

Join the apostolate now, Pope Paul appeals to laity

By MSGR. JAMES I. TUCKER

FRASCATI, Italy—“Come help us now!” His Holiness Pope Paul VI said in a direct appeal to the laity of the world to enter actively into the work of the Church. The Pontiff's strong and simple appeal was made in his Sermon during the Mass at the cathedral of Frascati on Sunday (Sept. 1).

This also—the Mass and sermon—began to appear as something new in the modern successive Sunday that the Pope had left his summer residence at Castelgandolfo to go to a nearby church in the hill country south of Rome to celebrate Mass and deliver a sermon after the Gospel, just as Catholic pastors everywhere were doing.

The Pope himself had made this apparently developing pattern something to watch, for he had made the three sermons of the three Sundays vehicles for important pronouncements: August 18, was an appeal to the Eastern Christian Churches for reunion; August 25, a general appeal for a stronger living Faith; September 1, an invitation to the laity to go to work in the apostolate “today—immediately.”

“The occasion of the Pope's visit was a solemn ceremony to venerate the remains of St. Vincent Pallotti—who a century and a half ago had offered his first Mass, at Frascati, and who was canonized by Pope John last January.”

Pope Paul hailed the newly-sainted founder of the Society of Catholic Apostolate as “a pioneer in his discovery of the laity's capacity for good,” and he said that Pallotti had given a lesson to the Church in enabling it to “foresee and prepare for his hour.”

See greater U.S. voice at council

ROCHESTER, N.Y.—American bishops are expected to have a stronger voice in the Second Vatican Council when it reconvenes next month, two priests said here.

Father John B. Sheerin, C.S.P., editor of the Catholic World, a monthly publication of the Paulist Fathers in New York, and Father Gustave Wegel, S.J., noted theologian of Woodstock (Md.) College, said the Americans will have “profound influence” on the issue of religious liberty.

“The two priests are official observers at the Council of Churches' Central Committee sessions at Colgate Rochester Divinity School.”

The American bishops, Father Sheerin said, are “better-grounded” for this session than they were for the last one. He said many admit that they “went back to school, listening to experts in theology, the Scriptures and liturgy,” at the last session.

“The priests said one of the major problems facing the Vatican Council is the answer to the question of ‘who is a member of the Church.’”

“The priests said that the Catholic position is that all persons validly baptized, whether Catholic or Protestant, and members of the Catholic body, knowingly or unknowingly, have entered the Church.”

This has raised problems in the relationship between Catholics and Protestants, and is the “heart and core of the unity movement as far as the Catholic Church is concerned,” Father Sheerin said.

“The layman cannot be a passive element, nor can he be passive or neutral. Much less can he stand up against the wave of the Spirit which Christianity instills in souls.”

“While in preceding ages the hierarchy arrogated completely (Continued on page 9)”



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BISHOP-OBSERVER REPORTS

Orthodox leaders seen willing to meet Pope

FRIBOURG, Switzerland—Bishop Francis Charriere of Lausanne, Geneva and Fribourg expressed his “firm belief” here that a high representative of the Russian Orthodox Church would agree to meet with Pope Paul VI at the Vatican if a suitable occasion arose.

“The prelate was interviewed about his recent visit to Moscow where he represented the Pope at celebrations honoring Patriarch Alexei, supreme head of the Russian Church, who marked the golden jubilee of his episcopal consecration.”

“My impression,” he told newsmen, “is that the Russian Orthodox hierarchy frankly desires an improvement in relations with the Catholic Church, and that, contrary to what has occurred in the past, it is ardently supported in this wish by the Russian Christian people.”

Commenting on his “very cordial” contacts with representatives of Soviet civil authorities while in Moscow, Bishop Charriere said it was difficult to say if the Kremlin had changed its policy towards the Catholic Church.

“We cannot know the reason why the Soviet government has taken this attitude or if it represents a decisive or only a provisional change,” he stated. “It is, however, certain that at the present moment Moscow authorities recognize the Holy See's work in favor of lessening tension and for peace.”

Bishop Charriere also gave his impressions of Metropolitan Nicodemus of Minsk and Byelorussia, head of the Moscow Patriarchate's External (Foreign) Affairs Department, who recently became, at the age of 33, the youngest metropolitan in the Russian Church.

“The Catholic prelate recalled that he met Metropolitan Nicodemus in Rome last March before his departure for Moscow.”

“He revealed parts of the conversation while addressing a group at the annual course of Christian studies in Assisi, sponsored by the Pro Civitate Christiana (For a Christian Civilization) movement.”

When Mr. Adzhubey, editor of Izvestia, the Soviet government newspaper, asked Pope John about the possibility of closer relations between the Vatican and the Kremlin, Msgr. Capovilla said the pontiff replied:

“I need time, it needs time. For now we can only hope and pray.”

According to Msgr. Capovilla, Pope John drew a parallel between a possible rapprochement between the Vatican and the Holy See and the Biblical story of the Creation.

He quoted Pope John as telling the Soviet visitor: “You are a journalist, so you know the Bible and the progress of the work of Creation. You know that the Lord took six days for the work of Creation before coming to Man.”

“But, as you know, the days of the Bible are not days but epochs, and the epochs of the Bible are very long.”

“We are now at the first day. We are looking each other in the eyes and we see that there is light here. This is the first day, the day of light, the day of ‘Fiat Lux’ (Let there be light). The light is in your eyes and in mine. The Lord, if He wishes, will make known the road to follow.”

Pope John received Mr. Adzhubey and his wife, Rada, in the papal apartments last March 7, after the audience given to a considerable controversy and some criticism in Italy.

When the Russian couple entered the Pope's room, his secretary recalled, he took them on a tour of the photographs and paintings that lined the walls. He explained the entire gallery to them: St. Charles Borromeo, Ignatius Loyola, John Chrysostom, and the symbolism of the keys Christ gave to Peter.

Then the Pope invited his guests to sit. He produced a rosary and said to Mrs. Adzhubey: “Signora, I give this to you. All (Continued on page 9)”



From Africa an emerging voice.

Negro prelates at Vatican II held sign of mission progress

BOLZANO, Italy—The presence of a Negro cardinal and Negro archbishops and bishops at the ecumenical council is evidence of the Church's effective work in educating a native clergy in Africa's new independent nations, the head of the Church's mission organization said here.

Cardinal Gregorio Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, made his point in the opening address of the Cultural Congress of the Catholic University of Milan held at Mendota Pass near here.

Speaking on the theme of the congress, “The Activities of the Church and the Opening of the History of New Peoples,” Cardinal Agagianian noted that the theme had been chosen by His Holiness Pope Paul VI while he was still Archbishop of Milan.

The three aspects of the Church's vast mission program, the Cardinal said, are the following:

“To make known the mystery of God, Creator and Father of men.”

“To carry the name of Christ the Redeemer into the world.”

“To call individual men to the full awareness of their own dignity and responsibilities.”

He said that the advance of the Church had been facilitated by the colonial expansion of European nations, but added:

“The recognition which the missionary Church has received from the new states has enabled it to overcome completely the accusation of its coexistence ‘with colonialism.’”

Cardinal Agagianian said that it has been the Church's policy, wherever its work of evangelization has been impeded or limited, to encourage its missionaries to engage in scholastic activities with the certainty that such social services will constitute in themselves a strong invitation to the acceptance of the Christian message.

ASKS REVIEW OF CUSTOMS

Meet needs of world, Archbishop urges nuns

Related story, Page 5
CINCINNATI — Archbishop Karl J. Alter of Cincinnati has urged nuns to “review your purposes and methods” and to “set aside traditions and customs that are out of touch with the world of which we are a part.”

Archbishop Alter spoke to more than 300 superiors representing some 200 communities at a workshop of the national Conference of Major Superiors of Women's Institutes, held at the College of Mount St. Joseph here.

Addressing the Sisters after a Pontifical Mass (Aug. 23), Archbishop Alter recalled that Pope Pius XII had asked for the formation of conferences of major superiors in the major countries of the world for the purpose of “review and renewal.”

“UNDOUBTEDLY you have found there are certain practices which need review,” the Archbishop said. “If you find some that are obsolete and no longer being practiced, take them out of your rules. . . . We should be concerned with the building more than with the scaffolding.”

For example, he continued, the idea of cloister sometimes is “exaggerated so that it becomes a barrier to apostolic work.”

He cited the “hardship imposed upon all members of a family, or dying parents” by a rule that forbids a Sister to visit her home on such occasions.

“I know from 30 years as a bishop,” he said, “what it means to families to be denied the comfort of a visit from a daughter they've given to religion.”

Another area in which adaptation to new circumstances may be required, the Archbishop continued, is in “separate schools for Indians, for Negroes, and so on.” Establishment of such schools, he said, is “rethinking,” he said, in the light of the national desegregation movement.

Communities of Sisters also need to put new emphasis on “expanding the catechetical program” in areas where it has become impossible to expand the Catholic school system, he said.

He also suggested that in the care of the sick more attention might be given to “the smaller

Oldenburg novitiate construction begun

OLDENBURG, Ind.—Construction has begun here on a new, \$1 million Novitiate for the Sisters of St. Francis. The three-story structure will accommodate 150 novices.

Also to be erected is a chapel, which the novices will share with the postulants. The former St. Agnes Novitiate, used for both postulants and novices since its erection in 1923, will become the Postulate.

The 800-member Franciscan community has experienced more than a 50 per cent gain in vocations in the past five years. Twenty-one candidates will enter the Postulate this month, while an additional 10 are expected to enter in February.

DESIGNED by Indianapolis architects Bolden and Burns, the 7-shaped structure and adjoining chapel will be faced with dark red brick with stone and aluminum trim to harmonize with the community's recently-built Scholasticate.

Located on the first floor of the novitiate will be: parlors, offices, community room, spiritual library and reading room, special study room, soundproof music practice room, sewing room, typing room, recreation area with little-theatre facilities, and a locker room.

UPPER FLOORS will be used for sleeping quarters, with individual lavatory for each bedroom. Central shower and bath facilities are planned.

The novices will use classrooms and dining facilities in other convent buildings.

F. A. Wilhelm Construction Company of Indianapolis was awarded the general construction contract. The work is expected to be completed by the fall of 1964.



AT LADYWOOD DEDICATION—Archbishop Schulte officiated during dedication ceremonies last Sunday to mark completion of the new \$2.5 million addition to Ladywood, Indiana. The Archbishop is shown above blessing the crucifix to be placed in one of the classrooms. Holding the crucifix is Father Henry C.weeney. Flanking the Archbishop is Father Joseph Dooley, left, and Father Bernard Head. Both are former Ladywood chaplains. Ladywood is conducted by the Sisters of Providence of St. Mary-of-the-Woods, Ind.

Honor cardinal
LA PAZ, Bolivia—Cardinal Joseph Ritter, Archbishop of St. Louis, received the Cardinal of Bolivia, the highest Bolivian government decoration, in recognition of his work for the Bolivian missions.

PRIEST-EDITOR

Calls 'universal love' fruit of living liturgy

By REV. JOHN P. FOLEY

PHILADELPHIA — Loving service of others is the true fulfillment of "living the liturgy," Father Godfrey Diekmann, O.S.B., told a 1963 North American Liturgical Week audience here.

Addressing a general session of the largest Liturgical Week ever held, the priest-editor of Worship magazine said: "We who receive the sacraments must become living embodiments of the sacramental signs: living signs that can be seen and understood, living signs that attract, because they convincingly proclaim to a love-starved world the irresistibly attractive love-surrender of Christ, until He comes."

Relating his remarks to the general convention theme, "The Renewal of Christian Education," Father Diekmann stated: "Proclaiming the death of the Lord by doing and saying what Christ did and said at the Last Supper is the seed, the source, the summary of Christian catechesis."

"Even if . . . there had been no Scriptures of the New Testament . . . the central mystery of our Faith would still have been proclaimed to the world by the celebration of Holy Mass. . . . It is to this proclamation that the people of God are called upon to express their assent, their personal affirmation of belief, by adding their Amen," he declared.

COMMENTING on the much-discussed proposal for the use of the vernacular at Mass, Father Diekmann said: "A proclamation is not truly such unless it is heard and understood. . . . If in a language not understood and in a tone of voice not audible, it is, objectively speaking, mystification rather than a proclamation."

Emphasizing the instructive value of the Mass, the Benedictine priest said: "If this proclamation had been made during the years in a manner intelligible to the people . . . it seems incredible that so many tens of millions of men and women and their brethren would now be turning to other Christian teachers to still their spiritual hunger."

Father Diekmann emphasized, however, that he was not "objecting" to the use of the vernacular, but merely asking the Fathers of the Second Vatican Council that the door to evangelization be kept open in the Mass be left open.

Stressing the continuing renewal in the Church, he said: "We are apt to think of the Church . . . as gradually getting older, with the aging, the ailments and burdens of the centuries. Not so. . . . The Church, the Bride of Christ, renews her youth in every celebration of the Eucharist."

ASKED in an interview what he envisioned as the ideal "Mass of the future," Father Diekmann said one which would "reproduce the Last Supper account, with all the depth of love" which it implies.

Throughout the centuries, he continued, the Mass has become somewhat formalized and no longer has the impact on people's minds and hearts that it is meant to have.

