the now ruined Good Samaritan Inn., the halfway mark. Then the Mount of Olives comes in view. You watch it—but soon you are in Bethany looking over the Cedron to Jerusalem.

"I rejoiced because they said to me: 'We will go up to the house of the Lord.' And now we have set foot within your gates, O Jerusalem." (Usalm 121)

Father DePauw now at council

EMMITSBURG, Md.—Father Gommer De Pauw, who gained attention last spring as leader of the "Catholic Traditionalist Movement," is currently in Rome attending the fourth session of the Second Vatican Council as a private theologian to a bishop exiled from communist China.

His classes at Mt. St. Mary's seminary have been taken over by another teacher.

The Belgian-born professor of canon law formed the "traditionalist" movement earlier this year to counteract what he claimed were attempts by some theologians to undermine traditional Catholic teaching. He gave up formal leadership of the movement at the request of Cardinal Lawrence Shehan of Baltimore.

The Baltimore chancery office said Father De Pauw had received permission to attend the council as an advisor to Bishop Blais S. Kurz, a German-born Franciscan missioner exiled from Red China, who now makes his home in Staten Island, N.Y.

Installation set for Abp. Hannan

NEW ORLEANS—Archbishop-designate Philip M. Hannan will be enthroned as 11th Archbishop of New Orleans Oct. 13 at St. Louis Basilica.

He will be enthroned by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States. The ceremony will include a concelebrated Pontifical High Mass, Auxiliary Bishop L. Abel Caillouet, administrator of the archdiocese, announced.

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(A Weekly Service to Criterion Readers)

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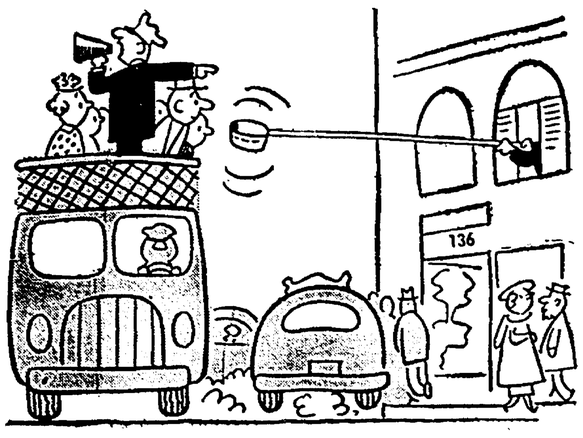

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Grid races tighten; season is half over

By DENNIS HOFFMAN

As the Indianapolis Deaneries' CYO football leagues cross the 50-yard line of this season, the races for the division titles begin to take shape.

St. Joan of Arc and Holy Name remain tied for first place in Division I of the Cadet league. Each team won its third victory against no defeats last Sunday, as Holy Name squashed St. Lawrence 32-6, and St. Joan of Arc blanked St. Andrew, 14-0. It was the first loss for St. Andrew.

In this week's games, St. Joan of Arc faces Little Flower, (2-1) who must win to remain in contention, and Holy Name plays St. Michael's.

ST. MONICA took undisputed possession of first place in Division II by shutting out St. Pius X, 13-0 on September 29, then by defeating Immaculate Heart, 14-7 on Sunday.

St. Pius bounced back to win over Our Lady of Lourdes 13-6, in last Sunday's game. St. Pius (4-1) thus remains in contention behind St. Monica (4-0).

Division III is still a toss-up, and not much is expected to be settled this week. St. Thomas (3-0-1) will play St. Bernadette (0-3-1), and St. Matthew (3-0-2) will oppose St. Roch (0-3-1). Our Lady of Mount Carmel (4-0-1) is idle.

Last week, Mount Carmel and St. Matthew played to a scoreless tie in a game that might have broken the race wide open.

THE BATTLE in Division IV is for second place. St. Rita took a pair of games from St. Ann and St. Luke to boost their record to 5-0. This week they face one of the second-place teams, Holy Angels (3-1) at 2:30 in Douglas Park.

The other second place teams. St. Anthony and Holy Angels, play St. Ann and St. James, respectively.

St. Gabriel and St. Monica lead Division I of the "100" league with identical 2-0-1 records.

Christ the King beat back Little Flower (14-0) to knock the Eastsiders out of a tie for first in Division II. Christ the King now stands 4-0.

Division III leader, St. Catherine (5-0), faces once-beaten St. Philip Neri.

IN THE New Albany Deanery league, Holy Family, New Albany, won its second straight game to move into a first-place tie with idle Our Lady of Perpetual Help, also of New Albany.

This week, Holy Family tackles St. Augustine, Jeffersonville, and Our Lady of Perpetual Help plays St. Mary's, New Albany.

Alumni schedule Old-Timers tilt

The Sacred Heart Alumni Association is sponsoring an Old-Timers Football game, Sunday, Oct. 10, at 3:30 p.m.

Anyone who was graduated five or more years ago is eligible to play in this game to be held on the Sacred Heart Athletic Field.

The game will pit members of various graduating classes against each other.

Further information may be obtained by calling John Oechsle, 632-7175; Bud Teagarden, 881-9108; Bob Sauer, 881-6954; or Bob Lynch, 631-0575.

Irish face Army in old rivalry

The football classic which introduced the forward pass in 1913 will have its 37th renewal tomorrow night (Saturday) as the Fighting Irish of Notre Dame clash with Army in New York's Shea Stadium.

The nationally-ranked Irish hold a 24-8 edge in the series. There have been four ties.

Both teams enter this game with identical 2-1 records for the season.

ART CONTEST WINNERS—Three Marydale School students are recent prizewinners in country wide art competition held at Augusta Plaza. Mother Mary Leo, administrator at Marydale, admires the work of (from left) Teresa Sims, Jackie Carroll and Florence Leyba. Contest judges were members of the Marion County Art League. (Staff photo)

Father and Son event scheduled

The third annual Father and Son Fellowship Week-end will be held October 16-17 at McCormick's Creek State Park.

This event, sponsored by Boy Scout Troop 488, St. Simon's parish, Indianapolis, is open to all boys between the ages of eight and thirteen, and their fathers. Men who have no sons in this age group are invited to "adopt" a boy for the day.

Week-end activities will begin with lunch at noon on Saturday. The traditional Rosary Trail, led by Father Charles Lahey, will be followed by dinner and a conference.

Included in Sunday's schedule are: Mass at the amphitheitre, a pancake breakfast and a conference. The Farewell Lunch, at 12 noon, will close the activities.

Cost for the Fellowship Weekend is $4 per person. Information can be obtained by phoning Joseph Zimmer, 357-5533.

Cadet Kickball loop winding up

Regular season play is expected to wind up this coming Monday in the CYO Cadet Kickball League.

With two games left for most teams, Christ the King leads Division I with a 7-0 record. Holy Spirit has an identical record in Division II, while St. Christopher is the Division III leader standing 6-0.

Division IV is anyone's guess with four possible champs.

Barring an inner-division playoff, the league championship games will begin next Thursday or Friday, Oct. 14 or 15. In the first round, the Division I winner will play the Division II champ, and Division III will play Division IV.

Scores

CADET KICKBALL
Games of Friday, Oct. 1

Division 1: Christ the King 10, St. Roch 7; St. Philip Neri 17, St. Catherine 8; St. Mark 26, St. Michael 13; Little Flower 14 St. Joan of Arc 13; Immaculate Heart 15, Holy Name 8.

Division 2: St. Jude 12, St. James 9; Holy Trinity 14, St. Monica 9; Holy Spirit 15, St. Pius X 2; St. Matthew 35, Our Lady of Lourdes 16; St. Lawrence 11, St. Thomas 5.

Division 3: St. Christopher 25, Nativity 19; Sacred Heart 8, St. Patrick 6; St. Luke 41, St. Gabriel 4; St. Bernadette 19, Mount Carmel 16.

Division 4: Holy Angels 2, Assumption 0, forfeit; Holy Cross 2, Our Lady of Greenwood 0, forfeit; St. Francis vs. St. Ann, postponed; St. Rita 24, St. Malachy 23.

Games of Monday, Oct. 4

Division 1: St. Roch 30, St. Catherine 16; Immaculate Heart 19, St. Philip Neri 12; Holy Name 19, St. Mark 13; Christ the King 9, Little Flower 4; St. Joan of Arc 38, St. Michael 12.

Division 2: St. Monica 25, St. James 13; Holy Trinity 12, St. Thomas 7; Holy Spirit 18, St. Lawrence 7; Our Lady of Lourdes 19, St. Jude 15; St. Matthew 16, St. Pius X 13.

Division 3: Nativity 17, St. Patrick 12; Sacred Heart 8, Mount Carmel 7; St. Bernadette 10; St. Simon 9; St. Christopher 8, St. Gabriel 1.

Division 4: Holy Angels 2, Our Lady of Greenwood 0, forfeit; Holy Cross 21, St. Rita 13; St. Malachy 26, St. Francis 6; St. Joseph 16, Assumption 11.

Standings

Division 1: Christ the King 7-0; St. Mark 6-1; Holy Name 5-2; Little Flower 4-3; Immaculate Heart 4-3; St. Roch 3-4; St. Catherine 2-5; St. Joan of Arc 2-5; St. Michael 1-6; St. Philip Neri 1-6.

Division 2: Holy Spirit 7-0; St. Matthew 6-1; St. Pius X 5-2; Holy Trinity 5-2; St. Monica 5-2; St. James 3-4; St. Jude 2-5; St. Lawrence 1-6; Our Lady of Lourdes 1-6; St. Thomas 0-7.

Division 3: St. Christopher 6-0; St. Luke 5-1; Nativity 5-1; St. Bernadette 4-2; Sacred Heart 3-4; Mount Carmel 2-4; St. Gabriel 1-5; St. Simon 1-5; St. Patrick 1-6.

Division 4: St. Malachy 5-1; St. Joseph 5-1; St. Ann 4-1; St. Rita 4-2; Holy Cross 3-3; St. Francis 2-3; Holy Angels 2-4; Assumption 1-5.

JUNIOR KICKBALL
Games of Sunday, Oct. 3

Division 1: St. Thomas 28, St. Gabriel 18; St. Anthony 30, St. Joseph 7; Holy Angels 72, St. Malachy 14; St. Michael 22, Holy Trinity 12; St. Monica 18, St. Christopher 17.

Division 2: Little Flower 2, St. Joan of Arc 0 (forfeit); Holy Spirit 2, Our Lady of Lourdes 0 (forfeit); Christ the King 29, St. Luke 10; Immaculate Heart 31, St. Pius X 12; St. Matthew 24, St. Philip Neri 16.

Division 3: St. Catherine 19, Nativity 18; St. Roch 33, St. Mark 10; Holy Name 19, St. Patrick 18; St. James 32, St. Bernadette 12; St. Jude 33, Sacred Heart 30.

Standings

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

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

Division 3: St. Catherine 6-0; St. Roch 6-0; Nativity 4-2; Holy Name 4-2; St. James 3-2; St. Bernadette 2-4; Sacred Heart 1-4; St. Mark 1-5; St. Patrick 1-5; St. Jude 1-5.

CADET FOOTBALL
Games of Wednesday, Sept. 29

Division 2: St. Monica 13, St. Pius X 0; St. Simon 20, St. Christopher 6; Immaculate Heart 14, Christ the King 0; St. Jude 13, St. Philip Neri 0; Our Lady of Lourdes, bye.

Division 3: St. Patrick 27, St. Roch 7; Mount Carmel 27, St. Gabriel 7; St. Thomas 7, St. Catherine 6; St. Matthew 27, St. Bernadette 6; Sacred Heart, bye.

Division 4: St. Rita 20, St. Ann 0; St. Anthony 38, St. James 0; St. Joseph 13, Holy Trinity 6; Holy Angels 13, Our Lady of Greenwood 0; St. Luke, bye.

Games of Sunday, Oct. 3

Division 1: St. Joan of Arc 14, St. Andrew 0; Little Flower 13, Holy Spirit 6; St. Michael 7, St. Mark 0; Holy Name 32, St. Lawrence 6.

Division 2: St. Pius X 13, Our Lady of Lourdes 6; St. Jude 32, St. Christopher 6; St. Monica 14, Immaculate Heart 7; Christ the King 0 St. Philip Neri 0 (tie); St. Simon, bye.

Division 3: St. Thomas 7, St. Patrick 0; St. Gabriel 7, Sacred Heart 7 (tie); Mount Carmel 0, St. Matthew 0 (tie); St. Catherine 18, St. Bernadette 7; St. Roch, bye.

Division 4: St. Rita 12, St. Luke 0; Holy Angels 31, St. James 0; St. Joseph 20, St. Ann 0; Holy Trinity 12, Our Lady of Greenwood 0; St. Anthony, bye.

Standings

Division 1: St. Joan of Arc 3-0; Holy Name 3-0; Little Flower 2-1; St. Andrew 2-1; Holy Spirit 1-2; St. Michael 1-2; St. Lawrence 0-3; St. Mark 0-3.

Division 2: St. Monica 4-0; St. Pius X 4-1; St. Jude 3-1; Our Lady of Lourdes 2-1; Immaculate Heart 3-2; St. Philip Neri 1-2-2; St. Simon 1-3; Christ the King 0-3-1; St. Christopher 0-5.

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

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

"100" LEAGUE
Games of Wednesday, Sept. 29

Division 2: Little Flower 22, Holy Spirit 6; St. Pius X 18, St. Matthew 7; St. Lawrence 29, St. Simon 0; St. Andrew 6, Mount Carmel 0; Christ the King, bye.

Division 3: St. Catherine 12, Sacred Heart 0; St. Patrick 19, Our Lady of Lourdes 7; St. Roch 0 St. Mark 0 (tie); St. Philip Neri 7, Holy Name 0; St. Bernadette, bye.

