



LOOK AT PAM!—Cary Williams points out his sister Pam's picture in the Providence yearbook for the benefit of English youth, Angela Cohen. Left to right, above, are Pam, a junior at Providence; Angela, a senior; Cary, 12, a student at St. Anthony's School; and Mrs. J. Roy Williams.

SPANNING THE OCEAN

Pen pals get together as Providence students

Angela observes that life at a re-educational high school "is what we always dream about. She finished her high school training at an all girls' school in London. The exchange student noted that there are few educational high schools in England. PAM WILLIAMS, a junior at Providence, decided five years ago that she would like a pen pal. "I selected England because I didn't know any other language besides English," she said. "It was kind of dumb, I suppose," Pam continued. "I just wrote to 'Any Catholic Church, London, England,' and asked them for a pen pal. I guess the letter was sent to Westminster Cathedral, since that's the largest church in London." The letter reached the hands of the chaplain of the Girl Guides (similar to the Girl Scouts of America). He asked the Guides if any of them would want to correspond with a girl from the United States. Three were interested. From the three names sent to Pam, she selected that of Angela Cohen, Oct. 24. ABOUT A YEAR ago Pam inquired into exchange student programs, trying to find one that included England in its exchange. After writing the Department of State and more than half a dozen other agencies, she found the Youth for Understanding program under whose auspices Angela came to the States.

Child Center is given \$25,000 by Lilly's

A grant of \$25,000 toward "general support" of the St. Mary's Child Center was announced this week by the Lilly Endowment, Inc. According to John S. Lynn, secretary and general manager of the Lilly Endowment, the sum will be payable in two installments during 1964 and 1965. Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, and Father Edward Smith, director of the Child Center, expressed their appreciation for the grant. They indicated that the money would be used to help meet the annual operational budget. The Child Center, located at 311 N. New Jersey St., in near-downtown Indianapolis, accommodates the educational facilities for retarded youngsters including reading and speech therapy, clinical services for psychological testing and administrative offices.

Funeral Mass is offered for Father Albert Schad

MORRIS, Ind.—Funeral services were held at St. Anthony's Church here this (Friday) morning at 11 a.m. for Father Albert J. Schad, pastor since 1958, who died in Margaret Mary Hospital, Batesville, on October 21. Death was due to a heart attack following a short illness. He served as assistant pastor of St. Mary's and St. Anthony's parishes, Indianapolis. In 1924 Father Schad was named pastor of St. Elizabeth parish, Cambridge City, and pastor of St. Thomas parish, Knox County, two years later. He was appointed to membership in the Archdiocesan Rural Life Board in 1945. Father Schad is survived by two nieces.

Layman teaches at Gregorian U.

ROME — The first American layman to teach at Rome's Gregorian University, Jesuit-administered institution specializing in the training of priests, has begun his lectures there. He is Dr. Frank J. Ayd, Jr. of Baltimore, a psychiatrist and an internationally known lecturer. He is believed to be the third layman to teach at the university. He is the first teacher there to be allowed to lecture in English. Dr. Ayd's course deals with the knowledge of mental illnesses that is useful for confessors and spiritual directors.

FATHER SCHAD

Archdiocesan reform of breviary is voted by council of Fathers

VATICAN CITY—A radical reform of the breviary was voted at the October 22 meeting of the ecumenical council.

Amendments three to eight of a set of 13 amendments to the fourth chapter of the liturgy schema were passed. Among these were provisions for the modification of the hour of Matins with fewer psalms and longer lessons; suppression of Prime; recitation of a "little hour" corresponding to the time of day; and completion of the revision of the psalter.

This one of the great reforms of the official prayer of the Church was accomplished with only with the marking of a perforated ballot to be counted by the electronic tabulating machine.

At the U.S. Bishops' press panel after the morning's assembly, Father Godfrey Diekmann, O.S.B., a council expert, said the amendments voted aimed chiefly at "restoring simplicity and brevity of the priest," by eliminating antiquated forms. It is not the considerable lessening of the time required for the recitation of the breviary which was the primary purpose, he said, but rather the restoration of morning and evening prayers and other prayers during the day to their original meaning.

THE THEME of the spoken word in the council hall continued to be the laity.

Among the opinions expressed was a strong recommendation made by Cardinal Laurentius Suenens of Malines-Brussels that the number of lay auditors be increased to include women and members of congregations of Brothers and Sisters.

Before beginning the work of the day, the secretary general of the council, Archbishop Pericle Felici, announced the distribution of a book containing amendments to the fifth chapter of the liturgy schema. He announced also that voting on these was to begin Thursday, Oct. 24.

The 10 amendments proposed for the fifth chapter concern the * * *

Amendments outlined on breviary changes

- 1. Addition of exhortation to those who recite the Divine Office to do so with great fervor and devotion.
- 2. A statement that priests engaged in pastoral ministry are urged to have a special need to recite the office prayerfully, that the Lord will make their labors effective.
- 3. Provides that the hour of Matins (originally the night Office) — which consists largely of psalms and readings from the Bible and the Fathers of the Church) shall have fewer psalms and longer readings.
- 4. Proposes the suppression of the hour of Prime, which is a second form of morning prayer and somewhat of a duplication of the principal morning prayer, which is Lauds.
- 5. Provides that an individual who is obliged to pray the Office (Continued on page 12)

\$500,000 RETREAT HOUSE

'New' Fatima is ready to make debut

By PAUL G. FOX
Cloves Memorial Hall is not the only new center of interest in the Central Indiana area this season. The new \$500,000 Our Lady of Fatima Retreat House for Women is ready to make its debut. The retreat house promises to become a "spiritual dynamo" for the Archdiocese, providing for the soul what Cloves does for the aesthetic mind. Father James D. Moriarty, Fatima director, has announced that the retreat in the new center, located at 5333 E. 56th St., will be given next week-end for chief retreat promoters from the Archdiocese and the Diocese of Lafayette. Both dioceses are served by Fatima. The first regular retreat is scheduled for the following week-end, when ladies from Little Flower parish, Indianapolis, and St. Susanna's parish, Plainfield, will make their annual "spiritual check-up."

DEDICATION ceremonies and Open House will await the return of Archbishop Schille from the Vatican Council. The extra time will also allow for "smoothing out" of the new operation and other last minute details. Father Moriarty will himself conduct the initial retreat at the new Fatima. He also conducted the final exercises last June, while the former retreat house was closed. It was located for 13 years adjacent to the convent of the Good Shepherd, 111 W. Raymond St. Right about now Father Moriarty is wondering if the workmen of the building and everything will be presentable for the first conferences next week-end. If not, the women are likely to be protesting "let's in" between spiritual exercises. The chief promoters were given the privilege of the first retreat because "they are the backbone of the Fatima movement," according to the director. He has recruited a dedicated lay staff to operate the new Fatima. Two young ladies will be in residence at the start, with facilities for four additional persons. Mr. and Mrs. Thomas Maloney will maintain their own home on the 13-acre retreat house property. Mr. Maloney will serve as maintenance supervisor, and Mrs. Maloney will be in charge of housekeeping and kitchen personnel. IN ADDITION to regular retreats, Father Moriarty indicated that efforts will be stepped-up to promote an increase of specialized spiritual exercises for laymen. Recollection and programs for special groups.



