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Pope Paul VI to visit UN on October 4th in appeal for peace

AT HOME FOR AGED GOUNDBREAKING—An estimated 400 persons, including a number of civic and religious dignitaries, attended groundbreaking ceremonies Sunday for the new St. Augustine's Home for the Aged at 2400 W. 86th St., Indianapolis. Wielding ceremonial shovels above are, left to right: Archbishop Schulte; Karl Johnson, general chairman for the fund campaign to finance the new Home; Mother Marie Mathilde, superior of the Little Sisters of the Poor, who will operate the institution; and J. B. Lanagan, chairman of the Little Sisters' lay advisory board.

From wire services

VATICAN CITY — Pope Paul VI will go to the United Nations on Monday, Oct. 4, to make a personal appeal for world peace, the Vatican announced Wednesday.

Observers stated that the current hostilities in Pakistan have heightened the Pontiff's concern and prompted his decision to make an historic visit to the UN headquarters in New York.

The Pope's visit will mark the first time that a Roman Pontiff has set foot in the Western Hemisphere in the 2,000-year history of the Papacy.

A brief announcement carried in the Vatican newspaper Osservatore Romano said:

"Pope Paul VI, accepting the courteous invitation of UN Secretary General U Thant, will visit the United Nations October 4.

"The diplomatic corps accredited to the Holy See has been informed of this by Vatican Secretary of State Cardinal Amleto Cicognani, who called to his apartments the heads of the missions."

ACCORDING to a tentative schedule, Pope Paul will leave Rome by jetliner on the morning of October 4, arriving in New York about 10 a.m., Eastern time. From the airport, he is to be taken to the residence of Cardinal Francis Spellman for a brief rest and lunch.

The address to the United Nations is scheduled for about 3 p.m., Vatican officials indicated. Following the UN speech, the Pope will offer an outdoor Mass either in Yankee Stadium or in Shea Stadium. He will return to Rome the same night.

Vatican sources stated that the Pontiff does not plan to make an official visit at this time either to the United States or Canada, though both countries have extended invitations.

"Pope Paul declined (the invitations), since the purpose of his trip is to call for world peace, and visits to a specific nation—particularly the United States—would not be fitting under the circumstances," the Vatican spokesman said.

THE 67-YEAR-OLD Pope has made several pointed references in recent audiences to his concern for peace, and on Wednesday specifically cited the undeclared war between India and Pakistan.

Last June the Pontiff warned that all-out war could mean "the end of civilization," and urged world leaders to prevent the "flames of discord" from erupting into a world conflict "while there is still time." Apparently, he is hopeful that a direct plea to world leaders through the UN might give his words greater impact.

The October trip will be Pope Paul's third trip outside Italy since he became Pontiff in June, 1963. His first was to the Holy Land in January of last year, and his second trip was to the Bombay Eucharistic Congress last December.

the CRITERION

VOL. V, NO. 49 INDIANAPOLIS, INDIANA, SEPTEMBER 10, 1965

EXTENDS COMPASSION

Weeping Pope tours flood area

By REV. J. P. DONNELLY

PRIMA PORTA, Italy — His face bathed in tears and sweat, his slippers covered with mud, the Bishop of Rome moved about in the midst of the flood-victimized people here, exetnding his compassion and blessing.

There has been no scene quite like this since Pope Pius XII walked through the bombed rubble of the San Lorenzo district of Rome during the Second World War.

Pope Paul left his vacation quarters at Castel Gandolfo (Sept. 4) with little prior notice and travelled over 30 miles to the north Roman suburb of Prima Porta, a stone's throw from the raging Tiber River.

The small laboring community was the most hard hit in Italy's weeklong onslought of torrential rains and electrical storms which have left nearly 100 dead or missing.

AS POPE PAUL rode in an army jeep among victims digging out their 600 devastated homes, men in hip boots and covered with mud stared in blank silence with faces mirroring misery. Some women cried silently; others shook their fists at the hastily-assembled entourage of civic officials, police and journalists who followed in a motorcade.

"Why didn't you come when we needed you?" some women exclaimed.

"Where were you when the water almost took our children away?"

Though some observers said they heard taunts addressed directly at the Pope, the majority at least seemed only to reflect the story of a tragedy so great that it struck at anything in sight.

Throughout the journey Pope Paul's face was drenched in sweat from the hot sun. At times, those nearby could see his face contort with grief, and tears stream down his cheeks.

Inquiring about particulars of the tragedy from local officials and parish priests, he promised to send more financial aid to bolster the undisclosed sum he sent after first hearing of the flood.

Cries of "Viva Il Papa" and the shouting and clapping which usually attend a papal visit were conspicuously lacking, perhaps because of the fear that beneath the rubble someone might still lie buried.

THE POPE arrived at 9:45, just as the sun broke through the clouds and began to bake the mud into clay. Stopping briefly at the entrance to the city, he addressed a small group which had begun to gather.

"Beloved sons," he said, "I have come to see you with my own eyes. I do not hold in my hands remedies for the present crisis, but I want to share in the sorrow and anguish which such pain has brought you.

"I greet you all. We will try to increase our aid. We will do everything possible to help in this sorrowful hour. This morning I prayed for your heavenly comfort. I bring you the blessing of the Lord."

Pope Paul then climbed into the seat of an army jeep and began a two-hour tour of Prima Porta and its neighboring community of Labaro. He stopped many times along the way to comfort a crying family, or to bless men digging out buried rubble, or sorting out broken furniture and drenched clothing.

As he passed, some looked up from their brooms and shovels, others doffed their hats, but when the Pope stopped they silently pressed close to receive his blessing.

AT ONE POINT Pope Paul left the jeep when he heard a woman wailing and entered the home to comfort her and her family. He blessed a 15-year-old boy who was credited with 10 heroic rescues during the height of the flood. He talked with a woman who had hung onto the rafters of her home, her baby clasped to her breast.

Wading through the debris and water which still surrounded the flooded home, the Pope returned to the jeep and continued along the road, at times within a few feet of the still swollen tributary of muddy water—now past its crest, but still racing toward the Tiber.

About a mile away, the scene was repeated in the flooded village of Labaro, and again Pope Paul left the jeep and walked among people standing in a shallow river of muddy water.

Here he spoke with the pastor of the local church, and prom-

(Continued on page 9)

Charges teachers falling down on job

SAGINAW, Mich.—The teachers group, "basically the most important in society," is failing to perform one of the most important functions of education by "not turning out socially conscious graduates," the director of a human relations institute said here.

Father Louis J. Twomey, S.J., director of the institute at Loyola University, New Orleans, told the Diocese of Saginaw Teachers' Institute: "We are not preparing youth for society today."

Speaking to 650 educators in St. Paul's Seminary here, Father Twomey said it is basic to the educational system "to build a society in which the dignity of every human person . . . will be acknowledged, respected and protected."

"OUR GRADUATES," he said, "can become members of the John Birch Society—and God forgive them. They become members of White Citizens Councils—and go to Mass and Communion."

"Our civilization is threatened because we lack either the knowledge of what our principles mean—or the courage to live by them."

He asserted that communism—which he called "dynamic negativism"—has enslaved a third of the earth's population "because of our failures."

"We have lived in variance with our principles," he declared.

Father Twomey said the Christian church—and not just the Catholic Church—"has allowed itself to be projected in an image of a middle-class white-man's church."

He said this middle-class church "has been forced to go to the sources of money, largely middle-class" for support and consequently "we fail to preach the social encyclicals because it might offend the middle-class. We have forgotten the language of the poor."

"Where is the Church's presence in the slums?" Father Twomey asked. "We drive through them and say 'Thank God, I don't live there.' We tolerate conditions which deprave the poor."

"Upgrade your training," he challenged the teachers. "Give young people the idea they can be of service to their fellow man and soon you'll have more vocations than you know what to do with. We've got to get out of the Middle Ages."

Father Twomey said he is "appalled" at the attitudes on race he finds in graduates,

(Continued on page 9)

Catholic students top 5.7 million

WASHINGTON—A record 5.7 million students have enrolled in the nation's Catholic elementary and secondary schools this month.

This is the estimate of the National Catholic Educational Association, based on preliminary reports from diocesan school superintendents.

This means that about 89,000 more pupils have been added to the rolls.

The students are in a network of private schools whose financial value this school year is placed at more than $3.4 billion by the U.S. Office of Education.

When private colleges are added to the U.S. agency's total of estimated educational expenditures, the figure for private education runs to $8.6 billion, based on the assumption that expenditures per teacher are the same as public schools.

New column

Fr. Bowman

● A new column makes its debut in this week's issue of The Criterion. "It's entitled: "What's Happening," and is directed primarily but not exclusively to the Pepsi generation.

● The author is youthful Father James Bowman, S.J., former editor of "For Teens Only," a regular Criterion feature for many years, and now a senior high school teacher in Chicago.

● His articles have appeared in many Catholic magazines, the most recent: "Summer Work: a Priest in the City" in the August issue of "U.S. Catholic."

● For Father Bowman's first column, please turn to Page 7.

Pope again asks prayer for council

By REV. J. P. DONNELLY

CASTEL GANDOLFO, Italy—At his general audience on September 1, Pope Paul repeated his plea for prayer and penance for the success of the ecumenical council, even as the vanguard of prelates began arriving in Rome for the opening of the fourth session next Tuesday.

Though obviously preoccupied with the imminent reopening of the council, the Pope appeared relaxed and smiling. Contrary to recurrent rumors that he has been ill, it seemed as if his summer stay in the Alban hills had restored his energy to a marked degree.

Archbishop Schulte and Father Raymond T. Bosler will leave Indianapolis Sunday, Sept. 12, for the fourth session of Vatican II, which convenes in Rome on September 14. Father Bosler, a council peritus (expert), will provide personal commentary on council proceedings for readers of The Criterion as he has done the past three sessions.

"HAVE YOU EVER thought of the center of the Catholic Church, the Holy See—the Vatican, as we often call it—as a ceaseless fountain of longings, as a heart always in expectation and ever at prayer?" he asked the thousands of people at the audience. He went on to say:

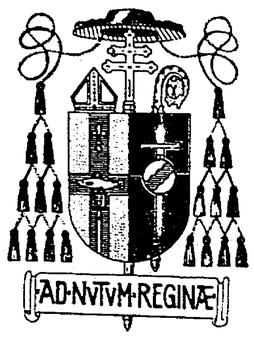
"The usual image people form of the papacy is that of a post of command, of authority, government, that is, for the pastoral and doctrinal direction of the Church. It is not observed often enough that here more than elsewhere one realizes, nurtures and suffers a sense of human smallness, a sense of the need of divine help, a humble sense of our basic inadequacy, the torment of many longings along with the comfort of great

(Continued on page 9)

A word from the Archbishop

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS, GREETINGS:

As we make ready to leave for the fourth and final session of the Second Vatican council, uppermost in our mind is the announced purpose Pope John XXIII had in summoning the council. As you may recall, he announced that he was calling the council in order to find new methods and approaches in presenting the Faith. His Holiness desired methods and approaches which would be suitable to meet the pastoral needs of modern times. Advances in the liturgy, scripture, and theology call for new approaches in the study of religion both as to material and method. Problems unique to our day require new insight and adaptations of perennial truths for relevant solutions.



But if the renewal of Catholic life is to be accomplished, not only the teachings and practices of the Church must be renewed, but the people who constitute the Church must be renewed in mind and in spirit. If our Catholic youth are to have the mind of the Church—that mind evidenced in the Second Vatican Council—it is essential that their parents, who are intimately involved in forming their attitudes, have this same mind. As is evident from the recently held three-day workshop, teachers of religion are aware they need to keep up with the development of liturgy, scripture, and theology. Parents must do the same.

So it is we hope that the annual Catechetical Sunday, September 19th, will serve as an occasion of renewed dedication and interest on the part of all to the study of religion. We have been pleased this past year with the great numbers of our laity who have received certificates after attending Catechetical courses held in different areas of the Archdiocese. Where such programs are offered this year, it is hoped that there will be even more in attendance. A number of parishes will thus have competent and well-trained lay catechists as well as priests and Sisters to teach those children who have reason to attend public schools.

The availability of increasing new materials containing the latest in Catholic thought and practice should stimulate the growth of C.C.D. Discussion groups. Individual reading and study certainly has its place, but much is to be gained from the shared experiences and views offered in group study.

One final admonition, where conditions and circumstances preclude our young people from receiving Catholic education, we would have you mindful of the grave responsibility to see that they attend religious instruction provided in their parishes. One would sin gravely against the virtue of Faith who would be negligent in the minimal opportunity to learn more of our holy religion.

Urging your continued prayers for the success of the Second Vatican Council and bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

+ Paul C. Schulte

Archbishop of Indianapolis

September 2, 1965

IT'S THAT TIME AGAIN—The annual Jamboree at the CYO Stadium on Sunday afternoon, Sept. 12, ushers in another grade school football league for hundreds of youngsters in the Indianapolis area. At the same time, Archdiocesan high school grid teams have already opened their schedules or will do so this week-end. (Orville Andrews photo)

Bequests total $60,000

WEST BADEN SPRINGS, Ind.—The entire estate of the late Mary Doyle was left to her parish and other Catholic groups, The Criterion has learned.

Half of the $60,261 estate was bequested to Our Lady of the Springs Church, French Lick. The remaining $30,130 was divided equally between: the Little Company of Mary, who operate the Dubois County Memorial Hospital, Jasper; the Carmelite Monastery, Indianapolis; Little Sisters of the Poor, Louisville; Little Sisters of the Poor, Evansville; Victory Noll Missionary Sisters, Huntington.

The Doyle family were pioneers in the West Baden Springs area. Itinerant priests at one time offered Mass on Sundays in the Doyle home before the establishment of the area's first Catholic church.

Catholic Position on Birth Control

Editor's Note—Dr. John T. Noonan, Jr., a graduate of Harvard University who completed his doctoral studies in philosophy and law at the University of Cambridge, the Catholic University of America, and Harvard, is a professor of law at the University of Notre Dame. He is also director of the Natural Law Institute and editor of the "Natural Law Forum." An earlier book, "The Scholastic Analysis of Usury" (Harvard Press), was acclaimed in scholarly circles.

Just published is his "Contraception: A History of Its Treatment by Catholic Theologians and Canonists," and though that book is also a scholarly presentation, its subject matter has brought world-wide attention. Publication of the book was doubteless responsible for Dr. Noonan's appointment as a consultant to the Commission on Problems of the Family, Natality, and Population, by Pope Paul VI.

Father John A. O'Brien, professor of theology at the University of Notre Dame, is best known for his many writings about convert work and ecumenical relations. In recent years he has written and worked on the subject of birth control and Catholic teachings on contraception.

The Noonan book is the first painstaking, carefully documented account of the growth of the Catholic Church's doctrine on contraception from the first century to the present. It traces the forces which have shaped that doctrine and considers the potentiality of that doctrine for further development in the light of the world's soaring population and the findings of modern science.

Here Father O'Brien engages the author in a casual discussion about the highlights of the book.

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Father O'Brien: I have noted, Professor Noonan, that Time magazine and the newspapers of the country have devoted much attention to your recent scholarly work on birth control. This shows that the subject is of deep and universal interest and we hope your painstaking work will help theologians in solving one of the most urgent and important questions facing the Church today. I would like to discuss some of the important highlights of your study. Let me begin by asking: Is the opposition of the Catholic Church to contraception a relatively modern phenomenon, beginning, say, about 1850?

Noonan: No, Father O'Brien. That is a point which I think the book establishes and which was perhaps not very well known before. The opposition of the Church is an ancient one going back, in fact, to the early Christian times and is embodied in a long history from early times to the present. What begins in the nineteenth century is the spread of contraception on a very large scale and an intensification of the Church's opposition.

But contraceptive methods were known and used by the Greeks, Romans and Hebrews, and Christians very early had to make a judgment about the morality of contraception. In short, the Church was called upon to give guidance and direction to her children on this matter.

Father O'Brien: That seems to me to raise the following interesting question: Does this ancient teaching mean, then, that the rule on contraception is part of the Christian tradition and, therfore, part of the deposit of faith?

Noonan: The question is certainly raised by the antiquity and continuity of the teaching. Clearly the existence of this rule over the history of the Church points to something permanent in the tradition. It would be, however, it seems to me, a mistake to identify the absolute rule, prohibiting all contraception, with the content of the deposit of faith. The rule would not have been formulated if it had not been necessary, in given historical situations, as a protection for moral truths which are part of the deposit of faith but, I think, one would be going too far in making the rule itself an integral part of faith.

Father O'Brien: This, then, raises a still more crucial question and one that is being frequently asked today. That question is: If the Church now modifies the rule, isn't she virtually admitting that she was previously in error?

Noonan: I think that she would be saying that there are new circumstances requiring a fresh formulation of the rule. As you know, Father O'Brien, the life of the doctrine of the Church is a life of growth—in fact, I suppose, that life on earth is identical with growing. The 60-year-old man has changed many of the features he had as a 5-year-old boy, but he is still the same person.

In the same way the doctrine of the Church grows, preserving only the basic identity which does constitute the part of Christian revelation. To modify a rule governing human behavior, in response to the impact of new circumstances on the basic Christian doctrine, is not to say that the rule was wrong in an earlier age. It is to say that now, in these different circumstances, the Church is not bound by what was appropriate to an earlier stage of her life.

Father O'Brien: the point you make is a good one, for moral theologians universally acknowledge that circumstances change the moral complexion of an action. What would you say are the circumstances that are different today?

Noonan: There are four major changes in circumstances which bear on the appropriateness of the absolute rule today. First, of course, is the extraordinary growth in population—a growth both on a world scale and, in particular, on a national scale in Asia, Latin America and parts of Africa. Until comparatively recent times in many parts of the world the problem had been to insure the survival of enough human beings to perpetuate the race. The problem now in some parts of the world is to keep from exhausting the resources of an area by an increase of population beyond what the resources, in the given political and economic organization of the country, can support.

Secondly, the status of woman has changed dramatically. Only in the 20th century, in western society, can it be said that woman is treated in most ways as the equal of man. With this new status of woman there has gone a freedom of choice in marriage which was unknown in earlier societies. These facts have an obvious effect on a rule partially designed to safeguard the dignity of woman.

Thirdly, education in the west has become universal and extends into the early twenties.

Fourthly, there has been an enormous increase in the understanding of the mechanisms of reproduction.

Father O'Brien: You have shown, professor Noonan, that the circumstances have changed radically. This, then, raises the question: What about the authority of **Casti Connubii** that was written only 35 years ago?

Noonan: Until Pope Paul VI makes a new determination, the authority of **Casti Connubii** is clearly controlling. It does not seem to many theologians, however, that **Casti Connubii** purports to be a dogmatic **ex cathedra** pronouncement of Pius XI. It represents the wisdom of the Church at that time, reacting to a campaign for birth control which presented birth control as a panacea for social and economic ills and which often showed no regard for the lessons of history as to the dangers which could occur in the indiscriminate spread of contraception.

Father O'Brien: What kind of development, Professor Noonan, would you say has already occurred in the Church's teaching on marriage generally?

Noonan: In the last three centuries there has been rejection of the old Augustinian teaching tha the only lawful purpose for initiating marital intercourse is procreation. Beginning in the 19th century there was acceptance of the teaching that marital intercourse migh be the expression of mutual love. In the last 30 years, the theory of Herbert Doms that love is a basic meaning of marital relations has been generally accepted.

It is significant that Pope Paul VI phrased the problem before his commission as follows: "According to what norms and in what form should the spouses, in their exercise of mutual love, accomplish that service to life to which, their vocation calls them?" In this phrase the present Pontiff accepted the description of marital intercourse as the exercise of mutual love.

Father O'Brien: This, then, naturally brings up the question: What kind of development has occurred in Catholic teaching in the last 35 years in the control of conception?

Noonan: The most striking development, Father O'Brien, is the full approval given by Pius XII in 1951 to the use of rhythm for couples with "serious economic, medical or eugenic motives." This was the first unreserved and positive papal statement on rhythm. Pius XII followed this up by saying that he meant to approve "the regulation of offspring" and that the range of permissible reasons was "in truth quite large."

Father O'Brien: I would be interested in knowing how you would compare what is going on now with respect to contraception with the development that took place in response to the Church's rule on usury.

Noonan: There are many close parallels. As to usury there was an absolute rule prohibiting profit on a loan. This was supported by 1,500 years of Church teaching. But it was ultimately seen that the absolute rule was not identical with the deposit of faith, but basically a protection of permanent values of justice and charity. The theologians then worked out the new rule we have today, that usury is only excess interest on a loan. This is a clear and striking illustration of the fact that radically **changed** conditions in the modern world outmoded a previous moral ruling.

Father O'Brien: This shows, Professor Noonan, the important contribution which historians have made in enabling us to understand how new conditions prompt the Church to develop her teaching on a certain topic so as to recognize the changing conditions of the world in which we live. What, then, would you say is the value of history for an understanding of the Church's teaching on the subject of birth regulation today?

Noonan: Without being aware of the history of its moral rules, the Christian community can be in the position of a man who has lost his memory. He may be performing a number of useful actions without recalling the purposes for which he began them. To understand whether particular moral rules, such as that on contraception, are useful today, it is helpful, it seems to me, to know why these rules were first instituted and the purposes they were meant to serve. A discovery of these purposes is, I believe, the work of history.

Father O'Brien: Professor Noonan, I have but one final question. What do you see as the task of the Pope's Commission on Problems of the Family, Natality and Population?