Games of Sunday, Oct. 3

Division 1: St. Monica 13, St. Michael 0; Holy Trinity 22, St. Joan of Arc 0; St. Gabriel 22, Immaculate Heart 6; St. Christopher 6, St. Thomas 0.

Division 2: Christ the King 14, Little Flower 0; St. Matthew 7, Mount Carmel 6; St. Simon 2, Holy Spirit 0; St. Lawrence 0, St. Andrew 0 (tie); St. Pius X, bye.

Division 3: St. Catherine 29, St. Bernadette 6; St. Philip Neri 26, Our Lady of Lourdes 0; Sacred Heart 7, St. Roch 6; St. Mark 16, Holy Name 0; St. Patrick, bye.

Standings

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

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

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

NEW ALBANY LEAGUE
Games of Sunday, Oct. 3

Holy Family 33, Sacred Heart 0; Holy Trinity 0 St. Augustine 0 (tie); St. Mary's 7, St. Anthony 7 (tie); Our Lady of Perpetual Help, bye.

Standings

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

CADET FOOTBALL SCHEDULE
Games of Sunday, Oct. 10

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

Division 2: St. Pius X vs. St. Jude at Chartrand H.S., 2:30 p.m.; St. Christopher vs. Christ the King at Eagle Creek Park, 2:30 p.m.; St. Simon vs. St. Monica at CYO No. 2, 1:15 p.m.; Our Lady of Lourdes vs. St. Philip Neri at CYO No. 1, 3:45 p.m.; Immaculate Heart, bye.

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

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

"100" LEAGUE SCHEDULE
Games of Sunday, Oct. 10

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

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

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

NEW ALBANY SCHEDULE
Games of Sunday, Oct. 10

Holy Trinity vs. St. Anthony at 1 p.m.; Holy Family vs. St. Augustine at 2:15 p.m.; Our Lady of Perpetual Help vs. St. Mary's at 3:30 p.m.; Sacred Heart, bye.

Bangs banned

MILWAUKEE — Long-haired men were not welcome when Marquette University opened classes this fall. To former school prohibitions on "sloppy shirts and sweaters, blue jeans and shorts," the university committee on student life this year added "beards and effeminately long hair." "Neatness and cleanliness in appearance will be expected from the students at all times," the new rule states.

CYO PLANS CHILI SUPPER—These three youngsters are members of a committee of the Junior CYO at St. Christopher's parish, Speedway, which is drafting plans for a benefit Chili Supper to be held in the cafeteria on Saturday, Oct. 16, from 5 to 8 p.m. Proceeds will help defray expenses of the trip planned for delegates to the National CYO Convention in November. Shown are, left to right: Terry Townsend, Pat Bell and Sue Elliot.

Communion Suppers slated for CYO Week

Communion Suppers will replace the traditional Communion Breakfasts for the opening of Catholic Youth Week, it was announced this week by the CYO Office.

The suppers will be held October 31 at two sites in Indianapolis: on the east side at St. Francis de Sales Church, 2191 Avondale Pl., and on the west side at St. Anthony, 379 N. Warman Ave. Mass will begin at 5:30 p.m. at St. Anthony, and at 5 p.m. at St. Francis.

ON MONDAY, Nov. 1, the CYO Halloween dance is scheduled for 7:45 at the South-side K of C.

Other activities in the Indianapolis Deaneries will include the Hobby Show and the CYO Banquet. The Hobby Show will have the first and second place finishers from the 25 parish shows to be held soon.

HIGHLIGHT of the week will be the presentation of the St. John Bosco award for adult service, and the award for the Outstanding CYO Unit, to be presented at the banquet. Speaker at the event, to be held Wednesday, Nov. 3, at Scecina High School, will be Ray Eliot, assistant athletic director at the University of Illinois, and former head football coach there.

The week will close with the annual Baking Contest.

A schedule of events in the other deaneries in the Archdiocese will be listed as soon as it is available.

Cy Cipher

CYO BASKETBALL — Entry blanks were mailed out this week for the Indianapolis CYO Basketball Leagues. There will be the usual four divisions, two each for grade school and high school boys.

QUIZ CONTEST—Entry deadline for the Criterion Quiz Contest is Monday, Nov. 1. Any parish in the Archdiocese may field up to three teams.

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Eligible applicants may still register with Fall Term Classes for entrance in October. Counselors on hand daily from 8:00 to 4:30; Saturday, 8:00 to 12:00. Appointment recommended.
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● FAMILY CLINIC

Questions legality of husband's will

By JOHN J. KANE, Ph.D.

My husband made out our wills. We have no children, and he is leaving everything to his niece and two nephews. He maintains these are blood relatives of his. On the other hand, he will not permit me to leave anything to my two nephews because he says they are not related to him by blood. My husband is obstinate, and I tried to discuss the matter, but he ranted and raved and shouted so I let it drop. He claims he made the money, and everything we have should go to his side. But I also earned money and put the down payment on the home. Is it wrong for me to want to remember my relatives?

●

Mary, I am not a lawyer, and it may be that I am completely wrong. However, I simply cannot understand how your husband could make out your will. He may have drawn it up himself, but unless you signed it in the presence of witnesses, it would probably not hold up in court. Apparently, you did sign it.

Furthermore, I have to assume that his will must be something to the effect that you will inherit all the money during your lifetime and then it will pass on to his niece and nephews. In many states, it is impossible for him to do this. The widow may contest such a will and in some states a certain percentage of the money and property will go to her regardless of the will. Again, this is a legal matter, and I do not feel certain, but if he should die before you, perhaps it is possible for you to make out a new will regardless of what he provided.

I think your husband is being quite unfair about the distribution of the money and property which you really jointly own. Even if you are not employed outside the home for any considerable period of time, you made economic contributions as a housekeeper and wife. It seems a downright silly contention, that since he worked, the money is entirely his. Even the law does not recognize that.

He does seem obsessed with his notion of blood relationship. If he considers his niece and nephews blood relatives of his, then he ought to agree that your nephews are blood relatives of yours. Certainly, you have as much right in disposing of the estate as he.

●

No matter how much he ranted, raved, and shouted, you should have stood firm. You have allowed your husband to bully you into doing something which you feel is wrong. You are not going to help matters by succumbing every time he starts to shout. Indeed, if you have done this throughout your married life, you have my deepest sympathy. You must have lived with the tyrant.

But I think it is time that you took a firmer stand. I would begin by attempting to discuss the matter with him. In view of what you have written, I am not very sanguine about your success in this undertaking. Nevertheless, it ought to be tried. Try to be as charitable as possible in your discussion with him, but also remain firm.

What I really think would help most would be the introduction of a third party. Try to find someone who has influence on him. It may be one of the parish priests, it may be a social worker in the Catholic Social Service, or a relative or friend. Although I do hesitate to bring in either a relative or friend.

The best thing that you can do is to consult an attorney on your own, show him a copy of the will, and explain all the facts to him. He will be able to inform you of your legal rights and there may even be the question of whether or not you were forced to sign the will under duress. Once you learn just what your legal rights are, then I would have your attorney get in touch with him and his attorney if he had one. His blustering may suddenly cease when he learns the legal facts of life.

●

Of course, there are probably a number of dodges that he may attempt. He could, for example, dispose of some of the money and property which he has in his possession and in his name immediately. That is why I urge quiet discussion for a period of time before you resort to legal methods. But if you have any intimation that he is about to do something of this sort, you will have to move swiftly.

There is something very sad about your husband's entire attitude. Unfortunately, it is shared by a number of husbands. He apparently doesn't realize that the day of the patriarch has long since passed. He seems to believe the only economic contribution that an individual makes is the earning of money. Why don't you ask him just how much he would have had to pay for the many services that you have provided over the years?

You have been a faithful companion, no doubt a nurse in times of illness, a cook, the housecleaner, in a word a good wife. How can one evaluate these services in terms of money? It is absolutely impossible. Yet, because it is impossible, many men never take them into consideration.

There is, however, one factor in this situation, which you have not mentioned, which deserves to be explored. What is the financial status of the present heirs, and what is the financial status of those who you would like to include in your will?

If his "blood relatives" are quite wealthy and would not need the inheritance. But since you have not made any mention of this in your letter, I can only speculate about it.

●

Suppose, for sake of discussion, this is the case. You would still like to remember your nephews even if it were only a token gift. Perhaps a good strategy would be to begin at this level.

Suggest to him that since you love your nephews deeply, they would feel quite hurt if you did not even give them a token remembrance in the will. At first, you need not ask that the money be divided equally among the five possible heirs. Ask, at least, that you be permitted to leave something to them. This may prove a good point of departure and perhaps an opening wedge that may bring your husband around.

If, on the other hand, all of the potential heirs are in about the same financial straits, then I think you should insist that the money be divided equally.

In the meantime, this will prove a constant source of irritation and tension between you and your husband. Since you are apparently in your later years how foolish it is to mar

(Continued on page 10)

● BEST OF TWO WORLDS

Strictly for the birds

By GILBERT ROXBURGH, O.P.

"Ahem, Johnny," the old man said. "I'm glad you're here.. I wanted to talk to you, at long last, about—about . . ."

"Yes, Sir?" said Johnny, sitting on the edge of his chair.

"About the facts of life," the old man said. He coughed nervously. "That means the birds and the bees. Now the bees have a little custom . . ."

Let us draw the curtain of privacy over these precious moments of father-son contract.

People tell me that anxious little scenes like this are still being played in homes all over the country and around the world. The dialogue is the same. Only the species of animal referred to have been changed—to protect the facts.

Maybe that's why sex seems to be causing so many problems nowadays— because we feel we introduce the subject with some outrageous analogy to the birds and the bees.

●

The birds and the bees would hardly be sensible of the compliment. Under the vigorous seasonal push of nature they come together in a passionate but impersonal way, and in due course an egg hatches or a calf or colt or kid is born. The father doesn't usually much care, and we may suspect that Baby's attachment to Mother is illusory (see reports of experiments with monkeys and their mothers; it has been found that monkey offspring cling to thick and fluffy bath towels quite as well as Mother).

And this is the way we introduce our own young ones to sex?

Parents, you would think, would be the first ones to be insulted by the comparison. Is this the nearest and clearest reality they can find to represent human love? Is what goes on between salmon and monkeys what they felt when they met, fell in love, resolved to make a common life together, when they brought forth a human being after their own image, who would have the marvelous capacity to live a full and happy life in this world for a time and an eternal one in the next?

Any time human sexual love is nothing more than what goes on between the birds and the bees and the salmon, we humans ought to pack up and move out.

Human love between a man and a woman doubtless involves deep sexuality, in both love's initiation and in its fostering. But it goes far beyond that.

●

Human love is freely chosen. One does not mate with the first attractive creature who comes along. Since marital life is going to include much more than the merely physical or the merely emotional (intellectual and spiritual factors, ideals and goals as well as physical relationship), a person evaluates with care the prospective marriage partner: Is this a person worth sacrificing for? Can I expect a certain amount of sacrifice in return?

They will generate children out of their freely given love. But these children are more than conceived. They must be formed and molded and educated. Which requires a love-filled, sacrifice-permeated family like for upwards of eighteen to twenty years.

●

Finally, human sexual love is not ordained solely for the continuation of a biological species, but for the continuation of man, an eternal and spiritual being marked by freedom and responsibility.

And this is going to be explained in terms of salmon?

It's for the birds.

Coed college

NEW YORK—Fordham University will open its third undergraduate college in 1968. Campion College, named for the 16th-century Jesuit scholar and martyr Edmund Campion, will join all-male Fordham College on co-educational Thomas More College in the university's undergraduate division and will emphasize the fine arts, a Fordham spokesman said.

Eighteenth Sunday after Pentecost

● GOOD NEWS

The breaking of bread

By MARY PERKINS RYAN

It used to be a solemn moment, in my childhood, when Father started to carve the Sunday roast (Would he remember who liked well-done and who liked rare? Would I get the piece I wanted?) It is somewhat the same in our family today, only the children speak right out and say what they want which we never would have dared to do in my youth. The modern way saves a lot of worrying, and the essential is still preserved: that the father of the family, who has earned the food, now shares it with those he loves.

In our Lord's time, at solemn meals, the father or leader took a special loaf of bread, at the beginning of the meal, offered a thanksgiving blessing over it, and then broke it in pieces and gave each participant a share. This is what our Lord did when he fed the crowd in the desert. "And when he had ordered the crowd to recline on the grass, he took the five loaves and two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowds" (Mt. 14:19).

This is what He did at the Last Supper: "And while they were at supper, Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body."

●

And this is what He also did when He had supper with the two disciples at Emmaus, after His resurrection, when they "recognized him in the breaking of the bread" (Luke 24:30-35)), and with the disciples at the lake of Galilee (John 21:9-14). No wonder, then, that the celebration of the Eucharist is called, in the Acts of the Apostles, simply "the breaking of the bread."

Now that, in many churches at least, the priest faces the congregation to celebrate Mass, we can see him as he carries out this part of doing what Jesus did at the Last Supper, just before saying or singing: "Pax Domini sit semper vobiscum—May the peace of the Lord be always with you."

Now, the priest simply breaks the big Host into three pieces and puts one into the chalice. But, in the days when the people brought offerings of bread, in the form of small loaves, to be used for the Eucharist, the "breaking" was much more of a business, begun by the celebrant and then carried on by the assisting priests, until all the communicants were given their share of the Bread of eternal life.