VOL. IV, NO. 4 INDIANAPOLIS, INDIANA, OCTOBER 25, 1963

Translation of Breviary system set for council Archdiocese to note Catholic Youth Week

VATICAN CITY—Pope Paul VI has given his approval for the installation of a multilingual and simultaneous translation system in the ecumenical council hall in St. Peter's basilica. The system will enable council Fathers who find it difficult to follow Latin debates to tune in on them in their native tongues. Special religious, cultural and social activities are scheduled in the Archdiocese will join with eight million others throughout the country next week in the annual observance of Catholic Youth Week. Theme for this year's observance, sponsored annually by the National Council of Catholic Youth, Washington, D.C., is "The Young Catholic in the Lay Apostolate."

The Indianapolis observance will open Sunday, Oct. 27, when several hundred Junior CYOers gather in two parish auditoriums for a Communion Breakfast to commemorate the Feast of Christ the King and National Youth Communion Sunday. The breakfasts will follow the 8:45 a.m. Mass at Little Flower and the 9:15 a.m. Mass at St. Michael's. Young people who are not attending these Masses are urged to receive Communion in their own parishes.

Guest speaker at the Little Flower breakfast will be Father Fred Scmitt, spiritual director at Secunia High School. Speaker at St. Michael's will be Father Gregory Fagin, S.J., of Breieth Preparatory School. HIGHLIGHT of the Indianapolis observance will be the annual CYO Banquet on Friday evening, Nov. 1, where a number of adult lay volunteers will be honored for outstanding service to youth. Msgr. Cornelius Sweeney, Archdiocesan chancellor, will present the coveted St. John Bosco medals in the absence of Archbishop Schille.

A capacity crowd of about 950 persons is expected to attend the banquet, scheduled for 6:30 p.m. in the Secunia High School cafeteria. The principal speaker will be Richard Fague, executive director of the United Fund of Greater Indianapolis. Another traditional feature of the CYO Banquet is the presentation of the coveted CYO of the Year trophies to the three top parish Junior CYO units in the Indianapolis Dioceses, based on performance ratings earned over the past 12 months.

An estimated 800 youngsters are expected to participate in the radio "Rosary on the Air" program on Wednesday, Oct. 23, 7-9 p.m. The program will be broadcast by the remote control facilities of Station WIRE from the Columbus clubhouse at Thompson Road and U.S. 31, South. Immediately following the Rosary program, the annual 29th St. Halloween Dance will be held in the Msgr. Downey K of C auditorium. Jim McMahon will be the disc jockey.

A popular feature of the Indianapolis observance is the annual CYO Cadet Hobby Show, scheduled Tuesday, Oct. 29, from 6:30 p.m. to 9 p.m. at Council 437, Knights of Columbus, 1303 N. Delaware St. Winners from parish hobby shows will compete for some 40 trophies in six contest divisions. Awards will be presented beginning at approximately 8:45 p.m. Concluding the schedule of activities in the Indianapolis area will be the annual Junior CYA Baking Contest at St. Christopher's parish, Speedway, on Sunday, Nov. 3. The awarding of trophies and the auction of the



RICHARD FAGUE — CYO Banquet speaker.

Richmond

The Richmond Diocesan observance of Catholic Youth Week will open on Saturday, Oct. 26, with an old-fashioned Halloween Barn Dance in the Elmer Touchette Barn on West Main Street. Round and barn dancing will be featured from 7 p.m. to 10 p.m. The annual Junior CYO Communion Breakfast on Sunday, Oct. 27 will follow the 9 a.m. Corporate Communion Mass at St. Mary's parish. Fr. Fraeger, administrative director of the Child Guidance Clinic of Wayne County, will be the guest speaker. Mr. Fraeger spent five years in a German concentration camp before emigrating to the U.S. from his native Czechoslovakia in 1946.

ONE OF the top events in the Richmond Diocesan observance will be the annual "D" Day to be held in St. Andrew's parish from 12:30 p.m. to 9 p.m. on Sunday, Nov. 3. Featured will be an afternoon of recollection, conducted by Father William Cleary, guidance director at Secunia High School, Indianapolis; a 5 p.m. dinner in the 211 building on South 20th Street; and a mixer dance at the same site, beginning at 9 p.m. Ron Hider, disc jockey from Station WISH, Indianapolis, will play the records. Reservations for (Continued on page 6)

Equality for laity asked

By PLACID JORDAN, O.S.B.
ROME — The strongest plea made so far in connection with the ecumenical council in favor of an equal status for the laity in the Church came (Oct. 16) from Father Victor Klostermann.

Referring to the present council debate on the position of the laity, Father Klostermann said that "Holy Scripture knows no distinction among the people of God. All believers," he said, "are called by God to follow Christ no (Continued on page 12)

Meat permitted

Since Friday, Nov. 1, is a Holy Day of Obligation, the Feast of All Saints, the law of abstinence does not apply. Hence, Catholics may eat meat.

THE COUNCIL AND THE AMERICAN

Vatican II and the freedom of religion

By CARDINAL JOSEPH RITTER, Archbishop of St. Louis

Beneath an altar in St. Peter's Basilica, adjacent to the area set apart for conciliar deliberations, lie the mortal remains of Benedetto Oglesenechi, who returned from 1676 to 1689 as Pope Innocent XI.

Beatified by Pope Pius XII in 1956, Blessed Innocent XI is regarded by some as the patron saint of religious freedom. His reputation in this matter is due partly to his open and explicit condemnation of Louis XIV's despotism and use of brute force to reunite the Huguenots with the Church in France.

The Holy Father's rebuke was voted after he was told that 400,000 conversions had been obtained in two months. Conversions, he said, were not made by a forced Apostles; this was a new missionary method of which Christ our Lord had made no use.

The Pope gave very evident manifestation of his repudiation of Louis XIV's measures by honoring precisely those Bishops who had protested the brutal repression of the Huguenots, and elevating their spokesman to the cardinalate. Blessed Innocent also brought his influence to bear to temper the zeal of James II in behalf of English Catholics.

CERTAINLY we are pleased by the historical record of Innocent's action, but he was not making a new departure in interpreting Christian principles. Man may be compelled to believe. The act of Faith proceeds from an internal and free choice. In his encyclical letter "On the Mystical Body" published in 1913, Pope Pius XII stated this principle clearly.

"But if We desire to see rise up to God this uninterrupted prayer of the whole Mystical Body, that all wanderers may enter as soon as possible into the one fold of Jesus Christ. We declare at the same time that it is absolutely necessary that this be done freely and willingly, since no man can believe unless he will it. Therefore, if there are any who, though they do not believe, are in reality compelled to enter the edifice of the Church so as to

approach the altar and receive the sacraments, beyond any doubt, they do not become true Christians. For Faith, without which it is impossible to please God" must be an entirely free homage of the intellect and heart. If it should happen that contrary to the constant teaching of this apostolic see, this does not solve the whole problem of religious freedom.

THIS STATEMENT should reassure those who fear that the Catholic Church seeks to extend its dominion even to the point of exercising coercion. From this viewpoint it is well to stress the free nature of Faith. Nevertheless, this does not solve the whole problem of religious freedom.

It is one thing to eschew constraint in making converts; it is quite another to advocate complete freedom for all religions, equally under the law.