"Christ's command, 'Do this in remembrance of Me,' was not meant to refer just to the words of consecration but to the entire action of the Last Supper, particularly to His command, 'Love one another as I have loved you,'" he declared.

Father Diekmann called for a greater psychological attentiveness to be given to the Word of God in the fore-Mass, so as to evoke and elicit a loving response on the part of the worshippers in the rest of the Mass, which would pray for the needs of all in an ever-widening "horizontal" scope.

"If the Eucharist is not the occasion for charity," Father Diekmann stated, "the purpose of Christ in instituting it is defeated."

"TO PUT it as vividly as possible," he said, "what is it to us if the bread and wine are changed into the Body and Blood of Christ, if we are not transformed through the Eucharist with the full dimension of love for the world? If we seek only our own interests, in receiving the Eucharist, we run the risk of becoming parasites of the altar, and such spiritual selfishness is a sin."

"As we pray in our local assembly," Father Diekmann noted, "we should realize that it is the Mystical Body of Christ at its maturity and that our prayer should be opened to the needs of the whole Church. It is an irony of history that the term 'parochialism' which should refer to the assembly of God has come to be identified with narrow self-centeredness."

The Eucharist is not merely an act of the community, it creates the community, according to St. Paul, who said: "You, though many, are one body because you partake of the bread," the priest-editor asserted.

"It was on the occasion of the first Eucharist," Father Diekmann pointed out, "that Christ said, 'By this shall all men know that you are My disciples, if you love one another.'"

"We insist that it is the Mass that matters," Father Diekmann continued, "but if it doesn't matter enough to us to make us charitable, then it matters very little."

"If we are the Body of Christ, then we must make manifest in our lives Christ's redemptive will of love for all mankind," he emphasized, "and in our loving concern for others, we ourselves will become more perfect."

"Our prayer," he said, "will then be nothing else than a becoming aware of what is happening to us in the Eucharist."

RECALLING the origins of the liturgical movement in the United States, Father Diekmann said it "never became merely a sanctuary concern, but the ferment which should change Christian life."

In discussing certain currents of resistance to the liturgical movement, Father Diekmann said that liturgical churches need a way to think that there is no need for renewal.

"The question is, however," he said, "do we change them at the heart of their churches so that a marvelous foundation upon which to build. Assisting at Mass properly is one of the most difficult things on earth, for it involves a continuing surrender to exercise in union with the obedient Christ."

"We never learn fully, but Sunday after Sunday we start fresh again and make a new effort. We see in the feasts of the saints illustrations of the central mystery of Christ in His humanity. Particularly, we see the great image of Christ and the most perfect illustration of Christ's total God-centeredness," he declared.

COMMENTING on his role as an official Vatican observer at the recent World Council of Churches meeting held in Montreal, Father Diekmann said he noted a unanimous recognition among those present of liturgy as the heart of the Christian life.

"There is a profound sacramental movement within Protestant churches," he said, "a rediscovery of the full dimension of Christ in His actions of Christ in the present."

Catholics already are united with Protestants through Baptism, Father Diekmann said, and now Protestants are being united to Catholics by the Eucharist, the main source of grace. "The real Eucharist," he continued, "are they showing a renewed emphasis on the Lord's Supper as the normal Sunday worship and they are expressing a desire for the Eucharist. This desire for the Eucharist, Father Diekmann noted, can result in the reception of grace, in much the same manner, as a Catholic might make a "spiritual" Communion."

It was in a Eucharistic context Father Diekmann said that Christ prayed "that all may be one."

The Eucharist also has implications for the lay apostolate, Father Diekmann said, for the priest is ordained to consecrate bread and wine into the Body and Blood of Christ, the layman is called upon to consecrate the world to Christ."

During the Liturgical Week, Father Diekmann was honored at a reception by officials of the Liturgical Conference on his 25th anniversary as editor of Worship magazine and for his leadership in the liturgical movement.

Cardinal blesses Byzantine chapel at Fatima shrine

FATIMA, Portugal—Three hundred American pilgrims here for the dedication of the Byzantine Rite chapel at international headquarters of the Blue Army of Our Lady of Fatima heard the Dean of the Sacred College of Cardinals declare that the Russian people are becoming "increasingly religious."

Cardinal Eugene Tisserant said that although religion has been tolerated by the Soviet regime since 1922, the basic anti-Church doctrine remains unchanged. Nevertheless, he said, adult baptisms, religious marriages and vocations are increasing greatly in the Soviet Union.

"Examples of Soviet contemporary religious practices can be multiplied, which means we must fulfill the Virgin Mary's call at Fatima for prayer and penance," the Cardinal said. "This prayer is not in vain," he said, "because the Russian people are becoming increasingly religious."

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AT LITURGY CONVENTION

Three-step preparation is needed for religion teacher, nun declares

PHILADELPHIA — A threefold preparation—doctrinal, spiritual, pedagogical—is needed for the religion teacher who would initiate children to a meeting or encounter with God, according to Sister Rita Clare, superior of Holy Family Convent, Seattle, Wash.

At a study session for elementary school teachers at the 1963 North American Liturgical Week here, Sister Rita Clare said that the basic plan for the doctrinal formation of the catechist comprises "the three different editions of the Catechism of the Catholic Church, liturgy and theology, of which the first volume, Scripture, is text, and the second and third commentaries."

"If the religion teacher realizes that God is present under the 'species of Sacred Scripture' as well as under the species of bread and wine, she can better understand what I find therein the living Person of Christ who will lead him and his students to the Father."

Stressing the need for the spiritual formation of religion teachers, Sister Rita Clare said: "The conviction and clarity necessary for the religion teacher prepare to speak about Christ while we underestimate our need of first speaking to Christ."

Emphasizing the need for personal prayer by the religion teacher, Sister Rita Clare asked: "How can we presume to go into the classroom without spiritual preparation? Under the pretext of being too busy do we sometimes bury into the classroom to speak about Christ while we underestimate our need of first speaking to Christ?"

"We must not forget," she said, "that one of the fundamental activities of faith consists in listening with full attention; that it is in silence that the inner sensitivity which is called 'spiritual sense' can be developed."

Pointing out that some observers feel that a better training of religion teachers is the most vital need of the ecclesiastical situation in the United States, Sister Rita Clare said that the importance of catechists stems from their being "educators of faith and builders of the Church."

"Love acceptance (true faith) will lead us inevitably deeper into the mysteries of God. It will also lead to the joyful living of Christianity which was so evident a part of early Christian life," Father Dewan said.

"We are coming to see," said Father Dewan, "that we have for a long time over emphasized some purely secondary things in our religion. Indulgences, for example, got as much time as sanctifying grace. And the whole approach was too intellectual, too philosophical."

"Christianity was treated as if it could be proved like a syllogism, or like the proposition that two and two make four. We thought of it too much as a series of truths to be intellectually assented to and digested," he declared.

FATHER DEWAN maintained that the trend today "happily, is moving to emphasis on the important areas."

"Christianity is Christ, Christ is the heart of the message. And Christ is a person. His person and His work must dominate what we believe and what we teach about our religion," he said.

"Only when we realize that Christianity is Christ, the risen Christ—God in the flesh still living and loving and acting among us—only then does Christianity become a dynamic living something to which we can give our whole interest, sympathy, and love," he continued.

REGARDING the place of liturgy in religious education, Sister Rita Clare said: "Whatever the child's age or the syllabus of religious instruction, the aim is the same: personal relationship with God. There can be no letter means of working towards this than public worship and by teaching the child to take an active part in the holy mysteries."

"We must ever guard against the danger," she emphasized, "of stopping at formulas, but . . . must lead the child to the meeting with God."

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Lay leader advocates updated Church view

PHILADELPHIA — Confusion over the multiplicity of movements in the Church today does not mean that a liturgist's view of the Church is wrong, but that it is insufficient, a lay leader told a 1963 North American Liturgical Week session here.

"Most of us," said John B. Mannion, executive secretary of the National Liturgical Conference, "were raised with an understanding of the Church which simply did not contain the whole story."

"It is not to imply error in the Church," he said, but to call attention to the fact "we are the heirs to many pastoral and spiritual odds and ends" in addition to the essentials of Christianity.

"OUR HOUSE is cluttered with historical bric-a-brac and we tend to believe Christ Himself furnished it down to the smallest detail," he said, "and this is not so."

"The various trends and movements coursing through the Church," he noted, "are not separated, isolated developments; rather they react to a common focal point . . . a rediscovery of the nature of the Church."

"We are rediscovering in our times," he continued, "a more authentic, a richer, and more dynamic vision of the Church than has been recognized for a thousand years and more."

Mannion said the Church is not to be conceived as an organization, but as a living reality. "The hierarchy are the full fledged members and the laity are the passive followers."

"The central reality of Christianity is Christ," he said, "and the Church is the union of Christ and all those who are bound to Him by faith and the power of the Holy Spirit."

"Most of us think of salvation," Mannion continued, "in terms of the end Jesus. We pray that way, act that way, think that way. And we have missed the point."

"We must not forget," she said, "that one of the fundamental activities of faith consists in listening with full attention; that it is in silence that the inner sensitivity which is called 'spiritual sense' can be developed."

Pointing out that some observers feel that a better training of religion teachers is the most vital need of the ecclesiastical situation in the United States, Sister Rita Clare said that the importance of catechists stems from their being "educators of faith and builders of the Church."

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FATHER DEWAN maintained that the trend today "happily, is moving to emphasis on the important areas."

"We have been incorporated into a single living Body," he pointed out, "we share a common unity with our head, a common life and purpose."

MANNION SAID that other figures to describe the Church must be considered as well—Bride of Christ, New Israel, Temple of God, heavenly Jerusalem. To appreciate those concepts, he declared, is to understand better God's eternal plan.

"To be a Christian," he said, "is to participate in Christ's priesthood, His Kingship, and His ministry of teaching. . . . Through our unity in the priesthood of Christ our love and service are presented to the Father as one with His. Through our participation in His Kingship, our human life and work become the means through which Christ reclaims the world. Through our unity with the Gospel, we bring the glad tidings of salvation to all nations."

"When we listen to the Church," Mannion concluded, "we shall see that our very lives have been changed by the power of Christ. We shall see that we have entered into a new life of love and service. It will be clear to us that our work as men and women—husbands and wives, fathers and mothers, doctors, teachers, salesmen, carpenters, plumbers or whatever—is the means through which Christ remains present in this world, building it up and leading all mankind toward its final destiny."

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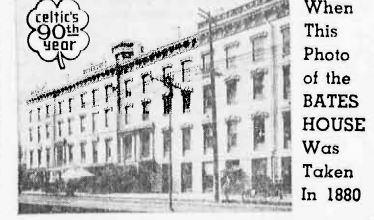
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NEW INFANT FEEDING PLAN—St. Francis Hospital, Beach Grove, has inaugurated a new method of feeding babies in its nurseries. No longer will formula be mixed for each infant. Instead, three-ounce disposable bottles of pre-mixed, pre-sterilized formula are prepared and shipped to the hospital ready for immediate use. According to the administrator, Sister Vicentiana, O.S.F., the new method provides for maximum safety factors. Although used by 300 hospitals throughout the country, St. Francis is the first Martin County hospital to introduce the technique. Shown above examining the ready-to-use formula are, from left: Sister M. Milburga, O.S.F., maternity department supervisor; Mrs. Flora Siegler, in charge of formula preparation; and Mrs. Betty Weidlich, chief nurse of the hospital's nurseries.

CARDINAL KOENIG:

No early freedom seen for Hungarian Primate

ASSISI, Italy — Cardinal Franziskus Koenig has branded as false recent reports that Cardinal Jozsef Mindszenty, Primate of communist-ruled Hungary, will soon be free or able to come to Rome.

where he was serving a life sentence.

Cardinal Koenig was in Assisi to deliver a speech at the 21st annual Course of Christian Studies at the Cittadella Cristiana, a center for the rejuvenation of Catholic life in Italy through lay action.

The Archbishop of Vienna spoke at a press conference. He publicly admitted for the first time that he was on a special mission for the late Pope John XXIII when he went to Hungary to see Cardinal Mindszenty, who has been living in asylum at the U.S. legation in Budapest since 1956.

The Hungarian Cardinal sought refuge at the legation when Soviet troops put down the anticommunist uprising which had freed him for a few days from the jail.

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THE CHURCH AND THE WORLD

New Papal Nuncio — Jail priests — Hit press coverage

The Vatican

• The entire moral authority of Christian teaching and the magistratum of the Church support those fighting racial discrimination. Vatican Radio said in a special broadcast. In a lengthy report on the Washington March for Jobs and Freedom in the U.S., the station stressed that the American hierarchy had frequently spoken out against the sinfulness of race discrimination.

• Pope Paul VI has explained to the Vatican Council the reasons for the Church's interest in tourism. He gave two reasons: people who are traveling must be helped by religion and immunized against "dissipation and moral collapse," and religion and tourism are often mixed in pilgrimages. He said: "Faith sustains the traveler; prayer cleanses him; penance strengthens his resolve; religious fervor makes his voyage memorable."

• New contributions to a special appeal for funds to complete programs for resettling the last of Europe's refugees included \$10,000 from the Vatican, and \$1,000 from the Catholic Sovereign Order of Malta in Rome. The appeal was announced by the United Nations High Commissioner for Refugees in Geneva.

