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Pope seeks 'new Pentecost' from ecumenical council

VATICAN CITY—Pope Paul VI has issued an apostolic exhortation on the ecumenical council urging all Catholics to "beg for a new Pentecost" that will renew the Church and the modern world.

In the document, dated November 4 and published two days later in the Vatican City newspaper L'Osservatore Romano, Pope Paul said the council Fathers will return to their dioceses from "a long and fruitful labor, taking with them the legitimate satisfaction of having prepared providential instruments for the true renewal of the Church, for the union of Christians and for the pacification and elevation of the temporal order."

HE URGED CATHOLICS to thank God for the help He has given to the council.

"Indeed," the Pope said, "if we consider the immense mass of work finished by the council so far, we are astonished to note the numerous points of doctrine exposed by the extraordinary magisterium of the Church, and the wise disciplinary measures which, in faithful continuation with ecclesiastical tradition, are opening broad horizons for the Church's action, and which doubtless will be exceedingly salutary for the good of souls."

Pope Paul called attention to the impression the council has made on world public opinion, enabling the Church to begin a dialogue with the world.

He cautioned against allowing the momentum of the council's achievements to lag.

"That might happen if, when the council's time for discussions and decisions ceases, the apostolic efforts of the sacred pastors should weaken and their attention to the responsibilities incumbent upon them in the post-conciliar period should flag," he said.

"IN FACT, the fortunes of the council will depend not upon the multiplicity of rules, but upon the seriousness and commitment in putting the decisions coming from it into practice in the years to come.

"Above all, that requires the preparation of the minds of the faithful to receive the new norms; prodding the inertia of those who are reluctant to adapt themselves to the new course; restraining on the other hand the intemperance of others who indulge too many persons; initiatives that may harm the healthy renewal already undertaken; keeping the changes within authoritatively prescribed bounds; inculcating in all persons the spirit of trust toward pastors and a full obedience that is the expression of true love of the Church and a sure guarantee of unity and success."

THE FOLLOWING Sunday, speaking to crowds gathered in St. Peter's square, Pope Paul noted that his apostolic exhortation on the closing of the ecumenical council was received in silence by most of the Italian press.

The document, urging prayers for a "new pentecost" in the Church following the council was published the day before the Pope's talk, but it was slow reaching the newspapers. Some papers didn't mention it until Monday.

"We will have heard that we published a new exhortation in view of the forthcoming conclusion of the ecumenical council," he told an estimated 20,000 persons. "Some of the papers did not give it much prominence, but we regard it as important in the context of such a great event.

"We wish for two things. First that the conclusion (of the council) may be surrounded by further prayers. Collective prayer is like a spiritual atmosphere in which the providential events of the kingdom of God mature. And we would like the faithful to prepare in spirit for that religious and moral renewal which the decrees of the council intend to promote.

"That is why we appeal to you. . . . Your fidelity to the Church, your resolve to lead a Christian life and your good will in performing good works will mark the fruits of the council."

the CRITERION

VOL. VI, NO. 7 INDIANAPOLIS, INDIANA, NOVEMBER 12, 1965

Campaign for clothing announced

The Thanksgiving Clothing Collection, sponsored annually by the Bishops of the United States, will begin in the Archdiocese on Sunday, Nov. 21, and continue through Sunday, Nov. 28.

Father Donald Schmidlin, Catholic Social Services director, is serving again this year as the Archdiocesan director for the Catholic Bishops' Relief Collection.

EACH PARISH in the Archdiocese has been asked to set up a depot for the collection of used clothing and bedding which will be sent to 70 countries throughout the world.

Father Schmidlin has asked the parishes to "prepay the transportation costs, as in the past, and see that all shipments of Thanksgiving Clothing Collection materials will be consigned to the export packing centers on a prepaid basis."

A letter from the Archbishop will be read in all churches on Sunday, Nov. 14.

Posters have been distributed to all the parishes for display in the churches and schools and announcements on the clothing drive are expected to be made in all schools on Tuesday, Nov. 23.

CATHOLIC Relief Services, an agency of the National Catholic Welfare Conference, is in charge of distributing the materials in the needy areas of the world.

Last year's collection amounted to more than 17 million pounds of clothing, shoes and bedding with an estimated value of more than $25 million. The materials are distributed on the basis of need without regard to race, color or creed.

A 'SISTER ACT' IN THE HOBBY SHOW—As Archdiocesan CYO Director, one of Father John Elford's pleasant duties is to present awards at the annual Indianapolis Deaneries Cadet Hobby Show. The two happy little girls are Cindy and Barbara Nevitt, sisters from St. Jude parish, who were awarded the First Place trophy in Class A (for grades one, two, and three) of the Collections Division. The girls put together a fine display of shells as their exhibit. This was the first "sister act" in the memory of veteran Hobby Show observers.

Formation program to aid teachers

The three major religious communities engaged in staffing elementary schools in the Archdiocese have inaugurated staff formation programs, which include their lay co-workers.

Described as "professional enrichment meetings," four sessions are planned during the school year for teachers in schools staffed by Benedictines, Franciscans and Sisters of Providence.

THE PROGRAM will be implemented by the three superiors in the Archdiocesan School Office—Sister M. Evelyn, O.S.B., Sister M. Denis, O.S.F., and Sister Thomas, S.P.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, will launch the Providence and Franciscan formation programs on Sunday, Nov. 21. He will speak on "Psychology Contributes to Teachers' Mental Health" during sessions at Marian College and Ladywood School, respectively.

The Benedictine - sponsored program, which was begun last year, held its first session during the current school year last month at Our Lady of Grace Convent, Beech Grove.

A PANEL discussion at Marian College following Msgr. Galvin's talk will feature Miss Mary Haugh, of Marian College, Miss Elizabeth Lenz and Miss Mary Fortner, both of Indiana University School of Social Service.

"Guidance in the Elementary School" will be discussed at Ladywood Sshool by three educators—Sister Charlotte Marie, S.P., Sister Michael Henry, O.P., and Sister Brian Marie, O.P., all of Fort Wayne, Ind.

Shifts in clergy are announced

The Chancery Office this week announced changes in assignments for three assistant pastors, effective immediately.

Father Richard Smith, former assistant at Sacred Heart parish, Clinton, has been named assistant at Our Lady of Lourdes parish, Indianapolis, and high school instructor.

Father Eugene Suding, former assistant at Our Lady of Lourdes parish, Indianapolis, has been appointed assistant at St. Mary's parish, Greensburg.

Father John O'Brien, former assistant at St. Mary's parish, Greensburg, was named assistant at Sacred Heart parish, Clinton, and high school instructor.

Prelate dies

LAGOS, Nigeria — U.S. born Archbishop Leo Taylor, retired Ordinary of Lagos, died here (Oct. 27) at the age of 76. He had resigned as archbishop of Lagos last July. He was born in Montevideo, Minn.

Declaration on laity approved, 2,201 to 2

BULLETIN

VATICAN CITY—The ecumenical council gave overwhelming approval to the declaration on the apostolate of the laity. The final vote was 2,201 to 2. It is expected to be promulgated as a decree by Pope Paul VI on Nov. 18.

By JAMES C. O'NEILL

VATICAN CITY—Overwhelming approval for the first document to be issued by an ecumenical council on the role of the layman in the Church was indicated by results of voting at the council's 156th general meeting.

Although voting on the document was not completed at the November 9 meeting, and results of only three of six scheduled votes were known by the end of the session, all evidence showed that the more than 2,000 bishops casting ballots gave full endorsement to the council's new magna carta for the layman's active participation in spreading the Gospel in today's world.

At the same meeting a papal letter was read confirming December 8 as the official closing date of the Second Vatican Council. December 7 was set as the final plenary meeting at which all remaining documents before the council will be formally voted on and promulgated by Pope Paul VI.

COUNCIL Fathers also heard reports by the Church official in charge of matters concerning indulgences, the Grand Penitentiary, Cardinal Fernando Cento, and by his assistant, Msgr. Giovanni Sessolo, on the Pope's proposals to change existing indulgence norms. Those national bishops conferences which wished to read their reports on the Pope's document on the following day (Nov. 10) were invited to do so, although the council's secretary general, Archbishop Pericle Felici, indicated that those conferences which simply wished to submit their observations in writing were certainly encouraged to do so.

During the meeting six votes—one on each of the six chapters of the document on the lay apostolate—were taken. A vote on the document as a whole was scheduled for the next day.

The overwhelming majorities shown by the results of the three votes announced November 9 indicated the document will soon be another new fruit of the Second Vatican Council. Results were:

First vote—on the introduction and chapter one, dealing with the participation of the laity in the mission of the Church and the bases and spirituality of the laity in carrying out their apostolate—yes, 2,117; no, 10.

Second vote—on chapter two dealing with the laity's apostolate to evangelize and sanctify men, the Christianizing of the temporal order and charitable works as signs of the Christian apostolate—yes, 2,099; No, 16; null, 1.

Third vote—on chapter three dealing with the community of the Church, the family, youth, social strata and national and international societies—yes, 2,075; no, 12.

Results of the remaining votes were announced on November 10. They were:

Fourth vote—on the importance and diverse forms of individual apostolates in various circumstances, the importance of associations, the multiple forms of the apostolate, Catholic Action and laymen who consecrate themselves in a special way to the service of the Church—yes, 2,061; no, 14; null, 1.

Fifth vote—on relations with the hierarchy, the clergy's assistance, means of mutual cooperation and cooperation with other Christians and non-Christians—yes, 2,089; no, 8; null, 0.

Sixth vote—on the need for and principles of formation, persons to carry out formation, adaptation of formation to various

(Continued on page 9)

Pope asks global triduum of prayer

VATICAN CITY—Pope Paul VI has ordered that every parish and religious community in the Catholic Church hold a triduum of solemn prayer during the next novena of the Immaculate Conception, so that the entire Catholic world will be united in prayer at the conclusion of the Second Vatican Council (Dec. 8).

The Holy Father made his call for the triduum in an apostolic exhortation on the council, urging all the faithful "to beg for a new Pentecost that will renew, through the Holy Spirit, the face of the spouse of Christ and of the times."

Birth control decision is not expected soon

By PLACID JORDAN, O.S.B.

ROME—It seems unlikely that Pope Paul VI will announce a decision on the controversial issue of birth control in the near future, according to authoritative sources in Rome.

Questioned about the reports that a ruling on the subject is being postponed, one informed churchman acknowledged that moral theologians need more time to study the issues involved.

"They are faced by problems that so far have not been considered in recent medical and social studies," he said. "Progress is being made, but the opinions of the lay and clerical experts still reflect considerable differences.

"In view of this fact it may be well to let these studies mature rather than rushing into a premature decision which easily could prove unsatisfactory."

It is being pointed out here that the Church is never likely to take a stand when there is no certainty about the right course to pursue. Late in the 16th century, for instance, the controversy between the Jesuits and Dominicans over the relation of grace and free will reached such intensity that Pope Clement VIII convened a special assembly of theologians to settle the dispute.

The assembly lasted nine full years without settling the argument. Finally, in 1609, Pope Paul V took the advice of St. Francis de Sales and decided to leave the matter in abeyance. So after 20 years of heated quarrels the question remained unsolved, and to this day both the Thomistic and Molinistic theor-

(Continued on page 9)

Aid asked for Cuban refugees coming into the Archdiocese

A fresh flood of refugees from Communist Cuba is expected to include parents of Cuban children now being sheltered in the Indianapolis Archdiocese, and many of those parents will hope to rejoin their youngsters here, the director of the Cuban refugee program stated this week.

J. Alberto Diaz, a staff member of Catholic Social Services, appealed for pledges of support which will enable the agency to bring to this area some of the thousands fleeing the regime of Fidel Castro.

Diaz himself is a refugee who arrived in Indianapolis four years ago. He lives with his wife, a Spanish language teacher, and two sons in northeast Indianapolis.

The Criterion interviewed Diaz, seeking to know what local impact may result from Castro's decision to allow Cubans to leave the island—and what may be done for those who arrive.

Mr. Diaz, how many Cuban families do you expect to arrive here?

It is impossible to say right now. Our aim is to bring from Miami the parents of children who have been with us for some time. We have 37 children under our program, most of them living in foster homes in Indianapolis and a few in Bloomington. But not all their parents will want to come here or be able to come here.

Why not?

Some couples may decide to remain in Cuba with sons of military age who are not allowed to leave, or perhaps the husband is a doctor and Castro won't release him. Of those who get to Miami, some may want to join relatives elsewhere in the U.S., then send for their children. But we assume that some will want to resettle in the Indianapolis area.

What can we do for those who come here?

First of all, each family must have a sponsor. That can be a parish, a club, some other group, or an individual. Then the sponsor must find the family

MR. DIAZ

a place to live and pay the first month's rent and utility bills. It also would help if the sponsor could provide some furniture, some canned food and perhaps some clothing. More important, the husband will need a job and he will need help in getting one quickly. Sponsors also can help the families get acquainted with the community and with local customs, and can encourage the parents to study English.

Of all this, the most important is the necessity for the husband to get a job. He probably will speak little, if any, English when he arrives, so he will need all the assistance he can get in arranging to support his family.

What are the opportunities here?

It will be more uncomforable to settle here than in New York, Los Angeles or some other area with a large Spanish-speaking population. But here the family will not live in a ghetto, the people are friendly and hospitable and the Cubans will find that it is really the best place to get ahead.

How many pledges are you looking for?

If we could get each parish that has not already helped a couple to resettle here to pledge sponsorship of one family—or even one family to every two parishes—we ought to be able to take care of every set of parents expected to arrive. We will need many individual pledges of money, jobs, furniture, food and clothing.

What's the best way to offer any kind of help?

Write or call Catholic Social Services, 623 E. North St., Indianapolis, telephone 632-9401.

* * *

Church groups praise plan for Cuban refugees

By THOMAS KISSLING

WASHINGTON — The announcement that the United States and Cuba had reached an agreement on the transportation of Cuban refugees to the U.S., brought praise from leaders of church organizations and civic groups across the nation.

As preparations got underway to receive some 150,000 refugees to be airlifted by the U.S. government, John E. McCarthy, director of the Immigration Department, National Catholic Welfare Conference, here stated that "the Catholic Church will cooperate, as it has done in the past, with refugee programs."

He declared that his department, which is the official arm of the Catholic Church in the field of immigration and refugee activities, is arranging a schedule of conferences to facilitate the reception and resettlement of those Cubans who have selected to go into voluntary exile in the United States.

"FOR NEARLY a half a century," McCarthy said, "the NCWC Department of Immigration has assisted millions of person to find a new home in America. During the past five years the Catholic Church has resettled 60,000 Cuban refugees who are now integrated and contributing members of our national community.

"An outstanding contribution to this work has been made by Bishop Coleman F. Carroll of Miami who has expended more than $1 million for the care and education of those who resettled in his diocese so that they could be near their relatives still in Cuba," he asserted.

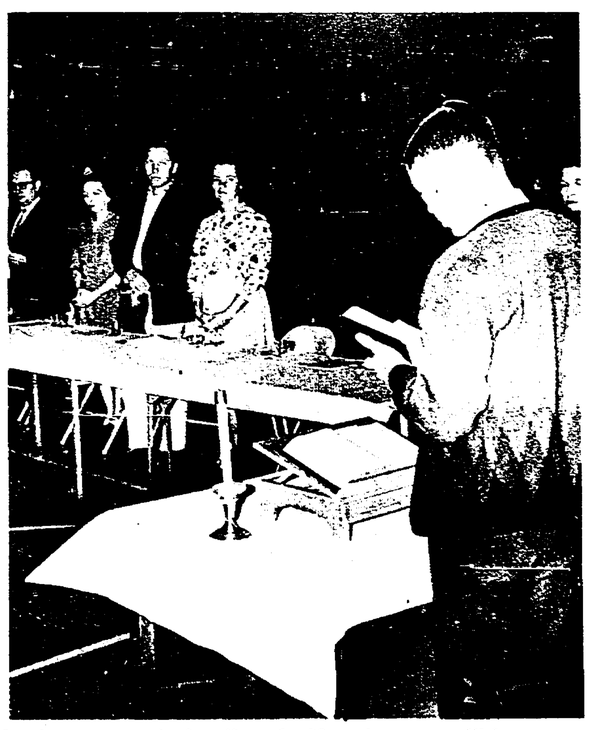
"All the resources of the Catholic Church throughout the nation will be mobilized so that every Cuban refugee, without regard to race or religion, will be received in the spirit of brotherhood, which is the hallmark of our Catholic tradition," McCarthy said.

Msgr. James J. Murray, director of the Catholic Cuban Center in New York, said thousands of the new refugees will resettle in the metropolitan New York area.

It is estimated that nearly 150,000 refugees will be airlifted from Cuba by the U.S. Government in chartered commercial planes, bringing in 3,000 to 4,000 per month beginning about December 1. The operation, which may take more than two years, will cost about $300,000 per year, the expense financed by the U.S. government at no cost to the refugees or their families.

PRELIMINARY details of the refugee program were announced by the U.S. State De-

(Continued on page 9)



WATER CELEBRATION—The advanced Confraternity of Christian Doctrine class at St. Ambrose parish, Seymour, had a "water celebration" during a recent training session to prepare for the teaching of baptism. Four course participants, above left, are illustrating a Biblical quotation on water with water colors. Some of the finished products can be seen mounted on the wall behind. From left are: Mrs. John Woodard of St. Joseph's parish, Four Corners; Joseph Zarick, of St. Ambrose parish, Seymour; Mrs. Mary Flamian, of Four Corners; and Mrs. Zarick. The class was concluded with a Bible Service, using water as the theme. Leonard Elsner, of Seymour, above right, is shown giving one of the readings. Father Paul Landwerlen, assistant pastor of St. Ambrose, gave the homily. The 10-week course will be concluded next Friday evening when approximately 20 graduates will receive CCD certificates authorizing them to give religious instructions on the elementary and secondary level. Msgr. James J. Galvin, Archdiocesan CCD director, will offer Mass at 8 p.m. Friday, Nov. 19, followed by presentation of certificates. Course instructor is Sister M. Evelyn, O.S.B.

COUNCIL TIDBITS

Mountain of documents make Vatican II history

By PLACID JORDAN, O.S.B.

VATICAN CITY—It is a safe estimate that nearly 4,000 people are directly concerned with the Second Vatican Council, now approaching its concluding stage. The number of cardinals, patriarchs, archbishops, bishops, apostolic vicars, apostolic prefects and general superiors of religious orders eligible to attend the sessions is 3,090. Of these several hundred were either unable to come on account of illness or detained for other reasons. The average attendance totalled 2,200 council Fathers.

In addition there were the non-Catholic observer-delegates, the men and women auditors, the official guests and behind the scenes the huge staff of the council's general secretariat and other Vatican officials. This great machine really was managed to perfection. It is a remarkable accomplishment.

* * *

Just think of the stenographic service. Every word spoken in council meetings was taken down in shorthand and tape-recorded at the same time. Whenever a bishop filed a paper with the secretariat it was photostated. All this material was carefully assembled, catalogued, evaluated statistically. In dozens of large-sized volumes everything written and spoken was then bound for future reference. Historians some day will dig into these records.

* * *

The public as a rule only hears of the speeches actually delivered on the council floor, but these are by no means all the council speeches. Many bishops file their talks in writing with the secretariat rather than deliver them orally when they might have to wait too long for their turn. These texts are then referred to the competent committees. A secretariat official estimates that two-thirds of the speeches are submitted to writing and only one-third given "live." Imagine the work this entails for the offices concerned, and for the committees which must pay attention to every one of these papers. When schemas are sent back to the plenary sessions, appendices show that every single one of these interventions has been carefully examined. In each case an answer has been given as to why the suggestions were accepted or rejected.

* * *

One bishop felt that a specific document distributed to the council Fathers was much too big in size. It had 92 pages. So he got a hold of a pair of scissors and literally cut it to pieces, reducing it to a mere 40 pages which he pasted together.

"It's still too ponderous," he remarked, although he could not do any more cutting and pasting.

* * *

To give an idea of the amount of work done, originally 119 booklets were printed containing draft proposals for the council to consider. They totalled 2,060 folio pages and were the result of 8,972 suggestions and recommendations received. Later on these books, or schemas, were reduced in number, but there still were mountains of paper distributed nearly every day. How the Vatican printshop managed to handle this tremendous job is a mystery. They worked in day and night shifts, around the clock.

* * *

Most of the council documents still are top secret. There is one auditor whose wife happens to be a journalist, but not even to her will he show the papers marked "classified." His wife is not happy about it.

"He sleeps on the stuff so I won't get to it," she complained.

* * *

Amazing, too, is the organization of admission to council meetings for those not regular participants. Several hundred tickets are available every day for visitors allowed into the council hall for the Mass preceding the sessions. Special permits also are issued upon recommendation of bishops to guests such as theologians, seminary professors, post-graduate students. Plain clothes Vatican detectives check everyone carefully. Very few manage to get by their controls. If one is caught, for instance, using someone else's ticket, he or she is politely escorted to the exit.