It was in connection with this rather lengthy proceeding, scholars tell us, that the chanting of "Lamb of God, who takes away the sins of the world . . ." was introduced into the Mass, to give the people something to sing while the breaking of the bread was going on. This is the first prayer, since the Eucharistic part of the Mass began, in which we address our Lord rather than the Father; it serves much the same purpose, of lovingly acknowledging His special sacrificial presence in the Eucharistic Bread, as do the priest's genuflections and raising the Host after the Consecration, or his holding up the host and saying, "Behold the Lamb of God . . ." before giving us Communion.

●

When we watch the celebrant breaking the host, then, we should see him here, too, acting in the very person of Christ, now breaking the Bread that He won for us by His going to the Father, through His death and glorification — breaking the bread so as to share it with us, with all his own.

And this gesture should bring home to us our duty, in one way or another, to break bread for all our human brothers, to share what we have, to pass on what the word has given us, until, as at the Lord's feeding of the five thousand, all eat of the good things that the Lord has provided, through creation and through redemption, and until, as at Emmaus, all men can "recognize Him in the breaking of the bread."

FATHER JOHN CONSIDINE

Calls Latin American Church a 'vibrant world of reform'

WASHINGTON — The Church in Latin America is becoming a "vibrant world of reform and reorganization," launching a host of novel approaches to better serve its millions of members.

This optimistic report was presented to the 16th annual Meeting of the Mission-sending Societies by Father John J. Considine, M.M., director of the Latin America Bureau of the National Catholic Welfare Conference.

"Vigor has replaced apathy, courage has replaced fear, hope has replaced despair," said the Maryknoll priest, although he said the Latin American Church still faces "a giant repair job."

"Substantial bodies" of bishops, he said, have created new programs and issued strong statements on injustices wrought upon the poor. "Over a dozen national conferences of bishops have issued ringing pastorals in recent years."

Father Considine spoke at a panel discussion on the topic, "Implementation of Missionary Responsibility."

Other panelists were Father Joseph Varga, C.S.Sp., of Duquesne University, Pittsburgh, who discussed Africa, and Paul K. T. Sih, director of the Institute of Asian Studies, St. John's University, Jamaica, N.Y., who spoke of Asia.

FATHER VARGA appealed to missionaries to prepare in sociological studies as intensely as they do in theology. Missioners, he said, must remake themselves "to the image and likeness of the people to whom they have been sent."

The Holy Ghost priest said that "for a long time, lip-service was paid by the Western world to the self-identity of the peoples of Asian and African cultures; yet, every effort was made to mold them to the pattern of the Western world in their life and education."

Dr. Sih said that Asia has become "a forgotten area" and appealed to missionary groups to send more personnel there, especially men able to launch "an effective dialogue" with Asia's intellectuals.

"If we can establish an effective dialogue with them, the influence will be extended, as a matter of natural course, to the full spectrum of the society," he said.

"Here is America," he said, "great attention is being given to Asia by the secular educational institutions with practically nothing being done in our Catholic institutions."

More than 20 observers from Protestant bodies attended the meeting. It is sponsored annually by the Mission Secretariat, a national clearinghouse of information and services for religious communities which engage in overseas work.

In his address, Father Considine said that the Latin American Church "represents a great world of improvisation."

"Thousands of priests say neighborhood Mass in private homes, store-front chapels, open fields and off the backs of trucks. Confessions are heard at wayside stands in the open air. Sisters in northeast Brazil and now in areas of Colombia have permission to give Holy Communion to the faithful in the absence of the priest," he said.

BECAUSE OF the shortage of priests, he said, the period for the Sunday obligation has been extended in Ecuador and in parts of Argentina to include the previous Saturday afternoon and evening.

But even such drastic measures often are not enough, he added. "To make place for the grown-ups, children in parts of Colombia are forbidden to go to communion on Sunday; they can receive only on week-days due to the Mass shortage. A Eucharistic Crusade in Brazil was recently canceled because there were no priests for the streams of devotees," he said.

Nearly half the 550 dioceses in Latin America are less than 10 years old, he said. Thousands of parishes are less than five. "Cardinal Concha of Bogota, for instance, has a program to open a new parish every 15 days during the next four years," he said.

Soviet persecution seen with 'new face'

WASHINGTON — Communist persecution of religion today wears a new, less violent face, but its aim remains the same—blotting out religious belief, a Catholic spokesman told a rally protesting Soviet persecution of Jews.

"It is not now so much a matter of open persecution, particularly in the Soviet Union," said Father John F. Cronin, S.S., assistant director of the Social Action Department, National Catholic Welfare Conference.

"The approach today is more subtle and hence more difficult to combat," he added.

FATHER CRONIN spoke at a "National Eternal Light Vigil" held in Lafayette Square, directly across Pennsylvania Avenue from the White House.

The rally protesting Soviet persecution of Jews was sponsored by the American Jewish Conference on Soviet Jewry on behalf of a number of Jewish organizations in this country.

Other speakers included Methodist Bishop John Wesley Lord, Rabbi Seymour Cohen, president of the Synagogue Council of America, James Roosevelt, U.S. Ambassador-designate to the United Nations Economic and Social Council, and labor leader Victor Reuther.

Father Cronin attributed abandonment by the Soviets of open, violent persecution of religion to "a certain sensitivity to world opinion today in Russian circles."

"To the extent that the communist world uses the weapons of peaceful co-existence and completition among ideas as its main arsenal in spreading its message," he said, "it cannot hope for success if it uses the crude devices of the secret police and the prison camp."

HOWEVER, he added, other forms of persecution continue. "There are administrative harassments, particularly as regards the building and repair of churches and synagogues. Training of clergy must be conducted in the face of discouraging obstacles. Liturgical books are scarce and religious literature hardly flows in abundance from state printing presses," he said.

"Particularly formidable," Father Cronin declared, are the obstacles placed in the way of religious education of the young."

Father Cronin concluded by quoting Pope Paul VI's words to the opening meeting of the fourth session of the ecumenical council. There the Pope declared:

"Toward those . . . who by blind antireligious prejudice and unjustified opposition cause her so much suffering, the Church, instead of condemning, will entertain feelings only of love; for them she will pray, yes, and inspired by love, we will all pray that God may show them the same mercy that we implore for ourselves."

Meeting slated

Chicago — The 27th annual meeting of the Canon Law Society of America will be held at the Conrad Hilton Hotel here Oct. 12-14. Canon lawyers from seminaries, chanceries, church courts, and parishes will discuss the work of the papal commission for the revision of the code of canon law.

Only ten priests in Southern Sudan

ROME—Fides, the missionary news service here, has reported that only 10 native priests are left in the southern Sudan, all others having been killed, arrested, or forced to flee into neighboring countries by oppressive government measures.

All foreign priests were expelled from the southern part of Africa's largest nation in 1964.

The struggle in the southern Sudan has been caused by the Khartoum government's determination to enforce an Arabic culture on the predominantly Negro south. Parts of the south have been in rebellion for several years. The Sudanese government has blamed the revolt on Christian missionaries.

Says charity is what Christianity is about

PHILADELPHIA — "Charity is what Christianity is all about," the National Conference of Catholic Charities was told here.

"We bearing the banner of Catholic Charities, are in duty bound to make Christ's presence visible in the world . . . We are in duty bound to be other Christs to the wise and the ignorant, to the accepted and the outcast, to the saints and the sinners, and, yes, even to the rich and the 'undeserving poor,'" said Msgr. William R. Johnson, NCCC president.

Msgr. Johnson delivered the sermon at the Mass opening the 51st annual meeting of the NCC.

"We have a common bond of responsibility in Christ to the poor, the sick, the ignorant, the confused—in short, to the 'lost' in our society," he said, adding that competence and vision are necessary for the fulfillment of this goal.

AT A MASS the same day for the St. Vincent de Paul Society, whose annual meeting was held in conjunction with that of the NCCC, Father James T. McDonough declared that "the highly individualistic characteristic of Christianity is the very reason of its great social value.'

"We tend to forget," said the assistant director of Philadelphia's Catholic Social Services, "that the social justice of which St. Vincent de Paul spoke and to which Frederick Ozanam was so entirely committed, is not an attribute of an economic arrangement but a quality of the individual.

"We tend to forget that Christianity is a challenge to the individual, because it is only from the individual that a moral response can be obtained.

"Hence," he said, "by focusing its appeal on the individual, Christianity takes the only path which can lead to a regeneration of society."

FATHER McDONOUGH recommended co-ordination of Vincentian activities with those of local Catholic agencies, examination of ways to bring more young men into the Society of St. Vincent de Paul, and greater association with federal programs, such as the war on poverty.

"How we could enrich the poverty program," he said, "by injecting into it the spirit of St. Vincent de Paul, the spirit which prompted such words as: 'We must learn to apologize to the poor for the bread we put into their mouths.' "

Father McDonough added: "When we have accepted completely the challenge which Christianity presents to us as individuals, [it is then] that we shall—with competence and through appropriate involvement—execute effectively the social mission of charity and achieve our goal and realize our vision of peace, happiness, social justice, and the restoration of all things in Christ."

Confirmations

BONN, Germany — Bishop Frantisek Tomasek, apostolic administrator of the Prague archdiocese, administered Confirmation to more than 2,000 children and adults after he received permission to confirm from the Czech government last spring.

THE WEEK IN LITURGY

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

Oct. 10 EIGHTEENTH SUNDAY AFTER PENTECOST. Christ did not always effect a physical cure at once with the sick or infirm who came or were brought to Him. At times He healed their souls first, "Courage, child, your sins are forgiven. . . . Get up. Pick up your couch and go home" (Gospel).

Before Baptism we are like the paralytic—spiritual cripples. For by Baptism Original Sin is forgiven (and for converts past the age of reason, all other sins are forgiven). After Baptism we can walk spiritually, for grace has restored strength to our spiritual potential. Later, if paralyzed by mortal sin, the Sacrament of Penance can cure this paralysis of soul.

Just as Christ forgave the paralytic's sins before granting his petition to be cured, so ought we prepare ourselves by seeking forgiveness before asking any favors from God.

Oct. 11 MOTHERHOOD OF THE BLESSED VIRGIN MARY. Christians in the East have celebrated this feast since the fifth century. One of the purposes of Pope Pius XI in establishing this feast in the West was to aid in bringing the Christians of the West closer to those of the East. The Mother of the Son of God is the mother of all Christians. "May we who believe her to be indeed the Mother of God be helped by her prayers" (Prayer of the Assembly). May the Divine Maternity unite us all so that there will be but one flock and one shepherd.

Oct. 12 MASS AS ON SUNDAY. "There are none so blind as those who do not wish to see" is an old proverb that the Pharisees and Scribes often exemplified when they refused to recognize the divinity of Christ. Although Christ publicly exercised His divine prerogative as God to forgive sins and to perform miracles, such as He did for the paralytic, they were deliberately blind to these proofs of His divinity (Gospel).

Oct. 13 ST. EDWARD, KING OF ENGLAND. In days when wars were frequent and peace rare the relatively calm reign of good St. Edward the Confessor was welcomed by his people. He was generous to the poor and to strangers. He was also a great benefactor of the Benedictine monks and bestowed on them the gift of Westminster Abbey. He died shortly after Christmas in 1065 and about 100 years later his body was found incorrupt. "O God, you crowned with everlasting glory, the blessed king and confessor, Edward" (Prayer of the Assembly).

Oct. 14 ST. CALIXTUS I. This pope reigned from 217 to 222. As there were no public persecutions of Christians at this time, it is thought that he was martyred during a popular uprising against the Christians. He was a very capable administrator of the Church and is remembered for the cemetery (catacomb) that he built on the Appian Way. He "tended the flock of God" well (1st Lesson).

Oct. 15 ST. TERESA OF AVILA. This 16th-century Carmelite nun was as active as she was contemplative. She would have fitted in well in our contemporary society. Despite habitual poor health and many obstacles she accomplished much for the exterior and interior growth of the Carmelite Order. She also had the wisdom of the "five wise virgins" (Gospel). Mature Christians should read her works for an understanding of contemplative prayer.

Oct. 16 ST. HEDWIG. Born in Bavaria in 1174, Hedwig was married to Duke Henry of Silesia when she was 12 and he was 18. They had seven children. After the birth of their last child Hedwig and Henry began to lead a more austere and holy life. Eventually she went to live in a Cistercian convent where her daughter was abbess. Like St. Hedwig may we "By holding to Your cross overcome whatever obstacles might withstand us" (Prayer of the Assembly).

● *VIEWING WITH ARNOLD*

'Once a Thief' leaves this reviewer cold

By JAMES W. ARNOLD

When director Ralph Nelson first came into pictures from TV, he looked like a tiger at a convention of tabby cats. His first two films, "Requiem for a Heavyweight" and "Lilies of the Field," combined a powerful film-making style and a taste for off-beat, socially valuable themes.

Since then Nelson has been doing nothing but commercial pictures ("Fate Is the Hunter," "Father Goose"), stylish enough but contrived and trivial. If he was a tiger, somebody had put him in the familiar Hollywood tank. His latest, "Once a Thief," a gangster film shot on location in San Francisco, offers little evidence that he is trying to escape.

The fact is that "Thief," winner of the International Catholic Film Office prize at the San Sebastian Festival in Spain, is the only U.S. contender for the Office's 1965 grand prize this month at Assisi. This proves only that the "human, spiritual and artistic values" category at these festivals is about as competitive as the shot put at a girls' track meet.

●

"Thief" begins with several handicaps. One, it is the very tired story of the well-meaning ex-convict, trying to make a go of it as a family man, but trapped hopelessly between unforgiving police and former playmates who want him back in the rackets for One Last Big Job The script, by one Zekial Marko, who also plays a beatnik hoodlum in the film, has nothing new to say on this topic.