• Msgr. Paulino Linnigi, 21-year veteran of the Holy See's diplomatic service, has been appointed Papal Nuncio to Costa Rica. At the same time, Pope Paul named him titular Archbishop of Nicaragua. Linnigi succeeded as nuncio Archbishop Genaro Verolino, who became Secretary of the Sacred Congregation for the Extraordinary Ecclesiastical Affairs last March.

At home

• CHARLESTON, S.C. — Racial segregation as a practical problem needing a positive solution was discussed by Bishop Francis F. Reby of Charleston at a meeting of the Charleston Optimist Club here. "Segregation can actually be slowed down in economic, educational and social progress if 40 per cent of the population is to be kept in a lower economic, social and cultural order," he said. Integration cannot be evaded by a head-in-sand ostrich approach, the bishop said. "It is happening here and can't be stopped here or anywhere," he added.

• PULDA, Germany — Cardinal Joseph Frings, Archbishop of Cologne, has protested against Italian press coverage of a meeting of German-speaking bishops here which spoke of a "German conspiracy against Rome." The meeting of German-speaking bishops from Germany, Austria and Switzerland was held prior to the opening of the annual conference of the German Hierarchy here. The Cardinal called the meeting "a more routine matter."

is 50 per cent Hungarian. The Franciscans, convicted in February, were sentenced to from two to eight years in prison for criticizing the communist government in sermons and conversations and for aiding Byzantine Rite Catholics.

• LOURDES—"An historic occasion" both for the shrine of Lourdes and the Church of England was the description of Bishop Pierre Theas of Lourdes as he greeted Anglican Bishop Wilfrid A. E. Westall, leading the first official Anglican pilgrimage to the shrine of Dr. Westall, Suffragan Bishop of Crediton, Devonshire, led 35 persons on the plane trip from London. They heard Bishop

These speak of the desire of all Christians now for unity, and listened to him describe the shrine as dedicated to Mary, whom St. Augustine had called the Mother of Unity.

Christians and Jews. They conferred with the producer and theater manager involved in the forthcoming production of "The Representative."

U.S. school loans total \$3 million

WASHINGTON—It has been announced here that the Federal government has lent \$3,000,000 to nonpublic elementary and secondary schools since the start in 1958 of the National Defense Education Act.

In a report detailing activities of the varied NDDEA assistance programs, the Department of Health, Education and Welfare said the loans are intended to strengthen instruction in science, mathematics and modern foreign languages.

For the same purpose, public elementary and secondary schools have been given outright grants totaling about \$10 million since 1958, the government agency said.

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Orders closing of bombed school

NEW ORLEANS, La.—Archbishop John P. Coly has ordered the closing of a Catholic school at Baras, La., which was heavily damaged by an explosion and fire.

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Comment

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

The quiet hour?

It is easy to sympathize with the letter writer in the "Opinions" column on this page who wants Sunday Mass to be the one quiet hour of the week.

We are affronted with noise everywhere today, mostly in the form of unwanted music—from the aboriginal noises of popular tunes screaming from the transistors in the pockets of teenagers to the whine of piped-in string music on elevators. Can't get away from the stuff.

And now they make you sing hymns at Mass. The Church seems to have capitulated to the modern trend.

A refuge of quiet and silence is what the Church should offer. But should it do this on Sunday morning at Mass? All day long, all week long, our churches are open for quiet prayer and silent contemplation, and possibilities for retreats are offered the year around in our retreat houses. But one way when, for instance, the whole congregation in accordance with the rules of the liturgy either answer the priest in an orderly and fitting manner, or sing hymns suitable for the different parts of the Mass, or do both."

The reader who loves "the Mass because it tells a beautiful story" reveals himself, or herself, to be a victim of the school of thought which presented the Mass as a drama to be watched by the faithful as spectators.

Modern popes, since St. Pius X, who in 1903 called for the "active participation of the faithful in the holy mysteries," have been trying to counteract this unfortunate thinking.

Pius XI, in 1929, told the people not to be "dumb spectators," and taught that "their voices should alternate with those of the priest and the choir."

In his important encyclical on the liturgy, Pius XII spurred on the present-day trend for participation of the laity in the Mass. "This can be done," he wrote, "in more than one way when, for instance, the whole congregation in accordance with the rules of the liturgy either answer the priest in an orderly and fitting manner, or sing hymns suitable for the different parts of the Mass, or do both."

In 1958, an instruction of the Congregation of Rites laid down clear directions for participation of the faithful in the high Mass and the low Mass.

And, as everyone knows by this time, Vatican Council II is preparing for even more participation of the people in the Mass.

There is really not much room for discussion any more. At the present moment there is plenty of room for a variety of types of participation, but any parish that is still offering the old silent Mass and not encouraging the people to sing and speak out, simply is not following the directives of the Church.

Just looking

The other day, as we passed a fellow humming "Take Me Out to the Ball Game," we suddenly realized that we can't be sure anymore if he means where they hit the ball or where they hit whoever has it.

Each year the traditional hold of baseball on the public's attention (and purse) is being challenged more and more by college football—and especially by the play-for-pay variety. (Meanwhile, a weekly televised boxing show continues quietly as one of the oldest, most tenacious shows on the video scene.) This year, for example, an NFL grid doubleheader in little league (arrows from baseball) in Cleveland—where the 1954 Indians brought in a record doubleheader baseball attendance crowd of 84,587—drew 33,218 fans.

However, as we realize that it's time again for the football gladiators to come out and the temperature to go down, we know it's also time for a few noses to go up at the whole business. It's time for some more seasonal stadium or else not answering the door or phone on Saturday and Sunday afternoons.

It won't be long before the articles and speeches appear about spectator sports being a waste of time for the American people, a cultural detriment, a corruptor of youth, and that sort of thing. Summing everything up, the spectator sports critics will, of course, question the value of watching instead of participating, the let-George-do-it attitude.

We are happy to join these critics, when they point to the danger of children—and parents and coaches—coming away from watching the professionals and attempting to imitate some of their win-or-lose ideology. At the same time, if watching the Angels and the Packers will result in more interest in physical fitness for children, maybe all of us should watch the games even more. Perhaps then there would be fewer really alarming reports about children who cannot pass minimum tests for physical fitness, less evidence that our children are truly being driven—when they could walk.

When sports are aligned against culture, we are inclined to think that the critics have their positions mixed up. Sports are a part of our culture (as they were of ancient Greece); and we don't think our national interest in the arts, in affairs of state, suffers quite as much as some people would suggest.

We think, in the total scheme of things, Van Cliburn fares as well as Van Brocklin in interest. We are neither anti-arts nor anti-athletics, but we often wonder if there aren't still too many examples where ordinary families can better afford to go to a game than to a concert or play.

Finally, we wonder about asking people to avoid watching a game or attending one just because they aren't actually participating in it. This phase of spectator sports criticism makes about as much sense as avoiding movies and plays because you can't act or staying away from a concert because you can't play a musical instrument.

In terms of sports, if we went up to bat against Sandy Koufax, the result would probably be worse than the time Casey stepped up for Mudville; and, if we tried the center field "Packer" line, all the king's men and trainers probably wouldn't even make the effort to put us back together again.

So, we think we'll just keep our seat this season, in the stands or in front of the culture (as they were of ancient Greece); and we don't think our national interest in the arts, in affairs of state, suffers quite as much as some people would suggest.

QUESTION BOX

Asks Church rules on infant burials

By MSGR. J. D. CONWAY

Q. President Kennedy's baby was less than a week old when he died. They had a Mass. Our baby was 24 days old. The priest refused to say a Mass for him. The reason he gave: "It just isn't done for one so young."

We are not in the same income bracket, but there was no argument about the required stipend; we could and would have paid it.

We are not in the same prestige bracket, but the Catholic Church claims it doesn't show favoritism. It is not just the President's son versus ours. Some of our neighbors have had a Mass while others did not. Our priest came to his funeral home, said some prayers, accompanied us to the cemetery 4 miles away, and blessed the grave.

When our friend's baby died his priest did not even go to the cemetery although he lived right next to it. I contacted the undertaker, who is not a Catholic, and he said: "That is one thing I wish the Church would settle. There is never so much confusion for me at any funeral as when a Catholic baby dies. The parents' wishes are not considered and the priest, who is inconsistent, we never know what they will decide to do."

Does the Catholic have a law or rule to follow?

A. The Church's rules regarding the funeral of a baby are not very precise. The first rule given in the Roman Ritual is ignored in this country: There should be a special section of the cemetery in which babies are buried; they shouldn't be interred amidst adults.

The only other general rule is that if bells are rung for the funeral they should not be sorrowful, but rather festive. Wreaths of flowers and aromatic plants are recommended; joyful psalms are sung. The bells are brought to the church for a brief ceremony, and then there are psalms and prayers to be said on the way to the cemetery and at the grave—if the priest goes to the cemetery. The Ritual foresees that these ceremonies may all be completed at the church.

The Ritual makes no mention of a Mass; but we know that custom does permit the Mass of the day—or a simple votive Mass of the Angels—to be said or sung.

So you see that the rules do permit differences. Usually a priest is guided by the reasonable wishes of the parents—which is the basic law of love in such circumstances.

Q. In your answer to going to Holy Communion before Mass, I should like to know what your answer is to people who have to go to work, and cannot stay and go during the Mass. Please re-consider your answer, and think of all the people who would be denied the privilege of receiving our dear Lord. He doesn't care if we receive Him before Mass. I don't think you should say that there are many parishes which continue to ignore the appeal of Pope Pius XII. Will you please consider the working class a little more?

A. Lady, my own parish is made up almost entirely of working-class people; but we try to conform to the true teaching of the Mass and to participate fully in it. An earlier Mass, or an evening Mass, might be the answer to your problem. In my answer I did mention that the Church permits you to receive before Mass when it is not possible to receive during Mass, and that you may do so. I do not participate fully in the Mass, as a matter of fact, as the banquet of love and unity. And that is of greatest importance—unless you choose to ignore the true meaning of both Mass and Communion.

If you do not think that there are many parishes which continue to ignore the appeal of Pope Pius XII, you should read the Instruction on Sacred Music and the Sacraments which was issued on September 3, 1958, through the Congregation of Rites, and then visit a few parishes to see what efforts are being made to comply with it. You will find that the percentage of compliance is about one in ten. That is nine-tenths ignoring, by my arithmetic.

Q. I agree with you that for a true participation in the liturgy the only proper time to receive the Holy Eucharist is during the Mass—prior to the Holy Sacrifice. My problem, however, is this: a little over a year ago a new assistant priest was transferred to our parish. He celebrates the Mass every morning, except that he never starts it on time. Some morning he comes out at 5:45; on other days he comes wandering out at 6:15, or even as late as 6:30.

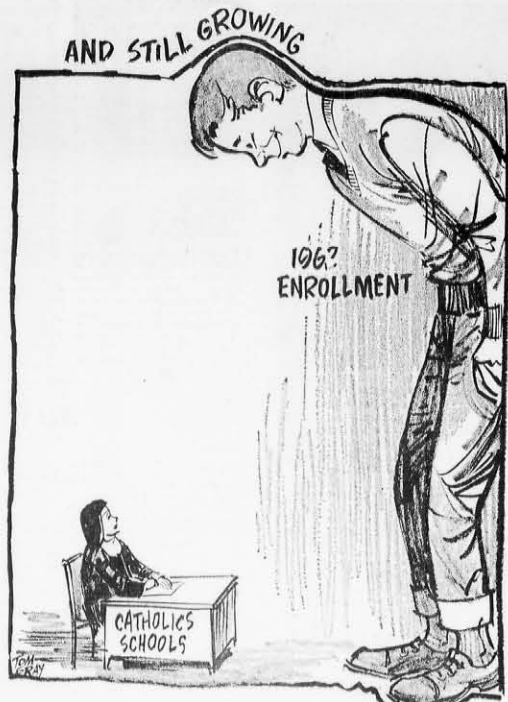
Our parish is composed primarily of working people who must be at work at 7 or 8 in the morning. It involves a certain hardship rising every morning to get to the 6 o'clock Mass. On mornings when the priest begins very early, he is well through Mass by the time we arrive. On other mornings about 40 of us have to leave church before Communion time in order to get to work.

Several people in our parish have diplomatically suggested to the priest and also to the pastor that the 6 o'clock Mass be dropped. Do you have any suggestion to remedy this situation, or is it simply one of the "daily crosses" which the congregation must bear?

A. (Qui being diplomat!) Maybe a delegation of about 40 might produce results.

Q. My sister-in-law (who was not a Catholic) died about a year ago; now one of her daughters tells me she has been dreaming about her mother. She has been fretting about it, since two Catholic girls in her office told her that this means her mother is not resting in peace, and the daughter prays for her all the time and wants her to have peace. I told her these girls should never have told her this.

A. You are very charitable. I would be much rougher in my criticism of these superstitions and inconsiderate girls. Your niece dreams about her mother because she loved her, misses her, and is concerned about her spiritual welfare. Nothing more! She should keep praying for her mother, but calmly, with confidence in the love and mercy of God.