* * *

When the vigorous voice of the council secretary general, Archbishop Pericle Felici, is heard giving the "exeant omnes"—meaning "everybody get out," everybody, that is, who has no right to remain in the council hall—the visiting crowds quickly leave their stalls behind the Altar of the Confession.

Recently the Regensburg, Germany, boy's choir presented beautiful polyphonic music at one of the Masses. When it had ended the council Fathers applauded. But then was heard Archbishop Felici over the loudspeakers.

"Optime," he said speaking Latin, "Very fine, but just the same, 'exeant omnes!'"

* * *

A strict rule of the council says that no private papers may be circulated in the hall. Recently such a paper was passed around urging that "no" votes be cast on a certain controversial document. It was found that one of the young priest ushers had obliged the bishop responsible for this move by distributing his appeal. Called to the secretary general's desk, the young man was severely reprimanded—and fired.

* * *

The other day Archbishop Felici announced that the printer's devil had caused a few words to be left out of one of the decrees that were to be considered at a public session.

"Take down the correction," he ordered and immediately some 2,200 cardinals and bishops took to their pencils and obediently noted what the boss was dictating, as though in a school class.

* * *

Smoking, as has been reported before, is forbidden in the hall; it is countenanced only in the coffee bars. But across the street, in the Vatican library, they know of no such concession. "Smoking," says a poster in the washrooms there, "is not permitted under pain of permanent exclusion from the use of this library." Smokers, beware.

TAMBURITZANS AT MARIAN—The Marian College Parents and Friends Organization and Indianapolis Alumni Association are co-sponsoring the appearance of the Duquesne University Tamburitzans in the college auditorium, Friday, Nov. 19, at 8 p.m. The Tamburitzans are a collegiate group of 30 folk artists dedicated to preservation of Slavic folk arts in the United States. Tickets are available by mail or at the college.

FOR SOME 'A SHARE OF THE CROSS'

Describes trials of council Fathers

By BP. L. T. PICACHY, S.J.

VATICAN CITY — The final curtain is falling on the Second Vatican Council. The crowds will no longer watch the purple-clad figures stream out of St. Peter's basilica after a day's meeting.

The council Fathers disperse with a single-minded resolve to translate the council decrees into vital action. Each one, too, will carry away cherished personal memories.

For me, the realization that Christ still offers a generous share of the cross to the successors of the Apostles will always remain a vibrant inspiration.

The discovery of heroism in some of the men who sat for many months in the same hall is a precious memory. It was just a flash here and there, for each man's life is his secret. But that spark of sanctity will light my way when I am back home in my mission diocese of Jamskedpur in India.

DURING THE third session of the council in 1964, Archbishop Victor Bazin of Rangoon would kneel daily at St. Peter's tomb and recite the Creed for the Church in Burma. In 1964 only the foreign bishops were given permission by Burma's government to attend the council. This year not a single bishop from that country is in Rome and some of us say the Creed daily for the prelates of Burma and all the other council Fathers who have been denied their right to attend the last session.

One eager desire of the council Fathers has not been realized. Cardinal Jozsef Mindszenty, Primate of Hungary, could not attend a session. Together with the bishops of North Vietnam and of several countries behind the Iron Curtain, he has remained at home offering his sufferings and prayers for the success of the council.

On October 13, 1965, a report on the schema on Catholic education was distributed which mentioned a vote taken last year on November 19. My council companion, Bishop Lodewijk Jansen of Isangi, the Congo, reacted suddenly, and the words escaped him: "That was a memorable day in my life." After some persuasion he admitted simply: "On that day I was beaten by the Simbas. I have been beaten on three other occasions."

He had been my companion during the 1963 session. Last year he was placed under arrest by the rebels for four months, which included the third session. A priest, a Brother and two Sisters were killed in his diocese during that time.

"My position was not so dangerous as that of some of my neighbors," he remarked. "Do you see that bishop standing near the door at the end of the hall? He is Bishop Andre Creemers of Bondo, also in the Congo, who has lost 31 missionaries this year."

Bishop Joseph Wittibols of Wamba who was killed in November, 1964, worked in the same area of the Congo.

Many a council Father has observed a tall, pale old man stride firmly down the side aisles in flowing black and white robes. His gray eyes, set deeply under bushy brows, seem to mirror interior strength. He is Cardinal Josyf Slipyi of Lvov in the Ukraine who has spent nearly a third of his life in imprisonment. During the first session while the council was steering its way cautiously through the intricacies of liturgical reform, he remained in confinement in a concentration camp. In 1963 he stood, a free man, at the council altar in resplendent vestments. Surrounded by a gorgeous array of celebrants and servers he sang a Mass in the Ukrainian rite. We all joined him in a fervent hymn of glory and thanksgiving.

THIS SESSION Cardinal Josef Beran of Prague, Czechoslovakia, was applauded even before he had uttered a word of his speech. Recently released from detention, he has been sent into exile. He remains a symbol of hope for all those who have been exiled for Christ's love. And there are many of them throughout the world. Not a single one of the 90 bishops of China may return home when the council is over. They wait in prayer and eager longing for the day when they will celebrate the Mass again in their land.

The speeches of the bishops from behind the Iron Curtain have not always borne the hall-mark of eloquence or cogent reasoning. But they were always impregnated with a special unction which God gives to the words of men who have suffered for Him.

When the debate on religious liberty was lapsing into technicalities, a young bishop from a communist-ruled country raised the tone to a supernatural level with the simple words: My priests and I know what it means to suffer in a concentration camp. But there is only one way of saving the world and that is by prayer and love."

A Polish missionary archbishop often paced the hall with quick, alert steps. A smile played on his lips and his eyes twinkled as if he had never had a care in the world. He is one of the few priests who came out alive from the nazi's Dachau concentration camp in World War II.

COUNCIL history cannot be considered complete unless a salute is given to the many old and infirm bishops who dragged themselves to the hall day after day in a spirit of loyal cooperation. Their suffering is known only to God.

Pope John XXIII set the example. Just a few days before the council opened, he had received the definite verdict of the incurable ailment which was to carry him to heaven within a few months. But he radiated the joy and optimism which has swung the council along to a harmonious finale. His spirit of endurance helped others.

An Irish Franciscan bishop of an India See on his way to the first session died at Naples. An English Jesuit archbishop from Rhodesia fell dead on the steps of St. Peter's before a morning meeting. He had told his companion, almost as old as himself: "Don't worry about me if you do not meet me after the session. I shall find my way home alone." And he did.

A bishop died in the antechamber while waiting for an audience with Pope Paul VI, who gave him conditional absolution. On the closing day of the third session on November 21, 1964, a bishop left his notes on his desk. He collapsed in a side aisle and the De Profundis was recited for him by Pope and council Fathers.

These are some of God's heroes who realized in their own lives that the only way to heaven is the royal road of the cross.

'OLD POLICEMAN'

Cardinal Ottaviani pledges to protect new Church laws

MILAN — Cardinal Alfredo Ottaviani, secretary of the Congregation of the Holy Office, says that he has been "an old policeman" protecting the laws of the Church and opposing change—but "an old policeman" who will protect the new laws that stem from Vatican II.

Seventy-five years old and almost blind, the old cardinal who upheld conservatism throughout most of the Ecumenical Council, explained his position in an interview granted to the Vatican reporter for Il Corriere della Sera of Milan, Italy's largest evening paper.

When the new laws and policies of the Roman Catholic Church are promulgated the man who opposed so many changes—and withstood steady criticism that, at times, was cruel—will honor and protect them, the article said.

CARDINAL Ottaviani frankly stated that he had opposed change as "an old policeman guarding a reserve of gold."

"Seventy-five years are seventy-five years," he said. "I've lived them defending certain principles and certain laws.

"If you tell an old policeman the laws are changing, it is clear that he will feel like an old policeman and will do everything in order that they might not change."

"But if they do change," the aged prelate emphasized, "God will certainly give him the strength to put himself at the defense of a new treasure in which he believes.

"Once the new laws become the treasure of the Church, enriched by the reserves of gold, there is but one principle that counts: service to the Church.

"And serving it means being faithful. Like a blind man. Like the blind man I am."

The article in Il Corriere said that among the reforms anticipated in the Roman Curia was one which would rename the Holy Office as The Sacred Congregation for the Protection of Faith and Morals.

CARDINAL Ottaviani was quoted as saying that the Holy Office "will have another name and the methods will change."

One of the criticisms of the Holy Office has been that ages-old methods employed in protecting the faith had prevented priests and laymen alike—particularly writers and researchers—from defending themselves against charges of unorthodox teaching. In some instances, critics have said, the men affected not only could not present a defense but were not informed of the scope of the charges or the identity of those accusing them.

Change on revelation not unity body's idea

ROME — Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, has denied a report by French Jesuit Father Jean Danielou in the Paris Catholic daily, La Croix, that the secretariat supported the amendment to the ecumenical council's schema on revelation that says the Church does not draw its certainty on all revelation from Scripture.

In a letter replying to the charge, the cardinal said he supported the amendment at a meeting of the council's theological commission, but he said he made it clear he was expressing his own opinion and was not speaking for the secretariat.

The amendment to the still-uncompleted document touches on the disputed question of the relationship of Scripture and tradition in divine revelation. It has been reported that the change was included in the text at the request of Pope Paul VI.

Copies of Cardinal Bea's letter were sent to La Croix, Father Danielou and to the Italian Catholic daily, "L'Avvenire d'Italia."

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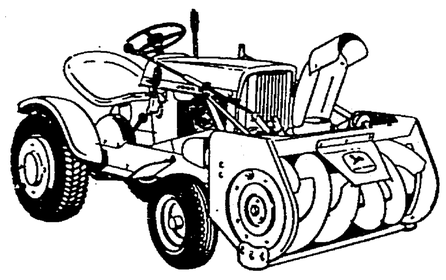
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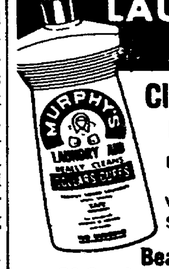

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PRESENTS MISSION CHECK—The final payment of $1,000 on a station wagon-bus for the diocese of Cabunatuan City, the Philippines, was presented by the Indianapolis Chapter Knights of Columbus recently. Making the presentation above is Thomas Cisco, chapter president, to Father John LaBauve, S.V.D., chairman of the Indianapolis-area fund drive. At left is Father Camilo Gregorio, a priest of the Cabunatuan diocese representing Bishop Mariano Gaviola, a frequent visitor to Indianapolis. Father Gregorio, who recently completed his doctorate in sacred theology in Rome, is attending Marian College this year to observe American education. Other contributors toward the station wagon, to be used by the Maria Assumpta Seminary in Cabunatuan City, have come from Knights of Columbus Council 3433 and the Fourth Degree Knights of St. Peter Claver. The new seminary is staffed by the Society of the Divine Word, the community to which Father LaBauve is a member. (Staff photo)

AN EVOLVING PATTERN

Council decrees show Church's 'new look'

By PLACID JORDAN, O.S.B.

VATICAN CITY — A Church eager for new horizons emerges ever more clearly from the deliberations of the ecumenical council now that its last session is drawing to a close.

A careful study of the five decrees promulgated October 28 reveals an evolving pattern of reforms systematically coherent in their purpose which makes the "new look" of this renovated progressive Church gradually more evident. It is a pattern that fits the general plan broadly outlined by Pope John when he issued his first call for "aggiornamento" some three years ago.

Ten of the 16 draft proposals on the council's schedule can be seen in an overall perspective. They delineate a structure which reflects to a growing degree the realization of an ambitious program no one had dared forsee when the council first convened.

Not until the six decrees still on the agenda are promulgated will their evaluation be possible as a unit with those that preceded them. Even at this intermediate stage, however, the framework can be distinguished.

THE KEY elements stem from the new concept of the Church as the People of God, as stated in the constitution on the Church. The document on the pastoral duties of the bishops, which is complementary to it, applies this concept in a new vision of "collegiality," meaning a sharing of power by the world's hierarchies with the Pope. This concept eventually will find its tangible expression in the world synod of bishops which will become an agency exercising executive power in the government of the Church together with the Pope.

The new pattern reaches out further by giving juridical status to national and regional episcopal conferences, thereby overcoming tendencies of centralization no longer in keeping with the needs of a pluralistic society. This will logically entail a reorganization of the Roman curia and of the Vatican foreign service, and a simultaneous internationalization of the staff of both, preferably with the inclusion of competent laymen.

THE IMPULSE behind this opening of the new horizons in the Church is truly ecumenical in the spirit of the pertinent decree adopted at the last session. It is an impulse that will gain momentum once the decree on religious liberty is formally approved, which is also bound to create a refreshing atmosphere in interfaith relations. Within the Church itself it also will develop a desire for better understanding of the Catholic faith and thereby create new incentives toward that freedom of expression which is a prerequisite of all deeper theological knowledge and insight.

The decree on seminary training makes this very desire the motivation for a reexamination ultimately aiming at a new style of priestly life based on genuine biblical concepts and more effectively adapted to present day requirements.

This same motivation also is dominant in the decree on the renewal of religious orders. They are invited to overcome stagnation wherever it may have set in and to bring about a more satisfactory balance between the active and the contemplative aspects of their calling, by giving more leeway to individual initiative and independent thinking. Here, too, new horizons are being visualized with a demand for a more authentic scriptural interpretation of the evangelical counsels of poverty, chastity and obedience. The widely publicized suggestion of modification of clothing, especially for women Religious, is but incidental in this context, although significant in itself.

THE DECREE on Christian education reiterates the traditional Catholic position opposing governmental school monopolies. Beyond this, the decree has its rightful place in the general pattern promoting new horizons inasmuch as it stresses the principle of freedom of education, which now can be related to that fundamental freedom of conscience inherent in the dignity of the human person. Freedom of education, therefore, implies reciprocal rights when it comes to a variety of educational standards and methods.

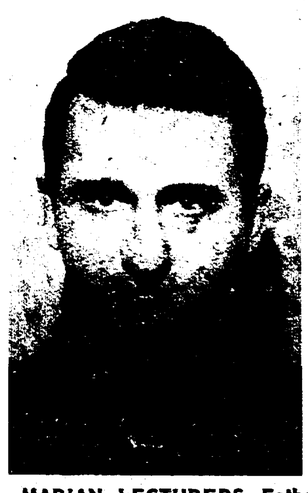
Perhaps the widest of the new horizons is opened by the decree on non-Christian religions. Emphasis so far has been laid on its last chapter dealing with the Jewish people, which constitutes a vigorous and gratifying condemnation of anti-Semitism.

No less important, however, is the attitude expressed here for the first time toward Buddhism and Hinduism. "Nothing that is holy and true in these religions," says the decree, "is rejected by the Catholic Church." The Old Testament heritage of Islam common to Moslems and Christians alike is charitably acknowledged.

Thus an approach is made to those of other faiths which again appears as a consequence of that new concept of the Church as the universal community of God's people embracing all humanity and built on freedom and tolerance.

AN OPENING is being accomplished by all these conciliar decisions — an opening to the world in all respects, which means a willingness to replace the attitude of monologue prevalent today by one paving the way for a true dialogue with all men of good will. Pope Paul has set this as the goal of his pontificate.

That these five decrees should have been proclaimed on the seventh anniversary of the election of Pope John XXIII was more than a coincidence. It was an indication that the new horizons this great Pope had visualized were now within reach. A stupendous accomplishment is being realized within the short span of seven years. Peter's bark ventured into high seas when they were stormy indeed. It is now on a safe course. There can be no turning back anymore.



MARIAN LECTURERS—Father John Powell, S.J., of the Bellarmine School of Theology, North Aurora, Ill., will speak on "Man's Image of God" in the continuing Religion and Modern Psychology series at Marian College Tuesday, Nov. 16, at 8:15 p.m. Charles L. Falvey, above right, will speak on "Commercial Law" at 8:15 p.m. Thursday, Nov. 18, on the Law for Women series.

THE CHURCH AND THE WORLD

Pope cites St. Peter's example — Aid Chilean poor

The Vatican

♦ Pope Paul VI told his weekly general audience that a visit to the tomb of St. Peter, Apostle and Martyr, serves as a reminder that a profession of faith sometimes demands martyrdom. He called on the thousands gathered before the Apostle's tomb under the high altar of St. Peter's basilica (Nov. 3) to "make this experience a salutary one." Not only are martyrs powerful intercessors in obtaining for man faith, courage and love of Christ, tht Pope said, but they also offer an eloquent and convincing example to be followed.

♦ In a letter commemorating its 50th anniversary, Pope Paul said the Congregation of Seminaries and Universities has been "confirmed in its usefulness by the evolution of time." He expressed hope that the congregation will "promote with the greatest diligence" the practical implementation of the ecumenical council's decree on seminaries, promulgated on October 28, in order that young clergy may "be so instructed in true piety, right conduct and an abundant knowledge of various disciplines that in the exercise of their priestly ministry they will be able to build the Church and lead the people of God to salvation."

♦ Vatican City's daily newspaper, in an editorial on the national convention of Italy's ruling Christian Democratic party, reiterated the right of Catholics to act in politics as Catholics. L'Osservatore Romano's editorial, by associate editor Federico Alessandrini, said: "The Christian Democratic party is a party of Catholics and owes its parliamentary, governmental and political strength to the unity of the Catholic electorate, which invests the party with paramount duties and responsibilities.

At home

♦ WASHINGTON — The Inter-American Development Bank has announced the approval of a $1.5 million loan from the Social Progress Trust Fund to help finance a church-sponsored land subdivision plan to help low income families in Chile. The project will be carried out by the borrower, the Instituto de Promocion Agraria, a private foundation created under Catholic auspices in 1963 to subdivide and sell lands belonging to Catholic institutions under agrarian reform principles.

♦ LOS ANGELES — Approximately 300 job offers have been made by employers here so far in response to an appeal by the archdiocese of Los Angeles and the Los Angeles Urban League. The employment offers resulted from the reading in all Catholic churches of a plea for jobs for the unemployed by Cardinal James Francis McIntyre. The appeal is part of a cooperative program between the archdiocese and the Los Angeles Urban League to relieve unemployment among needy families here.

Abroad

♦ PARIS—Prior to the November 4 announcement by President Charles de Gaulle that he will stand for re-election, the French hierarchy called on Catholics to vote according to the demands of their consciences in the December 5 balloting. A statement issued in Rome by the executive committee of the French episcopate declared: "The people of France in December will elect the President of the republic. The bishops remind Catholics of their duty to vote according to conscience, informed and guided by the requirements of the common good. They ask them to pray for France and for world peace, especially in the prayer of the faithful of Sunday Masses."

♦ THE HAGUE — The Dutch Catholic People's party has come out for exclusion of Spain from the European Economic Community so long as that country shows "no clear tendency towards developing a free democratic spirit." The party, which has pluralities in both houses of the Dutch parliament, also called on the six partner-nations of the European Common Market to deny Spain the status of associate membership granted to Greece in 1961.

♦ SANTO DOMINGO, Dominican Republic—The head of this country's Catholic hierarchy has in effect joined his voice to that of deposed President Juan Bosch in calling for respect for law and the end of terrorism. Archbishop Octovio Beras of Santo Domingo in a pastoral letter at the same time implicitly expressed unhappiness over the fact that the United States, first alone and later with the Organization of American States, had seen it necessary to send troops here to intervene in the civil war last spring. He called on all Dominicans to follow "the path of law and duty," and restore the nation's values so that "a foreign nation or nations may never again blur them."

♦ LEOPOLDVILLE, The Congo—From the Congolese town of Aba near the Sudan border have come reports that Bishop Ireneus Dud, the last remaining bishop in Southern Sudan, has left the Sudan and is now in Uganda. Bishop Dud, a native of the Sudan, is the vicar apostolic of Wau and its 50000 Catholics.

♦ DAR-ES-SALAAM, Tanzania There are 1,271 priests now working in Tanzania, according to figures compiled by this country's Catholic bishops' conference. Of the total, 341 are native-born Tanzanians. The rest come from 15 foreign nations, including 144 from the United States. There are also 432 Brothers, including 44 Americans, and 2,018 Sisters, including 67 Americans.

♦ JIDDA, Saudi Arabia—Saudi Arabia's principal newspaper called it imperative for Moslems to defend and spread Islam at this time when Christian missions are posing such a threat. The daily Al-Bilaad, in an article dealing with the work of the Second Vatican Council in the sphere of missionary activity, declared: "Christian missionaries employ various effective means to attract Moslems and draw them away from their religion . These missionaries have huge funds at their disposal and use all their international influence to win the fight. It is regrettable that many Moslems fall naively into their traps. Christian mission schools, spread through Arab and Islamic countries, form one of the most important weapons of missionary propaganda.