Noonan: The task of this commission is to assess the purposes of the absolute prohibition of contraception in the light of the new circumstances, and determine whether, in the light of changed conditions, the old rule is still a requirement to protect and preserve the permanent values which are a part of the deposit of faith. The assessment by this commission, though of an advisory nature only, will, presumably, be the basis for a statement by the Holy Father on the problems presented by the rule. While I cannot anticipate the judgment of the commission, it seems to me that, as far as historical evidence goes, there is no insuperable obstacle to the work of aggiornamento in this critical area of marital morality.

RETREAT MASTER—Father Forrest Macken, C.P., a member of the Passionist Retreat Band, will conduct a retreat for women of St. James the Greater, St. Jude and St. Anthony parishes, Indianapolis, and Mary, Queen of Peace, Danville, the week-end of September 17-19 at Our Lady of Fatima Retreat House. Indianapolis. Reservations may be made with the retreat house, 5353 E. 56th Street.

ON INTERNATIONAL LEVEL

Catholics and Lutherans hold ecumenical meeting in France

STRASBOURG, France—Theologians and ecumenists representing the Holy See and the Lutheran World Federation gathered here without fanfare and had three days of intensive talks on their differences.

This first official theological discussion between representatives of the two communions on an international level in four centuries concluded with a decision to hold further talks next spring. A joint communique issued at the close of the meeting, held here at the new center of the Lutheran Foundation for Interconfessional Research, described the atmosphere as "fraternal, objective and ecumenical."

Cochairmen of the initial consultation were Catholic Bishop Hermann Volk of Mainz, Germany, and Lutheran Bishop Hermann Dietzfelbinger of Munich, who is head of the Evangelical Lutheran Church in Bavaria.

IN THE COURSE of the meeting, Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, and Dr. Kurt Schmidt-Klausen, general secretary of the Lutheran World Federation, spoke on the "content, shape and scope of possible contacts between the Roman Catholic Church and the Lutheran World Federation." Bishop Volk and Dr. K. E. Skydsgaard, director of the Lutheran interconfessional research center, gave addresses entitled "Central Theological Issues for Future Dialogue between the Roman Catholic Church and the Lutheran Church."

Taking part in the sessions were seven churchmen appointed by the Vatican unity secretariat and seven by the Lutheran World Federation. Among the 14 were three Americans—Msgr. William W. Baum of Washington, secretary of the U.S. Bishops' Commission for Ecumenical Affairs; the Rev. Warren A. Quanbeck, professor of Systematic Theology at Luther Theological Seminary, St. Paul, Minn., and the Rev. Jerald C. Brauer, dean of the divinity school and professor of church history at the University of Chicago.

BOTH MSGR. BAUM and Dr. Quanbeck were participants in the July 6-7 meeting in Baltimore which brought together representatives of the Catholic Church and the major Lutheran Churches for their first official theological discussions in the United States.

The Lutheran World Federation is an association of churches representing 53 million of the world's 80 million Lutherans. In addition to the seven LFW representatives, the meeting here was also attended by two observers, Dr. Victor Hayward, acting director of the division of studies of the World Council of Churches, and the Rev. Oswald Hoffmann of St. Louis, of the Lutheran Church-Missouri Synod.

IN THEIR joint statement, the participants said that "the participating churches are to be informed in detail concerning the progress of the discussions."

Catholic participants, in addition to Bishops Volk and Willebrands and Msgr. Baum, were: Bishop Hans Martensen, S.J., of Copenhagen; Father Peter Blaeser, M.S.C., of the Johann-Adam Mohler Institute for ecumenical studies in Paderborn, Germany; Father Johannes Witte, S.J., professor of Protestant theology at Rome's Pontifical Gregorian University; and Father Yves Congar, O.P., of Strasbourg, theologian and Vatican council expert.

The Lutheran World Federation representatives were Bishop Dietzfelbinger, Dr. Schmidt-Klausen, Dr. Skydsgaard, Dr. Quanbeck, and Dr. Bauer, and Dr. Vilmos Vajta, research professor at the research institute here, and Dr. Carl H. Mau, Jr., the federation's associate general secretary.

Pope says Church looking to future

CASTEL GANDOLFO, Italy—Pope Paul VI said here that the Church looks not only to the past and present but also to the future, guided by the certainty "of a future meeting with Christ Glorious."

Speaking at his regular weekly general audience, the Pope compared the Church's position to an observatory with a telescope that looks in three directions "not in space but in time."

It looks back toward the past, he said, "with its eye fixed on its point of origin, that is Jesus Christ." It also looks at present conditions and its eye "is ever more open to the signs of the times," the Pope continued, citing as an example upcoming ecumenical council action on the schema on the Church in the modern world.

In looking toward the future, Pope Paul concluded, the Church derives its energy, activity and final hope from "the certainty of a future meeting with Christ Glorious."

2nd Symposium on Rhythm set

WASHINGTON—The second International Symposium on Rhythm will be held in Kansas City, Mo., from Dec. 2 to 4.

The symposium, cosponsored by the Family Life Bureau of the National Catholic Welfare Conference, and the National Federation of Catholic Physician's Guilds, is aimed at updating the exploring aspects touched on at the first symposium, held in Washington in October, 1964.

Proceedings of the first symposium, edited by John T. Kenna, special assistant to the Family Life Bureau, have been published at $3 a copy by the Family Life Bureau, NCWC, 1312 Massachusetts Ave., N.W., Washington, D.C.

Vernacular poses mission problem

BA, Fiji—The vernacular liturgy can be a real test for missionaries here.

Irish-born Father Patrick J. Kelly, S.S.C., superior of the Columban Fathers here, had his first Sunday Mass (Aug. 29) at Lautoka, the chief town of Fiji's largest islands, in English. His second Mass at Vitogo, five miles distant, was celebrated in Fijian. His third Mass, at an Indian cane-farmers' settlement called Lovo, was offered in Hindi. At other places, the vernacular is Rotuman!

Display fashions for nuns

ROME—What's new in fashions for nuns?

At a private showing in one of Rome's top fashion houses, around 25 superiors of congregations for nuns were given ideas about what can be done to modernize or simplify habits for their Sisters.

The show was staged at the fashion salon of Fontana Sisters and was organized by an American television network (ABC). The designers displayed three new habits as suggestions for future changes.

The habits had skirts ending about halfway below the knee, dark stockings and slightly tailored jackets either with a v-neck or a white piquet collar similar to that worn by a priest. Gian Christian designed a light headcovering with a small veil gathered at the back, while Fontana suggested a black turban-like head covering.

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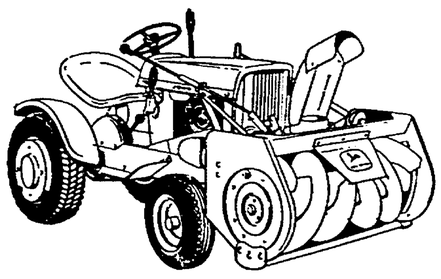
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PLAN SACRED HEART ALUMNI DANCE—Looking over arrangements for the Bar-B-Q and Dance sponsored by the recently-formed Sacred Heart Alumni Association are Mrs. Mary Ann Steiner, '60; Kenneth Duncan, '63 (center); and Joseph Stumpp, '62. The festivities are planned for Saturday, Sept. 11, at the Lake Shore Country Club, 4301 Carson Ave., Indianapolis. The Headliners will provide the music from 9 p.m. to 1 a.m., preceded by a Beef Bar-B-Q. Tickets are $1.50 per person. They may be obtained at the door, or by calling Thomas Kern, ME 6-7752; Kenneth Duncan, ME 5-6133; or John Oechsle, ME 2-7175.

WARM ACCOLADE

Pope pays tribute to U.S. seminaries

CATERINA, Italy—Pope Paul VI paid an unprecedented visit to students at the North American College's summer residence here and paid a glowing tribute to American seminaries and seminarians.

The Pope spoke personally to each of the 200 or more priests and seminarians from the U.S. preparing to return shortly to classes at Roman universities. He gave each a newly-published book of discourses he made while archbishop of Milan.

It was the first visit of a pope to the college's summer villa in the Alban Hills, less than a quarter mile from the papal summer residence at Castel Gandolfo. Other popes have visited the college's quarters in the city of Rome.

POPE PAUL told his "fellow citizens" of the town of Castel Gandolfo that he had thought from time to time to pay them a surprise visit, but had never had a chance. His arrival (Sept. 5) followed a day's warning, but except for the choir which was obviously prepared, the atmosphere during the visit was one of informality and family cordiality.

As Msgr. Montini of the papal secretariat of state he had visited the villa before and shortly after a tour of the United States in 1951.

"The Church of Rome regards you with great happiness," he told the seminarians, "because it knows the greatness of the Church from which you came, the fervor of your dioceses, the well-organized, breathing, youthful Catholicism that is full of fervor, full of the spirit of sacrifice, united in effort—an outstanding example and a crown of glory for you."

"We are very happy to see you gathered around us as representatives of the entire, resplendent, great and bold Church of North America," he said.

"SINCE WE ARE about to speak to you of things we would like to give you—our affection, our traditions, the joy and comfort we find living among the monuments o fthe Church—we will add this, beloved Americans: we wish to send through you to your bishops, to your respective families, to your fellow seminarians in the U.S.A., our most affectionate salute, our most cordial greetings, full of good wishes and blessings.

"Your mode of living, your life in the seminary . . . is not a secret or hidden to Rome. Rome is built of glass, because all is transparent. The view of your house encompasses not only the largest but the most exemplary ,the most disciplined community, and also the most austere in discipline and obedience to seminary life.

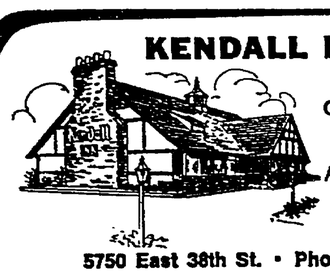
"You give evidence of being the number one seminary in Rome," the Pope said. "Such indeed is your seminary that it is at the top not only in numbers but the beauty of its buildings; not only in its discipline but in its interpretation of seminary life.

"We expect that you will always contribute the fidelity and good example, of the silent but complete influence of your scholastic activity in the preparation for the priesthood. And know that this will be the great gift you bring the Church of God, and that the Church will not fail to repay you with its blessings and thanks, its friendship, its spiritual solidarity with each of you, with your future ministary and with each of your dioceses."

"We urge you to prepare yourselves intellectually as well as possible, because the community looks to the priest for guidance and leadership more than ever before. Here in the seminary you have order and discipline—guarantees for a good preparation. But we know your young spirits rebel at times at what seemingly are brakes on your initiative, and your desire to confront the vast problems of the world.

"Remember, that obedience is most necessary in any well-ordered society, and that it is the most basic virtue upon which constructive and effective activity is solidly founded."

KENDALL INN



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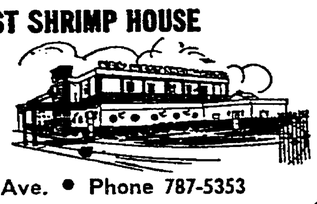

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THE CHURCH AND THE WORLD

Smut bill 'doomed'—School integration reported

The Vatican

♦ Pope Paul's Sunday appearance at Castel Gandolfo was marked by preoccupation with the victims of floods which have claimed many lives and devastated thousands of homes. "We cannot separate our thoughts from places devastated by floods in Italy and in other countries, and especially in Rome, which we visited yesterday," the Pope said.

At home

♦ WASHINGTON — A House subcommittee has begun work on a bill to create a presidential commission to combat smut, but there is virtually no chance of House action on it this session. The House has been the grave yard in the past for identical measures which have twice passed the Senate. With adjournment only a short time away, the same fate is thought to await the bill this session.

♦ Senate and House conferees are expected quickly to adjust differences in college aid bills the two chambers have adopted with overwhelming votes of approval. The Senate approved a $4.7 billion measure (Sept. 2), following House approval (Aug. 26) of a $600 million bill. The Senate version authorizes funds for five years, while the House bill cites a money figure for only one year. Both measures would offer student scholarships; increase the amount authorized for construction of academic facilities; assist library services; establish a program of federal insurance on commercial loans to students; help colleges start community service programs; strengthen newly developing institutions and widen support of part-time work projects for students.

♦ WILTON, Conn.—The 7,000-member School Sisters of Notre Dame resolved here to intensify their work among the poor and underprivileged through the network of schools they staff. Meeting for their 100th annual education conference, delegates issued a statement saying that the educational needs of culturally deprived students demand a re-thinking of the community's educational policy.

♦ NEW IBERIA, La.—Racial desegregation of Catholic schools here and in other parts of the Lafayette diocese was accomplished without incident or demonstrations. Catholic schools in Iberia parish (county) were among 29 in the diocese who accepted all qualified students with the beginning of the 1965-66 school term.

Abroad

♦ ROME—The Italian Communist party at present remains "substantially" faithful to Marxist-Leninist principles, according to a Jesuit expert on the subject. Father Giuseppe de Rosa, S.J., of Rome's influential periodical Civilta Cattolica told a meeting of Christian workers that "recently rumors have been heard here and there of revisionism, but these have concerned only marginal points. The discussion does not touch the basic principles of Marxism but concerns the tactics used for achieving power in a largely industrialized country such as Italy.

♦ VENICE, Italy — Cardinal Giovanni Urbani, Patriarch of Venice, told participants in the renowned Venice film festival that "real and genuine art will never conflict with the norms of good Christian and human behavior." Films have become "a social phenomenon of such impressive magnitude," he said, "that no one who is aware of his responsibilities can remain an inert and passive spectator before them." He told an audience of organizers, authorities, delegates and journalists at the festival that he looks to the future of the cinema as "a luminous school of art, culture and behavior."

♦ Individual social action groups must work for the common good, shouldering community responsibilities, Pope Paul reminds in a letter sent to the 37th Italian Catholic Social Week. The Pope's letter notes that as society grows more complex there are multiplied various freely-formed organizations which aim at solving the problems posed by the complexity. The state, or the community as well, also works to solve problems, the letter states, creating thereby the problem of the "compatibility of individual liberty with the needs of the national state."

♦ BONN — Former Chancellor Konrad Adenauer has warned West German Catholics that the Social Democratic party campaign to win their friendship is nothing but a political maneuver to win the September 14 national election. In an interview with KNA, German Catholic news agency, Adenauer said the Socialist party headed by West Berlin Mayor Willy Brandt will always be a party with Marxist roots "and therefore an enemy of Christian thinking." The Socialists have been campaigning heavily for the Catholic vote.

♦ The release of some priests imprisoned by the communist regime in Czechoslovakia is expected soon, according to a report published in Bonn by the German Catholic news agency. The agency stated that the treatment accorded the priests has improved in the past month. Of the 25 priests in prison, 12 are Jesuits. There are also several laymen imprisoned because of their religious activity.

♦ The West German Catholic and secular press has accused Cardinal Stefan Wyszynski, Primate of Poland, of dangerously mixing politics and religion. The accusation followed a meeting of the Catholic bishops of Poland in Wroclaw—at which the bishops petitioned the Holy See to set up regular dioceses in the western areas of Poland formerly held by Germany. At the meeting in Wroclaw, Cardinal Wyszynski is reported to have celebrated Mass with the insignia of the eagle of Poland on his vestments.

♦ COLOGNE, Germany—West Germany's Catholic bishops issued a joint pastoral urging Catholic girls and young women to serve 12 months in hospitals, old folks and youth homes and other church-operated institutions, following completion of school and apprenticeship. The appeal was made to broaden the interest in the so-called "One Year for the Church" project initiated by the West Germany hierarchy several years ago in order to cope with the acute lack of welfare workers and deaconesses. More than 1,000 Catholic girls have already volunteered.

♦ NOORDWIJKERHOUT, The Netherlands — An international conference of Franciscan Fathers concluded its sessions here by issuing a call for greater collaboration among the three branches of the Franciscan Order. They suggested the creation of a huge Franciscan Evangelical Apostolic Movement with a charter that would be identical for all three Franciscan branches—Friars Minor, Capuchin and Conventual.

♦ LAGOS, Nigeria—The Catholic bishops of Eastern Nigeria have won a temporary victory in their fight to retain control of Catholic schools. This became apparent when Samuel Imoke, minister of education in Eastern Nigeria, told representatives of voluntary agencies—Catholics and other religious groups who operate private schools—that he had abandoned his plan to introduce a common religious syllabus in the region's elementary schools.

♦ NAIROBI, Kenya—An American priest said the Church's missioners must consider themselves as servants of the people, and never as their masters. "To direct people is one thing; to dominate them is something quite different," Father Francis Murray, M.M., told missioners and African lay leaders at a five-day Maryknoll conference on "Africanization of the Church's Efforts." He said that today's missioners "must divest themselves of time-honored local traditions, and work in the background."

♦ KOTTAYAM, India—Catholic school officials in the Indian state of Kerala have voiced concern over a government move to curtail the salaries of priest-teachers. The move was criticized in a resolution adopted by a meeting of the association of private school managers in Kerala. Government authorities had suggested to the association that priests in teaching positions should not be given the same economic benefits as lay teachers in view of their income from Mass stipends.

♦ SYDNEY, Australia — The state of New South Wales has plans to give financial assistance to all high school students, whether in state or private schools. The scholarships, ranging in value from $60 to $320 would be awarded on a competitive basis.

♦ TOKYO—Representatives of 60 Catholic universities in 27 countries concluded their five-day meeting here with a charge from Pope Paul to push forward the pursuit of knowledge "in full concert with all the universities of the world." The Pope further called on Catholic universities for renewed dedication to the task "of enlightening minds and bringing the message of God to everyone, thus helping to bring about the kingdom of God on earth."

♦ OTTAWA, Ont.—Efforts on a world scale to aid needy nations are urged in a Labor Day statement by the Catholic Bishops of Canada. "The Creator wanted man's labor to foster unity among men, but because its product has been so unjustly divided, men are split into two groups — the 'haves' and the 'have-nots,' the statement said. "The economic resources of the world should be administered and distributed to serve the welfare of the whole human family and not the interests of only a few," the statement affirmed.

♦ A 50 per cent drop in the number of new Canadian Catholic nuns during 1960-65 in comparison to the previous five-year gain was reported at the 11th annual assembly of the Canadian Religious Conference here. The number of nuns increased only by 1,600 during the last five years, compared with an average five-year gain of 3,000 between 1940 and 1960.

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Koreans baptized in group rite

SEOUL, Korea — Fifteen prominent Koreans were baptized in a group by Archbishop Paul M. Ro of Seoul in the parish church of the Immaculate Heart of Mary here.

Among those baptized were two former cabinet ministers, four former National Assemblymen, a former attorney general of Korea, a famous painter and some well known educators. Six wives were baptized with their husbands. Four other women brought the group to 25.

Clergy 'conversation day'

BERKELEY, Calif.—Eighty Catholic priests and 120 Protestant ministers will gather here September 8 for a "Day of Conversation and Prayer for Christian Unity."

Co-sponsored by the diocese of Oakland and the Eastbay Council of Churches, the ecumenical meeting will be held at the Pacific School of Religion, a Protestant seminary.

In a letter urging priests to attend the meeting, Bishop Floyd L. Begin of Oakland said: "If Christian unity is to become a 'grass roots' reality, religious leaders must get together on the parochial level, as well as on the diocesan level."

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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.

India . . .

We can hear it now.

If the Indian-Pakistani war rages on to a death-grip showdown between two of the most enlightened nations in continental Asia, implacable foes of the whole United Nations idea are going to have a rowdy holiday.

This will be a terribly short-sighted judgment, but a natural one. All of us instinctively grope toward the odor of our own prejudices, without stopping to think that the nose does not really know—only the mind and heart do.

Both the times and the timing of the newest world crisis have been cruelly unfriendly to the UN. Here it is barely out of the poisoned woods of Article 19 (the no-payment dispute) and it is confronted with its most severe test since Korea.

Nonetheless, the Security Council has acted with vigor. The vote for the truce was unanimous and included the United States and Russia. And so it has been this week with follow-up measures.

The UN is by no means dead. With luck, it may succeed in halting the India-Pakistan war.

●

. . . and Vietnam

America's escalated use of force in trying to coax a peace in Vietnam has been a seven-month failure.

This thing can go on for months and years, with no change for the better. Heartaches, frustration and the ever-increasing risk of world-wide total war will attend the bankruptcy of a policy.

What is the next move?

One possibility is that the UN will exercise its punitive sanction, so-called, and insist upon a cease-fire. If the Security Council by then has succeeded in its brave intervention in the Indian-Pakistani conflict, it will bring a well-nigh irresistible moral force to bear upon its chief benefactor, the United States.

In such a circumstance, we believe America should be ready to submit to the collective judgment of the UN. The alternative is to acknowledge by its refusal that it has been playing games with the noblest notion of peace yet devised by man.

●

Steel . . .

President Johnson this past week-end scored another brilliant victory in the war he knows best—the domestic economic war. He did what Presidents before him have failed to do. He prevented a major steel strike, at least for the next three years.

He did it the LBJ way, which wins no points in the popularity race because it involves arm-twisting, nose-pulling, limelight-sunburning and other gentle variants of the medieval torture chamber.

But he did it, and most Americans are grateful, including the antagonists engulfed by the steel wage issue.

This country never again will take seriously the cries and rages of the Chicago Tribune and its little Sir Echoes across the land. Now they are bawling that Johnson has undercut the Taft-Hartley Act, to which they are congenitally opposed. A generation ago in the bloody steel strikes of that era, many of those same opinionators saw justice at work in the violent suppression of strikers at Republic Steel and elsewhere.