OPINIONS

Reader finds 'noisy' Mass disturbing

To the Editor: You will not doubt agree with me that this wonderful world of ours is a noisy place. I don't know however if you will agree with my second statement, our church is no longer a quiet place!

Public Education," in the August 30th issue of The Criterion. Perhaps it will inspire some of our able Catholic laymen to seek election to the local public school board when the opportunity arises.

Mrs. Joseph M. Francisco Indianapolis

Guest comment

(From the Oklahoma Courier)

Mechanization is responsible for the greatest revolution in human affairs. The greatest power known to the ancients was the strength of animals and man. Their water was harnessed and for a long time water on a mill wheel was the great source of power. In the last century, the use of steam produced the industrial revolution. There followed the internal combustion engine, the electric motor and the various combinations of all of known in our time.

of gain will always be the only necessary driving force of industry.

This is by no means a criticism as I am open to suggestions and progress. I would simply like to know others' reactions. I love the Mass, because it tells a beautiful story!

Every new application of some old power source produced new jobs for the increasing population. (This, incidentally, gave the white race its lead over all the other races which led to exploitation of the less advanced, and the curse of colonialism of our time.)

Here is where we need the last and perhaps the greatest breakthrough—the moral and political direction of automation before it becomes self-devouring. Say Ford automates General Motors' cars completely. They lay off nearly all of their workers. Who will buy Fords and Chevrolts? What will they buy them with? With money (wages) put into the economy by Chrysler? But what will happen when Chrysler comes to complete automation? And General Electric, and U.S. Steel, etc.: How is the purchasing power going to be in-

La Leche

To the Editor: I should like to commend Father Imborski's "Family Clinic" article of August 9, and to add to the information contained therein for residents in the Indianapolis area.

MACHINES were developed for profit without any moral direction. It just happened that men working for their own profit were still not able to sabotage entirely the human benefits of mechanization, though every gain was at the expense of the human subjects. This situation still gives people of today the illusion that the love

A La Leche (pronounced LAY-CHAY) group has been active in Indianapolis since early in 1962. Currently, there are seven groups meeting in the city. Meetings are held once a month by each group.

(Continued on page 9)

The more-or-less formalized topics for discussion are: (1) Advantages of breastfeeding to mother and baby, (2) Techniques of breastfeeding and overcoming difficulties, (3) Birth of the baby and the family in relation to the breastfed baby, and (4) Nutrition and weaning. There is also a semi-annual "For Fathers Only" meeting which is conducted by a physician.

The cost of joining the La Leche League is nominal—only \$2.00—but we are interested not in the membership dues but rather in the assistance which we can give to those mothers who truly desire to know the joys of breastfeeding.

We are happy, therefore, to help any mother who wishes our help, whether she attends meetings or not, and whether she can afford to pay or not.

For further information on La Leche in Indianapolis, mothers may telephone CH 1-1558 or CL 3-0261.

Betty Ann Countyman Executive Secretary La Leche League of Indianapolis

Liked article

To the editor: I wish to commend you for printing the very excellent and timely article by Daniel I. Schafly, "Catholic Layman's Role in

YOUR WORLD AND MINE

U.S. talks back to Latin America

By DR. GARY MACEOIN

Public attention and concern continue to be directed towards such obvious threats as the presence of Soviet troops and arms in Cuba. But less obvious factors may in the long run be more critical.

It is noteworthy, for example, that Latin America has become the prime target for the operations of the U.S. Information Agency. This change in emphasis results from Washington's concern with increased Communist propaganda through radio and literature. Radio is far more important in Latin America than here because of high illiteracy. In many areas, radio is practically the only medium of communication.



In the past six months the Soviet Union has doubled its shortwave broadcasts to Latin America, and its European satellites send an equal amount of propaganda. The Chinese Communists also devote a very substantial amount of radio time to Latin America, probably about a third as much as their Soviet allies.

A recent survey identified 326 Latin American newspapers and periodicals as Communist or following the Red line. An analysis of one of them, the lavishly-produced two-weekly Siempre, gives an insight into the economics of this vast publishing operation. Published in Mexico City, it has a circulation of 28,000. Printers estimate production cost per copy, including paper, at 82c, a total of \$24,500 per issue. Contributions, administration and overhead raise total cost to \$28,000 per issue. But the reader pays only 25c for his copy, 40% of which is kept by the newsdealer.

Sale of every single copy would bring the publisher a mere \$6,200, to which can be added \$5,000 in advertising. That means a deficit of \$17,000 per issue, well over half a million dollars per year. Yet not only Siempre but more than 300 Communist newspapers and periodicals flourish in Latin America.

The major U.S. counter-effort is the USIA, which for 1963 has a Latin American budget of \$10,000,000. A significant new strength has been given to its efforts by a transmitter complex recently brought into operation in North Carolina. It gives our voice in Latin America more power than the 100 strongest U.S. commercial stations put together. In addition, to counteract the effects of Communist literature, the USIA is currently distributing some eight million cartoon books contrasting the failure of the Cuban revolution with the promise of the Alliance for Progress.

Potentially even more dangerous than the identifiable Communist voice is secret infiltration of the general action. An analysis of delegates to the Inter-American Press Association meeting in Jamaica. The chairman of IAPA's Freedom of the Press committee charged that Communists already hold high positions in journalism schools in many Latin American countries. He identified by name the dean of the Journalism School of the Central University of Caracas, Venezuela, Hector Mujica, as a member of the central committee of Venezuela Communist Party.

Following his exposure, the Inter-American Press Association created a sub-committee to make a documented study on Communist infiltration of the hemisphere's press and to study "the methodology of the general action, its ramifications and characteristics." Its members are leading newsmen from the United States, Peru, Ecuador, Chile, Mexico, Guatemala, Brazil, Argentina, Colombia, and Cuba (the last in exile).

Another major contribution to fighting Communism in the hemisphere is the Inter-American Press Association's training program for Latin American newsmen. The first seminar for 27 executives from 21 newspapers was held at Mexico City in April, and three more are planned, all financed by a U.S. foundation.

In this work, IAPA is following the lead of the Catholic Press Association of the United States. Regrettably, it has no major foundation support. Nevertheless, its continuing program includes study in mass communications in Peru, Nicaragua, Honduras and Venezuela to help develop the Catholic Press in those countries, on-the-job-training on U.S. Catholic papers of 30 staff workers from Latin America Catholic publications, and training seminars in several Latin American cities for Catholic newsmen.

QUESTION BOX (Continued)

Q. How can we love others when we know they are trouble makers?

A. "But now I command you: Love your enemies and pray for those who persecute you; you may be true sons of your heavenly Father. . . . When someone strikes you on the right cheek, turn to him the other also. . . . If a man wants to sue you for your shirt, let him have your coat also. . . . Anyone who nurses anger against his brother must be brought to judgment." (Matt. 5, 22-45)

If our Lord commanded it, it must somehow be possible to us, with His grace. Maybe it will help if we make a dangerous distinction between loving and liking. The love which Our Lord commands is a practical, rational attitude, a conviction, resolution, and purpose, which results in word and action conformable to our neighbor's good. It is not necessarily a matter of emotion or feeling. Humility speaking, it may be impossible for us to judge our annoying neighbor with justice and leniency, to greet him with polite friendliness, to treat him with fairness and kindness, to wish him well, to speak of him with charity, and to make no trouble for him in retaliation. If we do not we love him.

Doing it is not easy, of course. One trouble is that our emotions get in the way, and they are hard things to control. Another problem is that we must protect the rights of ourselves and our families: we have to speak up when we are not being treated fairly. But let us be sure that we are not becoming troublemakers ourselves, in revenge.

L'L SISTERS

By Bill O'Malley



IT'S ALWAYS A PLEASURE TO SEE THEIR HAPPY SMILING-FACES—THE FIRST DAY OF SCHOOL!

THE YARDSTICK

Best answer to Reds

By MSGR. GEORGE HIGGINS

Premier Khrushchev has boasted more than once in recent years that communism would eventually "bury" capitalism by peaceful means. As a die-hard in the wool Marxist, he believes—and at least pretends to believe—that capitalism bears within itself the seeds of its own destruction and that its downfall is therefore inevitable.

One of the most agonizing questions ever faced by any generation in the history of mankind is whether Khrushchev's regime will have the patience to wait for the "inevitable" to happen or whether—God forbid—it will recklessly decide to advance the timetable of history and to hasten the downfall of capitalism by precipitating an all-out nuclear war.

Time alone will provide us with the answer to this question. Meanwhile we have no alternative but to keep on negotiating with the Kremlin—cautiously, of course, and with our guard up and our eyes wide open—and at the same time to shore up our own economic system and correct its many deficiencies.

Khrushchev and his minions may or may not believe that the American economic system (which, by the way, really isn't a capitalistic system in the traditional sense of the word) is inevitably doomed to lose out in peaceful competition with communism. But whether or not they really subscribe to their own anti-American propaganda is more or less beside the point.

The point is that the most effective answer to their propaganda will be, not counter-propaganda about the deficiencies of the Russian economic system, but an all-out effort to correct the failures of our own system and, more specifically, to solve the continuing problem of widespread poverty and unemployment in the United States.

One of the best popular books on poverty and unemployment in the United States is Michael Harrington's "The Other America" published in 1962 (Macmillan, New York, \$4). The Kremlin is gloating over Harrington's book, as might have been expected. A lengthy review of the book in the July 13 issue of the Russian newspaper, Pravda, says, in summary, that Harrington (who is castly dismissed as "a bourgeois reformer") has amply demonstrated the inherent and allegedly fatal weakness of "monopoly capitalism" and has also demonstrated that "the myth of American prosperity" is refuted by American reality itself.

Some Americans will undoubtedly be very happy about the

fact that Mr. Harrington has provided some new grist for the Kremlin's propaganda mill. But there is really no point in blaming Mr. Harrington for writing what his publisher has described as "a start" to the "other side of the affluent society."

Mr. Harrington has performed a useful service in dramatizing so effectively the widespread extent of abject poverty in the United States. It is really beside the point to say that he has played into the hands of Khrushchev and company, for he really hasn't given them any information which they couldn't have ferreted out for themselves from official U.S. sources.

The only way to counteract the Kremlin's criticism of the economic evils which are so dramatically portrayed in Mr. Harrington's book is to make ourselves as soon as possible, Mr. Harrington is of the opinion that this will be a considerable amount of governmental intervention. I am inclined to agree with him.

The trouble is, however, that the very people who will be most critical of Mr. Harrington for allegedly playing into the hands of the Kremlin by writing "The Other America" will be the first to complain that the degree of governmental intervention advocated by Harrington would be in itself a step in the direction of communism.

In other words, while claiming to be more anti-communist than Mr. Harrington, they are ready to support the kinds of reform needed to give the lie, once and for all, to the Marxist theory that the American economic system is inevitably doomed to failure.

CHICAGO — A non-vocation director said here that Sisters must advance the Sisters of St. Francis, Oldenburg, on September 7. She is the daughter of the late Mr. and Mrs. Anthony Korke, of Charlestown, Mass.

Poor, Cincinnati province, told the 1963 workshop of the Midwest Vocation Association, which he provided a service to the world, but without really being present in it. We have tried to be of service, but we have not communicated a message, but we have not really been present, accepting, to the world which is within the scope of our apostolate.

"WE ATTEND meetings and we do not meet people with our eyes, our voice, our hearts, our very life that is merged with our service. I think we should seek ourselves whether or not we have been present to the parents of those we teach, whether or not we work there, whether or not we loved him as he was," she said.

Sister Marie, who is general chairman of the Cincinnati Archdiocesan Vocational Elevator (OLE) received the Midwest Vocation Association's annual Religious Vocation Recruiter award at the workshop in Lourdes High School here.

"Christ, I transformed the world," Sister Marie continued. "We continue to transform it by making holy all things. As I see it, we have to do this, either make sacred every reality, every meeting with another, or we cut ourselves off from the world from any kind of presence, and we lose the world."

SISTER MARIE emphasized the need for religious to be faithful to the requests of the Church. "We must be responding readily to what the Church asks of all her faithful.

"This is true in the realm of liturgical reform, of social justice. We do not know what the (Second Vatican) council will ask of Sisters in the Church—but if there are changes to come, we must be open to them. For we have not a vocation to this order or that custom, we have a vocation to the Church."

Sister Marie said, "we are called to do what we can, where we can, for the rights of all men. At least we must not let the needs of the Negro and the migrant and the poor of the world into our prayer. And, if we can, we must do more."

TO ENTER CONVENT — Miss Alma Rose Korke, of St. Mary's parish, New Albany, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 7. She is the daughter of the late Mr. and Mrs. Anthony Korke, of Charlestown, Mass.

CONVENT-BOUND — Miss Martha Johnson, daughter of Mr. and Mrs. Albert E. Johnson, of New Albany, will enter the convent of the Dominican Sisters of St. Catherine of Siena on September 8. Miss Johnson is a graduate of St. Mary's Academy, Neveus, Ill.

TO ENTER CONVENT — Miss Geneva Sluiter, daughter of Mr. and Mrs. Elmer Sluiter, of St. John's parish, Starlight, will enter the Benedictine Convent of the Immaculate Conception, Ferdinand, on September 8. She is a 1963 graduate of Immaculate Conception Academy.