Council Fathers will honor Dante at special rite

FLORENCE, Italy—More than 500 ecumenical council Fathers are expected to attend ceremonies here commemorating the seventh centenary of the birth of Italian poet, Dante Alighieri, at the invitation of Cardinal Ermenegildo Florit of Florence.

They will attend an evening ceremony (Nov. 13) in Santa Croce basilica, during which Bishop Giovanni Fallani, president of the Pontifical Commission for Sacred Art in Italy and an expert on the poet's works, will speak.

Greene leaving Catholic Reporter

KANSAS CITY, Mo.—Michael J. Greene has resigned as publisher of the National Catholic Reporter newspaper effective December 31.

He will be succeeded by Donald J. Thorman, a former managing editor of Ave Maria magazine, who has been engaged in public relations work.

Greene has been here for the past six years, first with the Catholic Reporter, Kansas City-St. Joseph diocesan newspaper, and for the past year as publisher of the National Catholic Reporter. Before that he was on the staff of the Baltimore Catholic Review.

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Read this Frank Wilson review which recently appeared in The Indianapolis News . . .

Pyne's Needle Is Deadly On WXLW Hour
By FRANK WILSON
Anyone with a taste for gall will lap up a guy named Joe Pyne.
This fortyish radio talker is something akin to an asp looking for another Cleopatra. Give him some skin and he'll sink his fangs into it.
Pyne, who has become something of a darling to the women, is heard in Indianapolis on WXLW each Monday through Friday. He crawls on at 10:05 a.m. for 55 minutes of vital vitriol.
It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to compete with the big eye in the corner. 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 he 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 who got into drama school to overcome a speech impediment. He talks a blue streak. Insults are his stock in trade. As his publicity says, he often tell his victim to gargle with razor blades.
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FRANK WILSON
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ON YOUR DIAL

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.

Heroes all

Last Sunday's Gospel appropriately recalled Christ's oft-quoted admonition to give Caesar his due.

Yesterday on Veterans Day the United States offered remembrance and honor to the legion of men, living and dead, who made the highest payment that Caesar can exact—service in wartime.

From the ragtag bunch of farmers and laborers that followed George Washington to the citizen-soldiers now in Viet Nam, the nation gives thanks for them all.

Only a nation dedicated to the belief that man is a creature of God, that he has certain innate rights and responsibilities, and that he has an immortal soul, is sincerely and wholeheartedly cognizant of the enormity of the mutual pledge that exists between citizen and government.

Only a citizenry sharing a nation's pride in its history and tradition, believing without reservation in its stated principles, willingly battles to the death for that nation's welfare.

America has never demanded heroes. She has come by them naturally by cherishing and sustaining the spirit as well as the body of her people.

●

Rhodesian issue

Rhodesia is a long way from Indiana, but the political and moral crisis there is a matter of Christian conscience everywhere.

Yesterday the incendiary dispute between Rhodesia and Britain broke wide open. The 200,000 whites of Rhodesia proclaimed independence of Britain rather than give the country's four million black Africans any measure of equal rights.

This has given the old Katanga Firster crowd in the United States something new to misrepresent. A favorite non sequitur is to loudly compare the Rhodesian situation with that in the American colonies in 1776.

This is not merely untrue; it insults the American Revolution.

The Rhodesian whites have rebelled in order to maintain their absolute rule over the black majority. The American Revolution was fought in the name of equality for all.

The Catholic bishops of Rhodesia long have warned that the deterioration of relations between the country's whites and blacks posed a moral challenge of the gravest order.

In 1961 the Rhodesian hierarchy went so far as to say this:

"Our profession of Christian brotherhood contrasts most unhappily with reality . . . the doctrine of racial superiority as taught and practiced by many in this country **differs little in essence from that of the Nazis.**"

Those in the United States who sought so zealously to make Katanga a Jim Crow enclave under white string-pullers in the heart of black Central Africa now say the Rhodesian issue is no business of either the United States or the United Nations.

The U.S. and the UN both look at it differently. Both insist upon majority rule in Rhodesia, partly for pragmatic reasons. It is well understood that unilateral independence for only white Rhodesians likely will touch off an all-out African race war, which might in turn become a much wider conflict.

We trust, however, that a large measure of idealism also is involved in the U.S. and UN stand—the idealism which fueled the great American Revolution and the founding of the United Nations.

●

Easy does it

The generous praise heaped upon the United Nations and its accomplishments by Pope Paul VI on his recent visit continues to make problems for some Catholics. Father John Doran, whose sprightly column appears each week in The Criterion, seems to be among those.

Father Doran never had much use for the UN, and still doesn't. But how to say that with something resembling the straightforwardness of yore and still not appear to be in harsh and untimely disagreement with the Pontiff?

Father Doran fielded that one nicely in last week's column.

He simply chose a magazine article by James O'Gara to rip into. In the process, he made these points: (1) The UN has been a failure for its first 20 years; (2) the UN's prestige is sagging; (3) the UN is hypocritical; (4) he agrees with Pope Paul.

●

One man's meat

Some presidential advisers on pollution problems have thought up a new tax for President Johnson. They would place a special levy upon anybody "altering his surroundings, physical or esthetic, in unfavorable ways."

That ought to get rid of the public debt in nothing flat. Just think. Under that definition not only gas-belching factories, stream-poisoning sewers, and indiscriminate users of pesticides could be taxed, but also people who play transistor radios on buses, your cabbage-cooking apartment house neighbor, and that guy down the street who sports purple slacks and an orange shirt on Sunday afternoons.

A lot of people have been itching to get at the bearded beatniks who stage protest marches. This would be their chance. Tax each hair on their chins.

Of course, you'd have to get a job as a tax referee (several hundred thousand would be needed) or else you might find yourself coughing up for that weed-burner you call a pipe and your wife would get a heavy assessment for that fake French Impressionist painting she has hanging in the living room.

Maybe we'd better forget the whole thing.

Deliberate what?

On May 17, 1954, the U.S. Supreme Court took a momentous step. It ruled, in the case of Brown vs. Board of Education of Topeka, Kas., that all Negroes barred from attending public schools with whites are denied equal protection of the law as guaranteed by the 14th Amendment.

A year later, on May 31, 1955, the high tribunal further ordered that school desegregation proceed "with all deliberate speed."

In 1964 Congress passed the Civil Rights Act, fortifying the court's directives.

But today what do we find?

Today, according to a new report by the Southern Regional Council, 95 out of every 100 Negro children in the South are in segregated schools. This is deliberate tokenism, not speed.

The non-profit equal-opportunity organization says the figure falls far short of expectations. It also falls far short of any serious effort to enforce the law.

A desegregation rate of 5% a decade would mean that another 100 years since the end of the Civil War still would find the South lagging considerably in achieving a reasonable integration.

In too many places Southern school authorities are allowed to qualify for federal funds, even though they have done little or no integrating. The U.S. Office of Education, which needs more money and personnel to enforce compliance, has been much too soft in the matter.

President Johnson should give priority to strengthening the government's hand. A body of legislation becomes a laughing stock and a source of cynicism and despair when it is not meaningfully enforced.

If real progress is to be made in breaking down the barriers of discrimination, considerably more than deliberate speed now must become the order of the day.

Schema 13

● QUESTION BOX

How did Ember Days start?

By MSGR. J. D. CONWAY

Q. Please inform me as to the origin, significance and background of Ember Days. This request may sound silly, but my grandchildren have asked me to give them an explanation.

A. Historians are not in complete agreement about the origin of the Ember Days. We know that they were first observed at Rome, possibly as early as the third century, certainly by the middle of the fifth. It seems that they were not observed elsewhere until the sixth century.

In early centuries at Rome it was customary for Christians to fast three days each week: Wednesday, Friday and Saturday. It is possible that, as the rigid custom of weekly fasting was abandoned, four weeks of special penance were retained, one at the beginning of each season of the year. One argument against this theory is the evidence that only three ember weeks were observed in earlier centuries: there was none for the beginning of spring.

A more interesting and quite probable explanation is that the Ember Days were Christian adaptations of ancient pagan celebrations popular at Rome. December was the sowing season, and when the people had finished their seeding they offered sacrifices to Ceres, goddess of agriculture, and to Tellus, goddess of the earth.

For the Christians of Rome the Ember Days of December were for a long time highly important. It seems that the only time for ordination in Rome was during the long vigil which lasted the entire night of the Ember Saturday of December. This night brought to a close the long fast of the winter season. Pope St. Leo, about the middle of the fifth century, recommended that ordinations be performed during the night of the Easter Vigil, and at the end of that century Pope Gelasius permitted ordinations to the diaconate and priesthood on all Ember Saturdays.

The pagan Roman also had a harvest festival, usually in June, but sometimes delayed until August, depending on the season. The Christian ember days of June probably developed from this harvest celebration, but it became quite penitential in character, possibly in a spirit of reparation for pagan excesses.

From late August through September the Romans gathered the grapes and made their wine. It was the vintage season, and again there were celebrations, especially when the work was finished. The Ember Days of September seem to have been the Christian response to the revelries and superstitions of the pagan vintners.

The Ember Days of spring seem to have been of later origin and to have had no pagan precursor. They were definitely in existence by the end of the sixth century—the era of Pope St. Gregory the Great.

It would seem that there were no fixed dates for the Ember Days until the time of Pope St. Gregory VII, in the eleventh century. He decreed that they be celebrated on the Wednesday, Friday and Saturday after December 13 (the feast of St. Lucy), after Ash Wednesday, after Pentecost, and after September 14.

●

Q. Some of us do enjoy the changes in the Mass, especially the singing, but there is one thing I do wish some of the priests would just stop and realize, and that is how they are now giving Communion. Their finger and thumb is covered with saliva from one person to the other, and when you see that wet thumb and finger coming at you with the Host it is pretty hard to take. I for one am almost ready to stop going to Communion. This is not just my complaint; it is common from other parishes and other states. I am afraid of what germs I may catch from receiving.

We have three priests at our church and it is the same with all of them. I do feel the priests should be taught the correct way to give us the Host. No saliva please!

A. It seems that this problem is of recent development and was not noticed until the people began receiving Communion standing. I can see that there might be a problem for a short priest or for one who stands on the same level as the communicant. At our church we stand a step higher. Since receiving this letter I have watched myself particularly about this point, and do not believe that I touch the tongue or mouth of a communicant any oftener than I did distributing at the rail. Another priest tells me, however, that he has noticed some communicants who have a tendency to "lunge"—to move their head and shoulders forward as he reaches out to give them the Host. This sometimes causes him to touch the person's mouth unintentionally, and he believes that communion stations are the answer; they would tend to restrain the communicant's forward motion, just as the rail does.

It is indeed something which we need to be careful about, and I believe that a parishioner should in all kindness and charity mention the matter to a priest who offends often in this way. He is probably not aware of his errors. But remember that perfection is not possible; sometimes the priests's hand may tremble, especially if he is old or has distributed many communions; and there are a few communicants who snap or jerk just at the wrong moment.

●

Q. Considering what our Lord said about alms-giving I would like to know from where a pastor gets the right to publish the amount of each person's contributions and what recourse is there for a person who objects?

A. He arrogates the right to himself, and invokes the great need of the church, the school and various pious causes as justification; presuming that people will give generously only when rewarded by the trumpet of publicity, or that they can be saved from parsimony only by the shame of notoriety.

I doubt that the lay-cleric dialogue is sufficiently developed for your objection to be effective; but if I were in your place I would object anyway—and urge all my friends to object.

OPINIONS

Another view

To the Editor:

I imagine Ann Haggin thinks she is quite a comedian. I can see and hear her now, laughing fit to kill and slapping herself on the back, as she wrote that smart-aleck letter (The Criterion, Nov. 5). Personally, I think she is about as cute as a train wreck.

In the first place, there is nothing new about the little priest and little nun uniforms which she attacked with such preening zest. To my knowledge, they came out at least four years ago, for that is when I bought sets for three of my children at Christmas time.

What is wrong about young children playing make-believe in these lovely costumes? Mine enjoyed theirs immensely and even though they may not have become better Catholics as a result of their innocent play, they at least did not become worse Catholics, and today they don't go around making jokes at the saints' expense the way certain letter writers do.

In fact, the costumes are creative aids to children's imaginations. They induce a certain amount of piety, however temporary, and for my money that is a lot better than the violence encouraged by cowboy costumes and the like.

What else does Miss or Mrs. Haggin do in her spare time besides writing rude letters—go around telling little children that Santa Claus has broken his leg and won't be here this year?

Mrs. R. Kelly

Indianapolis

Mumford films

To the Editor:

One of the disturbing features of our society is the tendency to let George do it. We growl and gripe about conditions, but we make little or no contribution to solving them. We don't even bother to inform ourselves on the precise nature of those conditions so that we might be basically equipped to offer possible solutions.

The above generalization is stimulated by the poor attendance at the first showing of the celebrated Lewis Mumford films on the city.

The Committee on Arts and Culture of the Greater Indianapolis Progress Committee has gone to a lot of effort to present these films by the world's greatest authority on cities and their problems.

The committee is presenting the six films in three series of two each. At each showing a panel of outstanding civic leaders addresses itself to the problems delineated in the films and the audience is encouraged to participate.

Despite the fact that these showings are presented in the comfortable and convenient auditorium of the City-County Building, the attendance at the first showing last Tuesday (Nov. 2) was distressingly small. The second and third showings will be on Tuesday, Nov. 9, and Tuesday, Nov. 16.

I hope the attendance picks up at these, else good citizens are going to be discouraged in their earnest desire to inform the public about one of the most nagging problems of the 20th century—the plight and the salvation of our decaying cities.

As a footnote, I might add that the Indianapolis press has done a poor job of publicizing these free showings and of contributing intelligent, comprehensive reports on the meetings.

Citizen

Indianapolis

Obscenity fight

To the Editor:

One of the most stubborn problems of our time is the wholesale spread of obscenity, particularly on the newsstands and among book publishers. It seems to get worse instead of better the more it is fought.

Book and magazine publishers today are finding a ready market for filth that would not have had a chance of open sales 10 years ago. By the same token, stuff that was fought vigorously a decade ago, some of it right up through the Supreme Court, now is considered "tame."

In view of the situation, I want to congratulate Catholic organizations for keeping up the good fight instead of surrendering. It is particularly gratifying to see some of them joining forces and pooling their efforts, as has been done by the New Albany District Council of Catholic Men; the Indiana District 21, Knights of Columbus; the Knights of Columbus Councils of Louisville, and the Louisville chapter of Citizens for Decent Literature.

Joint efforts of this nature may well succeed where one-organization campaigns have been overwhelmed by the purveyors of obscenity.

A.H.L.

Terre Haute

LI'L SISTERS By Bill O'Malley

"SISTER—COULD YOU RECOMMEND A BOOK THAT WOULD PUT HER TO S-L-E-E-P-S-O-O-N-E-R ?"

YOUR WORLD AND MINE

Council backs Pope on Curial reform

By GARY MacEOIN

ROME—"The Fathers . . . desire that these departments . . . be reorganized and better adapted to the needs of the times, regions and rites, especially as regards their number, name, competence and peculiar method of procedure . . . and that the office of legates of the Roman pontiff be more precisely determined."

The decree on the pastoral office of bishops thus puts Vatican II on record as sharing the unachieved desire of every council since Basle and Constance for a reform of the Curia. A delayed evolution in curial practice has increased the urgency. As in medieval society in which the king made laws and administered justice, executive, administrative, law-making and judicial functions still overlap. Civil society in advanced countries today regards the division of powers as an essential protection of citizen rights.

"I am too old," Pius XI reportedly told a cardinal who urged curial reform. Pius XII developed a daring but unrealistic plan. He tried to increase centralization so that he could personally control every decision. His own secretary of state, he built up a private secretariat to short-circuit curial offices. He even envisaged a group of super-cardinals roaming the world to supervise execution of his commands.

The Curia was too strong for him. It smothered him in details, slowing down the decision-making process progressively. By his death, arteriosclerosis reigned. Archbishop Thomas Roberts has said that when he was in Bombay, a decision on the validity of marriage could take ten years. And, as he added, "who cares ten years later, even if the decision is favorable?"

●

When Pope John succeeded in 1958, conditions were critical. With bigger fish to fry, however, John avoided a head-on collision. Needing the Curia's help, he concentrated on winning its good will and restoring morale.

John knew, however, that total Church reform required curial reform. Knowing also that his predecessor's approach was self-defeating, he looked to the bishops to provide the counterweight. A restructuring of relations between them and the pope would, he believed, make the Curia an efficient civil service controlled by the pope and subject to policies established by the pope and bishops.

Pope Paul has openly embraced this concept on many occasions. In September 1963 he formulated two main elements: decentralization and internationalization. They would put relations between the bishops and the Curia on such a new basis that the Curia would no longer be "a pretentious and apathetic bureaucracy, narrowly legalistic and ritualistic, a hotbed of concealed ambitions and underhand antagonisms, as some have charged," but "a true community of faith and charity" at the service of "the universal Church."

●

It is Pope Paul's often-expressed hope that the Curia will reform itself. As a concrete step, he has named a Reorganizing Commission headed by Cardinal Roberti. No recommendations have yet emerged, but one recent development has made many wonder if Pope Paul's dream of self-reform is realistic.

The revised council schema on the missions includes a paragraph requesting the addition of missionary cardinals, patriarchs, bishops, and heads of missionary orders and societies, to Propaganda Fide. The Missions Commission spokesman, when presenting the schema, caused much surprise by asking the Fathers to emasculate this paragraph, a paragraph on which Archbishop Eugene D'Souza of India has said the entire schema hinges, and without which "it disappears into thin air as so many pious exhortations."

The spokesman later explained that Cardinal Roberti's Commission had "forced the Missions Commission against its will to propose the amendment," on the ground that the paragraph conflicted with its guiding principles for curial reform. That would seem to rule out

(Continued on page 10)

● THE YARDSTICK

Twilight shadows of Vatican II

By MSGR. GEORGE HIGGINS

Vatican Council II is slowly, but surely, grinding to a halt. It's all over now but the voting. By Wednesday noon (Dec. 8) the last of the 13 constitutions, decrees and declarations will have packed their conciliar bags for the last time and will be heading for home.

Presumably they will take leave of the Eternal City with mixed emotions. There is no doubt at all that most of them will be relieved to see the council come to an end. They have long since reached the saturation point, and they need time now to digest the decrees of the council and to sort out, at their leisure, the 1,001 lessons that they have learned from one another during the past four years.

ON THE OTHER hand, most of them, I am sure, will also experience at least a momentary twinge of sadness and regret at the thought of leaving Rome. Many of them will never set foot in the Eternal City again, and while some will have to come back periodically for meetigs of the episcopal synod or of post-conciliar commissions, it would be safe to predict that none of them will ever again have the privilege of taking part in an ecumenical council.

This is not to say that councils have outlived their usefulness, and are a thing of the past, but merely to hazard the guess that there is not likely to be another one in the lifetime of even the youngest of the Benjamins in the College of Bishops.

In any event, the important question today is not whether or when there will be another ecumenical council, but rather how best to follow up on the one which is now drawing to a close. During the months and years that lie ahead, not only the bishops but all the People of God will have to grapple with this problem.

There has been no time to talk about it in detail in the council, but, by happy coincidence, it was touched upon by the Archbishop of Turin on Oct. 27 in what history will record as having been the last speech delivered at a regular working session of Vatican II.

Archbishop Michele Pellegrino, who was nominated to the See of Turin during the present session of the council and is therefore one of the youngest bishops in the world from the point of view of seniority, is a distinguished scholar in his own right. It was only natural then that his own answer to the question as how best to follow up on Vatican II should have stressed the crucial importance of providing a sound intellectual training for the clergy.

THERE ARE still a number of underdeveloped regions in the world, he pointed out, not only from the point of view of economics, but also from the point of view of theological learning. One of the reasons for this, he said, is the fact that there is too little genuine respect within the Church for the intellectual life. It is to be hoped, he continued, that Vatican II, which has already done much to bring about a renewal of Christian life in a variety of fields, will also favor a renewal of interest in the sacred sciences. This, he concluded, is absolutely necessary for the success of the council.

The Archbishop's reason for insisting so emphatically on the need for a renewal of interest in the sacred sciences is very interesting.

It is easy, he told the Fathers of the council, to foresee two dangers in the period following Vatican II. On the one hand, there will be the temptation to play down or to attenuate conciliar reforms which call for a change in the old way of doing things in the Church. On the other hand, some will convince themselves that it is necessary to throw over everything that has come down to us from the past and to adopt new ways of doing things just because they happen to be new.

To avoid these two temptations, he said, priests will need not only obedience, faith and a deep interior life, but also a clear vision of contemporary problems and of the historical context in which these problems must be solved.

This vision in the Church, he insisted, calls for scholars in the sacred sciences — laymen, but above all priests who, under the mandate of the Church and with a true pastoral sense, will lift their sights to adapt the traditions of the Church to the needs of the day, while at the same time safeguarding the essentials of Catholic doctrine.