Don't they even credit their readers with the faculties of memory and reason?

●

. . . and braceros

What ever happened to the $1-a-head lettuces, the non-existent peaches, the Hollandaise sauce sans asparagus, the wrathful grapes, the sky-high tomatoes and potatoes and corn and onions and apples that corporate farm industry last winter warned would be the consumers' lot?

According to a survey The Criterion has made among housewives, supermarkets and other prime sources—including The Packer, chief trade paper of the national fruit and vegetable industry—the eating this summer has been among the best and least expensive in recent memory.

What happened? Nothing happened.

LBJ simply backed Secretary of Labor Wirtz all the way in the campaign to deny corporate exploiters the use of imported labor (the Mexican braceros) and to enforce more decent wages and living conditions for domestic pickers.

All the noise about labor shortages, rotting produce and orbiting prices was just a bluff on the part of the corporate farming industry.

The big fruit and vegetables growers—with some honorable exceptions—never did just want more workers; they wanted more workers at dirt cheap wages whom they could go on treating as the scum of the earth.

The administration called the bluff. The country may be grateful that some progress has been made in the living conditions of itinerant pickers, the poorest of America's poor.

THE CRITERION

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Published Weekly Except Last Week in December.

Two-sided coin

We hear on all sides that no generation of youngsters ever has been as crazy mixed-up as the current one.

We don't believe it.

Newspaper editorialists and cartoonists, clergymen and cops, teachers and sociologists, parents and press agents, professional worry warts and amateur cranks have created a montage of empty young zombies, of teen-age millions drowning in a surfeit of animal pleasures and insensitive to timeless verities.

We don't believe that either.

A small minority of punks has given the overwhelming majority of young folks an undeserved bad name.

We take note of this situation now because right now is the time that young people need a good word said for them—now when millions are returning to school and college and thousands of others, their hopes deferred, are laying their lives on the line in a distant jungle war.

Vice President Humphrey last week saluted today's younger generation as one that is giving more voluntary service than any other in history. That is a lot closer to the truth than the calamity howlers would have it.

Look about you.

For every beatnik there are a thousand vibrant, vital young people eager to learn and to serve their fellow men to the best of their ability.

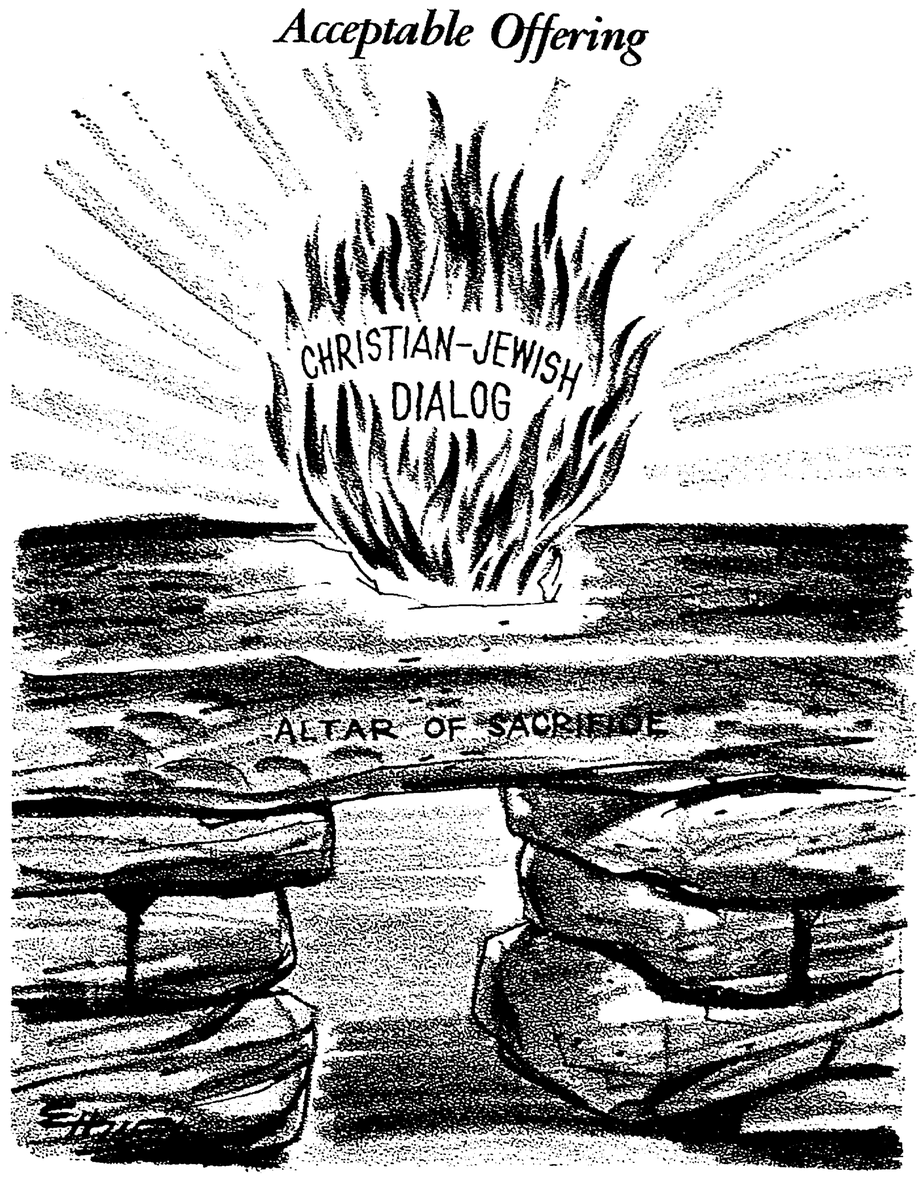
For every delinquent there are at least 500 who never have had and likely never will have a serious run-in with the law.

For every mixed-up cookie, for every slack-lipped good-timer, for every frozen clod, there are at least 250 dedicated kids with their feet on the ground and their heads in the stars.

More effective measures must be taken, and, indeed, are being taken, at all echelons of government to deal with the problem of crime, both juvenile and adult.

That said, we join Vice President Humphrey in hailing today's young people as the "volunteer generation." We share his high hopes that they will become men and women of compassion, of courage, and of perseverance who will find the just and mericiful peace that has eluded us, their seniors.

Acceptable Offering



● QUESTION BOX

The 'new' Mass isn't so new

By MSGR. J. D. CONWAY

Q. At first, I was disturbed by the dialogue because I was so entrenched in the habit of following the Mass in my own missal. But since the "New Mass" was obviously here to stay, I decided I had better learn to benefit from it rather than consider it a distraction. I dug out my old college texts in religion and reviewed the history of the Mass.

Lo and behold! The Mass I considered so unchangeable has undergone many changes indeed. The Last Gospel which is mourned by so many, became part of the Mass only during the reign of Pius V in the latter part of the 16th century. I wonder if the conservatives of that day considered it a distracting innovation? So in discarding the Last Gospel in our time, the Church is laying aside something only 400 years old!

Ah, and those objections to processions and Psalms! Let the objectors study the Mass of ancient times when the priest approached the altar to the singing of entrance: "Introitus." So the "new" processions of today are only a return to the past.

So after a bit of review and study I convinced myself that the Mass has ALWAYS changed in some respects, but remained immutable in others. The bread and wine still become the Body and Blood of Christ whether we say prayers to ourselves or are led by a narrator.

True, prayer cards and narrators can be distracting, but once everyone becomes familiar with the "new Mass" perhaps they too shall pass away!

I now love the Mass we are privileged to share today. I followed devoutly in my Missal but there were times when I realized with a start that I was happily reading the Postcommunion while the celebrant was still at the Orate Fratres. Anyone else guilty of running ahead or falling behind? The dialogue prevents this.

Catholics today are simply living through a change, as Catholics have lived through changes for 1,900 years. Was there consternation the first time people saw the priest at the altar with his BACK TO THE CONGREGATION to equal the dismay of some today who see the priest facing them?

Maybe my mother, in her eightieth year, expressed it best when she said, "All my life I ATTENDED Mass. Now at last I PARTICIPATE." Her joy is real at being able to say aloud the same words spoken by the priest at the altar.

Change is with us every day of our lives. If we can accept it in every phase of our lives, why cannot we accept it in the Mass, which history shows has always been flexible in form to better serve the needs of the greatest number of the faithful?

To those who feel betrayed by the new form of Mass, may I say, "study the history of the Mass. It has changed before and will change again. Accept it and love it for the reward is real."

A. To those who are seriously interested in a deep but fascinating study of the history of the Mass, I recommend a work to which I owe much myself: **The Mass of the Roman Rite,** by Father Joseph A. Jungmann, S.J. It is not new; most of it was written during the Second World war, and the first volume in English translation was published in 1950. It is published by Benzinger Brothers, is in two large volumes, and is expensive; but it should be required reading for all "Traditionalists," that they may have some idea what the true tradition of the Mass is.

There was no complete missal before the 13th century, and it was not available to the laity until the end of the 19th century. It had been forbidden prior to that time to translate the Canon into a vernacular language. As you indicate, Pope Pius V revised the Roman Missal extensively, after the Council of Trent, and ordered its use throughout the Latin rite. Four centuries passed before its adoption was general.

Between Pius V and Paul VI five popes made revisions in the Roman Missal, and the one which we know as traditional dates from 1920—though the revisions made in that year by Benedict XV were not radical. Pope John revised it in 1961, and Paul VI this year and last.

Our present reforms are not as sudden or radical as they may seem. The way was prepared for many of them by Dom Gueranger, the founder of Solemnes monastery, over a century ago. Pope Leo XIII made a contribution, but St. Pius X induced radical changes. Active participation of the laity was emphasized by Pope Pius XII. And liturgical scholars have been giving recent changes careful study for half a century.

●

Q. Why the emphasis on singing? Few people can sing. If we must sing, why don't we have music? Why the wretched little hymns? Why the Baptist hymns with guitar?

A. Through most of Christian history singing has been a principal means of prayer and worship. It is intensified prayer into which you put your whole heart and lungs. It is prayer of the community, with Christ in the midst of them. It is the prayer of joy and enthusiasm, of happiness in the love of the Lord. And sometimes it can be lamentation or a cry of need.

Actually, nearly everyone can sing. Even I can do it when I am in the midst of others who carry me along. My own parish gives weekly proof that people of all ages, who always believed they could not sing, are now singing, loudly and happily.

One reason for the little hymns is that most of our congregations are beginners, learning to sing. Be patient, both the hymns and the singing of them will improve.

OPINIONS

Open letter

To the Editor:

An open letter to the Clergy of the Indianapolis Archdiocese:

In 1962, the May issue of The American Ecclesiastical Review carried an article written by Rev. John E. Coogan, S.J., and entitled "American Catholics, A Household Divided?". I suggest that The Criterion would do well to reprint this article of timely interest to everyone. Father Coogan with accuracy predicted the dangers inherent in the drift toward the left of some clerics and lay people opposed by the natural conservatism of the majority who Father Coogan describes as "by and large pillars of the parish."

We are now witnessing the inevitable result of the division perceived by Father Coogan: the clergy drifting away from the people, the majority unwittingly following a small band of priests and bishops who are intensely dedicated to change and to liberal causes; it is the spectacle of priests and nuns openly violating established law and order, engaging in civil disorders, preaching civil disobedience, associating with and aiding known communists, fellow travelers and assorted deviates.

These devious acts are usually compounded by the fact that they are committed in a diocese other than the one where the perpetrator has flocks to tend, so that in addition to insulting their own bishop, they insult another powerless to discipline them. Further we have the incongruity of priests fomenting labor strife on the one hand yet ever so silent of the subject of goons and violence. Lastly we have the crowning symbol of their success, an insult more to God than man the replacement of Holy Mass by raucous rites, apostatic hymns and amateur theatrics.

Because the larger body of the Church has stood by scandalized, confused and silent while a noisy, misguided minority has run amuck (indeed the few courageous priests who have protested have been reviled) the end result has been a drop in attendance at Sunday Mass, bewilderment among the hardy souls there, and a severe drop in the financial support due the pastors.

The Holy Church has survived eras of bad judgment, bad individuals and even bad Popes and will do so now. However, is it not time for those responsible for these conditions to ponder the carnage in their wakes and to contemplate whether the devastation is commenserate with the lofty goals they think they see or the publicity they desire?

J. P. Tobin

Indianapolis

Missing friend

To the Editor:

It seems funny, sometimes, how we can write or talk so glowingly about some person we knew or some thing we had in the past. It seems age mellows us and makes the people or things of the past more glamorous. Which makes me wonder why we don't think of the things or the people we have around us today or yesterday. I think most of us will find we have some pretty wonderful and nice people with us every day, that we don't some times appreciate.

I had such a friend whom I knew for the past seven or eight years. I never saw him but once a year and that was at the Annual Novena sponsored by the Carmelite Sisters on Cold Spring Road. He was a good man and, I am sure, a wonderful Catholic. Our standing joke was that at least once a year we got together and said "hello" to each other.

When I went to park my car this year he was not there. O yes, I forgot to tell you he directed traffic in the back of the convent grounds. He was good at it to, always smiling, but still getting the cars in place so every one could get in.

Very timidly I asked the man who had taken his place if he were ill and he said: "No, your friend went to his eternal reward about six months ago."

I only knew his name, none of his family. I knew his name was Mr. Gibson and that he was a Negro and a good friend of mine.

My only hope now is that when that great day comes for me that he will be directing traffic and will wave that big black arm of his at me and say, "This way home, my friend, park here free forever."

Patrick E. Ryan

Indianapolis

An inmate writes

To the Editor:

I, as a member of St. Dismas Society, would like to express the following opinion of the Indianapolis District Council of Catholic Men and the K of C of Greater Indianapolis.

For approximately 18 months, the DCCM and the K of C have given the St. Dismas Society at the Indiana State Reformatory at Pendleton, Ind., their time, their understanding, and their help whenever it was needed, and believe me it was needed more often then not.

Out of all the men that have visited the Society, there are two who are outstanding: John M. Griffin and Bernard Alerding. These two gentlemen have given more time to the society than any other 30 men. Out of the more than 80 meetings that the Society has had thus far, they have not missed more than 10 meetings between them.

Without these and other Catholic lay men such as Joseph B. Sackenheim, president of the Indianapolis DCCM, and John Roach, there would be no St. Dismas Society. It was started with their help. Without them as a matter of fact, the superintendent, John W. Buck, would never have been able to start such an organization within the institution.

So again we would like to thank them from the bottom of our hearts, and we will always remember them in our prayers. Thank you for allowing us to express our opinion.

George A. Tougas Jr.,
No. 46313
Secretary, St. Dismas Society
Indiana State Reformatory
Pendleton, Ind.

No right turn

To the Editor:

My deepest condolences upon the death by starvation of one of your chief editorial writers; the tragedy, I understand, is that he became lost in downtown traffic. Not knowing there was such a word as "right," he continued to turn left, seeking a sign allowing him to turn "ultra-right."

Do not, however, allow yourselves to be deterred from your goals by this unfortunate event. It is important that the Catholics of this Archdiocese be informed repeatedly that anyone disagreeing with The Criterion is an ultra—, and, therefore, not to be trusted.

Not since the days of good guys on white horses and bad guys in black suits has it been made so easy to decide what's ultra-right and what's God's Way.

James W. Wiggs

Indianapolis

YOUR WORLD AND MINE

Schema 13 to refine view on socialism

By GARY MacEOIN

ROME—It is certainly no part of the intention of the Vatican Council to give ammunition to General de Gaulle or the many other voluble critics of United States world policy. It is, nevertheless, reasonably certain that it will do just that within the next few weeks.

The council's secretary general (Archbishop Felici) has notified the Fathers that the statement on religious freedom will head the agenda, as promised last year, and that Schema 13 (the Church in the modern world) will follow. The draft of Schema 13 already discussed contained a statement on private Property which modifies significantly what has been for some centuries the common view among Catholics. If retained, as is anticipated, it will certainly be used as a stick with which to beat the State Department.

The statement in Pope Leo XIII's great encyclical Rerum Novarum that private property is a divinely decreed right has since been repeated so often as to appear indisputable. It now seems, however, that this is a misunderstanding of the teaching of St. Thomas Aquinas. In common with other Church Fathers, he said that God gave the gods of the earth to all men, and that the proper use of these goods called for their division among men.

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Only the first element, the right of men in general to use material things, is a "divine right." The draft of Schema 13 now makes this clear. "Since God constituted the earth's goods as the common inheritance of the whole human race but left the method of their distribution to the wisdom of the people," it reads, "the forms and institutions by which appropriation, production and distribution

(Continued on page 10)

LI'L SISTERS By Bill O'Malley

"IT'S FOR YOU, MOM... FROM SISTER. SHE SAYS **YOU** DESERVE IT!"

● THE YARDSTICK

Aids in teaching social doctrine

By MSGR. GEORGE HIGGINS

Toward the end of his great social encyclical, Mater et Magistra (Christianity and Social Progress), Pope John XXIII affirmed that the social doctrine of the Church is an integral part of her teaching and cannot be separated from her general doctrine on the life of man. For this reason, he asked that more and more study be devoted to this teaching and urged, first of all, that it be taught as a requirement in Catholic schools, at every level, and especially in the seminaries.

"We wish," he concluded, "that it be added to the religious instruction programs which parishes and lay organizations teach to inspire their members to the apostolate. Let this doctrine go out to the people by learned and popular books, and by radio and television."

The complaint is sometimes voiced that there simply are not enough teaching materials available in this country to enable us to carry out Pope John's wishes in this regard. Recently, however—as coincidence would have it—I received in the same mail advance copies of three publications which significantly help to fill this gap and should make it easier for our adult education programs and our Catholic schools, at every level, to acquaint their students with the essentials of Catholic social teaching.

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The first of these publications is a series of five attractive booklets containing the text of the principal social encyclicals, together with a teaching outline, chapter summaries, discussion questions, and a detailed index (Outline Encyclical Series, Our Sunday Visitor Press, Huntington, Ind.).

The editor of this timely series, Dr. Francis J. Brown of DePaul University in Chicago, notes in the preface that while it is his hope that the series will enable the general public, through reading and discussion groups, to become more familiar with the encyclicals, "it is his special desire that it will advance the cause of teaching the encyclicals in high schools, seminaries, colleges, and universities."

We share Dr. Brown's hope and are pleased to recommend the series very highly.

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The second of the three publications referred to above also originates in Chicago. It is an excellent correspondence course on the social encyclicals prepared by Father Robert Reicher of Chicago's Catholic Council on Working Life under the auspices of the Home Study Division of Loyola University (Lewis Towers, 820 N. Michigan Ave., Chicago 11, Ill.).

Father Reicher's course, which, again, I am pleased to recommend very enthusiastically, confers three semester hours of undergraduate credit in either sociology or theology and, to the best of my knowledge, is the only correspondence course of its kind currently being offered by any Catholic university in the United States. I might add that Loyola is the only Catholic university under contract with the U.S. Armed Fores Institute for correspondence courses.

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The last of the three publications is aimed at a much more sophisticated and more limited audience. It is a completely revised edition of Johannes Messner's monumental 1,000-page book entitled, "Social Ethics: Natural Law in the Western World" (Herder Book Co., 17 Broadway, St. Louis 2, Mo., $17.50).

Dr. Messner, who teaches at the University of Vienna, is one of the world's leading authorities in the field of Catholic social teaching. This new edition of his master work on social ethics—translated from the German by J. J. Doherty—makes for rather difficult reading and obviously is not aimed at the popular market. On the other hand, it is a practical treatise on the principal social, economic and political problems of the day and not an esoteric dry-as-dust exercise in abstract social theory.

The price of the book is admittedly rather steep, but, all things considered, not excessive. If you are looking for a suitable gift for the anniversary, the ordination or the graduation of your favorite curate, seminarian or college student, you need look no further.

TO ENTER CONVENT—Miss Patricia K. Taylor, daughter of Mr. and Mrs. Patrick J. Taylor, St. Gabriel's parish, Indianapolis, will enter the Sisters of Providence Novitiate, at St. Mary-of-the-Woods, on September 12. She is a June graduate of St. Agnes Academy.

First Communion at age 100

CINCINNATI—Six days after Jacob Buchert celebrated his 100th birthday, he received his first Holy Communion.

The retired Cincinnati businessman, who was active until he was 96, entered the Church two years ago. A stroke kept him from receiving the sacraments of Penance and Holy Communion.

Recovered from the stroke and fully alert, though confined to a wheelchair, he assisted at Mass for the first time (Aug. 25) in the living room of the home of his daughter, Mrs. Louis M. McGlaughlin of St. Mary's parish, where he resides.

Father William G. Topmoeller, S.J.,, professor of dogmatic theology at St. Mary of the Lake seminary, Chicago, who went to school with some of Buchert's grandchildren in Cincinnati, offered the Mass facing the little congregation, and gave Buchert Communion under both species.

ITALIANS, TAKE NOTE

Claims Irish monks discovered America

VERA CRUZ, Mexico—Now it turns out that a group of Irish monks, not Christopher Columbus, first discovered America.

William Verity, a 38-year-old Irishman, claims that monks from his homeland crossed the Atlantic centuries before Columbus did, worked among the Olmec tribes in Mexico, then made a return crossing.

"Many of the strange traces in ancient Mexican Indian culture and religion are explainable in light of the arrival of adventurous Irish monks who crossed the Atlantic," Verity said.