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WHAT OF THE DAY

The mission challenge

By REV. JOHN DORAN

"Be sure to understand the problem before you try to find an answer." A wonderful piece of professor used to tell me. It came so vividly to mind my first week in Peru. I came to realize so soon that the complexities of the problem were so baffling, not only those who have recently come to this land to help, but those who live, and often those in charge, in this vast land which lifts from the seas to the Andes, and drops down again into the jungles.

Four hundred years of Spanish-Catholic cultural venter along the sea coasts and in the principal cities; centuries older culture of the Indians of the highlands remaining under the Christian Faith; almost unchanged Indians of the Amazon watershed—these disturbed now by the changing complexities of the world as it grows small and inter-influences its diverse sectors the more nearly half the population illiterate; so much of it landless; great sections of Catholic unity in occasional practice, but still in basic sentiment and appeal; the very wealthy and the so numerous poor; the discontented and the hold-out-owners; those who desire to receive help from the United States in upgrading, and those who resist being "upgraded" by the United States.

Romeo Maione, past president of the United States Missionary Students, cited the mentality which "separates the lay apostolate from the social obligations of all Christians." "The ideal layman is not the man who spends three evenings a week in church, but the man who is active in his community organizations and fully committed to the social good of all," Maione said.

Father Robert Reicher, assistant director of the Catholic Council for Working Life, said that today "no one can remain neutral or indifferent" to the struggle for racial justice. He said CFM "has the possibility of bringing relationships beyond the area of mere tolerance or acceptance and into the area of real mutual charity and love."

"Looking at such images we see our consciences permanently," Kacmarcik said.

Artist Frank Kacmarcik told the convention that many sentimental representations of Christ and the saints are "like much of 20th century religious art, indicative of a spiritual disease."

Chicago Cardinal given council post

VATICAN CITY—His Holiness Pope Paul VI has named three new members of the ecumenical council's Board of Presidents, raising the membership of the board to 12.

New members are Cardinal Albert Meyer, Archbishop of Chicago; Cardinal Stefan Wyszyński, Primate of Poland; and Cardinal Giuseppe Siri, Archbishop of Genoa, Italy.

The appointments of Cardinals Meyer and Siri mean that the U.S. and Italy each have two members of the board. The other U.S. member is Cardinal Francis Spellman, Archbishop of New York. France is the only other country to have two members. One of the Frenchmen, Cardinal Eugene Tisserant, is the only member representing the Vatican administrative staff.

The Board of Presidents is the group from which presiding officers of daily council meetings are chosen in turn.

Uses papal ring

SYDNEY, Australia—The pontifical ceremonial ring of the late Pope John XXIII, bequeathed permanently to the Sydney archdiocese, was used recently at ordinations here by Cardinal Gilroy, Archbishop of Sydney. The gift was made in remembrance of a visit made by Australian pilgrims to Venice in 1958, shortly before the then Cardinal Roncalli left that city to become Pope.

Archbishop Dell'Acqua's message referred to the family as "a most important cell of society."

The CFM coordinating committee adopted a resolution calling on CFM members to "join with all men of good will in identifying themselves with the Negro families who are now seeking full natural rights."

class-in-concrete windows and its large plants growing up on either side of the altar; some from the outlying parishes like those of Father Bill McCarthy out in the boonies, and some from the convent of that Father Tom Garrity, who combines in his parish part of a school, dispensary, credit union and a Papal Volunteer-run C.V.O.; sometimes from specialized work as that of Father Kearney in his radio series, or Father Mithenfelder in his Catholic Information Center, or Father McCarthy in Catholic Relief Service.

But, as the Maryland Fathers hasten to point out to their work here, they are surrounded by others of many different orders, and now of many different dioceses of the United States.

The Maryland Fathers have been running schools down here as the one in Calao, to which Brother Francis Esselman took me to see, where two thousand and two hundred boys are taught by a skeleton staff of eleven brothers aided by forty lay teachers.

In one of the lower grades of these schools the children who were showing off to me in English were delighted to hear of how the children of my parish school show off to me in Spanish. The priests of the Society of St. James, secular priests who have given up their work in different dioceses of the United States and the British Isles in come down and help in South America, are joined now by priests who work here under the patronage of their own diocese at home, such as that of St. Louis, Jefferson City, Omaha, Bridgeport and so forth.

There are many different Orders represented, the Carmelites,

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How does one begin to answer them? In course of, do not know. That there are those present who are trying to solve them can be learned from just a short stay in Peru.

I had no sooner started down on the Canadian Pacific than I met Fr. Kenan, a priest from the Portland Archdiocese who nine years ago was one of the first two secular priests who left their homeland to work in South America.

I am staying at the Maryknoll house in Lima. For the past few days, priests from this Missionary Society of America come in from their work for a few days rest. They come sometimes from the altiplano, a 12,000 feet high plateau; sometimes from the jungles along the Amazon tributaries, as Bishop Collins who came in on his way to the Vatican Council; sometimes from the city parishes, like the beautiful new and comfortable temporary parish church built by Father John Lawler, which is impossible."

DR. LICHTEN declared that "nothing can bring individuals and groups together better and more effectively than mutual interest in common purposes and joint action for the benefit of all."

"Parishes, as such, are often problems rather than the solution to the human relations situation," Dr. Marty said. He added that parishes often become artificial communities of the spirit, communities of minority groups.

The greetings and blessing of His Holiness Pope Paul VI were conveyed to the convention in a letter from Archbishop Angelo Dell'Acqua, Vatican Substitute Secretary of State.

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the Precious Blood, the Norbertines, the Franciscans, the Dominicans, the Benedictines and the Augustinians. In fact, we went to a home-warming of the Little Brothers of Mary, and saw so many men from so many dioceses and orders and societies that I thought myself at a minor, intramural Ecumenical Council.

The problems, I have said, are many. So, too, are those who have come to look for answers. One cannot help but think that the Church in the United States is beginning to give generously of its men, talent and money to help seek for South America a Christian solution.

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2 New Classes by Rose Marie Cruzan Registered Parliamentarian Author of a book PRACTICAL PARLIAMENTARY PROCEDURE \$3.50 Evening class will begin Monday, Sept. 16, at 7:30 Afternoon class, Thursday, Sept. 19 at 1:00 Complete course, \$20.00 Each class will meet once a week for 2 hours for 10 weeks at 292 Central To register call AT 3-6015

MISSIONOR GOSSENS SAYS: HOW MUCH DOES A PENNY MEAN TO YOU? HOW MUCH DOES IT MEAN TO MISSIONARIES? Do not allow the enjoyment of earthly goods to render our heart inattentive to the orphans and these innumerable brothers of ours who still lack the minimum that is necessary in order to eat, to cover their naked limbs, to gather their family under a single roof. —Pope John XXIII.

LET'S HAVE MORE MISSION CENTINELS! LET'S HAVE MORE PEOPLE WHO GIVE GOD ONE CENT FOR EACH MEAL THEY EAT. USE YOUR PENNY PRAYER COVER-WRITE FOR ONE IF YOU HAVE NONE CATHOLIC HOME AND FOREIGN MISSIONS POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA

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FAMILY CLINIC

Planning a wedding? Here are some rules

By REV. WALTER IMBIORSKI, Guest Columnist for Fr. John L. Thomas, S.J. I am to be married before Thanksgiving...

of suggestions as to how to conduct her wedding. Some are useful, some are just confusing and are plain wrong. Let's try to clear up a few key points.

The particular application of many church customs and laws regarding marriage are left up to the discretion of the individual pastor. They can change with the needs or traditions of the town, neighborhood, or diocese.

Dear Donna: It's amazing how so many people consider themselves experts on weddings and marriage...

Remember, most priests can recall the great and solemn days of ordination and first Mass at the beginning of their priestly life. So they will be anxious to help you make your great day of marriage a memorable one.

The source of this advice is usually limited to "I heard that..." and "My friend said..." That's always the signal to duck and make a polite note to contact one of the priests at the rectory.

Now to specifics: TIME. I have had requests ranging from 9:30 on Saturday evening by candlelight, to 12:00 o'clock Mass on Sunday.

IN THE WHOLE CHRIST

The Eucharist

By ABP. EMILE GUERRY And behold, I am with you all days, even to the consummation of the world. (Matt., XXVIII, 20)

With the Blessed Eucharist, it is no longer created gifts alone which are given to our souls: it is Our Lord Jesus Christ Himself who comes into our souls, giving Himself to us.

A presence Love desires the presence of the beloved, and to be separated is a great trial for those who love one another.

DRESS: Your dearest friends will be with you on this important day. You all want to be beautifully dressed.

RECEPTION: Wedding receptions are wonderful. Christ himself came to one. Make it a good party, but don't impoverish the souls of the bride and groom.

An exchange and a community "And all my things are thine, and thine are mine" (John, XVII, 10)

All my things are thine... Through My Holy Eucharist, I give you all that I have, that I possess, my strength, my holiness, My Blood, My Soul.

To love is to desire the happiness of the beloved, and his perfection in its full plenitude. It is this happiness and this perfection of your being that I seek in giving myself to you and to your brethren.

Jesus answers: "It is your good I expect from you; it is for your love that I ask. It is yourself I seek, with all your misery and all your nothingness."

Down to earth SPOKANE, Wash.—Father C. Mertens is a happy man. Someone told me he had 10,000 worms.

The worms are going to an experimental farm operated in Guatemala by the mission staffed and supported by the Spokane diocese.

St. Benedict's parish in Clinton, Wis., was visited by the worms to Father Mertens who is here on a visit before returning to Guatemala.

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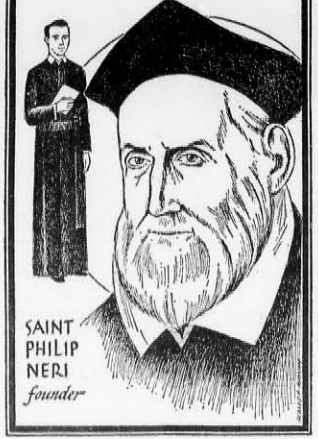
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INSTITUTE OF THE ORATORY



SAINT PHILIP NERI founder In the vineyard THE INSTITUTE OF THE ORATORY OF ST. PHILIP—the Oratory of the Holy Spirit—was founded by St. Philip Neri in Rome. It is comprised of secular priests, clerics and lay brothers.

THIS IS CATHOLICISM The Jewish leaders

By JOHN WALSH, S.J. Jewish leaders were pathetically eager to prove that the resurrection was a fraud.

Q. Did the leaders of the Jewish nation have money, power, and influence? A. They had practically every political and financial resource in Palestine directly or indirectly under their control.

Q. In their dealings with Christ, had the Jewish leaders shown themselves to be men of virtue and integrity? A. No. It does them no injustice to say that, in any affair that involved Christ, they seemed totally devoid of any scruple.

Q. Was the explanation offered by the Jewish leaders unsubstantiated? A. Beyond the bare assertion of the Jewish leaders, there exists not a particle of evidence either in Scripture or in profane literature to support the theory that Jesus was a deceiver.

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WORKING TO BEAT HELL

Clod's a slob

By JOSEPH T. MCGLOIN, S.J.

Of all the slang terms invented, "clod" may well be one of the most descriptive. Just what it was invented, we don't know, but it goes back quite a ways, because we read in Proverbs 11:8: "While as yet the earth and foundations were not made, nor the first clods of the world."



Not every clod LOOKS like one.

Webster defines a clod as "a lump or mass, especially of earth; that which is earthy and of little value," and in this definition he comes up with a good description of the human clod as well as the literal variety. If ever anything was a lump, or a clod, it is the human clod.

The clod is the "life-of-the-party" type, the show-off. It's the gal who shows off well nigh all she has in an immodest dress or bathing-suit. Or it can be the girl who comes up with a good description of the human clod as well as the literal variety.

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There are spiritual, intellectual, moral, and social clods. And there are infinite combinations of these varieties. It is true, of course, that we human beings were made "from the slime of the earth." The pity is that some have to stay that way.

The human clod is one who has no sense of values. He's the boy with a faraway look in his eye, absentmindedly reading a chapel book while the Sacrifice of Calvary is going on before him.

In brief, the clod is selfish, self-centered, and materialistic. All

The human clod is one who has no sense of values. He's the boy with a faraway look in his eye, absentmindedly reading a chapel book while the Sacrifice of Calvary is going on before him.

Suggest expanded use of Scripture in Mass

SAN FRANCISCO—Four Biblical scholars said here more Scripture should be incorporated into the Mass.

At a press conference, they said the present one-year liturgical cycle should be increased to at least three years to allow for wider coverage of Scripture.

The proposal came from Father Eugene Malby, president of the Catholic Biblical Association of America, during the association's 26th general meeting.

FATHER MALBY'S views were seconded by Msgr. Patrick W. Scharif of the Catholic University of America, Washington, D.C.

More than 100 Scripture scholars attended the meeting of the association here (Aug. 27 to 29) in the University of San Francisco.

FATHER HARTMANN told the press conference he was encouraged by the renewed interest in study of the Scriptures. "As a matter of fact," he said, "the armed forces are encouraging Catholic chaplains to attend Biblical institutes at different service bases. Many dioceses are also holding Biblical institutes this summer for clergy and the laity."

