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VOL. VI, NO. 6 INDIANAPOLIS, INDIANA, NOVEMBER 5, 1965

By REV. J. P. DONNELLY

VATICAN CITY — The ecumenical council's document on divine revelation, which in the council's first session drew such heated controversy that Pope John XXIII himself intervened, reached completion with a vote of virtual unanimity at the 155th general congregation.

After piecemeal balloting (Oct. 29) on a series of amendments made since it was last on the council floor the Fathers voted 2,081-27, seven votes null, to accept the entire constitution and ask for its promulgation by Pope Paul VI.

The promulgation could come during the fourth session's second public congregation which Archbishop Pericle Felici, the council's secretary general, announced would take place November 18, the feast of the dedication of Rome's basilicas of Saints Peter and Paul. He did not specify which completed documents would be ready for promulgation then, however. They could include the one on the lay apostolate, since final voting on its amendments will begin November 9, and possibly the declaration on religious liberty, whose amended text Archbishop Felici said might be ready for final balloting November 11.

THE ARCHBISHOP said it was hoped the revised schemas on the missions and on the priestly life and ministry would be distributed November 9. Preliminary voting would begin the following day. The massive document on the Church in the modern world, currently undergoing revision in commission, might reach the council about the same time, he said, possibly November 11.

The council's closing agenda will include another recess of from either November 22 or 23 until the beginning of December, he said, but the closing date was not announced. The rumored deadline has been December 8. It could be met if the announced schedule progresses without hitches.

The secretary general also announced the results of the previous general meeting's votes on part two of the religious liberty schema, confirming the trend noticed in earlier balloting to ask for considerable amendment before accepting the document definitively. However, a vote of unqualified approval by more than two-thirds of the Fathers has already assured the document of eventual completion.

The results of the balloting were as follows:

Vote eight — on arguments from the New Testament supporting, but not proving, the

(Continued on page 9)

THE COUNCIL SCENE—Two council Fathers, one adjusting the lens setting on his camera, engage in animated conversation as they enter St. Peter's Basilica. The council resumes its deliberations on Monday, Nov. 8, after a ten-day recess, with the hope that all business can be disposed of by December 7.

Cathedral High sets expansion

Cathedral High School this week announced a two-priority improvement plan and a $250,000 drive to implement it.

Brother James Sullivan, C.S.C., principal of the former diocesan boys' school now conducted by the Brothers of Holy Cross, has appointed Robert V. Welch as general campaign chairman. The drive will begin November 8 and continue until December 15.

IMMEDIATE plans are for an addition story on the newest classroom wing, to provide facilities for biology, chemistry and physics laboratories, science department offices and lecture room. Library space will be expanded to allow area for independent study.

A "little theater" for debate and drama students and modernized locker room facilities for athletics will complete the first priority stage.

PLANS FOR "phase two" include a new band-glee club room, physical education room, student center to accommodate a bookstore and athletic office, and language laboratory. A one-story structure will be erected behind the gymnasium to include all but the language laboratory.

Cathedral, which has an enrollment of 742 boys, is one of 29 secondary schools conducted nationally by the Brothers of Holy Cross. The Brothers have staffed the high school since its opening in 1917, but assumed ownership only last year.

Says missioners needed in cities

BOSTON—The need for missionaries is shifting from foreign countries to urban areas of the United States, Cardinal Richard Cushing of Boston said here.

"Years ago we thought only of foreign missions," the cardinal said. "Now the importance of the work in the big cities of our country is becoming more and more important."

Urging a year-round effort by Boston Catholics to support missionary work, Cardinal Cushing said, "In many of our big cities, including Boston, there are thousands of whites and Negroes who are affiliated with no church whatever."

Stocks donated to institutions

A retired Lawrenceburg parishioner has made "substantial" contributions in stock to several Catholic institutions, including two in the Indianapolis Archdiocese.

Raymond V. Achatz, who now resides in Covington, Ky., has donated stock shares to the Gibault Home for Boys, Terre Haute, and to the Archdiocese for the benefit of St. Mary's Child Center.

Other recipients are St. Francis College, Fort Wayne, and the Lafayette diocese for the benefit of diocesan Newman Centers.

Women's college

AUSTIN, Tex.—A coordinate college for women, to be known as "Maryhill," will become a part of the Holy Cross Brothers' St. Edward's University in September, 1966.

Pope helped amend revelation schema

VATICAN CITY—Three of the amendments which the ecumenical council approved in the document on divine revelation were personally proposed by Pope Paul VI acting as one of other council Fathers.

Pope Paul offered the amendments to the commission charged with redrafting the document, but they were not imposed, persons close to the commission said. Naturally, the fact that they were proposed by the Pope gave them a certain weight, yet they were considered just as were the many other changes suggested by other council Fathers.

Among the changes is one dealing with the section of the document in which the relation between Sacred Scripture and tradition is studied. There has been debate on the point: does Sacred Scripture contain all the truths contained in tradition, or does tradition contain certain truths not yet found in the Bible?

This is an old problem and has certain ecumenical as well as scholarly aspects, since many Protestants accept only the Bible. The problem is not exactly resolved by the new change, but it is stated that "the Church does not draw its certitude about all things that are in revelation from Sacred Scriptures alone."

DEALING WITH the problem of the inerrancy of the Bible—that the Bible since it is the inspired word of God cannot be wrong—the new change makes a distinction which is very useful. Biblical scholars have pointed out that there are in fact many historical errors.

The new change makes the distinction that those truths which God revealed for the sake of man's salvation are to be regarded in the sacred books as true and unerring. Thus the point of historical inaccuracies is by passed while the essential inerrancy of the Bible is maintained.

The third change states that the Church has always affirmed the historicity of the Gospels. There has been much discussion among biblical scholars on the question of the historicity of certain sections of Sacred Scripture. One biblical scholar said he was somewhat dissatisfied with this alteration because "the word historicity means different things for different people." However, he added, biblical scholars are very pleased with the overall document.

DEBATE AT the American bishops' press panel revolved around the three changes, although no one would come out directly and say the Pope had actually submitted them for consideration. At the same time, Biblical scholars who have closely followed the entire progress of the document denied that Pope Paul had sent in the changes.

A Jesuit Biblical scholar, Father Francis McCool, said the three changes are not like the changes made by Pope Paul in the ecumenism document last year. The Pope had a number of changes inserted into that document at the last minute on his own authority just prior to formal voting in the plenary session. The latest changes, said Father McCool, had the nature of "recommendations" to the commission rather than outright revisions.

Father Barnabas Ahern, C.P., professor of Scripture at St.

(Continued on page 9)

Criterion photo by Rev. A. J. Kerys, S.J.

SHADOW AND SUBSTANCE

SEVENTH WEEK'S SUMMARY

Declaration on non-Christians was highlight of council week

By PLACID JORDAN, O.S.B.

VATICAN CITY — Those who felt the ecumenical council's statement about the Jews fell short of expectations were amply reassured during the council's seventh week by Pope Paul's reference to the Jews as people to whom are owed "respect, love and hope."

The Pope's remarks were contained in his talk to the council in public session (Oct. 28) as five documents were solemnly promulgated—those on the relations with non-Christians (including the Jews), on Christian education, on the pastoral duties of bishops, on the renewal of religious orders, and on the training of priests.

Comfort could be drawn from this address also by other non-Christians whom Pope Paul mentioned as "still separated from the full communion" of the Church, but inviting them at the same time to become aware of its "renovated face."

No message more timely could have come on the seventh anniversary of the election of Pope John XXIII to whose inspiration, Pope Paul VI said, is due the convocation of the council.

POPE PAUL'S talk was a message that reflected the atmosphere of harmony among the council Fathers. The votes favoring acceptance of the documents were virtually unanimous. There were only 88 dissenters with the text on non-Christians, 35 against the education document, four opposed to the one on Religious, three each on the bishops' duties and seminaries. All the other 2,325 bishops present cast ballots symbolizing that the ax had been buried between the various factions that during the debate had differed on many points.

The Fathers had voted 422 times since the council started, and the further they progressed the more they appeared to heed Pope Paul's appeal for unity.

This fact augurs well for the acceptance of the remaining six schemas. As a matter of fact, Pope Paul emphasized the "progress and growth" of the council. The Church lives, he said. It has youthful energy and lasting vitality. Preservation alone is not its objective, he said, but a constant "effort at perfecting the Church." Pope John could have spoken these very words.

WITH FIVE schemas promulgated in previous sessions and the five promulgated so far in the fourth session, only six remain on the council's agenda. The one on divine revelation was adopted (Oct. 29) with a near-unanimous vote of 2,081-27. It was then referred to the Pope and is likely to be promulgated at the public session scheduled for November 18.

The tenor of this key theological paper, which has been a center of controversy since the first session, now is more acceptable than before to Scripture scholars, who asked for a greater emphasis on the scriptural sources of the word of God. At the same time, the importance of doctrine derived from tradition in the Church is not being neglected.

The document will leave the various avenues of theological research open until the problem of the "two sources" of revelation is better clarified. But in proposing a balanced approach, it will also add impetus to the work of biblical scholars.

Earlier in the same week, debate on the floor came to a final close after 12 speakers were heard on the schema on the priesthood. One of these was Archbishop Thomas A. Connolly of Seattle. The very last Father to address the council was newly appointed Archbishop Michele Pellegrino of Turin.

This particular debate was climaxed by an address by Msgr. Thomas Falls of Sacred Heart Parish, Philadelphia, who was a spokesman for the pastors who had been council guests since last year. On their behalf he expressed appreciation to the council for the invitation and offered suggestions regarding the schema which reflected mature priestly experience.

CLEARLY THESE topics were important, though they were soon overshadowed by the balloting on the schema on religious liberty, now revised for the fourth time. Its principal architect, Father John Courtney Murray, S.J., unfortunately could not be present on the crucial occasion because of illness.

Immediately after Bishop Emile De Smedt of Bruges, Belgium, presented his report on the new text it became evident that the struggle over this issue remained as intense as ever.

Answering objections of those who expressed their fear that religious freedom might impair the faith, Bishop De Smedt pointed out that such freedom dispenses no one from his moral duty toward truth, but such liberty should provide safeguards that are essential for seeking truth without being forced to act against one's conscience.

Such liberty, he stressed, should hold for Catholics as well as those of other faiths. Catho-

(Continued on page 9)

Name assistant for Batesville

The Chancery Office this week announced the appointment of Father John Bosco Turnbull, O.F.M., as assistant pastor of St. Louis parish, Batesville, effective November 13.

Father John Bosco succeeds Father Leroy Wendling, O.F.M., who was reassigned by his Franciscan superior to Christ the King parish, Shiprock, New Mexico.

Drawback

MORGAN CITY, La.—The new hexagon-shaped Holy Cross parish church here with its centrally located altar is ideal for laity participation in the revived liturgy, but it has its drawbacks. Father Gerald T. Barrett, pastor, said the second Sunday the recently dedicated church was in use, two youngsters received Communion and then spent the remainder of Mass trying to determine in which of the six look-alike pew sections they had been seated.

Liturgy Study Days scheduled for clergy

"An Adequate House for the Christian Community" will be the theme of dual Archdiocesan Study Days, to be given in Indianapolis and St. Meinrad, next Thursday and Friday, Nov. 11-12.

Archdiocesan priests are invited to attend the sessions to hear suggestions and to discuss recent liturgical innovations that will affect the sanctuary arrangements in many older churches in the Archdiocese.

TWO BENEDICTINE priests, experts in liturgy and liturgical architecture, will be principal speakers. They are: Father Barnabas Harrington, O.S.B., of St. Meinrad Archabbey, and Father Aelred H. Tegels, O.S.B., of St. John's Abbey, Collegeville, Minn.

FATHER BARNABAS

Father Barnabas, who holds a degree in architecture from the University of Illinois, is on the faculty of St. Meinrad College of Liberal Arts. Father Aelred is editor of Worship Magazine and professor of liturgy at St. John's University.

REGISTRATION for each of the two conferences will begin at 9:30 a.m. The Indianapolis study day will be held at the Latin School of Indianapolis, while the St. Meinrad sessions will be held in the St. Jude Guest House.

A featured portion of the study day will be an open panel discussion on practical pastoral problems related to participation, singing and the changes in the liturgy.

PROTESTANT THEOLOGIAN

Tillich left impact on Catholic thought

By RUSSELL SHAW

Paul Tillich, one of the giants of 20th-century Protestant thought, also came to occupy an increasingly large role for contemporary Catholic theology.

Dr. Tillich died (Oct. 22) in Chicago after a heart attack. The passing of the 79-year-old theologian brought expressions of grief and praise from both Protestant and Catholic scholars.

Dr. Howard Schomer, president of University of Chicago divinity school, where he had taught since 1962, called Dr. Tillich's death a "great loss to the church."

Dr. John C. Bennett, president of Union Theological Seminary in New York, where Dr. Tillich taught from 1933 to 1955, described him as "one of the most loved and influential figures of this century."

Father Avery Dulles, S.J., of Woodstock College in Maryland, said Dr. Tillich had made "a unique contribution to Christian theology in the 20th century." He said his death "creates a challenge for younger men to rise and attempt to carry on his work."

DR. TILLICH was born August 20, 1886, in Starzeddel, Kreis Guben, Prussia. His father was a Lutheran pastor, and he was ordained a minister of the Evangelical Lutheran Church in 1912. He served as a German army chaplain for four years in World War I. After the war he taught theology at a number of German universities and wrote many books.

In 1933 his opposition to the nazi regime caused him to lose his professorship at the University of Frankfurt am Main and he emigrated to the United States. He joined the faculty of Union Theological Seminary in that year and later taught at Harvard and Chicago.

Dr. Tillich was the author of more than a score of books in both German and English. His work dealt with the relation of religion to such subjects as politics, art, sociology, philosophy and depth psychology.

His three-volume "Systematic Theology," which was completed only two years ago, is generally considered his master work.

Growing Catholic interest in Dr. Tillich is apparent in an increasing number of books and articles about him from Catholic sources.

In 1961 Father George A. Tavard, A.A., theology professor at Mount Mercy College in Pittsburgh, published a book entitled "Paul Tillich and the Christian Message." In the following year the Priory Press issued a collection of essays entitled "Paul Tillich and Catholic Thought."

FATHER Dulles, himself a well known theologian, was a contributor to that volume. In a statement to NCWC News Service on Dr. Tillich's death, he said the Protestant thinker made a "unique contribution" to Christian theology "by the depth of his thought, by his interest in maintaining contact with the whole Christian tradition, and by his ability to speak in terms meaningful to contemporary men."

Father Dulles said Dr. Tillich's "theology of symbolism" had made a "tremendous contribution to an understanding of religious language and to sacramental theology."

In this way, he said, he provided "themes for a conversation between Catholics and Protestants."

"He was anxious constantly to preserve the Catholic substance of Christianity, subjecting it to the criticism of what he called the 'Protestant principle,' and therefore he tried to retain a great deal of Catholicity in his Protestantism," the Jesuit theologian said.

The "Protestant principle" was one of the main features of Dr. Tillich's thought. It has been explained as the call to men to reflect on the infinity of God and their own limitations—"the protesting voice of the prophet outside the temple calling the people back to God."

FATHER DULLES said Dr. Tillich's thought "very definitely" has significance for the ecumenical movement and for Catholic-Protestant relations.

"Especially now that the Catholic Church is attempting to become self-critical, I think Tillich's Protestant criticism becomes very significant for us," he remarked.

Father Dulles noted that Dr. Tillich was a good friend of the late Father Gustave Weigel, S.J., Woodstock theologian and a leader in Catholic ecumenical efforts, who died in January, 1964. On one occasion in 1957, he recalled, Dr. Tillich visited Woodstock, a Jesuit seminary, spoke there and stayed overnight.

DR. TILLICH has been described as being in the tradition of Christian existentialism that begins with the Danish theologian Soren Kierkegaard. He once said that Christian faith must be characterized by courage—"not the courage of the soldier, but the courage of the human being who feels all the riddles of life and who nevertheless is able to say 'yes' to life."

In a lecture series earlier this year at the University of Chicago, he defined the "truly religious person" as one who "uses his doubts to make his faith continually creative."

Dr. Tillich also spoke at the international convocation on Pope John's encyclical Pacem in Terris held last February in New York. On that occasion he expressed hope for world peace in the development of "communal eros" — "that kind of love which is not directed to an individual but to a group."

"Every expression of such eros is a basis of hope for peace. Every rejection of such eros reduces the chances of peace," he said.

HOW MEDICARE WORKS

By MSGR. H. A. MURRAY

Next July 1 the Medicare amendments of the Social Security law will go into effect. The new law will provide hospitalization insurance coverage under Social Security for persons over 65.

People who already receive Social Security or Railroad Retirement benefits will be covered automatically. Those who never applied for Social Security or were not eligible in the past must file Medicare applications at their local Social Security offices (the addresses are listed in the telephone directory under U.S. government).

The author of this article is director of the Bureau of Health and Hospitals, National Catholic Welfare Conference.

To supplement the hospital insurance, there is a Voluntary Supplementary Medical Insurance plan for which $3 per month is charged to cover part of the expenses of doctor bills, whether in the hospital, home or doctor's office.

EVERYONE over 65 must advise the Social Security Administration whether or not he wishes to subscribe to this plan. People receiving Social Security or Railroad Retirement benefits will be mailed applications which must be returned. Persons 65 or over, or who will be 65 by December 31, must contact their local Social Security offices before March 31, 1966, in order to enroll.

The hospitalization insurance will work much as private insurance plans do. Patients will be admitted to hospitals by doctors or under emergency conditions.

People with private health insurance (either Blue Cross or the commercial companies) should not cancel their policies now because Medicare does not become effective until next July 1. In the meantime, many private insurance companies are developing supplemental or complementary plans.

Other new provisions are also contained in the 1965 Social Security amendments. The local Social Security office can answer questions about them. It is important to remember that the Social Security Administration is the only official source of information on the new Social Security amendments.

HERE IS A check list on Medicare and Social Security:

- Everybody 65 or over is eligible for hospital insurance.
- Everybody 65 or over is eligible for the voluntary supplementary medical plan.
- Everybody 65 or over receiving Social Security benefits will automatically be enrolled for the hospital insurance.
- Everybody receiving Social Security benefits will receive an application form for the voluntary supplementary medical plan which must be completed and returned, indicating whether or not he wishes to participate.
- People who don't receive Social Security benefits must contact a local Social Security office if they want to participate in the new plan.
- Many people over 65 who are still working are eligible for Social Security benefits and should contact their local offices.
- Special coverage is provided for people 72 or older who do not qualify for regular benefits. They should contact their local offices.
- No one should cancel his present health insurance policy because Medicare does not become effective until next July 1.
- The Social Security Administration is the only qualified source of information on the new Social Security amendments.

Members of religious communities subject to the vow of poverty are, and continue to be, excluded from the Social Security Act.

However, during the transition phase, every priest, Sister, and Brother 65 years of age or who will become 65 before January 1, 1968, may apply for and receive the Medicare provisions of the act.

They should contact their local Social Security offices in order to obtain a Social Security number and apply for Medicare benefits.

Members of this group can also sign up for the Voluntary Supplementary Medical Insurance plan and arrange to pay the monthly $3 premium. Participation does not affect the tax-exempt status of Religious.

MANY MEMBERS of Religious communities paid Social Security taxes before they entered religious life. If they are now 65 or over, or become 65 before January 1, 1968, they should contact their local Social Security offices to find out what benefits of the program they have coming.

The present enrollment period opened September 1, and will remain open until next March 31. Diocesan priests not yet 65 may enroll in the Social Security program up to next April 15, and they will thus participate completely in the entire program and its benefits.

Members of religious communities with the vow of poverty who become 65 on or after January 1, 1968, cannot participate in the hospital insurance portion of the act, known as Part A. But they can participate in the Voluntary Supplementary Medicare Insurance (Part B), by paying the monthly premiums.

NAMED FOR MEDAL — R. Sargent Shriver, Director of the Peace Corps and the Office of Economic Opportunity, will receive the 1965 Cardinal Gibbons Medal from Catholic University on November 13. The medal "acknowledges Mr. Shriver's unique contributions in advancing domestic social progress and international understanding." The late President John F. Kennedy received the award in 1956, when he was U.S. Senator from Massachusetts.

Hails 'broadening' of Jewish statement

By PATRICK RILEY

VATICAN CITY—The captain who piloted the Vatican council's declaration on relations with non-Christians to port through many a storm has hailed its expansion from a declaration on the Jews alone as "providential."

Cardinal Augustine Bea, S.J., said the declaration sprang from modest beginnings, as was the case with almost all undertakings of Pope John XXIII.

"It was above all the collaboration of the council which gave it that ample—indeed very ample—breadth that now enables it to speak not only of the Church's attitude toward the Jewish religion but also toward all non-Christian religions."

"MOREOVER, it is very typical," continued the president of the Secretariat for Promoting Christian Unity, "that this providential broadening of scope should have emerged from differences of opinion and from serious difficulties that arose from the original project of the declaration. This fact alone shows that difficulties are not always harmful but can be fruitful. In this regard the declaration, by the way in which it was forged, already has given an encouraging example of loyal and brotherly collaboration."

The cardinal said in an interview with the Italian news agency ANSA, that the declaration is encouraging chiefly because of what it says.

"Here in fact the Church itself, for the first time in history, proposes brotherly dialogue with non-Christian religions. Therefore the declaration within limits constitutes a worthwhile contribution to the promotion of peace among men. With this instrument the Church faithfully continues the work of the divine Prince of Peace, pondering ever more carefully how it can help promote unity and concord among men and nations."

CARDINAL BEA thanked all who had contributed to the document "during the difficult years of its preparation." Then he added:

"On the seventh anniversary of Pope John's election to the Supreme Pontificate, I believe that he, too, is gratified by this fruit of his initiative—a not unworthy fruit, I hope—and that he is saying to us with that unforgettable smile of his, 'Courage!' as he often exclaimed to me.

"The declaration in fact constitutes a highly important and promising beginning, but only a beginning, of a long and serious march toward the arduous goal of a mankind in which all men will truly feel and behave as sons of the same Father who is in heaven."

Council condemnation of communism asked

BROOKLYN — Nearly 500 American priests have urged the U.S. bishops to seek a declaration by the ecumenical council condemning communism and forbidding Catholics to collaborate with it in any way.