Two, Nelson is stuck with box-office types for the leads. Alain Delon, the dashing French matinee idol, is neither convincing nor affecting as an immigrant Yugoslav truck driver, an ex-con struggling to survive in the slums. (He is also supposed to be the brother of Jack Palance, who looks as much like Delon as he looks like Carroll Baker). The wife is glossy Ann-Margaret, a typical slum mother if ever there was one. Miss A-M breaks into hysterics regularly and whips her blonde hair around the realistic sets as if she meant it, but the result is simply funny.

Delon's good looks and suave manner take all the credibility and poignance from one of the movie's best scenes: a brushoff of the poor man by a bureaucrat in the Department of Employment who is anxious to go out to lunch. Delon is too articulate and middle-class to get this kind of treatment.

Three, the film, as finally edited, is loaded with loopholes, devices and clichés. It looks like a pork barrel bill coming out of committee the day before adjournment. Item: nearly half the movie is devoted to an attempt by some of the baddies to frame Delon for a murder. Why they want to do this is never clear. Item: the stupid hero not only lets his five-year-old daughter draw pictures on his robbery plans, but then leaves them considerately on the crime scene in an easily identifiable overcoat. Item: everybody in the cast not previously killed off winds up neatly on the wharf for the bloody finale; it resembles a chapter meeting for Actors Equity.

●

It is true that, in terms of values, "Thief" is mostly on the side of the angels. Hero and heroine are married; they love each other and their child. In one impressive scene, Delon, in a fit of moral outrage, belts Miss A-M and drags her from a club where she works to support the family as a bunny-type waitress. The point is also made, if somewhat crudely, that environment is often rigged against the "outs" of society, no matter how hard they strive for decency.

But the movie fails to move the heart as deeply as such earlier classics of the reformed-convict genre as "Kiss of Death" or "The Mark." The hero's predicament is pitiful, but he is morally ambiguous. How bad a man was he or is he? How much remorse does he feel? What risks will be taken, what hardships endure, to reform his life?

Delon, in fact, turns out to be worse than we are led to believe. (Detective Van Heflin's efforts to pin him with the charge for an old murder attempt turn out to be valid, thus blurring the whole point of the injustice of police persecution). Instead of repentance, Delon communicates chiefly bitterness against the system. Out of work briefly because of a false arrest, he readily agrees to join in a major violent crime with a gang who have Meanness stamped all over them.

●

The film's positive message is often overwhelmed by inherent anti-values—e.g., one of the villains (slit-eyed John Davis Chandler) is a giggling sadist who is continually felling people with his silencer like sides of raw beef. The psychopath can be dramatically effective—witness Richard Widmark ("Kiss of Death"), Ross Martin ("Experiment in Terror") and Palance himself ("Shane")—but he needs to be understood and not merely displayed for our amusement.

Further, Delon and Ann-Margaret discuss their problems in one long bedroom scene constantly spiced by passion. It seems an irrelevant and cheap way to keep the customers on edge during an exposition.

●

Nelson's technical skill is still notable, and as far as gangster thrillers go, viewers will find the opening and closing, as well as the detailed robbery caper, worth their attention.

The film's first 10 minutes, opening with jazz drummer Russell Lee at a North Beach club and manipulating drum sound, image and cutting until the murder of a woman in Chinatown, are magnificently imaginative and gripping. Equally superb throughout is the black-and-white photography by Robert Burks ("The Birds"), using for the first time a new 4X negative film that allows the taking of night scenes without artificial lighting.

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

NEW PROVINCIAL — Mother M. Stephanina, O.S.F., former administrator of St. Anthony's Hospital, Terre Haute, was recently elected provincial superior of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, whose Eastern Province headquarters are located at Mishawaka, Ind. The community also conducts St. Francis Hospital, Beech Grove.

Fr. Murray named for Peace Award

WASHINGTON—Father John Courtney Murray, S.J., a principal architect of the Second Vatican Council's religious liberty declaration, will receive the annual peace award of the Catholic Association for International Peace.

Presentation of the award will be made at a Dec. 4 luncheon during the CAIP's 38th annual conference.

● *VARIETY IN BOOKS*

An excellent encyclopedia

"The Catholic Encyclopedia for School and Home." Msgr. Joseph T. O'Keefe, managing editor. McGraw-Hill Book Company, New York. 12 volumes. $169.50.

This is excellent. The typography is fine, the type size very readable, and the entire encyclopedia is embellished with maps, various illustrations and photographs. The longer articles have brief outlines relating to the matter to be covered; dioceses, states and countries have mays showing their location, and a brief summary of their history, attractively set within the longer article.

In general, "The Catholic Encyclopedia for School and Home" should be extremely useful students. As Msgr. Harrington points out in his introduction, "This reference work was defined as on which would support and enrich the high school curriculum." It is "directed, therefore, to the presentation of Catholic teaching and its implications in all fields which may be of interest and value to the student."

Msgr. Harrington points out that there are 5,500 articles in the body of the encyclopedia, prepared by more than 1,200 contributors. The names of many of these are clearly recognizable as authorities in their fields, and speak highly for the accuracy of all the articles.

Volume 12, which contains the index, also has an 86-page reading list, which is intended to supplement the information presented in the encyclopedia. Brother Aurelian, F.S.C., in his introduction to the list, says it is not a list of the "best" books, but rather intends to take "the reader one step beyond what he has read in any given article." This should be particularly useful to the high school student who does wish to study further on any particlar topic.

There are almost 5,000,000 words in this encyclopedia; a tremendous amount of work has gone into it—but it should be equally valuable to the student who is willing to refer to it frequently, and to gain the knowledge presented in these pages.

A small complaint might be listed, however, over the lack of any substantial reference to the Catholic press in the United States. Some diocesan papers and Catholic magazines are mentioned, but almost passingly; there is, so far as I can find, no mention of the Catholic Press Association, the important organization of these Catholic publishers. On the other hand, there is reference to the Catholic Children's Book Club, which has been relatively inactive for many years. In the view of the general public, however, these may be minor errors—certainly the total encyclopedia is an excellent aid to the student.

(Reviewed by Floyd Anderson, Director, NCWC Press Department, Washington, D.C.)

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Rabbi is included in new faculty members at Woods

ST. MARY-OF-THE-WOODS, Ind.—Nineteen new faculty and staff members have been added this year at St. Mary-of-the-Woods College, according to Sister Marie Perpetua, S.P., college president.

Dr. James H. Bailey, who joins the history department, received a master's degree from the University of Virginia and a doctorate at Georgetown University.

Joining the language department are Miss Marie Christine Croene, who received her diploma from Antwerp, Belgium, and studied in Paris at the Institut Catholique; and Miss Jose Guillemette from Quebec, who received her M. Ped. degree from Laval. Both wil lteach French. Returning to the language department after a year's absence is Miss Gerda Mueller of Germany.

John Nolan, M.A., will teach English. New to the sociology department is Anthony A. Gibbs, M.A.

Rabbi Bernard M. Cohen, of Terre Haute's United Hebrew Congregation, will offer a new course in Jewish history.

Sister Marie Carita is new to the business department while Sister Vincent Ferrer will teach religion.

Miss Mary Sue Wathen, R.N., joins the college health office staff.

Other additions to the faculty, who will concentrate on courses offered in the Sisters of Providence Juniorate and Novitiate, include: Sister Teresa Aloyse, philosophy; Sister Francis de Sales and Sister Joseph Angela, religion; Sister Francetta, mathematics; and Sister Mary Leo, English.

Torres reduced to the lay state

BOGOTA, Colombia—Cardinal Luis Concha of Bogota has made it plain that Camilo Torres, Colombia's revolutionary priest has been reduced to the lay state, not merely relieved of apostolic duties.

The cardinal's statement was released in Bogota in order to clarify "uncertainties" in Torres' status. The statement pointedly referred to him as "Senor Camilo Torres."

Torres, a sociologist and university instructor, asked to be relieved of his priestly duties last summer in order to devote himself to his political revolutionary movement. Cardinal Conchas said the reduction to the lay state relieves Torres of all obligations except that of celibacy.

Teacher training

CANBERRA, Australia — The Canberra archdiocese has begun to train young women to be teachers in elementary schools. Free scholarships are being offered at a Dominican college in nearby Watson.

PLAN CARD PARTY AND STYLE SHOW—The Altar Society of Holy Name parish, Beech Grove, will sponsor its annual Card Party and Style Show on Thursday, Oct. 21, at Chartrand High School. The Style Show will precede the card playing at 7:30 p.m. Shown above are members of the card party door prize committee: (from left) Mrs. Joseph Armbruster, Mrs. Joseph Gritt and Mrs. Joseph H. Niehaus, Jr. (Staff photo)

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)
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 Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.Students of W. Baden ...WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

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

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

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

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

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

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Tic Tacker

NAMES IN THE NEWS—New president of Phi Kappa Theta Fraternity at Indiana University is **Jack Carl Gaydosh**, son of **Mr. and Mrs. John Gaydosh** of Richmond. . . . Best wishes to **Mr. and Mrs. Everett Walter**, of **St. Philip Neri parish**, Indianapolis, who will mark their 50th Wedding Anniversary on October 14. . . . Newly-ordained Benedictine **Father Coleman Grabert**, of **St. Meinrad Archabbey**, left for Rome last Friday. He will continue his theological studies at the Collegio de Sant Anselmo, the international Benedictine college here. Father Coleman is a native of Evansville. . . . Greetings, also, to **Mrs. and Mrs. Frank J. Feist** fo **St. Anthony's parish**, Indianapolis, who noted their 50th Wedding Anniversary recently. . . . **Archbishop Schulte** reports from Rome that his permanent seat in the aula of St. Peter's is number 30 for this fourth session. As the seats are assigned in line of seniority, the Archbishop noted that he is nearing the top among the world's archbishops in length of service. (He also has an aisle seat for the first time; no doubt handy for "quick exits.") . . . Two students at **Immaculate Conception Academy**, Oldenburg, were also named semifinalists in the National Merit Scholarship competition. **Miss Kathy Paul** and **Miss Peggy Bowman**, both aspirants to the Sisters of St. Francis Convent there, received the recognition. Miss Paul is the daughter of **Mr. and Mrs. Richard N. Paul** of **St. Lawrence parish**, Indianapolis. Miss Bowman is from Richmond. . . . Best wishes to **Mr. and Mrs. Louis M. Loviscek, Sr.**, of **St. Michael's parish**, Indianapolis, who will note their 25th Wedding Anniversary on October 12. Also to **Mr. and Mrs. Albert Seyfried**, of **St. Mark's parish**, Indianapolis, on their 25th Wedding Anniversary.

NOTES FROM THE CUFF—There will be a second appearance scheduled for Father Bernard Haering, C.SS.R., foremost theologian, next March 10 at **Marian College**. He will address students during an afternoon convocation and will also speak in the college auditorium on the same evening. The second talk will be open to the public. . . . Marian College has a new telephone number for the administration building—924-3291. (And our new directory has just gone to press, too.) . . . The new bishop-elect of the New Orleans archdiocese—Harold Perry, S.V.D., has been a frequent visitor to Indianapolis. He is the first American Negro in the 20th century to be named a bishop. . . . **Father David Duesing, O.S.B.**, of **St. Meinrad Archabbey**, writes from Panama City that he and **Father Giles Heuer** have arrived safely after a 5,000-mile drive from Indianapolis in a new vehicle from McGinty Dodge (a Criterion advertiser), and without a flat tire. The nine-passenger station wagon was crated in Panama for delivery to Peru, where it is destined for the Benedictine priory and seminary in Huaraz. Father David relates that the car was blessed and named the "Santa Maria." By coincidence, "Santa Maria" is the name of the Grace liner transporting the missioners and car to Lima, Peru. (They were scheduled to arrive there October 7.) . . . The monthly celebration of the Divine Liturgy in the Melkite Rite will be at 6:30 p.m. Sunday, Oct. 10, in **St. Mary's Church**, Indianapolis. **Father Albert Ajamie**, pastor of **Holy Angels parish**, will be the celebrant. Communion will be distributed under both species. . . . Indianapolis witnessed a rather strange funeral last Friday afternoon as Pete Ziko, "king" of hundreds of Central Indiana gypsies, was buried from **St. John's Church**. The services were conducted by **Msgr. Charles Koster**. . . . **Father Raymond Crowe, O.M.I.**, new chaplain at the two Indianapolis Veterans' Hospitals, will hear Portuguese language confessions by appointment. . . . **Mrs. Dan Moran** and **Mrs. Dan Brosnan**, of the **Guardian Angel Guild**, are requesting saleable items for a rummage sale, to be held at **St. Patrick's School**, Indianapolis, on October 22-23. Their phone numbers are 546-2140 and 251-4950.

Hospital Guild to meet Sunday

INDIANAPOLIS—Our Lady of Hope Hospital Guild will hold their semi-annual meeting Sunday, Oct. 10, at St. Bridget's Church.

The business meeting, with Miss Josephine Murphy presiding, will include the election of officers for the coming year. A 21-inch color television will be awarded at the event.

The Holy Hour of Recollection will precede the meeting at St. Bridget's Church at 3 p.m., and a tea will follow the business meeting.

3d Order to meet

INDIANAPOLIS — Carmelite Tertiaries will meet at the Carmelite Monastery, 2500 Cold Springs Road on Sunday, Oct. 10 at 2:30 p.m. Father John LaBauve, S.V.D., will address the meeting.

New university

SAN SALVADOR—The Catholic Jose Simeon Canas University here was inaugurated under direction of the Jesuit Fathers. The university is named after Father Jose Simeon Canas, a noted jurist of El Salvador. At his initiative, slavery was abolished in Central America.