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THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Sept. 3 FOURTEENTH SUNDAY AFTER PENTECOST. Sunday Mass is a weekly reunion of the sons and daughters of God, of men and women so conscious of their dignity in Christ that they dare say "Our Father." Nothing, not even grievous sin, can deprive us of that dignity, of the mark, the seal of Jesus Christ that is on us.

Sept. 12 THE MOST HOLY NAME OF MARY. That this dignity belongs to the whole human person and not just to a man's soul is clearly seen in the Blessed Virgin. Body and soul, she yielded herself to God and became totally an instrument of His saving grace.

Sept. 13 MASS AS ON SUNDAY. Our life is divided among different duties and a variety of tasks. It is so easy to isolate them and regard each of them as independent. Sunday Mass calls for integration (in more senses than that). It asserts that, though this division of life is necessary and proper, there is one end, one purpose, one goal, and therefore one orientation which must penetrate all the divisions.

Sept. 14 THE EXALTATION OF THE HOLY CROSS. Death itself, in which human eyes see an apparently final division of man, body from soul, becomes in the cross and Resurrection a proclamation of a fully human and divine continuity. What we see in death, apparent to us because He first submitted to it, promises a re-integration of the whole person in the life of the most holy Trinity.

Sept. 19 ST. PETER CLAVIER, CONFESSOR. What an important feast this is in 1963, when the Christian conscience so long dormant and in critical of large areas of life lived according to the "impulses of nature" is finally awakened to the implications of man's dignity! It is a dignity quite independent of skin-pigmentation and the strait jacket of social custom, "who is my neighbor?"

Sept. 20 ST. NICHOLAS OF TOLENTINO, CONFESSOR. The dignity the Christian sees in the human person is not so fragile that human injustice can shatter it. We can be hated, at, reviled, persecuted and retain our dignity (First Reading). But the injustice, the revilers, the persecutors, the people without the right answers and the right actions—these are the ones whose hearts we need their treasures (Gospel) are not in heaven, who like our help and our confession of our faith in deeds.

Radio & TV Apostolate

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

FRIDAY, Sept. 4.—(Tape) Monsignor Cornelius Sweney, R.D. (Live) by a member of the Apostolate in Thanksgiving.

MONDAY, Sept. 9.—(Live) Rev. John Wright, and members of St. Plus X Knights of Columbus.

TUESDAY, Sept. 10.—(Tape) Rev. Paul Courtney and members of St. Luke's parish.

WEDNESDAY, Sept. 11.—(Tape) Rev. John Eloff and members of the Holy Family.

THURSDAY, Sept. 12.—(Tape) Rev. Kenny C. Sweeney, Requested by a member of the Apostolate for a Special Intention.

The Above Schedule Presented as a Service by Abdon O'Riley • Hurt Funeral Homes

Abdon O'Riley • Hurt Funeral Homes 1509 Prospect ME 8-1474

VIEWING WITH ARNOLD

'Great Escape' lauded as a first-rate movie

By JAMES W. ARNOLD

"The Great Escape" is an absorbing skillful movie, both in what it says and how it goes about saying it. Producer-director John Sturges has created the ultimate in prisoner-of-war films partly because of his own talents, partly because of unique story material that is unlikely ever to be duplicated.



CURRENT RECOMMENDED FILMS

For everyone: "The Miracle Worker, To Kill a Mockingbird, Lawrence of Arabia, The Four Days of Naples, For conscripts: Sandlot and Caddy, The L-Shaped Room. Better than most: The Longest Day, Mutiny on the Bounty, Days of Wine and Roses, A Child Is Waiting. Kids may like: PT-109, List of Adrian Messenger, The Lion.

"case the joint" and attempt escapes within 10 minutes of arrival. It asks the guards: when a POW is asked why he's loitering outside the shower, he replies: "I'm a hinged!" Their underwear produces endless varieties of civilian clothes, identification papers, the German of officers and foot; with their superior living standards and easy arrogance, they are able to trick and bribe the "goons" who watch them.

Escape is not merely the dream of a daring few; it is the preoccupation of all, so well organized and disciplined that three tunnels, complete with shoring, lumber, pulleys, primitive air condi-

The films are characters out of Steve Canyon. They brazenly

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Evansville, Madison, and North Vernon.

Advertisement for Steak 'N' Shake, featuring the slogan "IT'S A MEAL" and listing two locations: 5360 N. Keystone and 2660 Lafayette Rd.

Advertisement for Continental Hotel, 410 N. Meridian Street, offering furnished and unfurnished apartments with amenities like complete kitchens and hotel services.

Advertisement for Moore, Kirk & Usher Funeral Homes, listing three locations: Irvington, Northside, and Lawrence.

tioning and electric lights, are dug to freedom, with a break planned for 250 men. By pure luck, the German stunner escapes one of the tunnels. During the actual break, only 76 men get away because of the inevitable unforeseen human error: one man's impudence.

It is, oddly, all true, adapted with freshness and style from the book by Paul Brickhill. Some of the implausibility (one reviewer called it Rover Boys!) may be laid to the Germans' own naivety in assembling in one camp all the unique escape artists, collectively ("madness in their methods," says one POW). This is no random sample of men, but a POW elite—heroic, idealistic, desperate or foolhardy, but all dedicated to being as much of a nuisance as possible. If the real tends to be unbelievable, it is because Hollywood has committed itself so long to the unreal.

Our age is justly skeptical of military romance. We have found that waving flags and marching bands and gallantry are less exciting to watch than mutilated, despair and pointless agony. Many of us, perhaps, would gratefully accept the humane offer to sit out the war in comfort. But it is not to the continued life of democracy to know that there are men for whom sacrifice has meaning and whose freedom is more precious than safety, even if their action, in the mood of the times, seems unsophisticated.

Ironically, the humanity of these captured prisoners' bravado possible. The POW's were relatively well-fed and housed, free to come and go and eat. There was no systematized attempt to destroy morale; even captured escapees were only placed for a time in isolation, then returned to their barracks.

A decade later, in Korea, the Communists deliberately broke down their captives' internal loyalty and discipline and threatened troublemakers with torture and death. There was not a single successful organized escape and only one guard was needed for each 100 captives.

Sturges ("Old Man and the Sea," "Magnificent Seven") takes nearly three hours to tell this story, filming it on location at a cost of \$2.7 million, but has it so crammed with drama, humor and action it seems like a short subject. The picture is marvelously uncluttered. The subject for thought and talk is not mother, the Yankees or the girl back home, but escape.

After the suspense of the breakout, built with painstaking detail, the viewer is ready for action. He gets it in a half-dozen exciting chases over picturesque rural and urban terrain shot superbly in soft, low-key color by Oscar-winner Daniel Fapp ("West Side Story"). Of immense help is a sometimes satiric, sometimes inspiring score by Elmer Bernstein ("To Kill a Mockingbird").

Despite 150 speaking parts, all male, the cast makes each stick in the memory. Steve McQueen, the likeable rebel who may easily be the best new actor-personality in films today, is a plain delight as a dauntless POW who spends most of his time in solitary confinement. He is the best actor-performance you will see at the Moscow Film Festival, where "The Escape" was the official U.S. entry.

Also first-rate are Britshers Richard Attenborough and James Donald (as the POW leader), Donald Pleasence (as a gentle forger expert who loses his sight), Americans James Garner and Charles Bronson, and German Hans Bessner (as the camp commander), among many others.

The film refuses to stereotype Germans, carefully separating the Nazis from the non-Nazis, the gifted from the inept. When the Gestapo murders 50 recaptured Britshers, Sturges handles it with sensitive indirection: one sees only the guards and their truck silhouetted against the gloomy sky. The best sequence: the silent pursuit of McQueen, displaying his skills on a commandeered motorcycle, across the winding roads and rolling green hills toward the Swiss border.

Sturges' cameras reveal not only action and violence but the reaction to it: disbelief, anger, disgust, pride, sorrow. The film plunges deeply beneath the surface noise to enduring human values and feeling.

Was it worth the price, one character asks at the end. (Only three escapees eventually reached neutral countries). Replies actor Donald, the top surviving officer: "It depends on your point of view." Regardless of their viewpoint, patrons yearning for a good movie will find this one fetchingly worth the price. (Legion of Decency: A1)

'Sounds of Vatican' preserved on records

By MSGR. JAMES I. TUCEK

VATICAN CITY—A new kind of portrait of Vatican City has been created, a portrait of sound. A small crew of American technicians and over 2,000 pounds of equipment have succeeded in bringing the Vatican to life on records, entitled "The Sounds of the Vatican."

What began as a private venture of Martin Haley, a public relations man from St. Paul, Minn., became a history in sound of the Vatican of the great events in the reign of Pope John XXIII.

Haley, a member of the cathedral parish in St. Paul, began with his idea as a normal tourist pilgrim to Rome. He saw the usual sights, went to the usual places, did the usual things that visitors to the Eternal City have done for centuries. But when he went to find some souvenir to keep the memory fresh, he discovered a gap.

There were color slides, books and photographs of the Vatican, but the sounds of the Vatican were missing. When nothing could be found to supply the lack, Haley decided to attempt to fill it by his own efforts.

Several years went by as Haley consulted technicians, obtained permissions, sometimes with the help of Archbishop Leo Binz of St. Paul, drew up a youth program and assembled a crew and equipment. On December 1, 1962, Haley and his team arrived in Rome to attempt the most challenging assignment of a crew and equipment had ever faced.

What followed was a nightmare of technical problems created by a sea of sounds in oceans of space. But all was ready to go on the closing day of the first session of the Second Vatican Council, December 8, 1962.

That is where the recording begins. Five weeks later, in the chronicle of events, it comes to an end with the stirring sounds of a public papal audience. Hundreds of recording hours have been edited and condensed on eight record sides to portray the great events and the small details of life in the Vatican during that period.

The great events include, besides the solemn closing of the council's first session, such things as the coronation of a saint. The small details of sound such as the motorcycles racing through St. Peter's square or the crying of infants at a Sunday morning baptism in St. Peter's basilica are recreated.

There are the familiar sounds: Pope John reciting the Angelus from his library window on a Sunday noon, or the roar of a crowd at a general audience. And the unfamiliar sounds: the Vatican fire engine answering an alarm, or the marching feet of the Swiss Guard at the change of guard at 7 a.m.

Advertisement for Cannelton Snyder's Drug Store, Earl F. Snyder, Prop., Ph. KI 7-2811, Cannelton.

Advertisement for Bloomington Shoe Repair & Shoes, Across From Indiana Theatre "While You Wait or Shop"



TO ENTER CONVENT — Miss Mary Jeanne Smith, daughter of Mr. Donald J. Smith, of St. Charles parish, Bloomington, will enter the convent of the Sisters of Providence, St. Mary of the Woods, on September 12. Miss Smith is a graduate of the Providence Aspiration.

BOOKS OF THE HOUR

The quest for unity

By D. B. THEALL, O.S.B.

There is agood deal of overlapping in the contents of the two most recently issued volumes of the 20th Century Encyclopedia of Catholicism, both of which belong to that division of the set called "The Church in the Modern World."



TO ENTER CONVENT — Miss Carol Anne Falkner, daughter of Mr. and Mrs. Clare F. Falkner of St. Luke's parish, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, on September 7. Miss Falkner is a graduate of Our Lady of Grace Academy.

plane.) Men (and, therefore, still to be very local and parochial in their outlook, and it is very hard to make them world-conscious.

Others, again, who have thought about "world integration" see it as intruded by patriotism and the love of one's own proper native land. Fr. Leclercq tries to show, by his own reasoning and by quotation from theologians, Popes, etc., that the two ideas are reconcilable and must, in fact, be reconciled by 20th century man—and both the patriot and the "citizen of the world."

1) By its very nature, mankind must tend toward forming one true family. 2) There is an overarching Natural Law, but it is deepened, strengthened, and

must pledge allegiance to the supra-national community of all men in Christ.

Fr. de Soras, on the other hand, tries to particularize about our international responsibilities. To begin with, there is a specific "Catholic International Morality," the bases of which he thus lists as doctrinal assertions:

(Continued on page 9)

Advertisement for W. O. Jones Rug Cleaners, 4440 N. Keystone, LI 6-1504.

Advertisement for Preferred Risk Insurance Service, A. J. "Andy" Auda, Fire - Homeowners - Auto - Life - Boats, 4602 E. 10th St. at Drexel, Indianapolis, Bus. FL 9-5308, Res. FL 7-7161.

choir, the pipe organ of the Basilica of St. Mary Major and the Sisters of the Santa Maria hospice inside Vatican City singing Christmas carols at their own Midnight Mass.

But the most stirring sound of all, perhaps, is that strange cacophony which results when a group of singing German pilgrims succeeds in drowning out the organ in St. Peter's after a ceremony. It is the sound of the faith of simple people who flow into the Vatican like an endless surf.

Fr. Leclercq makes the interesting initial observation that we perhaps oversimplify today the ease with which men can be brought to see the desirability of "world integration." We talk glibly, for example, about how the airplane "shrinks" or annihilates distances, but Fr. Leclercq reminds us that comparatively few out of the world's billions of people, even know at first hand, about the speed of planes. (I believe it is said by U.S. statisticians that only 16 out of 100 adult Americans has ever flown in a

Advertisement for Grinsteiner Funeral Home, Established 1854, George N. Grinsteiner, Harold D. Unger, 1601 East New York St., Melrose 2-5374.