TO PROVE one part of his thesis, Verity himself crossed the Atlantic earlier this year in a small boat of the kind his countrymen may have used around the year 800. It took him about eight weeks to make the trip from Ireland to Mexico in a 12-foot craft stocked with water and dried meat.

"I didn't have any trouble at all. I didn't even need all that food. I used only about half while crossing the Atlantic.

"But what I did was unimportant," he said. "The important thing is that I am certain that a group of Irish monks did come from Ireland, and they reached the Panuco River. Then they went inland to the high plateau, leaving some of their companions along the way.

"These Irish monks exercised a great influence on the Olmec tribes inhabiting this region. They left traces of Irish culture behind in the central Vera Cruz plateau and even in the enormous valley of Mexico.

"And the Olmecs, influenced by the Irish, also left a great cultural heritage before they were displaced by warlike tribes, sought refuge in the La Venta region of Vera Cruz, then disappeared as a race."

VERITY SAID he is engaged in research that will yield "unassailable proof" that the Irish were the first to set foot on the soil of Mexico. He said he is certain that the persistent legend in Mexico of white men with beards does not refer to Columbus or the Spanish conquerors.

"Those bearded, cowled men were Irish monks," he said. "And the Legend of Quetzalcoatl, the bearded white god who came from the sea and returned to it, is also closely interwoven with the Irish monks.

"After an undetermined stay in the New World, the adventurers set off for the long voyage home, promising to return. Irish legend, too, speaks of monks who made an enormous crossing of the unknown Atlantic.

"Therefore, the prophecy of the return of Quetzalcoatl is definitely part of the pattern of Irish religious voyagers who came to the New World. They never came back after leaving. Who knows, they may have perished in a storm."

Now that he has proven the sea voyage was possible, Verity said the next phase of his research will be concentrated in Mexico.

Rome cites role of contemplation

VATICAN CITY—A papal letter marking the 1000th anniversary of the founding of the monastery of Mont-St.-Michel has reaffirmed the Church's insistence on the "primacy of contemplation and prayer."

The famed Benedictine monastery, said to be one of the outstanding examples of Gothic architecture, is located on the coast of Normandy in France.

The letter, written in the Pope's name by Amleto Cardinal Cicognani, papal secretary of state, noted that the modern technological age tends to look upon a monk's life as useless and outdated.

"But according to a constant tradition of the Church, it constitutes one of the highest forms of human activity, valid for all times and all countries," said the letter.

The millenium ceremonies are being celebrated at the abbey on Sept. 8 and will continue through October, 1966.

Mass protest fails to stay clergy ouster

MANAGUA, Nicaragua—Two U.S. Benedictine priests dismissed from their parish work here left the country Sept. 1 after an 11th-hour mass appeal to the 81-year-old archibshop of Managua failed to stay their ouster.

Fathers Peter Haasl, O.S.B., and Raymond Greco, O.S.B., of St. Benedict's abbey, Benet Lake, Wis., had been relieved of their duties at Sacred Heart parish in an impoverished section of this capital by Archbishop Vicente Gonzalez. The prelate charged that the U.S. priests had deviated from Nicaraguan clerical customs.

THE EVENING before they were due to leave, a crowd of over 500 persons marched from Sacred Heart parish to the archbishop's residence to plead that the dismissal order be canceled. Led by men bearing the Nicaraguan flag and women in mourning dress, the protesters sang religious and patriotic songs in front of the archbishop's house. But the archbishop refused to meet with the demonstrators.

In announcing the dismissal in mid-August, the archbishop had stated that the two North Americans had been trained as monks rather than as pastors, that they did not wear their religious habits in the streets, that they conducted parish festivals, and that they had removed statues of saints from the parish church.

IN REPLY, the priests had said that the statues were removed in the course of a renovation of the parish church, and that they had not been put back in place because of the ecumenical council's liturgy constitution requirement that images in churches be restricted in number so as not to create confusion and foster doubtful devotion.

They said that the parish fiestas were needed to raise money for the school the Benedictines had built for the parish. Further, they said they had followed the Benedictine rule on attire, which they said was not affected by local custom.

Hymns are revised in Marian novena

PHILADELPHIA — Revisions have been made in the prayers and hymns of the perpetual novena in honor of Our Lady of the Miraculous Medal.

Father Donald L. Doyle, C.M., director of the Central Association of the Miraculous Medal here which promotes the devotion, estimated that some 5 million persons each week participate in the devotions in 3,500 churches throughout the country.

He said there were no radical changes made in the prayers, except for modernization of language. The hymn "Immaculate Mary" has replaced "Mother Dearest, Mother Fairest," and "Hail, Holy Queen Enthroned Above" has replaced "Mother Dear, O Pray for Me" in the devotion, Father Doyle said.

Stillman given Newman Award

NEW YORK—The man who was instrumental in establishing a chair of Roman Catholic studies at Harvard University received the banner award of the golden jubilee congress of the National Newman Club Federation here.

Chauncey Stillman of New York City was honored with the 1965 Cardinal Newman Award at the concluding banquet of the 8-day convention attended by more than 1,000 delegates.

The Newman Award is given annually to a Catholic layman who has made a distinguished contribution to the goals and ideals of the Newman Apostolate.

● WHAT OF THE DAY

A city of surprises

By REV. JOHN DORAN

One drops into Hong Kong as though falling from the sky into the water. The Kaitak airport is built, as much of modern Hong Kong, on reclaimed land. The runway for the airport jets out into Kowloon Bay so far that one's plane seems to be settling into the water.

The first look at Hong Kong and Kowloon across the bay amazes a person. Even in New York one does not see such a concentration of high buildings—not skyscrapers, but buildings from 15 to 25 stories high. They stand, lifting from the island and peninsula, as though shouting that there is not enough room for this mass of people.

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The buildings tell the truth. Within the 33 square miles of Hong Kong and Kowloon—much of the former too precipitate for building—there live 3 million people. In one area, a government refugee series of high rise apartments, there are 50,000 people housed within one-half square mile. Just imagine any city of 50,000 people limited to six or eight blocks on all of its four sides.

Then you have the boat people who live—and I mean all of their lives, on the tiny sampan boats moored in some of the backwater inlets. This is their home, this boat about three or four times the size of a rowboat. Try putting your whole family into the smallest room of your house and envision living within that room, and you will get some idea of the cramped quarters in which these boat people live their lives.

On the flat roofs of the older buildings of Hong Kong and Kowloon, and up the side of any unoccupied cliff you will see the shacks of the refugee people. These families who fled across the border from mainland China in the years past (now they can no longer do so) squatted where they could and built their shacks of any available site. The government of the Hong Kong Crown Colony is building low cost housing projects to try to eliminate this blight of shack living, but has a long ways to go.

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Yet Hong Kong has its elegance. A huge banking and commerce center, there are elegant financial and business buildings. Big apartment houses, huge department stores, which vie with each other in presenting goods from all over the world, make up the center of Hong Kong. On the side of Victoria Peak there hang other apartments and beautiful mansions. We walked one night along the footpath which encircles Victoria Peak, and felt that we were looking down on the most beautiful city of the world.

We watched, too, ocean freighters meet with Chinese junks to exchange cargoes of the world for the local cargoes from Hong Kong and mainland China, for this is a free port to which any nation has access. Riding through the bay on a junk, we could see the flags of many nations flying on the ships at anchor there.

There is a good deal of missionary work going on in Hong Kong by Catholics and other Christian groups. Teaching, hospital and refugee work is at the forefront. Our guide on one of the trips took pains to point out that money which we gave to the churches at home for missionary work was money which did a great deal of good in Hong Kong.

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While we were at the colony a group of priests from all Asia were there at a conference known as Priests' Institute for Social Action in Asia (P.I.S.A.) to study the many problems of the social conditions of the Asiatic peoples. It is a long range program of seeking ways of helping the people to help themselves, based on a harmony between the rights of the individual and those of the community.

Hong Kong—a crosroads of the world, a study in riches and extreme poverty, was a good place for them to meet.

Named auditor

WASHINGTON — Martin Work, executive director of the National Council of Catholic Men, has been named an official lay auditor of the Second Vatican Council by Pope Paul VI. Work attended previous council sessions as an invited expert.

YOUR HANDS FOR INDIA?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

CHILDREN FAINT IN THE HEAT, MISS MASS WHEN IT RAINS

Father Cyriac in Perikalloor needs your hands, your prayers, your heart. The church you build (or help to build) will bring God home to luckless, penniless people. . . . Perikalloor is a frontier town, scarcely 12 years old, in the Wynad forest in southern India. Children and grownups (600 all told) stand outdoors for Sunday Mass because they have no church. Some of them faint in the summer heat, miss Mass entirely during the monsoon rains. . . . "It's the tiny tots especially I worry about," says Father Cyriac. "Our Lord would build a church with His own two hands if He were here. Wasn't He a Carpenter?" . . . A church built to last will cost only $3,100 (the cost of the materials) because the men in the parish will do all the work free-of-charge at once. Give them your hands? Name the church for your favorite saint, in memory of those you love, if you give the full amount. Give something of yourself at least ($200, $100, $50, $25, $20, $15, $10, $5, $3, $1) right now by means of the coupon below. Could Christ the Carpenter not notice what your hands are doing?

TEACHERS PLEASE NOTE

Churches, schools, seminaries, will come into being in Asia and Africa this year thanks to scrap metal, newspapers, and castoff clothing (worth $750,000) students in Germany collected door-to-door. Here are some suggestions:

☐ $8.50 a month ($100 a year, $600 altogether) trains a boy who wants to be a priest in our 18-country mission world. He will write to you.

☐ $10 a month feeds an Arab refugee family. We'll send you an Olive Wood Rosary from the Holy Land.

☐ $10 a month gives "adoption" to a deaf-mute boy in Lebanon, an unwanted boy in Baghdad, a little girl in Bethlehem. We'll send you a photograph, some details.

☐ The Holy Father uses your "no strings attached" gifts (in any amount) where they're needed most.

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Grid Jamboree slated for this Sunday

The 14th annual CYO Football Jamboree, traditional kickoff for the Cadet Football League, will be held at the CYO Stadium Sunday, Sept. 12 at 1:30 p.m.

The weigh-ins will start at 9 a.m. Saturday, Sept. 11, and each parish is expected to have its squad at the weigh-in office at the stadium at the time listed on the time schedules, William Sahm, executive secretary of the CYO, said.

Each of the 35 teams in the Cadet League will play for five minutes of the game. St. Bernadette's team will play in two segments to even the number.

The gates are scheduled to open at 11:30 a.m., with the flag-raising ceremony slated for 1:15 p.m. Sahm said there will be no advance ticket sales for the Jamboree. Admission will be paid at the gate. Tickets for adults will be 50 cents, 25 cents for grade school children, and all preschoolers admitted free.

THE JAMBOREE will provide coaches and spectators the traditional preview of the coming season.

Competing under the banners of the East (Browns) and West (Colts), teams in Divisions III and IV will take the field during the first half, with Divisions I and II squads slated for action after intermission. Each team will be pitted against teams in the same division.

Following is the schedule by parishes for the first half: St. Bernadette vs. St. Gabriel; Our Lady of Greenwood vs. St. Rita; St. Thomas vs. St. Patrick; Holy Trinity vs. St. James; St. Roch vs. St. Catherine; St. Joseph vs. St. Ann; St. Matthew vs. Our Lady of Mount Carmel; Holy Angels vs. St. Anthony; and St. Bernadette vs. St. Luke.

The schedule for the second half is as follows:

St. Lawrence vs. St. Mark; Sacred Heart vs. Christ the King; St. Michael vs. St. Andrew; Immaculate Heart vs. St. Pius X; Our Lady of Lourdes vs. St. Christopher; Little Flower vs. Holy Spirit; St. Jude vs. St. Monica; Holy Name vs. St. Joan of Arc; and St. Simon vs. St. Philip Neri.

THE REGULAR CYO football season will open for both leagues (Cadet and "100") on Wednesday, Sept. 15, at 5 p.m. with about half of the teams playing. The following Sunday the season will swing into full action with all the CYO teams participating.

St. Joan of Arc parish is the defending champ in the cadet league which is in its 44th consecutive season; the 27th under CYO supervision.

A new addition to the "100" league is Our Lady of Mount Carmel. Defending co-champs in that conference are St. Catherine and Little Flower.

St. Barnabas, a new parish carved out of St. Mark's, will play under St. Mark's banner for the time being.

Cy Cipher

HOBBY SHOW—Entries for the annual CYO Hobby Show are due back at the CYO office before September 24. Tentative plans have the show at the Little Flower gym on November 2. The show is open to ribbon winners from the parish shows which will be held soon.

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YOUTH WEEK — Traditional CYO activities will highlight Catholic Youth Week (Oct. 31-Nov. 7). In the Indianapolis deaneries this will include Communion Breakfasts, a Halloween dance, the Hobby Show, the CYO Banquet, and a baking contest. The Richmond and New Albany deaneries also have special plans for the week. The CYO office encourages every deanery to participate.

GIRLS' SOFTBALL RUNNERS-UP—The slim margin of one run was all that separated St. Anthony's Junior CYO Girls' Softball team of Indianapolis, shown here, from the 1965 Summer League championship. The Westsiders lost to St. Roch's defending champions, 3-2, in an exciting title game at Engelhardt Softball Stadium early in August. St. Anthony successfully made its way through the regular season in Division One to qualify for the championship contest. Father James Byrne, St. Anthony CYO Priest Moderator, is standing at the left in the back row. Second from the right is Coach John Munshower, while at the outside is Assistant Coach Mike Faust.

BOYS' SOFTBALL RUNNERS-UP—It was almost like the old days at Engelhardt Softball Stadium when St. Catherine battled St. Anthony for the 1965 Junior CYO Boys' Softball League Championship. You see, in the old days the Southsiders were the kings of softball, before falling on some lean times the past few years. This summer, under the leadership of Coach Vic Sahm (back row, left), St. Catherine won the Division Two title in regular league play and advanced to the final game, only to fall before St. Anthony's late rally, 14-8. Standing at the far right is Priest Moderator Father Thomas Breidenbach. Next to him is the man who was in charge of softball during the "era of prosperity" we were mentioning—Ed Schurman. Assistant Coach Larry Sahm is kneeling at the left in the front row.

LBJ hails 'Youth Week'

WASHINGTON — President Johnson said the theme of the 1965 National Catholic Youth Week "is a timely reminder that men and women of all ages can and should contribute to the attainment of universal peace and good will."

The theme is "Youth—an Instrument of Peace" and the observance is scheduled from Oct. 31 to Nov. 7.

In a message to Msgr. Frederick J. Stevenson, director of the Youth Department, National Catholic Welfare Conference, the President said: "I salute your organization for taking up this vital call and I applaud your dedication to the ideals and aspirations which have throughout the years fostered the growth of our land."

"It is my hope that all who participate in National Catholic Youth Week will come to a fuller realization of their responsibilities to society," the President wrote. "Realizing these responsibilities, may each according to his abilities and opportunities work for order and peace among men."

Movie List

CLASS A—Section I—Morally Unobjectionable for General Patronage

Apache Gold, Arizaga.
Cultural High, Capture, Conquest Girl, Cleopatra, the Crossbowed Lion, Interpol, Family Jewels, Ferry Across the Mersey, Greatest Story Ever Told, Get, Go Go Vana, The Great Race.
Hellenian Trail, Hercules, Samson and Delilah, Honeymoon Machine.
Freedom Wanted, The Incident at Phantom Hill.
Lassie's Great Adventure.
My Fair Lady, My Son The Hero, Mystery Island, Mediterranean Holiday, Maria of the Wilderness, Man from Bitter Ridge, Mickey, Michael, Navy Joins the Air Force, The Monkey's Uncle, Mutiny.
Nevada, Wild Dog of the North.
Operation Crossbow.
Pied Piper of Hamelin, Pirates of Tortuga, Purple Hills.
Queen of the Pirates.
Ready for the People, Rhino, Ride the Wild Surf, Robinson Crusoe on Mars.
Sergeant Was a Lady, Shane Woman, Shenandoah, Sound of Music, Sanctuary, The Great, Seaside Swingers, Sons of Katie Elder, Swingers, Parlor, Sword of Ali Baba.
Teenage Millionaire, Thief of Baghdad, Taffy and the Jungle Hunter, Those Magnificent Men in their Flying Machines, Trial of Joan of Arc, Topo Gigio.
Up From the Beach.
Valley of the Dragons, Voyage to the Bottom of the Sea, Von Ryan's Express.
When the Boys Strike, War Party, You Have to Run Fast.
Zebra in the Kitchen.

CLASS A—Section II—Morally Unobjectionable for Adults and Adolescents

Agony and the Ecstasy, Arizona Raiders, Athena, The Lost Continent, Adventures of Scaramouche, Art of Love.
Beach Blanket Bingo, Black Spurs, Brigand of Kandahar.
Cat Ballou, Curse of the Fly, The Cavern, Coast of Skeletons, Convict Stage, Curse of the Mummy's Tomb.
Dr. Blood's Coffin, Dark Intruder.
Frantic, Flipper, Killer, Frankenstein Meets the Spaceman.
Guns of Darkness, Gunfighters of Casa Grande, Glory Guys, The Great Sioux Massacre.
Harvey Middleman, High Wind of Jamaica, Impress Fire, Ivanhoe, Donadoni.
Kimberly Jim, The King's Story.
Love and Kisses, Lord Jim.
Miracle Worker, Mutiny On the Bounty, Mirage, Major Dundee, Masquerade, Water Wolves, My Blood Runs Cold.
Naked Edge, Nobody Waved Good Bye, Naked Brigade.
The Overcoat, One Way Pendulum.
Pit and the Pendulum.
Revenge of Spartacus, The Reward.
Sardonicus, Scream of Fear, Satan Bug, Secret of Blood Island, Secret of My Success, Seven Slaves Against the World, Situation Hopeless But Not Serious, The Skull, Secret of Deep Harbor, Sahara, Ski Party, She.
The Trunk, Twenty Plus Two, Tickle Me, That Funny Feeling, Tomb of Ligeia, Town Tamer.
Weekend With Lulu.
Young Doctors, Young Fury.

CLASS A—Section III—Morally Unobjectionable for Adults

Ada, Andy, Armored Command, Agent 83¾.
Bebo's Girl, Breakfast At Tiffany's, Banana Peel, Backfire, Battle of Villa Fiorita, Brainstorm.
Claudelle Inglish, The Couch.
Die, Die My Darling, Dingaka.
Finnegan's Wake, The Favor.
Goldfinger, Genghis Kahn, The Great War, The Guide.
Harlow, The Hunter, Having a Wild Weekend, He Who Must Die, How to Murder Your Wife, Hush Hush Sweet Charlotte, Hysteria.
If, Success, I Saw What You Did, Joy in the Morning.
Money, Money, Money, My Wife's Husband, Magnificent Cuckolds, Warning.
Nothing But a Man.
One Plus One, Once a Thief, Operation Snafu.
Panic in Year Zero, Pie in the Sky.
Rocco and His Brothers.
Season of Passion, Strange Bedfellows, Summer and Smoke, Sugar Slade, Symphony, Spirit Massacre, Ship of Fools, Slave Trade in the World Today, Synanon.
Three Bite a Spring, Thunder of Drums, Town Without Pity, Two Women, Third Day, Three Are the Damned, Up Tight.
Umbrellas of Cherbourg.
Variety Lights.
West Side Story, Wild Seed.
Young Cassidy.

CLASS A—Section IV—Morally Unobjectionable for Adults, with Reservations

Anatomy of a Murder, Anatomy of a Marriage.
The Best Man, Black Like Me.
The Cop, Warlord, The Collector.
Devil in Miss Jones, Italian Style, Dr. Strangelove.
The Easy Life, Eclipse, Elia.
Girl with Green Eyes.
Important Man, Intruder.
The Knack.
The L Shaped Room, La Dolce Vita, Lilith, Lolita, Long Day's Journey into Night, Love a la Carte.
Martin Luther, Mondo Cane, Marriage Italian Style.
Night of the Iguana, Nothing But the Best.
Pressure Point, The Pumpkin Eater.
Red Desert.
The Servant, Storm Center, Strangers in the City.
Taboos of the World, This Sporting Life, Tom Jones, Too Young to Love.
Victim, The Visit.
Walk On the Wild Side.
The Yellow Rolls Royce, The Young and the Willing.
Zorba the Greek.

CLASS B—Morally Objectionable in Part for All

The Americanization of Emily, Advises, Amorous Adventures of Moll Flanders.
Black Sabbath, Blood and Black Lace.
The Carpetbaggers, Cleopatra, Comedy of Terrors, Crazy Leisire, City of Battle, Curse of the Living Corpse, Casanova 70, City of Fear.
Denantia 13, Devil and the Ten Commandments, Diary of a Bachelor, Devils of Darkness, Diary of a Chambermaid.
Four For Texas, From Russia With Love, Fort Courageous.
Girl Happy, Girls on the Beach.
He Rides Tall, Honeymoon Hotel, Horror of Beach Party, A House is Not a Home, Hallow, How to Stuff a Wild Bikini.
In Harm's Way, I'll Take Sweeden, Irma la Douce.
Joy House.
Kissin' Cousins, Kitten With a Whip.
The Long Ships, Looking For Love, Love on the Riviera, The Lost World of Sinbad, Love Has Many Faces.
Man in the Middle, Masque of the Red Death, Money Trap, Male Hunt.
The New Interns, Night Must Fall, No Greater Sin, The Nutty, Naughty Chateau, The Naked Prey.
Of Human Bondage.
Palm Springs Weekend, The Pleasure Seekers, Psyche 59.
Quick Before It Melts.
Racing Fever, Raiders From Beneath the Sea.
Seventh Dawn, Sex and The Single Girl, A Shot in the Dark, The Small World of Sammy Lee, Soldier in the Rain, Station Six Sahara, The Strangler, Sunday in New York, Sylvia, The Sandpiper.
Tiara Tahiti.
Under Age.
Vice and Virtue, Viva Las Vegas.
What I Way to Go, Who's Been Sleeping in My Bed, Why Bother to Knock, What's New Pussycat.
Yesterday, Today and Tomorrow, Young Dillinger.
Zombie.