A letter to this effect bearing the signatures of 471 priests was sent to all the U.S. bishops at the council by the Pax Christi Priests' Committee, an ad hoc group with headquarters here.

Chairman of the committee is Father Edward Lodge Curran, pastor of St. Sebastian's church in Woodside, N.Y., and president of the International Catholic Truth Society, which seeks to promote Catholicism through distribution of literature and preaching.

FATHER CURRAN said half a dozen priests had taken part in the project of drawing up the letter, distributing it to priests for their signatures, and sending copies to the bishops.

The letter went to 2,200 of the more than 58,000 priests throughout the U.S. None expressed "any opposition or adverse criticism," and 471 indicated their "complete approval" by signing it, Father Curran said.

He said copies should have reached the U.S. bishops in Rome around October 25. So far no response has come from any of them, he said (Nov. 1).

THE LETTER declares that a "definite conciliar denunciation of atheistic communism" would be "an irrefutable answer to those who are intimating that, since the pontificate of Pope John XXIII, the Catholic Church has been softening its opposition to atheistic communism."

"It will be a message of hope and encouragement to those who are still enslaved by a communistic tyranny in more than 20 countries throughout the world," the letter says.

The letter urges the bishops to "do everything personally possible" to have the council "reissue and reaffirm" the declaration by Pope Pius XI in his 1937 encyclical Divini Redemptoris that "communism is intrinsically wrong and no one who would preserve Christian civilization may collaborate with it in any undertaking whatsoever."

Print encyclical

WASHINGTON—The National Catholic Welfare Conference Publications Office has published an English-language edition of Pope Paul's encyclical on the Holy Eucharist, Mysterium Fidei. The 24-page booklet is 25 cents a copy.

SCENE FROM "THE RIVALS"—The Indiana Theatre Company, composed of Indiana University students, will present its premiere performance of "The Rivals," in the Marian College Auditorium at 8 p.m. Saturday, Nov. 6. An 18th century English social satire, "The Rivals" is famous for malapropism coined by the infamous character in the play, Mrs. Malaprop. Tickets are available at the door for the Saturday performance.

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AT FELLOWSHIP MEETING—Members of St. Columba parish and North Christian Church, both in Columbus, gathered last week at the latter church for an evening of ecumenics. Questions and answers were provided by the two principal ministers—Dr. James L. Stoner, above right, of North Christian, and Father Patrick Gleason, pastor of St. Columba. Representing the congregation above are Mrs. Charlton Campbell, left, of St. Columba, and Mrs. Harrison Smitson, North Christian. More than 230 persons attended the session, the first such event held between the two faiths in Columbus.

BY ST. LOUIS PAPER

Reform of bishops' conference urged

ST. LOUIS—The St. Louis Review, official archdiocesan newspaper, has called for a reform of the U.S. bishops' national body—the National Catholic Welfare Conference.

An editorial in the Review said the time is ripe now for reform. It alluded to a news story on Page One of the same edition written by staff writer, Donald Quinn.

Mr. Quinn held that confusion resulted among American bishops during this fourth session of Vatican II because the U.S. hierarchy is without effective leadership.

THE REVIEW'S editorial said guidelines for reform of the NCWC "are contained in the recently approved decree on the Pastoral Office of Bishops."

"We should not be surprised," it continued, "that the NCWC—a voluntary union of the U.S. bishops possessing no ecclesiastical jurisdiction—does not fit the requirements of this conciliar age.

"The bishops themselves have arrived at a new awareness of their mission of service to the People of God. NCWC is structured on the concept of church in the hierarchial sense. Past events have indicated the hesitancy of the qualified personnel in the various departments to act or speak out because there was no avenue to determine the agreement of the nation's bishops."

The Review said that a strong episcopal conefrence—"based not on authoritarianism but on the cooperative principle of collegiality"— is necessary for the proper implementation of the council's degrees.

"For example," it noted, "the Constitution on the Sacred Liturgy has been promulgated for two years now. As we hear reports from various areas of its implementation (or lack thereof) we appreciate the importance of a common purpose and its pursuit among the nation's spiritual leaders."

The Constitution on the Church together with the Decree on Ecumenism in many localities "are beginning to share the dust gathered by so many papal encyclicals of the past." the Review said.

CALLING attention to the coming annual meeting of U.S. bishops scheduled this month in Rome, the editorial held that this meeting would be a good opportunity "to evaluate NCWC in terms of the requirements agreed upon by all the council Fathers in the decree on the Pastoral Duties of Bishops . . . NCWC with its experts in various departments . . . might well serve in specific advisory capacity.

"But we need the structure that will enable the talent of the American bishops to be utilized effectively. That talent which in the present instance had to be dormant because structural confusion prevented or delayed a consensus meeting called for by Pope Paul."

The "present instance" mentioned in the editorial referred again to the report from Rome by Quinn in which he said the U.S. bishops were delayed from holding a consensus meeting on questions put to them by the Pope because of a lack of leadership.

Quinn, in his story, said that the proposals the Pope wished discussed were sent to Cardinal Francis Spellman, Archbishop of New York, senior American prelate and "nominal" head of the U.S. hierarchy. Cardinal Spellman was in New York and would not return to Rome until after the October recess—too late to hold a meeting.

THE STAFF WRITER said the U.S. bishops could have met formally through the National Catholic Welfare Conference, of which Archbishop Patrick A. O'Boyle of Washington is president of the administrative board. Archbishop O'Boyle, recovering from surgery, has not attended the fourth session of Vatican II.

According to Quinn, a third way of convening was available to the bishops—the loosely structured Bishops' council meetings—meetings held each week during the third session in connection with Vatican II matters. This group is headed by Archbishop Thomas A. Boland of Newark, N.J., who returned to the U.S. soon after the fourth session opened.

Quinn reported that, according to one bishop, many U.S. prelates were confused and critical of the lack of "any juridical organization competent to deal with these matters." A last-minute meeting was finally held. Presiding was Cardinal Francis McIntyre, Archbishop of Los Angeles.

Rhodesian move seen 'immoral'

SALISBURY, Rhodesia—The Christian leaders of white-ruled Rhodesia have reiterated their belief that it would be immoral for this country to take the unilateral step of declaring its independence from Great Britain.

The position of the Anglican, Catholic and Protestant church leaders was made clear by Anglican Bishop Kenneth J. F. Skelton, chairman of the Christian Council of Rhodesia, in Salisbury's Sunday Mail (Oct. 24).

He said 90 delegates from the major churches have called for a new constitution that would share political power equitably among whites and the Negro majority.

The church leaders' statement was made public just one day before British Prime Minister Harold Wilson arrived here in a last-ditch attempt to heal the chasm separating Britain and its African colony. The British have objected to Rhodesian independence as long as the country is run by its white minority. In retaliation, Rhodesian Prime Minister Ian Smith has threatened to invoke UDI — a unilateral declaration of independence—the first such act by a British colony since 1776.

White citizens make up only about one-sixteenth of Rhodesia's 4 million people. The Catholic Church is the second largest in the country with 290,000 members, including 35,000 whites.

Superintendents back school boards

WASHINGTON—The nation's Catholic school superintendents urged here that local and diocesan school boards become a standard part of U.S. Catholic education.

A resolution adopted at the annual meeting of the Department of School Superintendents of the National Catholic Educational Association recommended that such boards be "broadly representative of the Catholic community."

THE ACTION was the latest in what is a fast-paced development of support for school boards. In the past few years, the number of boards on the parish and diocesan level has grown from a handful to nearly 800. Concentrated in the midwest, they are nevertheless said to be found now in about 75% of the dioceses.

The superintendents' resolution, adopted at the end of their annual three-day meeting, noted that Catholic parents "have a unique vested interest" in the performance of Catholic schools.

"Be it resolved," said the statement, "that those in authority be urged to adopt officially, a policy of local and diocesan school administration through the instrumentality of school boards broadly representative of the Catholic community."

OTHER RESOLUTIONS from the session of nearly 200 superintendents and their assistants:

- Pledged "untiring efforts" to develop the necessary procedures to insure full participation of all eligible children in the 1965 Elementary and Secondary Education Act.
- Promised Pope Paul VI prayers in behalf of his quest for peace and expressed gratitude to persons who enabled millions of Americans to see the Pope "either personally or by means of news media" during his October 4 visit to the United Nations in New York.
- Expressed "thanks and deep gratitude" to Msgr. Frederick G. Hochwalt, director of the Department of Education of the National Catholic Welfare Conference and executive secretary of the NCEA, for his "dedicated service" in behalf of children in Catholic schools, especially in connection with the new federal aid law.

Msgr. Hochwalt has for more than a decade been the voice of Catholic education before House and Senate committees considering educational matters.

Named to head diocese in Guam

WASHINGTON — Pope Paul VI has elevated the vicariate apostolate of Guam to the status of a diocese.

The name of the new diocese is Agana, and it will be a suffragan of the archdiocese of San Francisco.

The Most Rev. Apollinaris W. Baumgartner, O.F.M. Cap., who has been the vicar apostolic since August, 1945, has been designated the first bishop of Agana.

These actions of the Holy Father were announced here by the apostolic delegation.

His 23rd book

MONTEVIDEO, Uruguay—Despite ill health, Cardinal Antonio Barbieri of Montevideo has published his 23rd book, a series of biographical sketches of Catholic leaders in this country's history entitled "Profiles." The prelate is incapacitated by Parkinson's disease.

THE CHURCH AND THE WORLD

More 'devil's advocates'—Reds make concession

The Vatican

♦ Pope Paul VI has received in separate audiences representatives of Greek Orthodox Patriarch Christophoros II of Alexandria and the head of the World Fellowship of Buddhists. L'Osservatore Romano, Vatican City daily, revealed that the three observer delegates of the Alexandria patriarchate at Vatican Council II called on the Pope to present him an ivory likeness of Patriarch Christophoros. The Buddhist fellowship leader who also visited the Pope is Princess Poon Pismai Diskul of Bangkok, Thailand.

♦ At a weekly general audience Pope Paul urged thousands in St. Peter's basilica to remain close to their faith but said he knew that "many sons of our time are experiencing a weakening in the security of their faith." He said that an examination of the reasons for this shakiness in faith would be lengthy but added that it is "useful if we bear in mind that everyone nowadays has some notion within himself, or regarding others, of this diminished sense of the faith, the whole simple and strong faith of a faithful son of the Catholic Church.

♦ Members of the International Association for the Diaconate were received by Pope Paul during a three-day congress in Rome. Pope Paul stressed the importance which the diaconate can have in the present-day Church and the present-day world. He said that while patterns of life can be different and deacons can be either celibate or married only a deacon gifted with piety and zeal can give brotherly aid to bishops and priests.

♦ Vatican press office officials say reports in Roman papers that Pope Paul is planning a one-day trip to communist-ruled Poland on May 3 next year are "completely without foundation." The story was carried in Rome's influential independent daily, Il Messaggero.

♦ The Holy See now has seven new assistant "devil's advocates" to make it even harder for a person to be declared a saint. They have the title of assistant promoters of the faith in the Congregation of Rites, the Vatican office which investigates the life and writings of candidates for canonization. One duty of the promoter of the faith is to find reasons why a candidate should not be declared a saint.

At home

♦ WASHINGTON—Secretary of Labor W. Willard Wirtz said here he is investigating charges of discrimination against Jews and Catholics on executive levels of business. The 1964 Civil Rights Act bars job discrimination on religious as well as racial grounds by companies which have government contracts. Wirtz said the complaint, from a "responsible organization," is that "in top executive levels of American commerce and industry there is discrimination on the basis of religion—particularly against those of Jewish faith but also against those of Catholic faith."

♦ ST. PAUL, Minn.—Laws to provide funds to low-income families should be passed to help prevent family breakups a Minnesota attorney told the Lawyers Guild of St. Thomas More here. Economic problems are a major cause of family breakups, Fred Hughes said, but there is no public money available in this state to help support a family until a decree of separation is entered or a divorce granted.

♦ MILWAUKEE—Full support of clergymen who participate in the civil rights movement was voted here by the Greater Milwaukee Conference on Religion and Race. "Criticism of another person—clergy or lay—for following his conscience is contrary to all religious beliefs," a resolution adopted by the conference said. It added that "every citizen has the right and duty to follow his conscience" and it called on church members to recognize that a pastor, rabbi or priest "has this same right to follow his conscience."

♦ LOS ANGELES—The Los Angeles archdiocese is planning to expand its anti-poverty programs now being funded by the U.S. Office of Economic Opportunity. Msgr. William R. Johnson, Catholic Welfare Bureau director, said the federal government had already made available $600,000 for Community Development Programs and the Neighborhood Youth Corps. If contracts for all projected plans are approved, an additional $1.5 million will be needed, Msgr. Johnson said. Coordination of Catholic agency participation is accomplished through the Archdiocesan Economic Opportunity Committee organized almost a year ago.

Abroad

♦ GENEVA—An observer from the Holy See told the executive committee of the office of the United Nations High Commissioner for Refugees that the Vatican supports the UN's program to help refugees in the coming year, particularly those in Africa. Msgr. Constante Maltoni said that the Holy See was making an additional contribution of $3,000 to the UN program for refugees in central Africa. The Vatican has already made a $10,000 contribution to help pay for the transportation of refugees.

♦ BONN—A series of talks between representatives of the Vatican and Hungarian government authorities have ended inconclusively, the German Catholic news agency KNA reported here. KNA said the talks, which took place during the past two weeks, ended in a stalemate. Both sides thought it best to discontinue the discussions at least for the time being. Fifteen Hungarian priests have been tried and convicted since the Church-state agreement of last year.

♦ The communist government of Czechoslovakia will allow the Catholic Church to open two minor seminaries affiliated with the major seminaries at Litomerice and Bratislava. KNA said in Bonn that the government move was a result of continuing private talks between Church and state officials in an attempt to improve relations. The two major seminaries are the only two permitted to operate in Czechoslovakia, and the theology students in each are restricted to 100.

♦ BREMEN, Germany — The supreme court of the state of Bremen in a sweeping decision has ruled against both religious instruction in the state public schools and against any total subsidy for building denominational schools. The ruling came in answer to a suit brought by Bremen Protestants and supported by Catholic authorities seeking to force withdrawal of a Bible studies textbook issued by the state last year. The state of Bremen, the smallest in West Germany, includes only the cities of Bremen and Bremerhaven, with a total population of about 750,000. The state is about 85 per cent Protestant, and has long had a socialist government. There are a few private Catholic schools, which like the Protestant schools, receive a small subsidy from the state.

♦ STOCKHOLM—The Lutheran Church in Sweden is engaged in an agonizing reappraisal of its ecumenical position and is asking whether it must discard some Catholic traditions in order to find solidarity with evangelical Protestants. The present dialogue is especially difficult because the Lutheran churchmen are focusing their attention more on unity within their own church than on inter-church unity. Many of them feel they must bridge the chasms that exist inside Swedish Lutheranism before they can enter a dialogue with other denominations.

♦ DUBLIN—An Irish International Medical Service to aid developing nations has been inaugurated here with strong support from Catholic missionary priests and nuns, and doctors and nurses associated with them. There are 6,500 Irish foreign missionaries, nearly two-thirds serving in Africa.

♦ BOMBAY—Catholics in the Bombay archdiocese have raised nearly $60,000 in money and material for Indian soldiers stationed along the Pakistan and Kashmir borders.

♦ LIMA, Peru — A Canadian educator said here that he has "serious doubts" about the results obtained thus far by Catholic-supported schools in Latin America. Father Gerald Dion, dean of the college of social sciences at Laval University in Quebec, said Latin American scholars often neglect empirical learning for the theoretical. Catholic schools in particular, he said, too often look on schools merely as places to teach religion. Father Dion is touring Latin America to lay the groundwork for a college teacher exchange program with Canadian schools.

♦ GEORGETOWN, British Guiana—The Catholic newspaper here has criticized the proposed constitution for an independent Guiana for not mentioning God and failing to guarantee religious instruction in schools. The Catholic Standard said it hopes the defects will be remedied before Britain grants freedom to Guyana, as the new country is to be called.

♦ CAJAMARCA, Peru—A communist-dominated Peruvian educational association has called for the ouster of all priests and Religious from public and private schools in Peru. The convention of the Faculties of Education of the Peruvian Universities approved four resolutions demanding that the priests and Religious now teaching in public schools be immediately retired and that no more schools be entrusted to Religious personnel.

Visser 't Hooft is critical of Vatican Council

ARNOLDSHAIN, Germany—The Rev. William A. Visser 't Hooft said that no member of the World Council of Churches is optimistic concerning the possibility of eventual union with the Roman Catholic Church.

Dr. Visser 't Hooft is the general secretary of the World Council, whose 200 member-churches work for "mutual understanding and church unity" throughout the world.

In a speech before the German Evangelical (Lutheran) Church Association here, Dr. Visser 't Hooft blamed the Second Vatican Council for what he termed a failure to take a positive attitude toward non-Christian religions.

He characterized the council's declaration on the relation of the Church to non-Christian religions as "very, very weak." He said the declaration failed to come to grips with essential questions raised by these religions, and confined itself to "making polite remarks" about them.

Dr. Visser 't Hooft praised the section of the declaration that deals with the Church's attitudes towards the Jews, however.

He expreseed the view that Pope Paul's recent encyclical on the Holy Eucharist made ecumenical dialogue more difficult.

Papal gift

LOS ANGELES—Pope Paul VI has given Cardinal James Francis McIntyre of Los Angeles two rosaries in a case bearing his crest for the parents of Father John B. Thom, a secretary to the cardinal fatally wounded by a woman visitor to the Los Angeles chancery, July 23.

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Archdiocese of Indianapolis

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WLW-I TV (13)

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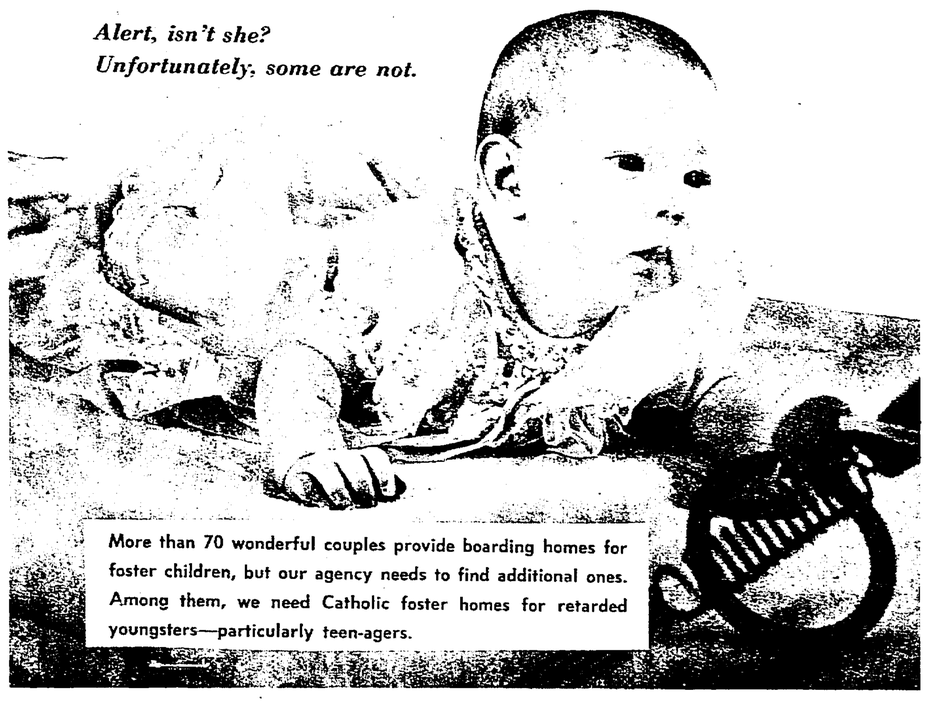
Unfortunately, some are not.



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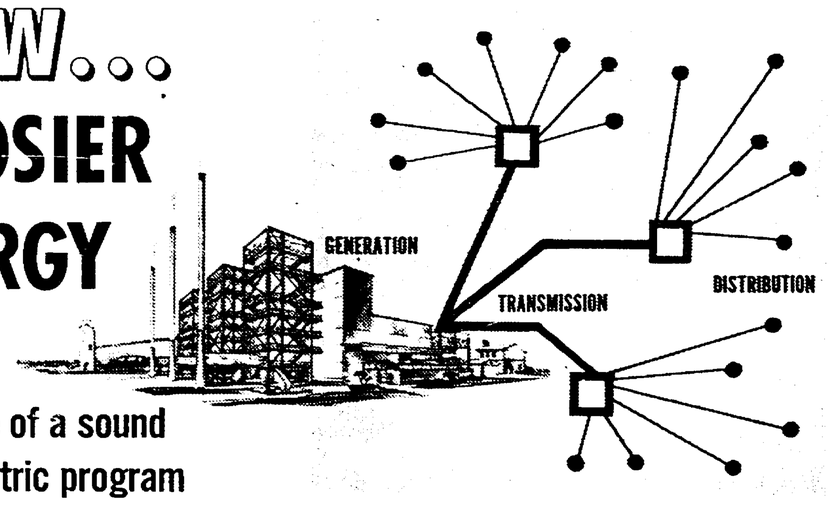


Keystone of a sound rural electric program

Generation . . . Transmission . . . Distribution. These are the three basic technical areas that make up a complete electric business. Generating plants manufacture electricity, usually at a nominal voltage of 13,000. Transformers then step up the power to higher voltages, usually 69,000 volts, which transmission lines carry to substations. Here, transformers reduce the voltage to 7,200 volts and distribution lines then carry the electricity to the consumer's home. Another transformer then reduces the voltage to where household appliances can utilize it.

The Hoosier Energy generating plant now under construction will generate electricity for most of the REMCs in southern Indiana. Rural electrics have always owned their own distribution lines, but have never owned generation and transmission facilities. The Hoosier Energy generating plant will naturally require the building of transmission lines to carry high voltage electricity to distribution centers. Thus, when Hoosier Energy is completed, rural people will own and control a complete electric package—generation, transmission and distribution . . . which is essential to the future of rural Indiana.

When Hoosier Energy is completed, rural people will own and control a complete electric service in Indiana.

HOOSIER ENERGY DIVISION

Indiana Statewide Rural Electric Cooperative, Inc.

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.