The profound and dynamic renewal of theological learning called for by Archbishop Pellegrino will have been made in vain unless his earlier plea for a greater measure of intellectual freedom within the Church is taken to heart. That it will be taken to heart by the council is a foregone conclusion. Schema 13 on the Church in the modern world can be expected to make it very clear that the Church is sincerely committed to freedom of research in all fields of knowledge. The schema, hopefully, will also make it clear that the Church regrets certain attitudes contrary to sound scientific research which, in earlier times, have existed within the Church itself and that, far from merely regretting or deploring such happenings, will do everything within its power to ensure that, insofar as human frailty permits, they will never be repeated.

BUT WHAT DOES all this have to do with the aggiornamento in our own country? More, perhaps, than we are currently prepared to admit.

Henri Fesquet, who covers the council for the famous Paris daily, Le Monde, has suggested that Archbishop Pellegrino's description of theologically underdeveloped regions of the world applies in a particular way to the United States. One might be tempted, at first reading, to return the compliment by suggesting that M. Fesquet's discourteous slap at the American Church merely serves to confirm the widespread impression that a certain type of Frenchman is much too conceited about the intellectual accomplishments of his own people.

On the other hand, we Americans would probably be well advised to count to 10 before we give the back of our hand to Fesquet. Though his criticism of American Catholicism may have been a little too snide for our comfort, I suspect that, if he were challenged to do so, he could easily document his charge that we are still lagging behind in the sacred sciences.

This being the case, it would seem to be crucially important for the Church in the United States to do everything within its power to create an atmosphere of intellectual freedom and of genuine respect for the intellectual life. As a matter of fact, it might even be argued that this is the most important of all post-conciliar challenges facing the Church in the United States. In any event, it's worth thinking about.

Mission center receives grant from Foundation

NEW YORK—The Ford Foundation has awarded a $600,000 grant to the year-old Urban Training Center for Christian Mission in Chicago.

The interreligious center, which is supported by 16 denominations, including the Catholic Church, gives clergy, seminarians and laity exposure to some of the major problem areas of American society.

Its trainees combine a full curriculum of seminars and workshops, using the city of Chicago as a laboratory, and participate actively in such things as anti-poverty programs and mass community organization.

For Oxford center

OXFORD, England — Pope Paul sent a check for $2,800 towards the cost of the new $420,000 Catholic center at Oxford University, it was announced here. The proposed complex will have a library, meeting room, kitchen, church and living quarters for priests and other visitors.

● *WHAT OF THE DAY*

Loyalty is personal

By REV. JOHN DORAN

A few nights ago I was driving to his home a young lad who had been working late at the parish. We went over a hill from which you can see the lights of our city spreading out beautifully over the valley.

The lad said, "Just look at the city."

I said, "Not the city, son, but my city, for though it is not yours alone, it is yours. We never learn loyalty unless we start with the things close at hand."

The boy grunted as young ones do when old ones make learned remarks, then changed the subject.

After I had left him off, I began to think again about my remark to him. Could it be that part of the problem of the missing loyalty in some of our young stems from lack of local loyalty?

●

It is difficult, if not impossible, to love the abstract before one has learned to love the concrete. We learn our love of God the Father through our love of our own fathers, our love of Mary through our love of our own mothers. Perhaps, even, we learn our love of Christ through our love of our own brothers. St. John puts it this way (Jn1V: 20) "For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?" We learn to love the greater by loving first the less.

But don't we try to reverse this natural trend when it comes to love of country? Where do we try to teach first a love of city? Where, outside of Texas, a love of state? And even on top level do our children not hear much more about "the federal government" than "our country?"

In the musical "South Pacific" one of the men sings a plaintive, and true, song, "You've got to be taught to hate and fear." He could just as well have sung, "You've got to be taught to love and revere." Loving is not an automatic action; it is a learned capacity. This applies to love of each other. This applies to love of country.

●

There are those who maintain that love of city or of state is chauvinistic. There are even those who maintain that love of country is sheer chauvinism too. These are people who have never understood the true nature of man, that his body makes it necessary for him to live and operate in one particular place and at one particular time. By nature man is not a universalist, but a particularist. He can, it is true, transcend the particular, but only after he has been formed by it.

I am not proposing this local love and local loyalty as a final goal, but as an intermediate one; but I do maintain that you are not likely to reach the ultimate stage unless you have gone through the intermediate one.

This thought has rumbled in my mind when I hear people demanding that we go beyond our love of country into love of the United Nations in the political sphere, or others telling us that the love of the parish must give place to the love of the Church universal. I know that the ultimate goals here expressed are real and demanding. What bothers me is that they cannot be reached unless the more local loves have preceded them. At least, so it seems to me.

National parley of CICOP slated

BOSTON — The third annual national conference of the Catholic Inter-American Cooperation Program will be held January 19 to 21 in Chicago.

Announcement of the CICOP meeting was made by Cardinal Richard Cushing, chairman of the U.S. Bishops' Committee for Latin America, National Catholic Welfare Conference.

More than 3,000 are expected to attend the conference, including three cardinals and 30 archbishops. Its theme will be "Religious Values in Latin America."

Vincentians set global mission

NEW YORK — A charitable link between parish conferences of the St. Vincent de Paul Society in the United States and similar groups in Latin America and South Africa was asked by the organization's national missionary activities committee here.

Immediate goal of the campaign is 500 "twinnings" of inter-American and African groups.

Vincentian conferences in the United States are being asked to contribute from $10 to $25 each month to their adopted "twin."

Tribute

SMITHFIELD, England — Forty Jesuit seminarians from nearby Osterly made a pilgrimage here to make retribution for "the cruel and barbarous persecution of Protestants by Catholics" in the time of Queen Mary. The seminarians stood in silence before a memorial to the Smithfield Martyrs, a band of Protestants who were burned at the stake.

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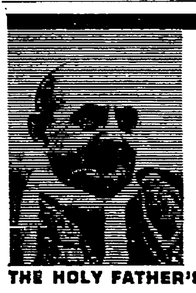

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To be a Christian in Northern Syria means to be poor, and the Chaldean Bishop of Aleppo chooses to be poorest of all. Most Christians in this improverished land belong to the Assyrian Rite and are separated from Rome. Bishop Stephen Bello is head of a new Catholic Diocese of the Chaldean Rite. Bishop Bello's 'palace' is a tiny room next to his sacristy. Here he eats, sleeps, receives his people, administers his far-ranging diocese. He prepares his own meals, does his own housework, even sweeps out his own 'cathedral.' He badly needs a small house ($3,800) to bring fitting dignity to the office of Bishop (The disciples' first question to Christ: "Master, where do you live?"). Bishop Bello is also worried about the Chaldean priests who are eager to share his poverty and help him win back the Assyrians. One priest is ready to go to Khanik, a Chaldean village where there are well-financed missionaries of other religions, but the Catholics there have no chapel ($3,500), no school ($2,900), no priest's quarters ($2,100). Whatever you send ($100, $75, $50, $30, $25, $20, $15, $10, $5) will help Pope Paul welcome the Assyrians home to the universal Church.

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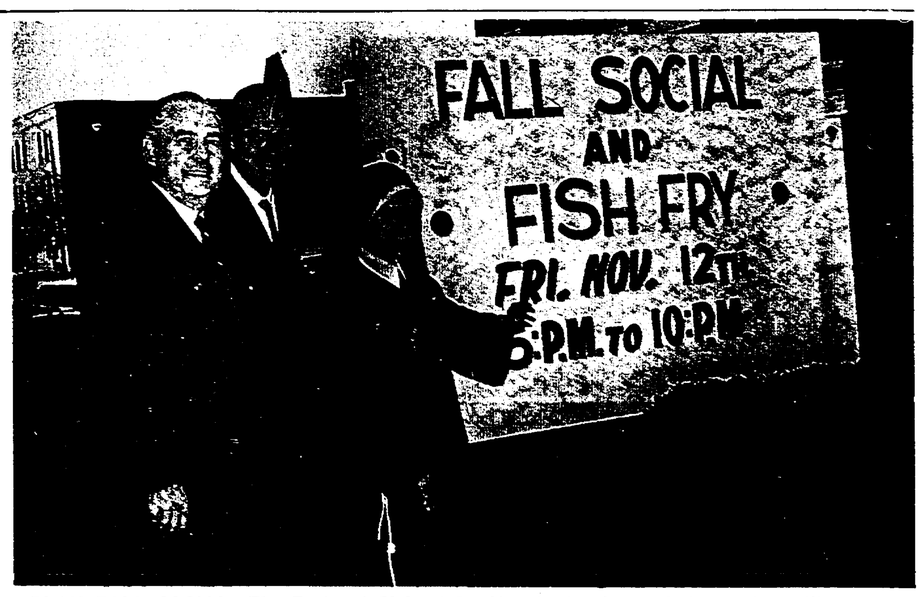

PLAN FALL SOCIAL—The Fathers' Club of St. Mary's Academy, Indianapolis, will sponsor the annual Fall Social and Fish Fry at the academy, 429 E. Vermont St., from 5 to 10 p.m. Friday, Nov. 12. Shown above with Sister Francis David, O.S.F., academy principal, are Matthew Schneider, left, club president, and John Guilfoy, vice president. (Staff photo)

White Catholics seen racially 'out of touch'

WICHITA, Kan.—White Catholics "really don't know what is going on" in the Negro community, and as a result are not prepared for the changes Negroes want, a layman involved in the fight for racial justice said here.

Mathew Ahmann, executive secretary of the National Catholic Conference for Interracial Justice, Chicago, said the Christian community "has yet to awaken to the plight of the Negro community. The Christian has yet to comprehend what Pope John put so ably in his encyclicals: We must awaken to the plight of the Negro community that he might grasp the rights that are already his."

AHMANN TOLD the midwest chapter of the Catholic Clergy Conference for the Interracial Apostolate that racial problems "are far more severe in the North" than in the South.

"The South is in a sense much freer today, in spite of the many isues at stake. In the North, however, the serious inequality is not only continuing but it continues to thrive."

He added: "We have our gross scandals in the North which we try to keep rather quiet. I think giving publicity will effect a much-needed conciliation between the North and the South."

Catholic leaders, he said, have failed to take the initiative in the fight for racial justice. "We are still far too reserved. Our leadership is too remote from the reality of the Negro community. As a result, we really don't know what is going on."

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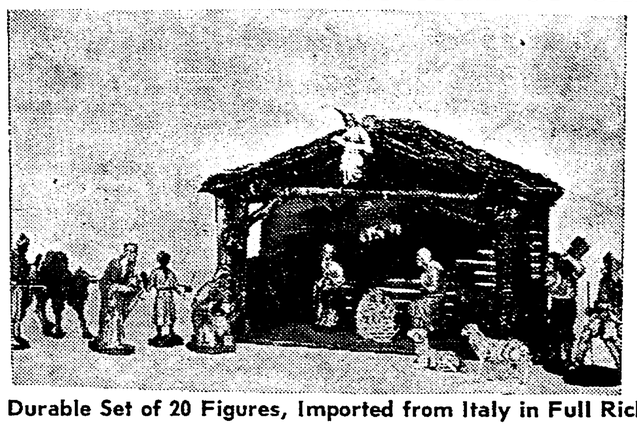

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St. Monica's, St. Joan of Arc in grid finale

By DENNIS HOFFMAN

The 43rd season of grade school football in Indianapolis will be climaxed with the championship games in the CYO Cadet and 100 Leagues, Sunday at the CYO Stadium.

Feature game of the afternoon will pit defending champion St. Joan of Arc (Division I champ) against St. Monica (Division III). Both teams were undefeated in regular season play and won last week's playoff games.

In the Cadet consolation game, set for 2 p.m., Division II champion St. Thomas meets St. Rita for third place honors, and the Mayor Al Feeney Memorial Trophy.

The "100" League championship game at 12:30 p.m. matches Christ the King (Division II) against either St. Gabriel (Division I) or St. Catherine (Division III). The latter two teams played to a scoreless tie last Sunday and a rematch was scheduled for later in the week.

TROPHIES will be presented following each game by members of the CYO Board of Directors. Admission is 50 cents for adults and high school pupils and 25 cents for grade schoolers. The gates will open at 11:30.

In semi-final Cadet games, St. Monica threw a balanced attack against St. Rita to win handily, 38-0. St. Monica gained 276 yards in total offense against 16 for St. Rita. However, St. Rita was playing without the services of the injured Louis Legg, their top scorer.

St. Monica's touchdowns were scored by Dick Breedy, Rich Weber, two TD's apiece, and by Dennis Hill and Jeff Wehmeier, one each. Wehmeier's score came on a pass from Hill.

In the St. Joan of Arc victory, Walt Ittenbach plunged over from the one-yard-line to score the defending champs' first TD. St. Thomas took charge immediately on a 63 yard pass play from Mark Jones to Ed Lacey to tie the score at six all. Jones carried the ball over for the PAT and St. Thomas led 7-6.

ST. JOAN OF ARC regained the lead late in the second quarter on a 40 yard run by Tim McCalley. They failed to convert once again and the half ended with St. Joan of Arc leading 12-7.

In the fourth quarter, Steve Smeehuyzen ran the PAT following Paul Madden's touchdown to put St. Thomas back in front 14-12.

Ittenbach saved St. Joan of Arc with another TD late in the game and set the final score at 18-14. St. Thomas' last minute scoring threat failed.

The game was more evenly matched than even the score indicates. In total offense St. Joan of Arc outgained their opponents by a mere 21 yards.

Injuries have slowed St. Joan of Arc's machinery recently, and could have a bearing in next Sunday's game.

CYO CADET HOBBY SHOW WINNERS—These grade schoolers, 27 in all, are part of the 42 hobbyists who were awarded trophies at the Annual CYO Cadet Hobby Show of the Indianapolis Deaneries, held on November 2 at the Little Flower gymnasium. More than 600 exhibits were judged in the course of the two-day affair, which concluded with the public show and the awarding of trophies. Altogether, about 2,300 students took part in the 24 parish Hobby Shows—a tribute to the committees of laywomen and Sisters who handle the many details of each show's operation.

Meeting scheduled for net coaches

The Coaches' Meeting for the Indianapolis Deaneries CYO Basketball Leagues will be held Tuesday evening, Nov. 23, in the Cathedral High School Cafeteria. Cadet and "67" League mentors will meet at 7:30 followed by the High School Leagues meeting at 8:30.

Eligibility forms were sent out this week to coaches to be filled out by players who did not do so before football season.

The Cadet League will be the largest with 46 teams competing in five divisions. The Junior-Senior and "67" Leagues will each have 28 teams and four divisions. There will be 26 teams in the three divisions of the Freshman-Sophomore League.

Notre Dame faces Tar Heel eleven

NOTRE DAME, Ind. — The Irish of Notre Dame University will be seeking their seventh victory of the season tomorrow, when they meet the Tar Heels of the University of North Carolina.

Halfback Bill Wolski and defensive end Tom Rhoads are listed as doubtful starters for the Irish due to injuries received in last week's 69-13 romp over Pittsburgh.

North Carolina's 4-4 record includes a 14-3 victory over Ohio State. The Irish have won their last five games.

55 teams ready for Quiz event

More than 55 teams operating in four divisions will compete in the Criterion Quiz Contest which will begin Sunday, Nov. 28, and run to mid-January.

Teams will be asked 20 questions from pages 1, 3, 4, 6, and 9 of the Criterion with additional rounds set in case of ties.

The issues of the Criterion to be studied for the first week are those of November 5, November 12, and November 19. Each week, one issue will be dropped in favor of a later one.

MAP CATHEDRAL HIGH SCHOOL DRIVE—Exuding confidence after a planning session on the current $250,000 expansion drive for Cathedral High School, are, left to right: Brother James Sullivan, C.S.C., principal; Robert V. Welch, St. Luke's parish, general chairman; and Patrick Fisher, St. Joan of Arc parish, a member of the campaign committee. The fund campaign to provide badly needed school facilities in several departments will extend through December 15.

Vicki Deal wins title for baking

Vicki Deal of Holy Trinity parish was awarded first prize in the Indianapolis Deaneries CYO Baking Contest, Sunday, Nov. 12, at Little Flower parish hall. Her entry, Slovenian Potica, was given top rating in the Quick Breads category.

Participants from Holy Name parish won eight trophies to take parish honors.

About 500 persons attended the contest and the dance that followed. Proceeds went to the Holy Angels "Headstart" program.

Among the trophy winners were two boys, Mark Renie and Leo Bennett. Mark took first place in the Cookies category. Leo also placed in that division.

There were two bakers who won a pair of prizes: Carol Ann Esselborn, St. Mark's parish, in the Cakes and Cookies divisions; and Sherry Ayres, Sacred Heart, Cakes, and first place in the Pies category.

Below are the complete listings of awards winners:

Grand Champion: Vicki Deal, Holy Trinity—nut rolled bread (Slovenian Potica).

Cakes: Dottie Beasley, St. Barnabas—yellow cake; Margaret Fella, St. Christopher—German chocolate cake; Jeanette White, St. Christopher—chocolate cake; Carole Uebelhor, St. Pius X—chocolate cake; Carol Ann Esselborn, St. Mark—assorted cakes; Sherry Ayres, Sacred Heart—cherry crown; Janet Quatman, Christ the King—Pineapple upside-down cake; Wendy Ziegelbauer, St. James—marble cake; Paula Morrisey, St. Roch—banana cake; Susie Sylvester, Holy Name—confetti cake.

Pies: Sherry Ayres, Sacred Heart—butterscotch-walnut pie; Barbara Campbell, Holy Name—apple dumplings; Chris Bell, St. Pius X—cherry pie; Carole Armborst, St. Roch—petite party pastries; Christine Whitsett, St. Anthony—bread crumb pie.

Cookies: Mark Renie, St. Christopher—Devil's delight; Rada Morris, Sacred Heart—peanut butter cookies; Barbara Campbell, Holy Name—southern pecan; Jo Ellen Doyle, Holy Name—turtle cookies; Barb Basch, St. Barnabas—butter balls; Carol Ann Esselborn, St. Mark—Swedish tea cookies; Bea Remmetter, Little Flower—Toll house cookies; Kathy Moore, Little Flower—cinnamon cookies; Becky Himmel, Little Flower—Princess' delight; Leo Bennett, Little Flower—Scotch brownies.

QUICK BREADS: Carol Armbruster, Holy Name—sour cream coffee cake; Fay Rhinehart, Holy Name—date-nut bread; Rosemary Winzenread, Immaculate Heart—Merk's coffee cake; Eva Corsaro, St. Catherine—banana bread.

Yeast Breads: Barbara Bockel, Holy Name—Dilly Casserole Bread; Rita Stuckey, Holy Name; Ann Marie Trauner, Holy Trinity—crispy nut swirl; Marcia Arnold, Holy Name—pecan rolls.

Delegation of 175 at CYO Convention

CHICAGO, Ill.—Approximately 175 persons from the Indianapolis Archdiocese, including 135 teen-agers, are attending the National CYO Federation here through November 14.

Joseph Atkinson, a member of St. Roch's parish, Indianapolis, is a candidate for president of the national organization. If elected, he will be the first from the Archdiocese to hold national office since the CYO and the National Council of Catholic Youth were separated two years ago.

Father John Elford, Archdiocesan CYO Director, may be among more than 20 priests who will concelebrate the closing Mass with Archbishop Patrick J. Cody on Sunday.

Father Clarence Rivers of Cincinnati will direct some 6,000 Catholic young people in the singing, which will be based on his own jazz-inspired "An American Mass Program."

The "Pro Deo et Juventute" (For God and Youth) award will be presented to Vice President Hubert Humphrey after he addresses the convocation, November 13. Previous winners of the award include J. Edgar Hoover and Sen. Robert Kennedy.

Name 3 members to Newman board

WASHINGTON—A Chicago investment banker and two Florida businessmen have been elected to the board of trustees of the National Newman Foundation.

New members are John W. Clarke, president of the investment firm of John W. Clarke and Company, Chicago; Robert Thomas, president of the River-Gulf Terminal of Tampa, Fla.; and Edward D. Lawis of Riviera Beach, Fla.

Speak up on renewal, Franciscans urged

By GEORGE M. BARMANN

CENTERVILLE, Ohio — The world's 26,000 Franciscan friars are being asked for their ideas on revitalization of their Order, according to Father Sylvan R. Becker, O.F.M., minister provincial of the St. John the Baptist Franciscan province, Cincinnati.

Father Becker was interviewed at a three-day meeting of U.S. and Canadian Franciscan provincials and other officials at St. Leonard's College.

"Franciscans everywhere are being asked what is to be made more definite and what is to be changed, abolished and introduced" in keeping with the renewal in the Church, Father Becker said.

Revisions are being made in the light of decisions of the Vatican Council and in accord with suggestions originating from Franciscans themselves, said Father David Eckelkamp, O.F.M., of St. Louis, secretary at the meeting.