Kickball season ready to lift lid Sunday, Sept. 12th

The CYO Kickball season opens officially on Sunday, Sept. 12, with the first games of the Junior division. On the following day, action begins in the Cadet league.

The 30 teams in the Junior league have been split into three geographical divisions. Each team will play nine games—six on Sundays and three on weekdays—before Oct. 17 when the playoffs will begin.

The Cadet League has 38 teams. The four divisions were made mostly by enrollment, similar to the manner used in the CYO football leagues. Games will be played on Mondays and Fridays before Oct. 11. Playoffs will pit the first-place finishers of Division I and II against each other with the winner playing the winner of the Division III and IV game.

Defending champ in the Junior League is St. Catherine, while St. Roch will be shooting for their third straight crown.

Men's Softball title game set

St. Andrew's parish will defend its Men's Softball Championship against St. Jude Sunday, Sept. 12, at 5:30 p.m., on St. Jude's home diamond.

St. Jude finished the season on top in Division III competition. St. Andrew's got to the title game by winning the Division I crown and then upending St. Joan of Arc, representing Division II, 8-2 last Sunday.

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Counselors will be on hand daily from 8:00 to 4:30 and until noon Saturday for a discussion of courses, programs, and the registration of eligible applicants for September entrance.
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Possible through the cooperation of thoughtful Pastors and Teaching Sisters of the Catholic Schools of
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WHERE		Hospital & Medical Costs Paid by Mutual Protective
INDIANAPOLIS	Thomas suffered severe knee injury during a school sponsored and supervised grade school football game. The injury necessitated seventeen days of hospitalization, the surgical repair of torn ligaments and application of plaster cast.	$722.90
NORTH VERNON	This fifth grade girl fell during recess and suffered severe abrasions necessitating skin graft and six days of hospitalization.	$314.67
INDIANAPOLIS	Joseph, a junior high student, fell during recreation period fracturing his foot. Examination, x-ray and application of cast.	$136.50

Another example of broad coverage afforded under this policy occurred in Florissant, Missouri, where a six year old child as of this date remains hospitalized as a result of being injured while walking home from school. Mutual Protective has paid $3,500.00 of the expenses incurred to date.
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● *FAMILY CLINIC*

Should girl keep baby born out of wedlock?

By JOHN J. KANE, Ph.D.

Our 20-year-old daughter left home last September to attend school. Later she wrote and told us she had a baby and was not married. She wants to keep the baby although we warn her of the heartaches and problems. We cannot afford to have her bring the child here. We have a large family, but will try if necessary. We want her to place the child out for adoption.

●

The problem you present, Harriet, is sad but far from unusual. There is one aspect, however, which is different. Your daughter took the initiative in leaving home under pretext and arranged to have the baby without telling you. No doubt, she wanted to spare your feelings and avoid scandal in the community.

But nowhere in your letter do you make any mention of the father. Certainly, you must have some idea of who he is. Neither is there any mention of the possibility that your daughter and the father of her child might get married. Not that I would necessarily advise this, but I think the omissions strange.

You may recall a column of a few months ago in which a woman wrote and informed me that she had become pregnant before marriage, had the baby, and kept it, and later she and the baby's father married and were happy. As a matter they reared a fairly large family, and now she was concerned that her oldest son would discover that he had been born out of wedlock.

●

I mention this to indicate that each case is unique. There is no possibility of laying down any hard and fast rule about whether a girl should keep her baby or put it out for adoption. Each case and the circumstances surrounding it should be studied carefully before any advice is given. I feel rather handicapped in trying to reply to your letter because of the omissions noted above.

However, let's try to look at the possibilities in this case. First, your daughter could return home, obtain a position and attempt to support the child while you, of course, would have to care for it while she was at work. In view of the fact that she left the community without telling you that she was pregnant would seem to indicate that even if you were willing and able to have her and the child return home, she would reject this possibility.

You apparently live in a small town and the knowledge that your daughter's child was born out of wedlock would soon become common knowledge. She might become a victim of malicious gossip and find her life intolerable.

If she can obtain employment in the city in which she is now residing and at the same time make some provision for the care of the child while she is outside the home, this may be better for all concerned. But the economic aspect of his is difficult. Unless she can obtain a position which will pay her rather well, I doubt she can possibly afford to maintain a home for the child and provide adequate supervision, either within the home or at a child center elsewhere.

If she has lived in the new community long enough, she can apply for aid to dependent children. This is not a large amount, but supplemented with her salary, she may be able to make it. But I wonder how long a young girl is going to be happy tied down to a job during the day and the care of a baby alone at night? Certainly, she will crave some social life and I believe she should enjoy such. In other words, this type of solution calls for tremendous sacrifice on her part. If she is willing and capable of making it, this may be a way out. Personally, I have my doubts about how long this type of adjustment will last.

●

Another possibility is to locate the father of this child and ask that he contribute to its support. If this approach is followed, I would suggest it be done on a purely voluntary basis. That is, she, or you and she and your husband should ask the young man to help take care of his child. If he is unwilling to do so, and assuming that you can actually prove he is the father, you could consult an attorney about legal proceedings. But this undoubtedly would result in some publicity which your daughter seems eager to avoid.

There remains the possibility of putting the child out for adoption. If none of these other possibilities are feasible, then I believe your daughter should discuss this matter with the director of the local Catholic Social Service. He or one of his case workers may be able to persuade her that in the absence of any other possible solution, for the child's good and her own good, adoption is the best way to handle the situation. Remember that these people are professionally trained and may be able to help your daughter see the situation more objectively than she is presently viewing it. I doubt that you and your husband will be able to do so.

Your daughter undoubtedly loves her child. But she must be made to understand that just because she does love the baby, she must do what is best for its interest and welfare. If she works all day, can she possibly provide the child with love and affection which it needs? Frankly, I am inclined to doubt it.

There is also the matter of your daughter's own welfare. At her age she is quite likely to meet another man and the matter of marriage may arise. If or when this happens, she will

(Continued on page 10)

● THRU GOD-COLORED GLASSES

Don't be a cynic!

By GILBERT ROXBURGH, O.P.

One morning a few weeks ago, I was sitting down with some college students over coffee. It was an ordinary and usual situation, pleasant, even though routine. Except for one young girl. She was, even publicly professed to be, a cynic.

No class pleased her, no teacher, no school policy. She expressed her distrust of every sort of person, especially boys. In general, this, together with her borrowed opinions on politics and integration, showed all of us a young woman who looked resentfully and unhappily upon the world around her.

She surprised even her fellow students, one of whom attempted apologetically to make light of her outlook.

●

Cynicism in the young, no less than in the old, is a sign of gross immaturity. Far from being the quality of mind characteristic of the "realist," it rather manifests the out-of-contest "idealist."

A cynic is someone who is simply not living in the real world. He is someone who naively thinks that the world of his dreams and ideals and aspirations is more important, more worthy of keen attention and consideration, than the real world we have right before our eyes, the world we can help to make over, but which in great part we must simply accept as it is.

The "dim-viewer" who finds not a single human goal worth striving for, not a single ideal really lived up to, not a single friend worth having—that person is an unattractively starry-eyed romantic who has as yet been unable to adapt to the real world—has not yet accepted the world the way it is.

●

To demand of people or things more than they are really able to give means that you do not yet understand people or the way the world goes. One is constantly disappointed by teachers, let down by boys, betrayed by friends.

This, of course, does not mean we must be satisfied with mediocrity. Mankind must constantly remake the world. Every man must constantly remake his own life. We must chip, mold, hammer, remold. We must be the masters of our own lives, under God, and not hesitate through fear of failure to take control.

But at the same time, it is wrong to expect too much. When we have spent ourselves, we must simply rest with the universe as it is, and be cheered by that fact.

●

The world and its people are imperfect, and it is seriously immature of any man to come to them with a master plan of his own devising, concocted in his own mind, according to his own inclinations, and feel tragically deceived that the rest of the world is less than enthusiastic about it.

I think this girl will grow out of it. Most cynicism is knocked out of a man by twenty-five. But perhaps the rest of us—parents, teachers, guides—can prevent it from taking root at all, by a wise and realistic presentation of the facts about life to the very young.

Fourteenth Sunday after Pentecost

Says Church fares worse under Reds than Nazis

ASSISI, Italy—Cardinal Josef Beran, the exiled archbishop of Prague, Czechoslovakia, has stated that the condition of the Catholic Church in his country under the communists is worse than what it was under Nazi domination.

In a talk at the Pro Civitate Christiana center in Assisi the cardinal said that in five years of occupation the Nazis were unable to carry out their plan to de-Christianize Czechoslovakia. But in only a few years the communists have reduced more than 2,000 priests to the status of laymen, leaving only a few for pastoral work, he said.

"RELIGIOUS orders have all been suppressed, and, generally, religious priests are not able to help their brothers in the care of souls," said Cardinal Beran. "Congregations of Sisters are practically condemned to death because they cannot open novitiates and are therefore bound to disappear in a while."

The cardinal declared that only two seminaries remain in existence, and they can receive only a few students each year. Each student must have the support of some backer of the Communist party, so to become a priest in Czechoslovakia today it is necessary to be recommended by a party that is fighting to destroy the Church.

CARDINAL Beran went on to say that while men in Eastern European countries must suffer for their faithfulness to God and the Church, men in Western countries must beware of slipping into a kind of religious laziness.

"It is a severe warning for us," he said. "The faithful of the Western countries must take the greatest possible advantage of living in religious liberty and thus contribute to the growth of religious life following the wise norms the Vatican council has already given and will give in the future. This will be also a great comfort and consolation for our Holy Father who in his discourses often exhorts us not to forget our great duty to cooperate in the happy and joyous development of our Holy Mother the Church."

THE WEEK IN LITURGY

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

Sept. 12 FOURTEENTH SUNDAY AFTER PENTECOST. If a man has a choice to be a slave to his job and become wealthy, or to use his job only as a means to make a livelihood, he may frequently enough choose the latter. For a man may choose to be content with less luxury and fewer conveniences and have more time and energy to enjoy what he does possess.

Not every person has the opportunity to become a millionaire, although all can become slaves to money and what it can purchase. However, all have the opportunity to become spiritual millionaires by leading dedicated lives as Christians faithful to the precepts and counsels of Christ. Christ persuaded us that we should not be too concerned about money and what it could do for us; that we should not be unduly distressed about a lack of material possessions for the Heavenly Father will provide the necessities of life. He gave all this principle, "Seek first the kingdom of God and His service and all these things will be given you as well" (Gospel). One cannot finance Heaven except with spiritual treasures.

Sept. 13 MASS AS OF SUNDAY. Money is a status symbol. Those who are born with it usually seek to maintain it; many of those born without it may dedicate their life to the acquisition of it to achieve this status. Men in politics often seek a power status. They may not desire to live in a governor's mansion or have a seat in the U.S. Senate, but seek rather the power to make governors, senators, or even presidents. These, too, make a god of finances. Money and power are strange gods. The authentic Christian makes them subservient to the one true God.

Sept. 14 THE TRIUMPH OF THE CROSS. To die on a cross as a common criminal in the time of Christ is equivalent to death today in the electric chair of a prison. Christ's resurrection from the dead glorified the instrument of His death and changes its disgrace into triumph.

No matter how poor, humiliated, disgraced in life or at the time of death a Christian may be in the eyes of the world, on the Day of Judgment the triumph of such "failures" will be evident to all. As St. Paul wrote of Christ, "He humbled Himself and became obedient to death, even to death on a cross. Therefore, God has exalted Him" (1st Lesson). In a like manner God will exalt the faithful Christian.

Sept. 15 SEVEN SORROWS OF THE BLESSED VIRGIN MARY. Yesterday the Liturgy honored the Holy Cross, the instrument of Christ's death. Today we call to mind the grief and sorrow of the Mother of Christ. Her first intimation of Christ's suffering and her first great sorrow was Simeon's prophecy. Her seventh and last was the entombment of the dead body of Christ. On the cross Christ gave her to be our mother also in the person of St. John, "Behold your mother" (Gospel). At the time of her greatest sorrow she became our spiritual mother.

Sept. 16 SS. CORNELIUS AND CYPRIAN. These two saints were friends although a continent apart. One was the pope in Rome, the other the African bishop of Carthage. Both are named in the Canon of the Mass. Pope Cornelius was martyred in 253 and St. Cyprian was beheaded in 258, "The souls of the righteous are in the hands of God" (1st Lesson).

Sept. 17 STIGMATA OF ST. FRANCIS ASSISSI. "If any man will come after Me, let him deny himself and take up his cross and follow Me" (Gospel). This St. Francis did and in 1224, two years before his death at the age of 44, Christ put the seal of approval on St. Francis by impressing His own wounds in the hands, feet, and side in a mystical experience. These were visible to others and remained in his body in death.

Sept. 18 ST. JOSEPH CUPERTINO. A king prepared a wedding banquet for his son and the invited guests did not come. He had his servants to go into the streets and bring in any one they found, the poor, the crippled, the outcasts of society (Gospel). Joseph of Cupertino was the most unlikely person to become a saint, as were those guests the most unlikely at the wedding of a prince. Since he, by the grace of God, became a saint, there is hope for us to be faithful Christians.

Widower, 60, set to join 2 sons in Benedictine abbey

ATCHISON, Kan.—A 60-year-old widower and grandfather who has made his vows as a monk of St. Benedict's Abbey here will begin studies for the Catholic priesthood this month with his two sons.

He is John Paul Habiger, formerly of Lawrence and Wichita, Kan., who completed the year of novitiate training August 14 at the abbey. Now known as Frater Ignatius, he entered the monastery in August, 1964, after 37 years' experience as a school principal, sales manager, statistical analyst, oil promoter and producer, and land appraiser.

His wife, the former Mildred Ludes of Salina, Kan., died Dec. 3, 1963. Following a plan the couple had agreed upon late in their married life, Habiger applied to St. Benedict's Abbey to study for the priesthood.

Their two sons, Benedict John, 27, and Matthew Henry, 23, had become members of the abbey in July, 1960, and July, 1963, respectively. Frater Benedict will be in third year theology studies this term, and Frater Matthew will be in second year.

New Basilica doors installed

VATICAN CITY — Workmen began installing the first of two new bronze doors for St. Peter's Basilica shipped here from Milan. The second door was due to arrive shortly.

Designed by the Italian sculptors Veneziano Crocetti, the doors, each weighing 11,000 pounds, are known as the Porta dell'Angelo (portal of the angel).

The eight panels in the doors depict various scenes. In one, an angel, bestower of grace, is shown with a group of men, women and children at his feet representing all humanity. The other seven panels bear symbols representing the sacraments.

The new doors are the second pair to be installed in St. Peter's. Last year Pope Paul blessed two new carved bronze doors on the extreme left side of the great basilica.

S. Dakota priest heads liturgy body

CHICAGO—Msgr. John J. McEneany, pastor of the St. Thomas More church, Brookings, S.D., was elected president of the Liturgical Conference here.

The South Dakota pastor, who was treasurer last year, succeeds Father Frederick R. McManus, professor of canon law at the Catholic University of America, Washington, who since January has been director of the U.S. Bishops' Commission on the Liturgical Apostolate.

● *GOOD NEWS*

'We dare to say...'

By MARY PERKINS RYAN

"The Living Light," the catechetical quarterly which I help to edit, just received a very interesting report about some of the difficulties the writer encountered in teaching religion in the "inner city" of one of our great metropolitan centers. One of these is the fact that most of the extant catechetical materials assume that the children who are going to use them will be middle-class white suburbanites, living in orderly homes conducted by well-behaved Christian parents—and so the inner city children (and a great many suburbanite children too, one would imagine) cannot relate to the people or the situations pictured.

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Still more basically, the "new" catechetics tends to assume that every child has a positive and healthy experience of fatherhood on which the religion teacher can build to help the child realize his relationship to "our Fathe rin heaven, who loves us." But what is the teacher to do when, as in an appalling number of cases in the inner city, a child's experience of fatherhood is something warped and distorted beyond most suburbanite's imagining?

In the Mass, after the great climax of the final praise and the Amen at the end of the Canon, having come into the Father's presence with Christ, we pray the "Our Father." We begin by saying that it is only because Christ told us to do so that we dare to address God as "Father," to tell Him that we want what He wants, and to ask Him to give us the means to carry out His will.

The Our Father is the prayer, which Christ Himself gave us, of confidence, of trust in the Father's love for us and care for us. It is the prayer, still more, of confidence in the relationship that we have to Him in Christ, of being "sons in the Son". It is the prayer of confidence that He has given us the Spirit of His Son who enables us to cry "Abba, Father!"

When we say the "Our Father" at any time, and most of all when we say it together at Mass, we are therefore committing ourselves to try to act like children of our Father in heaven, perfect in generous love, as He is perfect. And perhaps this indicates how the problem of inner-city religion-teaching—and of all witnessing to Christ in our world—will have to be solved.

●

People who have never experienced normal human love in their own homes, their own communities, will have to experience it from us. People who have experienced it in one or another form will have to see, from the way we love our "neighbors," that the love God has poured out in our hearts is a full human love, perfected and carried beyond its best potentialities. They will have to see from the way we live that, as St. John says, "We have passed from death to life because we love the brethren" and that this life is supremely worthwhile.

If we act like the children of a Father who is Love, our neighbors will begin to know what this Father is like. It is as simple as that.

●

Papal pronouncements in recent years relate the Our Father in the Mass to the reception of Communion—"Give us this day our daily bread" meaning, above all, give us our Eucharistic Food. But the signs of the Eucharistic bread and wine represent the whole of Christ's redeeming work to give us life, abundance of life.

If we are not—in our work, in our relationships with other people, in our lives as members of our society—trying in one way or another to help other people achieve abundance of life—how can we dare ask the Father for our daily bread? But none of us have done this perfectly, so we must always go in to say, "Forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. Amen."

WHAT'S HAPPENING

The Billy Brown story

By JAMES H. BOWMAN, S.J.

Mrs. Brown's problems are not a few "You're on ADC?" (Aid to Dependent Children), I asked her.

"My children are on ADC," she corrected me. (I think she's gotten that picture of her situation from the local organization that works with Welfare mothers; her children are dependent, financially on the public, emotionally and every other motherly-childly way on her—thus, they are on ADC. I like the idea.)

Her boy Billy ("William," she called him, his given name) is in a state reform school. Before that he was a student at a city day-reform school, as well as before that an inmate of the state training school for boys at St. Charles. The plainclothesmen had come for him at the school one day, had handcuffed him and taken him to the station. There, according to a neighborhood girl, Marie, he was pushed down some stairs by the plainclothesmen and punched and kicked, all this while handcuffed.

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Billy is fifteen. He was charged with a burglary (of which his mother says he was innocent) along with eleven other boys. Eight of these have been released, and Mrs. Brown finds this hard to accept.

Marie stood on the sidewalk telling me about this. I sat at the wheel of a car. Mrs. Brown was next to me in the front seat. I pushed Marie on her story: "Were the plainclothesmen white?"

"Two of 'em were. One was colored."

"Did you see all this?"

"Yes," she said. "I was at the station to get my brother. He's away now. He's got something wrong with him." She paused and giggled prettily. "I mean, you know," she said, "He's not right in the mind."

"What did Billy do?"

"Well, when they pushed him down the stairs, he got up and they asked him if he couldn't even walk downstairs by himself, and he said he could. He was cussin' 'em," she added. "And maybe that's what they're supposed to do when someone cusses 'em."

●

I turned to Mrs. Brown. She had a thin, animated face and wore glasses with a band around her neck to allow them to fall when she didn't need them.

"He was cussin' 'em," I said.

She pounded the car seat: "I don't care. They got no business beating someone up just for that. And I don't like it one bit, and I'm gonna sue them. I'm goin' downtown and get a lawyer and sue them."

When they had taken Billy and sent him to Joliet for diagnosis, according to the practice of the Illinois Youth Commission, she hadn't even been informed. She told the new police commander (of the station where Billy got his bumps) about the whole thing, and he did not approve of that, or of Billy's being kicked around either, of course.

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Mrs. Brown says the police allow narcotics and prostitution to flourish on her street. I hope she is wrong. From what I know of the reformed Chicago police, this would be an exception, and readily referable to "Internal Investigation."

She says that older boys and young men threatened Billy and made him do bad things and that this got him into trouble. This I believe without reservation. She is sick of the neighborhood she lives in. Speaking for myself, I am glad I did not grow up in that neighborhood.

All this happened, and it matters a great deal to you and me.

"It's What's Happening, Baby" hit the news a few weeks back. It was a television show put on by the War on Poverty people to sell teens on the Job Corps.