College Information Day

On Sunday, Oct. 17, High School Juniors and Seniors are invited to meet the Faculty and visit the 114-Acre Campus at 3200 Cold Spring Rd., Indianapolis from 2:30 to 4:30 P.M.

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Millions

(Continued from page 1)

peace and getting us to make progress in that area."

The Pope said he was "very happy that this discussion has revolved about a mutual desire to work for peace."

At a briefing for the press following the historic meeting, Presidential Press Secretary Bill Moyers detailed events from the moment of the pontiff's arrival at 12:40 p.m.

The discussion, he said, touched on many aspects of the effort to achieve peace: programs to alleviate world problems of poverty, disease and illiteracy as well as mention of trouble spots such as Vietnam and the progress made by the United Nations to achieve these ends.

In addition to the private conversation, the papal and presidential parties were introduced. Mrs. Johnson and Luci Baines Johnson, the President's daughter, who this year left the Episcopal Church to become a Catholic, were introduced to the Pope by the President. Gifts also were exchanged.

From the Waldorf Astoria, Pope Paul went to the residence of Cardinal Spellman on Madison Avenue behind St. Patrick's.

IN MID-AFTERNOON the Pope left Cardinal Spellman's residence for the ride to the UN building to deliver the address which was the prime purpose of his journey.

After two welcoming statements by President Fanfani and U Thant, the Pontiff was accorded an enthusiastic reception by the capacity audience in the hall.

The Pope spoke for 32 minutes (Text of his address is printed elsewhere in this issue), and was given a standing ovation at the conclusion of his talk.

Following an intimate reception at which His Holiness was greeted by hundreds of dignitaries including Mrs. John F. Kennedy and Andrei Gromyko, he was escorted to various sections of the United Nations headquarters, where he gave brief talks to overflow audiences.

The UN appearances were followed by a 15-minute "ecumenical address" to Protestant and Jewish leaders assembled at the Church of the Holy Family on W. 47th St. the official parish for the UN community.

After a brief rest at Cardinal Spellman's residence, Pope Paul was driven to Yankee Stadium, where a record 90,000 people had assembled to participate with him in offering a Mass for Peace. For the thousands assembled in the Stadium and the millions who watched on television throughout the world, it was an unforgettable spectacle.

The final event before a weary return to Kennedy Airport for the return flight to Rome was a brief visit to the Vatican Pavilion at the World's Fair, where the Pope offered a brief prayer and conferred a final bluessing.

Pope Paul's final words as he boarded the plane were: "God bless America."

Editor

(Continued from page 1)

of the Pilot, weekly of the Boston archdiocese.

Msgr. Daniel Cantwell of the Catholic Council on Working Life, Chicago.

Msgr. Mark J. Hurley, vice chancellor of the archdiocese of San Francisco.

Father Edward Duff, S.J., of Holy Cross College, Worcester, Mass.

Father Elmo L. Romagosa, director of the bureau of information of the archdiocese of New Orleans.

Father Donald Campion, S.J., New York, of America magazine.

Father John B. Sheerin, C.S.P., New York, editor of the Catholic World.

MSGR. HIGGINS said every effort will be made to enlarge the subcommission with as many knowledgeable people as possible. "It is a foregone conclusion that laymen, women and nuns will be included in this enlargement," he said.

Commenting in his own name rather than in that of the subcommission, Msgr. Higgins said he thought one of the main problems to be faced is "how to establish meaningful contact with the whole Jewish community without offending some." Referring to various groups within Judaism which are not in agreement, he said, "I hope we won't get caught in this internal but very understandable difficulty of Judaism."

'Mixer' scheduled at Medical Center

INDIANAPOLIS — The Newman Club of Indiana University Medical Center will have a "Mixer" tonight, Oct. 8, at 7:30 p.m. in the Roof Lounge of the Student Union Building. The affair is open to all student nurses and doctors on the campus and General Hospital. There will be music and refreshments.

For the engaged

The fall pre-marriage instruction series will be held at St. Mary's Academy, 429 E. Vermont St., Indianapolis, beginning Tuesday, Oct. 12, at 8 p.m. The classes are scheduled on Tuesday and Friday evenings for five weeks. An application form, signed by a parish priest, is necessary for registration.

Study Week-end is scheduled at Rancho Framasa

A three-day Study Week-end will be held at CYO Camp Rancho Framasa this week-end, sponsored by the Young Christian Movement of Indianapolis.

Miss Lynn Malley, a member of the Grailville Community of Loveland, Ohio, will be keynote speaker on Saturday morning.

Other speakers include: Sister Mary, S.P., of St. Andrew's School, Indianapolis; John Hill, RCA assistant plant manager; and Ernest Schnippel, Indianapolis attorney.

The study week-end is open to unmarried Catholics, from 18 to 30 years of age. Arrangements co-chairmen are Miss Denise Lenihan and Miss Kay Brumett.

The YCM is an international movement of the specialized lay apostolate, seeking "to form young, single working people as Christian leaders through personal and social action."

The word "movement" was recently substituted for the word "workers" in the organization's name, to give an indication of more universal appeal and scope.

Reports

(Continued from page 1)

more ready and willing to hear it. Never before has such an announcement given the impression of interpreting jointly the merciful voice of heaven and the imploring voice of earth, thus manifesting itself as the mysterious design of God for humanity, and completely adequate to the profound aspiration of that same humanity. And never before has the mission of the Church as mediator between God and man been more evident, justified by the most evident providential and modern reasons."

THIS TRIP to the UN and the message he gave them, the Pope said, confer on the papacy a new burden—"and with this thought we end our journey." Though the message derives from truth and therefore carries its own weight, it is only human nature that its efficacy is increased by the way in which each person practices what he preaches.

"The voice speaks. But the example of the Gospel's herald persuades. Therefore a grave consequence rests on us from the fact that we have proclaimed the cause of peace. We must be now more than ever, workers for peace. The Catholic Church has undertaken a greater obligation to serve the cause of peace from the fact that through our voice it has solemnly pledged the cause of peace.

"It is certainly not our office, nor can it be our intention, to enter into politics, nor into the field of economics, where temporal harmony which constitutes civil peace is constructed in a direct way. But we can and must help even in this construction of a civil peace by means of an assiduous moral support and, in some instances such as the works of charity, even material and direct support."

EARLIER — at the council's 140th general meeting — the secretary general, Archbishop Pericle Felici, announced that council debates will be suspended for the week of October 18 to 23 to give commissions an opportunity to concentrate on revising texts of council documents while Pope Paul "sounds out" council Fathers on pending pontifical documents.

The subject of these documents was not announced, but it has been an open secret for weeks that the Pontiff has been preparing a decree on the revision of the Church's laws on mixed marriage. Another documnet long hoped for would contain the Pope's own word on the problem of birth control.

Child adoption session slated

INDIANAPOLIS—Families interested in child adoption are invited to a public meeting on the subject, to be held in the English Foundation Bldg., 615 N. Alabama St., at 7:30 p.m., Wednesday, Oct. 13.

Six social welfare agencies in the Marion County area, including Catholic Social Services, will have staff members at the meeting to answer specific questions.

The program will include a panel discussion by adoptive parents on their experiences of adopting a child. Mrs. Julia D. Joseph will moderate the panel.

Rumors

(Continued from page 1)

shall have more to say about the first two documents later.

The constitution on the bishops spells out the power and authority of local bishops in relation to the pope and the Roman curia and the national conferences of bishops. On the whole it gives them more autonomy, though once the new national and territorial episcopal conferences begin to function local bishops will be obliged to adopt uniform practices prescribed for the whole nation or territory.

The bishops are happy with the new constitution. They should be, for it gives them a freer hand in dealing with Religious priests conducting schools and parishes in their dioceses and makes it easier for them to change and transfer pastors.

The document extends and broadens the notion of collegiality to include all the faithful. It recommends that the Roman curia confer more with qualified laymen and seek their advice before making decisions. It desires that in every diocese there be set up a pastoral council of clergy, religious and laymen. This council, presided over by the bishop, is to investigate and study local pastoral problems and draw practical conclusions for action.

The new constitution brings out clearly that the priests form one presbyterium with their bishop, who is urged to have regular conferences with them to discuss pastoral problems. This stress on the presbyterium and closer union between the bishop and his priests calls for more freedom of the bishop in deploying his priests in the care of souls. The needs of souls determines the stability of pastors, according to the constitution, which eliminates the distinction between movable and irremovable pastors.

There is nothing in the document about the position and rights of assistant pastors. A number of bishops have announced they are going to come to the defense of assistants in the discussion of the decree on the ministry and life of the priests that still must be debated. In some large cities there are priests who remain assistant pastors for thirty years or more. The development of the idea of the presbyterium may, however, in time reduce the distinctions between the position of pastors, assistant pastors and those priests who work for the bishop in education or other extra-parochial fields.

There is much more in the document, but I shall close with this interesting bit. The council Fathers express the desire that the Church be made more obviously international by choosing the members of the Roman curia and diplomatic corps (nuntii and apostolic delegates) from all the regions of the Church, and they declare that papal legates, such as apostolic delegates, are not by law to be members of the national conferences of bishops.

BY WAY OF A postscript, I should like to assure you that no matter how the press is describing it, the revised declaration on the Jews is a good one. All the progressive leaders in the council and the American bishops who fought hard for a good statement deploring anti-semitism are completely satisfied with the present text.

Though the word deicide (god-killer) no longer appears, the statement is stronger than before, for now it says that **from Scripture** it is impossible to show that the Jewish people are cursed or reprobated by God for the death of Christ. And this cuts out the roots of Christian anti-Semitism and the accusation of deicide.

And a second postscript. The Holy Father continues to choose new Italian bishops from the progressive-minded. Archbishop-elect Pellegrino, recently chosen to fill the Northern Italian see of Turin, surprised the council with a ringing speech in defense of freedom of research and scholarship not only for laymen but for priests.

He bemoaned the fact that not only the rights of young priests but even of cardinals were repressed at the time of the condemnation of modernism, and then hastened to say the same thing is going on today. He described the case of a Religious living in involuntary exile for having expressed opinions which today we read in papal and conciliar documents and said this was by no means unique. Here is a fair sample of his speech:

"Even in theological sciences many things must be subjected to revision with the progress of research, and the sphere of things liable to various opinions is much broader than those who have not experienced the hard and often dangerous work of research may think. If each one knows that he is permitted to express his opinion with wholesome freedom, he will act with the straightforwardness and sincerity that should shine in the Church; otherwise the abominable plague of dishonesty and hypocrisy can hardly be avoided."

Would that there were more American bishops speaking out in this fashion.

'INTERNATIONAL FLAVOR'

Record crowd attends Pope's Stadium Mass

NEW YORK—On a chilly October night, before the largest crowd in the history of Yankee Stadium, Pope Paul VI finished his one-day pilgrimage to New York by offering Mass for the American people.

Earlier events in the Pope's crowded day had an international character. The Mass he offered had an international flavor, too. But more than anything it was America's Mass and New York's Mass. The people of New York responded in the same spirit.

Pope Paul caught the spirit of the occasion in his short sermon. He spoke of the vtality of the American Church. Using the words of St. Paul to the Romans, he said: "Your faith is proclaimed all over the world."

THE DAY WAS already long for Pope Paul and the evenng had grown cool by the time his limousine drove onto the stadium grounds, through a gate in the left field fence. A crowd estimated at more than 90,000 had waited patiently for him to appear, as crowds had been waiting all day.

The Mass symbolized the theme he had been repeating all day: peace among men of different nationalities, races and beliefs.

Lay lectors read the Prayer of the Faithful in the five official languages of the United Nations. The English petitions were read by Frank Aiken, Irish minister for external affairs; the French was read by Ivory Coast's UN ambassador, Assouan Usher; Victor Andreas Belaunde, UN ambassador from Peru, read in Spanish; Shu Mei-Sheng, councilor of Nationalist China's UN delegation, read in Chinese; and Constantine Mertvagos, a translator from the UN staff, read in Russian.

At the Offertory of the Mass, the gifts were carried to the altar by 12 children representing the world's major geographical areas. The children were from the UN's international school.

The Epistle at the Mass was read in English by radio-Tv announcer John Patrick Costello. The Gospel was read by the Rev. Mr. John M. Leonard, a deacon at St. Joseph's seminary in Yonkers, N.Y.

Only the children who took part in the Offertory procession joined Pope Paul in receiving Communion, but all those in the stadium joined him in offering Mass. Booklets containing the Mass responses were distributed before the service.

IN HIS English-language sermon, Pope Paul paid special tribute to the New York archdiocese and to the entire United States. He called the U.S. a "young and flourishing country" that has based its "conception of life on spiritual values." While praising America's material accomplishments, he warned that the U.S. must beware of a materialistic attitude that can grow out of prosperity.

Then he turned once more to his great theme: peace. People must also serve peace, serve it with sacrifice and without cowardice. Finally, he said, the peace that men seek must be based on moral and religious principles.

"COMING AMONG you at a moment so beautiful, so brief but so imporant as this, we have no better greeting, no better remembrance for you than to repeat that holy salutation of Christ: Peace, His peace!" said the Pope.