SUGGESTIONS on new Franciscan constitutions, coming from priests, Brothers and clerics throughout the world, have to be forwarded to Rome by April of next year, Father Eckelkamp said.

Much discussion among Franciscans involves decentralization of administrative procedures, Father Becker said. Increased autonomy to permit friars of different nations to make cultural adaptations suggested by their environment is being widely studied.

The meeting at St. Leonard's was described as an occasion for "a fraternal interchange of ideas" on such subjects as vocations, seminary education, Third Order programs, Franciscan history, literature and research, liturgical progress, Marian studies and publishing projects.

FATHER BECKER said discussions included study of the function of lay advisory boards on the provincial level.

Such a board exists in the Cincinnati province to advise on administrative matters, he noted.

"Theoretically you can project lay boards in a province's future," added Father Eckelkamp. "However, concrete experience often is at variance with theory. This is one reason why these inter-provincial meetings are useful."

Asked about a Vatican council vote in favor of modernization of attire worn by religious orders of men as well as women, Father Becker noted that the present Franciscan garb is spelled out in detail and that any change would have to be uniform throughout the world.

Because worldwide uniformity in dress is required of Franciscans, garb changes will not be easy to make. Sisters in relatively small communities can make changes more readily because they do not have problem of applying the changes to varying conditions and cultures, it was said.

Youth Corps grant

WASHINGTON—The diocese of Kansas City-St. Joseph, Mo., has been awarded a grant of $315,710 by the U.S. Department of Labor for a Neighborhood Youth Corps project to find jobs for 250 out-of-school young people, it was announced here.

CADET KICKBALL RUNNERS-UP—Losing the Cadet Kickball championship must have been a great disappointment to this Holy Spirit team, but you'd never know it from the smiles the girls managed for our photographer after the battle-smoke had cleared away at Little Flower on October 18. The Eastsiders made their way through a tough regular season schedule in Division Two undefeated, then dropped Christ the King's Division One winners, 17-12, in the first round of the play-offs, and entered the title contest with great hopes of bringing home Holy Spirit's first Cadet league championship, only to fall before the determined play of St. Christopher (another first-timer). The Holy Spirit campaign was handled by Head Coach Mrs. Carl Tocco (back row, left). Father Dale Burgmeier (back row, right) is the CYO Moderator for the parish.

Hobby Show winners

Following are the winners in the recent Indianapolis Deaneries CYO Cadet Hobby Show:

Overall Winners—Fine Arts: Debbie Woolsey, Sacred Heart; Skilled Crafts: Thomas Peterson, St. Lawrence; Kit Craft: Angela Beavin, Little Flower; Collections: John Meyer, St. Pius X; Baking: Jeanne Carmody, St. Luke; Sewing: Terri Foorman, St. Lawrence.

Other winners:

St. Mary's Child Center: 1st, Patricia Mcclure; 2nd, Bobby Hatch.

Fine Arts: Class A—1st, Timmy Sottek, St. Gabriel; 2nd, Dawn Woolsey, Sacred Heart. Class B: 1st, Elizabeth Elliott, St. Luke; 2nd, Sandra Smith, Little Flower. Class C: 1st, Nives Vian, St. Anthony; 2nd, Cecilia Glogoza, St. Michael.

Skilled Craft—Class A: 1st, Teresa Beeson, St. Pius X; 2nd, James Baxter, St. Luke. Class B: 1st, Theresa Burton, St. Simon; 2nd, Eric Light, St. Simon. Class C: 1st, Stephen Roach, St. Michael; 2nd, Mary Rose Glennon, St. Anthony.

Kit Craft—Class A: 1st, Eric Byrd, St. Simon; 2nd, Clair Roembke, St. Catherine. Class B: 1st, Susan Seay, St. Lawrence; 2nd, Susan Nicks, St. Lawrence. Class C: 1st, Pat Hennessy, St. Michael; 2nd, Web Block, St. Luke.

Collections—Class A. 1st, Cindy and Barbara Nevitt, St. Jude; 2nd, Ann Bosso, St. Joan of Arc. Class B: 1st, Mark Labus, St. Pius X; 2nd, Mary J. Amos, St. Jude. Class C: 1st, Laura Turner, Little Flower; 2nd, John Mullin, St. Catherine.

Baking—Class A: 1st, Linda Sue Thomas, Nativity; 2nd, Julia Chab, St. Pius X. Class B: 1st, Donna Piccione, Holy Name; 2nd, Kristina Poehlium, Immaculate Heart. Class C: 1st, Jane Ann Cangany, Holy Cross; 2nd, Debbie Wise, St. Gabriel.

Sewing—Class B: 1st, Kathy Weber, St. Catherine; 2nd, Julie Patrick, Little Flower; Class C: 1st, Cecilia Glogoza, St. Michael; 2nd, Michele Kuntz, Holy Name.

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● *FAMILY CLINIC*

Disputes illness tag for pornography bug

By JOHN J. KANE, Ph.D.

Judging by an earlier column, everyone addicted to pornography is sick. If that were true, then every sin we commit isn't a sin. It's because we are ill. Couldn't persons addicted to smut merely be evil persons? You told this man's wife not to seek a separation. What about her peace of mind, her feelings and health? Don't they matter?

●

You have raised a highly interesting and provocative question, Dorothy. Is it possible to claim that everyone who commits a sin is ill? I certainly would not make such a claim. Some highly subtle distinctions are essential.

Let's take the case of a woman who enters a supermarket and engages in shoplifting. She does this with purpose and perhaps because she needs the item she steals and cannot pay for it. Or, to put it better, she thinks she needs the item she steals. I am not referring to someone who is desperately poor and starving. I would consider this an immoral act, and I would not claim that the woman is necessarily ill.

On the other hand, let's take the case of a woman who periodically goes to a supermarket and inevitably shoplifts. She takes items which she doesn't need, and for which she could well pay. It turns out that the second woman is a kleptomaniac. She is sick, desperately sick psychologically. She is probably not morally responsible for her acts because of a severe emotional disturbance.

●

I hope these two illustrations will help to clear up in your mind my distinction between persons who engage in immoral behavior purposively and those under strain of grave emotional disturbances. As the fields of medicine, psychiatry, psychology, and sociology are more and more developed, we are learning a great deal about the motives and behavior of human beings.

A person accused of witchcraft in early colonial times, might well have been put to death. Yet we know today that many of these women were probably mentally ill. Not too many years ago persons who were psychotic, crazy, in the popular language, were chained in dungeons. In England of the past ladies and gentlemen used to visit these asylums on Sunday in order to laugh over the antics of the mentally ill.

Today we realize that mentally ill persons are not responsible for their condition, any more than a person who suffers from a cold or a stroke is directly responsible for his physical condition. We no longer laugh at insanity, we attempt to do something about it for these unfortunate persons.

Psychologists believe that the mere collecting of pornographic literature, for instance sexual humor in the form of cartoons and drawings, may not be absolutely indicative of any sexual abnormality. But when this becomes compulsive, as it apparently was in the case to which you refer, there is a strong indication of a severe emotional disturbance. That is why I stated that this man was psychologically ill, and quite probably not responsible for his behavior.

I would certainly not agree with you in calling a person who collects pornography compulsively as a result of an emotional illness an evil person. I would much prefer to call him a sick person, and I believe I stand on sound, scientific grounds.

●

Today there are many conditions which we once considered due to a weak will that we now believe to be mental illness or neuroticism. One of the very best examples, of course, is true alcoholism.

I should like to refer you to a very excellent book, "Counseling The Catholic," by Fathers Hagemaier and Gleason. The first part deals with psychological aspects, the second with the moral aspects of aberrations. I think if you read this book you will understand more clearly than I can help you to understand in a brief column, the full implications of psychological illnesses for certain kinds of behavior.

I advised this woman not to leave her husband simply because when one enters into the sacrament of matrimony, he or she takes the other in sickness and in health. There is no justification for deserting a husband or wife or divorcing or separating from either because the individual is ill. Only if the life of one spouse is truly in danger and absolutely nothing can be done about it, would I think of recommending a separation and then only on the grounds of personal safety.

●

I think this wife's health and peace of mind will be greatly improved if her husband receives professional care. There is no doubt that his particular compulsive behavior can be corrected with psychiatric assistance. If she were to leave him, she would constantly worry about what happens to him. And if something dire did happen, a far from unlikely possibility, she might suffer anguish the rest of her life for not having stood by the man she married during his period of crisis.

Finally, I did not intend in any way to convey the impression that everyone who commits a sin is sick. But I do want to emphasize that certain types of behavior, which objectively speaking are immoral, may be due to disturbed personalities.

Morally speaking, such individuals are not capable of making a distinction between right and wrong, and, therefore, are not responsible for what they do.

Furthermore, if there is to be any hope for such people, it can only come through an intelligent and sympathetic understanding of the dynamics of their personalities.

Twenty-Third Sunday after Pentecost

Set up new papal diplomatic rank

VATICAN CITY — The Holy See has set up diplomatic missions in Kenya and Zambia and created the new rank of "pronuncio" for the prelates who will head them.

Until now the heads of papal diplomatic missions to sovereign states have been either apostolic nuncios, corresponding to the ambassadors of secular nations, or internuncios, corresponding to the lower diplomatic rank of ministers. In countries where a nuncio serves, he has traditionally been recognized as dean of the diplomatic corps.

The Holy See also appoints apostolic delegates to some countries, including the U.S. These are papal representatives without diplomatic status.

ALTHOUGH the new papal envoys to the two African republics will head first-class diplomatic missions and have ambassadorial status, they will not be the deans of the diplomatic corps. Therefore, they have been given the new rank of pronuncio for the time being.

Commenting on the new rank, L'Osservatore Romano said it was meant to apply to the head of a "first-class diplomatic mission" which does not have "the quality of an apostolic nunciature." The Vatican City daily said that the rank was created because the accreditation of a lower rank internuncio "could be interpreted in a very different sense than the one intended by the Holy See and one less welcome to the accrediting state."

THE APOSTOLIC pronunciature in Kenya will be headed by Archbishop Guido Del Mestri, who since 1959 has been serving as apostolic delegate to East Africa with headquarters in the Kenyan capital city of Nairobi. His appointment as pronuncio follows an agreement between Kenya and the Holy See to establish diplomatic relations.

The new pronuncio in Lusaka, Zambia, which already had diplomatic relations with the Vatican, will be Msgr. Alfredo Poledrini of the Papal Secretariat of State, who has been named an archbishop. Archbishop-elect Poledrini will also serve as apostolic delegate to the neighboring country of Malawi.

Kenya, Zambia and Malawi were all earlier included in the jurisdiction of the apostolic delegation to East Africa.

British exhibit spurs vocations

LONDON—London's big vocations exhibition early this year has so far produced 1,337 serious inquiries from young men and women wishing to become priests, Brothers and Sisters.

The annual national secular schoolboys' and schoolgirls' exhibition, which draws hundreds of thousands of youngsters each Christmastime to Olympia, massive central London arena, for the first time this year will have a Catholic vocations stand.

● GOOD NEWS

'The Body of Christ!'

By MARY PERKINS RYAN

As there are accidental advantages to the custom of standing rather than kneeling to receive Communion, so there are to the new formula, "The Body of Christ" to which we respond, "Amen."

For one thing, it must be a good deal easier for the priest distributing Communion to say such a short phrase meaningfully over and over again rather than the long formula, "May the Body of our Lord Jesus Christ preserve your soul into life everlasting. Amen." For another, since we have to answer, "Amen," we don't have to look nervously down the altar-rail as the priest comes nearer, wondering just when to open our mouths and get our tongues ready, and sometimes feeling very silly with our open mouths when the priest delays for a second or two at the person ahead of us, or has to go back to the altar to get another ciborium. We can just wait peacefully until he gets to us.

But there is another, and deeper, advantage to the new formula because it calls for an individual and personal response. We do not now come to the altar rail like small children who are simply going to have something given to them, done to them, who are simply being fed. We are coming like human and Christian persons to whom a gift requires a response, to whom Christ's total

gift of His Body "given up for us" means our effort totally to respond in self-giving to Him and to what He asks of us.

●

When the priest says to each of us, "The Body of Christ!" he is summing up for us everything that the Eucharist means and should mean to us—Christ's self-giving in His sacrifice to free us and bring us with Him into the Father's presence with the gift of the Spirit, to gather us together into a community of love with one another and with God.

And when we say, "Amen," we are not only making an act of faith in Christ's sacramental presence. We are saying that we agree to receive this gift and allow it to transform up into true Christians, persons who give themselves to others in loving service to give them life, as Christ is now giving Himself to us to give us life. We are saying that we will try to cooperate with the working of the Spirit in ourselves, and in our world, to build up the Body of Christ in love. We are saying that we pledge ourselves to carry out Christ's work in our world, to help free people from every kind of slavery to needs and pressures and oppression, to give all men the opportunity to attain human fullness of life and the still more intense life that Christ came to give us all.

●

Our "Amen" at Communion, then, is not a mere formula, it is a promise. We are pledgeing ourselves to take part in Christ's sacrifice, to give ourselves, our time, our effort, our energy, in love for our fellow men, as He is here giving Hiself in love to us, as our food. And we are promising to try to live as members of the community of life and love established among all those who are one Body because they eat the one Bread. We are giving ourselves up to the workings of Christ's love making us all one, and at one, in the Spirit.

Many of the Post-Communion prayers—which we shall soon, thank God, hear directly in English—express this idea in one way or another. But perhaps this one, from the 15th Sunday after Pentecost, most beautifully sums up what the Lord's gift and our cooperation with it should bring about in each of us: "May the working of this heavenly gift, O Lord we pray, take hold of us mind and body, so that our own notions and wishes may not prevail in us, but rather its effectiveness." Amen!

● WHAT'S HAPPENING

The stranded ones

By JAMES H. BOWMAN, S.J.

The other night I met the one-legged Selma marcher whom you may have seen in the paper or on TV. A full-time employee of Martin Luther King's Southern Christian Leadership Conference, he is presently working for that organization in Chicago. A Catholic, he is very conscious of churchly reactions to social problems.

We stood outside a small West Side church waiting for a civil-rights rally to begin. He leaned on steel crutches which Dr. King had sent him when his wooden ones were broken by a Selma policeman.

"I walked into a slum building a few blocks from here last week," he said. "I found ten children there who hadn't eaten anything for three years. After I fed them, one of the little kids looked up at me and said, 'Are you Jesus?' That's burn, baby, burn, you know, as far as I'm concerned. I mean burn in hell, for somebody, whoever is responsible for those kids having nothing to eat."

●

I thought about people not being responsible who don't know about it. I thought also of the infamous eviction case shouted and raged about at a rights meeting three weeks before. A halfwit mother had been put out on the street with her 10 children and would have stayed there if the local rights workers hadn't stormed at the landlord and threatened to picket him. Of course, comparatively few people knew about this woman and her family.

(Among those who did know, however, were the five Public Welfare caseworkers she has had in the past two years—one after the other, not all five at once—none of whom did anything about having her committed and her children put under proper care.)

We ought not blame people who don't know. But should we blame people (ourselves) for not knowing?

A Catholic high school recently held its annual school play in an auditorium located in the heart of the city. The white people coming from the fringes of the city parked their cars in lots surrounding the auditorium, and predictably enough, one family came back to their car to find the ignition mechanism stolen.

One priest was genuinely disturbed about this and went out of his way to help the stranded people. He didn't get angry about the thieves, either, nor begin to spout off about "those people" and their stealing habits. He was simply a good priest who ran across people in need and helped them. And this was and is praiseworthy in any reading of the incident.

●

But what about the 16,000 people living in the nearby public housing projects and suffering the inevitable toll of caged-in, fear-ridden, noisy, largely dehumanizing existence that huge buildings inflict on their inhabitants? What about the thousands more within walking distance who live in ratty flats and in filth that only a wrecker can do anything about? What about the thousands of children who are growing up surrounded by vice and defeatism and dependence on anonymous governmental aid in place of working fathers?

The man who reacts to stranded suburbanites with spontaneous compassion is a fine, rare bird in our world of indifference to people in any kind of trouble. But still one asks: is there something wrong with us that we are not in a more or less continual state of disturbance over the thousands who are stranded in the heart of the city not just for an hour over a stolen ignition system but for a lifetime over a stolen sense of humanity and manhood?

The ten hungry children thought the man who fed them after three days was Jesus. They had heard about Jesus and had come to believe He did such things. The followers of Jesus ought to know that this kind of expectation goes with even a little knowledge of Him. They should consider what value Jesus places on their being mistaken for Him by hungry children.

Theologian defends Teilhard de Chardin

ROME — Father Henri de Lubac sprang to the defense of his fellow Jesuit, Pierre Teilhard de Chardin, when a lecturer asserted here that the celebrated philosopher - paleontologist was converted away from Christianity.

The lecturer, a French educator and literary critic, Henri Rambaud, had argued from a score of texts taken from Father Teilhard's works that Teilhard had changed his religion without realizing it. "It is no exaggeration to speak of conversion," Rambaud said of the religious approach of the French scientist who died in New York in 1955.

"WHAT IS TRUE is that between 1916 and 1919 Teilhard changed his religion. As a matter of fact, he had not yet distinguished this clearly, but if he always wanted to be a Christian, he no longer knew what Christianity is."

Father de Lubac, one of the Church's foremost theologians and a specialist in problems of grace and of man's inherent desire for God, was present in the audience. At the end of the lecture he rose and asked to say a few words. Speaking in mild tones, he expressed astonishment at the conclusions Rambaud had drawn from Teilhard's works, and at Rambaud's methods of drawing such conclusions.

RECALLING that he 'had known Teilhard for 30 years, Father de Lubac asserted that almost anything could be said about him except that he had lost his Catholic Faith.

"Father Teilhard de Chardin might be reproached for putting too much emphasis on one point or another, but I do not believe it is permissible for a Christian to issue such a strong accusation against him," Father de Lubac declared.

Rambaud spoke (Oct. 11) at the Roman Colloquia, which usually offers highly conservative speakers to an audience of all shades of opinion.

Holy See donates $5,000 to UN

UNITED NATIONS, N.Y. — The Holy See announced (Nov. 2) a contribution of $5,000 to be divided equally between the United Nations Technical Assistance Porgram and the UN Special Fund.

Announcement of the contribution was made by Msgr. Alberto Giovannetti, permanent UN observer for the Holy See, at the annual pledging conference held at UN headquarters. Both technical assistance and special fund programs are supported by voluntary contributions from governments.

'Luther wouldn't leave today'

BERLIN—Lutheran Bishop Otto Dibelius of Berlin told a Reformation Sunday congregation here that if the Catholic Church were the same 450 years ago as it is today Martin Luther would have remained a Catholic.

In a sermon carried by West German radio stations, Bishop Dibelius said the Second Vatican Council has rediscovered the fact that the Christian Church is always in the process of reform—a notion, he said, that Catholics could not comprehend for a long time.

However, the bishop was less hopeful about needed reforms in his own Church. He urged Lutherans to pray that a new Martin Luther will appear and reform their Church again, and he asked Lutheran bishops and clergymen to heed the demands for reform coming from the laity.

● *BEST OF TWO WORLDS*

Women really care

By GILBERT ROXBURGH, O.P.

The thing about women is that they are so open to the world around them. They are naturally attuned to it. They care.

Maybe this is why they are so easily engrossed by the world of detail, the slight shapes and colors and textures that describe reality. These externals may not be the heart and soul of reality, but they are the outwardly changing aspects that keep you in close contact with reality's heart and soul.

Women notice things. They notice what other women are wearing, and can give a close and minute report hours after the encounter. Women notice how you feel, and bother you with questions until you come out with it. They are formed by nature to care and be concerned.

This probably has something to do with the way their ears perk up at the hint of gossip: details about the reactions and problems and events that color the lives of others.

●

It is strange how woman's caring even to the last detail is expended almost futilelly. She dusts all the corners carefully that are so soon again filled with dust. She fixes so assiduously the dinner so quickly eaten, dresses for a day that is speedily done, decorates and embellishes a home so easily taken for granted.

But she cares. She could scarcely act otherwise.

Women cry a good deal—at the drop of a hat, some men say. At the worst, this is a good thing gone wrong. They think enough of the universe not to bear it stoically. They care enough to react to it, not watch it unresponding.

Women, of course, always want signs of love and affection: Do you love me, George? You never tell me that you love me. (Of course I love her, he says. I told her I loved her when we were married, and I never took it back, did I? Women want to know where they stand in the universe and with the persons who populate it, and they want the little signs they are so sensitive to in order to be sure.

They talk more than men do. This means they talk to other people more than men do. It shows in them that deep-rooted inclination to make contact with the world around them. Watch and see, next time, which member of the couple takes the social initiative and develops it.

●

Finallly, there is in women an almost bottomless compassion that never fails, that has an unending sympathy and listening power for almost any person and any occasion.