I am twice the age of most high-school seniors, and so I don't dig the Sound like the Sound should be dug. I do kind of like it, but that's not the point. The point is, like the mountain before the climber, it's THERE. The Sound, I mean, and the people that dig it. THAT is what's happening, baby—and what's happening matters.

So I propose to tell (in this column) what's happening, as far as I know about it. Race riots happen. Illegitimate babies happen. Rumbles happen. Losses of faith, jobs, parents, and class-standing happen. AND senior proms happen, plus sock hops and movie dates and interracial study days and job-training for school dropouts and good times and love and marriage and all that.

You have your experience, I've got mine. I might be twice as dumb now as when I was seventeen. OK. Find me out. Put me down. I might be twice as smart, but I doubt it. What YOU are when you're twice as old, that remains to be seen. What happens around you, to you, in you, because of you—these things will make ALL the difference. As I've already said, what happens matters.

So let's call this thing "What's Happening." (It hasn't got a middle name.) And then let's see what happens. Comments, of course, are urgently welcome. I have this address.

Father James Bowman, S.J.
St. Ignatius High School
1076 W. Rosevelt Road
Chicago, Illinois 60608

Write me.

Cites need for dignity in liturgical art

VERONA, Italy — The Lord's house must be adorned with "dignity rather than riches," a cardinal who is an expert on liturgical matters said here.

Deploring the tendency to classify any church decoration which is expensive as "beautiful," Cardinal Giacomo Lercaro of Bologna said one must make a distinction between beauty and those things that are rich, abundant or overloaded. Cardinal Lercaro is head of the ecumenical council's postconciliar commission on the liturgy.

"Let images and statues, utensils and ornaments be limited," he said. "Let not even the most humble, vulgar things that are mass produced be introduced into churches. Let every picture, every statue bear a signature."

"LET THE objects of the Lord's house be genuine. All fakery—fake gold, fake marble, artificial flowers and artificial wax—is abominable and always incompatible with the needs of the house of the true God, who wants worshippers venerating Him in spirit and truth."

In his address opening the Italian National Liturgical Week, Cardinal Lercaro said the "heavy heritage of the past" must be overcome.

"That heritage," he continued, "transformed liturgical vestments into breastplates burdened with gold, and more recently into insipid, imitation slim rags which could be anything but vestments. It introduced an ostentatiously feminine abundance of lace—once perhaps beautiful, but later cheap and vulgar—to albs and surplices."

He observed that lace garments made cleanliness impossible, so that noted Italian novelist Alessandro Manzoni described the 17th century as the most sumptious and dirtiest of centuries.

ON ANOTHER subject, Cardinal Lercaro said it was no longer proper for individual Catholics to decide whether they would stand or sit or kneel at Mass. He said it is necessary to overcome individualism which has dimmed the liturgical sense and substituted sentiment and often selfishness for faith and charity.

"We cannot but deplore in Italy, in various degrees according to the area, the distressing lack of good manners," he said.

He said it is necessary for priests to select and train lectors, choir members, organists and sacristans. Lectors especially, he said, should be selected from among the parish men, not from among the children or adolescents.

The cardinal said he hoped priests would beware of massive church buildings and ornaments which destroy the simplicity of the interior. He said the greatest dignity should mark the tabernacle.

● VIEWING WITH ARNOLD

Latest Beatle movie kooky but well done

By JAMES W. ARNOLD

By now no creature with ears is ignorant of the Beatles, who are at the center of what has become known as Pop or Teenage Culture. It is important to separate these pleasant, modestly talented Liverpudlians from the horrors of (1) the long-hair-tight-pants-and-the-same-to-you-fella cult they seem to have propelled if not started, and (2) their fans.

These girls may be individual darlings at home and as sincere in their affection as puppies, but en masse they are a repulsive collection of pushy, self-centered banshees for whom the only adequate description is the venerable comic strip word, "Aaagh!"

Further, one must distinguish between the Beatles, either as pop performers or as social phenomena, and Beatle movies. Whatever else may be said of the shaggy-haired ones, their films are first-rate goods. Bewildered sophisticates may have dismissed the quality of "Hard Day's Night" as more accident. They were wrong. The Beatles' second film, "Help!," is even better.

●

Still let's not lose our heads. "Good" and "better," when applied to Beatle movies, require interpretation. The kookie visual humor and satire, not to mention the music, will appeal mainly to those with a taste for bizarre.

People over 15 will need courage even to see the film, since exposure involves mingling with those hard-breathing female primitives bent on demonstrating their emotional inadequacy. Perhaps theater-owners ought to arrange special matinees for non-kiddies.

It's worth it. The quality of "Help!" lies precisely in that the producer-director team of Walter Shenson and Richard Lester have again given perfect cinematic expression to the Beatles" sound and style. There is little story, but endless action and rhythm. The music is always subordinated to the visual; even in the few set musical numbers, there is so much to see that one is hardly aware the Liverpudlian millionaires are making any sound at all.

The film-makers have created genuine comedy by combining a basic personality concept—a mixture of brash irreverence and a kind of quiet awe at the complexities of life—with the Beatle beat, expressed visually in oddball action, camera angles and cutting. The humor is often conventional slapstick, recalling nothing more immortal than Jerry Lewis or the Three Stooges, but at its best it involves a mad surrealism that demands comparison with the Marx Brothers.

●

The form requires little of the musicians except deadpan reaction to outrageous situations. (E.g., Ringo Starr, his hand trapped in an automat window where a girl is trying to chomp off his ring, says simply, "Someone's got hold of my finger.") It also requires, and gets, in the hallowed tradition of film comics, surprising athletic ability by the heroes. But the real genius is provided by director Lester, writer Marc Bohm, editor John Victor Smith, and cameraman David Watkin.

Lester here works under less restraint than in "Hard Day's Night," which for all its spoofery was almost a black-and-white documentary. "Help!" uses all the potential of color and is utterly unbound by logic or reality as it describes the clumsy efforts of a primitive sect to steal Ringo's sacred ring and offer the unperturbed drummer in human sacrifice. Despite some forced gags at the expense of James Bond (absurdly elaborate scientific gadgetry and schemes by good guys and bad guys), the film basically kids the old Grade B action melodrama. Its closest ancestor is not "Goldfinger," but "That Man From Rio."

The movie is packed with sight and verbal gags: some of the latter are lost in the Beatles' mumbling dialect, others fly completely by the sub-teen audience. Among the best: an Alps sequence livened by ingenious Dali-esque camera tricks, a villain disguised as a snowman who inadvertently wins the gold medal in the Olympic ski jump and who sets fire to the heroes' ski poles with a flame-thrower; a machine that forces the actors into slow motion; a tiger who is tamed by a chorus from Beethoven's Ninth, which through cutting seems to be sung by everyone in Britain. There is also the washerwoman at the ancient jungle temple who is asked about the villainous high priest and says, "I'm his mother; he's a good boy."

●

As in the earlier film, the camera and editing techniques during the musical numbers are virtually a repertoire of avant-garde skills: silhouettes and profiles, glare lighting, distorted lenses, split screens, shifts in focus, extreme closeups, wide angle effects plus manipulation of color. It's all as if DaVinci had painted a mural of the Los Angeles Freeway.

The only halfway immoral thing about the Beatles are that they are overpaid and shamelessly used by commercial exploiters of children, and that they apparently bring out sicknesses deep in the adolescent psyche. Their films, however, are marvelously loony little pieces of art which double and triple their basic talents.

Americans may make better rockets than the British, but it is embarrassing to compare the exuberant brilliance of the Beatle films with the gaudy mediocrity of our epic glorifying Elvis Presley or Annette Funicello.

(Legion of Decency: A-1)

ON BREBEUF BOARD—Frank P. McGrath, of Immaculate Heart of Mary parish, Indianapolis, has been appointed to the Executive Committee of Brebeuf Preparatory School's President's Council, by Father William J. Schmidt, S.J., Brebeuf president. He will serve as Chairman of the Public Information Committee of Brebeuf's Development Committee.

Greek Orthodox observers named

VATICAN CITY—Greek Orthodox Ecumenical Patriarch Athenagoras of Istanbul has named two delegate-observers to the fourth session of the Second Vatican Council, according to a Vatican Radio report.

It said the observers were Metropolitan Emilianos, the Ecumenical Patriarchate's representative to the World Council of Churches at Geneva, and Archimandrite Maximos, rector of the Greek Orthodox Church in Rome.

● *VARIETY IN BOOKS*

A look at Atlantic Alliance

'The Troubled Partnership: A Re-appraisal of the Atlantic Alliance," by Henry A. Kissinger. McGraw-Hill, New York. 259 pp. $5.95.

Many a reader opening this book for the first time will feel spiritual kinship with the little girl who complained that a certain book about penguins told her more about penguins than she cared to know. What real quarrel can there be with or within NATO, the alliance which has saved Europe from the clutch of communism and must continue to do so for the foreseeable future? De Gaulle, to be sure, has made difficulties, but this demonstrates chiefly that De Gaulle is difficult.

Yet the reader who plunges into this book will be glad. He will not only get a fascinating glimpse of the stresses and strains that weaken the Atlantic alliance, but as a bonus will find a fair but tough-minded appraisal of De Gaulle's aims and methods.

DE GAULLE as Kissinger sees him is a master illusionist who has "chosen to revitalize France by an act of faith powerful enough to override a seemingly contrary reality." Despite the appearance of acting as if opposition to American policy were his chief goal, "his deeper objective is pedagogical: to teach his people and perhaps his continent attitudes of independence and self-reliance." Yet by generating so much personal antagonism among American leaders, says Kissinger. "De Gaulle may rend the fabric of illusion on which his policy depends."

In one of this book's few departures from the abrupt and unadorned style that has become his trademark, Kissinger likens the Franco-American rivalry to a Greek tragedy. "Each chief actor, following the laws of his nature, is bringing about consequences quite different from those intended. Either the 'American' or the 'French' concept of the Atlantic relationship might have succeeded. Competing as they do—with no comprehension by one side of the real intentions of the other—they may bring on what each side professes to fear most: a divided, suspicious Europe absorbed once again in working out its ancient rivalries."

But for the most part, Kissinger eschews anything savoring of "fine writing." Reading this book, with its short, sharp sentences, one can see Kissinger in the flesh, massive and impassive, a sort of oracular Buddha spewing out ideas like bursts of machine-gun fire.

Kissinger indicates one line of reasoning which has led the United States to foster the European common market. It runs this way:

TRUE PARTNERSHIP presupposes a certain equality, not only moral equality but the physical equality which in international affairs goes under the name of power. A Europe unified first economically and then (hopefully) politically would provide an adequate partner for the United States in NATO and also a more-than-adequate counterweight to Soviet military might. It would effectively neutralize the European theater and leave the United States free to concentrate on problems in Asia.

So far so good. But why does Kissinger gloss over West Europe's past and present reluctance to create powerful conventional armies? Why does he take this reluctance (it amounts to refusal) as a simple datum of the problem of NATO? He neither attempts to analyze the reasons for this reluctance (they are probably political, and in West Germany's case, eco-

(Continued on page 10)

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Leisure not just time for loafing, CFM told

NOTRE DAME, Ind.—Leisure is much more than just a time for loafing.

That was the gist of advice passed on by Msgr. Reynold Hillenbrand, national chaplain, to some 5,000 persons at the 14th annual Christian Family Movement convention here at the University of Notre Dame.

He emphasized that leisure will pile up in the years to come because of automation, electronics and other new developments. He said leisure should be employed by Catholics to add to their knowledge of their faith and enrich their lives with cultures of the world.

"It will free men from inhumane labor, allowing men to devote more time to the finer things of life," said the monsignor who is pastor of Sacred Heart church in Hubbard Woods, a Chicago suburb.

"There is nothing sacred about the 40-hour week, just as there was nothing sacred about the 72-hour week," Msgr. Hillenbrand said.

He called leisure "a value given to man by God" which can lead to development of "apostles of Christ." He advised that leisure be used for activity in civic and political organizations as a means of learning about cultures.

"We must prepare for leisure time, and this we have not done," said the monsignor. "Remember, heaven is all joy and no work."

School integration target date set

ALEXANDRIA, La.—A target date of September, 1966, has been fixed by Bishop Charles P. Greco for racial desegregation of all Catholic schools in the Alexandria diocese.

In a pastoral letter read in all churches of the diocese, the bishop reminded that he had called for desegregation of the first, second and 12th grades in Catholic schools in four counties this school term.

The duty of Catholic parents to provide a Catholic education for their children also was stressed by the bishop in the letter.

Fewer illiterates

CARACAS, Venezuela — The government announced that the illiteracy rate at the start of 1965 was 12.2%, as against 38.4% a decade ago.

Can your heart — and your home — open wide enough to shelter him? Negro Catholic foster homes are needed in the Greater Indianapolis area. Also needed: Catholic foster parents who will care for bi-racial children, white or Negro teen-agers and disturbed or retarded youngsters.

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

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

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

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

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

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

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

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

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

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

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

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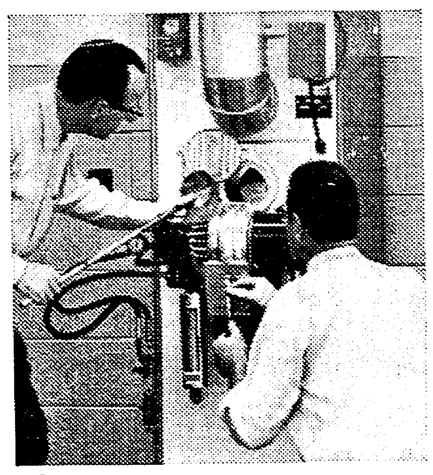

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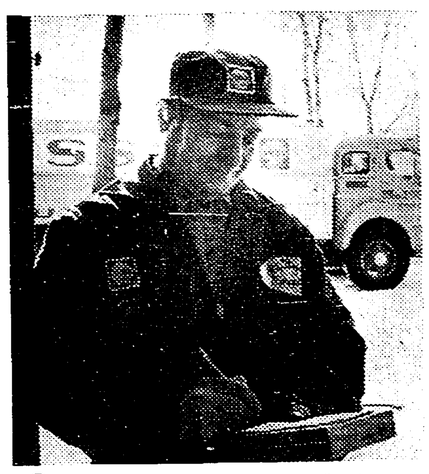

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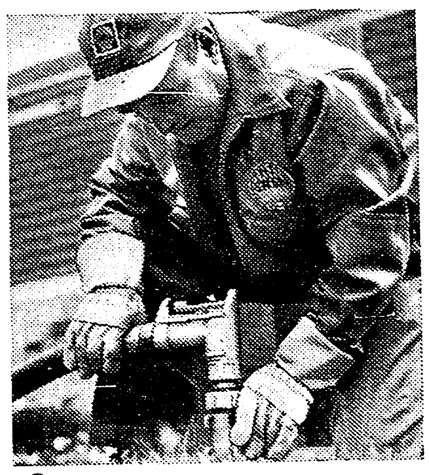

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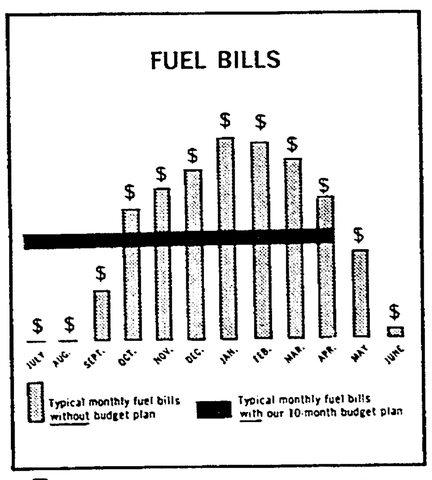

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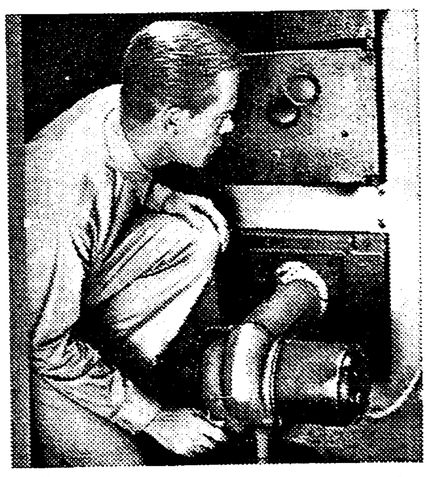

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Tic Tacker

PRIEST-VISITORS—Two priests—from Canada and the Philippines—will be visitors in Indianapolis during the current school year as they are attending local institutions. Father Kenneth Chittich, of the Winnipeg Archdiocese, will reside at **St. Michael's parish** while pursuing clinical training and pastoral counseling at the Indiana University Medical Center. Father Camilo Gregorio, of the Cabanatuan Diocese, the Philippines, will attend **Marian College** to study American education. During the coming several weeks he will reside at **St. Thomas Aquinas parish.** Father Gregorio recently completed his doctorate in sacred theology in Rome.

NAMES IN THE NEWS—**Sister Notburga Bauer, O.S.B.,** a German-born member of **Our Lady of Grace Benedictine Convent,** Beech Grove, is on a month-long visit with her family in Germany. This is only her second visit home in 43 years. She and 11 other young women left Germany in 1922 to join the Benedictine convent of the Immaculate Conception, Ferdinand. Sister Notburga, whose apostolate is in the kitchen, is assigned to **St. Martin's parish,** Siberia, this year. . . . **Father Charles R. Malatesta,** a Dominican priest who hails from Indianapolis, is director of a trio of priests experimenting with a parish re-vitalization project in Minneapolis. The object of the Parish Home Mission, to be tried in Minneapolis' St. Albert the Great parish, is to contact at least 1,000 parishioners within 15 days in small neighborhood groups. The visiting priests are followed by the parish priests who establish permanent contacts. . . . A portrait of **Father Louis Gootee,** pastor of **Nativity parish,** Indianapolis, won the top award in the professional photography competition at the Indiana State Fair. The photographer was Sunny Anderson. . . . **Thomas Stumph,** son of **Mr. and Mrs. Edward Stumph of St. Barnabas parish,** Indianapolis, will sail from New York on September 24, for Rome, where he will study theology at the North American College. He was graduated from the **Latin School of Indianapolis** and **St. Meinrad College of Liberal Arts.** He has two brothers who are also seminarians. . . . **Edwin Hines,** who taught last year at **St. Columba's School,** Columbus, has accepted a teaching position at the famous Boys' Town in Omaha, Neb. He is the son of **Mr. and Mrs. Edwin Hines of St. Thomas Aquinas parish,** Indianapolis. . . . **Father Paul E. Hulsman,** science department head at **Chatard High School,** Indianapolis, has completed his studies, comprehensives and dissertation at Catholic University of America for a master of science degree in chemistry. His research topic was: "Study of the Infra-Red Absorption Spectra of DL-Histidine." . . . **Father Francis Galvin, O.M.I.,** assistant pastor of **St. Mary's parish,** Indianapolis, the past eight years, has been transferred by his provincial to Tewksbury, Mass. His successor has not been named.

COUNCIL BOOST—Special greetings and the promise of prayers for the success of Vatican II were extended to the state's bishops this week by the 27,000 Knights of Columbus. Telegram messages were sent to **Archbishop Schulte,** Bishop Leo A. Pursley of Fort Wayne-South Bend, Bishop Henry J. Grimmelsman of Evansville, Bishop Andrew G. Grutka of Gary, and Bishop Raymond J. Gallagher of Lafayette. All will attend the fourth session of Vatican II except Bishop Grimmelsman, who this week announced his decision not to attend because of pressing diocesan matters.

FRANCISCAN DEACONS—Four Franciscan clerics from Indianapolis were ordained to the diaconate last Sunday at Teutopolis, Ill., by Bishop James Ryan, O.F.M., of Santarem, Brazil. The four and their home parishes are: **Friar Jareth (Kurt) Hartrich,** of **St. Roch's parish; Friar Liberatus (Richard) Mayer** and **Friar Giles (Richard) Williams,** both of **Sacred Heart parish;** and **Friar Patrick (Michael) Mooney,** of **St. Joan of Arc parish.**

JESUIT 'PROMOTERS' AT WORK—A senior at Arlington High School got on the wrong bus Tuesday, the opening day of school, and ended up at **Brebeuf Preparatory School.** A reliable source informs us that **Father William Schmidt, S.J.,** Brebeuf president, and **Father John Williams, S.J.,** director of development, spent 15 minutes in a fruitless attempt to talk the young man into enrolling at Brebeuf. Much as he'd like to, he informed the hard-working Jesuits, his parents expected him to go to Arlington.

AROUND THE ARCHDIOCESE—A visiting Little Sister of the Poor, Sister Marie Clementine, from Louisville, suffered a fatal heart attack during groundbreaking ceremonies last Sunday afternoon at the site of the new St. Augustine's Home for the Aged to be erected by the Little Sisters here. Sister Clementine, who was 72, died enroute to the hospital. . . . **Fathr Albert Ajamie,** the only Archdiocesan priest with bi-ritual privileges, will celebrate the Divine Liturgy (Mass) in the Melkite Rite at 6:30 p.m. Sunday, Sept. 12, in **St. Mary's Church** in downtown Indianapolis. Ample parking is available. . . . **Friar Bret Michael Haig, O.F.M.,** son of **Mr. and Mrs. Robert D. Haig of St. Christopher's parish,** Indianapolis, was invested in the Franciscan habit recently in Cincinnati. A graduate of St. Francis Preparatory Seminary High School, Cincinnati, he will now begin his one-year novitiate.