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There is one question that constantly recurs in Catholic-Protestant conversations in the United States and that regards the Catholic position on the proper relationship of Church and State and its meaning for religious freedom. This question received wide attention during the presidential campaign of John F. Kennedy in 1960. An apt reference to the current situation is Viet Nam. Recently at a meeting in Chicago, a group of American Catholic Bishops voiced their hope that a clear statement of the Catholic position would emerge from the council's deliberations. Cardinal Joseph Ritter of St. Louis, a forthright and brilliant spokesman for the Catholic view, discusses this delicate matter in his fourth article in the series, "The Council And The American."

Church-State relations with its attendant guarantee (insofar as it does not contravene penal law) of religious freedom. They have done so not because they accept a philosophy of religious indifference but because they have felt that it provided an admirable atmosphere for the preaching and reception of the Gospel, untroubled by any semblance of restraint.

More recently, it has been suggested that the concept of the State has changed completely during the past century, and that separation of Church and State, as in the United States, signifies neutrality rather than hostility on the part of the State. Indeed, it is indicated that there is a de facto distinction between government and civil society, resulting in the exclusion of the government from direct intervention in religious affairs.

The Bishops of the United States have consistently supported the American system of Church-State relations with its attendant guarantee (insofar as it does not contravene penal law) of religious freedom. They have done so not because they accept a philosophy of religious indifference but because they have felt that it provided an admirable atmosphere for the preaching and reception of the Gospel, untroubled by any semblance of restraint.

EUROPEAN SKETCHBOOK Historic St. - Severin

By REV. CHARLES FRAZEE

After the Second World War, the Church in France was faced with the difficulties connected with reconstruction. Fortunately, the archdiocese of Paris had at its head a man of vision and energy, Cardinal Emmanuel Suhard.

The Archbishop looked upon this period as one filled with opportunities for the Church. In the United States his pastoral letter "Growth or Decline" was as welcome to us as it was to the people of Paris, as evidence that the church in France looked upon the world emerging with confident optimism. Thanks to him, the parish of St. Severin was chosen to play a significant role in this apostolate.

Built almost within the shadows of Notre Dame Cathedral, St. Severin was the first parish founded in the twelfth century. In the twelfth century the University of Paris commenced, and it was between Notre Dame and St. Severin that the masters and students gathered.

From then till the present the parish of St. Severin and the University have shared their existence—Abelard, St. Albert, St. Thomas Aquinas, St. Bonaventure and hundreds of others have gathered their lives around the altar of St. Vincent de Paul was once one of its priests.

A church which has seen so many great names, it is not surprising that it has been untouched by time. It has been built and rebuilt so often that only one small part of the nave remains of the thirteenth century. The remodeling, in fact, is in progress at this very moment, for a new floor is being laid in the sanctuary and a new plan for the altar constructed. The graceful Gothic columns of the apse make one of the most beautiful of the churches of Paris. These are especially evident since the removal of the old altar which has been replaced by a simple wooden table so that Mass may be offered with the priest facing the congregation.

In the nineteenth century the average French university student was notoriously ignorant—often an attack which carried on into the twentieth century as well. Although St. Severin was practically its influence was practically nil. The world of the Church belonged to a light-skinned community of the middle-class—the students of the Left Bank wanted to be Parisians. The same was true after the war and a new search for values.

At this critical moment Cardinal Suhard entrusted St. Severin to a selected group of priests and told them to do what they could to reclaim the student world for Christ. The priests were permitted to experiment to adapt according to the needs of their apostolate. Since then, St. Severin has become famous throughout Europe as the parish to watch.

Today there are twelve priests stationed at St. Severin. Under their pastor, Father Alan Ponsar, they form a "Community," which in their own lives, they prefer to use rather than parish.

Each priest has been chosen because of his aptitude for the high-pressure life that works here. In addition, besides the Church and rectory the community has three store-front buildings plus a student's residence and community to handle its many activities.

Father Ponsar sees their work this way. "It lingers around three areas: the celebration of the Lit-

urgency, the teaching of the doctrine of the Church in the university community, and the active apostolate of social welfare in the neighborhood." To facilitate the program for each year, pastor and assistants make a working retreat together in September to chart their course. This year's program will center around "Ecumenism."

The Community has published so many works over the years that it now has to issue a catalogue. There are weekly bulletins, monthly magazines and quarterly reviews. One of the most important productions of late is a four volume Catechism for Adults in paperback which takes into account all of the common experiences shared by the Community's priests over the years.

As far as social work is concerned, St. Severin's neighborhood gives ample opportunity in this direction. The narrow streets and ancient buildings, the old courtyards and cheap hotels and bars all look very picturesque to the passing tourist, but for the people who must live here it is a different thing. Real poverty, unemployment, alcoholism are general conditions found in the immediate vicinity of the church. No one really knows how many people live in the parish; a good guess is seven thousand. One interesting change in its composition has resulted from the arrival of hundreds of Algerians in the area. One of the priests remarked, "There may be more Moslems than Christians in our parish today and the trend is continuing to bring more Algerians in. Here is a new problem for us, to present the Church to these people who have been uprooted from their own country and its mosques—to put the resources of our Community at their disposal."

While its activities in the field of intellectual and social welfare concerns are sufficient to make St. Severin known as one of Europe's most interesting parishes, it is probably the celebration of the archbishops liturgy which draws most people who come to St. Severin. The first Mass of this liturgy is the nine o'clock Sunday Mass.

This Mass begins with a procession the length of the church led by the deacon, followed by servers and all the priests of the parish vested in albs, then the deacon and celebrant. During the Mass the congregation sings an appropriate psalm in French according to one of the melodies of Father Gelineau. (One of the priests has practiced this with the people beforehand, and he directs the congregation throughout this Mass.) A choir of university students sings the verses while the people chant the antiphon.

The Introit psalm concludes in time for the celebrant and people to recite the Confiteor. At the Kyrie, the deacon announces the various intentions for which the Mass is being offered. The celebrant sings the first Kyrie, the choir the second, the congregation the third.

After singing the Gloria, the celebrant sits at the bench while the Subdeacon reads the Epistle in French, and stands when the Gospel is read, also in the vernacular. The deacon then reads always a sermon of considerable length after the Readings.

While the Creed is being sung, baskets are passed out for the collection. The procession to the offertory is made part of the Mass. On the way back the money-offerings are collected so that everyone's gift in some way is brought to the altar. There are so many communions that the ciborium is as big as a soup bowl, and in fact, it clogs processions.

During the Offertory three lay readers announce new petitions for the Mass and name all the parishioners who are serving, have been married, etc. At the Sursum Corda, the priests all gather close to the altar. The prayers of the Canon are said aloud by the celebrant.

At Communion time the people approach to receive standing. Eight priests stand about the altar to distribute communion, while a new psalm is being sung. To the priests' "Ergo omnes," the priest receiving answers his own "Amen."

These are just some of the adaptations that the Community has found important to make the Mass more meaningful. In all, the length of the service consumed an hour and fifteen minutes. The congregation either stands or sits all of this time—at least in the kneeling. After Mass, the parish is invited to breakfast in the Community's hall.