Contest it, if you can, but there is ample evidence that all of the adaptation and adjustment in today's world is slowly moving forward because of women—in politics, in religion, in social justice. Only women have the time and the aptitude to give themselves without pay to the great altruistic movements of our era.

They are open to the world. They are concerned. They care.

Press lay role in church courts

NEW YORK—The planned revision of canon law may give laymen a bigger role in the work of Church courts, a presiding judge of the New York archdiocesan tribunal said here.

This view was expressed by Msgr. Stephen J. Kelleher in commenting on a seminar for civil lawyers and priests held (Oct. 16) at Fordham University's law school. Theme of the seminar was "The Role of the Civil Lawyer in the Church Court."

Diocese to build modern cathedral

ROCKFORD, Ill.—The Rockford diocese has disclosed plans for a modern cathedral featuring a "eucharistic room" containing the main altar and seating for 1,200 persons, all of whom will be within 90 feet of the altar.

The Blessed Sacrament will be reserved in a separate chapel. The tabernacle will be on a free standing pillar under a tower with a large window overhead. It will be visible from inside and outside the cathedral.

The cathedral will be built on a raised platform, include enclosed walkways so visitors will not disturb worshippers and will rise in a slope from front to back to a height of nearly 14 stories. The roof will be fluted.

For India's poor

VENICE, Italy—Four thousand beds for children left this Italian port bound for India, the gift of Pope Paul VI to the poor of India. The beds, which had been given to him last year by the Permaflex Company, were sent to the Indian government by the Pope with a request that they be distributed to poor families "independent of caste and creed."

THE WEEK IN LITURGY

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

Nov. 14 TWENTY-THIRD SUNDAY AFTER PENTECOST. Some people have the courage to speak out when they want or need something; some do not. Usually those having a public office and who meet people of all ranks are accustomed to make requests with poise and confidence. Others not so accustomed to asking favors often remain silent; and because of their silence do not receive the help or favors they need or desire.

A certain public official was not abashed to ask Christ to come to his home and restore his daughter to life; but a woman in the crowd with a bleeding hemorrhage was reluctant to put her request into words. Christ, however, read her heart and cured both her physical and spiritual ailments (Gospel). Both had confidence in Christ.

As Christians we should have confidence in our prayers for favors and graces, and in our prayers asking forgiveness. Christ who is God can do all things. No sin is too great to be forgiven; no favor too impossible for God to grant.

Nov. 15 ST. ALBERT THE GREAT. Because of the wide scope of his learning, both theological and scientific, this German Dominican friar and professor is called "The Universal Doctor." His printed works fill 38 volumes. His most famous student was St. Thomas Aquinas. He died in 1280. His faith and wisdom entitle him to be called "salt of the earth" and a "light to the world" (Gospel).

Nov. 16 ST. GERTRUDE THE GREAT. This nun of the 14th century lived under the Holy Rule of St. Benedict in the convent of Helfta in Germany. She was both learned and holy and is known for her book of "Revelations." She was the recipient of many extraordinary graces and visions, especially of the Sacred Heart of Jesus who instructed her in holy wisdom and made of her a "wise virgin" (Gospel).

Nov. 17 ST. GREGORY THE WONDER-WORKER. As a youthful law student in the third century Gregory was converted to Christianity by Origen while away at school and returned to his native town of Neocaesarea in Pontus where there were only 17 Christians. There he was made the bishop. God gave him the power to work miracles of all kinds which helped him to win many converts to the true Faith. It is related that at his death only 17 pagans remained unconverted in the town where he had found 17 Christians on his arrival 30 years before. St. Gregory had that faith which moved more than mountains (Gospel).

Nov. 18 DEDICATION OF THE BASILICAS OF SS. PETER AND PAUL. The basilica of St. Peter at the Vatican and that of St. Paul outside the wall of old Rome are monuments over the tombs of the two Apostles who lie buried under them. "My house shall be called a house of prayer . . . in it everyone who asks, receives" (Communion Song). Let us petition these two Apostles to obtain for us greater faith and confidence in Christ.

Nov. 19 ST. ELIZABETH OF HUNGARY. The marriage of Elizabeth, a princess of Hungary, and Louis, the ruler of Thuringia, was like a happy fairy tale for six years. They had three children. Then Louis set out for the Crusades and died of the plague in 1228. After many hardships the young widowed queen died three years later at the age of 25. Elizabeth regarded the "kingdom of heaven as a treasure" (Gospel) greater than those of Thuringia or Hungary.

Nov. 20 ST. FELIX OF VALOIS. As a 70-year old hermit in a woods near Cerfroid in France, Felix was persuaded by his youthful disciple, John of Matha, to help him establish a religious order, the Trinitarians, for ransoming Christians captured by Moslems who sold them into slavery. In 1212 he died at the age of 86. "O God . . . we ask that by the prayers of St. Felix and through Your grace that we may be freed from the the bondage of sin" (Prayer of the Assembly).

VIEWING WITH ARNOLD

'Great Race' madcap spoof of old movies

By JAMES W. ARNOLD

About the only mistake producer-director Blake Edwards makes in "The Great Race" is trying to spoof every old movie ever made instead of just most of them. When Edwards flails you gleefully with gags for nearly three hours without intermission, it's not just that you feel like an overly toasted marshmallow, but a marshmallow that has been toasted, baked, grilled, chewed and stomped into oblivion.

Yet let there be no doubt: "Race" is a smasher of a movie, brimming not only with humor but exuberance, charm, wit, beauty, elegance. The production absolutely soars, lifted by some of Henry Mancini's better music, breathtakingly pretty photography by Russ ("Lust for Life") Harlan, and scrumptious Edith Head costumes. Its "second act" difficulties are small compared to those in such excellent slapstick spectaculars as "Hallelujah Trail" and "Those Magnificent Men."

Can anyone remember when we have had so many superior visual comedies in a single season? Buster Keaton, get out of those beach pictures and off those TV commercials. The message has finally gotten through.

●

Movies have matured to the point where young directors like Edwards ("The Pink Panther") can imitate, emulate, and even heckle the film styles they knew and worshipped as children. ("Race" is dedicated to Laurel and Hardy, although its true models are the schmalzy melodramas and chases of the early silents). Edwards seems to say, "Here is what you could have done, you belovedly nitwitted fathers of the screen, if only you'd had such modern marvels as color, sound, music, panavision, Jack Lemmon and Natalie Wood."

Doubtless part of the current crush on madcap comedy is due to a camp taste for the corny and outrageous. But mostly films like "Race" are directed to a generation of customers raised on artless movies that really moved. During their lifetime a whole film literature has accumulated so that now, for the first time in this youngest of art forms, there is a common heritage that can be referred to, commented on, satirized, loved.

"Race" is chiefly about the comic contest of skills between classic hero and villain—the incredibly virtuous Great Leslie (Tony Curtis doing an imitation of Cary Grant), whose teeth, eyes and personality glow with goodness and whose every move is a graceful leap through space, and the incredibly wicked Professor Fate (Lemmon), whose hideous cackle of triumph is always foliowed by disaster. It is the timeless struggle between Born Winner and Born Loser; if we like Lemmon a bit more, it's not just because he's funnier, but because in him we see the worst in ourselves made ludicrous and bearable.

●

Along the way Edwards kids the all-American girl heroine (the energetic Miss Wood)—the aggressive beauty meddling in masculine conflicts, flaunting sexual emancipation, but demure at heart, settling joyfully in the last reel for love and marriage. Among other subjects:

The horror movie: Lemmon in his gloom-shrowded Victorian mansion, moodily playing the organ while his bungling assistant (the incomparable Peter Falk) vaguely hums along as he serves dinner.

The desert romance: Curtis pours champagne (without looking) for the awed girl reporter in his lushly appointed tent, while a phonograph plays a duet from "The Desert Song."

The submarine drama: Lemmon and Falk, ten feet apart, shout orders at each other through a message tube. At the order of "Up, periscope!" Lemmon catches his thumbs in the gadget and disappears through the roof.

The western: a spoof dance hall routine, livelier than those in most legitimate horse operas, featuring a raucous tease-the-boys song by Dorothy Provine, hilariously clever use of a feathery yellow boa as a gag motif, and an inspired brawl in which everything but the walls of the set is gaily destroyed.

The nature-is-terrible-in-Alacka bit, which begins with a blizzard and an intruding polar bear and ends up with the cast afloat in a dense fog on the Bering straits on a melting iceberg. This over-long sequence atones for its abundance of pratfalls with outrageously funny dialog.

●

The sword and buskin adventure, in which the true prince is kidnapped and replaced by an imposter. This preposterous sequence, which ends with a classic pie-throwing orgy in full color, has little relation to the race. But it allows Lemmon to chomp gustily at still another part (his decadent prince never quite achieves its possibilities) and to fall into the goo of a huge cake twice—once as each character. Curtis and Ross Martin also have a chance to do an exciting and gently funny takeoff on the old fencing matches between Errol Flynn and Basil Rathbone.

When there is so much in a film (we have hardly mentioned the race itself, with its careening jalopies and jubilant crowd scenes), some of it is bound to be off-target. For one example, the suffragette sit-ins. Edwards is not the sort of man who rejects any idea easily But for those who are not affronted by innocent, messy slapstick, played to the hilt, this is a 95 percent funny film. When the percentage is higher, the computer has made a mistake.

(Legion of Decency: A-I—morally unobjectionable for all.)

ST. JOHN BOSCO MEDAL WINNERS—The members of this distinguished group had just been awarded the prized St. John Bosco Medal for outstanding service to youth at the 13th annual CYO Banquet when our photographer took this picture. The awards ceremonies brought to 79 the number of laymen and women who have received the coveted medal since its inception in 1954. Front row, left to right: Eugene E. Flesch, Immaculate Heart; John C. Hart, Immaculate Heart; Miss Doris Smith, Holy Angels; Herbert L. White, St. Christopher; John J. McHugh, St. Patrick. Back row, left to right: Donald J. Marietta, Christ the King; Wayne E. Thompson, St. Pius X; Oscar W. White, St. Mark; T. Ailbe Burke, Immaculate Heart; Edward N. Luman, Our Lady of Mount Carmel; Nicholas J. Connor, St. Michael; Norbert L. Mappes, Holy Name. The awards were presented by Monsignor Cornelius Sweeney, Chancellor of the Archdiocese.

IN ST MEINRAD PLAY—Shown above is a scene from Gore Vidal's "Romulus," to be presented by the St. Meinrad Drama Department in St. Bede's Hall in public performances on successive Sundays, Nov. 14 and 21. Admission charge is $1.25. The admission to school performances on November 17 and 20 is 75 cents. Tickets may be purchased at the door or by writing to Patrick Murphy at St. Meinrad College. The actors above are, left to right: John Kremer, Sunman, Ind.; Dave Wheeler, Jackson, Mich.; and Stephen Happel, Indianapolis.

St. Pius X sets parish dance

INDIANAPOLIS — A Ford Mustang will be awarded at the St. Pius X parish dance to be held Saturday, Nov. 13, at St. Pius X K of C hall, 2100 E. 71st St. Dancing will be from 9:30 p.m. to 1:30 a.m.

Mr. and Mrs. Joseph Meisberger and Mr. and Mrs. James McGlynn are co-chairmen for the affair. Reservations may be made by calling Mrs. Paul Sullivan, 255-3766.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:00 a.m.—Look Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:10 p.m.—Vatican News Report ..WFBM
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS
NEW ALBANY AREA
Television—Sunday
11:30 a.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour .....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ....WHAS
RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM
SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM
SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL
TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Crucified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.Students of W. Baden ...WITZ
11:15 a.m.—Hour of St. Francis ....WITZ
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI
CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF
EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Ave Maria Hour .....WJPS
8:45 a.m.—Hour of St. Francis ....WEDA
1:30 p.m.—Catholic Hour .....WGBF
Saturday
5:00 p.m.—Local Catholic Program .WGBF
MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX
NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH

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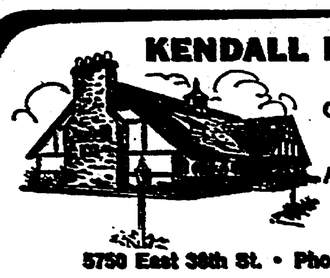
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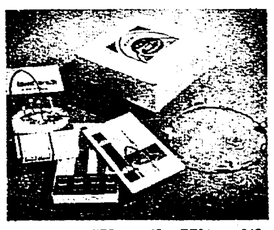
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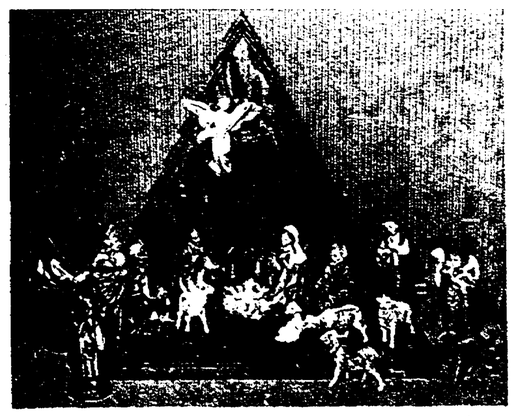
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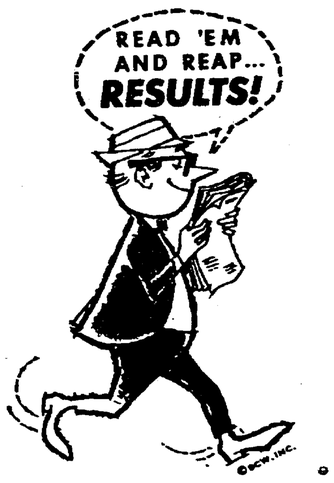

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Tic Tacker

Catholic Social Services has added four new staff members recently, according to agency director, **Father Donald Schmidlin.**

Mrs. Ursula Dunnewind, a native of West Berlin where she was engaged in social work, will work in the adoptions department, along with **Mrs. Mary A. Hemmeter,** who did varied casework in Toledo, O.

New intake worker is **Miss Patricia Weisbach,** formerly associated with Catholic Charities in Cincinnati. Other new arrivals include **Mrs. Patricia McCabe,** family department, and **Gill Ring,** co-ordinator of volunteer services. Mrs. McCabe is a former medical and family caseworker for the Marion County Welfare Department, while Ring was associated with community center work in Indianapolis.

NAMES IN THE NEWS—Attending the Indiana Teacher Education Workshop this week at Turkey Run State Park were four **Marian College** faculty members—**Sister M. Laurita, Sister Mary Giles, Sister Mariam Clare** and **Sister M. Norma.** . . . **Sister M. Henrita, O.S.F.,** administrator of **St. Anthony's Hospital,** Terre Haute, is a newly-elected board member of the Indiana Conference, Catholic Hospital Association. President-elect of the board is **Sister M. Theresa, S.F.P.,** administrator of **Margaret Mary Hospital,** Batesville. . . . Best wishes to **Mr. and Mrs. George Pfeiffer,** of **St. Paul's parish,** Tell City, who recently observed their 50th Wedding Anniversary. . . .

NOTES FROM THE CUFF—**Gibault School for Boys,** in Terre Haute, has launched upon an ungraded program of education. The boys are placed into one of five groups, with placement determined by achievements on the Minnesota Wide Range Test. . . . The Sacred Liturgy will be celebrated in the Melkite Rite by **Father Albert Ajamie** at 6:30 p.m. Sunday, Nov. 14, in **St. Mary's Church,** Indianapolis. Those participating may receive Communion under both species. . . . **Father Bernard F. Voges,** pastor of **St. John the Baptist parish,** Starlight, reports a new telephone number—(812) 923-5758. . . . New improved telephone service at **Our Lady of Grace Convent and Academy,** Beech Grove, has also resulted in a change of numbers. One number—787-3287—replaces four separate lines previously used. . . . **Msgr. Joseph Brokhage,** rector of the **Latin School of Indianapolis,** will undergo surgery next week in Cleveland. . . . A new central library has been opened at **St. Mary's School,** Richmond, largely through the efforts of the St. Mary's Guild members. . . .

Inter-faith chapel set for hospital; fund drive opened

RICHMOND, Ind. — Plans to build an inter-faith chapel and training center on the grounds of Richmond State Hospital have been announced here. The first step in the campaign to raise $200,000 will be a canvas of the employee and volunteer groups of the hospital. This will be followed by a campaign in Wayne County and 12 other counties in the area served by the hospital.

Archbishop Schulte and Bishop Raymond J. Gallagher, of the Lafayette Diocese, are among the several religious, governmental, and community leaders who have endorsed the campaign.

In a letter to the planning committee president Archbishop Schulte wrote:

"The efforts to build an inter-faith chapel at Richmond State Hospital is a recognition of the part that the spiritual values of love, worship, simplicity, and goodness play in the lives of the patients. While we deplore the lack of attention given to these patients generally, we must admire the attention that will be given their religious needs by sponsoring a project to provide a suitable place for worship and religious education.

"We commend this movement as worthy of the support of our Catholic people in the Archdiocese of Indianapolis. We extend our best wishes for its success and ask God's blessing on the undertaking."

Plan fall dance at St. Lawrence

INDIANAPOLIS—Final plans are being made for the St. Lawrence fall dance to be held Saturday, Nov. 20, at Our Lady of Fatima, K of C hall, 1313 S. Post Road.

Bob Morrison and his orchestra will play beginning at 9 p.m. For reservations call Mrs. Gene Mills, 546-7746 or Mrs. Francis Feist, 546-9402.

Calendar

FRIDAY, NOV. 12

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. 13

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. 14

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

The Card Party, sponsored by the Young Catholic adults at 2 p.m. in Little Flower Auditorium, 14th and Bosart.

WEDNESDAY, NOV. 17

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

Dessert-Card Party and **Fashion Show** in St. Christopher school social room, 5335 W. 1*th St., beginning at 7:30 p.m.

Plan card party

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a card party on Sunday, Nov. 21, in the parish auditorium, 14th and Bosart. Playing starts at 2 p.m. The public is invited.

Study Club to meet

INDIANAPOLIS—The Irvington Catholic Woman's Study Club will meet at 1 p.m. on Wednesday Nov. 17, at the home of Mrs. Orvil Miller, 976 N. Bolton Ave. Mrs. Harold Behrmann will give a talk on the subject "Nuns of the World."

VARIETY IN BOOKS

The Pope's Journey

The Pope's Journey to the United States, edited by A. M. Rosenthal and Arthur Gelb. Bantam Books. 120 pages. 75 cents.

This is, the introduction states, what the New York Times would have printed about Pope Paul's visit to the United Nations and the U.S. if the Times had published that day. It is an absorbing story, well written, comprehensive, and well worth buying at your newsstand, drug store or wherever paperback books are sold. There are a goodly number of photographs—but most important, of course, is the complete reporting coverage of the Holy Father's visit.

The book is also a marvel of fast and, for the large part, accurate production—copies were available on Friday, the same week as the Pope's visit. Only one familiar with editing, typesetting, printing and binding can appreciate what a really tremendous achievement this is. Everyone connected with the book deserves high praise for this fine accomplishment.

There are a few fluffs, as one might understand: Cardinal Cicognani is Amleto Giovanni, not Giovanni; the Pope did not say Mass in St. Patrick's Cathedral; and unless this a recent acquisition, there is no "Upper New York, N.J." But these are minor flaws in the very fine accomplishment represented by "The Pope's Journey to the United States." Seldom has one been able to get so much value for so little money!

(Reviewed by Floyd Anderson, Director, NCWC News Service, Washington, D.C.)

Bishop dies at 50

COLOGNE, Germany—Bishop Adolph Marx of Brownsville, Tex., died here (Nov. 1) of a heart collapse while visiting his parents. He was 50. Bishop Marx, former Auxiliary Bishop of Corpus Christi, Tex., had headed the Brownsville diocese only since last July.

Cuban

(Continued from page 1)

forms of the apostolate and the conclusion—yes, 2,001; no, 6; null, 3.

Seventh vote—on document as a whole—yes, 2,201; no, 2; null, 5.

IN HIS REPORT on the document on the lay apostolate, presented before voting began, Bishop Franz Hengsbach of Essen, Germany, stressed that the document cannot be separated from other conciliar documents dealing with the lay apostolate. He cited particularly the Constitution on the Church and the schema on the Church in the modern world.

He noted that for the first time a council has explicitly treated the subject of the lay apostolate in a special decree. The text, he said, contains the fruit of the experiences and activities of many laymen and their movements and associations. It will give them new support and new drive, he continued.

Special problems will have to be taken care of by post-conciliar decisions, regarding the lay apostolate within the universal Church as well as within local churches he said.

Bishop Hengsbach said it had been suggested that the document's title be changed from "The Apostolate of the Laity" to "The Participation of the Laity in the Mission of the Church."

The change was apparently suggested to avoid the term "lay apostolate" because many object to its awkwardness. However, Bishop Hengsbach said, the commission decided to retain the former title because it has become an almost consecrated expression in the terminology of the council.