NEW VOLUNTEER ORGANIZATION—Crossroads Rehabilitation Center, Indianapolis, has formed a new organization for volunteers. Opportunities are open in office service, motor corps, sewing, construction of equipment and recreation. Membership goal is 350 volunteers. During the past year Crossroads services were extended to 2,090 mentally, physically and emotionally handicapped persons. A total of 81,809 therapy treatments were given. The Crossroads Volunteer Association may be reached at 3242 Sutherland Ave., Indianapolis. . . . Two fall programs for handicapped children begin Monday, Sept. 13, at the Center. Model Nursery for physically handicapped youngsters, aged three through six, will meet daily 9 to 11:30 a.m. The Developmental program for Mentally Retarded Pre-school Aged Children will be held from 1 to 3 p.m. daily. Educable five and six-year-old mentally retarded or brain damaged children are eligible.

Auditions slated by Theatre Guild

INDIANAPOLIS—The Catholic Theatre Guild will hold auditorions for "Bell, Book and Candle" this Saturday and Sunday, Sept. 11th and 12th from 2 to 4 p.m. at 3525 Massachusetts Ave.

This comedy will be directed by Shirley Sapp and produced by Charles Johnson. It will be presented the latter part of October. Auditions are open to anyone who is interested.

Ordination is scheduled for Indianapolis man

A native of Indianapolis will be among eight Franciscan Capuchins to be ordained to the priesthood September 16 in Marathon, Wis.

Rev. Barnabas McDonald, O.F.M. Cap., the son of Mr. and Mrs. Raymond B. McDonald of SS. Peter and Paul Cathedral parish, will be ordained in St. Mary's Church there by Auxiliary Bishop Roman Atkielski of Milwaukee.

THE ORDINAND will offer his First Solemn Mass at 11 a.m. Sunday, Sept. 19, in SS. Peter and Paul Cathedral.

Ministers of the Solemn Mass will include: Very Rev. H. Francis Van Benten, archpriest; Father Julian Stoeberl, O.F.M. Cap., deacon; and Frater Terrence Heiden, O.F.M. Cap., subdeacon. The sermon will be delivered by Father Hilary Zach, O.F.M. Cap. Master of ceremonies will be Father George Coffin.

A RECEPTION will be held in the Cathedral Social Center from 3 to 4:30 p.m. Sunday afternoon.

The ordinand attended SS. Peter and Paul School, St. Lawrence Seminary in Mount Calvary, Wis., Capuchin Seminary of St. Mary in Crown Point, Ind., and St. Anthony Seminary in Marathon, Wis.

REV. BARNABAS McDONALD

Council

(Continued from page 1)

hope. It is not realized that here the longings acquire immense—worldwide—proportions.

"This is precisely because the mission of the Church is a mission of charity and here the mission of the Church becomes universal. Here the force, the multiplicity, the ardor of the longings unfold with all the vigor the human heart can support. And since human capacities cannot satisfy these supreme longings, the longings themselves turn into prayer here more than anywhere else. In the precise words of St. Thomas, 'Longing falls under the precept of charity; petition under the precept of religion. . . . We must ask in prayer that which we need to long for; and we must long for not only our own good, but also that of others.'

"This is why we pray for the council and why we invite the people of the world to pray with us. It is love for the Church and for the world which prompts us to pray. It is the benefit the council provides for the Church and the world which moves us to pray. It is the trust we have in the operative virtue of the divine mercy of prayer which invites us to it. It is the certainty that every good and devout heart adds an effective share to prayer for the good of all that prompts us to exhort all to pray together."

AMONG THE thousands of persons who assembled at the Pope's summer villa despite a severe thunderstorm which drenched the Alban hills were a group known as "good youngsters of Europe."

According to annual custom, the group consisted of 16 boys and girls singled out from among young people of several European countries in recognition of special acts of courage or sacrifice. Sponsored jointly by Spain's national airline and radio network, those chosen are given a free trip to various countries. At the conclusion of his audience, the Pope called to the youngsters. They came up to his throne and he gave them a special blessing.

Radiation center on ND campus

NOTRE DAME, Ind.—A Radiation Chemistry Data Center has been established at the University of Notre Dame's Radiation Laboratory.

The center will serve as an international focal point for the collection, storage, evaluation and dissemination of radiation chemistry data. It is sponsored jointly by the U.S. Atomic Energy Commission and the National Bureau of Standards.

Teachers

(Continued from page 1)

including priests and nuns, of Catholic schools.

Noting that education has been called "the development of the whole man," Father Twomey observed: "I don't think we've ever educated the whole man . . . we've neglected his social nature." He said the school is rare which incorporates the social teachings of the Church in its organic class structure.

In the face of Church inaction, Father Twomey said, secular groups, such as the NAACP and the federal government have had to take the lead in solving the race problem.

"We have failed at the community level, and it becomes the duty of the federal government to intervene."

FATHER TWOMEY was highly critical of inaction by "sanctuary Catholics" in meeting such problems as poverty and racism. He said comunism has made some of its greaest advances in so-called Catholic countries.

"If so-called Catholic countries had held out as strongly against communism as Protestant Anglo-Saxon countries, we'd be far better off today," he commented.

Father Twomey challenged teachers to "make religion relevant to the problems of the atomic age" . . . to give the students a spirit of responsibility.

"Let them know that they are their 'brother's keepers'," he said. "If you don't make them socially conscious, religion is going to become a status symbol of the atomic age."

CFM regional meeting slated for this Sunday

INDIANAPOLIS—A regional meeting for the Christian Family Movement members will be held Sunday, Sept. 12, at St. Michael's parish, 3354 W. 30th Street.

The principal address, "The Importance of Creative Leisure in Family Life," will be given by Dr. Martin W. Myer, an Indianapolis psychiatrist.

Other speakers will include: Father John F. Kramer, S.J., of Brebeuf Preparatory School; Sister Mary Edgar, O.S.F., of Marian College; and a teenage panel.

Registration will begin at 1:30 p.m., followed by a brief business meeting at 2 p.m. The one-day conference will conclude at 5:30 p.m. with Mass. Free baby-sitting service will be provided.

CFM president-couple is Mr. and Mrs. Ralph Schafer.

'Pound Party'

INDIANAPOLIS—The "Pound Party" sponsored annually by Assumption parishioners, will be held Friday, Sept. 10, at 7:30 p.m. in the school hall, 1105 S. Blaine Ave. Those attending are asked to bring canned, frozen or staple food items to fill the Sisters' pantry. Refreshments will be served and social games will be played.

TO ENTER CONVENT—Miss Julie Weinstein, daughter of Mrs. E. M. Weinstein of Christ the King parish, Indianapolis, will enter the Sisters of Providence Convent on September 12. She is a graduate of Ladywood High School and the Dwyer School of Business.

Fall festival

INDIANAPOLIS—The women of St. Francis de Sales will sponsor a fall festival Friday, Sept. 10, and Saturday, Sept. 11, on the school grounds at 22nd and Avondale Place. There will be games and fun from 6 to 11 p.m. both days. The public is invited.

Calendar

FRIDAY, SEPT. 10

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

St. Christopher's Social at 7 p.m. in the parish hall, 5301 West 16th St.

SATURDAY, SEPT. 11

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

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

SUNDAY, SEPT. 12

The Fun Party in St. Catherine's parish hall, Shelby and Tabor Sts., begins at 6:30 p.m.

A Card Party at 7:30 p.m. in St. Francis de Sales church basement, 22nd and Avondale.

The Card Party, sponsored by the women of St. Patrick's parish, starts at 2 p.m. in the school hall, 950 Prospect St.

TUESDAY, SEPT. 14

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

Plan card party

INDIANAPOLIS—St. Mark's Altar Society will sponsor a luncheon card party on Wednesday, Sept. 22, in the church hall, 551 E. Edgewood Ave. All games will be played following the 11 a.m. luncheon. The public is invited.

Named editor

WASHINGTON—Msgr. Aloysius K. Zeigler, widely known historian and archivist, has been appointed editor-in-chief of the American Ecclesiastical Review, a journal to aid priests in pastoral and preaching duties.

Work seen progressing on plan for 'Liturgical Common Market'

NEW YORK—Work is progressing satisfactorily on a "Liturgical Common Market" project aimed at producing a new English liturgy text for the use of English-speaking Catholics throughout the world.

This is reported by Archbishop Paul J. Hallinan of Atlanta, Ga., who was one of the initiators of the plan in December, 1962. He describes its development and its future prospects in an article in America magazine.

The project aims at producing a common liturgical text for the nearly 60 million Catholics in the English-speaking world—68.6% of them in the United States.

INVOLVED IN the current planning, Archbishop Hallinan notes, are representatives of bishops of the United States, England, English-speaking Canada, Scotland, Ireland, South Africa, Australia, New Zealand, India and Pakistan.

Initially, he says, introduction of the common English test was to be synchronized with the full revision of the Church rites called for in the ecumenical council's Constitution on the Liturgy—a project which it was thought would take from 7 to 10 years.

"It now appears, however," he adds, "that the revision will not require so long, and the new project will accordingly be accelerated."

The work is being coordinated by an International Episcopal Committee for Liturgical English composed of 10 bishops. The committee is employing the services of specialists in such fields as pastoral usage, theology and liturgy style, and musical adaptation.

PRESENT plans call for establishment of a central office in Washington, D.C., with an American priest—as yet unnamed—as secretary, Archbishop Hallinan says.

In developing a common English liturgical text, the archbishop says, "all existing editions of the liturgy of the Mass and sacraments are to be considered."

However, he adds, new translations of Scriptural passages "either in whole or in part" may be proposed. Among existing translation, the new Confraternity of Christian Doctrine translations and the Protestant Revised Standard Version (now available in a Catholic edition) will both receive "full attention."

THE ARCHBISHOP says ecumenical implications of the project have been considered from the start. "It is hoped that representatives of other liturgical churches may be included," he says.

Referring to the English version of the liturgy now in use in this country, which has been sharply criticized by some, Archbishop Hallinan says its value from the bishops' point of view "lay chiefly in this: it was ready when it was needed."

This version has "faults," he says, "but most Catholics felt that these were more than compensated for by its freshness, vigor and dignity."

Weeping

(Continued from page 1)

ised to increase the financial help he had already sent.

At 11:30 he transferred to the limousine and returned through Rome to Castel Gandolfo.

With only brief exceptions, he had spent the entire time leaning precariously from a standing position in the front seat of the jeep. His clothes were rumpled, and sweat was beginning to seep through them. A short while ago he appeared rested from his brief vacation, but after this trip his face was strained, and he seemed completely exhausted.

Throughout the diocese of Rome a second Collect was being added at Masses "to quell tempests" in place of the usual commemoration "for the Pope."

Bishop is named to Cursillo post

LANSING, Mich. — Auxiliary Bishop Joseph Green of Lansing is the episcopal advisor of the National Cursillo Movement. At an organization convention here Bishop Green was selected by the delegates and consented to serve.

The convention approved a board of directors and a national secretariat composed of 21 priests and laymen from various geographical divisions of the country. William O. Sweeney of Detroit is executive director of the group.

Pontiff mourns Albert Schweitzer

ROME — Pope Paul has expressed his sorrow at the death of Dr. Albert Schweitzer.

A telegram sent by Cardinal Amleto Cicognani, papal secretary of state, to Schweitzer's daughter, Mrs. Rhena Eckert, said the Pope was "sorrowfully moved" by the passing of a man "whose noble life he appreciated."

"Pope Paul expresses his lively condolences to you," the telegram read, "and heartily recommends the pious and generous soul of your father to the divine mercy. He hopes that his noble example—already followed so happily by the magnificent dedication of such a great number of missionaries — may always be enriched by numerous imitators in the cause of human and Christian brotherhood."

Schweitzer attained fame as a young European musician, theologian and philosopher before he founded the jungle hospital in Lambarene, Gabon, where death came to him at the age of 90.

New officers

INDIANAPOLIS — Mrs. John J. Dever is the newly elected president of St. Patrick's Women's Club. Other new officers include Mrs. Joseph B. Davey, Sr., vice-president; Mrs. Louise Wade, secretray; and Miss Charlene Spitzfadden, treasurer.

Parish concelebration allowed in Paris

PARIS—Regular Sunday and weekday Masses in parishes of the Paris archdiocese may now be concelebrated by two or more priests if this does not interfere with normal parish services.

An instruction on the use of concelebration in the archdiocese, signed by Cardinal Maurice Feltin of Paris and his coadjutor, Archbishop Pierre Veuillet, also allows for joint celebrations of the Mass at meetings and retreats of priests organized with diocesan permission; during pastoral visits, and for priests attached to seminaries or other educational institutions, as well as for priests living in clergy residences.

Conventual Masses of religious communities may also be concelebrated, with the permission of their major religious superior.

The archdiocesan instruction, while allowing for concelebration at parish Masses, bars concelebration at weddings and funerals. The instruction presumably was drafted before the May issue of the bulletin of the postconciliar liturgy commission in Rome, which states explicitly that funeral Masses may be concelebrated.

The Paris directive states that priests who wish to offer Mass individually may continue to do so, but not while Mass is being concelebrated in the same place. It forbids concelebration more than once the same day in the same place, and also generally enjoins priests from celebrating a second Mass the same day they concelebrate.

Also required is that all the concelebrants be vested in the normal vestments for celebrating Mass. The directive states specifically that each of the concelebrants may legitimately accept a stipend.

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AROUND THE ARCHDIOCESE

Meeting is scheduled by New Albany DCCM

NEW ALBANY, Ind. — The New Albany District Council of Catholic Men will meet at 7:45 p.m. Sunday, Sept. 12, at St. Michael's parish, Bradford.

Father Ralph Beiting, of St. William's parish, Lancaster, Ky., will be the guest speaker. Father Beiting has been working in the Appalacia area of Eastern Kentucky.

Pastors of the New Albany deanery are invited to attend.

TERRE HAUTE

A banquet in recognition of Terre Haute area students presently attending the University of Notre Dame has been announced by the Terre Haute Alumni of Notre Dame Club. The banquet will be held September 14 at Louise's Restaurant.

Michael Kearns, club president, also announces that all tickets for the Notre Dame-Purdue football game bus trip have been sold, but a few tickets for the bus trip to the Notre Dame-California game at South Bend on October 23 are still available.

The annual Sacred Heart Parish Fall Festival will be held Saturday, Sept. 18, on the school grounds, Lafayette and Barbour Sts., beginning with a chicken dinner at 5:30 p.m. Tickets are $1.25 for adults and 75c for children. Entertainment for both youngsters and adults is planned.

RICHMOND

The Holy Family parish picnic will be held Sunday, Sept. 12, at Beechwood Park, west of Centerville. Mr. and Mrs. Jack Green are chairmen.

OSGOOD

The chicken dinner sponsored annually by St. John's parish, will be held Sunday, Sept. 12, on the church grounds. Serving will be continuous from 11 a.m. to 2 p.m. Adults, $1.50; children 75c. Luncheon selections will be served from 5 to 7 p.m. There will be entertainment for all.

RUSHVILLE

A Cana conference for married couples is scheduled Sunday, Sept. 12 at 8 p.m. in St. Mary's school here. The conference will be given by Msgr. Galvin, Archdiocesan Superintendent of Schools, and Dr. Paul Muller, of Indianapolis. Time will be allotted for questions and discussion. Baby sitters will be provided for those who must bring children.

Couples from surrounding parishes are welcome to attend.

On TV program

NEW YORK—Bishop Ernest J. Primeau of Manchester, N.H., will be questioned about the Second Vatican Council by a panel of journalists on the September 12 "Lamp UntoMy Feet" program (10 to 10:30 a.m. EDT) on the CBS television network. The broadcast will take place on the eve of his departure for the council, which opens in Rome on September 14.

CONTRIBUTORS

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

ROBERT THOLA, Osgood
MISS LULA EHRINGER, Sellersburg
JAMES CAUFIELD, New Albany
GERALD SHANAHAN, Rushville

BELLARMINE GRADS RECEIVE GRANTS—Three June graduates of Bellarmine College, Louisville, from the Indianapolis Archdiocese have received offers for graduate studies totaling $12,320. Thomas M. Dattilo, above left, of Madison, received a $700 fellowship to the University of Louisville School of Law. Gary J. Dill, center, of Brownstown, was offered a $4,500 East-West Scholarship to the University of Hawaii, a $3,800 fellowship to Rice University, and a $1,700 assistantship to Indiana University. He was graduated magna cum laude in mathematics. Kenneth R. Moakler, of Jeffersonville, received a $1,620 assistantship to Western Illinois University.

Attacks on Catholics, Church grow in Mexico

By EMIL ZUBRYN

MEXICO CITY—Since July a well organized offensive aimed at bishops, priests and lay Catholics allied with Catholic organizations has been gaining strength.

The partially concealed or open attacks, quite a number of which are highly vitriolic, have appeared in some daily newspapers, in so-called "confidential bulletins," in throwaway leaflets and memorandeums.

Some of the attacks have been signed by well-known extremists. Others are anonymous, but judging from the tone, also originate in the anti-clerical camp.

THE CHURCH in Mexico has so far neither acknowledged nor taken any action against the slanders and vicious reports. Nor would any spokesman speak officially on the matter.

Unofficially, however, the Church knows that this latest outbreak is being fostered by a secret or semi-secret society of the extreme right.

The attacks range along a broad front, from personal diatribes against selected members of the Church to criticism of the veneration of Our Lady of Guadalupe, Mexico's patroness. And there is also a series of charges that the Mexican Church is in "complicity with international communism."

PERHAPS IT is because the charges are so preposterous that the Church has taken no official recognition of them. Certain it is that the Mexican Church has shown that it is anti-communist, even though officially it has eschewed making any statements on political matters.

"We know that this latest drive is preaching the 'heroism' of violence to our youth," one high Church official told this reporter unofficially.

"Unfortunately, student youth here as well as in other parts of Latin America is easily swayed. And equally unfortunately, instead of devoting the same zeal to their studies, they grasp at any chance that gives them an excuse to dispense with classroom attendance.

"The press reports of recent times from Mexico and from Latin America have been full of the activities of this rabble element in the ranks of students.

"These latest attacks are strange in that they rant about the Church's alliance with communism. Neither here, nor elsewhere, do I know of any case where the clergy has given outspoken support to communism or any of its aims.

"We have, here in Mexico, spoken of the misery of the masses, and the need to correct this, especially in the ranks of the rural population. But this is not any implied agreement with communist doctrines.

"The flyers, many of them directed to businessmen, make a great issue of the 'communist threat.' But I know that this is only a ruse to extort money from the gullible.

"WHAT MAKES us very sad, indeed, is that most of these attacks invoking a call to violent action are made in the name of Christ. This is sacrilege of the highest order, but you understand that the Church cannot make any defense even here, unless the situation should deteriorate to such a state that disorders occur.

"Even then, in Church-state relations here, it is the latter that must take corrective steps."

MacEoin

(Continued from page 4)

are put into effect may vary to a great extent. . . . Those forms and institutions must constantly be adapted prudently and boldly to new conditions."

The change of emphasis is significant, and it is a matter of practical concern to the bishops of many countries who are faced with the concrete needs of poverty-stricken people or with the fact of an economic system other than capitalism. Both these groups were handicapped by a misinterpretation of Catholic tradition which underestimated the rights of the poor and gave too much weight to those of private property.

●

Within this framework it is possible to understand better the enthusiastic approval recently expressed on behalf of the bishops of Kenya by the Archbishop of Nairobi for the social program formulated by the government of Kenya. This program bases itself on what it calls African Socialism, a concept widely favored among the new African nations which seeks to modernize the traditional African sense of family sharing of resources. While rejecting the Marxist class war, it envisages a broad government control of the main forms of production as needed to modernize the economy.

One point at which conflict can arise with the declared principles of United States world policy is on the question of compensation when means of production are nationalized. A dilemma has already frequently presented itself not only in Africa but in Latin America and elsewhere in the underdeveloped world. Expropriation of privately-owned lands or other property is judged necessary in the national interest, but funds do not exist for the full and prompt indemnification of the owners.

●

What must give in such a situation? The United States has insisted that the program of social reform must be slowed to the rhythm of availability of cash. Not so, reply the governments of the poor nations with ever-mounting insistence. That way lies a vicious circle which would hold us forever in our misery.

This is the context in which the council Fathers are asked to clarify Catholic social teaching. The anxiety of the bishops of the underdeveloped world to show their solidarity with the aspirations of the emerging nations will encourage them to retain and possibly even to strengthen the text already presented.

Books

(Continued from page 8)

nomic), nor does he much enter into arguments against it.

Kissinger contents himself with a simple assertion. He pins Europe's reluctance to increase its conventional forces simply upon a fear that conventional power would diminish the credibility of the U.S. nuclear guarantee. To this he couples a Machiavellian European plot to keep some (not too many) U.S. conventional forces in Europe as hostages against American abandonment of Europe in case of a Soviet attack.

A careful reading of the history of the Atlantic alliance as Kissinger presents it shows what morasses and exitless mazes the alliance has stumbled into largely because of Europe's refusal to build up conventional forces of believable size. Consequently, the West for some years found itself in a state of mortal sin, publicly committed to the morally indefensible threat of "massive realiation"—for which read the nuclear bombing of cities possessing negligible military significance.

Of course, it is not Kissinger's purpose to moralize but simply to analyze, and it is something he does remarkably well. Yet it is astonishing how his reversed powers of analysis desert him when he touches upon his central problem of Europe's refusal to honor its agreements and create a credible army. For instance, of this refusal he says: "It is dangerous to insist that a given form of defense is essential when allies are unable or unwilling to support it." Obviously if a given form of defense is essential, it is dangerous not to insist that it is essential. The unwilling must be persuaded.