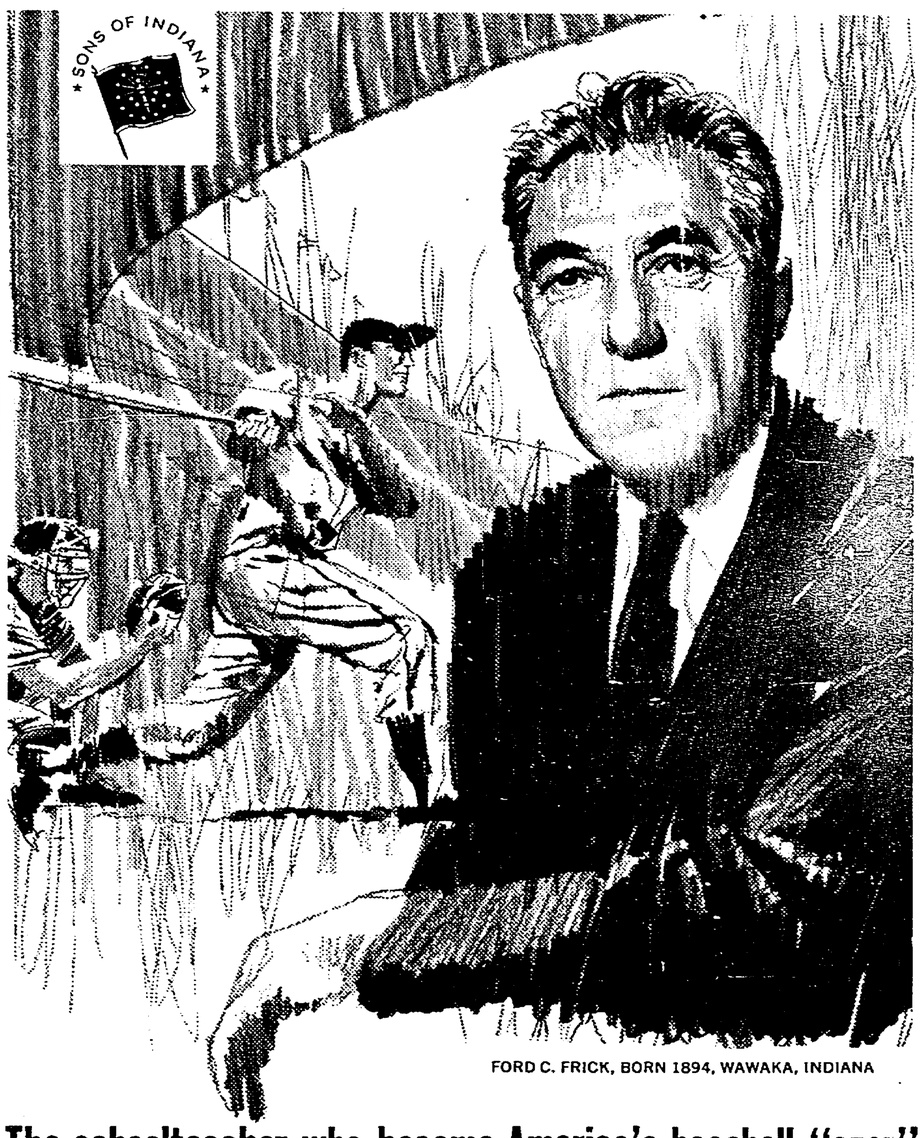
As a parting gesture to the New Yorkers who had received him and cheered him all day, Pope Paul announced he would bless a foundation stone for New York's new archdiocesan seminary.

Then, as the cheers of thousands rung down upon him once more, Pope Paul boarded his automobile and set off for the airport and Rome.

New assistant is announced

The Chancery Office this week announced the appointment of Father Charles T. Behl, C.S.Sp., as assistant pastor of St. Mary's parish, Indianapolis.

Father Behl is a member of the Congregation of the Holy Spirit, whose Eastern Province headquarters are located in Pittsburgh. The appointment is effective immediately.



FORD C. FRICK, BORN 1894, WAWAKA, INDIANA

The schoolteacher who became America's baseball "czar"

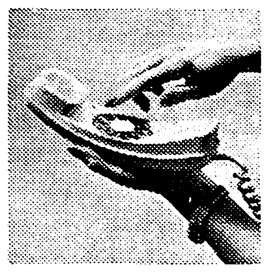
He was a farm boy from Indiana, with a college diploma in one hand and a first baseman's glove in the other. His problem: Teach English or play baseball? His solution: Do both.

Ford Frick started out teaching high school and college English in Colorado—while playing semipro baseball in his spare time. But it wasn't until he joined a Colorado newspaper that his career began to take lasting form. His writing and reporting skill earned him a job on the *New York American* and later on the *New York Journal*. Frick became a nationally-known sportswriter, columnist and radio commentator.

In 1934, the game's No. 1 chronicler became one of its top executives. He was elected president of the National League. Next was the post of Commissioner of Baseball. Frick became baseball's highest executive in 1951. He retired as Commissioner in 1965.

Thanks in large measure to Frick's devotion and guidance, our "national pastime" has thrived in recent years. Major league baseball now is played from coast to coast in two expanded leagues. It enjoys immense popularity. It faces a bright tomorrow.

And a bright tomorrow, in communications, is also in the making. New products and services make your telephoning faster and more convenient. Products like the Princess® phone, the Touch-Tone® pushbutton phone and the remarkable, dial-in-handset Trimline® phone to name a few. New services like DDD (Direct Distance Dialing) add ease and speed to Long Distance calling. Best of all, Long Distance rates are now lower than ever before in history. It's all part of our determination to bring you the world's finest telephone service at the lowest possible cost.



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AROUND THE ARCHDIOCESE

Parish Leadership Course announced

NEW ALBANY, Ind.—Edgar Day, president of the New Albany Deanery Council of Catholic Men, will present a Parish Leadership Development course for women of the New Albany Deanery Council of Catholic Women at 7:30 p.m. on Tuesdays, beginning October 12, and ending November 16. The course will cover six basic issues facing the Church today: the Lay Apostolate, Leadership in Action, Education, Spiritual Formation, Racial Justice and Communism.

The Louisville Archdiocesan Council of Catholic Nurses will meet Thursday, Oct. 14, at 7:30 p.m. in the Marian Room, Catherine Spalding College, Louisville, Ky. All Catholic registered professional and licensed practical nurses are invited.

Father Don J. Fisher, Chaplain at Central Hospital, Lagrange, Ky., will be the guest speaker.

TERRE HAUTE

A group of Terre Haute men and men from other areas, will attend a retreat at Alverna Retreat House, Indianapolis, from Friday, Oct. 15, to Sunday, Oct. 17. Any man interested in making the retreat may obtain additional information and arrange for transportation by calling John Hogan, C-7709; Anthony Galofaro, N-3305; Fred Christman L-1044; or John Mahalek, C-3861.

NORTH VERNON

The North Vernon Deanery Council of Catholic Women will meet at 2 p.m. Wednesday, Oct. 20 at St. Columba Church, Columbus. The ladies of the parish will serve as hostesses. Father Patrick Gleason is the host pastor.

Rev. Donald Brower, pastor of Fairlane Presbyterian Church, Columbus, will speak to the group on "The Ecumenical Movement." Women of the Deanery and friends are invited to attend.

JEFFERSONVILLE

Mrs. Matt Metzger is the newly-elected president of the Sacred Heart Women's Club. Other new officers are Mrs. William Osborn, vice-president; Mrs. Robert McMillan, secretary; and Mrs. Dixon Tatgenhorst, treasurer.

RICHMOND

Mrs. Ronald Oberle and Mrs. James Kottyan are co-chairmen for the annual card party and style show to be sponsored by the Women of Holy Family on Thursday, Nov. 4, in the parish hall. Proceeds will be used to purchase television sets for the school.

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.

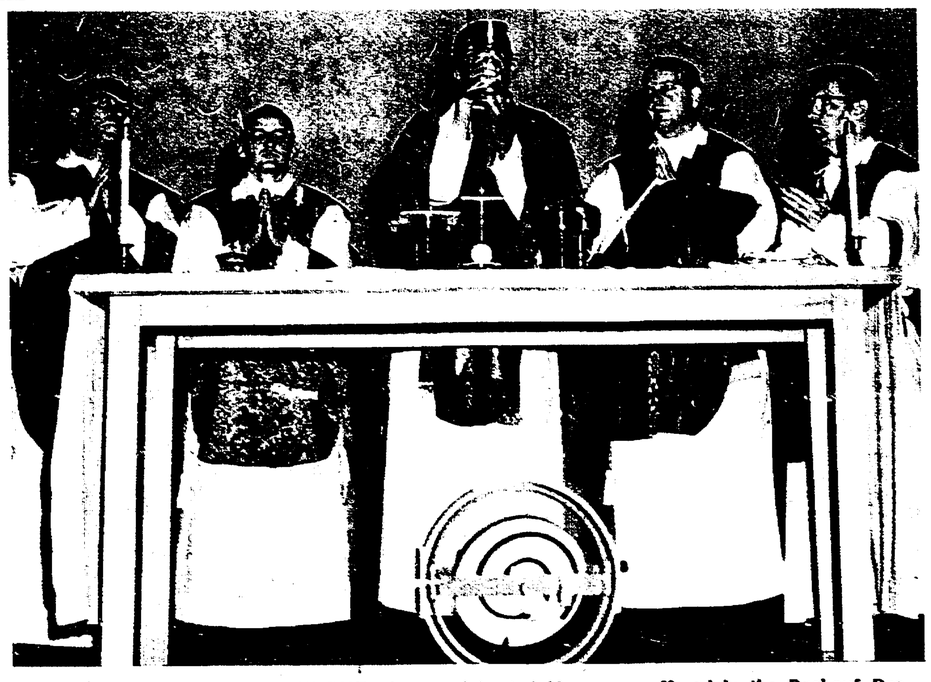
MISS MARY C. HORNUNG, New Albany
JOHN R. MAHALEK, Terre Haute
MISS LULA EHRINGER, Sellersburg
MRS. ELIZABETH WILBERDING, Madison

Kane

(Continued from page 7)

them with this kind of dispute. Furthermore, once you have consulted an attorney, you may find that your problem is a nonexistent one.

Statistically speaking, you are likely to outlive your husband and be able to change whatever he has done. There is no doubt that the matter of wills can be no end of trouble. Some people upon their death leave not only money and property to some of their relatives, but a host of trouble, anger, and perpetual family disputes. Try to make him see it this way.



CONCELEBRATION AT BREBEUF—A concelebrated Mass was offered in the Brebeuf Preparatory School gymnasium in connection with the opening of the school year. During the offertory procession students representing some 30 school activities presented symbolic gifts, asking God's blessing on the school year. At the altar left to right are: Father John Williams, Father Charles Cagney, Father William Schmitt, Father Richard Middendorf, and Father James Dunne.

HIGH PRAISE FOR POPE

World Methodist head hails council

By REV. FRANCIS X. KEUL

PHILADELPHIA — The head of the World Methodist Council said here that the ecumenical council's approval of a declaration on religious liberty provides the world with a "Magna Carta" for freedom of worship.

Bishop Fred Pierce Corson of Philadelphia also had high praise for Pope Paul VI who he predicted will "take his place in history among the great popes and will be seen as one of the ablest strategists who ever sat on the throne of St. Peter."

Bishop Corson made his comments in a press conference after returning from Rome, where he attended sessions of the council. He also had a private audience with Pope Paul on September 23.

THE METHODIST leader said the council's fourth session was making "notable gains" in Church renewal and Christian unity.

"The impression set forth in some circles that the slowness of council action on some of the main issues is a kind of foot-dragging is erroneous," he declared.

"It is rather an evidence of the able strategy of Pope Paul VI, who is acting for the solidarity of the future and not for the popularity of the hour."

In a prepared statement, Bishop Corson predicted that "the brige-building for unity" will continue when the council has ended.

"Purged and reformed (the words are Pope John's), the Catholic Church will have a real renewal and advance," he said, "in which the Protestant churches, if they are willing to subordinate ecclesiastical destructive criticism and bickering to real spiritual purging and reform, will likewise participate."

Bishop Corson disclosed that while in Rome he helped initiate preliminary steps toward setting up Catholic and Methodist committees, through the Vatican Secretariat for Promoting Christian Unity, to continue discussions on unity and implement the action taken by the council.

SEVERAL times during the press conference Bishop Corson returned to the subject of Pope Paul's tactical skill.

Asked to comment on a recent magazine article in which the Pope was characterized as "a conservative man, fearful of change, suspicious of liberty, myopic on certain areas of modern life," the Methodist leader said:

"I read that article and found it irresponsible and disgraceful. If the man who wrote it had had the courage to use his real name, no doubt he would also have checked his facts more carefully and avoided distortions and half-truths.

"If Pope Paul had been a conservative at heart, would he have blocked the attempt made last week to delay once again a vote on the religious liberty statement? It was his personal intervention that made this great achievement possible.

"The Pope is not fearful of change; he is a prudent and careful man—and thank God he is—but to say that he is myopic, fearful of change or suspicious of liberty is to ignore the facts of what he has done."

ASKED TO COMPARE Pope John and Pope Paul, Bishop Corson said the two pontiffs complement each other.

"Without the personality and vision of Pope John, there could have been no council; without the tactical brilliance and ability of Pope Paul, it could not have been brought to the successful conclusion it is now approaching," he said.

Asked how long it might be before Christian unity is entirely achieved, Bishop Corson related a conversation he had with Pope John.

"I asked the Pope, 'Do you think perhaps in 200 years there can be unity?' Pope John replied with a smile, 'My dear Bishop Corson, you and I have achieved it already.'"

Bishop Corson saw the statement on religious liberty as the key to progress in unity. He said the document just approved by the council is "much better" than the original which was delayed at the end of the third council session.

The leader of some 44 million Mehodists was lavish in his praise for the American bishops, who he said led the fight for adoption of the religious liberty declaration.

Catholic Scouting leaders will meet in Indianapolis

Some 65 participants from 38 Midwest and Southern United States dioceses are gathering in Indianapolis this week-end for three days of discussions concerning the Catholic Scouting Program.

A Catholic Scouter Development Training School is scheduled for October 8, 9, 10 at the Holiday Inn South, U.S. 31 and Thompson Road. The school is one of the activities under the "Catholic Scouter Development Program," a national program to improve the spirituality of Catholic scouting.