Ecumenical aid . . .

Faulty distribution is one of the root causes of world suffering. Life-sustaining supplies of goods are in surplus in many parts of the world. Given timely distribution, they could alleviate some of the suffering in other areas.

Denmark recently was faced with a critical shortage of storage space for surplus pork. The meat industry hunted foreign outlets without results.

Then Catholics and Protestants in Western Europe and the United States banded together. They turned the Danish surplus into a triumphant international ecumenical project to feed the needy in several areas of the globe.

The major role in the project was played by the Geneva office of the Catholic Relief Services—National Catholic Welfare Conference and the Church World Service, overseas aid agency of the National Council of Churches.

A fund-raising program to purchase surplus pork was mounted by Danish churches. The World Council of Churches also donated money plus pledges from churches in other countries. Airlines, the Danish government, and meat producers co-operated with the church groups. More than 1,230,000 pounds of pork were shipped to the hungry in Africa, Asia, and Latin-America.

In this way one land's glut became a blessing in other lands. This instance of Christian teamwork in action should be followed wherever and whenever the opportunity arises.

It surely borders on sin to allow surpluses to go unused in the presence of such terrible world-wide need.

●

. . . to the poor

Barbara Ward, the distinguished Catholic laywoman and British economist, has advocated a large-scale world war on poverty. We believe she is in the vanguard of what simply has got to happen before a durable peace will prevail.

The other day in St. Louis, Miss Ward (Lady Jackson) spoke at a meeting sponsored by the National Council of Churches. She said world poverty is the greatest challenge facing the ecumenical movement. She called for a united Christian conscience to be a lobby in bringing home the obligations of rich nations to the poor.

Miss Ward said this Christian conscience should promote, among other things, an international income tax.

This perhaps is the shape of things to come. We don't know. In a free, humane, and just world society an equitable international income tax of some sort would seem a necessity.

However, such proposals remain somewhat removed from the immediate present. They also stir up violent reaction among people who already are unhappy about national and local taxes. Meanwhile, half of the people of the world go to bed hungry, many of them dying of want and neglect.

The thing the churches can do right now is to upgrade the sort of interfaith co-operation that made such a success of the Danish pork venture. What we're thinking about is an organized, practical ecumenism that involves the energies and substance of literally hundreds of thousands of committed persons throughout the world.

That in itself would be a lobby-by-example which would hasten the arrival of a more decent world order.

●

The bystanders

It has been said in various ways that for evil to triumph, good men need only do nothing.

This surely was the case in the torture death of a 15-year-old girl in an Indianapolis home.

Neighbors had heard the child's screams over a period of days.

They did nothing.

Other neighbors had learned from children's conversations that something strange and perhaps terrible was going on in the house.

They did nothing.

They are good people, these neighbors.

"Innocent bystanders," as the saying goes.

But in the presence of evil, there is no such thing as an innocent bystander.

●

Well, that's that

As though there aren't enough worries in the world already, our nervous society seems ever eager to embrace new ones.

The other day a report got loose that the Vatican Observatory is working closely with scientific groups in many countries in trying to determine when the asteroid Icarus would strike the earth.

When—not if—mind you.

It turned out, however, that this was another case of how the story grew. The report had originated with a Rome news agency and subsequently carried a Vatican City dateline. This created a hasty assumption that the Vatican had authorized the report.

Facts:

The Vatican Observatory never has worked on Icarus and doesn't intend to do so.

According to New York's Hayden Planetarium, Icarus has not even been seen for several years.

It is always possible, astronomers say, for some small, wayward planetoid to strike the earth. The odds: 30,000 to 1 against it.

Next worry, please.

Matter of rights

In a letter on this page we are taken severely to task for upholding the constitutional rights of peace demonstrators. The letter writer, in effect, accuses us of being in league with the Communists.

Now, Doctor, our problem is: Should we dignify that accusation with a denial, or should we just laugh?

The way the hysteria against any dissent is rising, there may not be a whole lot of free speech left in the country by Christmas. That possibility, remote though it may be, worries us more than the protest parades, rallies, and speeches.

The letter writer asks whether we agree that the Communists are up to their ears in this protest business. Of course, they are. They never miss a chance like this.

That is one of the several disagreeable things about the protest movement. You can see a Communist hand in such activities as speeches calling the Viet Cong a "liberation movement," which it is not.

Attorney General Katzenbach, speaking for the administration, has said there are Communists active in the demonstrations. But he has added that no conspiracy against the government is involved. And he and other public officials have upheld the right of protest, while vehemently disagreeing with the protesters' methods.

That also is about our position. Whatever reservations we have about the way the war is being run or the frequently repugnant activities of peace demonstrators, we support the right of protesters and counter-protesters alike to assemble peacefully, without any foreclosure on public discussion.

Holy Souls Month

● QUESTION BOX

Will divorce laws change?

By MSGR. J. D. CONWAY

Q. A few weeks ago I heard Chet Huntley say during one of his newscasts that this session of the Vatican Council was going to revise the divorce laws. Did I hear a true and correct statement from Mr. Huntley? If the Vatican Council does revise the laws on divorce will they be made easier?

A. I did not hear Mr. Huntley, but I imagine that he was speaking about an intervention made in the council on September 29 by Archbishop Eliaz Zoghby, Melchite Vicar in Egypt. The subject of marriage was being discussed at the time, and the archbishop urged that consideration be given to the grave problems faced by an innocent spouse who had been deserted and abandoned, and also by a person whose spouse had become permanently insane. Could the Church, without prejudice to her doctrine on the indissolubility of marriage, use her authority to aid such innocent party?

The archbishop recalled to the Fathers the long-standing practice of the Christian Churches of the East which has found a merciful solution to such problems, and noted that similar practices had been known in the West at times. Even the Council of Trent, in declaring Catholic teaching on the subject of divorce, carefully chose a formula which would avoid offense to Orientals—some of them Catholic—who were following a contrary practice.

About all the Archbishop did was recommend careful study of the problem, and the negative response of the Fathers indicated little interest in the matter.

The Vatican Council will NOT revise any laws about divorce.

●

Q. I understand that the Declaration on the Jews recently promulgated by the Vatican Council has been watered down until it has lost much of its force as a condemnation of prejudice and persecution.

A. No. If we could forget the former text, and particularly a couple of controversial words in it, I believe we might find the present declaration to have increased force. It does omit the statement that the Jews are not to be represented as guilty of **deicide**—of killing God. The reasons for that omission are quite complicated and the importance of that single word much exaggerated.

The statement tells us forcefully that the Jews are not to be presented as rejected or cursed by God, **as though this followed from the Sacred Scriptures.** Therefore all must be careful lest in giving instructions or in preaching the word of God they teach anything **which is not conformant with the truth of the Gospels and the spirit of Christ.** The boldface words have been added to the former text, and to me they seem to increase the strength of the statement.

Much is made of the omission of another single word, **condemn,** from the present text. The former text stated that the council deplores and condemns hatreds and persecutions against the Jews. In the present text it is the **Church** which does the deploring, and it is my own opinion that the word condemn is omitted because, from the very beginning this council has had a firm policy of not condemning anything. It seems to me that the repudiation of prejudice and persecution is made even more forceful in the present text because it is made a separate paragraph, is more explicit in its manner of expression, and employs the word **anti-Semitism** which did not appear in previous texts. This is my translation of the present paragraph:

"Besides, the Church, which condemns all persecution against any men, being mindful of its common patrimony with the Jews, and not motivated by any political considerations but by the religious charity of the Gospels, deplores all hatred, persecution or manifestation of anti-Semitism directed against the Jews at any time or by any persons."

You may tell me that the word **condemn** is still there, but this is not the disputed word. It is my translation of the word **reprobat,** which is common to both texts. The omitted word is **damnat**—damns. This is the traditional word for condemning heresies.

Another statement made more forceful in the present text is the following:

"The Church therefore condemns (**reprobat**) as hostile to the mind of Christ all discrimination or persecution done by reason of race, color, class or religion."

●

Q. There has been so much talk about the John Birch Society lately that I am curious about the Church's attitude regarding it. Will you please discuss it in your column? I find it very disturbing that some people are trying to justify the "John Birchers" by saying, "Well, they are one of the strongest organizations against Communism."

I am very "leery" of such a society.

A. You have good reason to be leery, wary and suspicious. The stench which emanates from that society can only come from something foul within it.

Ordinarily I might leave your letter unanswered, but today I received from our local John Birch gang a flyer entitled "What's Wrong With Civil Rights?" It is filled with lies; much of it is intentionally irrelevant, designed to distract from true issues; and all of it is carefully aimed at undermining justice and human rights by appeal to prejudice and fear.

Any organization which distributes malicious literature of this kind deserves the strongest condemnation. It will do far more to drive our people towards Communism than to effectively fight the subversive menace. When you paint right, justice and law as the goals of Communism, you make converts to the cause.

Next to the Ku Klux Klan the John Birch Society is probably the organization most inimical to sound American principles. Any Catholic who has any sympathy with it—let alone one who joins it—should start saying his prayers fervently and examine his conscience. He is departing from the spirit and teachings of Jesus Christ.

OPINIONS

JBS dinner

To the Editor:

On Saturday, Nov. 6, at the Murat Temple will be a testimonial dinner at $25 a plate to "honor" Robert Welch, founder of the John Birch Society. It is predicted that 750 people from this community will sit at the feet of a man who tried by incredible slander to dishonor Dwight Eisenhower!

Rowland Allen

Indianapolis

For the kiddies

To the Editor:

The latest thing for the "in" group of younger Catholics seems to be "let's pretend" costumes in which children can be duded out as "little priests" and "little nuns" and even as "little martyrs."

Also as archbishops and popes and knights crusader. What more could a spoiled brat want?

I have seen ads for these rigs from several different firms in Catholic magazines and newspapers, so business must be bouncy. The firms, of course, piously roll their eyeballs and explain that in this way the tots can have peachy fun and at the same time dedicate themselves to becoming better Catholics.

I judge from the ads that these costumes are authentic, too. The little priest outfit is complete with broadcloth cassock, an elastic biretta to fit any size young head from pin to pumpkin, fringed sash, Roman collar, and crucifix. Little Sister gets a choice of colors plus a black veil, white collar and wimple, a waist cord, and a crucifix. Give 'em a collection basket and they'll be in business.

C'mon, folks, be a sport! Is your monster mopey? Make him a monsignor. Psst, sonny, wanna be the first boy in your block to become a cardinal? Girls, like to be in moving pictures? Get yourself a little Sister costume and learn to play a good game of softball. Hey, kids, be the hit of your next party. Come as a headless St. Dymphna.

And to think some of us Catholics have been critical of Barbee dolls as inducing a false sense of values!

Ann Haggin

Indianapolis

'I care'

To the Editor:

This concerns "An American," who wrote in last week to make a high-minded case for indifference as to who should be credited with the discovery of America.

I think this effort to downgrade Christopher Columbus as a discoverer is ridiculous and insulting. Obviously, there were remote people from distant places who through the ages accidentally stumbled onto American shores. But the voyages of Columbus are well-documented facts, not speculation.

Columbus is as much the "discoverer" of America as Washington is the "father" of his country.

Italian-American

Terre Haute

Mass changes

To the Editor:

I was delighted to read in a recent issue of your paper that steps are being taken to bring more English into the Mass in this country.

One of the drawbacks in the switch to the vernacular has been the hodge-podge of English and Latin which has marked the new liturgy to date.

I understand that in addition to more English, the "revised" Mass will eliminate several additions made to the Mass over the centuries which have now lost their significance.

These changes cannot but result in greater simplicity and intelligibility in the Mass -- moves that will be welcomed by the "man in the pew."

K.L.

Indianapolis

Commercialism?

To the Editor:

I have noticed an ad in recent issues of The Criterion urging readers to purchase a certain brand of lighter fluid and lighter flints, stating that in buying these products "you are helping the Catholic Missions and other charities."

This strikes me as being nothing but crass commercialism. What gives?

R. J. K.

New Albany, Ind.

Editor's Note — The ad in question appears in a number of Catholic newspapers, with the same or similar wording as that found in The Criterion. Before accepting the ad, it was ascertained that the advertiser in question does, indeed, donate considerable sums each year to various religious charities, including the Catholic Missions.

'Unpatriotic'

To the Editor:

Why don't you get in step with the rest of the country and get behind our boys in Viet Nam with patriotic enthusiam instead of constantly supporting the "right" of those bearded beatniks and shoeless goons to stage their shameless demonstrations?

I have material at hand showing that Communists and pro-Communists are involved in these protest marches and other activities. Much of the same material is available to you or anybody else who bothers to read the daily newspapers because much of it has appeared in the local press.

Are you aware of this information? If you are, why do you still support the "right" of these unpatriotic radicals to give aid and comfort to the enemy? If that is the case, I suggest that you are no different than the Communists who are backing these demonstrations, and perhaps you should be investigated by the House Un-American Activities Committee.

Herschel O. Ladley Jr.

Indianapolis

YOUR WORLD AND MINE

Teilhard de Chardin and Vatican Council

By GARY MacEOIN

ROME—Teilhard de Chardin's name has scarcely been whispered in St. Peter's in all the thousands of interventions and millions of words that have focused the thought and shaped the conclusions of the second Vatican Council. It is a name loaded with emotional overtones. The Fathers who were most conscious of expressing his ideas hesitated to attribute them.

His image and spirit, nevertheless, have never been far away. In some respects, this has been his show even more than Pope John's. For if John was the politician able to translate ideas into actions, Teilhard was the theoretician who dared formulate the new concepts in the first instance.

The discussion of Schema 13, the Church in the contemporary world, inevitably sharpened the conflict over Teilhard, posing the issue in concrete terms. Does man's life on earth have an intrinsic function and value, or did God devise it simply as a way of determining whom to reward, whom to punish?

●

The traditional Christian view was appropriate to earlier societies in which man's control of nature was marginal. For the vast numbers who could not hope for any appreciable well-being here below, it was consoling to be assured that they were storing up treasure for a life to come. Modern man, conscious of his power over the material universe and his ability to modify and improve his environment, asks for a more profound interpretation.

Teilhard offered just such a concept by presenting creation as a continuing activity in which God has made man his associate. By identifying the positive elements in the world, and at the same time offering it the additional meaning contained in Christ's message, Teilhard began the dialogue which Schema 13 seeks to establish on a formal basis.

The so-called integralists among the Fathers, those who oppose any change whatever in what they consider traditional Catholic positions, understandably reject his approach. Curiously enough, however, it also met a strong emotional resistance among the Germans, usually leaders of progressive ideas at the Council. The apparent reason is that their recent historical experience, combined with the Protestant atmosphere in which they live, stresses for them the evil in the world, making them suspicious of such an optimistic philosophy of life.

●

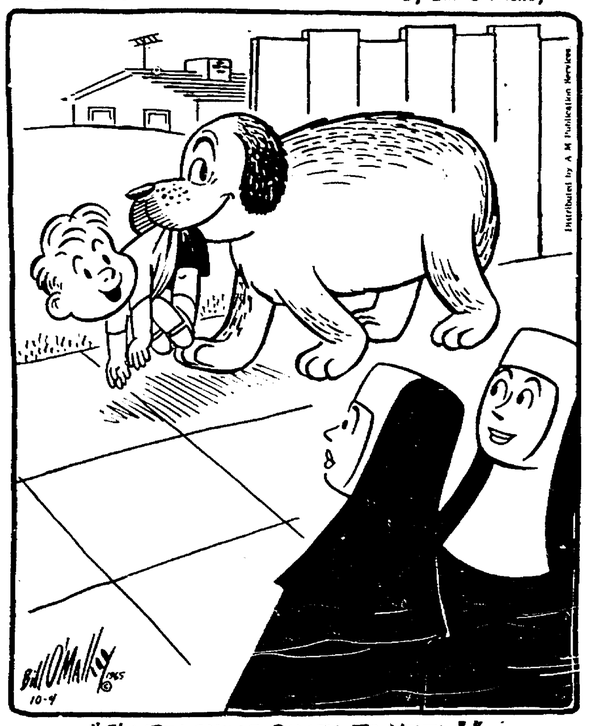
A concerted effort has been made on the margin of the council to exploit this divergence within the progressive camp, in the hope of getting Schema 13 watered down before it comes back for a final vote. A French "integralist" group, which calls itself Rock, gave a series of conferences—well attended by bishops and periti—at several of which Teilhard was the whipping boy.

"Between 1916 and 1919, Teilhard changed his religion," according to the summing up of Henri Rambaud. "He may have always wished to remain a Christian, but he no longer knew what Christianity was."

More moderate in tone, but no less devastating in conclusion was Father Philip of the

(Continued on page 10)

LI'L SISTERS By Bill O'Malley



"I'M TEACHING SIMBA TO HEEL!"

● *THE YARDSTICK*

Guide to brotherhood

By MSGR. GEORGE HIGGINS

Vatican II's 19-paragraph declaration on the relation of the Church to non-Christian religions is by far the shortest of all the documents to be voted on by the council Fathers. You can read it in five or 10 minutes at the most. And yet, in the long run, it may well prove to be one of the most important documents of the entire council.

The very fact that it ran into so many obstacles and nerve-wracking delays during the four suspense-ridden years that it was on the agenda of the council is one more proof that it was badly needed. This is particularly true of the second part of the declaration, which deals specifically with the relation of the church to the Jewish religion. It was this part of the declaration, more than the introductory section on the other non-Christian religions, which made the declaration as a whole the No. 1 *cause celebre* of the council.

From the very beginning there was never any doubt as to how the overwhelming majority of the Fathers would vote on the declaration, but so persistent was the behind-the-scenes opposition to it on the part of certain political forces in the Near East and, from the theological point of view, from a handful of theologians and council Fathers, that one could never be absolutely certain, until the very end that it would ever come up for a definitive vote.

●

In any event, now that the Fathers have overwhelmingly approved the declaration, Catholics and Jews alike will want to see it in the long perspective of the future. In other words, they will want to bear in mind that when Pope Paul solemnly promulgated the declaration on Oct. 28—a blessed landmark in the all-too-tragic history of Catholic-Jewish relations—he was, in effect, writing finis, not to a book, but only to the preface of the first of a long series of volumes which will not be completed until the end of time.

This is merely another way of saying that, while the declaration, alas, cannot undo the past, with all its bitter memories of hatred and persecution of Jews by Christians, it can, by the grace of God, help to usher in a new era of "mutual knowledge and respect which," in the words of the declaration, "is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues."

If our Jewish neighbors and friends will bear in mind that this is the long-range purpose of the declaration, perhaps they will find it easier to live with the fact that, from their point of view, it is not a perfect document.

Of course, it isn't a perfect document. The fact remains, however, that, in spite of its imperfections—which are just as disappointing to this writer and to many of the council Fathers as they are to our Jewish friends—it is, on the whole, a very good declaration and one which, to repeat, holds out great promise for the future.

●

This promise will only be fulfilled, however, if Catholics, too, bear in mind that the solemn promulgation of the documents on Oct. 28 was not the end of the story, but only the beginning. It will be up to us to take the lead, humbly and penitently, in fostering "mutual knowledge and respect" and in looking for opportunities to engage in fraternal dialogue with our Jewish fellow-citizens.

Needless to add, this longed-for dialogue presupposes that we Catholics, in the spirit of the declaration, will first of all purge from our hearts any slightest trace of anti-Semitism—which, in any and all of its forms, is a blasphemous contradiction of both the letter and the spirit of the Gospel—and will forcefully reject, "as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition in life, or religion."

●

What a proud boast it will be for the Church in the United States if our own bishops, priests, and faithful step out in front and set an example for the rest of the world in this regard. The Church Universal has a right to expect this of us, for, in the Providence of God, approximately half of all the Jews of the world live in America.

Working hand in hand with them as brothers, we have a glorious opportunity to transform the council's declaration on Catholic-Jewish relations from a lifeless piece of paper into a living document which, in God's good time, can literally change the face of the earth.

MARIAN LECTURERS—Father Philip K. Jones, assistant principal of Ritter High School, Indianapolis, will speak on "Freedom" on the continuing adult education series "Religion and Modern Psychology" at Marian College, Tuesday, Nov. 9, at 8:15 p.m. Thomas J. Murphy, right, will lecture on "Real Estate" on the Law for Women series at 8:15 p.m. Thursday, Nov. 11. Mr. Murphy, an Indianapolis attorney, is a member of the Indiana House of Representatives. Individual admissions to the series will be honored.

FASHION SHOW MODELS—These four young people of St. Joan of Arc parish, Indianapolis, will aid their "elders" by serving as models during the forthcoming Card Party and Fashion Show to be held Thursday, Nov. 11, at 8 p.m. in the Chatard High School auditorium. Sponsored by the Women's Club, the theme of the event will be "Harvest Baskets." Shown from left above are: Katy Quigley, first grader; Mike Bosler, second grader; Deanna Brown, St. Agnes Academy senior; and Mike Furgason, Cathedral High School junior. Mrs. John Tobin is chairman for the affair, and Mrs. Robert Connor is in charge of ticket sales. (Staff photo)

● WHAT OF THE DAY

Raps O'Gara article

By REV. JOHN DORAN

It is amazing how some of the Liberal writers will pre-empt the field.

Last week in Commonweal James O'Gara read a lengthy lecture to the "isolationists among the American Catholics" concerning the Pope's visit to the United Nations. This was a reasonable enough thing for him to do, since the visit of Pope Paul to the United Nations certainly enhanced the sagging prestige of that organization. Hence, I have no quarrel with the fact that Mr. O'Gara wrote the article, but I am perplexed at his padding of it.

He says, "It has always seemed to me that a Catholic should be pre-disposed to the UN. One expects Catholics to respect the goal of an international order in conformity with the principles of justice and order. Inclining the Catholic toward respect for the UN is the very universality of the Church, which knows neither race nor nationality but is intended for all men, in every age, in every land, of every color, Black or white, yellow or brown—it makes no difference."

●

That a Catholic has to have that universal understanding of the human race and a love which embraces all men goes without saying, but it does not need to make him an ardent lover of the UN. He can wonder at the "universality" of the United Nations which can content itself with calling Russia naughty when that country invades Hungary, and then invade the Congo because it does not like the idea of a separate Katanga; about an organization which can get all upset about the natives of Angola, but be anxious to admit the blood-stained Red China.