The other Masses on Sunday do not approximate the solemnity of the nine o'clock liturgy, but all give an excellent example of the great parish Mass as conceived through the ministry of the Community of St. Severin, the students and the neighborhood of Paris' Left Bank has become a place of the enthusiasm of the late Cardinal Suhard, "St. Severin, that's my parish."

the sources of revelation, and to the practice of the Church. . . with regard to tolerance even in cases in which one could proceed to repression, the Church—out of regard for those who in good conscience (though erroneous, but inevitably so) are of a different opinion—has been led to act and has acted with that tolerance, after she became the state church under Constantine the Great and other Christian Emperors, always for higher and more cogent motives; so she acts today, and also in the future she will be faced with the same necessity . . ."

THERE IS NO suggestion here that all of the doctrinal or practical problems connected with a theology of religious liberty have been solved. The Church could hardly be said to look upon the pluralist society as an ideal or goal. She must be ever mindful of the Lord's command "To preach the Gospel to all creatures" and of His prayer "that all may be one."

The ecumenical movement is rather convincing testimony that only Christian confessions do regard pluralism as a fitting witness to Christ. A report to the recent World Conference on Faith and Order of the World Council of Churches stated in part:

"Denominational fragmentation which in some areas of the world exists in extreme form, distorts the true nature of the Church and obstructs the communication of the Gospel. It is not sufficient simply to refer to these facts as the sinful elements of ecclesial divisions; they raise inescapable questions about the structures themselves and suggest their provisional character."

And while the distinction between the concept of government and of civil society is useful and valid, it is possible to conceive of a consensus in civil society in which the Catholic Church was universally acknowledged as the True and only Church of Christ. What then would be the role of government?

A theology of religious liberty is gradually evolving. In the meantime, there are truths solemnly in conflict at points which might best be expressed in the form of a double dialectic, to which we hold the knowledge that truth cannot contradict truth. The first dialectic could be stated as the tension between our belief in the freedom of conscience and the individual's obligation of assent to revealed truth; the second, the tension between society's duty to safeguard individual rights and society's obligation to honor God according to the dictates of revealed truth.

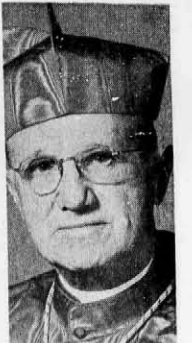
The dialectic is not unknown in

theology. There is, for example, the tension between Divine predestination and human free will. And stating truths in this manner is not a concession of defeat on the part of the theologian.

It can be very helpful to know that the elaboration of one factor need not be accomplished by the destruction of the other. Perhaps the acknowledgement of such a dialectic in the area of religious liberty may avoid friction between proponents of differing theories, and hasten development of a theology of Religious Freedom.

The meaning and determination of religious freedom are solved more readily in the realm of practice than in the elucidation of principle.

In constructing the theology of religious freedom, theologians must weigh carefully the nature of the Church and of human society, and taking care not to limit the view of other communities to that which is erroneous, consider that which is good in their belief, worship and observance.



CARDINAL RITTER

It is to be hoped that continued studies in this field will assist us to a fuller understanding of Pope John XXIII's declaration in the encyclical letter, "Peace on Earth":

"Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly."

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THE CHURCH AND THE WORLD

Beatification slated—Migrant bill—Turn down surplus

The Vatican

◆ Pope Paul VI, in a radio broadcast for World Mission Day (Oct. 20), hailed the Church's missionaries and said they were evidence of Christ's promise to remain with His Church until the end of time. The Pope noted that this was his first message to missionaries "who represent the continuation of the eloquent and certain evidence that the desire of the Divine Founder to spread the light and benefits of the Gospel to all people is always present and working in His Church."

◆ Dominic Barberi, whose whole life seemed pointed toward the recovery of England to the Catholic Faith, becomes the newest blessed of the Church on October 27. One of the neglected heroes of the Church of the 19th century, Dominic Barberi received John Henry Newman into the Catholic Church. Pope Paul elevated him to the solemnity of beatification in St. Peter's in the presence of bishops attending the eucharistical council.

◆ A spokesman for B'nai B'rith's Anti-Defamation League has said that the league is awaiting with interest a statement on Catholic-Jewish relations by the eucharistical council. Joseph L. Lechin, director of the department of inter-faith relations for the Jewish organization, said in a statement here that after having talked with various officials, he has "reasonable assurance that such a statement will be presented to the council and, hopefully, to be adopted by the council's Fathers."

◆ Pope Paul has praised Ukrainian Rite Archbishop Jozef Slipsi

of Lvov, who was freed early this year after 18 years of Soviet imprisonment, for the heroism of his faithfulness to the Church. Speaking at an audience granted to members of the Ukrainian Greek Catholic Movement, the Pope said that Archbishop Slipsi "had proved by his steadfastness, courage and strength how true presence to Christ is to be confessed even in the most adverse circumstances which have befallen even some desperate."

◆ Msgr. Antonio Mauro has been named Chief of Protocol in the Holy See's State Secretariat to replace Archbishop Iginio Cardinalis, who was named Apostolic Delegate to Great Britain. An Italian, Msgr. Mauro has been in the secretariat since 1958. He is 49.

At home

◆ WASHINGTON—A spokesman for three Catholic groups concerned with farm labor issues in the Senate subcommittee that passed a bill to provide improved housing for migrant domestic laborers, said in a statement here that after having talked with various officials, he has "reasonable assurance that such a statement will be presented to the council and, hopefully, to be adopted by the council's Fathers."

◆ The Catholic Association for International Peace has urged the Senate to restore \$200 million in Alliance for Progress funds slashed from the foreign aid bill by the House. The CAIP said in a statement that it is "essential that we honor our commitments under the Alliance for Progress. Meanwhile, the Senate Foreign Relations Committee was approving (Oct. 18) a bill for foreign aid which includes the full \$650 million sought by the administration. The House had cut this to \$450 million."

◆ The Foreign Relations Committee has sent to the Senate floor for debate a foreign aid bill which for the first time includes U.S. support for overseas birth control projects. Approval of the authorization bill is expected to heighten present controversy over foreign aid because of its inclusion of permission to use U.S. tax funds for research and "population control" programs.

◆ Final Congressional action on Federal construction and for colleges may be delayed until mid-December as House and Senate work to resolve their differences.

over inclusion of church-related colleges. This is the opinion of some leading backers of the proposal in the wake of the Senate's handling of the controversial issue of Church-State relations. Previously, it had been hoped the bill would clear Congress by mid-November.

◆ CHICAGO—The National Catholic Conference for Interracial Justice has sent President Kennedy a telegram protesting Atty. Gen. Robert Kennedy's stand to limit civil rights legislation. "The Attorney General's request for weak legislation is intolerable at this stage in our American democracy," said the telegram, signed by conference chairman Raymond M. Hilliard. Seeking bipartisan support for the legislation, the Attorney General had asked the House Judiciary Committee (Oct. 15) to strike out a section of the bill empowering him to file injunction suits to prevent constitutional rights of all persons.

◆ UNITED NATIONS, N.Y.—Red China was refused a seat in the United Nations by General Assembly vote of 41 to 37, with 12 abstentions. According to a 1962 assembly decision, the question is considered an "important one" and therefore needs a two-thirds majority to pass. This is the 14th consecutive year that the Communist Chinese have failed other

to displace Nationalist China or to gain a separate seat.