He also noted that the commission has introduced into chapter three a special observation on the importance of a broader participation by women in the apostolate of the Church.

AMONG THE documents issued during the meeting was the text of a study and report on proposed changes in indulgence norms. It was stressed that this matter is not a conciliar matter but rather had been placed on the council's agenda by order of the Pope.

The revised texts of the mission schema and the schema on priestly life and ministry were also distributed.

Archbishop Felici also announced there was to be a general council meeting on November 13.

One change that has been made in the revised lay apostolate schema is in the section dealing with youth. The text now expressly recognizes youth's desire for responsibility and that insistence on the expression of personality in social and cultural life can make an effective contribution to the apostolate. It also urges adults to leave nothing undone to establish a dialogue with the younger generation.

Laity

(Continued from page 1)

partment and were the result of negotiations carried on by the Swiss Embassy in Havana, which will vouch for the claims of "close relationship" of the refugees with relatives already in the United States.

Under the program, the refugees will be flown into the U.S. from Varadero, Cuba, in Commercial aircraft, nine to ten flights each week, with a capacity load of 100 persons on each plane. U.S. Immigration Service and U.S. Public Health officers will accompany each flight. The U.S. will have final control over those admitted.

"Necessary and adequate procedures" have been set up to screen out potential spies and subversives, a government spokesman declared.

Delay in announcing the refugee "Memoradum of Understanding" was due to Castro's insistence on incorporating in the agreement stipulations that no "technicians," or men of military age, 15 to 26, would be allowed to leave Cuba at this time. He declined to accept a U.S. proposal to include political prisoners in the proposed airlift.

A U.S. State Department spokesman said that within a week, the U.S. will evacuate by chartered boats, at U.S. expense, some 2,000 Cuban refugees waiting at the port of Camarioca since the Cuban government recently halted the exodus of small boats.

Newman Mothers to hold luncheon

INDIANAPOLIS — The Newman Mother's Club of Butler University will entertain members and guests at a luncheon Tuesday, Nov. 16, at Monte's Restaurant, 600 N. Alabama St., at 1 p.m.

Mrs. Margaret Moore, of the Public Relations office, Indianapolis News, will speak on "What Could be Done to Improve the City." Mrs. John Irvine is chairman.

FAMED ORGANIST HONORED—Flor Peeters, famed Belgian organist, visited Indianapolis this week for a concert appearance Tuesday at Christ Church Episcopal Cathedral. On the previous evening he was the honor guest at a dinner sponsored by the Organists' Guild. Shown above, left to right, are: Virginia Byrd Rechtoris, music director at Station WISH-TV; Thomas Murphy, Our Lady of Lourdes parish; Father Robert Kolentus, music instructor at Chartrand High School; Miss Josephine Bailey, music instructor at School 31; Flor Peeters; Dr. John Gates, Butler University faculty member and organist at St. Mary's parish; and Erwin Muhlenbruch, Dean of the Indianapolis Chapter, American Guild of Organists. (Criterion photo by Tom Revard)

Dutch provincial disagrees with Jesuit Father general

NIJMEGEN, The Netherlands —The Dutch provincial of the Society of Jesus confessed that he disagrees with recent utterances of the Spanish-born Jesuit general, Father Pedro Arrupe, S.J., on the subjects of atheism and Church criticism.

Speaking to the alumni association of St. Peter Canisius College Father Jan Terpstra, S.J., said Father Arrupe's theology is dated by Dutch standards and that his mode of expression is the kind to create confusion in northern European countries.

Father Terpstra referred in his talk to Dutch criticisms of Father Arrupe's speech on atheism at the ecumenical council and to a subsequent interview of the Jesuit general in a Spanish magazine dealing with critics of the Church.

IN THE FIRST instance, Father Arrupe declared that militant atheists are "insidiously influencing" the minds of Catholics—even priests and Religious —and that they hold "complete sway" in international organizations, financial circles and communications media.

Later Father Arrupe told newsmen in Rome that his council speech contained "faulty expression" and was "perhaps exaggerated."

In the meantime, however, a Madrid Catholic newspaper, "Ya," published an interview with the Jesuit general in which he declared that public criticism of the Catholic Church is "intolerable" and leads to confusion, obstruction and paralysis in the Church.

In his address here, Father Terpstra said the reactions to Father Arrupe's remarks have proven they were not well phrased.

"I, too, want to tell you that I am at a loss about the meaning of Father Arrupe's words in the form which they came to my notice . . . through the newspapers. Many of you feel the words which Father Arrupe chose to couch his views on atheism did not do justice to the integrity of unbelievers. I share your feelings. I also share your criticism of what Father Arrupe appears to have said in the Madrid paper 'Ya!' "

FATHER Terpstra said he does not believe Father Arrupe's views, as contained in the two statements, are binding on the Dutch Jesuits, adding he would be "very much surprised if any of my fellow Jesuits would look upon them as such."

"This is my personal opinion, freely expressed," he said. "By saying this I think I am contributing to an atmosphere of free expression and frank communication within our Order and within the Church as a whole. Only in such an atmosphere, as we all know, can effective authority and true obedience exist."

Father Terpstra seemed to confine his criticism to Father Arrupe's choice of expression. He praised the newly-elected Jesuit superior for being receptive to new ideas and for not pre-judging the Dutch province of Jesuits.

The order in The Netherlands has been criticized by some for being too liberal in theology. The Dutch province was shaken in 1964 when two of its members left the society rather than resign editorial posts with "De Nieuwe Linie," a lay Catholic newspaper.

FATHER TERPSTRA said Father Arrupe is a "spontaneous and dynamic person who can be very perceptive and who can be a good listener.

"From my talks with him I have concluded that he has not given uncritical acceptance to panic-inspired rumors about Catholicism in Holland and about the spirit of the Dutch Jesuit community. I have been struck by his willingness to consider suggestions originating from below and by his appreciation for local responsibility and authority. This is very striking in view of our experiences with the central government of our society on the question of 'De Uieuwe Linie.' "

Nevertheless, Father Terpstra acknowledged it is true that "Father Arrupe still has a theology that we would consider dated, and that he expresses himself in a manner that is bound to create confusion in the sensitive climate of northern European theology."

Hospital Guild slates bazaar on November 14

BEECH GROVE, Ind.—A Fall Bazaar is being planned by the St. Francis Hospital Guild on Sunday, Nov. 14, in the hospital auditorium, from 11 a.m. to 5 p.m.

Under the direction of Mrs. Sylvester Hill, chairman, and Mrs. Peter Specht and Mrs. Ralph Reidy, co-chairmen, the ladies of the Guild are preparing a variety of booths and games. A fried chicken or roast beef dinner will be served.

Proceeds from this event will help to purchase a cardiac monitor for the hospital's intensive care unit.

Play Festival set for Saturday

INDIANAPOLIS—The Catholic Theatre Guild of Indianapolis will host the 12th annual Indiana Catholic One-Act Play Festival in the Eastgate Auditorium, Saturday, Nov. 13, at 1:30 and 8 p.m.

Participants include Marian and St. Mary-of-the-Woods Colleges, the Evansville Catholic Theatre Guild, and the host group.

Marian will present "The Public Eye," while St. Mary-of-the-Woods will perform "Separate Tables." The Evansville group will offer "The Heiress" and the hosts will present a variety show.

The public is invited to the Festival.

Brazilian elected Franciscan head

ROME—The Franciscan Order of Friars Minor will have a Brazilian priest filling the unexpired term of Father Augustin Sepinski. O.F.M., the order's minister general who has been appointed apostolic delegate in Jerusalem.

The new Franciscan vicar general is Father Constantine Koser, O.F.M., the order's 47-year-old definitor general for Latin America. He was elected (Nov. 3) by the other definitors general.

A new minister general will be elected in May, 1967.

Card party set

INDIANAPOLIS — A Thanksgiving Card Party is planned at Holy Trinity Church, 2618 W. St. Clair St., on Friday, Nov. 19. Turkeys will be awarded for the four highest scores. There will be door prizes and table prizes. The public is invited.

Birth

(Continued from page 1)

ies on predetermination and the efficacy of grace can be discussed freely.

THE PROBLEM of responsible parenthood does not offer a direct parallel because it has profound personal as well as theological implications. Nevertheless, here is a similarity inasmuch as the Church even in this case may find it necessary to await the results of studies regardless of the delays they require.

Views of bishops and theologians can differ considerably, as it was found recently when Pope Paul asked the bishops for advice about the prospective reform of fast and abstinence regulations. Ultimately the Pope must always have the last word.

On the other hand, this fact demonstrates the burden of the responsibilities the Pope must shoulder. Speaking of the issue of birth control, Pope Paul remarked not long ago in an interview that the Church "never had to face such things in past centuries."

"In deciding," he said, "we are alone." And he added: "It is necessary that God enlighten us."

Cardinal defends Jews against deicide charge

ROME—Just eight days after promulgation of the Second Vatican Council's document on the non-Christian religions, the cardinal who heads the secretariat that drafted it has again defended the Jews against the charge of deicide.

Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, published the defense in the Jesuit review Civilta Cattholica (Nov. 6). His article was entitled "The Jewish people in the Divine Plan of Salvation."

Cardinal Bea specifically rebutted the contention of Italian Bishop Luigi Carli of Segni, that it is "legitimate to speak objectively . . . of the sin of deicide, leaving the question of a possible ignorance to God's judgment."

The cardinal cited Christ's dying words: "They know not what they do."

He asserted that Bishop Carli's writings "have collected and restated the usual arguments in support of the thesis of the collective responsibility of the Jewish people for Christ's crucifixion with all the attendant consequences."

ACCORDING to Cardinal Bea, "the question here is whether as 'persons' the Jews can or cannot be accused of deicide. In such a question the problem of whether or not there is subjective knowledge is as essential as the problem of the definition of the crime."

Bishop Carli based his thesis of the collective responsibility of the Jewish people for Christ's passion upon the principle of "collective responsibility in good as in evil." Cardinal Bea replied that social and collective solidarity must be distinguished from collective responsibility.

"Social and collective solidarity in good or evil arises when a collectivity is simply subjected to the good or evil consequences of acts of its own leaders," he said.

"Collective responsibility in good or evil arises, on the other hand, when an entire collectivity, through the effect of the acts of its own leaders, either acquires merits and is rewarded or acquires demerits, becomes guilty and is punished."

AFTER SPEAKING of the respect and veneration Christians owe the people "from whom Christ was born and through which the Church has received such riches in doctrine and example," Cardinal Bea said:

"Yet it is a fact that very often Christians do not profess this veneration, nor do they realize the relations which as members of the Church they really have with this people, and to say the least are indifferent or alien to them, if not worse. If we consider history we find, without trying to incriminate anyone, that many Christians allowed themselves to be blinded to the extent of setting themselves up arbitrarily as avengers of Christ's condemnation by discrimination and persecution, clasifying that people as wicked and cursed by God."

He denied that such religious reasons "have always been the sole or principal motives of anti-Semitism," but he asserted that it is necessary to examine such arguments.

He concluded that the charge of deicide "can be levelled only against those who committed it with a clear knowledge of the human and divine nature of Christ."

The council's declaration on non Christian religions, in its section on the Jewish religion, omitted any mention of the term deicide, although it rejected the concept.

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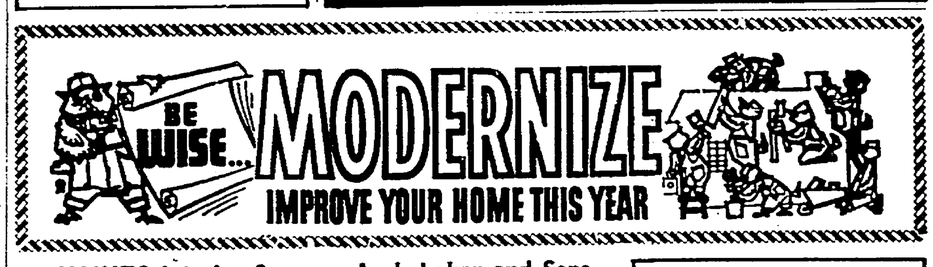

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AROUND THE ARCHDIOCESE

New Albany Serrans to hear Franciscan

NEW ALBANY Ind.—Father Killian Speckner, O.F.M. Conv., editor of the Companion, national Franciscan periodical published at Mount St. Francis, Ind., will be the guest speaker at a dinner meeting of the New Albany Serra Club on Thursday,

FATHER KILLIAN

Nov. 18. The meeting will be held at Lancaster's Patio at 6:30 p.m.

Father Killian's topic will be "The Constitution of the Church —Vatican Council II."

Precott Olmstead is current Serra Club president, and Father Bernard Gerdon is spiritual moderator.

The Madonna Circle, Our Lady of Perpetual Help, will sponsor their annual fall card party at 7:30 p.m., Thursday, Nov. 18, in the school hall. Table prizes and door prizes will be given away. Proceeds will go to church and schoold needs.

NEW ALBANY

The Louisville Archdiocesan council of Catholic Nurses will meet Wednesday, Nov. 17, at Sts. Mary and Elizabeth Hospital, Louisville. Registration will begin at 5 p.m. followed by a business meeting at 5:30 p.m. and a buffet dinner at 6:30 p.m.

Miss Ilene Langdon, Executive Secretary, National Council of Catholic Nurses, will be the guest speaker.

All Catholic nurses, registered professional, licensed practical and senior class students, are invited to attend.

TERRE HAUTE

Miss Helen E. Klatte is the newly-elected regent of the Terre Haute Circle, Daughters of Isabella. Other new officers include Miss Lorraine Lustig, past regent; Mrs. Helen Fabbri, vice-regent; Mrs. Roselyn Coverstone, recording secretary; Miss Pamela Fabbri, financial secretary, and Mrs. Gertrude Berry, treasurer.

A "Winter Fashionetta" style show, sponsored annually by the Schulte Mothers Club, is scheduled Thursday, Nov. 18, in the school gymnasium at 8 p.m. Mothers Club members and several teenagers will serve as models. Mrs. William Stanton is general chairman. The public is invited.

RICHMOND

St. Andrew's parish Athletic Committee will sponsor a spaghetti supper on Saturday, Nov. 13 from 4 to 9 p.m. The proceeds will be used for the benefit of the athletic programs.

JEFFERSONVILLE

The Women's Club of Sacred Heart parish will sponsor their annual fall dance on Saturday, Nov. 20, from 9 p.m. to 1 a.m. in the school hall. The Internationals will furnish the music. Door prizes will be awarded.

NAPOLEON

A turkey social and lunch is scheduled Sunday, Nov. 14, at St. Maurice parish hall. Serving begins at 8 p.m.

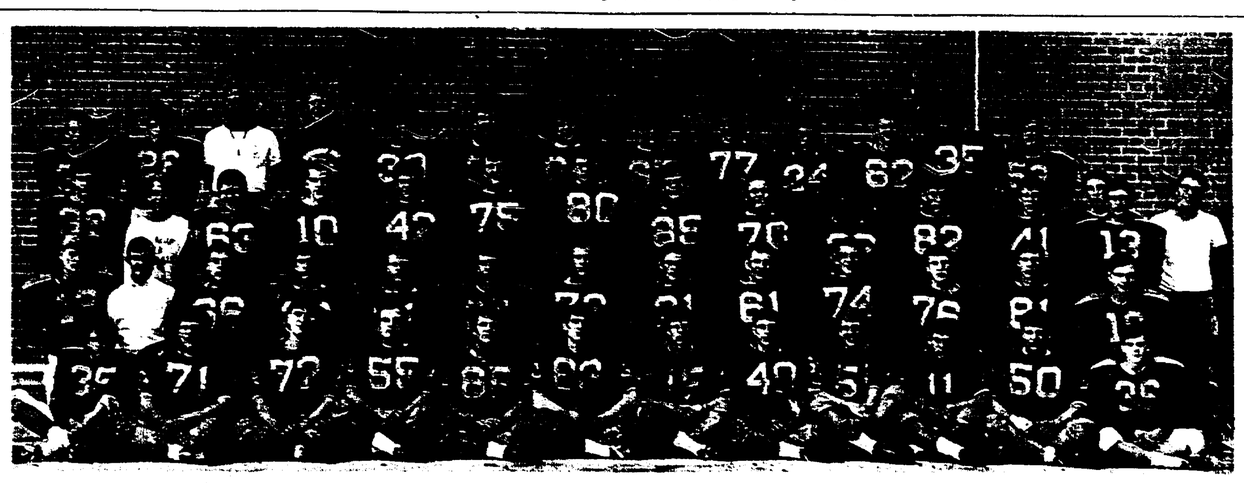
AURORA

Two guest speakers will discuss "School Reorganization and the One-unit Plan" at St. Mary's Mother's Club meeting Thursday, Nov. 11, at 8 p.m. at the school. The speakers are William E. Barrott, Jr., president of the County Reorganization Committee, and Kenneth Pitts, Superintendent of Aurora Public School. The meeting is open to the public.

South Deanery plans workshop

INDIANAPOLIS—The Indianapolis South Deanery of Catholic Women will hold its fall workshop for parish officers and chairmen at 7:30 p.m. on Monday, Nov. 15, at Sacred Heart school hall, 1500 S. Meridian St.

Father Conan Mitchell, O.F.M., pastor of Sacred Heart parish, will be the guest speaker.



UNDEFEATED BREBEUF BRAVES—The Braves of Brebeuf Prep, Indianapolis, recently completed an undefeated season, racking up 10 straight triumphs. The unblemished season is the first posted by a city or Marion County team in the past six years, and brought the Braves a seventh place ranking in the state on the Associated Press polls. Shown above in the back row are Jack Baker, (third from left), head football coach and athletic director, and Ron Miller, assistant grid mentor. Not present for the photo was John Males, another assistant football coach. The Braves' remarkable 1965 record came after a dismal 0-8-1 season last fall.

Funeral services for two Sisters held at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for two Sisters of Providence were held at the motherhouse here during the past week.

Sister Agnes Cecile O'Connor, a member of the community for 68 years, died on November 4 and was buried two days later. A native of Stratford Ontario, she taught at St. Agnes Academy, Indianapolis, and schools in Illinois. Her last assignment was at St. Mary's, Lafayette, Ind.

She is survived by a sister, Mrs. Genevieve Hughes, of Philadelphia.

Sister Joseph Elizabeth McCabe, a native of Ireland, died at the motherhouse on November 6 and was buried November 9. A domestic worker, she entered the convent in 1907. Assignments have included St. Agnes Academy, Indianapolis, and convents in Vincennes and Illinois.

Survivors include a brother, Joseph McCabe, and a sister, Mrs. Anthony Balducki, both of South Dakota.

Plan card party at Little Flower

INDIANAPOLIS—Martha and Mary Helpers of Little Flower parish are sponsoring a card party on Sunday, Nov. 28th, at 2 p.m. in the Little Flower Auditorium, 1401 N. Bosart Ave.

Tickets for the card party may be obtained at the door. Price of the ticket includes dessert and coffee. There will also be a Christmas Booth.

New prioress

TERRE HAUTE, Ind.—Reverend Mother Magdalen of the Sacred Heart has been elected prioress of the Carmelite Monastery of St. Joseph here. Her term of office will be for three years.

More aid

BERLIN—Parochial schools in West Berlin will get their government subsidy allowance raised from 45% to 55% beginning January 1. The extra money for operating expenses and teachers' salaries was approved by the city's Democratic government.

Expansion set by Passionists at Louisville

LOUISVILLE, Ky. — A new house of studies for college-level candidates for the Passionist Fathers' Chicago Province will be erected on property adjacent to Bellarmine College here.

The $1 million building program, to begin in the spring of 1966, will include 10 units. Included will be classrooms, library, conference and faculty rooms, residence facilities for 100 students, office, kitchen, dining hall, garage and maintenance.

Freshmen and sophomore candidates to the order now attend classes at Bellarmine College. Upper classmen currently live and study at Immaculate Conception Mastery in Chicago.

Theology students, who formerly studied in Louisville, are now attending St. Meinrad School of Theology, along with eight Passionist professors.

Plan Open House at Latin School

INDIANAPOLIS — Seventh and eight grade boys and their parents are invited to an Open House at the Latin School of Indianapolis, 520 E. Stevens St., Sunday, Nov. 14, at 3 p.m.

Colored slides on student life will be shown, in addition to brief talks by faculty members and guided tours.

PLAN GUARDIAN ANGEL CARD PARTY—The Guardian Angel Guild will sponsor a Card Party at the Indianapolis Athletic Club on Tuesday, Nov. 16, at 7:30 p.m. Among the special gifts to be awarded are two tickets to the Notre Dame-Michigan State football game and the 1966 Indianapolis Speedway classic. Shown above, from left, are Mrs. Lawrence O'Keefe, table prize chairman; Mrs. Joseph Bauman, vice-president in charge of ways and means; and Mrs. William Howard, special gifts chairman. Proceeds will benefit the St. Mary's Child Center. (Staff photo)

MacEoin

(Continued from page 4)

both internationalization and decentralization of the policy-making machinery.