Or, take this little juicy morsel: "It must matter to us that millions in the world could live off the leavings from our table. It must matter to us that millions of children will never live to see adulthood; it must matter that millions live and die in inhuman squalor. We who are citizens of rich nations cannot close our eyes to our brothers who live in poor land—or at least we cannot and still continue to call ourselves Christians."

Again I agree with Mr. O'Gara. It must, and it does, matter to us. Has he never heard of Foreign Aid or of the Catholic Bishops' Relief Agency of the NCWC? But I would be interested in having Mr. O'Gara give us a list of the accomplishments of the UN in the fields of improving the lives of people in other lands. It must be of interest for him to realize that the United Nations ruined its own finances, not by generosity to underpriviliged peoples, but by an unsuccessful and fraticidal war in the Congo.

●

That the Holy Father hoped to "upgrade" the United Nations by his personal appeal there should be obvious to us all. We should all join him in his hope. We do.

No one with any sense of the terrible forces at play in this poor world of ours has wanted the United Nations to be a failure. Indeed, we have wanted it to be sterling success. However, the first ten years of the organization have given scant support to our hopes. We all echo the words of Pope Paul to the UN: "The edifice that you have constructed must never fail; it must be perfected, and made equal to the needs that world history will present." To this we say a hopeful "Amen."

Sees wide success in liturgy changes

ATLANTA, Ga. — A leading commentator on liturgical developments said the success of the changes in the Mass has "far exceeded anyone's expectation."

But, added Father Frederick R. McManus, there is one major problem. It is that the new norms and rubrics will be observed without full understanding of their purpose.

"If there is a need at the moment, it is the recurring responsibility of teaching and preparing all the faithful for meaningful celebration," he said.

Father McManus, a Boston priest, is executive secretary of the U.S. Bishops' Commission for the Liturgical Apostolate, Washington, D.C., and has played a key role in implementation of the liturgical renewal in this country.

HE SUMMED UP his impressions of the reactions and problems resulting from the changes in an article in the Georgia Bulletin, newspaper of the Atlanta archdiocese, written as U.S. Catholics neared the first anniversary of the big liturgical changes and stood on the brink of even more use of English in the Mass.

Catholics began widespread use of the vernacular on Nov. 29, 1964. By mid-winter of 1966, it is expected preparations will be complete for another major step, premitting virtually all parts of the Mass recited aloud or sung to be in English.

"Acceptance by the vast majority of the laity has been complete and this even in parishes where there has been little instruction or where the introduction of reforms has been largely mechanical," he wrote.

"The few surveys of popular opinion agree on this point, although it is spiritual benefit and a holier worship that are sought rather than mere popularity of changes," he said.

There are, he said, some indications that "a certain proportion of middle-aged Catholics" find the changes hard to accept.

Among reasons, he said, has been "misleading clerical pronouncements that Vatican Council will produce little or no change in the life of Catholics."

FATHER McMANUS stressed his concern that parishes implementing the changes would stress the new positions and moves of the participants in the Mass more than the motives.

He held there is a danger that "changes in the external forms will be treated as rubrical prescriptions, grudgingly accepted because authoritatively imposed."

"There can be a crisis of obedience, even a chaos arising from diversity and welcome flexibility, but these are far less to be feared than formalism and neo-rubricism.

"The answer seems to be in more and more profound study and diffusion of the Constitution on the Liturgy as a doctrinal pronouncement — proclaiming a theology of the Church and the Church's worship and supporting pastoral and disciplinary changes with reasons and motives," he said.

Legal action halts book distribution

CAMDEN, N.J.—The Catholic Star Herald reported here that the distribution in Germany of Guenter Lewy's book "The Catholic Church in Nazi Germany" has been halted because of legal action initiated by Cardinal Lorenz Jaeger of Paderborn, Germany.

The diocesan newspaper said the legal action was taken as a result of an eight-part analysis of the book that appeared in the American paper during July and August, 1964.

Cardinal Jaeger disputed the American author's claim that he issued a pastoral letter during World War II in which he sympathized with nazi brutality against "Slavic subhumans" and "degenerate" Russians.

The Star Herald said that it learned that the book's publisher agreed to stop distribution in Germany until the threatened lawsuit is settled.

New radio station

MONROVIA, Liberia — Plans are moving ahead to build an immense radio station a few miles from here capable of reaching out to most of Africa. The $2-million facility will be financed by the Catholic bishops of Holland.

WCC, Graymoor plan unity event

NEW YORK — The World Council of Churches and a Catholic religious community, the Graymoor Friars, are cooperating in promoting the 1966 annual prayer observance for Christian unity next Jan. 18-25.

The World Council's New York office and the Graymoor Friars are both distributing a booklet for the Week of Prayer for Unity. The booklet is an adaptation of one prepared by the World Council headquarters in Geneva and has been printed by the Graymoor press.

ETHIOPIA: A CHAPEL BURNS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

JOY TURNS TO SADNESS AS CHAPEL BURNS TO ASHES

The most important event of the year for the 200 Catholics of the tiny village of Ugummu, north Ethiopia, is the visit of their Bishop. When the old catechist announces the coming of Archbishop Asrate Mariam Yemmeru, the village stirs with excitement. The annual visit, when the children receive their First Holy Communion and Confirmation, is a time for feasting and rejoicing. Some of the villagers go to repair the road—the Bishop's Land Rover is the only auto that ever goes to Ugummu. Others set to repairing the chapel, re-thatching its roof. This crude church, without walls, is where a missionary comes 25 miles by mule each week to celebrate Mass. It also shelters the evening catechism classes that prepare the children so well to receive the Sacraments... This year, as the catechist was putting the final test to the First Communion class, a cry went up: "The chapel is on fire!" From the fields, from the road gang, all rushed to the chapel but could do nothing; in a few minutes it was a heap of ashes. The people of Ugummu sadly received their Bishop without a chapel... But they pledged to rebuild it again, with their own hands! Won't you please help these determined souls? A new chapel built of brick and roofed with tin, to resist fire, will cost only $2,350—an unheard of sum in Ugummu. An additional $950 would provide a simple center, allowing the continuation of catechism classes. Why not share your blessings with the people of Ugummu? Your gift ($100, $75, $50, $25, $20, $15, $10, $5) is needed and will be most welcome.

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For all His blessings during the past year, thank God, Thanksgiving Day. Think of hungry families overseas when you prepare your turkey. Why not, in thanksgiving, feed a Palestine Refugee Family for a month? It costs only $10. As a token of our thanks, we'll send you an Olive Wood Rosary from the Holy Land.

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Twelve youth leaders honored by CYO

By DENNIS HOFFMAN

Twelve Indianapolis area adult youth leaders were presented the St. John Bosco Medal for outstanding service to youth at the 13th Annual CYO Banquet Wednesday evening in the Scecina High School cafeteria.

A capacity crowd of more than 1,100 attended the affair, which is one of the highlights of Catholic Youth Week.

In addition to the St. John Bosco Medal, awards were presented to six parish CYO units for their accomplishments during the past 12 months.

Msgr. Cornelius Sweeney, Chancellor of the Archdiocese, presented the medals to the recipients. They include:

Ailbe Burke, Immaculate Heart parish, swimming coach for the past 12 years; Nicholas J. Connor, St. Michael, past president of the CYO Board of Directors; Eugene E. Flesch, Immaculate Heart, kickball coach at that parish, and director of the horseback riding program at the CYO summer camps; John C. Hart, Immaculate Heart, "100" League football and "67" basketball coach.

ALSO EDWARD N. Luman, Our Lady of Mount Carmel, assistant chairman of the Youth Activities Program; Norbert Mappes, Holy Name, football coach for the past 11 years; Donald J. Marietta, Christ the King, football and swimming coach; John J. McHugh, St. Patrick, football coach and "67" basketball coach for 10 years.

Also Doris Smith, Holy Angels, director of the Junior CYO program in her parish for five years; Wayne E. Thompson, St. Pius X, a coach for 15 years at Christ the King and St. Pius X; Herbert L. White, St. Christopher, chairman of the Youth Activities Board, football coach for seven years and track coach for five years; and Oscar W. White, St. Mark, 10 years of coaching in football and basketball.

ST. CHRISTOPHER'S parish won the "Junior CYO of the Year" trophy. Five additional parishes received framed certificates for "Distinguished Participation." These parishes are: Holy Name, St. Bernadette, St. Catherine, St. Gabriel and St. Roch.

Banquet speaker was Ray Eliot, assistant athletic director at the University of Illinois.

JUNIOR KICKBALL CHAMPIONS—St. Catherine, Indianapolis, has won more Junior CYO Kickball championships than all the other teams in the league combined, so you'd think the thrill of the big win would be gone. But that wasn't true with this most recent version of the St. Catherine steamrollers because the girls had to survive some close contests on their way to the 1965 Fall League title. The most memorable of those was a come-from-behind 11-10 win over top rival St. Roch during the regular season. Here they're shown at the scene of the championship just after beating Little Flower in the final contest, 32-6. The victory also gave St. Catherine temporary possession of the Louis J. Benedict Memorial Trophy (named in honor of the parish's late beloved Junior Kickball coach), and it's a happy coincidence that Mr. Benedict's daughter Joann was the winning pitcher for the new champions. Shown with the girls are Priest Moderator Father Thomas Breidenbach (back row, left) and Coaches Donna Baugh (second from right, back row) and Paula Field (back row, right).

Two Youth Week events scheduled for this Sunday

Two major events scheduled Sunday—one in Richmond and one in Indianapolis—will wind up the observance of Catholic Youth Week.

Holy Family parish will host the Richmond Deanery event—a Communion Breakfast—following the 9 a.m. Mass. Guest speaker will be Paul Lacey, of the Earlham College English department, who will speak on "Disarmament." Tickets may be purchased at the door.

Sunday's attraction in Indianapolis will be the popular Baking Contest, which traditionally closes Youth Week. Entries should be brought to Little Flower parish hall between 11:30 a.m. and 1:30 p.m. for private judging.

Awards will be presented that evening as part of a dance and entertainment beginning at 7 p.m.

Richmond CYO seats new officers

RICHMOND, Ind.—New officers for the Richmond Deanery Junior CYO were installed during the annual D-Day observance held at St. Andrew's parish here last Sunday.

New officers include: Dale Giesting, Connersville, president; Laura Clifford, Rushville, vice-president; Patricia Parker, Holy Family, Richmond, secretary; and Susan Wissel, St. Andrew's, Richmond, treasurer.

Most Serra Clubs

SANTA ANA, Calif.—The 10th Serra Club in the Los Angeles archdiocese has been chartered here. Serra district governor William Schwalm said the archdiocese has more Serra Clubs than any other U.S. See. The organizations, composed of Catholic business and professional men, promote religious vocations.

Scores

CADET FOOTBALL
Games of Sunday, Oct. 31

Division 1: St. Joan of Arc 19, Holy Spirit 7; Little Flower 19, St. Mark 12; St. Andrew 25, Holy Name 7; St. Lawrence 19, St. Michael 0.

Division 2: St. Pius X 19, Christ the King 0; St. Philip Neri 12, St. Christopher 0; Our Lady of Lourdes 19, St. Simon 0; St. Jude 13, Immaculate Heart 0; St. Monica, bye.

Division 3: St. Matthew 39, St. Gabriel 18; St. Catherine 32, St. Roch 0; Mount Carmel 22, St. Bernadette 0; St. Thomas 40, Sacred Heart 0; St. Patrick, bye.

Division 4: St. James 32, St. Ann 6; St. Anthony 26, Holy Trinity 13; Our Lady of Greenwood 22, St. Joseph 0; Holy Angels 27, St. Luke 14; St. Rita, bye.

Final League Standings

Division 1: St. Joan of Arc 7-0; St. Andrew 6-1; Holy Name 4-2-1; Little Flower 4-3; Holy Spirit 3-4; St. Lawrence 2-5; St. Michael 1-6; St. Mark 0-6-1.

St. Joan of Arc won the division championship.

Division 2: St. Monica 8-0; St. Pius X 7-1; St. Jude 5-2-1; Immaculate Heart 4-3-1; Our Lady of Lourdes 3-3-2; St. Philip Neri 2-4-2; St. Simon 2-5-1; Christ the King 1-6-1; St. Christopher 0-8.

St. Monica won the division championship.

Division 3: St. Thomas 7-0-1; St. Matthew 6-0-2; Mount Carmel 6-1-1; St. Gabriel 4-3-1; St. Catherine 4-3-1; Sacred Heart 3-4-1; St. Patrick 2-6; St. Bernadette 0-7-1; St. Roch 0-7-1.

St. Thomas won the division championship.

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

St. Rita won the division championship.

"100" LEAGUE
Games of Sunday, Oct. 31

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

Division 2: Holy Spirit 6, St. Matthew 0; St. Pius X 6, St. Lawrence 6 (tie); St. Andrew 16, St. Simon 0; Christ the King 40, Mount Carmel 0; Little Flower, bye.

Division 3: Sacred Heart 18, Our Lady of Lourdes 0; St. Patrick 12, St. Mark 6; Holy Name 12, St. Roch 0; St. Bernadette 0, St. Philip Neri 0 (tie); St. Catherine, bye.

Final League Standings

Division 1: St. Gabriel 4-0-3; St. Monica 5-1-1; St. Christopher 4-2-1; St. Michael 4-2-1; Holy Trinity 3-3; St. Thomas 2-3-2; Immaculate Heart 1-5-1; St. Joan of Arc 0-7.

St. Gabriel won the division championship.)

Division 2: Christ the King 8-0; Little Flower 5-1-2; St. Lawrence 4-1-3; St. Pius X 4-2-2; St. Andrew 4-2-2; Holy Spirit 2-5-1; St. Simon 2-6; Mount Carmel 1-7; St. Matthew 1-7.

Christ the King won the division championship.

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

St. Catherine won the division championship.

PLAY-OFF SCHEDULE, SUNDAY, NOV. 7
"100" League

St. Catherine vs. St. Gabriel at CYO No. 1, 12:30 p.m. The winner meets Christ the King November 14.

Cadet League

St. Monica vs. St. Rita at CYO No. 1, 2 p.m.; St. Joan of Arc vs. St. Thomas at CYO No. 1, 3:30 p.m.

Variety Show set at Brebeuf Prep

INDIANAPOLIS — Brebeuf Preparatory School students will present their second annual Variety Show at 8 p.m., Friday and Saturday, Nov. 12 and 13, in the gymnasium. The public is invited. A special matinee performance for Sisters will be given on Saturday.

Collaborating with the Brebeuf students in the production will be students from Ladywood, Northview and Broad Ripple high schools.

Theme for this year's show is "Victory Kick," prompted by the outstanding record of the Brebeuf football team.

Mr. Jack Coakley, S.J., and Mr. Patrick Darcy, S.J., are in charge of the production.

ND alumni honor Father Hesburgh

NOTRE DAME, Ind.—The Edward Frederick Sorin Award, recently inaugurated by the Notre Dame Alumni Association to honor any alumnus who has rendered distinguished service to the university, was presented for the first time to Father Theodore M. Hesburgh, C.S.C., Notre Dame president.

Named for the Holy Cross priest who founded Notre Dame in 1842, the award was presented to Father Hesburgh by Philip Faccenda, immediate past president of Notre Dame's 35,000-member alumni organization.

Pittsburgh perils Irish win streak

PITTSBURGH — The fourth-ranked Fighting Irish of Notre Dame bring their grid team into Pitt Stadium tomorrow for the 32nd renewal of their football rivalry with Pittsburgh University.

Last year, despite being favored, the Irish were fortunate to emerge with a 17-15 victory on a 30-yard field goal by Joe Azzaro. The series record stands at 19 victories for the Irish and 11 for Pitt, with one tie.

The Irish face strong running and passing attacks from the Panthers. Pitt quarterback Ken Lucas has hit 99 of 184 passing attempts for a school record of 1,419 yards. He also holds the career yardage record for passing of 2,155 yards. Lucas' chief targets are end John Rosborough, and halfback Eric Crabtree.

Crabtree leads the team in rushing with a 4.7 yard average, including seven touchdowns.

Notre Dame's powerful running game is led by halfbacks Bill Wolski and Nick Eddy and fullback Larry Conjar.

On defense, safety man Nick Rassas has returned 17 punts for 386 yards including three touchdowns. Linebacker Jim Lynch leads in tackles with 67.

Father Rivers to address CYO

WASHINGTON—Father Clarence Rivers, of Cincinnati, initiator of a new style of Catholic Church music, will be a principal speaker at the national convention of the National Catholic Youth Organization Federation in Chicago, November 11 to 14.

The priest, who has arranged a musical setting for the Mass which draws its inspiration in part from Negro spirituals, will speak to the teenagers on "The Challenge to Love," CYO national headquarters here announced.

Brebeuf plans 'College Night'

INDIANAPOLIS — The Brebeuf Dads' Club is sponsoring a "College Night" on Wednesday, Nov. 10, at 8 p.m. at the school. Representatives from 20 midwestern and eastern colleges and universities will be on hand for counselling, questions, and interviews with both parents and students.

Father Josepuh F. Sweeney, S.J., Director of Admissions, Georgetown University, Washington, D.C., will be the guest speaker.

The program, to which all fathers, mothers, and Brebeuf students have been invited, has been arranged by William J. McLane, president of the Brebeuf Dads' Club, and Thomas A. Yetter, college counsellor and history teacher at Brebeuf.

Methodist body backs school aid

LOUISVILLE, Ky.—Members of the Methodist Board of Christian Social Concerns expressed their concern here that "the best education possible be made available to all of our youth" as they adopted a statement favoring federal aid to secondary and elementary schools.

Speaking as a board and not for the entire denomination, the 100 clergy and laymen urged Methodists to respect "the established constitutional principle that parents have the right to select private education for their children in the compulsory school years."

At the same time, they declared that federal aid which would benefit private school students "does not alter the historic position of the Methodist Church which relies upon the public schools" rather than private institutions.

Cy Cipher

CYO BASKETBALL — The coaches' meeting is scheduled for Tuesday, Nov. 23. Competition will get underway November 27 in the Cadet and "67" Leagues, and on November 28 in the others.

●

QUIZ CONTEST—The date for the start of the Criterion Quiz Contest has tentatively been set for Sunday, Nov. 21. Questions will be taken from selected pages of past issues of The Criterion.

Fair enough

ALLERTON, England—Catholics and Baptists in Allerton are exchanging churches because the existing Catholic church is too small and the Baptist church is too big.

List top winners in Hobby Show

Over-all winners in the annual CYO Cadet Hobby Show, held Tuesday evening, included: Fine Arts, Debbie Woolsey, Sacred Heart; Skilled Crafts, Thomas Peterson, St. Lawrence; Kit Crafts, Angela Beavin, Little Flower; Collection, John Meyer, St. Pius X; Baking, Jeanne Carmody, St. Luke; Sewing, Terri Poorman, St. Lawrence; St. Mary Child Center, Patricia McClure.

St. Lawrence, Little Flower, St. Michael and St. Pius X parishes each had four trophy winners.

A complete list of award winners will be carried in next week's Criterion.

Grid play-off tilts on docket Sunday

Championship play-off games in the Indianapolis Deaneries CYO football leagues are on tap at the CYO Stadium Sunday.

In the "100" League, St. Gabriel (Division I) meets defending co-champ St. Catherine (Division III) at 12:30. The game is rated as virtually a toss-up, with St. Catherine given the edge due to their play-off experience.

THE WINNER will play Christ the King, the Division II champ, which drew a bye in the first week of the play-off competition. That game is scheduled for November 14.

At 2 p.m. the Division II and Division IV winners, St. Monica and St. Rita, meet in the first game of the Cadet League Play-offs. Both teams ended with identical 8-0 records during the regular season.

DEFENDING league champ, St. Joan of Arc, (Division I) is expected to defeat St. Thomas (Division II) despite injuries to some starters. Both teams have won seven games against no losses, but St. Thomas was held to one tie during the season.

The championship and consolation games will be played Sunday, Nov. 14.

Tickets for both Sundays will be available at the stadium. Gates open at 11:30 a.m. There will be no advance ticket sale. The cost is 50 cents for adults, 25 cents for grade schoolers.

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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 combat 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] eal.

FRANK WILSON

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● FAMILY CLINIC

Objects to conduct of her son-in-law

By DR. JOHN J. KANE, Ph.D.

Six years ago despite my protests my daughter married a man who is asthmatic, anti-religious and miserly. When the first child was born he complained bitterly about medical and hospital costs. With the second he flew into a violent tantrum over the same thing. He collects unemployment insurance fraudulently and puts the money he actually receives from his employer in a box. We have helped support his wife and children, but have never been paid back.

●

There is one serious problem I find in your letter, Jane. You admit you were opposed to the marriage of your daughter to this man. Under these circumstances you have developed a certain frame of mind, i.e., a negative attitude toward him. For this reason you are quite likely to view unfavorably almost anything he does. I do not mean to imply that what you have written is distorted or inaccurate. I am going to go on the basis of your letter and presume it is quite factual. I hope I am correct.

Let me try to analyze the three major objections that you have raised against your daughter's husband with particular reference to his behavior at the time she gave birth to a child.

Asthma may be a psychosomatic illness. By that, I simply mean, it is psychological in origin although it does have physical manifestations. In childhood it is common among males but in adult life the ratio between the sexes is about equal.

●

Psychologists believe that such individuals are apt to have personalities which are hypersentitive, that they are insecure people fearful of losing the love and protection of parents or others. They also suffer anxieties brought about by the conflict associated with breaking away from persons upon whom they feel dependent or by the problems they meet in obtaining needed love and support.

In other words, your son-in-law is a sick man. If he can be persuaded to do so, he might ask his physician whether or not he believes his illness is of psychological origin, and if so, what recommendations he would make for the treatment.

No where in your letter, which is much longer than what I could reproduce, do you give any real indication of your claim that he is anti-religious. If you are basing this upon his fraudulent collection of unemployment insurance, it would be more correct to say that he is acting in a dishonest manner. Unfortunately, in this particular area of life, many people who are otherwise quite honest, do not seem to feel it is wrong to cheat the government. The number of income tax evasions that occur annually in the United States is ample proof of this.

This conduct cannot be condoned and he leaves himself open to prosecution. If this occurs, the situation will prove even worse than it is at the moment, so again, someone should bring it to his attention and attempt to persuade him to desist. But since he is likely to be so hypersensitive this will prove no easy task. Nevertheless, with the aid of one of the parish priests, a close friend or someone who can get through to him, the matter ought to be discussed.