Abroad

◆ HEIDELBERG, Germany — Pope Paul's recent "request for forgiveness" from non-Catholic Christians should be acknowledged by the Lutheran Church, a leading Lutheran theologian has declared here. The theologian, Dr. Hans Assmussen, wrote to his Church's top liaison official with the Catholic Church that to ignore such a request would be "sintul intransigence."

◆ KAMPALA, Uganda — The government of Uganda has turned down a large amount of free U.S. government surplus

food offered by Catholic Relief Services. Father Louis L. Meyer, C.S.C., a CRS representative, tried for several months earlier this year to work out an agreement with Uganda government officials. Objections to the CRS program stemmed from resentment over the U.S. race problem, difficulties with transportation costs within Uganda and the danger of disrupting the local economy.

◆ SANTO DOMINGO — "The Church is not aligned with any party in politics," according to Fides, the Catholic weekly here. "It was alleged in some places that 'many priests' instigated the recent military coup. However, when proof is called for, including the list of priests alleged to have instigated the coup, those who have made the accusations remain silent," the paper adds.

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Adoration society opens new year

Nearly 200 Indianapolis Catholic men participate each month in the Nocturnal Adoration program, held on the First Friday at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

William H. Green, St. Michael's parish, left, and Clara Falkner, St. Luke's parish, shown above signing the Nocturnal Adoration register, are typical of the men who spend one hour a month before the Blessed Sacrament.

George A. Smith, secretary of the Nocturnal Adoration Society of Indianapolis, is recruiting additional members from area parishes into the adoration program. He may be contacted at 259 W. 46th St., Indianapolis, AT 3-6506.

'DEAR BROTHERS ...'

Non-Catholic observers received by Pope Paul

VATICAN CITY — Pope Paul VI told non-Catholic observers at the eucharistical council he does not "expect miraculous and immediate solutions" to the problems of Christian reunion, but called for continuing efforts to achieve it.

A spokesman for the observers said that the obstacles to Christian unity "appear insurmountable despite our efforts at mutual understanding." He also said, however, that the "experience of sharing such difficulties . . . means some progress."

To attain Christian unity, Pope Paul said, "first of all we must rely on mutual Christian forgiveness." He added that the "best method is not to look backward to the past, but forward toward the present day and above all to the future."

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me them his "dear brothers in Jesus Christ." He told them he wanted to receive them "not only at the threshold of Our home, but in the very intimacy of Our heart." At the end of the audience (Oct. 17) he spoke with the observers individually and gave each of them a commemorative medal of the council.

"It was a memorable event, a real family affair," said an observer. "We all enjoyed it greatly."

Present at the audience were 65 observers representing 22 non-Catholic Christian churches. At the council's first session last year, the late Pope John granted an audience to 49 observers from 17 non-Catholic churches.

The observers were presented to Pope Paul by Cardinal Augustin Bea, S.J., President of the Secretariat for Promoting Christian Unity.

Addressing the Pontiff on behalf of the observers was Kristen E. Skjoldsgaard, professor of theology at the University of Copenhagen, Denmark, and director of the Lutheran World Federation's Institute for the Study of Roman Catholic Theology at Geneva, Switzerland.

He thanked the Pope for inviting observers to the second council session and for the cordial reception present at council sessions. "He continued:

"After so many years of separation, after such painful polemics, what else can we do but again love one another, listen to one another and pray for one another?"

He said he was receiving his guests "in a wholly familiar and amicable manner and with hearty sincerity so as to establish the best possible contacts with them."

The Pope stressed that he was fully aware of the difficulties to be faced on the road to Christian reunion. But he said he trusted that "the great dialogue, whose duration nobody can anticipate," would be promoted by "good faith and charity, for we are all united in faith and Baptism."

WITH SPECIAL emphasis the Pontiff then referred to the passage in his address at the start of the second council session when he said: "First of all we must rely on mutual Christian forgiveness."

He added: "The best method is not to look backward to the past, but forward toward the present day and above all to the future, as we prefer to focus our attention not on what has been but on what is to come, and turn to a newness to be born, a dream to be realized. We do not expect miraculous and immediate solutions, but a true Christian does not know inaction."

At a reception given by the secretary of state, Cardinal Bea expressed confidence that progress will be made toward "a more perfect reunion" of the Christian Churches if we face this work united as in fact we are in prayer, in love for truth and in sincere Christian charity, which means kindness, understanding and patience."

weekly briefing by Unity speakers and experts.

"All our divergences," Skjoldsgaard said, "really converge on the central theme of the council, the church now being debated. It appears insurmountable despite our sincere efforts at mutual understanding. However, sharing the experience of such difficulties by itself means some progress."

SKJOLDSGAARD warned against what he called "naively optimistic and superficial ecumenism," which sometimes makes it appear as if Christian reunion could be achieved soon. He added:

"All together we are at the beginning of a road whose goal only God knows, and on this journey we will need patience and humility. No division between us should be kept from loving one another, for love of Christ knows no limits."

Skjoldsgaard concluded: "We are grateful to Your Holiness as a successor for having indicated a double opening, one toward an ecumenical dialogue in truth and charity and another toward the world at large in the humility of service."

Pope Paul replied in French, saying he wished to thank the observers "for having accepted Our invitation, for having come, and for being present at council sessions."

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Annual donation given by Holy See to UN programs

UNITED NATIONS, N.Y.—For the seventh consecutive year the Holy See has made a contribution of \$2,000 to the United Nations to be divided equally between its Special Fund for economic development and the Expanded Program for Technical Assistance. Announcement of the contribution was made by Msgr. Timothy Flynn of New York City, who represented the Holy See at the funding conference here at UN headquarters (Oct. 15).

In announcing the gift, Msgr. Flynn told the conference that "the Church, who once taught agriculture to the emerging peoples of an early Europe, and which today sends its relief and technical assistance to the underdeveloping areas of the world, well appreciates the meaning and the necessity of technical assistance."

He said the Church listens with a sympathetic ear to the plea of Paul Hoffman, director of the UN Special Fund, when he asserts that it would be an unforgivable waste to deny Special Fund help to any country in need of it.

The Church offered its contribution "in its natural concern for the welfare of all peoples," Msgr. Flynn said, "and with a desire to encourage cooperation with the United Nations and its specialized agencies in these necessary and laudable labors."

Contraceptive pills rapped by doctor

CLEVELAND—Use of contraceptive pills is a form of sterilization, and therefore immoral, a public health authority told the Catholic Physicians and Dentists Guild here.

Dr. Robert A. Ratner, public health director in Oak Park, Ill., said it makes no difference that the pill is a temporary form of medical sterilization instead of a permanent surgical one. It is still against the order of nature, he added.

Dr. Ratner, who is on the staff of the Stritch School of Medicine at Loyola University in Chicago, also said:

"In addition to living our life morally, we have another problem, that is to live it wisely. And that calls for having the utmost respect for the laws of nature, which are established by the God of nature."

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EDITOR COMMENTS FROM ROME

Lack of organization is crippling our American bishops at council

The bishops of the United States are very much aware of the criticism aimed against them for not offering greater leadership in the council.

In many ways the U.S. bishops are unprepared for what the council demands of them. They are not theoreticians; they are doers.

They are pastoral bishops—the very type that Vatican Council II is trying to produce more of.