Advertisement for L. G. Clements & Sons General Contractors, Est. 1885, Specializing in Light and Heavy Repairs, Commercial and Residential, 1509 Main St. (Beech Grove) ST 4-6372.

Advertisement for Key West Shrimp House, 2861 Madison Ave. ST 6-1441, featuring dining and fine art.

Large advertisement for ART ROBERTS SHOW, "make it a good morning with ART ROBERTS SHOW", featuring a man in a suit and glasses.

Advertisement for Leo P. Gauss, ME 5-7033, FL 7-7679, and Earl F. Snyder, Prop., Ph. KI 7-2811, Cannelton.

Tic Tacker

The ten largest of the 39 Marion County Catholic elementary schools enrolled for nearly 45 per cent of the total number of pupils that enrolled this week, according to Archdiocesan School Office figures.

Only four of the ten parishes existed before World War II. Opening day registration indicated the following top ten enrollments: St. Andrew, 1,012; St. Lawrence, 909; Holy Name, 944; Little Flower, 926; St. Joan of Arc, 862; St. Michael, 804; St. Simon, 786; St. Mark, 732; Holy Spirit, 732; and St. Philip Neri, 678. Total: 8,734.

By coincidence, the Sisters of Providence and the Franciscan Sisters of Oldenburg each staff five of the top ten schools.

NAMES IN THE NEWS—Department of ailing clergy: Father Thomas Williams, assistant pastor of St. Joseph's parish, Corydon, in St. Vincent's Hospital, Indianapolis; Father Dennis Spalding, pastor of Holy Cross parish, Indianapolis, in Good Samaritan Hospital, Cincinnati; Father William Morley, pastor of St. Francis Hospital, Indianapolis, was recently released from St. Francis Hospital, Beech Grove. . . . Participating in the fourth annual Study Week on the Apostolate, held recently at St. Ambrose College, Davenport, Iowa, were Sister Marie Armella, S.P., of St. Mary-of-the-Woods, and Sister Serena, S.P., principal of St. Leonard School, West Terre Haute. . . . Sister Mary Magdalene of the Mercy of God, the former Jean Riehl of St. Maurice parish, Decatur County, will retire temporary vows in the convent of the Sacred Passion, Erlanger, Ky., on Sunday, Sept. 15. She is the daughter of Mr. and Mrs. Edward Riehl of Summit, Ind. . . . Congratulations to Mr. and Mrs. Harry E. Richardson, members of Sacred Heart parish, Indianapolis, who will observe their 50th Wedding Anniversary on September 7. . . . Frater Barnabas McDonald, O.F.M. Cap., son of Mr. and Mrs. Raymond McDonald of Cathedral parish, Indianapolis, made solemn profession as a Capuchin Friar at St. Anthony Friary, Marathon, Wis., on September 1. He will continue his studies there. . . .

IT SAYS RIGHT HERE—A seven-year-old Indianapolis lad has three aunts who are nuns. He picked up an envelope from the family's mailbox recently and told his mother: "Here is a letter from our Sisters and they are in Illinois." The envelope contained advertising from The Three Sisters (department store), 17 N. Illinois St.

I.U. NEWMAN CLUB—Prospective students at Indiana University this fall will have an opportunity to view the facilities of the I.U. Students' Catholic Center and Newman Club on September 10. The annual Open House will be held on that day. Located one block east of the Law Building at 429 E. Third St., the Newman Club is in the hub of Catholic student activities on campus. The center features a library, study rooms, chapel and meeting hall. Daily Mass is offered in the chapel at 4:30 each afternoon, Monday through Friday. Officers of the Newman Club are: President, Jim Bajgrowicz, Gary; vice president, Herman Greenwood, Speedway; secretary, Kay Huse, New Albany; treasurer, Chris DeWulf, Mishawaka; and social director, Charlie Masens, Gary. Director and chaplain of the center is Father Joseph McFerrisken.

Calls mathematics 'essential tool'

MILWAUKEE — Mathematics is becoming as essential a tool for learning today as Latin was at the time of the Renaissance, a Jesuit physicist told a Marquette University conference.

Father Joseph S. Mulligan, S.J., chairman of Fordham University's physics department, spoke at Marquette during a conference of 30 mathematics and science teachers from midwestern Jesuit high schools.

Father Mulligan said that the perfect Christian must know mathematics. "The language of our time as Latin was the language of St. Ignatius' time," and what science is and what it is trying to do.

"Not to know these vital elements in our culture is to be out of touch with reality, to live in an unreal dream world. It is to fail to be a perfect Christian," he said.

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Pat Dolans Mkt.
4907 N. Penn (Closed Sundays)

Annual open house slated

INDIANAPOLIS—The Daughters of Isabella in cooperation with the Holy Charities Bureau announce their annual open house at St. Elizabeth's Home, 2500 Churchill Ave., from 2 to 4:30 p.m. on Sunday, Sept. 8. Mrs. Alice Farrell, chairman, invites the general public to attend.

St. Elizabeth's is one of the few Catholic homes for unvetted mothers in the United States. The facilities of the home will accommodate 25 girls with services open to non-Catholics as well as Catholics.

Operated by the Catholic Charities Bureau, the home is staffed entirely by lay people. Mrs. Marjorie Murphy is in charge of nursing care.

Prelate tells feelings during papal conclave

By MSGR. JAMES I. TUCEK
ASSISI — Possibly not since Pope St. Pius X imposed secrecy on conclaves has a cardinal publicly revealed to the world what happened during the election of a pope as did Cardinal Fernando Cento, Grand Penitentiary of the Holy See, in an address here.

Cardinal Cento spoke at the closing "lesson" of the week-long conclave Christian students sponsored by the Cattedra Cristiana. His address was meant as a tribute to his Holiness Pope Paul VI, who it was in fact a dilemma inside the recent conclave that brought the Pope to the throne of Peter. He said he did not betray his pledge of secrecy by telling the facts he related.

Said Cardinal Cento of the then Cardinal Montini: "So many of the signs had already pointed to the fact that his nomination as pope came as a surprise to no one. He had already been regarded for some time in various parts of the Christian world as the man of the hour, because of the wealth of his personal talents as well as because of his many and varied experiences."

THE CARDINAL spoke movingly of his personal feelings during the casting of the final ballot inside the conclave:

"I have and will always have those moments in my mind's eye, all the more so because, in the assignment of the small thrones to the cardinals in the Sistine Chapel, mine was only a short distance from the throne of St. Peter. You understand then what things and how many things I could tell you."

"But tell you I cannot, because I am bound by an inviolable pledge of secrecy. . . . What happened in the last conclave. . . . I will not betray that secrecy however I confide to you the following facts."
"During the counting of the votes in the final ballot, the Cardinal-Archbishop of Milan heard

Books

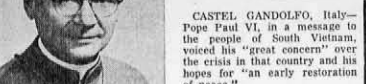
(Continued from page 8)
made whole only by Revelation in Christ. 2) Racism is inadmissible. 3) Through the centuries the church must make of themselves a "family," this must not be "identified with a uniformity which would destroy the original genius of the various nations within it." These doctrinal assertions lead to a body of at least minimum law governing inter-state relations.

It is obvious that a chapter of 26 pages on "International Disputes" in the modern world is a satisfactory collection of answers to all the questions about the nature of the modern world. Fr. de Soras does at least try to lay down some basic principles. He distinguishes, to begin with, between the older problems of war in the light of "traditional morality" and the present situation, of which nuclear war is the greatest side comment.

What seems to Mr. de Soras important here is that Fr. de Soras reports the comments made by Pope Plus XII on several occasions as to the possibility not only of a just defensive war, but of the licit use of nuclear weapons. He quotes A.B.C. weapons: atomic, bacteriological, and chemical. The author also takes up the modern problem of psychological warfare, "brainwashing," and the like. He defends the use of such techniques in a just defensive war.

Finally, Fr. de Soras discusses "Fraternal Aid Among the Nations" and the moral and charitable norms which should govern the "haves" in their relations with the "have-nots"; it is necessary to be aware of the war on birth control, which he does very lightly.
"These little volumes have the virtues and defects of their companions in this vast series; the time-lag is serious, between the appearance of the work in French and of the English translation; so that, for example, little can be said of the writings of Pope John XXIII and nothing at all of Papien in Terris, which bears so much on the matters under discussion. And the bibliographies cannot give, to name two important examples of essential titles, such recent works as Dr. Paul Ramsey's "War and the Christian Conscience" and Prof. William Richard Inge's "Morality and Modern Warfare."

Pope sends peace plea to Vietnam



CASTEL GANDOLFO, Italy—Pope Paul VI in a message to the people of South Vietnam, voiced his "great concern" over the crisis in that country and his hopes for "an early restoration of peace."

The Pope's message was addressed to Archbishop Paul Nguyen Van Dinh of Saigon. Reporting on the Pope's action, Vatican Radio later broadcast a lengthy commentary in which it cautioned that the situation in South Vietnam "necessitates prudence, caution, reserve and, above all, a refusal to over-simplify it."

"One of the most arbitrary and obviously false assumptions," the station stressed, "is that what is taking place is a religious war between Catholics and Buddhists. The Catholic Church is in no way involved."

IN HIS MESSAGE, Pope Paul said that he is most desirous to manifest our concern over the sad events which afflict the dear people of Vietnam. Our anguish increases daily in depth and intensity, and the bishops of Vietnam have all expressed it in their paternal declaration.

This was a reference to the recent statement on behalf of the South Vietnamese hierarchy in which Archbishop Nguyen Van Dinh called for "understanding, moderation and kindness" on both sides.

"Yet our hope is still strong," Pope Paul continued, "for we have confidence in the sentiments of goodness and solidarity of the Vietnamese people, which has shown unquestioned proof of their patriotic love and their intentions to preserve their high moral and spiritual values, as well as what severer contributes toward the common good. Therefore, we express the hope that everyone, in noble competition and out of joint respect for legitimate freedoms, will cooperate for the restoration of a just fraternal concord."

"Meanwhile, in raising our prayers to the Almighty, we beg His divine aid for all your people and for His commentators."

IN ITS COMMENTARY, Vatican Radio stressed that "it is not an easy task to make an assessment of the present course of events in Vietnam."
It said "the various interpretations that have been made by the world press do not show the true complexity of the situation. Vietnam is thousands of miles from Europe and America. In addition to the geographical distance, there are other distances of an ethnic, historical, political and

ACCORDING TO Msgr. Capovilla, the Pope met with the Adhucibus for two reasons. In the first place, he said, he wished to thank them for a message Mr. Khrushchev sent congratulating him on being awarded the Balzan Peace Prize.
The other reason dated back to the late pontiff's days as a Vatican diplomat in Bulgaria. At that time, Msgr. Capovilla said, Pope John said he would always welcome any Bulgarian or Slav regardless of religion.

Comment

(Continued from page 4)
jected into the economy? Featherbedding is only a makeshift. It is not a solution and soon!

It is no solution to suggest abandoning automation. Its uses are too great—the production of rice. When we solve this problem there will be other workable conditions for the whole to a world without want.

Join

(Continued from page 1)
to itself both the responsibility and the exercise of every ministry of sanctification and evangelization, today the hierarchy itself calls the laity to collaborate at its side in the great work of evangelization."

Following the Mass, after he had given the blessing to the crowd, the Pope talked to U.S. Secretary of Commerce Luther Terry. The latter, who is a Methodist, had attended the Mass with his family.

The Fish and Shrimp Dinner (carryouts too) from 4 to 7 p.m. in Sacred Heart cafeteria, 1900 S. Sheridan St., will be followed by a card party at 7:30 p.m.

SATURDAY, SEPT. 7
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish auditorium, 125 N. Oriental St.

TUESDAY, SEPT. 10
A Social Evening at St. Bernadette in the church hall, 4900 Fletcher Ave., at 6:30 p.m.

THURSDAY, SEPT. 12
Holy Angels Social starts at 6:30 p.m. in the parish auditorium, 27th and Northwestern Ave.

As an example, Father Davis cited the efforts of Spanish authorities to implement principles laid down in "Pace in Terris." The latter principles will also be featured in the annual report of the late Pope John XXIII to the members of the Freedom of Speech Protestants.

St. Christopher's slates fish fry

INDIANAPOLIS — St. Christopher's Junior CYO will sponsor a fish fry on Friday, Sept. 13, in the school social room, 5335 W. 10th St. The annual affair begins at 5 p.m., carry-out service starts at 4:30 p.m. Home cooked pies will also be featured.

Proceeds from the affair will be used to send a representative to the National CYO convention. The public is invited.

Pray for council

HOBART, Tasmania—An all-night prayer vigil was conducted at St. Mary's Cathedral here for the success of the upcoming session of the ecumenical council.

religious nature which prevent a precise diagnosis of the issues at stake.
"The station said that "the bitter war" (against communism) that has been tormenting the country for years is still going on without respite, and has been the cause

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AROUND THE ARCHDIOCESE

Terre Haute group sets annual luncheon bridge

TERRE HAUTE, Ind. — The luncheon bridge, sponsored annually by the Senior Guild of St. Anthony's Hospital, is planned for Saturday, Sept. 14, in the Mayflower room of the Terre Haute House, beginning at 1 p.m.