●

His violent temper is just another indication of his grave psychological insecurity. People who are ill rarely behave in an entirely normal way. This applies to all of us when we are sick. Since this man to me appears to be quite ill, I think the matter of his temper tantrums is something associated with his other problems.

He is apparently a miser given to the hoarding of money. You see, for him money is a matter of providing a sense of security and support that apparently he is not receiving or if he is receiving it, does not understand it. There are few people who do not complain about the cost of medical and hospital care. The reason is that no one wishes to be ill and usually he resents at least to some degree, the cost of paying for recovery. But his highly explosive behavior on the occasion of the birth of his second child outruns the usual reaction to the payment of medical and hospital bills.

●

As a mother-in-law you are in a difficult position to take any positive action. Since in the past you opposed the marriage and apparently are still highly critical of him, I suspect he is equally critical of you. The best you can do is to attempt to work through a qualified third party with the support of your daughter. She must realize how serious his psychological problems are. She must also be made to realize that there is hope of effecting a change But in this case it is only going to occur through professional help.

On the positive side, I would make the following suggestions. Let your daughter talk to one of the parish priests, or to Catholic Social Service or to the family physician. As his wife she has both the obligation and the opportunity of doing this. I feel certain that if he is referred to qualified practitioners, help will be forthcoming.

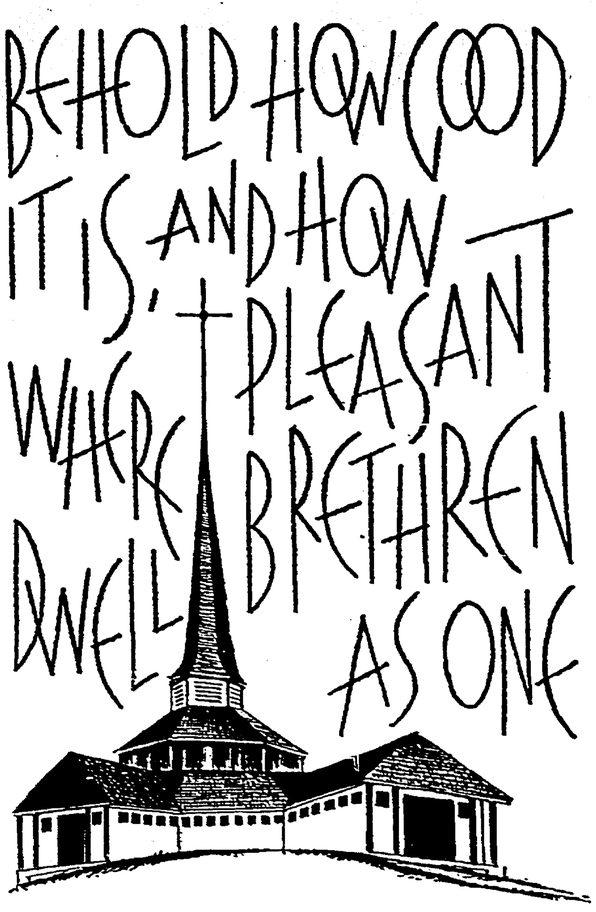
So far as you are concerned, however, you had better practice a hands off policy. Any direct intervention on your part, will arouse antagonisms from him and could possibly prevent his ever seeking the kind of professional assistance that he now so desperately needs. You can hope, pray, and try to persuade your daughter to persuade him to take these steps.

Beyond that in your role as a mother-in-law who has not gotten along with her son-in-law, makes any more open approach not only impossible but thoroughly impractical.

Attendance down

BONN, Germany — The Hungarian communist party has published statistics indicating that Sunday Mass attendance in the Veszprem region of western Hungary has dropped about 50% in the past five years.

Twenty-Second Sunday after Pentecost



● BEST OF TWO WORLDS

He passed the buck

By GILBERT ROXBURGH, O.P.

There are several things to note about Adam. One of the biggest is that he caused all of us an awful lot of trouble (maybe that shows us the ramifications socially of all our acts, good and bad). One of the smallest is that he had no mother-in-law (that has no significance I know of). One of the most characteristically human is that Adam was the Greatest Buck-Passer of all time.

It wasn't merely that he had exercises for himself: "I know I really shouldn't have eaten any fruit from that tree, but, you know, it was a warm day, and hadn't had any breakfast, you see, and . . ."

●

It wasn't that he carried out that technique of counter-attack we all know so well: "Yes, of course, I did eat that fruit, and, of course, that was wrong, but I don't see that you're so lily-white yourself, and besides you are an idiot and a scoundrel, and let's look at some of the things you've been doing."

Instead, in that rush of pride and anxiety we all know so well, he grabbed up in the moment of his conviction that huge heap of guilt, and dumped it into the nearest lap. It was the lap of sinful, but unprepared and bewildered Eve.

●

Eve had eaten of the fruit of the tree, you remember, and then gave her husband some. He took it, and presumably ate it with gusto. That, of course, was bad enough.

But after the two of them had been huddled in the foliage uncertain about how to break the news to God, and after God had searched the Garden for them and hadn't found them, and after God finally stumbled upon them and asked why they hadn't answered, and after Adam had said he felt naked without any clothes on and God had said, who told you you were naked (that was the clue!), you must have sinned—then Adam said it: The woman you gave me (as helpmate, remember, God!), she made me do it.

Ah, Adam—it's not that we don't know how you feel, caught in your own untruth, and no clothes on besides. It is a terrible thing in this world to be found out, and nobody likes it.

But you can't hide it, Adam. Everybody knows that you, not Eve, are the head-patriarch of our human tribe. Can't you take the blame like a man?

●

Eve has done her share of the harm—no doubt about it. But each one in this world must bear his own burden of misdeed. It is true, perhaps, that circumstances, conditions, persons, places, things, interior dispositions of soul all make it easy to sin. But it is a man's own personal choice alone that decides whether he has sinned or not.

O Adam, are you so immature that you cannot face the fact of sinfulness in the world? That you, who up to this moment have never known sin, cannot face the humiliation of sinfulness that from this time forward will pass, wave after wave, over the human race?

It is not a serpent, not a wife, not environment, not being tired, not being depressed, not being the victim of the universe's conspiracy that makes you sin? No one can make you. You yourself choose what course you will follow.

But at least you can alleviate your degradation by accepting yourself and your world with honor, Adam.

New university

LA PAZ, Bolivia—Archbishop Carmine Rocco, apostolic nuncio to Bolivia, has announced that the Pauline Catholic University of Bolivia will be opened next February. The new university received financial aid from Cardinal Richard Cushing of Boston.

● GOOD NEWS

No lack of respect

By MARY PERKINS RYAN

Many people, it seems, are still bothered by the idea of standing up to receive Communion. But perhaps it would be more accurate to say that they are disturbed by not kneeling to receive Communion. The new practice seems to be disrespectful, an omission of a fitting sign of respect for the sacramental presence of Christ.

In our parish, the practice of standing rather than kneeling at Communion was introduced from the strictly practical angle. Our pastor said that he had observed how painful it was for some of his older and arthritic parishioners to kneel down at the altar rail, and how few of them managed to do it gracefully. Since standing up to receive Communion is now allowed and encouraged, he said, you are all going to stand from now on.

I appreciate this approach myself because various operations and ailments make my own kneeling down far from an easy or beautiful performance, and so far as I know none of my fellow parishioners have objected to the new practice. But there are other reasons, traditional and theological ones, that make standing a positively appropriate posture for receiving Communion and also for taking part in the Canon (also now customary in some places).

●

Today, we do not ordinarily kneel except to pray, and so the attitude of kneeling is associated primarily with prayer. But in the ancient world people did a great deal more social kneeling, so to speak, than we do. Subjects knelt in the presence of their king, slaves before their masters, petitioners before the powerful person who could grant them a favor. And so the kneeling posture seemed to the early Christians very appropriate for penitential and pleading prayer, on days and during seasons of penance.

But, since Christians have been redeemed from slavery to sin and made God's beloved children, they can come into His presence as free men, not slaves. And so the attitude of standing to pray seemed to the early Christians an act of praise of God's goodness, an act acknowledging the reality of Christ's victory over sin and death and their share in it by Baptism and the Eucharist. Therefore they did most of their praying standing up, especially when taking part in the Eucharist. Standing was, in fact, at one time obligatory during the Easter season. (We still have a relic of this in the custom of standing up to say the "Queen of heaven, rejoice" three times a day during the Easter season instead of kneeling to say the Angelus.)

The present re-introduction of the custom of standing rather than kneeling during the Canon and when receiving Communion is meant, then, to renew our sense of the dignity and freedom of our Christian vocation. It is meant to give us an opportunity to practice the joyful confidence and ease we should have as Christians in the presence of Christ. It is meant to allow us by our very posture to praise God's goodness in making us His children and inviting us to His table.

●

When we think of it this way, it is obvious that the new way of doing things does not imply any lessening of the reverence and awe we owe to Christ present in the Eucharistic Bread. On the contrary, it implies the awe-struck recognition of the fact that we creatures, through Christ, have been given the liberty of God's house and can be at home in His loving presence. Our Lord said to the Apostles at the Last Supper, "I no longer call you servants, but friends." He says the same thing to us through the Church today.

When we stand to receive Communion, then, we should be doing so as a positive gesture of praise and thanksgiving for the "freedom wherewith the neighbor has in the Holy Spirit set us free to love."

Theology center honors John XXIII

CHICAGO—A center devoted to the encouragement of creative theological studies has been established at St. Xavier College here, Sister Mary Olivia, college president, announced.

The center, named in honor of Pope John XXIII, will provide programs, facilities and materials for scholars of all major faiths to conduct research and carry on dialogue on contemporary theological issues. Father T. Patrick Burke, formerly of the University of Iowa, has been appointed director.

● WHAT'S HAPPENING

The talking retreat

By JAMES H. BOWMAN, S.J.

There is a new thing going in retreats. Where before there was all silence and reflection, now there is talking and silence and reflection. I mean closed retreats, not the mass-production mission-type "open retreats." There may yet be times and places where this open retreat is valuable. I hope so, but I haven't made up my mind on the point yet.

Closed retreats have been criticized. The American Catholic retreat movement is a long-standing institution with a good record. But like many things in this age of the Second Vatican Council, it comes in for scrutiny. Not just for the sake of scrutiny, either. People, especially young people and those who deal with them, are asking about silence, for instance, as the means of reflection.

A recent closed retreat for high-school sophomore and junior boys used other means to get the retreatants thinking and praying. These other means were: discussions, talking at meals and during one recreation period, and a short movie for discussion purposes on Saturday night (of a week-end retreat). Several good things came out of this program.

●

From the discussions, the retreat master got himself a sounding board. The group of 25 retreatants, about half sophs, half juniors, was divided into three groups, each with a religious faculty member as discussion moderator. The retreat master was one of these; he was able to ask what the students thought of his talks. He was able to see if the talks were going over. If he failed to get complete frankness from the retreatants, the other discussion moderators might.

●

The retreatants blew off steam, had questions answered, learned through the give-and-take of discussion. They asked the discussion-leader about things that had been unclear to them about dating, school situations, Scripture, freedom of conscience, etc.

"We found it easier to keep silence when it was to be kept," they said. It wasn't that they just wante dto talk either. A retreat without any silence at all, they said, would be just a "week end in the country." They wanted time to think. But they needed some time to talk in order to be able to think and pray.

I thought afterwards how difficult many religious (priests, Brothers, Sisters) find silence during long retreat-periods. How hard that must be for the younger person. How seemingly futile an exercise in half-determination for those who succeed in keeping their mouths shut. How nervous and self-defeating the experience of those who succeed in dodging the prefects long enough to "enjoy" conversation during retreat silence. It seems better for silence to be the time between sessions of discussion when ideas become sharpened and zest is aroused for reflection and the prayer that can accompany it.

As one student-retreatant put it: "The discussion sort of brought all our thoughts and minds together."

●

And another little thing: the retreatants ate always at the same table, with a priest, Brother, or scholastic being one of the seven at a table. They got to know him (through the conversation), and he them. At one meal, about the fifth of the retreat, being something of an impromptu family-like group, one table had something of a spat. Cigarettes were not sold at the retreat house, and some of the retreatants were selling them for a dollar apiece—their supply was meeting a demand.

The priest who ate with them objected to such a practice. Two of the retreatants objected rather sharply to his objecting. A third student saw things the priest's way, and a bit of tension developed over the difference of opinion.

The next meal came after the noonday Mass, which had aimed at reminding all of their general duty to bury the hatchet and forget their differences. There was a change in spirit at that table for that meal—not a constraint but a kind of sensitivity that told them all that hard feelings were not to be held onto. This incident couldn't have happened in an all-silent retreat.

Affluent Catholics accused of bigotry

NEW YORK—Many Catholics are among those who "blatantly ignore the law and do their best to keep the Negro in his slum ghetto," the editor of a Catholic newspaper said here.

Gerard E. Sherry, editor of the Georgia Bulletin, Atlanta archdiocesan newspaper, said he is "far from alone" in the struggle of Catholic newspapers "to inform and instruct in the vital apostolate of racial justice."

Instead, he said, "the Catholic press in the South is far ahead of many Catholics in exposing our deficiencies in this matter."

SHERRY MADE the remarks in accepting the James J. Hoey Award for Interracial Justice of the New York Catholic Interracial Council. He and James R. Dumpson, former New York welfare commissioner, won the 1965 awards.

Many Catholics, Sherry said, have joined the affluent society and now "tend to forget others.'

"We like to ridicule the white Anglo-Saxon Protestant—WASP—on whom we lay most of the blame for our own initial persecution, and the subsequent persecution of Jews and now the Negro," he said. "But let us face reality. Among Catholics, there are many tarred with the same brush of prejudice and bigotry."

Schools, housing and trade unions are only some of the areas in which some Catholics apply their prejudices to keep Negroes out, Sherry added.

OTHERS, he said, feel that the Negro problem has been solved, and ask for an end to demonstrations.

"To those who cry crocodile tears over the race riots in Harlem, Paterson, Rochester and Watts, for those who accuse the Negro of having no respect for law and order—let them be the first to give good example," he said. "All over the country we have situations where white power structures blatantly ignore the law and do their best to keep the Negro in his slum ghetto."

There is a simple reason for this selfishness, Sherry said. "We have become so affluent and proud that we look with disdain at the new poor and oppressed in our national life. From my own experience, I can attest to the fact that, at least in the South, many of those who are opposed to the Church's stand are products of Catholic schools.

"And the vast majority of these are not the products of the Church's struggling school system in the missionary South. They come from the long-established affluent Catholic school systems of the North, Middlewest, and West."

Anglican official becomes Catholic

LONDON—Canon George Brigstocke, member of the headquarters staff of the Anglican Archbishop of Canterburry, and Mrs. Brigstocke have been received into the Catholic Church, it was announced here.

The announcement did not come from the Catholic authorities but through the national press. The Westminister Catholic archdiocese, anxious not to upset the present friendly relations between the two Churches and to avoid any embarrassment for Archbishop Michael Ramsey of Canterbury, had kept quiet about the conversion.

But with Canon Brigstocke holding a senior official post at Lambeth Palace, Archbishop Ramsey's London headquarters, the news was bound to come out with his resignation.

New emphasis

LONDON—The Serra International movement to encourage vocations to the priesthood is shifting emphasis in Britain from efforts among elementary and high schools to work in universities. A series of talks at London University and Manchester University will signal the change in tactics.

Drive started for eyeglasses

WASHINGTON — A goal of 100,000 pairs of old eyeglasses for the prevention of blindness has been set for the third annual National Collection of Discarded Eyeglasses, it was announced here by the Washington Council of the Knights of Columbus, cosponsor of the drive with the Prevention of Blindness Society.

Archbishop Philip M. Hannan of New Orleans will serve as national honorary chairman. Alfred C. Snyderwine of Washington, general chairman, states that the old glasses should be delivered to the K of C Home, 5034 Wisconsin Ave., N.W., Washington, D.C., where they will be turned over to the Prevention of Blindness Society and the New Eyes for the Needy, a national voluntary agency, in Short Hills, N. J.

Nuns' vocation center planned

PUEBLO, Colo.—A national center of research for the sisterhood vocation apostolate will be established in Pueblo next year.

Msgr. Elwood C. Voss, national director of the Theresians of America, announced that the research center will be opened at the national headquarters office. It will be the first such center for the sisterhood vocation apostolate, he said.

"The research center will have a director in residence, but its work will be carried out largely through correspondence, so that we can make use of some of the best minds in the Church in America," Msgr. Voss explained.

Parish society concept is dead, speaker asserts

DAYTON, Ohio—A Catholic pastor charged here that the traditional concept of the Holy Name Society does not fit the vision of the modern parish.

"Many things about the Holy Name Society are 25 years out of date," Msgr. Martin T. Gilligan, pastor of St. Charles parish, Kettering, O., said in a lecture at the University of Dayton.

A dynamic parish community must "involve as many people in as many things as possible," Msgr. Gilligan said. This must be done by organizing and using the skills and professions of the people, he added.

"As far as I'm concerned, the Holy Name Society is dead," Msgr. Gilligan said.

The priest said that his own parish, which was created three years ago, was attempting to develop relationships with public schools and with persons of other faiths.

"We have imbued our parishioners with the idea that they must sanctify the secular environment, and not merely be messenger boys for the priests," Msgr. Gilligan said.

U.S. Franciscan named a bishop

VATICAN CITY — A Brooklyn-born Third Order Franciscan priest who is prelate nullius of Coronel Oviedo, Paraguay, has been raised to the episcopacy.

Named titular bishop of Novasparsa is Father Jerome Pechillo, T.O.R., who was born in Brooklyn on May 16, 1919, and who entered the Third Order Regular of St. Francis in 1941.

He studied at the Catholic University of America in Washington, D.C., and was ordained on June 10, 1947.

THE WEEK IN LITURGY

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

Nov. 7 TWENTY-SECOND SUNDAY AFTER PENTECOST. When the Pharisees questioned Christ about the moral legality of paying taxes to Caesar, He stated a principle that has come down through the ages, "Give to Caesar the things that are Caesar's, and to God the things that are God's" (Gospel).

This principle makes a distinction between the rights and responsibilities of a man as a citizen loyal to his country and a Christian whose Baptism has made him a citizen of the kingdom of God. There are the laws and requirements of men; there are also the laws and requirements of God. This distinction is clearly illustrated by a Christian who holds a high public office, such as President of the United States, and is rightfully guided by the U.S. Constitution in exercising the duties and responsibilities of his office as head of the government; and who practices his religion faithfully guided by the tenets of his church and his conscience. Thus the contemporary Christian can serve both Christ and Caesar. He can fulfill his obligations as a Christian to God as well as those of a citizen loyal to the Constitution of the United States of America, between which there is no real conflict.

Nov. 8 MASS AS ON SUNDAY. Before giving His oft-quoted reply to the Pharisees, Christ asked whose image and inscription was on the money that was to be used to pay the taxes to Caesar. The Pharisees replied the image and inscription was that of Caesar (Gospel).

Applying this to ourselves, if we would ask ourselves that same question in regard to our own lives and what use we should make of them, we would have to answer truthfully that we have been created in the image and likeness of God; that in Baptism we are indelibly inscribed as belonging to God.

Nov. 9 DEDICATION OF THE ARCHBASILICA OF THE HOLY SAVIOR. There is a special reason for celebrating the dedication of this church. The first Christian emperor built this church in the fourth century. He gave it and the adjoining Lateran palace to the popes. For 1,000 years this was the residence of the popes, and the basilica is still the cathedral of Rome and that of the pope. It is also known as the Basilica of St. John Lateran. Today, let us thank Almighty God for all the churches, great cathedrals and mission chapels, where we can worship Him in spirit and in truth.

Nov. 10 ST. ANDREW AVELLING. This 17th-century Theatine priest was a native of Naples. He was eminent as a spiritual director for both clergy and laity. He is the author of several volumes of devotional writings. His life and "his treasures are safely kept in the Lord's hand" (1st Lesson).

Nov. 11 ST. MARTIN OF TOURS. Martin was the son of a pagan Roman officer in Caesar's army in the fourth century. At 15 he was drafted; three years later he was baptized as a Christian; when he was 20 he was discharged from the army and went to Gaul (France) to live as a hermit. There he founded a monastery and later was made the Bishop of Tours. He was very active in spreading the true Faith and earned the title of "Apostle of France" where 485 towns and villages were named after him, as well as 4,000 parish churches.

Nov. 12 ST. MARTIN I. This pope of the seventh century is the last of the pope-martyrs to date. Emperor Constans II of Constantinople sent soldiers to Rome and had him brought back as a captive to Constantinople where he was at first imprisoned and treated so badly that he died shortly after his release into exile in Crimea.

Nov. 13 ST. FRANCES CABRINI. This 13th child of Agostino Cabrini, a farmer about 20 miles from Milan, became ths first citizen of the United States to be canonized. She came to New York as a nun to help the many Italian immigrants. The rest of her life is like a travelogue. She died of a heart attack in Chicago in 1917 at the age of 67. She was a "wise virgin" who shared her "oil supply" with many other virgins as she was the foundress of the Missionary Sisters of the Sacred Heart.

● *VIEWING WITH ARNOLD*

Uncle George writes about 'Pawnbroker'

By JAMES W. ARNOLD

Since the Legion of Decency condemned "The Pawnbroker," it has been staggering slowly around the art-house circuit, clanking its chains. Most of us (outside the wicked major metropolitan area) haven't had a chance to evaluate it. Hence this note from my outspoken Uncle George, who relishes keeping me informed on such controversial matters:

Dear James: I've suffered through that big pile of clippings you sent me on the Legion fuss. Wow. After applying my ingenious insight to it all, I've reached the following conclusions. The Legion is not really mad at this picture, and doesn't really mind if those adults who want to see it do see it. It's not even really mad at nudity; after all, the human body is a sacred thing and has been used legitimately in art for a long time.

But the Legion does want a film classification system and hopes to put some leverage on producers to get it. In the meantime the C-rating will keep nudity out of the family-type theaters and reduce potential profits. The real confustion is in the mind of clods like me, who have always regarded C flims as sure death for the soul. Well, "The Pawnbroker" just isn't. It's a pawn in a bigger battle. And that is the issue Catholics will have to ponder before deciding to go or not to go.