The truth of the matter is that the bishops of the United States have not yet been forced to re-examine and criticize their institutions and organizations as have the bishops of Europe.

Our bishops, however, have not been idle in this second session of the council.

spoken well. They are speaking effectively now on the lay apostolate and the importance of proclaiming clearly to the world the essential place of the layman in the Church.

But the obvious weakness of the U.S. bishops is their failure to organize themselves. They speak and act always as individuals and never as a group.

There are many reasons for this failure to organize: the vastness of our country, the large number of bishops, the division of the nation into states.

Perhaps the greatest obstacle to the organization of the U.S. bishops is the conviction of many of them that to form blocks is a political maneuver totally out of place in anything so sacred as an ecumenical council.

It is a great pity that the U.S. bishops, of all national groups, have failed in organization.

Every age leaves its mark upon the Church. It is easy—and too frequently embarrassing—to see what effects the Roman Empire, feudalism and monarchy have had upon it.

If the Church is to be brought up-to-date, then somehow it must embrace the values and customs of modern democracy. Not that the Church is to become democratic in the way authority is determined and exercised.

It is not correct to speak of the Church as democratic or monarchical. The Church is not like any other institution on earth.

If it takes on the aspects and appearances of an empire or a monarchy or of feudalism, it does so for the same reason that Christ was Jewish in his thinking and living.

nation—God taking flesh and dwelling amongst us. The Church is Christ's prolonged dwelling amongst men.

There is no reason why the Church cannot take to itself modern democracy as it took to itself the Roman Empire and feudalism and monarchical way of living.

Here is where the U.S. bishops could be expected to make their principal contribution to the council.

In civil society the people do not make their wishes felt as isolated individuals but as units agreeing to support the stand arrived at by majority vote.

The U.S. bishops, as I have said, have not done this, to the great prejudice of the bishops of other nations.

It is absolutely essential for the success of the council that the bishops of the world learn now how to work together and come to agreements.

So it is to be hoped that the bishops of the world do organize themselves for proper local self-government and above all for proper representation at the Roman Curia.

—R. T. B.

QUESTION BOX

Doesn't the Bible back segregation?

By MSGR. J. D. CONWAY

Q. There are so many people who insist that the Bible teaches us it is wrong to integrate, and that the Negro race was cursed by God.

A. I don't believe it either. You have heard the old saying that the devil can quote Scripture for his purpose.

Mrs. Galliot, the excommunicated racist of New Orleans, once sent me a copy of a booklet she has published in which she attempts to show from texts of Scripture, taken completely out of context and twisted so violently to her purpose, that the Negro is inferior, cursed, condemned to slavery, and unfit to associate with the white man.

These distorted, fantastic interpretations of the Bible had their origin in the days of slavery. A Christian slave-owner had a troubled conscience; the teachings of Christ on brotherhood, charity and the golden rule, were a torment to him.

The favorite argument is taken from Genesis 9:18-10:20, which tells of the sin of Ham against his father Noah, and Noah's cursing of Ham—or rather his son, Ham, and the sons of Ham, who had become the meanness of slaves to his brothers.

Another type of segregation text is found frequently in the Old Testament. The Israelites were forbidden to mix with pagan peoples lest they weaken their religion and adopt idolatry.

Q. If a person says something that is not true, "a little white lie" to keep peace in the family, or with a neighbor, what kind of sin is it, and should it be confessed?

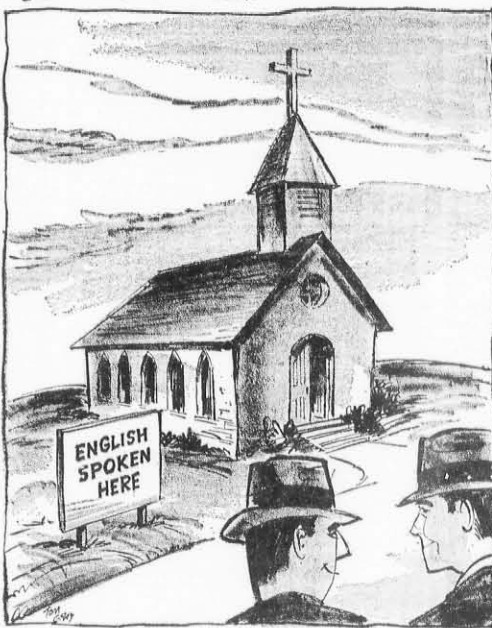
A. There are many conventionalities which are not strictly true, but are not lies in a moral sense. e.g. "You look lovely this morning, darling"; "oh, I feel just fine, thank you"; "nice day, isn't it?"; "of course I am listening to you, and I agree with you thoroughly"; "I promise to be in early"; etc.

Telling the truth is a sound social virtue, which often involves justice and charity. But if you want around telling all the truth to everyone all the time you would have few friends, no one would trust you with a secret, and you would often invite physical violence to yourself and others.

Q. The Church says it is a venial sin to tell even a white lie. What exactly does the Church have to say about the Santa Claus lie?

A. Virginia, watch your language; you will scandalize the children. If there were no Santa Claus we would have to invent one; everybody wants one.

SIGN OF THINGS TO COME



OPINIONS

Raps 'harassment' of job seekers

To the Editor:

A recent story in the Indianapolis Times was headed: "Slave Market to Move . . . ?" The "Slave Market," of course, is the curb by the City Market (Old Courthouse in Indianapolis) where men have stood during the past 30 or 40 years waiting for employers to come by and hire them; but now the police are arresting men who stand there.

I am concerned because for 18 months I have given volunteer service at People's Temple, at 825 N. Delaware — first helping make a statistical study of the unemployed who eat there; then helping set up and man an informal Employment Services—which found at least 100 permanent jobs, but did its best work in acting as an observation post, gathering information about the plight of the Unemployed Employable Man.

Judge Christ told the Rev. Edward Malin, new pastor of People's Temple, that the unemployed men should go to State Employment ("Spot Labor") for work — but my husband and I have talked with the personnel there, and they can't begin to fill the need. Also, I have made several talks to church groups and

Jewish reaction

To the Editor:

As a member of the Jewish faith, I was particularly pleased to see Dr. Joseph Lichten's article "Why the Jewish community is interested in the council" in last week's issue of The Criterion.

Dr. Lichten is, of course, one of the most learned and distinguished Jewish spokesmen in America today, and his comments on the council should go far to clarify our position on this historic event and to dispel any false impressions which some of your readers may have.

Indianapolis L. G. T.

YOUR WORLD AND MINE

Vatican II faces unity of truth

By DR. GARY MACDON

ROME—What is the Church? Even a few weeks ago, one might have reasonably assumed that the weighty tomes compiled by theologians through the centuries, basing themselves on Scripture, the Fathers and other approved sources, tomes, digested into handy summaries for generations of seminarians, left unresolved at most a few details of this basic question.

The current solemn discussions of the council Fathers, as transmitted through the press to the entire world in official daily communiqués and expanded in the briefings and conferences of the world's theologians (men present at the council meetings) show that such is far from being so. While more precision might always have been desirable, it is only today that the evolution of mankind has made essential the determination of many points which in recent centuries have been considered axiomatic.

The council is consequently seeking to clarify the relations within the body of the visible Church on earth, between the pope, the hierarchy and the general membership.