Luncheon reservations should be made with Mrs. Norbert Hawk, L-812, or Mrs. Joseph Lang, C-488 by Thursday, Sept. 12. Tickets can be obtained from all members of the Guild.

Mrs. Fred Christman, Jr., and Mrs. John Lobbhusen, co-chairmen of the affair, invite the general public to attend.

RICHMOND

The Knights of St. John will sponsor a spaghetti supper Saturday, Sept. 14, in St. Andrew's school cafeteria. Proceeds will benefit the church decoration fund.

Couple to observe 50th anniversary

INDIANAPOLIS — Mr. and Mrs. Harry E. Richardson will celebrate their golden wedding anniversary on Saturday, Sept. 7. They will renew their marriage vows at a Mass of Thanksgiving to be celebrated at Sacred Heart Church on September 7.

The Richardsons are the parents of Joseph, Edwin, Harry and Robert Richardson and Mrs. Robert Reimer, all of Indianapolis.

Guild schedules special luncheon

INDIANAPOLIS — St. Plus X Guild will entertain the ladies of the Little Sisters of the Poor at a luncheon party on Saturday, Sept. 7. The affair will be held at St. Plus X Council home, 2108 E. 71st St., from 11 a.m. to 2:30 p.m.

September activities slated by the YMI and the YMI auxiliary include a membership dance Saturday, Sept. 7, in the downstairs room at the clubhouse, Howard Upland is chairman for the event. Guest night is slated September 14 with Dean Potenger and his orchestra providing the music. Bill Baumer is chairman. The YMI mixed bowling league will resume activities September 9.

Schools integrate in South Carolina

CHARLESTON, S.C. — Fifteen Negro students were enrolled in four former all-white Catholic schools here as racial integration of Charleston, diocesan schools went into effect. The enrollment of the 15 was announced by Father J. Fleming McManus, diocesan superintendent of schools. They registered August 29 and 30, a week after Bishop Francis F. Reh of Charleston had directed the diocesan schools be racially integrated.

The Catholic integration plan was speeded up by a court decision which ordered public schools to integrate.



HISTORIC CHURCH BELL—Visitors to the recent Scott County Fair expressed considerable interest in the church bell displayed by American Martyrs parish, Scottsburg. The bell was originally placed in Mother of God Church, the county's first Catholic church in Lexington. For many years, since 1850, Mass was said by visiting priests in temporary chapels. The Lexington church was erected in 1893, largely through the efforts of Father Francis Reel, then pastor of St. Mary's parish, New Albany. The bell was donated by Col. Thomas Shea, a veteran of the 22nd Indiana Regiment who participated in the Civil War. Mother of God Church was discontinued a few years ago. Shown above are Mr. and Mrs. Robert Simms of American Martyrs parish.

Father John Walsh

(Continued from page 7) Christ's disciples robbed the tomb. Furthermore, this remarkable theory raises more questions than it answers. For is led to ask, Who saw the disciples stealing the body? Certainly not the sleeping guards! A third party, then, must have been present, if the story is true. Who was he? Why did he not awaken the sleeping guards? He must have been undisturbed at the tomb, since he was supposed to have told the Jewish leaders about it. Why did he not try to stop it when it was actually being perpetrated? Why were the disciples not brought to trial and confronted with the evidence of this third party? Why have we no indication that the guards were punished for sleeping at their post? How could the disciples manage to spirit away the corpse of a full-grown man and dispose of it so neatly that it forever escaped the vigilant investigation and moneyed resources of the Jewish state?

Q. What explanation of the empty tomb, then, did Christ's disciples propose? A. They maintained that Christ had risen from the dead because they actually saw him.

Q. It is psychologically probable that Christ's disciples had ever planned to steal his corpse and pretend that he had risen from the dead? The disciples of Christ were scarcely courageous men, as they demonstrated when they disgracefully abandoned their master at the moment of his arrest. Moreover, after the crucifixion they were utterly disillusioned and frightened. Their one aim seems to have been to hide from Christ's enemies, the powerful leaders of their nation, and hope that their connection with the discredited Jesus would be forgotten. In their terror they would scarcely have attempted the one crime, stealing Christ's corpse, which they knew would infallibly arouse the pilliless fury of the priests and Pharisees. Indeed, even if the disciples had been the most foolhardy and bold of men it still seems psychologically improbable that they

Catholic center NEW DELHI, India — A new meeting place for Catholic organizations in this Indian capital has been inaugurated. Called Marian Hall, it is adjacent to Sacred Heart cathedral and to the headquarters of the Indian Catholic Bishops Conference. A library, reading room and cafeteria are to be added to the center.

and talked with him, and touched him, and ate with him for forty days after the tomb was found empty.

From "This is Catholicism" by John J. Walsh, S.J. Copyright 1959 by World Catholic Press. Published by Doubleday and Company, Inc.

FARMER'S VIEW War on hunger By DANA C. JENNINGS The recent World Food Congress in Washington declared total world war on hunger. It put the world's farm families squarely in the front lines, dedicated to fighting with their one great talent: food production.

As the representative of the International Association of Agricultural producers said, "Farmers are confused. We ask them to cut back farm production, and then we ask them for a check to fight hunger. They want to participate—but as farmers rather than as taxpayers." The problem in this country, of course, is not production. American farm families, in their holy partnership with God the Master Farmer, know how to produce. They need only to have the economic and political shackles stripped from their stout hands and willing feet.

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Lauds test ban BUDAPEST — Bishop Endre Hamvas of Csanad, acting head of the Hungarian Bishops' Conference, has lauded the signing of the nuclear test ban treaty in a statement published in the Catholic publication, Uj Ember.

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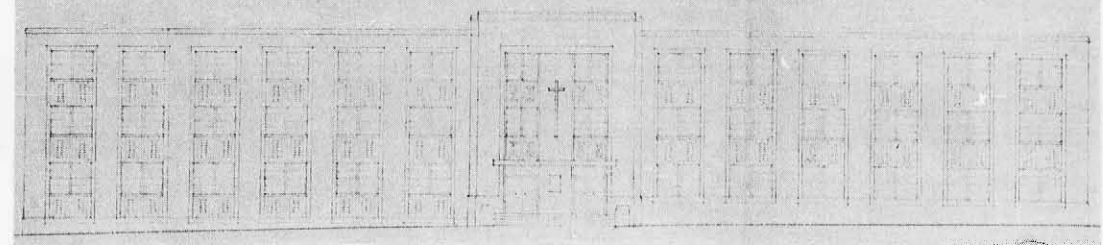
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NEW OLDENBURG NOVIATIE—Above is the architect's sketch of the facade of the new novitiate building of the Sisters of St. Francis now under construction at Oldenburg, Ind. Story on Page 1.

STUDY ECUMENISM

Church played vital role in World Council session

By ROGER MATZERATH, S.A.

ROCHESTER, N.Y.—The Roman Catholic Church figured prominently during the eight-day deliberations of a World Council of Churches policy making meeting here.

The author of this article is a professor of moral theology at Atonement Seminary, Washington, D.C., and a longtime student of the ecumenical movement. In 1961, he attended the New Delhi, India, assembly of the World Council of Churches as a special assistant reporter for the N.C.W.C. News Service.

General Secretary of the World Council, Dr. W. A. Visser 't Hooft also stressed the positive and increasing role of the Catholic Church in the ecumenical movement.

The Dutch Reformed theologian, who has served as secretary for the World Council since its inception in 1948, made a number of important observations at the meeting which undoubtedly reflect the thinking of the council members.

Dr. Visser 't Hooft, noting that at a time of rapid change such uncertainty inevitably arises, warned that "we must not take the skeptical attitude which says that there cannot be a real revolution in the attitude of the Roman Catholic Church to other churches."

As a result of these facts, the vital question at this moment, the General Secretary went on to say, is not whether there can be unity, but whether there can be a true dialogue.

True dialogue, he continued, demands a clear acceptance of what it means. Sometimes Roman Catholics give the impression that all that is necessary for a successful dialogue is a new formulation of positions, he said.

One danger of this situation is that the two world bodies may be looked upon as two competitors, he said. Such a difficulty arises, declared the General Secretary, when extravagant claims are made concerning the worldwide role of the papacy and of the Vatican council in ecumenical activity as though all other previous ecumenical activity was but a "shadow."

The new ecumenical relations between the Catholic Church and the World Council in member Churches gives every hope, the secretary of the council declared, for greater collaboration in specific matters of common concern.

He suggested three lines of action as being of special importance: To create opportunities for discussion on theological and ecumenological questions; To create opportunities for discussion of practical questions, such as problems of religious liberty, of mixed marriages, of relations in missionary situations, and of the issues of proselytism.

To create opportunities for discussion concerning the witness of the Churches with regard to public and particularly international affairs.

into close and fraternal contact with many of the bishops and the council theologians.

The report of the executive committee, which has power to act for the World Council between meetings of the central committee, went on to say that the executive committee has given "careful thought to the ways in which relationships between the World Council of Churches and the Roman Catholic Church should be developed."

A desire for such relationships between the two world bodies was evidently the wish of the Rochester meeting.

At the next session of the Vatican council, three official observers from the World Council will be present. In addition to Dr. Lukas Visser, who attended the first session as the sole representative of the council, a churchman from Asia and another from the Orthodox churches will be council observers.

The executive committee took the occasion to emphasize its conviction that the ecumenical relationship between the World Council and the Catholic Church must rest on the principle underlying the whole ecumenical movement, namely, that relations between Christian churches must be based on their common faith in the one Lord Jesus Christ.

From indications given in other reports to the meeting, this statement seemed to mirror the objection of World Council adherents that the Catholic Church in its dealings with Protestants and Anglicans has tended to group them without distinction together with Buddhists, Hindus and non-Christians. As Dr. Visser put the matter, it would be a step forward in relations if the Catholic Church would use the expression "Christ-faithful" (the faithful of Christ), instead of simply "Acatholic" (non-Catholic) to denote non-Roman Christians.

An opening report from the



Shrine carillon to be dedicated

WASHINGTON — Dedication services for the 56-bell carillon recently consecrated and installed at the National Shrine of the Immaculate Conception here will be held September 8.

Arthur Bigelow, bellmaster at Princeton University, will give concerts in the afternoon and evening. Archbishop Patrick A. O'Boyle of Washington; Luke E. Hart, Supreme Knight of the Knights of Columbus; members of the K of C supreme board of directors and other dignitaries will attend the afternoon concert, which will be followed by Benediction. The bells and the Knights



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CONVENT BOUND — Miss June Pies, daughter of Mrs. Lewis L. Jones, and the late Joseph F. Pies, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, on September 7. A member of St. Mark's parish, Miss Pies is a graduate of Our Lady of Grace Academy.

Sees serious threat in 'right-to-work'

ITHACA, N.Y.—A priest has charged that so-called "right-to-work" laws are a serious threat to American free enterprise and collective bargaining.

Father William J. Lee, S.S., dean of studies at St. Mary's Seminary, Baltimore, made his charges in the September issue of "The Industrial and Labor Relations Report Card" published by the New York State School of Industrial and Labor Relations at Cornell University.

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Father John B. Sheeran, C.S.P., editor of the Catholic World, New York, and Father Gustave Weigel, S.J., professor of ecclesiology at the Jesuits' Woodstock (Md.) College, were the official Vatican observers at the meeting.

The central committee is the supreme governing body between the sessions of the General Assemblies of the World Council of Churches.

AT THE OPENING session of the central committee, Dr. Frank H. Clark Fry, president of the Lutheran Church in America and chairman of the central committee, read a report of the executive committee. The report, which dealt with various developments of concern to the World Council, declared that "we have every reason to express deep appreciation for the way in which the group of observers from the W.C.C. from the confessional bodies and a number of Churches was received" at the first session of the Vatican Council.

The Secretariate for Unity, continued the report, facilitated their work at every point and the observers were able to enter

4th meeting held by council body

VATICAN CITY—The ecumenical council's Central Coordinating Commission held its fourth and probably its final meeting during the interim period between the council's first and second session.

Vatican Radio said the meeting was held to reach agreement on problems concerning the opening of the second session scheduled for September 29.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
JUNIOR CYO — SPEEDWAY ST. CHRISTOPHER — FISH FRY
School Social Room 5355 W. 16th St. — 5 P.M. 'til 7 Friday, Sept. 13th
DAUGHTERS OF ISABELLA OPEN HOUSE — ST. ELIZABETH HOME
2500 Churchman — Beech Grove Sunday, Sept. 8th 2 P.M. to 4:30 P.M.
ST. FRANCIS DE SALES — CARD PARTY Every Sunday Evening — 7:30 P.M. Church Basement — 22nd & Avondale
FIRST FRIDAY NOCTURNAL ADORATION Blessed Sacrament Chapel SS. Peter & Paul Cathedral
Feeney-Kirby MORTUARY
HARRY J. FEENEY MERIDIAN AT 19th STREET

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More phone lines than people
VATICAN CITY—Vatican City has more than twice as many telephone lines as inhabitants with the installation of a new central switchboard.
But most of the lines are in offices where the worldwide administration of the Church is carried out.
The new switchboard, which went into operation on midnight between August 31 and September 1, handles 1,890 lines.

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