●

Your request for a review neatly salved my conscience. The small theater where I saw "The Pawnbroker" was packed. Probably the best example of the publicity value of controversy since the immortal production of "Baby Doll." Actually, "Pawnbroker" is not the kind of film that would ordinarily draw any but an intensely masochistic audience.

It is the story of a bitter Jew whose entire family has been murdered by the Nazis. He buries himself in the meanest part of Harlem and operates his pawnshop with the understanding of Ebenezer Scrooge. Most of the film details the misery of slum life and the pawnbroker's utter lack of compassion. The only variety is provided by occasional flashbacks to the grim horrors of the concentration camp.

All this is unquestionably morbid. A woman behind me complained that it was the most depressing film she had ever seen (and I bet she has seen some). She wanted her money back. Why do people like that (Doris Day fans at heart) come to movies like this? Besides, she missed the point. The pawnbroker may not be compassionate, but the spectator has to be dead not to feel for these people.

●

At the end, a young Porto Rican gives his life for the Jew, and his defense against love and involvement is shattered. In a striking bit of symbolism, he declares his brotherhood with the people of Harlem by impaling his hand (aagh) on the spike of pawn tickets. Now this may not be nice, but especially as acted by Rod Steiger, it's a moment that exalts you through the roof. I speak as a man who has been moved to tears by Olivia DeHavilland.

The show is artsy-craftsy. I've never seen flashbacks quite like this—blinking on and off like a neon sign to represent the images in a man's mind. The director (Sidney Lumet of "Fail Safe," which you, idiot, liked) clearly is laboring to make comparisons between the brutality of Harlem and Nazi Germany, e.g., teenage hoodlums and storm troopers, playground bullies and concentration camp bullies.

Sometimes it drags, that's all: endless shots of Steiger brooding or somebody walking or running the city streets. Some slow motion flashback sequences—of kids romping joyfully through waving grass—reminded me uncomfortably of those dolts running toward each other on the TV hair spray commercials. There is also plenty of woman-angle: the lonely social worker, the devout mother, even the prostitute sacrificing herself for love. Most women should have empathy with these characters, but knowing your Aunt Helen, I wonder if they will.

The thrill-seekers (gee, a condemned movie!) were surely disappointed, although there are the usual spicy tidbits one expects in adult films: a shocking look at a Harlem dive, a hard-breathing bedroom scene. But I honestly feel—and my old blood is still not quite tired—that the real shocks are dramatic, not sexual.

●

That brings us to The Issue—the nude scene. This poor girl bares herself to entice the pawnbroker to loan more money on her jewelry so she can help her boy friend. This act reminds him of his young wife, forced into immorality by the Nazis. I'll say one thing: I've never been so powerfully impressed by the evil and degradation of prostitution as I was by this dreadful comparison of images.

I confess I don't know how I'd feel as a young man watching this with your Aunt Helen. It's made a little worse because she's trying to seduce him, of course, and I wish (okay, I'm a Jansenist) the camera didn't linger so long or cut back so often. It doesn't tempt you, but it bothers you; shouldn't it bother you? Frankly, I have been much more debauched by fully clothed females in old Shirley Temple movies.

I must also admit qualms as to where it will all end. Will the screen soon resemble a Japanese public bath house? And some Catholics, of course, are reacting purely by instinct. A friend in TV told me several people have already called his station protesting the ads for "that immoral picture." Son, if you want to give me another review, try me on "Godzilla Meets the Giant Moth."

Your dutiful uncle,
George.

ARTIST'S WORKS ON EXHIBIT—Paintings and drawings of Berenice Anne Reed, right, are currently on exhibit at St. Mary-of-the-Woods College. The exhibit will be open daily through November 7. Miss Reed, an alumna of St. Mary-of-the-Woods, is a graduate of Pius XII Institute, Florence, Italy, and has exhibited both in Europe and the United States. She is being greeted above by vocalist Elizabeth Jacobi, another Woods alumna.

● *VARIETY IN BOOKS*

'Belief and Unbelief'

"Belief and Unbelief," by Michael Novak. Macmillan Co., New York. 192 pp. $4.95.

Despite all the talk about renewing and updating the Church, we are, Michael Novak tells us, living in a post-Christian age. There is no reason to think he is wrong. It is not only a post-Christian age, it is a post-believing age. The crucial question for most thinking people in this secular society is not "what" should I believe, but rather "why" should I believe?

In this, his most important and mose serious book, Novak returns to the philosophical problem of belief in God. He does this, he says, in the hope that new lines of understanding may be opened between the intelligent believer and the intelligent non-believer. In Novak's eyes, the two are very similar: both standing in darkness; both speaking, and hearing only silence; neither receiving any outside assurance that his choice is the better one.

Why believe, then? For Novak, men do not believe because they have gone through a series of Thomistic-like proofs for God. It must be admitted honestly that these have no logical compulsion. But neither should men despair of reason and make the "leap in the dark" with Kierkegaard.

Novak's way is an interior way in which God is no longer regarded as an "object" found outside man, but a "subject" similar to man. By looking into himself and seeing what he is, man finds it necessary to believe in God as the answer to his "drive to understand" his human condition. Through a process of "intelligent subjectivity," man finds the person of God to be a logical fulfillment of the person of man.

This has been an oversimplification of Novak's thesis, but the general direction is accurate. If some persons disagree with the epistomological foundations of the book, they must agree that on the whole Novak has succeeded admirably in casting new light on the subject. His book deserves to be read and talked about by believers and non-believers.

(Reviewed by Donald Brophy of the NCWC News Service staff, Washington.)

Broaden interests, nuns told

FORT WAYNE, Ind.—"Too many Sisters live in a triangle: the convent, school and church, and that's a mighty small world," a sociologist told the annual Fort Wayne-South Bend diocesan teachers' institute.

Paul Mundy, chairman of the sociology department at Loyola University, Chicago, said many teachers fail to realize that the local community is a human meeting place. "You must not just enter," he said, "you must be involved."

Sisters must break out of this convent-school-church triangle "if they are to understand what's taking place in the vast outside world that affects their little triangle," he said.

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 and Sunday TV
6:45 a.m.—Saints Alive .....(13)

Monday thru Friday TV
6:30 a.m.—Saints Alive .....(13)

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 .....WGLK

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

Duquesne group coming to Marian

INDIANAPOLIS — The Duquesne University Tamburitzans will present their 1965-66 concert production at 8 p.m. Friday, Nov. 19, in the Marian College auditorium.

Sponsored by the Parents and Friends Organization and the Indianapolis Alumni of Marian College, the Tamburitzens are a collegiate group of 30 folk artists dedicated to the preservation of Slavic folk arts in the United States. They take their name from the musical instrument used in their concert—the tamburitza.

This year's program will include dances and songs from practically all the East European and Balkan nations, including Russia. The troupe travels with a wardrobe of 1,000 authentic native costumes.

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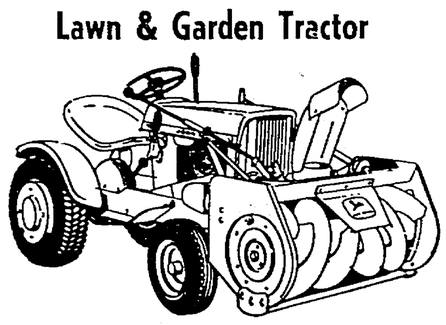

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NAMES IN THE NEWS—Contributors to the November issue of the Catholic School Journal include: "Is Guidance Necessary in the Elementary Grades?", **Sister M. Evangela, O.S.B.,** principal of **St. Columba's School,** Columbus; and "Honor Study Halls," **Sister M. Xavier, O.S.U.,** of **Shawe Memorial High School,** Madison. . . . Familiar names in the current issue of the American Benedictine Review, a scholarly quarterly, include: "What Is Monastic Contemplation?", **Father Maurus Ohligslager, O.S.B.,** a monk of **St. Meinrad Archabbey** now a member of St. Charles Priory, Oceanside, Calif.; and "The Exile of the Classic Hero," **Father Hilary Ottensmeyer, O.S.B.,** rector of the St. Meinrad College of Liberal Arts.

HOST IRISH VISITOR—An Irish priest visited briefly in Indianapolis last week with relatives he had never met before. Father Michael Goaley, curate of St. Kieran's Church, Connemara, Ireland, offered Mass at **St. Michael's parish,** while visiting with one of his relatives—**Very Rev. Richard Kavanagh, V.F.,** pastor of the parish. Also on hand were: **Sister Clarence Marie, O.S.F., Mrs. Mary Kavanagh, Michael Gardiner, Delia Gardiner, Marie Cecil, John Gardiner, Helen Gardiner, Mrs. Catherine Rogers, Bernard Naughton, Joseph Naughton** and **John Naughton,** relatives all. Other cousins came to the reunion from E. St. Louis, Ill., and Lorain, O.

NOTES FROM THE CUFF—Organizers of the new Rhythm Instruction Service in the Archdiocese report that several couples have the erroneous impression that the family planning instructions are spread over several classes. Not so. The material is presented in one evening, in less than two hours. Classes are conducted each two weeks for a new group of people. For information and/or reservation, contact the Catholic Social Service, 632-9401. . . . Best wishes to **Mr. and Mrs. Xavier Lamar,** of Branchville, who recently noted their 50th Wedding Anniversary. . . . **St. Patrick's Church,** Indianapolis, will be visited by a delegation from St. John's United Church of Christ on November 11. . . . The Traveling Playhouse, an adult professional company, will present "Pinocchio" under the sponsorship of the Junior League of Indianapolis on November 5-6. The Friday performance will be in the Manual High School auditorium at 4 p.m., with 10:30 a.m and 2 p.m. Saturday performances in the Northwest High School auditorium. All tickets are 25 cents. . . . Heading the **Cathedral High School** Fathers' Club during the coming year is **James Carson,** a member of **St. Andrew's parish.** . . . For the second consecutive year, the **Marian College** Student Affiliate Chapter of the American Chemical Society has been cited by the society's committee on chemical education as having one of the unusually fine programs conducted among the 440 chapters in the nations. Only eight chapters have been rated outstanding for both years. . . . Fagots, the campus newspaper of **St. Mary-of-the-Woods College,** and Aurora, college literary magazine, have received "All American" ratings by the Associated Press. . . . One of the hit attractions at last Sunday's successful Deanery Day, sponsored by the Richmond Deanery Junior CYO, was the folk singing led by guitar-playing Sister Mary Grace LaBuda, a Glenmary Sister from Cincinnati. The day-long event, attended by 525 youths, marked the start of CYO Week in Richmond. . . . Indianapolis downtown churches—**St. John's** and **St. Mary's**—witnessed increasingly uncommon sights this past Monday, All Saints Day. Both churches were nearly filled to capacity during noon-hour Masses as shoppers and downtown workers fulfilled their holyday obligation of assisting at Mass. . . . Twenty-three Latin Schoolers moved into the latest residence hall there last week, bringing the number of five-day boarding students to 65. . . . Five young people of **Holy Family parish,** Richmond, this fall embarked upon studies for the religious life. (What would happen if each Archdiocesan parish of similar size, or larger, managed five religious vocations a year?) . . . At long last, telephone service has been restored to Richmond, Ind., scene of a $1 million telephone company fire last year. As a result all telephone numbers of the three parishes there have been changed. Directory owners might wish to copy the following new numbers: **Holy Family,** 962-3691; **St. Andrew,** 962-3902; and **St. Mary,** 962-3569.

Declaration

(Continued from page 1)

lics, of course, are bound to accept and profess the truth the Church teaches, and other believers should adhere to the Catholic faith to the extent they recognize it as true.

As now incorporated into the text of the declaration, this clause was interpreted by Protestant observers here as a qualification of religious liberty which they felt they could not approve. Obviously, such a view would conflict with the basic assumption that no one can be blamed for not subscribing to truth he does not understand or is not even acquainted with, and therefore cannot accept. The time-honored question of how to distinguish between truth and error is at stake.

It is not easy to reconcile views that might lead to indifferentism or agnosticism with an uncompromisingly doctrinal position. The new text to many council Fathers appeared somewhat equivocal. Nevertheless, a comfortable two-thirds majority eventually was secured for it. However, enough amendments were offered so as to make another revision necessary.

IT IS A LONG and tortuous road this draft must pursue. Beyond doubt eventually it will be accepted and promulgated. But the psychological effect it will have, especially on interfaith relations, will depend greatly on whether the prevailing divergence of views about it can somehow be ironed out. Of course, one should not lose sight of the fact that the substance of the document remains unaltered, inasmuch as it clearly states no one may be coerced in religious matters by civil authority. Ultimately the Johannine spirit that dictated it will prevail here also.

It is this very spirit which manifested itself during the same week when it became known that, with the approval of Pope Paul, the French hierarchy decided to approve a resumption of the experiment of priest-workers, abandoned six years earlier when the Congregation of the Holy Office ruled it was not acceptable.

This ruling is now understood to have been superseded by a direct intervention of Pope Paul who favored the plan proposed by the French bishops. There are many here who consider this decision as another indication of the true sentiments of the Pope and as a confirmation of his unswerving adherence to the great program of "aggiornamento" initiated by his predecessor.

Incidentally, the petition of an "integralist" group of bishops that the council adopt a formal denunciation of communism failed to attain its objective. None of the responsible council authorities considered it wise to inject a political note into the schema on the church in the modern world whose revised text is nearly completed anyway. More important, of course, is the attitude of Pope Paul who in opening the session said specifically that even in regard to "the persecutors" we must show feelings of good will and peace.

Meanwhile, another council recess began. The committees entrusted with the revision of the four schemas to be voted on can use the time profitably to get them in final shape. They are the ones on the missions, the priesthood, the Church in the modern world, and religious liberty.

Except for some 200 council Fathers and quite a number of experts still concerned with these drafts, the remaining members of the big assembly, about 2,000 in all, will find it somewhat difficult during the four weeks that presumably remain before everybody goes home to discover something to do. They must stand by for voting of and when the documents are ready for their examination, but the times in between may be filled by nothing more than pleasant conversation in the council lobbies and coffee bars. Already the council meetings are lasting but an hour and a half on the average. They may be shortened even further. Fortunately Rome's Indian summer is pleasant enough and there is the hopeful prospect that the Second Vatican Council will adjourn for good not later than December 8.

Bean supper

INDIANAPOLIS—Beans, ham and cornbread will be served at the bean supper to be held in St. Francis de Sales school basement, 22nd and Avondale, on Saturday, Nov. 6. Serving will be from 5 to 9 p.m. The public is invited.

Almost unanimous

(Continued from page 1)

certainty of religious liberty—yes, 1,975; no, 254; null 5.

Vote nine — the role of the Church in religious liberty, and the document's conclusion—yes, 2,107; no, 127; null 5.

Vote 10 — an overall vote on sections nine to 12 of the second part of the text—yes, 1,751; no, 60; yes with reservations, 417; null 8.

Vote 11 — an overall vote on sections 13 to 15, including the last of the second part and the document's conclusion — yes, 1,843; no, 47; yes with reservation, 307; null, 5.

Only in the last two votes could the Fathers register their qualified approval and suggest amendments. The suggestions will be considered by the Secretariat for Promoting Christian Unity in its final review of the text.

THE REVELATION schema has had a stormy history since it was first introduced during the council's first session in 1962. The argument then, principally over the relationship between Scripture and tradition as sources of revelation—a topic which has serious ecumenical implications—caused Pope John to intervene and return the proposed dogmatic constitution to a special commission for revision when a vote to accomplish this fell slightly short of the required two-thirds majority in the council hall.

Although the final vote on an entire text is usually taken after the voting on amendments, the council moderators decided to anticipate what they thought would be a favorable outcome, since a 10-day recess was to begin the following day. The results of the amendment voting indicated that they guessed correctly. There was virtual unanimous support for the revised document.

Vote one—on the introduction of the document, revising the wording so that "Dei verbum" ("The Word of God") will be the first words of the text, thus providing a keynote to the whole document; also, in chapter one, a change clarifying the distinction between the natural revelation of God through nature and supernatural revelation — yes, 2,169; no, 23; null, 2.

Vote two—in chapter two, on the transmission of revelation: an amendment insisting on the role of the Church's teaching authority in bringing about the progress of tradition, as well as a key amendment on the relation of Scripture and tradition—yes, 2,123; no, 55; null, 7.

DESCRIBING the effect of this amendment, an official Italian - language communique from the council's press office said it clarifies the belief that "the Church does not derive its certainty regarding all that is revealed exclusively from Sacred Scripture."

"The new text explains two statements already contained in the paragraph: first, that tradition transmits the word of God integrally, and second that Sacred Scripture and tradition must be received and venerated with the same reverence and respect. On the other hand, according to Catholic doctrine, the Church always has recourse to its faith in Sacred Scripture and tradition to establish its certainty on revealed doctrine, and tradition can provide a decisive argument when Sacred Scripture alone becomes insufficient to establish a truth.

"This amendment, interpreted in the context of the document, does not present tradition as a quantitative supplement to Sacred Scripture, nor on the other hand does it present Sacred Scripture as the complete codification of revelation."

In his commission report on the amendments before the balloting began, Cardinal Ermenegildo Florit of Florence asked the Fathers to consider the importance of the document in relation to all others of the council and to remember that its doctrine is at the heart of the mystery of the Church and at the center of problems involving ecumenism.

THERE WERE four other votes taken on the amendments besides the two already noted. They went as follows:

Vote three—on chapter three: concerning the inspiration of Scripture and its interpretation—yes, 2,154; no, 31; null, 4.

Vote four—on the fourth chapter's treatment of the Old Testament—yes, 2,178; no, 8; null, 2.

Vote five—on the fifth chapter's treatment of the New Testament — yes, 2,115; ;no, 19; null, 6.

Vote six—on the sixth chapter: Scripture in the Church's life—yes, 2,126; no, 14; null, 6.

Marian will host chemistry meeting

INDIANAPOLIS—The Marian College Student Affiliate chapter of the American Chemical Society will host a meeting of the Indiana Section of the A.C.S. Mid-Central Region on Sunday, Nov. 7.

Chemistry students from Indiana colleges and Indiana high schools have been invited to participate in the program to be held in Scotus Science Hall on the Marian campus.

Visitors will have an opportunity to tour the science hall and other facilities of the coeducational liberal arts college during the program scheduled from 1 to 5 p.m. All high school and college students having an interest in science are welcome to attend this meeting.

Famed organist to give concert

World renowned American organist Ellsasser, will present a concert in the Broad Ripple High School Auditorium, Saturday, Nov. 13, at 8:15 p.m.

The organist - composer is reputed to be the youngest person in history to have memorized and performed the complete 250 organ works of Bach. He is heard in concert annually throughout Europe and the Americas by over 300,000 people, in addition to his radio and television appearances.

The concert is sponsored by the Schmitt Music Company of Indianapolis as a community cultural project. Tickets are $1.25, and will be available at the door.

Open House set for Br. Theodore

INDIANAPOLIS—Open House for Brother Theodore Brune, O.S.B., leaving Nov. 10 for missionary work in Huaraz, Peru, will be held Sunday, Nov. 7, from 2 to 6 p.m. in the home of his parents, Mr. and Mrs. Thomas O. Brune, 1217 Hoefgen St.

A member of the Benedictine community of St. Meinrad Archabbey in Spencer County since 1945, Brother Theodore has been assigned to San Benito Priory in Huaraz, established by St. Meinrad in 1963.

Woods singers to give concerts

ST. MARY-OF-THE-WOODS, Ind.—The St. Mary-of-the-Woods College Chorale and Madrigal Singers will give two concerts this month—here and in Hammond, Ind.

Solo numbers and folk selections will be included in the program Saturday, Nov. 6, at 8 p.m. in the campus LeFer Hall lounge. The Madrigals will present a benefit concert with the Notre Dame Glee Club Sunday, Nov. 7, in Hammond.

Open House set at Latin School

An Open House for seventh and eighth grade Catholic boys and their parents will be held at the Latin School of Indianapolis at 3 p.m. Sunday, Nov. 14.

Slides will be shown on student life, in addition to brief talks by faculty members and guided tours of the facilities.

Social set

INDIANAPOLIS — The Fathers' Club of St. Mary's Academy, 429 E. Vermont St., will sponsor the annual Fall Social and Fish Fry from 5 to 10 p.m. Friday, Nov. 12, at the academy. Matthew Schneider is president of the organization.

PLAN ST. PHILIP NERI CARD PARTY—The school fund of St. Philip Neri parish, Indianapolis, will benefit from the proceeds of the annual Card Party, to be held in the parish auditorium Wednesday, Nov. 10. Two sessions will be held —at 1:30 and 8 p.m. Among the attractive prizes to be given away are a ceramic-top planter coffee table, made by the Sisters of Providence who staff the parish school. Shown above, from left, are: Mrs. Harry Shutt, general chairman, Mrs. James Hurley and Mrs. Raymond Laker. (Staff photo)

Calendar

FRIDAY, NOV. 5

Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament Chapel of SS. Peter and Paul Church.

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

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

SATURDAY NOV. 6

Turkey and Ham Dinner at Marydale School, 111 W. Raymond St., from 5 to 8 p.m. 1965 Buick will be given away.

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

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

SUNDAY, NOV. 7

Turkey Dinner served in St. Christopher's school dining room, 5335 W. 16th St., Speedway, from 12 noon to 5 p.m.

Card Party, sponsored by St. Catherine Altar Society in the school hall, Shelby and Tabor, at 2 p.m. All games played.

A pair of **Card Parties** are planned for 2 and 7 p.m. at Assumption parish, 1105 S. Blaine Ave. Euchre and various social games will be played. Refreshments will be served. Tickets are 50 cents.

TUESDAY, NOV. 9

ACCW Board Meeting at 11 a.m. at the Warren Hotel.

THURSDAY, NOV. 11

Catholic Interracial Council meeting at 8:15 p.m. at St. Thomas Aquinas school, 46th and Illinois Sts.

Pope

(Continued from page 1)

Meinrad School of Theology, St. Meinrad, Ind., was enthusiastic about the revelation document, saying that it encourages modern scholars to use all modern means in analyzing the Bible and that it will have a good effect on ecumenism and cooperation between Catholic and non-Catholic Christian scholars.