It is trying to determine what are the limits of the Church on earth, how and to what extent our separated Eastern brothers (frequently labeled schismatics) are members of the Church; how and to what extent members of the bodies deriving from the 16th century separation in the West (Anglican, Protestant, heretical, however they are called) belong to the Church by virtue of an inspiration "in some manner" into the Mystical Body of Christ by baptism.

To go even a step further, it has a holy urge to establish the points of positive contact, the workings of the Holy Spirit which is our duty to follow, with not only the religion revealed and proclaimed by God through the patriarchs and prophets as a preparation for His Son, but with all religions developed by god men by virtue of the natural abilities and love of truth and goodness conferred on humans by their Creator.

In all of this, I have avoided the word define, for it would seem that Vatican II will be less a defining council than a peace-making one. While the concepts are not logically contradictory or mutually exclusive, the defining spirit is more proper to all religions proclaiming terms of capitulation.

The mood of the Church in council today is anything but that of a conqueror demanding total surrender. Rather it is ready, as Pope Paul said in his opening address, to accept blame if blame seems due, to forgive offense if offense was given, to start afresh in love. Canossa, it proclaims, is not the only road to Rome.

What seems to emerge each day more clearly from the discussions is the unity of truth. The council's first session a year ago began with 70 different projects or subjects of discussion (there has even been some question as to the precise number), and a major work of that session was to place the concepts in a more logical framework and—by combining and re-ordering—reduce the number to 37. Now some are asking if ultimately there is not only a single project, the Church, within which everything else fits: revelation, hierarchy, mariology, ecumenism, and so on.

This view does not seem likely to prevail. What is, however, indicated is that the council's statement on the Church will contain implicitly the big decisions on all the other questions. The clarification of the meaning and its meaning at the Council will determine the framework of the project (schema) of the revelation, the hierarchy, etc., leaving details to be spelled out in the separate project on each.

The project on the Church as submitted by the preparatory commission has four chapters: on the mystery of the Church, on the hierarchy, on the people of God and the city, and on the city and the people. Of the suggestions made by Fathers in the General Congregations, two seem to merit special note. One was that the first part of chapter 3 (on the people of God) should become a separate chapter to precede that on the hierarchy. The argument advanced by Cardinal Frings of Cologne and others was that the equality of all members of the Mystical Body as the people of God follows immediately from the concept of the Church, and that the division by

L'L SISTERS

By Bill O'Malley



I GOT THAT ONE FROM TIMOTHY— HE'S IN MY CLASS ONLY HALF-DAYS!

Holy gum-smoke

Dr. Fred C. Schwarz is coming to town Monday to save us from Communism again. He and his road show will be in Indianapolis just in time to compete with the goblins in making Halloween interesting.

Schwarz is the slickest of the far-rightists who have fattened themselves on the deep concern among Americans about Communism. It is no mean trick for an Australian citizen to spend 10 prosperous years in this country teaching Americans how to be Americans.

The insulting implication is, of course, that American churches, schools, parents, communications media, and government, all are not equal to this task; it takes an Australian super-patriot.

Schwarz has been adept in keeping his so-called Christian Anti-Communist Crusade from being directly tied in with other agit-prop of the radical right.

But he still acts as though he had just swallowed a chicken bone if you ask him what he thinks about the John Birch Society. Now, I think that the Society's anti-Communist educator would have some opinion about the Birchers, wouldn't you?

Neither Schwarz nor his associate schoolmasters are bashful, though, about denouncing groups and individuals slightly more progressive than Millard Fillmore.

Some of the standby speakers, in fact, get unthinkingly abusive about things American. Schwarz himself prefers a perch a trifle lower than the angels. He is tiresomely skilled at using a lot of words and a bit of religion to say Communism is a bad thing.

He also is skilled at peddling his book and a variety of other anti-Communist literature and carnival souvenirs at his costly school, as well as at raising substantial "donations."

Schwarz has a knack for scaring ribbon clerks and old ladies fresh from a \$20 blue rinse at the beauty parlor. He does this by baiting his lectures with offhand "inside" information — such as that Khrushchev will be ruling the world within a decade from San Francisco's Mark Hopkins Hotel.

One of the strange things about this alien who vigorously sneers America's government and private institutions and tells its citizens how dumb they are is that he offers no solutions. He just says everything is a mess, collects a lot of money from the well-to-do, and hurries on to the next town.

This formula invariably leaves a ferment which local ultra-rightists of all descriptions attempt to turn into heady wine. Schwarz is nothing if he is not a potent force for community divisiveness, distrust and confusion.

But, stranger still, is the way he can get respectable local sponsorship. This Australian evangelist certainly is local sponsor of an authority on Communism than thousands of able, articulate Americans and, unlike many of them, he has made no visible self-sacrifice in fighting the menace.

We are particularly baffled to see the superintendent of the Indianapolis public schools and his top aide listed as sponsors of the Schwarz razzle-dazzle. Are the city's public school teachers henceforth to be listed into folders the dismal directives of such persons as Robert Morris, one of Schwarz's trouperes whose quaint column appears in the Indianapolis News?

Schwarz's accurate word for such critical comments as ours is "hostile." We find his impending presence here about as welcome as an epidemic of the ringworm.

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

THE YARDSTICK

Friction in our schools

By REV. ANDREW GREELEY

I suggested last week that a good deal of the present criticism of Catholic schools was based not on the inadequacies of these schools (when compared with other American schools) but on the symbolic importance of the schools in the current strained relationship between certain kinds of Italy and certain kinds of clergy.

One of the most frequent complaints heard from dissatisfied parents is that they have no control over what their children are taught in Catholic schools.

The professional educator, whether he wears a roman collar or not, thinks that his training makes him better qualified than parents to determine curriculum and policy.

The main difference between the public and Catholic schools in this respect is that the public educator is constrained by such

institutions as loan issue referenda and school board elections to be as diplomatic as possible in dealing with parents.

A good number of Catholic educators, of course, do exactly the same things for reasons of charity and justice as well as prudence.

One cannot escape it: there are certain clerics and certain Religious who are still convinced that it is the function of the layman to take orders and not to ask questions.

Marian Development post goes to Hoosier

Appointment of Ralph W. Anderson as Director of Development of Marian College has been announced by Msgr. Francis J. Reine, president of the college.

Msgr. Reine said, "We are fortunate in securing the services of Mr. Anderson who brings to Marian's program his long experience and successful record in the field of college development.

The 42-year-old native Hoosier comes to Marian from Hillsdale High School, where he was Director of Public Affairs since January, 1962.

Mr. Anderson is married and the father of two sons. Mrs. Anderson was the former Nancy Austin of Muncie.

It is against this kind of treatment that some lay people are rebelling—in some cases with real grievances and in other cases with imaginary ones.

MR. ANDERSON is a member of the First Presbyterian Church in Muncie, Ind. He served three years in the Army during World War II.

Mr. Anderson is married and the father of two sons. Mrs. Anderson was the former Nancy Austin of Muncie.

India: Asking St. Anthony's Help

A letter from the Bishop of Trichur in southern India reads as follows: THIRUVENKAI is a poor mission not yet developed into a parish.

THE HOLY PRIEST St. Gregory of Nyssa once said: "The power of the words of consecration make a priest awesome and venerable, separating him from the general run of men by a special elevation."