(Reviewed by Patrick Riley of the Rome Bureau of NCWC News Service, who has observed the European scene at close range for the past decade.)

Kane

(Continued from page 7)

have to explain the fact that she is an unwed mother. Just what impact this would have on the prospective husband, is impossible to state.

●

I suspect your daughter has already received some professional help since she went to another community to have her child. She was probably assisted in making arrangements for the delivery in a hospital and was probably advised about what she should do with her child. Why not ask her about this matter and suggest that she continue to meet with the people who originally helped her? My own opinion is that she simply rejected the advice that was given her and is trying to make it alone.

If this should happen to be the case, I fear that she will ultimately be unable to cope with the problem she faces. Sooner or later, she will probably place the child out for adoption. It is much better that she do it now than later. First, adoption will probably be easier, and second, the strain of being parted from the child much less.

I note your letter carried a very sympathetic tone toward your daughter and I trust this will continue. Avoid any recrimination toward her when you write or visit her. Continue to be as sympathetic and helpful as you can, try the approaches toward the father that I have suggested, and I think one of these solutions will eventually prove to be the best for the child, your daughter, and your family.

Work named

WASHINGTON — Martin H. Work, executive director of the National Council of Catholic Men and a member of the board of directors of the permanent committee of the World Congress of the Lay Apostolate, has been named co-chairman of an Informal Ecumenical Conference on Laity Formation to take place September 7 to 10 in Gazzada, Italy.

PLAN LOURDES FESTIVAL—Msgr. James A. Hickey, pastor of Our Lady of Lourdes parish, Indianapolis, shows plans of the parish's Fall Festival to Mr. and Mrs. Robert Ferguson, general chairmen. Several changes are being planned in the festival to be held Friday and Saturday, Oct. 22 and 23. Cash awards up to $5,000 will be given away.

Home Coming Festival
St. Louis Church
BATESVILLE, INDIANA
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IN BRITAIN

Bishops propose penal system changes

LONDON—The Catholic bishops of England and Wales have suggested changes in the British penal system that would include week-end sentences, privately-run hostels for juvenile offenders, and a greater use of paroles and suspended sentences.

The recommendations were contained in a report by the bishops to a royal commission that will issue a report on the penal system in 1969.

The bishops' report emphasized that religion can play a crucial part in the rehabilitation of offenders.

"It would be unrealistic to ignore in our dealings with delinquent behavior a system which is so involved in inspiring people to worthier behavior standards," they said. "It is social suicide to deny a prominent position to religion in our social thinking without providing a tried and adequate substitute."

The bishops' report said it is "rather tedious" listening to the "screaming iconoclasts" who wish to do away with religious principles. It added: "If we as a community are to encourage one another to be law abiding, we ought to be in a position to give a reason why we should be law abiding."

IN ORDER TO aid the rehabilitation of young delinquents, the bishops urged creation of a "general social service for children," which would provide assistance to children and parents in their own homes or in special schools.

They said private agencies should be allowed to operate small hostels for delinquent youths, because "many people have a distrust of public officials, but cooperate with private workers."

The bishops' 13 page report has not been published. But Cardinal John Heenan of Westminster gave the nationally circulated Catholic Herald of London permission to publish details of their recommendations. It did so August 20.

One suggestion made by the bishops is for the government to set up a body including psychiatrists, social workers, lawyers, priests and prison administrators to examine the whole basis of behavior patterns among offenders. They could discuss the main themes of both theist and atheist behavior philosophies, discover general areas of agreement and proceed from there. The present picture is one of "frustrated confusion," they said.

The bishops emphasized strongly in their report that the real answer to crime is religion.

"Religion of its nature is geared to deal with anti-social behavior," they said. "The whole idea of organized religion is based on the notion that human beings are tending towards self-centered behavior patterns. . . . If we were all good there would be no need for organized religion. It is because we are or tend to be bad that religion is so needed.

"No delinquent (or even a law-abiding person) will be impressed by phrases such as 'becoming a good citizen' or 'becoming a useful member of society' unless we have some answer to the question 'Why should I?' Unless we can provide a worthwhile and positive morality we can abandon all hope of reforming the delinquent. Carrying this further, if we are unable to provide a reasonable motive for morality have we the right to condemn any person as a delinquent?

"Happily there is a public conscience and good sense which accepts a certain notion of behavior and assists in the holding together of our society. There is a persistence of basic concepts in spite of apparent rejection."

THE REPORT welcomes current moves in Britain for convicted thieves repaying their victims out of a realistic earnings program and present growing appreciation of the anti-social tendencies detention centers can develop in weak characters.

"These signs encourage us to think that we are now moving away from the too precious approach to delinquency while at the same time remaining chastened by the sad memory of the uncouth, black-and-white and at times inhuman treatment of our fellow men. It may well be that the time is ripe for a rapprochement."

Stating that prevention is better than cure, the bishops' report said that during childhood all individuals should learn not only their social responsibilities but how to live up to them. Providing for the spiritual and moral development of a child makes him aware of his relations and responsibilities to God and to his neighbor, it stated.

"It is in this sphere of education that the Church and State can most fruitfully cooperate for the common good," it added.

This moral and ethical training should be taught in such a way that a child will not regard it as merely another subject in the normal syllabus "but as a part of life itself."

THE BISHOPS said finally:

- The containing of crime by severe measures is negative and such policy should only be in use while absolutely necessary. The certainty of punishment is a more steadying influence than the severity of punishment.
- If a community is forced to adopt severe measures to contain unruly elements it should be made abundantly and repeatedly clear that the community finds this policy distasteful and has been forced into it.

'Hat party' set

INDIANAPOLIS — The Holy Family K of C Ladies Guild will hold a "hat party" on Saturday, Sept. 18 at the club home, 220 N. Country Club Rd. The admission of $1 is redeemable toward the purchase of a new hat. The party is scheduled from 1 to 4 p.m.

Inquiry classes

A series of inquiry classes for those interested in learning more about the Catholic religion are being offered by SS. Peter and Paul Cathedral parish on successive Monday and Thursday evenings, beginning September 20. The sessions will be held in the Blessed Sacrament Chapel at 7 p.m. Fathers Kenny Sweeney and George Coffin will conduct the classes. Non-Catholics, of course, are welcome to attend. No advance registration is required.

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INDIANAPOLIS

† **BESSIE MARY HOOP**, 84, Holy Cross Church, Sept. 2. Holy Cross Cemetery. Mother of Albert F. Hoop.

† **LENA STREIT**, 82, St. Patrick's Church, Sept. 3. Calvary Cemetery. Mother of Bernice S. Miller, Walter F., Raymond A. and Norbert M. Streit; sister of Clarence, Joseph and Pete Holdreith.

† **ROBERT E. SULLIVAN**, 69, Little Flower Church, Sept. 8. Holy Cross Cemetery. Husband of Mae; father of Mrs. Paul Blanton; brother of Mrs. L. B. Potter and Mrs. Gertrude Potter.

† **HENRY R. GARDNER**, 82, SS. Peter and Paul Cathedral, Sept. 4. Holy Cross Cemetery. Husband of Rose M.; father of Rev. Henry Gardner, pastor of St. Joseph Church, Rockville; Robert F., Raymond W., and John L., Henrietta L. Cline Rosamond A. Gisler, E. Catherine Parshall and Mary E. Gardner.

† **EDWARD P. STRACK**, 60, St. Catherine's Church, Sept. 6. St. Joseph Cemetery. Husband of Marie B.; father of Jerry Strack, USN, Marian and Rosann Strack and Barbara Anderson; brother of Fred, Carl and Marie T. Strack.

† **GEORGIA G. LYSAGHT**, 74, St. Joan of Arc Church, Sept. 6. Holy Cross Cemetery. Mother of Thomas A. Lysaght.

† **LOUISA M. ECK**, 86, St. Catherine's Church, Sept. 7. St. Joseph Cemetery. Mother of Bernard, Leonard and Joseph Eck, Helen Wintergerst, Loretta Acker, Catherine Wagner and Gertrude Schonecker.

TELL CITY

† **ALOIS FROEHLICH**, 72, St. Paul's Church, Sept. 2. St. Mary's Cemetery. Brother of Edward and Andrew both of Tell City; John, of Chicago; Catherine and Pauline Froehlich, both of Tell City.

TERRE HAUTE

† **JOHN E. HAUSER, JR.**, 28, Sacred Heart Church, Sept. 6, Calvary Cemetery. Husband of Carol; father of Karen and Barbara of Wheatfield, Ind.; son of Mr. and Mrs. John E. Hauser Sr., of Terre Haute.

† **LENORA GORE**, 84, St. Joseph's Church, Sept. 7, St. Joseph's Cemetery, Shelbyville. Sister of Mrs. J. T. Walker and Miss Elizabeth Gore of Terre Haute, and Mrs. William Fogarty of Shelbyville.

† **MICHAEL J. DEASEE**, 74 St. Joseph's Church, Sept. 6, Calvary Cemetery. Husband of Etta; brother of Mrs. Ralph Dinkel of Terre Haute.

Chatard P-FA unit to meet Sept. 16

INDIANAPOLIS — The Chatard Parent-Faculty Association will hold its first fall meeting at 8 p.m. Thursday, Sept. 16, in the school auditorium. Father James P. Higgins, principal, and Mrs. Robert M. Carriger, P-FA president, will introduce faculty members.

A "Let's Get Acquainted" social hour will follow.

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Predicts council may not end until Easter

NEW YORK—The fourth session of the Vatican council, which begins September 14, may last until Easter, April 10, 1966, Bishop Ernest J. Primeau of Manchester, N.H., said here.

In a recorded program scheduled for national television Sunday, Sept. 12, but released (Sept. 9) in advance to news agencies, Bishop Primeau said the Pope's sacristan, Bishop Pietro van Lierde, thought the fourth session would be the last, "but it would have two parts," with a recess for Christmas.

"My own mind is that we have such an enormous work to do that it very well may last these two parts of the next session," Bishop Primeau said, "particularly since four of the constitutions are to be discussed for the first time and we have found that the gestation period of any schema is two sessions, up to now. Now we are being asked to do four of them in one session.

BISHOP Primeau, one of seven American bishops named to the council's preparatory commission in 1960, was interviewed on "Lamp Unto My Feet," produced by CBS News in consultation with the National Council of Catholic Men and scheduled for broadcast September 12 (10 a.m. EDT).

Interviewers were: John Cogley, senior writer on religious affairs for the New York Times; Father Donald Campion, S.J., formerly associate editor of America magazine and now head of an experimental inner-city social welfare project in New York; Wayne Cowan, managing editor of Christianity and Crisis, a Protestant magazine; and Richard C. Hottelet, U.N. correspondent for CBS News.

Bishop Primeau said there has been no change of opinion by American bishops on the documents on religious liberty and relations of the Catholic Church with non-Christian churches. He added that it "would be difficult to judge" the attitude of other bishops in the world, but said: "I'd say no, that there has been no change in attitude."

BISHOP PRIMEAU said the council commission on the lay apostolate has produced a "really worthwhile" document, despite the fact that they were "hamstrung," because other documents contained both the theoretical and practical aspects.

He said implementation of conciliar decrees is essential. "We can have all the beautiful documents and beautiful decrees, but nothing is worked by fiat. What we need is to implement these decrees on the lower levels—the diocesan level, the parochial level, really in the grass-roots of the Church. If this isn't implemented, then we've just got documents."

Asked about the possibility for reform of the Roman curia, Bishop Primeau said: "The Holy Father has spoken of it on several occasions, and I do know that in Rome the underground has, on occasion . . . picked the date for . . . the announcement of it. The last time that I was in Rome, they decided that Pentecost Sunday (May 29, 1966) was the day on which the Pope would announce the revision of the Curia."

THE BISHOP said many bishops are worried about the implementation of "all the constitutions and decrees."

"There are those," he said, "who hope that we will develop within the Church a three-fold government much like our own, in which we will have a legislative branch, an executive branch, and a juridical, or judicial, branch.

"If this is true then the present Curia would become the executive branch of the government, responsible, of course, directly to the Pope and perhaps to a senate of bishops who would work with the Pope. The legislative branch would be the continuation of the commissions that we have now in the council.

"Whether or not this will come to pass completely I don't know, but this I do know: That already we have commissions that are continuing the work of the council."

Council Box Score

FIRST SESSION—Oct. 11 to Dec. 8, 1962

Five schemata formed the agenda of this session. No schema was completed and therefore no documents were promulgated.

Of the five schemata treated, those on the sacred liturgy and on communications media were approved but sent back for amendment; a document on divine Revelation was removed by Pope John and sent back for redrafting; a document on the Unity of the Church was approved but sent back to be incorporated into a document on the nature of the Church. This last document was debated briefly and sent back for redrafting.

SECOND SESSION—Sept. 29 to Dec. 4, 1963

Six schemata formed the agenda of this session. Two schemata were promulgated: on sacred liturgy and on communications media.

Of the remaining four: six chapters of the schema on the Nature of the Church were approved but sent back for amendment; a schema on Mary, Mother of the Church, was voted to be included within the schema on the Church. The first part of a schema on bishops was approved but sent back for amendment and a schema on ecumenism was approved and sent back for amendments.

THIRD SESSION—Sept. 15 to Nov. 21, 1964

Fifteen schemata formed the agenda of this session. Three were promulgated: on the nature of the Church, on Eastern Catholic Churches and on ecumenism.

Of the remaining 13: five were brought to an advanced state of completion; these included schemata on bishops, non-Christian religions, seminaries, life of religious, and Christian education. One schema on matrimony, after brief debate, was removed from the council agenda and placed in the hands of the Pope.

The schema on missions was sent back for redrafting as was the schema on priestly life and on the Church in the modern world. These three documents, plus the schema on religious freedom, which had been revised but not voted on, will form the core of council debate at the fourth session.

Two other schemata, on divine Revelation and on the lay apostolate, were debated and sent back for amendment.

FOURTH SESSION—Sept. 14, 1965 . . .

Eleven schemata form the agenda of this final session; four must complete the conciliar cycle of debate, vote, revision, vote, etc. They are: religious liberty, the Church in the modern world, missions, and priestly life and ministry.

Two documents are in a "semi-final stage," that is, debated and revised but not yet voted on. They are schemata on divine revelation and lay apostolate.

Five other schemata are in a "final" stage, that is, they have been debated and voted on part by part, but must await a final voting on the revisions made in light of the earlier voting. They are: non-Christian religions, bishops, life of Religious, seminaries and Christian education.

Challenge is issued to American labor

NEW YORK — The task of American labor today "is nothing less than the reconstruction of the American social order," a university head declared at the New York archdiocese's annual Labor Day Mass.

Father Theodore McCarrick, rector of the Catholic University of Puerto Rico, said at St. Patrick's cathedral here:

"Thanks in good part to the farsightedness of the early leaders of labor, this nation has embarked on a program of social welfare destined to give every worker security and a sense of dignity befitting his own personal stake in the social community.

"But . . . something has happened to the spirit of the crusade. Labor helped to reform the structure of this nation because it was not afraid to face the task. Labor affected the history of America, so greatly enriching it, because in the days in which its voice was small, its thoughts were large.

"What a tragedy it would be if today when the voice of labor in these United States is respected and powerful and secure, the thoughts of labor were small thoughts, and the crusade to remake society was forgotten in petty squabbles. Labor today must become worthy of its history," he said.

FATHER McCARRICK, preaching the sermon for the Mass celebrated by Auxiliary Bishop John J. Maguire, archdiocesan vicar general, said there are two large communities that have been disenfranchised. One, he said, is the racial and linguistic minorities, and the other is the white collar worker.

Although white collar workers have won benefits "because the hard-won victories of the labor movement have filtered to them through the all-embracing power of the public conscience," they are still disenfranchised because "they are without representation in the councils of economic policy."

"This is the advantage which today's unionism must seek to extend to workingmen outside the present framework of organized labor," Father McCarrick said. "We must strive to make it come about that all workers, whatever their roles in the economic system, may have—as the good Pope John wrote in Mater et Magistra—'their say in and make their contribution to the efficient running and development of the enterprise.' Without organization, this will never come about."

BESIDES THIS challenge, he noted, there is another. "As if this crusade were not enough, is there not an even more pressing call on the great conscience of American labor today? To a movement which became great because it espoused great causes, need we more than mention this new day in the cause of civil rights?"

Father McCarrick added: "This is today's challenge, for today's crusade. With the help of God, we shall not be complacent; with the help of God, we shall put out our hands together to the building of this great new world."

Predicts council to end on Dec. 8

CHICAGO—Archbishop John P. Cody told a press conference here he anticipates the Second Vatican Council will be concluded about Dec. 8. The fourth session of the council will convene Sept. 14.

Questioned by newsmen at the Conrad Hilton Hotel during the Liturgy Week convention, Chicago's new spiritual leader said he looked for additional liturgical changes to be made by the council which will bring about "more participation in the Mass then ever before."

"Bishops of all English-speaking nations are preparing a universal English text for the Mass," the archbishop said.

Peru institution to benefit from project at ND

NOTRE DAME, Ind. — The University of Notre Dame has announced a three-year program in which it will assist in the academic and administrative development of the Pontifical Catholic University of Peru. It is Notre Dame's first venture in inter-university cooperation involving a Latin American institution.

Dr. George N. Shuster, assistant to the president of Notre Dame, said a $577,700 Ford Foundation grant, to be administered by the two universities, will enable the Lima institution "to develop its central administration, rebuild its curricular offerings, especially in the natural sciences, and establish an office of university development."

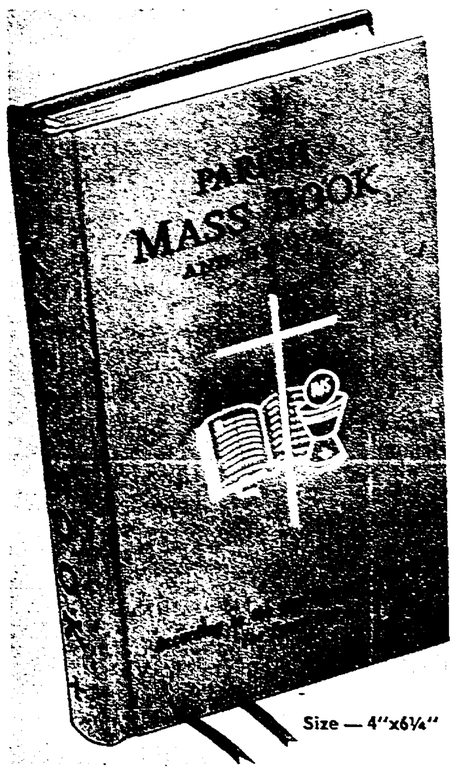
Shuster said that $226,900 of the grant will be given directly to the Pontifical Catholic University of Peru with the balance of $350,800 to be administered by Notre Dame in underwriting the expenses of visiting experts, for exchange of professors and trainees, and for laboratory equipment, library resources, and teaching materials. "If the funds thus provided can be expended fruitfully, other sources of assistance may become available," Shuster said.

Invited

TRIVANDRUM, India — The Holy See has invited K. C. Chacko, Catholic principal of the government engineering college here, to be an auditor at the fourth session of the Vatican council.

ENROUTE TO KOREA—Sister Marintha Huber, the daughter of Mr. and Mrs. Joseph H. Huber of St. John the Baptist parish, Starlight, is currently enroute to Korea, where she will join the staff of Maryknoll Hospital, Pusan. She recently completed training in hospital administration at St. Louis University.

According to the New Revised Liturgy For Every Day



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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

GOLF - COOK OUT - SWIMMING PARTY
Indpls. Chapter of the Marian College Alumni Assn.
Saturday, Sept. 11
Golf at 12 Noon — Riverside Course
Cook-Out, Swimming at 5:30 P.M. — South Campus

CARD PARTY — Sunday, Sept. 12 — 2 P.M.
Women of St. Patrick's Parish
School Hall — 950 Prospect Street

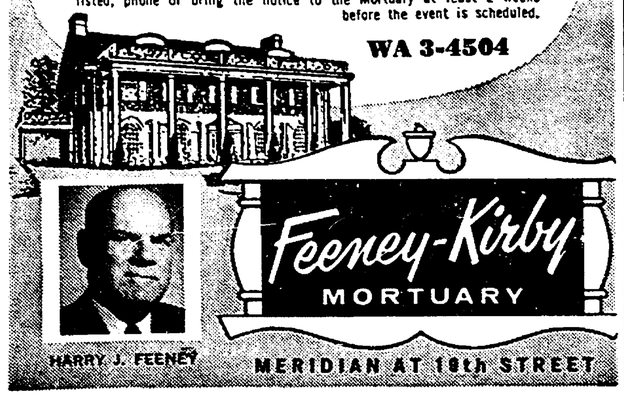
ONE-DAY PILGRIMAGE
To Our Lady of the Snow
Wednesday, Sept. 15
Information: Mrs. Patrick Walsh — ME 2-3821

ORIENTAL CAPERS — Friday, Sept. 17
St. Pius X K of C — 71st and Keystone
Music: Tom Rabb — Informal Dress — $2.50 Couple

HAT PARTY
Saturday, Sept. 18 — 1 P.M. - 4 P.M.
Holy Family Ladies Guild
K of C Holy Family Council — 220 N. Country Club Rd.

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

WA 3-4504



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