Father Roland Murphy, O. Carm., professor of Old Testament at Catholic University of America, said the document can bring about a convergence of ideas between Catholic and Protestant scholars.

Father Barnabas said the changes attributed to the Pope reflect the ideas of many other council Fathers as well.

Indianapolis YCA slates card party

INDIANAPOLIS — The Young Catholic Adults will sponsor a card party on Sunday, Nov. 14, in Little Flower auditorium, 14th and Bosart. Playing begins at 2 p.m. The admission of $1 includes dessert and coffee.

The proceeds will be used to finance various charitable projects in the community.

Immaculate Heart slates Book Fair

INDIANAPOLIS—A book fair has been planned at Immaculate Heart of Mary School in connection with the parent-teacher conferences to be held at the school Sunday, Nov. 7, from 1 to 4 p.m.

Books may be purchased to take home or to donate to the library. Mrs. Edward J. Sweeney and Mrs. Joseph S. Desautels are co-chairmen.

Indianapolis Jewish leader lauds schema

Percy Simmons, chairman of the Indianapolis chapter of the American Jewish Committee, this week welcomed the Vatican Council's Declaration on the Jews as "a turning point in 1,900 years of Jewish-Christian history."

Simmons said the promulgation of the document by Pope Paul VI and the council was "the climax to an unprecedented effort to bring about a new era in relations between Christians and Jews."

THE DECLARATION'S rejection of the charge of Jewish collective guilt for the Crucifixion and its repudiation of anti-Semitism have "significent clarification of church teachings," said Simmons. He expressed the hope that the declaration would help "purify the climate of relations between Christians and Jews throughout the world."

When the council's overwhelming approval of the declaration on October 14 and 15 was first announced, Morris Abram, national president of the A.J.C. called its adoption "an act of justice long overdue."

Adam expressed regret, however, at some of its assertions on the ground that they might "give rise to misunderstanding." He then added the hope that the declaration would afford "new opportunities for improved interreligious understanding and cooperation throughout the world."

SIMMONS took note of the vigorous leadership of Cardinal Augustin Bea and the cardinals and bishops of the American hierarchy.

"Their devoted efforts have won for them the friendship and confidence of all men of good will and unquestionably have earned for them an honored place in the history of Jewish-Catholic relations," he said.

"As a result of this action by the highest authorities of the Catholic Church, we are confident that close and friendly ties will be increasingly developed between the Jewish and Catholic communities of America and elsewhere in the years ahead."

Ladywood School to play host to Music Educators

INDIANAPOLIS — Ladywood School will host the Archdiocesan unit of the National Catholic Music Educators Association at an all-day workshop Saturday, Nov. 6, from 8:30 a.m. until 4 p.m.

The NCMEA workshop, under the direction of Sister Marie Celestine S.P., Archdiocesan president, will cover numerous situations and aspects in the music-education field by means of four panel discussions—string instruments, choral and choir, band instruments, and piano.

Panelists who will voice their particular theories are expert teachers in their segment of the music realm.

Vocal panelists are Sister Rosemary, O.S.B.; Sister Marie Brenden, S.P.; and Alexander McDonald. Those who will discuss band instruments are: Brother Eugene, C.S.C., and Sister M. Gloria, O.S.F. String teachers on the panel are Sister Cecilia Ann, S.P.; Sister M. Harriet, O.S.B.; and Sister Mary Ernest, O.S.B. On the piano panel are Sister M. Amata, O.S.F.; Sister Brigid, S.P.; Sister Vivian Rose, O.S.F.; Sister M. Carolyn, O.S.F.; and John Gates.

The registration fee of $1 will include luncheon, according to the hostess, Sister Carol, S.P.

'College Night' set at Scecina

INDIANAPOLIS—Scecina Memorial High School will hold its third annual College Night, Monday, Nov. 8, for all interested juniors and seniors, and their parents.

Sponsored by the National Honor Society, the program begins at 7:30 with an address by Father Joseph McGinley, assistant principal, followed by two sessions where college representatives will speak and answer questions.

Several technical institutes will also be represented. Guests for the evening will be Chartrand High School and St. Mary's Academy students.

Retreat slated

INDIANAPOLIS—Father Patrick Smith, professor at Marian College, will conduct a retreat for the women of St. Ann, St. Bernadette and St. Roch's parishes, Indianapolis, together with the women from Shelbyville and Seymour, the week-end of Nov. 12 to Nov. 14. The retreat will be held at Fatima Retreat House.

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AROUND THE ARCHDIOCESE

Fulda CCW session to hear Benedictine

TELL CITY, Ind. — Father Gerard Ellspermann, O.S.B., will be the guest speaker at the quarterly meeting of the Tell City Deanery Council of Catholic Women to be held Wednesday, Nov. 10, in St. Boniface School Cafeteria, Fulda.

Father Gerard will talk about his pligrimage to the Holy Land and the Pope's Visit to the United States.

Registration will begin at 7 p.m., followed by the meeting at 7:30 p.m. All women of the Tell City Deanery are urged to attend.

Father Edwin Miller, O.S.B., is the host pastor. Mrs. Leo Kern is president of the St. Boniface Parish Council of Catholic Women. Mrs. Roger Ferguson, of St. Meinrad, is Tell City deanery president.

AURORA

Delicious turkey dinners will be the featured attraction at the Holiday Festival, sponsored by St. Mary's Mothers' Club on Sunday, Nov. 14. The event will be held in the school hall from 2 to 8 p.m.

There will be movie cartoons and games for the children and booths featuring Christmas decorations, baked goods and religious articles for adults.

Mrs. Gerald Waldon, festival chairman, has announced that proceeds from the affair will benefit the parish school.

BATESVILLE

The annual charity bazaar, for the benefit of Margaret Mary Hospital, will be held Sunday, Nov. 7, in St. Louis Church Auditorium, beginning at 4 p.m. The bazar is sponsored by the Sisters and the Guild of Margaret Mary Hospital.

A variety of games and other festival features have been planned. Baked goods, linen and home kitchen products will be sold.

Chicken and spaghetti suppers will be served beginning at 5 p.m. Card games are scheduled at 2 p.m. and at 7:30 p.m. The public is invited.

NEW ALBANY

The Holy Trinity Rosary Altar Society will serve a turkey dinner with all the trimmings on Saturday, Nov. 6, from 4 to 8 p.m., at the church. There will be a fish pond, candy booth and other entertainment for patrons. The public is cordiallly invited.

RICHMOND

The Young Men's Institute and Auxiliary have planned the following activities for November: Membership dance from 9 p.m. to midnight on Saturday, Nov. 6. John McMahan will provide music. Gene Brehem will call square dancing; Wednesday, Nov. 19—YMI meeting at 8 p.m.; Saturday, Nov. 3, Guest night from 9:30 p.m. to 12:30 a.m. Dean Pottenger's orchestra will play; Wednesday, Nov. 17, Ladies' Auxiliary meeting at 8 p.m. Mrs. Stella Meier will give gift wrapping demonstration; Sunday, Nov. 21, Communion Breakfast in the YMI building following 7:30 a.m. Mass at St. Andrew's Church; Wednesday, Nov. 24, Joint meeting at 8 p.m.

Speedway parish slates dinner

SPEEDWAY CITY—The annual turkey-ham dinner, sponsored by St. Christopher's parish, will be held Sunday, Nov. 7. Dinners will be served from 12 noon to 5 p.m. in the school dining room, 5301 West 16th St., Speedway.

Mrs. Dean Leming and Mrs. John Sterneman are co-chairmen. The public is invited.

PLAN AURORA HOLIDAY FESTIVAL—Mrs. Hubert Neff, left above, and Mrs. James Bennett, co-chairmen for the turkey dinner to be served at St. Mary's Holiday Festival, Sunday, Nov. 14, discuss final plans for the affair. The proceeds will be used for the parish school.

School cooperation urged by Brademas

WASHINGTON—A member of the House Education Committee said here Catholic schools must strengthen their cooperation with public schools if the new federal aid law is to be effective.

Rep. John Brademas of Indiana told the annual meeting of the Department of School Superintendents of the National Catholic Educationel Association that if cooperation does not exist, it must be built now.

Brademas, a Methodist from South Bend, Ind., who has taught at St. Mary's College there, told the heads of the nation's Catholic school systems that "just as you do, the entire nation has an interest in seeing parochial schools provide an education of excellence to their students."

He reviewed the 1965 Elementary and Secondary Education Act whose major provision is aid for the education of underprivileged children, including, through shared services and facilities, needy children in parochial and other private schools.

BRADEMAS said that in enacting the law, which he called "the most important educational legislation in American history," the 89th Congress owes much to Presidents Johnson and Kennedy, Pope John XXIII, the civil rights movement and ecumenical developments in both Catholic and non-Catholic churches.

He said the law extends certain forms of assistance to parochial school children "without violating the traditional American doctrine of separation of Church and State."

"A new climate of opinion in the United States helped make possible the surmounting of this long-standing obstacle to federal legislation to help elementary and secondary schools," he said.

"President Kennedy's election, the popularity of Pope John XXIII among non-Catholics as well as Catholics, the ecumenical movement coupled with the spirit of cooperation developed when leaders of many churches joined in the civil rights struggle—all contributed to shaping this new climate.

"It was the President from Texas committed to civil rights, a war on poverty and to strengthening education who gave the determined leadership necessary to win this historic victory for American school children" he said.

BRADEMAS WARNED that the new law posed "challenges of quality and cooperation to parochial school administrators."

"Your responsibility as administrators of schools with a religious tie in no way frees you from giving students a first-class education," he said.

"These programs will be under the control of the local public school agency and you, as private school administrators, must therefore strengthen existing patterns of cooperation with the public schools or build new ones if this legislation is to be truly effective," he said.

"The success of the new federal legislation in strengthening the enterprise of education will depend far more on local and state leadership both public and private than on what we in Washington do," he said.

Japanese music expert booked

INDIANAPOLIS—Dr. William P. Malm of the University of Michigan School of Music, one of the foremost authorities on Japanese music, will be the guest of the Marian College music department and the Non-West Studies program, Tuesday, Nov. 9.

Two formal lecture demonstrations are scheduled, one on Asian music at 3:30 p.m., and the other on Japanese music at 7:30 p.m. The public is invited to attend the lectures to be held in the college auditorium.

Speaker

RICHMOND, Ind. — Dr. Landrum Bolling, president of Earlham College, will discuss "The Place of the United States in the World" in Holy Family parish hall at 8 p.m. Sunday, Nov. 7. The public is invited.

CONTRIBUTORS

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

MRS. BERNARD E. GRUBE, New Albany
MRS. WILLIAM J. KELLY, Batesville
MISS MARY C. HORNUNG, New Albany
MISS LULA EHRINGER, Sellersburg

Joint effort set to stem obscenity

NEW ALBANY, Ind.—A joint effort to combat obscenity in Southern Indiana and Northern Kentucky will be launched November 24 when the New Albany District Council of Catholic Men will join together with three other area Catholic organizations in a united front.

Joining forces with the District Council of Catholic Men are Indiana District 21, Knights of Columbus; Knights of Columbus Councils of Louisville; and the Louisville Chapter of the Citizens for Decent Literature.

Arrangements for the initial meeting are being made by Edgar Day, DCCM president. Chairman of the preliminary organization efforts, to be made before the November 24 combined meeting, is James J. Russell, board member of the National Council of Catholic Men and former NCCM president.

Southern Indana representatives will include DCCM officers, parish men's group presidents, Grand Knights of the KC councils, Maurice Kochert, district deputy of the KC; and Lawrence McFadden, advocate of the Indiana KC.

MacEoin

(Continued from page 7)

Trinity, a Discalced Carmelite who is a consultor to the Holy Office. The teaching of Teilhard, he said, "is an evolutionist modernism of a cosmo-religious type, placed under the sign of a vague pan-Christism."

●

The extent to which Teilhard has captured the general imagination emerged, however, when Father Henri de Lubac, a fellow-Jesuit and personal friend for 30 years, gave a talk under other auspices a few days later. At least 200 could not get into the hall. In addition to bishops and theologians, the audience included many of the Roman seminarians forbidden by the Holy Office to read Teilhard.

Drawing a striking parallel between Teilhard and St. Paul, Father de Lubac said that both had been missionaries and both had been conscious of the cosmic scope of Christ's work. What Teilhard had done was to continue where St. Paul was forced by reason of the limited knowledge of his day to leave off, stressing the evolutionary aspect of the universe.

Like St. Paul, he said, Teilhard "had been stirred up by the great inspiration of Christian freedom. They both also shared a great anxiety to be recognized by Peter."

Another blow to the integralists has been the official rehabilitation of Father Teilhard by the new Jesuit general. Father Peter Arrupe has called him "one of the great masters of the thought of the modern world." In his work, he has said, "the positive elements far outweigh those which are negative or open to question."

Enters convent

RICHMOND, Ind.—Miss Judy Fulcher, daughter of Mr. and Mrs. Henry Fulcher of Holy Family parish here, has entered the novitiate of the Sisters of St. Joseph in St. Paul, Minn.

Orthodox Primate pays visit to Cincinnati

CINCINNATI — Hope for reunion between Catholics and Orthodox was expressed here by Archbishop Karl J. Alter of Cincinnati as he greeted the Primate of the Greek Orthodox Church of North and South America.

The Orthodox leader, Archbishop Iakovos, was Archbishop Alter's guest at a reception at Mount St. Mary's Seminary.

Archbishop Alter praised Archbishop Iakovos' leadership in the ecumenical movement and emphasized the "common bonds" linking Catholics and Orthodox, despite the fact that the latter do not recognize the authority of the Pope.

The archbishop also pointed to a "new relationship" which he said has "come into existence between all Christian people who profess their faith in Christ Jesus as Lord and Savior."

CITING THE "common bond of fellowship" between members of the two churches, Archbishop Alter noted that "we pronounce the same doxology to honor the Blessed Trinity; we recite the same symbol of faith which was proclaimed at Nicaea and at Constantinople; and we recognize the episcopate as a fundamental element in the juridical structure of the Christian Church."

"We are mindful likewise," he said, "that the first eight general councils of the Church were held in the Greek-speaking area of the Near East. . . . It was at these early councils that the fundamental Christian doctrines concerning the Blessed Trinity and the Incarnation of Christ were clarified and defended against the errors which would have made shipwreck of the faith."

EXPRESSING regret at the division of Eastern and Western Christianity, the archbiship added:

"But today our thoughts are centered not on the historic differences which separated us in the past, but on the ways and means of healing the breach which occurred and of bridging the gap which has intervened.

"We know that the process of re-establishing unity must be a gradual one and that many obstacles must be removed. At least we are on the way. The two essential means of progress are mutual prayer and a profound readiness to abide by the will of our blessed Savior, whose last will and testament was a plea for unity amongst His disciples.

"We face the future, therefore, with confidence, in the hope that with a sympathetic understanding of the problems created in the past and with the guidance of the Holy Spirit we shall in God's good time be united once more in the same liturgy, the same sacraments, and the same bonds of mutual Christian charity."

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Calendar OF EVENTS
St. Anthony's . . .
Hootenanney, Nov. 14th, 1 to 7 P.M.
St. Augustine's . . .
Women's Club, Nov. 11th, 8 P.M.
Sacred Heart . . .
Men's Club, Nov. 8th, 8 P.M.
Providence . . .
Senior and Freshman Open House, Nov. 14 and 15, 1 to 3 P.M.
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INDIANAPOLIS

† **ANNE HEFFERNAN** 91, St. Mary's Church, Nov. 1. Burial, Chicago, Ill. Mother of Mrs. Loretta L. McGinty, of Indianapolis; Mrs. Theresa Hughes, of Chicago, Ill.; Mrs. Evelyn Sizemore, of Kentucky.

† **MARCELLO J. RINANI**, 73, Holy Trinity Church, Oct. 29. St. Joseph Cemetery. Father of Marcello P. Rinani, and Lydia Luckett; brother of Mary Floreancig.

† **HENRY J. MOSSMAN**, St. Michael's Church, Paintsville, Ky., Oct. 30. Calvary Cemetery, Indianapolis. Husband of Mary J. Mossman.

† **ANNA E. RIESTER**, 79, St. Roch's Church, Oct. 30. Holy Cross Cemetery. Mother of John E. Riester, Florence E. Shipp, Mary L. Rosenbaum; sister of James P. and A. R. Treacy.

† **HENRY J. ARSZMAN, Sr.**, 74, St. Bernadette's Church, Oct. 30, Calvary Cemetery. Husband of Josephine E.; father of Henry J. Jr. and Edward W. Arszman and Elizabeth Andrews; brother of Jack Arszman, Laura Glenn and Olivia Schmidt.

† **ANNA J. NEESE**, 57, Holy Rosary Church, Oct. 30. St. Joseph Cemetery. Wife of Marvin; mother of Anthony R. Neese and Lucy Ressino; sister of Alfred Ressino.

† **JOHN W. FLYNN, Sr.**, 73, St. Philip Neri Church, Oct. 30. Calvary Cemetery. Husband of Clara A.; father of John W. Jr. and Robert Flynn, Ann Robinson, Mrs. John M. Brosius; brother of Louis B. and Daniel Flynn.

† **JAMES F. RYAN**, 43, St. Andrew's Church, Oct. 30. Calvary Cemetery. Husband of Jean; father of Kevin Ryan; son of Mrs. Frank C. Ryan; brother of Harry J. and William Ryan, Frances Jacques and Marian Brauchla.

† **LARRY R. FIDLER**, 18, St. Catherine's Church, Nov. 2. Holy Cross Cemetery. Son of Mr. and Mrs. John R. Fiddler; brother of John, Steven, James, Christopher, Mary Kay, Billie, Nancy, and Vicki Fidler and Sharon Hook.

† **MARY WILDS**, 77, St. Anthony's Church, Nov. 2. Holy Cross Cemetery. Aunt of Esther Cox.

† **HELEN KNUE**, 69, St. Andrew's Church, Nov. 2. Holy Cross Cemetery. Mother of Joseph and James Knue, Rosemary Bingham, Bernice Holbrook and Catherine Hayes; sister of Edna Buennagel and Lillie Pfleger.

† **ANNA MARIE MAUSER**, 17, Holy Trinity Church, Nov. 2. St. Joseph Cemetery. Daughter of Mr. and Mrs. Anthony L. Mauser; sister of Erick; granddaughter of Anna Cerar.

† **LEO D. COLLINS**, 69, St. Catherine's Church, Nov. 2. St. Joseph Cemetery. Brother of Josephine Suder.

† **ANNA M. SINGER**, 99, Sacred Heart Church, Nov. 2. St. Joseph Cemetery. Mother of Stella Singer.

† **THOMAS F. LARGEY**, St. Jude's Church, Nov. 3. Calvary Cemetery. Husband of Elizabeth M.; father of Michael, Thomas, Tracy, Con and Noreen Largey; brother of Catherine, Mary and Joseph Largey.

† **ALFRED L. SHEWMAN**, 53, Little Flower Church, Nov. 4. Calvary Cemetery. Husband of Suzanne; father of William, Thomas, Edward, Joseph, Anne Marie, Susan, and Rose Ellen Shewman and Mary Lou Shumaker; brother of Mary Ellen Casterline and James Shewman.

TERRE HAUTE

† **GERTRUDE ROETKER**, 78, St. Patrick's Church, Nov. 3. Sister of Mrs. Jeanette Leonard, Mrs. Helen Pardieu and Herbert Roetker, all of Terre Haute.

† **MATHILDA MAE OLAH**, 54, Sacred Heart Church, Nov. 3. Calvary Cemetery. Daughter of Michael J. Olah Sr.; sister of Mrs. Theresa Muraski, Peter and Charles Olah, all of Terre Haute; Michael J. Jr., of Logansport, and Mrs. Julian Fiers, of St. Petersburg, Fla.

NEW ALBANY

† **JOSEPH P. AAMON**, 67, Holy Trinity Church, Nov. 2. Father of Joseph Frazier, of Shepherdsville, Ky.; Mrs. Mildred Monahan and Mrs. Helen Mertolf, both of Tarpon Springs, Fla.

TELL CITY

† **CLARA DAMIN**, 67, St. Michael's Church, Nov. 3. St. Augustine Cemetery, Leopold. Wife of John E.; mother of Mrs. James Oskin, of Tell City; Mrs. James Burden, of Cloverport, Ky.; Miss Viola Damin, of Cannelton and Mrs. Louis E. Schneider, of Indianapolis; James Damin, of Owensboro; Earl Damin, of Tell City; and Herbert Damin, of Cannelton; sister of Michael Hardesty, of Brandenburg, Ky.; Findly Hardesty, of Louisville; Mrs. Betty Wilson, of Carruthersville, Mo.; and Mrs. Martha Mann, of Tell City.

BEDFORD

† **JOHN D. FULLER**, 69, St. Vincent de Paul Church, Nov. 2. Husband of Georgia M.; father of William T. Fuller, of Bedford.

RICHMOND

† **ISAAC (IKE) ESSENMACHER**, 82, Holy Family Church, Oct. 27. Husband of Tillie; father of Mrs. Bennie Michael and Mrs. Darrill Connolley, both of Richmond; brother of Mrs. D. D. Erwin, of Columbus, Ohio; George Essenmacher, of Mt. Clemens, Mich.

† **MARIA CAMMAS**, 70, St. Andrew's Church, Oct. 30. Church Cemetery. Mother of Mrs. Jeannine Deneuville, of Richmond; Mrs. Andrew Perdue, of Anaheim, Calif.; sister of Mrs. Josephine Rouquet and Mrs. Marinette Alamichel, both living in France.

BROOKVILLE

† **BERTHA STENGER**, 59, St. Michael's Church, Oct. 28. Church Cemetery. Wife of Leonard; sister of William Hayes, of Peoria, Ill.; Jim Smith, of Lima, Ohio.

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INDIANAPOLIS—The annual card party sponsored by the Guardian Angel Guild for the benefit of St. Mary's Child Center will be held Tuesday evening, Nov. 16, at the Indianapolis Athletic Club. Playing begins at 7:30 p.m.