On the agenda are several seminars to discuss the points of the national program manual. For such sessions are scheduled for Saturday and one for Sunday. The subjects are: "Lay Apostolate"; "Sanctity and the Layman"; "Leadership in Action"; "Scouting and the Apostolate"; and, "How You, Mr. Catholic Leader in Scouting, Do This Job."

Father John P. Elford, Region 7 Catholic Scout Chaplain, and George Rodenbaugh, local Catholic Scouting Chairman, are co-hosts for the meeting, which opens with a "Cracker Barrel" get-together Friday evening, and concludes with Mass at St. Mark's Church, a breakfast at Msgr. Downey Council, Knights of Columbus, and the final discussion session on Sunday.

Prelate resigns

VATICAN CITY — Archbishop Giovanni Battista Scapinelli has resigned as assessor of the Congregation of the Oriental Church because of ill health and is being succeeded by Archbishop Mario Brini, papal internuncio to the United Arab Republic.

Education grant sought by Woods

St. Mary-of-the-Woods College is among six Indiana colleges and universities requesting construction grants under the Higher Education Facilities Act of 1963.

The women's college, conducted by the Sisters of Providence, is asking $624,332 toward construction of a general science building. A total of $5.3 million in grants has been recommended to the federal agency by the Indiana Advisory Commission on Academic Facilities.

The United States Commission of Education must grant approval to the requests.

New immigration law signed by President

NEW YORK—President Johnson signed the newly-passed immigration reform bill (Oct. 3) at the foot of the Statue of Liberty.

The dramatic signing ceremony came three days after Congress gave final approval to the legislation ending the 41-year-old policy of limiting immigration on the basis of nationality. The House passed the bill on a roll call vote of 320 to 69, and half an hour later the Senate approved the measure by a voice vote and sent it to the White House.

Editorial, Page 4

THE MEASURE will in three years eliminate the national origins formula based on 1920 U.S. census figures, which gave preference to applicants from northern and western Europe.

The new legislation gives preference to relatives of American citizens and immigrants with professional skills needed here. It sets an annual ceiling of 170,000 from the eastern hemisphere and 120,000 from the western hemisphere, but no country could send more than 20,000 a year.

In both chambers opponents registered their dissent to the bill's limit on immigration from the western hemisphere and expressed a hope that the select Commission on Western Hemisphere Immigration established under the bill will make recommendations that such ceilings be changed before they become effective July 1, 1968.

President Johnson and administration leaders gave the legislation unstinted support. Over the years, Catholic and other religious leaders have been in the forefront urging more equitable immigration laws.

AS EARLY AS 1924, the Catholic bishops of the United States issued a statement opposing the national origins quota system, declaring it was "a distinct and deplorable departure from our enduring tradition as a nation," and that it involved "an evident discrimination and a substantial injustice to certain particular nations."

Saluting the new, liberalized immigration law, McCarthy, NCWC immigration department director, said: "The bill reflects the policy requested by President Johnson when he stated that it should be based on the individual's worth, 'not where he was born or how he spells his name.'"

Mass wedding

LUANDA, Angola — Coadjutor Bishop Manuel Nunes Gabriel of Luanda officiated at a collective wedding ceremony here for 70 couples.

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Women's Club, Oct. 14th, 8 P.M.
Sacred Heart . . .
Holy Name Society, Oct. 11th, 8 P.M.
Providence . . .
The Living Rosary, Oct. 10th, 7:30 P.M.
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† **JOSEPHINE M. LEACH**, 70, St. Paul Hermitage Chapel, Oct. 2. Holy Cross Cemetery. Mother of Robert P. Leach, Mary Ann Manning and Joan R. Schimmelpfennig. Miss Leach was a former regent for six years of Mother Theodore Circle No. 56, Daughters of Isabella, and held several state offices in the organization.

† **ERNEST C. ROSSETTER**, 50, St. Philip Neri Church, Sept. 30. Calvary Cemetery. Husband of Mary; brother of Ralph, Sally Schilling, Ruth Payne, Harriet McLear.

† **ELLEN KROGER**, 79, Immaculate Heart of Mary Church, Oct. 1. Holy Cross Cemetery. Mother of Ellen I. Kroger and R. M. Kroger; sister of Anna Kennedy.

† **THOMAS R. KINSELLA**, 70, Little Flower Church, Oct. 2. Holy Cross Cemetery. Husband of Mary C.; brother of Mrs. Edward G. Puthoff and Mrs. Lawrence Muthing.

† **HAROLD JOHN WANNER**, 60 SS. Peter and Paul Cathedral, Oct. 4. Holy Cross Cemetery. Brother of Helena W. Oldfield, Margaret W. Harrel.

† **ALBERT F. CASSE**, 63, St. Mark's Church, Oct. 4. Calvary Cemetery. Husband of Helen L.; father of Robert F. and Norman E. Casse; brother of Adolph Casse and Louise Lomas.

† **EDWARD F. MOORE, Sr.**, 73, St. Anthony's Church, Oct. 5. Holy Cross Cemetery. Father of Edward Jr., and John Moore, Dorothy Wilhelm, Dolore. Vargas, Anna Houston.

† **RAYMOND K. SIMPSON**, 35, St. Patrick's Church, Oct. 6. Holy Cross Cemetery. Husband of Teresa; father of Barry Wayne, Ramia Lee, Gary Lane and Judy Simpson; brother of Art Simpson and Mrs. Ronnie Andreotti.

† **CARMELINA WILKERSON**, 68, St. Joan of Arc Church, Oct. 6. Holy Cross Cemetery. Mother of Richard W., and Bettie Wilkerson; sister of Eufrasia Montania, Grace R. Ryan.

† **JOHN ALBERT LOGAN**, 51, St. Francis de Sales Church, Oct. 6. Holy Cross Cemetery. Husband of Margaret E.; father of Patricia Browne, Kathleen, Daniel, Michael and Dennis Logan; brother of Mary Krees, Francis and George Logan.

† **PETE ZIKO**, St. John's Church, Oct. 1. Husband of Rachel.

TELL CITY

† **HERMAN HAGEDORN**, 83, St. Paul's Church, Oct. 2. St. Mary's Cemetery. Husband of Elizabeth; father of Walter, Leo Dennis and George, of Tell City; Louis Hagedorn, of London, Ky.; James Hagedorn, of Watseka, Ill.; Mrs. Vernon Cobbler and Mrs. W. T. Ludwig, of Louisville; Mrs. Joseph Casey and Mrs. William Schaefer, of Tell City; Mrs. Charles Weber, of Lincoln City; brother of Mrs. August Peter, of Tell City; half-brother of Msgr. Edward Bockhold, pastor of Holy Trinity Church, Indianapolis; Anthony Bockhold, of Terre Haute; Raymond Bockhold, of St. Mark; Sister Jerome, S.P., of St. Mary-of-the-Woods; Mrs. Anthony Rhodes, of Tell City; and Mrs. Anna Hagedorn, of Tell City.

STARLIGHT

† **LENA M. STUMLER**, 79, St. John's Church, Oct. 5. Church Cemetery. Wife of William; mother of Elmer B. Lester J. Stumler, both of Borden; Edward J. Stumler, of Atlanta; Jerome B. and Leo H. Stumler, both of Floyds Knobs; Mrs. Marcella Huber, of Borden; and Mrs. Martha King, of New Albany.

RICHMOND

† **WILLIAM ORSCHELL**, 74, St. Michael's Church, Sept. 27. Church Cemetery. Brother of Leo and Edward Orschell, both of Brookville; Otto Orschell, of Connersville; Raymond Orschell, of Napoleon; brother of Miss Alma Orschell, of Norwood, Ohio.

CEDAR GROVE

† **JOHN A. HOFFMAN**, 81, Guardian Angel Church, Oct. 1. Church Cemetery. Husband of Hedwig; father of Mrs. Viola Smith, Mrs. Mary Simpson and Mrs. Marlene Roark, all of Harrison Ohio; Mrs. Alice Hauenstein, of Cincinnati, Ohio; Mrs. Loretta Kohl, of Brookville; Mrs. Wilma Meyer, of Bridgetown, Ohio; Clarence Hoffman, of Cedar Grove; John Hoffman, Jr., Edward and Melvin Hoffman, all of Harrison, Ohio, and Alvin Hoffman, of Cincinnati.

Card party set

INDIANAPOLIS—A luncheon card-party, sponsored by the Women's Club of St. Patrick Church, is scheduled Tuesday, Oct. 12, in the parish hall, 950 Prospect St. Luncheon will be served at 11:30 a.m. followed by card games at 1 p.m. Mrs. Mildred Dickey and Mrs. Lucille Marx are co-chairmen.

Gary MacEoin

(Continued from page 4)

one of the best books I have read on the political history of the Caribbean.

Our substantive disagreements, theological and historical, have not broken our friendship. I deplore his biased and tendentious statements about the Church. I do not question his integrity. This is the necessary condition for dialogue, one that some of us tend to forget even in our exchange with our fellow Catholics.

An enlightening discussion on this point resulted from a question, not by Blanchard, but by another non-Catholic newsman, a few days ago. A council Father had said that morning that there was a crisis of obedience in the Church. The question was simply: did the panel agree?

The initial answer was brief and concrete. Yes, of course, there is no doubt about it. Then another newsman sought further clarification, suggesting that the crisis was less one of obedience than one of understanding of the concept of obedience. There followed a long discussion in which no fewer than five panelists participated, and the clear consensus was in favor of the distinction.

●

To say that there is a crisis of obedience in the Church in the United States, for example, is to challenge the good faith of the many young people, clerical and lay, who are trying to bring the concept and techniques of obedience traditional within the Church into closer accord with those of contemporary civil society. And if their good faith is questioned, what is a crisis of understanding between two generations may well indeed become a crisis of obedience.

I liked particularly the way Msgr. George Higgins contributed to the discussion. What is most important, he said, is to keep an open mind in analyzing a phenomenon on which there is total lack of agreement. "You can pick at random ten Catholic Americans, bishops, priests, nuns, lay people, and pick them in any possible combination, and you will get five on one side and five on the other."

Moreover, he added, it is not simply a Catholic issue, certainly not one provoked by the council, but an issue for the American society of which Catholics form a part. "You have only to look at the recent student disturbances in northern California to see that."

Arrive in Korea

SEOUL, Korea — Four young Columban missionary-priests including one from the United States, arrived here in the first week of October, bringing the total Columban missionaries in this country to 131. Three are from Ireland. The American is Father Vincent O'Neill, S.S.C., from Hartford, Conn.

Albert Seyfrieds to mark jubilee

INDIANAPOLIS — Mr. and Mrs. Albert Seyfried, will celebrate their Silver Wedding Anniversary on October 9. A Mass of Thanksgiving will be offered at 12 noon in St Mark's Church.

Family and friends are invited to attend "Open House" from 1 to 4:30 p.m. at the Italian American Club, 3850 S. Meridian Street. No formal invitations have been issued.

The Seyfrieds have five children: Michael, Mary Ann, Laura and Anthony Seyfried and Joann (Mrs. Jerry) Davis. They have one grandson, Marty Davis.

5 Czech priests return to posts

BONN—Efforts by the Catholic Church in Czechoslovakia to secure more priests for pastoral work have been meeting with some success.

KNA, the German Catholic news agency, said the communist government in Prague recently licensed five additional priests at the request of Bishop Frantisek Tomasek, apostolic administrator of the Prague archdiocese.

All clergymen in Czechoslovakia must be licensed by the government. KNA said there are 1,000 priests working in factories because they are unable to obtain licenses.

Couple to mark Silver Jubilee

INDIANAPOLIS — Mr. and Mrs. Louis M. Loviscek, Sr., of St. Michael's parish, will celebrate their 25th wedding anniversary on Tuesday, Oct. 12. A Mass of Thanksgiving will be offered at St. Michael's at 8:15 a.m. on Oct. 12.

The Lovisceks are the parents of Mrs. Raymond Krebs, Louis Jr., Robert, Madeline, Phyllis, Paul and Sheryl Lynne Loviscek.

For flood victims

VIENNA — Cardinal Paul-Emile Leger, Archbishop of Montreal, Canada, has sent $10,000 to the Austria Caritas, a Catholic welfare organiaztion, to aid victims of recent Austrian floods.

CIC to meet

The Catholic Interracial Council will meet at 8:15 p.m. Thursday, Oct. 14, in St. Thomas parish hall, 46th and Illinois Sts., Indianapolis. A film on housing will be shown. The public is invited.

New officers

INDIANAPOLIS — The Immaculate Heart of Mary Women's Club recently elected the following new officers: Mrs. William Brennan, president; Mrs. William Leppert, first vice president; Mrs. Fritz Meyer, second vice president; Mrs. Ralph Hill, recording secretary; Mrs. Thomas Hasbrook, financial secretary; and Mrs. Thomas Kibler, treasurer. Mrs. James Rocap, Jr., is room mother chairman.

Guild schedules fall card party

INDIANAPOLIS — The Ave Maria Guild will sponsor their fall card party on Sunday, Oct. 17, at St. Paul Hermitage auditorium, 501 N. 17th St., Beech Grove. All games will be played beginning at 2 p.m.

Mrs. C. E. Bass is chairman, assisted by Mrs. Walter Stumpf, co-chairman. The public is invited.

New territory

VATICAN CITY—Pope Paul VI has erected the vicariate apostolic of Rio Muni in the West African land of Spanish Guinea. Its first vicar will be Father Raffaele Nze Abuy, a member of the Claretian Fathers, who has been named titular bishop of Sutunurga.