●

Also well-known is the tale of ploy and counterploy of the Congregation of Rites to block the postconciliar Liturgy Commission's efforts to implement the council's decree. More widely, many indications exist of concerted curial maneuvers to prevent any practical application of collegiality.

Writing in the Flemish review De Maand, Jan Grootaers sees a pattern of efforts by nuncios "to control and dominate the local Churches, at both the doctrinal and the ecumenical pastoral level." He mentions specifically Germany, Belgium, The Netherlands, the United States and Argentina. From elsewhere in Latin America come documented reports of similar efforts by nuncios to re-assert tight curial control over bishops.

Such moves should not cause a reaction of outrage. Centuries-old attitudes do not change overnight. But they should be exposed with objectivity and charity. A thoroughly informed public opinion in the Church will help Pope Paul immensely in implementing the curial reform to which he is committed. Such public opinion played a decisive part in the recent rehabilitation of the Dutch woman psychiatrist improperly condemned by the Holy Office.

St. Meinrad sets profession rites

ST. MEINRAD, Ind. — Three Benedictine Brothers, members of St. Meinrad Archabbey here, will pronounce perpetual vows Saturday, Nov. 13, during the Conventual Mass in the Archabbey Church.

The three are: Brother Angelo Vitale, of Columbus, Ind.; Brother Flavian Schwenk, of Jasper, Ind.; and Brother Casimir Wisneiwski, of Dubois, Ill. All made their temporary profession of vows in 1962.

A native of Pennsylvania, Brother Angelo is the son of M/Sgt. and Mrs. A. J. Vitale. His father is presently stationed in Hawaii, while his mother resides in Indianapolis. He formerly attended the Latin School of Indianapolis and was graduated from St. Placid Hall at St. Meinrad.

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. RICHARD M. ULLRICH, Aurora
MISS LULA EHRINGER, Sellersburg

Bellarmine hosts YCS Study Day

LOUISVILLE, Ky. — Moderators and other adults interested in the Young Christian Students movement in Southern Indiana will attend a Study Day to be held at Bellarmine College here Friday, Nov. 26.

Principal speakers will be Father William Hough, of St. Paul, Minn., who will discuss "Dedication in the Work of the Apostolate, and Brother Jerome Paulian, F.S.C., of St. Louis, "Necessity of Human Love in the Work of the Apostolate."

Panel and group discussions will be held on various topics.

Dinner dance set by Jesuit alumni

INDIANAPOLIS—The Jesuit Alumni Association will sponsor a dinner dance Saturday, Nov. 13, in the Watson Room of the Marott Hotel. A social hour at 6:30 p.m. will precede the dinner to be served at 7:30 p.m. Mrs. Adam F. Weingardt, Jr., is general chairman.

The alumni officers are Robert K. Morgan, president; Dr. Fred J. Marshall, vice-president and Mrs. Alfred F. Weingardt, Jr., secretary-treasurer. Father William J. Schmidt, S.J., is moderator.

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St. Anthony's . . .
Boy Scout Troop 48 meets.
St. Augustine's . . .
Inquiry Classes, Mon.-Thurs., 7:30 P.M.
Sacred Heart . . .
Fall Dance, Nov. 20th, 9 to 1.
Providence . . .
National Honor Society Induction, Nov. 24th, 8:30 P.M.
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INDIANAPOLIS

† **HARRY E. GRIEB,** 79, Little Flower Church, Nov. 4. Calvary Cemetery. Husban of Lillian F.; father of Mrs. George Duvall and Mrs. Joseph Lowe.

† **EVA L. HYNES,** 75, St. Mark's Church, Nov. 6. Calvary Cemetery. Wife of Michael J.; mother of Ruth Van Benten, Mrs. Evelyn Turner; sister of Nancy Reid, Josephine Butterfield and Edgar James.

† **THOMAS L. DONLAN,** 78, St. Philip Neri Church, Nov. 6. Holy Cross Cemetery. Brother of John C. Donlan.

† **PATRICK HALLY,** 79, Little Sisters of the Poor Chapel, Nov. 6. Holy Cross Cemetery. Father of Joseph M. and Clarence E. Hally.

† **PHYLLIS T. WILLIAMSON,** 43, Our Lady of Lourdes Church, Nov. 8. Holy Cross Cemetery. Wife of Charles D.; mother of Gregory, Mark, Leda, Lynn, Marie, Ann and Katherine Williamson; daughter of Mr. and Mrs. Charles Pfarr; sister of Marie Pickhard and Joan Armstrong.

† **CAROLINE L. BROSSART,** 79, Holy Trinity Church, Nov. 8. St. Joseph Cemetery. Mother of Stanley Brossart, Dorothy Eichman, Mildred Arkins, Mary Allanson, Colleta Walter, Virginia M. Porter.

† **CHARLES E. SCHOOLEY,** Sr., 53, Holy Trinity Church, Nov. 8. St. Joseph Cemetery. Husband of Leona; father of Charles Jr., Judy, Jerry, Richard and Mary Louise Schooley; son of Mrs. May Keller.

† **EDWINA M. HURM,** 37, St. Ann's Church, Nov. 9. Calvary Cemetery. Wife of John E.; mother of Robert, Gerald, Mark, Linda and Joyce Hurm; daughter of Mr. and Mrs. Frank Lambert; sister of Bernard E. and Robert L. Lambert.

† **JOSEPHINE GEORGE,** 83, Holy Rosary Church, Nov. 15. St. Joseph Cemetery. Mother of Nunzzio George, Catherine Gamble, Jacqueline Harris, Mary Ann Cuppy, Lena M. Barrett and Cecilia Coons.

† **CHARLES WILLIAM RINDERKNECHT,** 37, St. Lawrence Church, Nov. 10. Calvary Cemetery. Husband of Jane Ann; father of Katherine, Carolyn, Barbara, Donald and Mark Rinderknecht; son of Charles and Helen Rinderknecht; brother of Betty Moore and Mary Hill; grandson of Christine Worner and William H. Rinderknecht.

† **VERONICA M. SABER,** 83, St. Andrew's Church, Nov. 10. Calvary Cemetery. Wife of Louis; mother of Stanley G. Saber and Rosella Matthews; sister of John Mazur and Mary Kenny.

LIBERTY

† **NELLE DONAHUE O'TOOLE,** 77, St. Bridget's Church, Nov. 6. Calvary Cemetery. Mother of Mrs. Audrey Driggs, of Liberty; sister of Mrs. W. B. Frommeyer Sr., of Cincinnati, O.

BROOKVILLE

† **HENRIETTA M. FRIES,** 78, St. Michael's Church, Nov. 9. Church Cemetery. Sister of Miss Lenora Fries, of Detroit.

CLARLESTOWN

† **CHARLES J. (Pete) HOLMAN,** 85, St. Michael Church, Nov. 4. Husband of Jennie. Five stepsons, two stepdaughters, two brothers and two sisters survive.

LAWRENCEBURG

† **PAULINE B. KLUEBER,** 61, St. Lawrence Church, Nov. 1. Wife of John J. Klueber; mother of Mrs. Kay Herrick.

FLOYDS KNOBS

† **MRS. ORVILLE E. BARR,** Sr., 65, St. Mary-of-the-Knobs Church, Nov. 6. Church Cemetery. Wife of Orville; mother of Mrs. Irene Hammer, of Floyds Knobs; Mrs. Mildred Herbst, of New Albany. A brother an da sister also survive.

NEW ALBANY

† **HERMAN P. HUSSOM,** 92, St. Mary's Church, Nov. 6. Church Cemetery. Father of Mrs. Catherine McLaughlin, of New Albany.

† **ROBERT H. BRAWAND,** 64, St. Mary's Church, Nov. 9. Husband of Mary. Also surviving, three brothers and two sisters.

PRINCETON

† **EDWARD J. WIRTZ,** 79, St. Joseph's Church, Nov. 3. Church Cemetery. Husband of Otilda; father of Lawrence Wirtz and Mrs. August Wolfe, both of Princeton; Edward Wirtz, of Indianapolis; Sister M. Denis, O.S.F., Indianapolis Archdiocesan School Office Supervisor; Sister Ruth Ann, Marian College faculty member, Indianapolis.

TERRE HAUTE

Word was received in Terre Haute by Mr. and Mrs. George Davern of the death, October 29 of their brother-in-law, August J. Kestermier, 73, of Mishawaka, formerly of Terre Haute. Survivors include the widow, Mildred, and two sons, John, of Jennings, Mo.; William, of South Bend. Services and burial were in South Bend, Nov. 2.

Decent Literature meeting slated

INDIANAPOLIS — An information meeting sponsored by the Citizens for Decent Literature will be held Sunday, Nov. 14, at Msgr. Downey Council 3660, Knights of Columbus, starting at 1 p.m.

Featured speakers are Edward M. Dahm, of Fort Wayne, national executive vice chairman for CDL, and George Rodenbaugh, of Indianapolis.

The meeting is open to all Indiana Knights of Columbus. State KC decent Literature chairman is Carl Wall.

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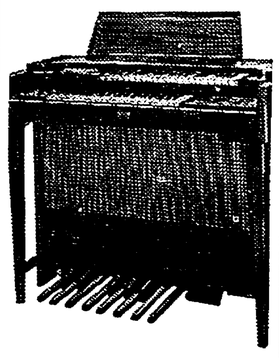

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WHITE HOUSE CONFERENCE

Strong backing is given birth control at parley

By RUSSELL B. SHAW

WASHINGTON—Only one session during the White House Conference on Health focused on family planning, but it provided a national platform for outspoken advocates of government birth control.

Speakers during the panel discussion (Nov. 4) described government-supported birth control as a necessity, particularly among the poor. There was general support for giving birth control information and devices to anybody who wants them and for starting birth control education early—even in the elementary grades.

But the discussion also turned up some surprising admissions.

Frank W. Notestein, who likened reproduction rates among the U.S. poor to those in the Far East, conceded that the U.S. does not in fact face a "crisis in growth."

This country has the resources to deal with foreseeable population increases, said Notestein, who is president of the Population Council, New York. But without widescale birth control it will experience "esthetic penalties" in the form of urban crowding, he stated.

PANEL moderator Theodore H. Schultz, chairman of the economics department at the University of Chicago, said the same thing.

The real issue he said is guaranteeing the right of the poor, who do not now have sufficient access to birth control, to determine the size of their families.

Easier abortion was also endorsed. Dr. Leslie Corsa, Jr., director of the University of Michigan's Center for Population Planning, blamed "unavailability and inefficiency of contraception" in part for the high incidence of illegal abortion in the U.S.

He said this shows the need not only for improved contraceptive techniques but also for legislation to make abortion "rational and safe."

During the discussion from the floor, Dr. Alan F. Guttmacher, president of the Planned Parenthood Federation of America, estimated the annual total of illegal abortions in the U.S. at one million.

Dr. Guttmacher recommended that the United States examine the mass abortion programs of Japan and the Iron Curtain countries as models for making abortion easier here.

The only person to challenge their comments was a Texas physician who criticized "convenience" abortions. "You can say it's 'convenient' to rob a bank, so let's pass a law to make it legal to rob a bank in certain desperate circumstances," he remarked.

But it was government's role in birth control that occupied most of the discussion. No one opposed government intervention in this area, and almost everyone urged the government to get involved in birth control in a big way.

THE DISCUSSION took on added significance in light of developments in recent months, during which the government has edged farther and farther into this area.

U.S. foreign aid already provides a degree of support for family planning. The war on poverty subsidizes birth control programs in a number of communities.

Legislation providing for an increased government role in birth control on both the domestic and international fronts was introduced in the first session of the 89th Congress. Well publicized hearings were conducted by a Senate subcommittee headed by Sen. Ernest Gruening of Alaska.

At least some officials in the Department of Health, Education and Welfare, which organized the White House Conference on Health, are known to favor an expanded government role in birth control.

The conference, which was attended by some 600 leaders in health fields from throughout the country, provided another well-spotlighted forum for advocates of government birth control.

In some ways the family planning panel was a throwback to pre-ecumenical days, when discussion of touchy subjects always included a representative of the "Catholic" point of view.

The Catholic in this instance was George Shuster, assistant to the president of the University of Notre Dame and former president of Hunter College in new York, who has helped organize several Notre Dame conferences on family and population.

Shuster was not just the only Catholic on the family planning panel; he was the only representative of a Catholic institution on the entire conference program, which listed more than 90 speakers. There was no one on the program from a Catholic hospital, Catholic medical school, or other Catholic agency.

DURING THE discussion from the floor at the family planning session only one identifiable Catholic spoke. She was Sister Anthony Marie administrator of St. Vincent's Hospital and Medical Center in New York who, describing the increasing role of Catholic rhythm clinics in various parts of the country, referred to herself as "a voice crying in the wilderness."

Shuster in his prepared remarks stressed the need for "responsible parenthood," for respecting couples' rights, and for helping the poor to make free, responsible decisions about how many children they will have.

Others, however, went much further. Notestein called the availability of government birth control "a matter of personal freedom." Corsa said information about "marriage, parental responsibilities, human reproduction and contraception" should be conveyed through the mass media and the public schools.

The floor discussion was dominated by representatives of national and local Planned Parenthood groups, who apparently took for granted that government should be pushing birth control with every means at its disposal.

The tone of the session was pretty well summed up by one doctor who said the "shibboleths" in this area have vanished and the time is now at hand for large-scale government "implementation" of birth control programs.

The impression was strong that, at least in the minds of many of those who spoke, the battle for government birth control is already all but won.

★ ★ ★

Calls family planning session 'insulting'

WASHINGTON — A national Catholic spokesman charged here that a session on a family planning at the White House Conference on Health was "an insult to thousands of Catholic agencies and millions of American citizens."

The protest was voiced by Msgr. John C. Knott, director of the Family Life Bureau of the National Catholic Welfare Conference.

He said the absence at the session of a spokesman for the teaching of the Catholic Church involved "censorship of the most dangerous kind."

The conference chairman, George W. Beadle, president of the University of Chicago, said the panel planners had made "an earnest attempt to bring in all points of view."

MSGR. KNOTT'S statement referred to a panel session on family planning held during the two-day White House conference (Nov. 3-4) which was attended by some 600 leaders in health fields from throughout the country.

Speakers at the family planning session backed government birth control programs and the official report of the session said "all parts of the government" should take leadership in this field.

One Catholic—George Shuster, assistant to the president of the University of Notre Dame—was on the panel. The floor discussion at the session was dominated by representatives of Planned Parenthood groups.

Msgr. Knott's statement said he wanted to protest "in the strongest terms possible" the "almost complete lack of official Catholic representation" at the conference in general.

"Of the more than 90 speakers listed on the conference program," he said, "only one was identifiable as the representative of a Catholic institution."

HE CONTINUED:

"In the panel discussions on family planning there was no one representing the official teaching authority of the Catholic Church. This session was dominated and controlled by the advocates of contraception and abortion and by the promoters of government interference into marital privacy.

"The programming was an insult to thousands of Catholic agencies and millions of American citizens. It was particularly demeaning that the White House, the symbol of everything good in our nation's history, should be used as a propaganda platform for an anti-life philosophy which is contradictory to our deepest traditions.

"The very flagrancy of this abuse of governmental power demands an explanation. Involved is censorship of the most dangerous kind and one that is contrary to the American sense of justice and fair play."

BEADLE, replying to Msgr. Knott's comments, issued the following statement:

"The White House Conference on Health was planned by a distinguished group of Americans who were selected because of their leadership in health and public affairs.

"The group included Marion Folsom, former Secretary of Health, Education and Welfare; Boisfeuillet Jones, former special assistant to the secretary for health and medical affairs; Dr. George James, dean, Mount Sinai Medical School, New York; and Dr. Leona Baumgartner, former assistant administrator, Office of Technical Cooperation and Research, Agency for International Development.

"Those who planned all the panels, including the panel on family planning, made an earnest attempt to bring in all points of view.

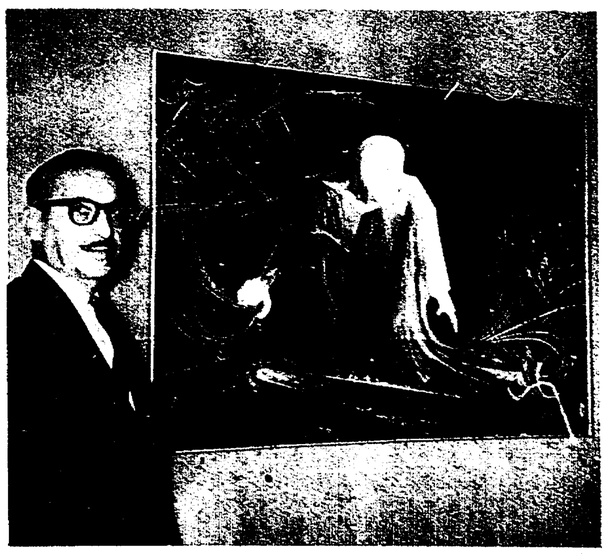
"There were no organizations officially represented in the panel discussions at this conference. All the invitations were issued to individuals, representing a variety of disciplines and points of view.

"The choice of individuals invited to the White House Conference on Health was not based, nor would it in the future be based, on religion, color or political philosophy.

"The panel on family planning included Theodore H. Schultz, chairman, department of economics, University of Chicago; Dr. Leslie Corsa, Jr., director, Center for Population Planning, University of Michigan; Frank W. Notestein, president, the Population Council, New York; and George N. Shuster, assistant to the president, University of Notre Dame."

Red censorship

BONN, Germany—KNA, German Catholic news agency, reported that postal censors in communist Poland have been increasingly restrictive in recent months, returning parcels from the West containing religious papers and publications.



ONE MAN SHOW—Indianapolis artist John L. Lorand, above, currently has 15 oil paintings on exhibition in the Indiana University Medical Center Union Building lounge through December 2. A former art instructor at Marian College and television personality, Lorand refers to his work as the "Lor-and-style" because he is not easily classified. Most of the paintings in the exhibition are symbolic, non-objective interpretations of the artist's deep conviction of the dignity of man. The above painting is entitled "Churchill." An additional 30 to 40 pencil portraits are also displayed on the ground floor of the Student Union Building. (Staff photo)

Preaches retreat to council Fathers

VATICAN CITY—The Italian Jesuit who heads the Movement for a Better World has preached a retreat reserved exclusively for ecumenical council Fathers on the theme: Effective Preparations for the Postcouncil Period.

The series of two Italian-language conferences each evening from Nov. 8 to 12 by Father Riccardo Lombardi, S.J., were simultaneously translated into English, French, German and Spanish.

Memorial

WASHINGTON—The House has passed and sent to the Senate a bill authorizing Boys Town, Neb., to erect in Washington a monument in honor of Msgr. Edward J. Flanagan, Boys Town founder.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

ANNUAL FALL SOCIAL and FISH FRY
Friday, Nov. 12 — 4 P.M. - 10 P.M.
St. Mary Academy

YCA FALL CARD PARTY
Sunday, Nov. 14 — 2 P.M.
Little Flower Auditorium

ANNUAL FALL BAZAAR
Sunday, Nov. 14 — 11 A.M. - 5 P.M.
St. Francis Hospital Guild — Hospital Auditorium

CARD PARTY — Sunday, Nov. 14 — 2 P.M.
St. Patrick's School Hall

Indianapolis South Deanery WORK SHOP
Parish Officers and Chairmen
Monday, Nov. 15 — 7:30 P.M.
Sacred Heart School Hall

Guardian Angel Guild CARD PARTY
Tuesday, Nov. 16 — 7:30 P.M.
Indianapolis Athletic Club

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

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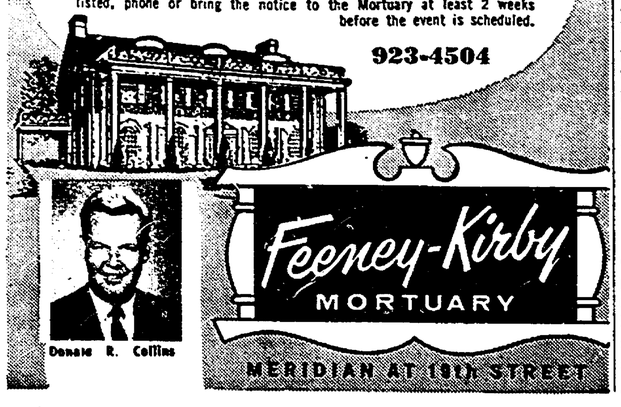

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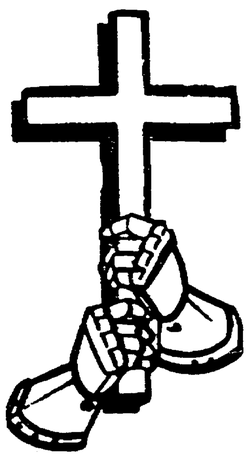

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