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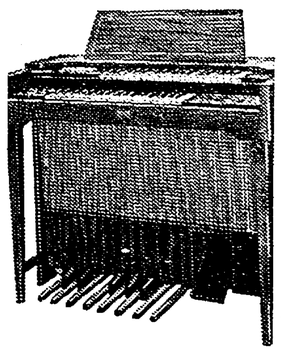

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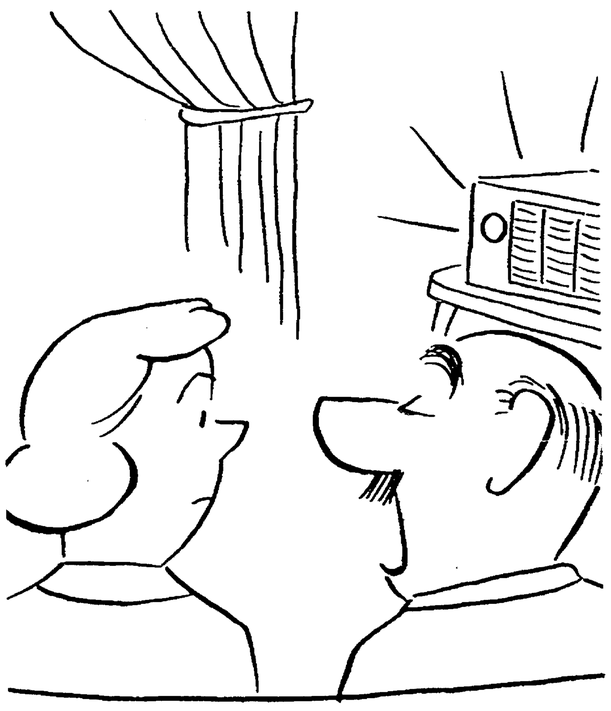

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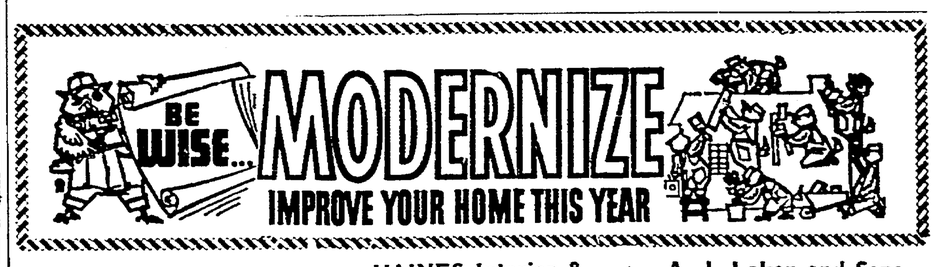

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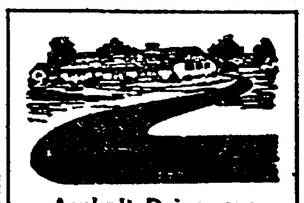

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'SOMETHING NEW'

New priest-worker experiment assessed

By MAURICE HERR

PARIS—The new priest-worker experiment announced by the French bishops is "something new" and not a return to a similar experiment which was drastically curtailed in 1954 and abolished five years later.

This is the assessment of Coadjutor Archbishop Pierre Veuillot of Paris, who as chairman of the French bishops' committee on the mission to the workers will be charged with directing and controlling the new movement.

In a statement issued in Rome and published here, Archbishop Veuillot said that the new experiment approved by the French hierachy and confirmed by Pope Paul VI will begin under well defined conditions.

A select number of priests—Archbishop Veuillot said a limit of 30 has been suggested—will be able to take fulltime paid jobs in factories and workshops and also will be allowed to join labor unions. Both of these conditions were forbidden in the 1954 retrenchment. But the primacy of their priestly duties is to be stressed, and the worker priests will act in teams and live together in community, instead of living as individuals in working class neighborhoods. And they cannot become officials of unions or take on partisan political responsibilities.

THIS LAST restriction is aimed at barring a recurrence of the kind of problems and incidents which made the initial priest-worker experiment so controversial. In the decade of its greatest impact — starting toward the end of World War II under the aegis of the late Cardinal Emmanuel Suhard of Paris—the movement saw many of its worker priests take a lead in proletarian causes. Some did not shy away from taking on basic important functions in trade unions tied to the Communist party.

In such roles they took part in the various social and political demonstrations organized by the party. One noted instance of this was the case of two priest workers who were arrested in 1952 at the height of a violent anti-American demonstration protesting the arrival in Paris of Gen. Matthew Ridgway to take up his post as supreme commander of the NATO forces.

Ever since 1959, when the Congregation of the Holy Office at the Vatican directed the French bishops to wind up the old priest-worker experiment and have laymen take over the task of bringing Christ to the de-Christianized working class of France, the episcopate has sought some relaxation of the order.

Especially during the four sessions of the council, French bishops have taken advantage of their presence in Rome to press for some sort of restoration of the specialized mission to the workers.

They have now achieved their goal, with safeguards provided to preclude a recurrence of the former problems. The new Priest-worker will not be able to live alone in the working-class districts, facing social and economic pressures and temptations by themselves as did their predecessors. The laboring clergy must work in teams and live in community, coming together under the same roof every night after their day's work.

THE FRENCH hierarchy's statement in Rome noted: "The choice of priests authorized to become workers must be in accord with definite requirements: aptitude, appropriate preparation, close relations with other priests and with militant Catholic Workers' Action members in their field of work.

"The priest at work may join a union, but, knowing that temporal tasks properly belong to the militant workers, he will not assume any responsibilities in the union or in politics, at any level whatever."

Archbishop Veuillot in his commentary said that the new priest workers will have to stay out of the limelight, avoiding any kind of rowdy publicity. He went on to say:

"Undeniably, rigorous conditions have been instituted for priests entering the working world. It could not be otherwise, involving as it does such a difficult mission. But it would be too easy to let the real burden fall on a few, without understanding that each person is involved in the demands made on him. God wills that all the priests of our country, that the whole Catholic community . . . put themselves in their place, impelled by this undertaking of the Church toward greater truth and more intense prayer, poverty and brotherly love.

"The introduction of this new experiment, which is limited to three years, let us repeat, will take place in the coming months, with several small teams of specially chosen priests. It is likely that the first groups—a total of 30 has been suggested—will come from the Mission of France, which still has some priests authorized to work three hours a day in small craft workshops.

"This deals, therefore, with a trial for a very limited period of time and in a limited field. Nevertheless people who are concerned with the French apostolate to the workers can note with gratitude the fact that the Holy See has repealed the formal ban communicated to Cardinal Feltin in 1959 by Cardinal Pizzardo, (then) secretary of the Holy Office, in a letter which stated categorically that work in a factory or an outdoor laborer's job is incompatible with a priestly life and obligations.'"

PLAN SUPERIORS' WORKSHOP—Seventy "local superiors" of the Sisters of Providence new St. Gabriel (Indiana) Region will meet for a Superiors' Workshop on November 6 in Indianapolis. The various roles of a superior will be discussed during the meeting, to be held at St. Joan of Arc School. Reverend Mother Rose Angela, superior general of the congregation, will also attend. Shown above are members of the planning committee (from left): Sister Miriam Joseph, principal of St. Agnes Academy; Sister Mary Judith, principal of St. Catherine's School; Sister Agnes Pauline, principal of St. Joan of Arc School; and Sister Ellen Mary, principal of St. Mary's School, Richmond. (Staff photo)

Ban veneration of boy reputed killed by Jews

VATICAN CITY—On the day Pope Paul promulgated the ecumenical council's declaration deploring anti-Semitism, the Congregation of Rites issued a decree banning further veneration of Blessed Simon of Trent, small boy allegedly murdered by Jews in 1475.

The decree was issued (Oct. 28) after a long investigation of the historical circumstances surrounding the boy's death. The investigation was authorized by Archbishop Alessandro Gottardi of Trent after Catholic scholars established that Simon was probably killed by non-Jews who tried to blame Trent's Jewish community for the crime.

THE CHAPEL containing relics of Blessed Simon was closed several months ago by Archbishop Gottardi, and the Mass and procession assigned for his feast in the Trent archdiocese (March 24) were suppressed for the first time this year. The archbishop also provisionally forbade veneration of Blessed Simon pending the decision of the Congregation of Rites.

Following the decision, Archbishop Gottardi has officially ended veneration "in justice and charity" and closed all chapels and shrines dedicated to Blessed Simon.

ACCORDING to medieval writers, Simon was kidnapped by a Jewish doctor and killed to obtain Christian blood to be used in the synagogue during the Jewish pasch. Suspects, under torture, admitted their guilt.

Butler's "Lives of the Saints," commenting on this account, states flatly: "No scrap of serious evidence has ever been adduced which would show that use of Christian blood formed any part of Jewish ritual."

Americans give more to charity

NEW YORK—Americans gave $10.6 billion to charitable causes last year, approximately 2.5% of their after-taxes income, according to a report released by the American Association of Fund-Raising Counsel, Inc.

About $5.2 billion, 49% of the total, went to religious groups, the association said. In the past 15 years Americans have increased the amount of disposable income contributed to charity from 2% to 2.5%.

Warns of making nuns lead 'double lives'

RIVER FOREST, Ill. — Religious superiors risk making nuns lead "double lives" if they oblige professionally-trained Sisters to conform to a juvenile concept of obedience, a priest said here.

"Obedience and authority are essential to religious life, but the way these functions are exercised must evolve and develop if we are to have healthy religious communities," declared Father Kevin D. O'Rourke, O.P., dean of the Aquinas Institute School of Theology in Dubuque, Iowa.

"SISTERS NEED not be given a voice in the decisions proper to authority, but they must be given a voice in the counsel that precedes every important decision of a superior," he told a Dominican Sisters' meeting at Rosary College.

"If structures for giving counsel are not readily available in the community, then they must be created. More Sisters who are not superiors should be consulted in community chapters and in forming community policy," he said.

Father O'Rourke noted that the demands of professional competence today in teaching and other fields require nuns to be well educated in their specialties as well as in theology and psychology.

"If superiors in religious communities exercise authority as they have in the past," he commented, "then they are in danger of making subjects lead double lives.

"ON THE ONE hand the superiors expect them to be mature and competent women in the teaching field, but on the other hand they often expect Sisters to be little girls in regard to religious obedience."

He noted that the ecumenical council's Constitution on the Church tells laymen they are "permitted and sometimes even obliged" to express their opinions on matters that concern the good of the Church.

"If the Church gives this mandate to lay people in regard to their bishops," he said, "how much more so have Religious this obligation in regard to their religious superiors."

Pope receives NCCW officials

VATICAN CITY — Mrs. Marcus Kilch, president of the National Council of Catholic Women, and Margaret Mealey, the organization's executive director, were received by Pope Paul VI recently. The Pope sent his blessings to all of the NCCW's 10 million members.

The two women presented Pope Paul with a copy of the proceedings of the 32nd national convention of the NCCW, which discussed the ecumenical council. The Pope asked his visitors to pray for peace and for him.

AT HOLY ANGELS, INDIANAPOLIS

Program helps disadvantaged prepare for the first grade

By BERNICE O'CONNOR

Your Catholic parish school is a source of despair, pride, irritation, or satisfaction—depending on your point of view. If you are like Mary Perkins Ryan, you believe it has outlived its usefulness. If, however, you share the views of the bishop of one of our large Eastern dioceses, you consider the Catholic elementary school the last bulwark against secularism and indifferentism.

Or, if you are like many Catholics, you accept your parish school as it is—usually poorer than its flossy public school neighbor down the street—but, after all, it's the religious training that counts, isn't it?

THE CATHOLIC elementary school system does not need an apology, nor a defense. It is alert to change, free to experiment, and often academically daring. In Indianapolis, for example, the Sisters of St. Joseph at Holy Angels School are successfully experimenting with one educational innovation: a preschool program to prepare disadvantaged children for first grade.

Located in a low income, predominantly Negro area, Holy Angels School enrolls many children who have started life with two strikes against them. Some are deficient in only one or two areas; others have more serious learning deficiencies.

Try to imagine a child who grows up in two or three crowded rooms, a child who has never held a pencil or a crayon or used a scissors, who has never caught a ball, or climbed a ladder to a slide, or heard a bedtime story. Try to imagine a home without a newspaper, or magazine, or book. "Culturally deprived" is more than a sociologist's term. It is a hard reality for thousands of children, white and Negro.

The teachers at Holy Angels observed these children arriving for first grade, pitifully ill-equipped to handle the work. Some children, when asked to open their books to the first page, were not able to because they didn't know what "first" or "front" meant. They had never seen anyone hold a book. Others would not talk to the teacher, or even to other children. Their vocabularies were limited because their experience was limited. Even those who had attended kindergarten did not do much better than those who had not attended.

Sister Mary Cornelius, Holy Angels principal, says:

"The ordinary middle-class kindergarten program simply does not prepare all children for the challenge of the first grade." After a year in school, only 20 per cent of the children at Holy Angels were achieving at the normal level.

In September, 1964, a special program to help first graders was tried. It involved 42 children whose median I.Q. was 101 (normal) but who needed help with physical coordination, sensory perception, and many simple skills which are so basic to everyday living.

The children learned to cut with scissors, roll a ball, go up and down stairs. They discovered the five senses: Candy is sweet, a lemon is sour; sandpaper is rough and silk is smooth; paper crackles and clocks tick; flowers are pleasant to smell; different objects have different colors, sizes, and shapes.

THE SIMPLEST concepts and associations had to be taught—high and low, straight and crooked, big and little. Children learned to name the parts of their bodies, to follow simple directions, to talk to other children and to the teacher.

"What is too often forgotten," according to John C. Van Vactor, psycho-educational consultant for St. Mary's Child Center, "is that children must have these abilities before they can even begin to learn to read or write."

By the end of the school year last June, 50 per cent of the first grade class was achieving at a standard level and another 30 per cent attained a level higher than expected on the basis of readiness tests. From a failure bracket of 80 per cent to a success bracket of 80 per cent is no less than an educational miracle.

Holy Angels School also offered a seven-weeks summer program to prepare first graders for school. Incorporating most of the methods used in last winter's pilot program, the summer session also included a religion period and a milk and rest period.

In addition, each child received a medical, dental, hearing, and vision test. Summer preschool classes met from 9 a.m. to noon with 34 children from Holy Angels plus 14 from St. Bridget's parish enrolled.

Special field trips to the zoo, a dairy farm, fire station, Children's Museum, and downtown Indianapolis enriched each child's awareness of the world around him.

In the brief seven weeks' span, all but one or two of the children made definite gains in coordination, vocabulary, and ability to work with others. The average vocabulary gain was 11 months.

The Holy Angels summer program was developed by Sister Mary Cornelius, with Mr. Van Vactor and Mrs. Ralph Cunningham, education psychologist at the Child Center, cooperating.

Catholic Social services, medical personnel, and scores of volunteers donated their time to make the program a success. Mothers, older persons in the neighborhood, and high school pupils were especially helpful with supervising the children on field trips.

A LONGER RANGE effort to help pre-schoolers is now planned. Starting in January and running until June, children who will be first graders next September will attend a daily special education program at Holy Angels.

"This is more desirable than summer sessions," Sister Mary Cornelius says. "It will give us more time to help these children get ready for first grade. We are pushing it so hard with the parents that we have told them no child will be admitted to first grade if he hasn't had preschool work. Parents have cooperated with us wonderfully well in the past. They love their children and want what is best for them."

D-I Circle sets annual breakfast

INDIANAPOLIS—New officers of the Mother Theodore Circle No. 56, Daughters of Isabella, will be installed following the annual Mass and Communion Breakfast scheduled Sunday, Nov. 7.

The Mass will be offered in St. John's Church at 7:30 a.m. with Msgr. Cornelius Sweeney, Archdiocesan Chancellor and Circle Chaplain, as celebrant. Breakfast will be served at the Severin Hotel at 9 a.m. Msgr. Sweeney, will give the address.

Among the new officers to be installed are: Mrs. A. J. Centracchio, regent; Mrs. Philip Graham, vice-regent; Miss Alice Lipps, past regent; Mrs. Margaret Morton, recording secretary; Mrs. Dorothy Gates, financial secretary; Mrs. Charlotte Morris, treasurer; and Mrs. James Farrell, trustee.

Houston will host '66 Liturgy Week

WASHINGTON—The 1966 national Liturgical Week will be held Aug. 22-25 in Houston, Tex., it was announced here by the national Liturgical Conference.

Unlike this year, when three Liturgical Weeks were held—in Baltimore, Portland, Ore., and Chicago—Only one such meeting will take place in 1966.

A Liturgical Conference spokesman said the reason for returning to the system of only one national meeting, which had been followed up to this year, was "staff limitation chiefly."

He indicated that the conference board of directors also intends to put more emphasis on regional liturgical meetings.

MSGR. SWEENEY

Office promotes Teilhard ideas

LONDON—An office has been established here to give wider circulation to the ideas of the French Jesuit paleontologist, Father Pierre Teilhard de Chardin who died in 1955.

The Teilhard de Chardin Association of Great Britain and Ireland was formally constituted at a meeting of 340 Teilhard devotees here to "interpret Teilhard's ideas for the man in the street, so that they might be carried into the political, social, scientific and religious life of the country," said Father Thomas Corbishley, S.J.

Father Corbishley said Father Teilhard's greatest achievement was to point up the fact that "the universe is Christocentric."

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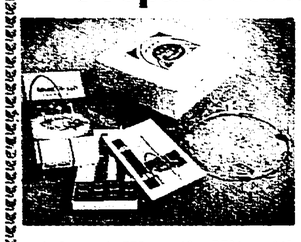

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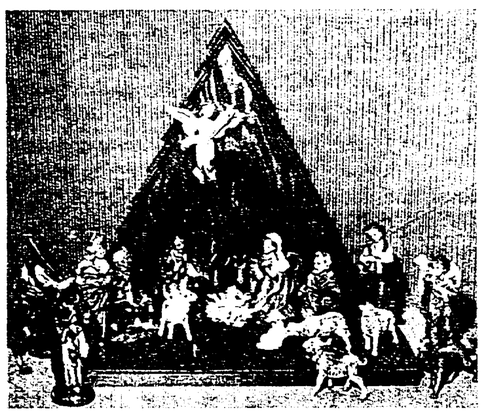

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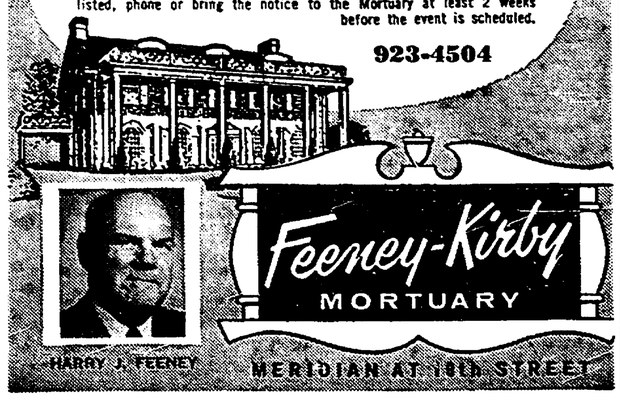
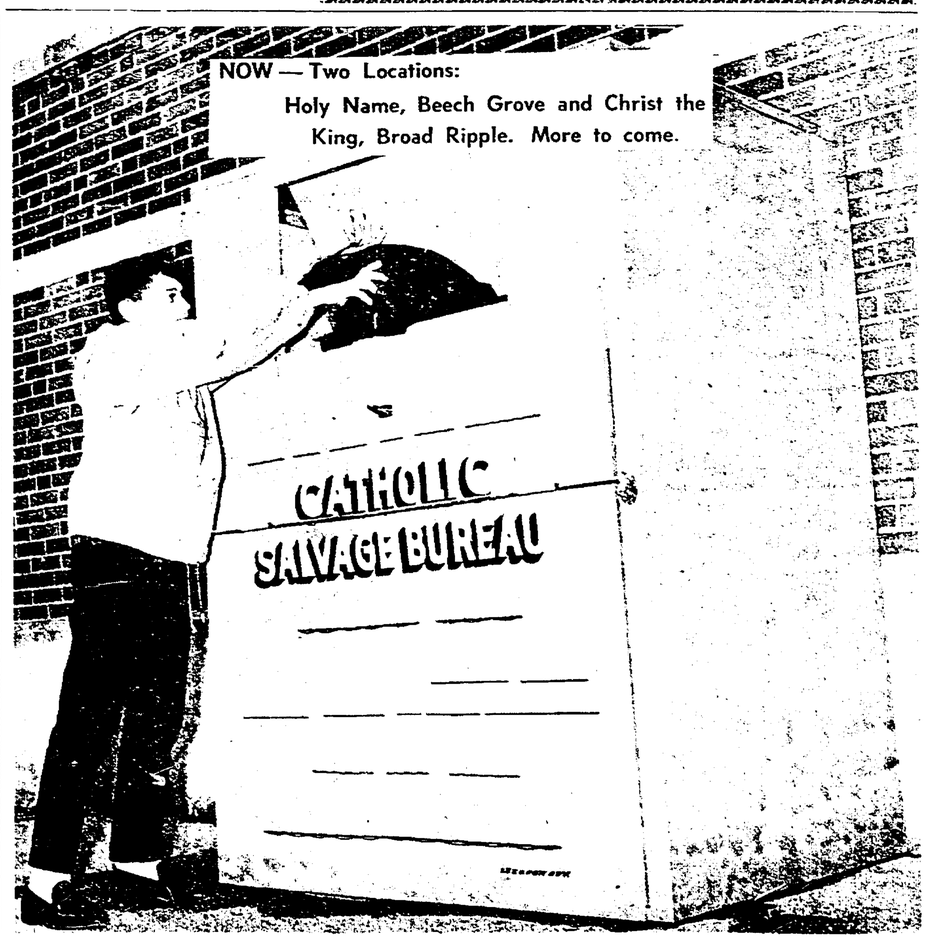
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ANNUAL CARD PARTY
Women's Club of Christ The King Church
Friday, Nov. 5 — 8 P.M.
Chatard High School Cafeteria

ANNUAL POOR SOULS DEVOTIONS
Catholic Cemeteries of Indianapolis
Sunday, Nov. 7 — 2:30 P.M.
Clergy Circle of Holy Cross Cemetery

TURKEY and HAM DINNER
Marydale Guild, at Sisters of the Good Shepherd
Saturday, Nov. 6 — 5 to 8 P.M.

"ROMEO AND JULIET"
The National Players — Latin School Auditorium
Tuesday, Nov. 9 — 8 P.M.
Tickets: Phone 636-4478

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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