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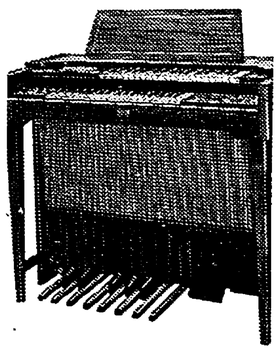

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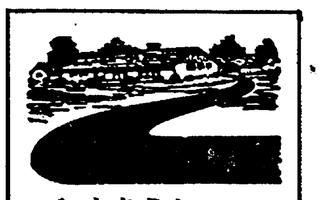

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Text of Pope Paul's UN address

(Continued from page 3)

institution. It suffices to remember that the blood of millions of men, that numberless and unheard of sufferings, useless slaughter and frightful ruin, are the sanction of the pact which unites you, with an oath which must change the future history of the world: No more war, war never again! Peace, it is peace which must guide the destinies of peoples and of all mankind.

Gratitude to you, glory to you, who for twenty years have labored for peace. Gratitude and glory to you for the conflicts which you have prevented or have brought to an end. The results of your efforts in recent days in favor of peace even if not yet proved decisive, are such as to deserve that we, presuming to interpret the sentiments of the whole world, express to you both praise and thanks.

GENTLEMEN, you have performed and you continue to perform a great work: The education of mankind in the ways of peace.

The UN is the great school where that education is imparted, and we are today in the assembly hall of that school. Everyone taking his place here becomes a pupil and also a teacher in the art of building peace. When you leave this hall, the world looks upon you as the architects and constructors of peace.

Peace, as you know, is not built up only by means of politics, by the balance of forces and of interests.

It is constructed with the kind, with ideas, with works of peace. You labor in this great construction. But you are still at the beginning.

Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven in so much of its history? It is hard to foresee; but it is easy to affirm that it is towards that new history, a peaceful, truly human, history, as promised by God to men of good will, that we must resolutely march. The roads thereto are already well marked out for you; and the first is that of disarmament.

If you wish to be brothers, let the arms fall from your hands.

One cannot love while holding offensive arms. Those armaments—especially those terrible arms, which modern science has given you—long before they produce victims and ruins, nourish bad feelings, create nightmares, distrust and sombre resolutions; they demand enormous expenditures; they obstruct projects of union and useful collaboration; they falsify the psychology of peoples.

As long as man remains that weak, changeable and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary. You, however, in your courage and valiance, are studyin gthe ways of guaranteeing the security of international life.

Without having recourse to arms. This is a most noble aim, this the peoples expect of you, this must be obtained!

Let unanimous trust in this institution grow, let its authority increase; and this aim, we believe, will be secured. Gratitude will be expressed to you by all peoples relieved as they will then be from the crushing expenses of armaments, and freed from the nightmare of an ever imminent war.

WE REJOICE in the knowledge that many of you have considered favorably our invitation, addressed to all states in the cause of peace from Bombay, last December, to divert to the benefit of the developing countries at least a part of the savings which could be realized by reducing armaments. We here renew that invitation, trusting in your sentiments of humanity and generosity.

In so doing, we become aware that we are echoing another principle which is structural to the United Nations, which is its positive and affirmative high point: namely, that you work here not only to avert conflicts between states, but also to make them capable of working the ones for the others.

You are not satisfied with facilitating mere coexistence between nations; you take a much greater step forward, one deserving of our praise and our support—you organize the brotherly collaboration of peoples. In this way a system of solidarity is set up, and its lofty civilized aims win the orderly and unanimous support of all the family of peoples for the common good and for the good of each individual.

This aspect of the organization of the United Nations is the most beautiful; it is its most truly human visage; it is the ideal of which mankind dreams on is pilgrimage through time; it is the world's greatest hope; it is, we presume to say, the reflection of the loving and transcendent design of God for the progress of the human family on earth—a reflection in which we see the message of the Gospel which is heavenly become earthly.

Indeed, it seems to us that here we hear the echo of the voice of our predecessors, and particularly of that of Pope John XXIII, whose message of "Pacem in Terris" was so honorably and significantly received among you.

YOU PROCLAIM here the fundamental rights and duties of man, his dignity, his freedom—and above all his religious freedom. We feel that you thus interpret the highest sphere of human wisdom and, we might add, its sacred character.

For you deal here above all with human life; and the life of man is sacred; no one may dare offend it.

Respect for life, even with regard to the great problem of birth, must find here in your assembly its highest affirmation and its most reasoned defense.

You must strive to multiply bread so that it suffices for the tables of mankind, and not rather favor an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life.

It does not suffice, however, to feed the hungry; it is necessary also to assure to each man a life confirmed to this dignity. This too you strive to perform. We may consider this the fulfilment before our very eyes, and by your efforts, of that prophetical announcement so applicable to your institution: "They will melt down their swords into ploughshares, their spears into pruning-forks" (Is. II, 4). Are you not using the prodigious energies of the earth and the magnificent inventions of science, no longer as instruments of death but as tools of life for humanity's new era?

We know how intense and ever more efficacious are the efforts of the United Nations and its dependent world agencies to assist those governmens who need help to hasten their economic and social progress.

WE KNOW how ardently you labor to overcome illiteracy and to spread good culture throughout the world; to give men adequate modern medical assistance; to employ in man's service the marvelous resources of science, of technique and of organization—all of this is magnificent, and merits the praise and support of all, including our own.

We ourself wish to give the good example, even though the smallness of our means is inadequate to the practical and quantitative needs. We intend to intensify the development of our charitable institutions to combat world hunger and fulfill world needs. It is thus, and in no other way, that peace can be built up.

One more word, gentlemen, our final word: This edifice which you are constructing does not rest upon merely material and earthly foundations, for thus it would be a house built upon sand; above all, it is based on our own consciences.

The hour has struck for our "conversion," for personal transformation, for interior renewal. We must get used to thinking of man in a new way; and in a new way also of man's life in common; wih a new manner too of conceiving the paths of history and the destiny of the world, according o the words of Saint Paul: "You must be clothed in the new self, which is created in God's image, justified and sanctified through the truth" (Eph. IV, 23). The hour has struck for a halt, a moment of recollection, of reflection, almost of prayer.

A moment to think anew of our common origin, our history, our common destiny.

Today as never before, in our era so marked by human progress, there is need for an appeal to the moral conscience of man.

For the danger comes, not from progress, nor from science—indeed, if properly utilized, these could rather resolve many of the grave problems which assail mankind. No, the real danger comes from man himself, wielding ever more powerful arms, which can be employed equally well for destruction or for the loftiest conquests.

IN A WORD, then, the edifice of modern civilizaion must be built upon spiritual principles which alone can, not only support it, but even illuminate and animate it.

To do this, such indispensable principles of superior wisdom cannot but be founded so, as you are aware, we believe, upon faith in God. That unknown God of whom Saint Paul spoke to the Athenians in the Areopagus unknown by them although without realizing it they sought him and he was close to them, as happens also to many men of our times.

To us, in any case, and to all those who accept the ineffable revelation which Christ has given us of Him, He is the living God, the Father of all men.

MARIAN LECTURE SPEAKERS — The eight-week lecture series at Marian College will feature the above two personalities next week. Father Patrick Smith, a member of the college theology department faculty, will speak on the "Religion and Modern Psychology" series at 8:15 p.m. Tuesday, Oct. 12. His topic is: "Sin—Is Man Responsible." James Matthews, trust officer at Indiana National Bank, is one of three attorneys who will discuss "Trusts, Wills and Estates" on the continuing "Law for Women" series at 8:15 p.m. Thursday, Oct. 14. Individual admissions are available the night of each lecture.

Congress votes greetings to Pope

WASHINGTON — The U.S. Senate by a voice vote (Oct. 4) adopted a resolution extending its greetings "to Pope Paul VI on the occasion of his historic visit to our country."

The House of Representatives had unanimously adopted a similar resolution (Oct. 1). The resolution there was introduced by a Protestant, Congressman Robert P. Griffin of Michigan, and its adoption urged by a Jew, Congressman Leonard Farbstein of New York.

Paperback report

NEW YORK—The New York Times and Bantam Books will publish a paperback book on the (Oct. 4) New York visit of Pope Paul VI. The 128-page book, with 32 pages of photographs, will be on sale 80 hours after the Holy Father's return to the Vatican, and will cost 75 cents.

Pope not ready to give answer on birth control

By JAMES C. O'NEILL

ROME—In an interview published in an Italian paper, Pope Paul VI said he knows the world is waiting for an answer to the birth control problem, but that he is still not clearly certain what that answer will be.

Italian newsman Alberto Cavallari took up eight of the nine columns of the front page of Corriere della Sera, a Milan independent paper which is among the country's most respected dailies, with the results of his recent audience in the Pope's study.

Cavallari described his visit with the Pope not as an interview, but as a conversation during which he took no notes. Nevertheless, the Cavallari article contains many lengthy direct quotes of the Pope's comments on the ecumenical council, the Roman curia, his visit to the United Nations, the birth control controversy and Church-state relations in Italy.

NOTING THAT there are many problems which the Church is expected to speak out on today, Pope Paul said, according to the article: "We must answer the questions of men today, and there are particularly difficult problems for us, such as those related to the problems of the Christian family.

"For instance, take birth control (the Italian-language article quoted the English term "birth control"). The world asks us what we think, and we are seeking to give an answer. But which one? We cannot remain silent. But to speak out is a real problem. The Church has not ever over the centuries had to face anything like these problems.

"It involves, we say, material that is unusual for men of the Church, material which is even embarrassingly human. So the commissions come together, the mountains of reports and studies grow. Oh, yes, much study is going on, you know.

"But it remains for us to decide. And in deciding we are alone. To decide is not as easy as it is to study. But we must say something. But what? . . . Truly it is necessary that God enlightens us."

DURING WHAT Cavallari described as a relaxed conversation full of humor, Pope Paul said the principal problem of the day is that "the Church is in a world, a great part of which has lost its faith. Other problems have to be looked at, you know, in their real proportions. Above all else the council itself shows that though there is a crisis of faith in the world, there is not fortunately a Church crisis."

"Even the most serious . . . new subjects such as religious liberty are discussed with the love of the Church," the Pope said. He noted that on such a subject there are two sides, the progressives and non-progressives, but he added: "This never implies a problem of loyalty."

"All are discussing these things for the welfare of the Church and out of the discussion come neither defections nor worrying signs of internal conflict. If there were, as many say there are, the Pope would concern himself with them. This is the role of the Pope."

PASSING TO the subject of the Roman curia, the Church's central administration, the Pope is quoted as saying: "You know all the accusations of centralism and Romanization. But now the problem is taking on its real dimensions. It is enough to come to Rome to see the Church is in much better health than in the past and that its defects are not dramatic ones."

He cited the waning away of Church domination by emperors and kings, nepotism and simony. "True, there are some technical reforms necessary to make it function better. . . . But grave problems do not emerge. If the contrary were true, it would be our role to deal with them. Do you think the Pope would deny the evils of the Vatican government if they existed? He would list them, study them and then eliminate them."

Pope Paul then passed on to the changed situation between Catholics and other Christian churches, noting the presence of the Protestant and Orthodox observers at the council. The Pope recalled meeting a Waldensian (Protestant) observer who commented: "Good morning, it has been 500 years since we last saw each other."

AS FOR HIS UN trip, Pope Paul said he was invited in connection with its 20th anniversary celebrations and that he could not refuse the invitation. "Perhaps for us refusal would mean saving effort and money, but for the first time leaders of all the world wish to come together to hear the words of the representative of Christ, and we can do nothing else but make this visit."

On the subject of Church and state and particularly on the Vatican's position in Italy, the Pope noted that popes are criticized if they do and if they do not speak out on various aspects of Italian life.

"Certainly from time to time we do intervene. But we do so only because our teaching is involved in religious and moral problems."

Speaking in general of Italy, Pope Paul said: "The fundamental problem is moral. There is progress, roads are built, etc. But perhaps in the hearts of men there has not been an equal advance and that, how should one say it, under the superficial exterior there is some inquietude which erodes and divides."

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

CHATARD FIRST ANNUAL HOMECOMING
Friday, Oct. 8 — 8 P.M.
Football Game and Halftime Parade
Chatard vs. Cambridge City — CYO Field
Saturday, Oct. 9 — 8 P.M.
Homecoming Dance at Chatard — Everyone Welcome

St. Vincent Players Present
"THE MAN WHO CAME TO DINNER"
St. Vincent School of Nursing Auditorium
October 8, 9 and 10 — 8:30 P.M.

COMMUNION BREAKFAST
Our Lady of Fatima Retreat League
Sunday, Oct. 10
Mass 9 A.M. — St. John Church
Breakfast 10:15 A.M. — ISTA Building

ANNUAL MEN'S RETREAT
October 15, 16, 17
Alverna — Cathedral Parish — Reservations 923-8080

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.

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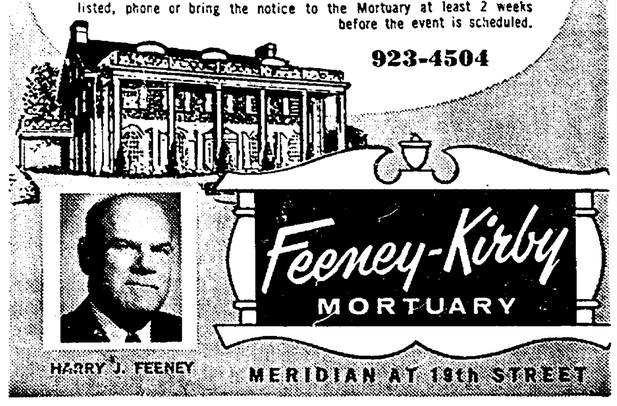

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