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THAT WONDERFUL YEAR 1953 was a special year in the history of the Church. Pope Pius XI, at the suggestion of the Bishops of Mexico, instituted the Feast of Christ the King.

- LITTLE WAYS TO SERVE THE KING HELP A YOUNG GIRL become a Sister. \$3 a week for two years will see Sr. Waltraute or Sr. Sigismund through her training.

Dear Monsignor: Enclosed please find for Name Street City Zone. State. Name. Catholic Near East Welfare Association

Need for U.S. volunteers in Latin America stressed

BRIDGEPORT, Conn. — Although the Church in the United States has a great need for dedicated volunteer workers, a great need exists today for those same workers in Latin America.

"COMPETENT AGENTS are sought by Latin American bishops," he said, "for spreading the principles of Christian family life, for organizing social centers and leisure programs, for conducting house-to-house visitation work, for meeting urban and technical problems particularly in heavily communist areas."

Peace group award to Thomas Merton

CAMBRIDGE, Mass. — The Massachusetts Political Action for Peace organization has chosen a Trappist monk as recipient of its first PAX (Peace) Prize.

THE CRITERION Official Newspaper of the children of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. MEIrose 5-4331

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Prelate warns of danger of 'new collectivism'

ROME — Archbishop Marcel Lefebvre, superior general of the Holy Ghost Fathers, said at a press conference here that there is a danger from overemphatic national episcopal conferences of a "new kind of collectivism."

HE SAID the restrictive influence of national conferences of bishops, some held at the present council, "Minority groups of various nations are not speaking up as they should."

ARCHBISHOP Lefebvre said that it is imaginable that "three or four or five bishops in a national conference will have more influence than the rest and will take over leadership."

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WHAT OF THE DAY

The Sodality's mission?

By REV. JOHN DORAN

In the October 12 issue of Americe there is a discussion of the Sodality in the United States. The occasion is the preparation for the Sodality to move into its new national office.

There is this basic difference in the manner of looking at the Sodality: some see it as a small group of intensely trained sodalists who have their own deep spirituality which will act as a leaven to the masses; others see the Sodality as a direct means of heightening the spirituality of large groups.

THE second group will maintain that, though most of a much deeper spirituality, and will be able to contend also legitimately that they establish within their sodalities a much deeper spirituality, and will be able to contend also legitimately that they are much closer to the Sodality ideal as set forth by Pope Paul VI in his "Dis Secular" constitution.

There is, I think, a particular genius to the American Church. It is the ability to raise the masses to some degree of spirituality. This is in complete harmony with the overall American mood of trying to produce a culture in which the good things of life are more readily shared.

THE American Church through its insistence upon the Sacraments, Sunday Mass attendance, Pop school system, has built up a body of Catholics who, though not universally ready for canonization, are yet quite capable of undergoing comparison with most Catholics of the world, and capable of coming out quite well in that comparison.

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a real leavening agent for the masses. Time after time I have seen these little groups become self-conscious, self-centered sectors whose influence on self and each other is considerable, but whose influence on the rest is non-existent.

In our own parish there are about four hundred sodalists. I would be foolish to think of a religious goods store to buy up four hundred halos for them, but I would be foolishly not to recognize the great spiritual good that many, if not most of them, have received from the Sodality.

I hope that those who are in charge of Sodality on a broad

basis, as I no longer am, will see that the Church has its particular genius in different parts of the world, a subject to which the council is evidently giving consideration, and will not deprive the American Church of a great means of raising the spirituality of many, the Sodality's of Our Lady.

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VIEWING WITH ARNOLD

'Way out' is verdict on 'The Caretakers'

By JAMES W. ARNOLD

The film is "The Caretakers." The story conference might have occurred last year in an office somewhere in Hollywood:

Producer: I've called you together to start thinking on a great new picture idea.

Writer (nervously): You want to make a musical out of "The Grapes of Wrath"?

Story editor: Why not? Fits right into the folk-singing craze. More subtle than just filling a bootenny.

Casting director: We could get Burl Ives as Grandpa Joad.

Producer: You sometimes have no idea, do you, what's really the Coming Thing, what's going to be big next year.

Writer: On TV it's doctors, nurses and lawyers, with teachers, social workers and maids edging up on the outside.

Producer: Superficial, my boy. Look deeper: into the guts of the thing. What do they all have in common?

Casting director: Pretty girls, tough leading men.

Writer: Tension, souped-up conflict, sex. But that's TV.

Producer: You're missing the point. Uplift, that's what they've got. The public wants sex, violence, terror; plus social progress. Shock, with a point.

Story ed.: I don't know, chief. Americans are jaded. How much juice can you get from an orange? I mean, after "La Dolce Vita" and "Cleopatra"...

Producer: Ah! But you speak of normal routine shock. There's a whole world still unexplored. Look at the psychiatrists on TV. Remember "David and Lisa"?

Writer: You mean the trend is to nuts?

Producer: Precisely. Insanity. People are very much afraid of insanity. I want to scare them to bits. They'll love it.

Story editor: How do we work in the social purpose?

Producer: We'll make it honest, frank, powerful. With an idealistic young psychiatrist...

Casting director: strong, virile, talks in giddy spurts, like Bernheim.

Writer: It's falling together now. make it a woman's hospital. Young women. The heroines, of course, a crazy. Tears off her clothes a couple of times. Goodness, the possibilities...

Casting director: strong, virile, talks in giddy spurts, like Bernheim.

Producer: Just be sure to save room for the message.

Casting director: This calls for goaty camera angles and close-ups you know, rolling eyes, sweaty faces. And loud, jazzy music. We can get Elmer Bernstein.

Story editor: My analyst can work in at least one prostitute...

Writer: Good. You can work in a Latin type, and a shy exquisite beauty with droopy hair, like Maria in "West Side Story."

Casting director: We'll need typical pretty nurses and surly

young doctors. Lots of kids are out of work.

Producer: Marvelous. Hold down the budget. But now about the message...

Writer: The heroine's part is high-powered, with all that screaming, sweating and tearing. Decently a gifted mature talent. Remember, oddball roles won't occur for Haywood and De-Facilitant.

Casting director: got just the girl, Polly Bergen. A singer who wears clothes well.

Story editor: Follows. I know just the right property. A novel poorly written, but with a message, four killings and three rapes. Time said the author seemed like King of a madhouse Grace Melton.

Producer: Superb. So-called significance. Magnificent.

Writer: You want shock, huh? Why not do it literally? I mean, actually show some damn going through electro-shock.

Casting director: sounds horrible.

Writer: Actually it doesn't hurt a bit. Almost miraculous cure, but it'll terrify the customers, especially those with sick relatives.

Producer: Now that's what I call a message.

Story editor: Still not enough conflict. We need something big, more massive than idealism, terror or sex.

Writer: How about the liberals against the conservatives? Old squares trying to have a hearing, die down? I can see the big scene now before the board of trustees...

Casting director: I see the hero as a young Dr. Schweitzer, kind of young Robert Stack? I mean about the size of a therapist, did you think?

Producer: Well, if we can't have Burton or Cary Grant...

Writer: We need a finish—a real blast, but with the message tugging at your heart...

Story editor: What if the prostitute turns out to be a nice girl?

Writer: After that, I mean, I've got it! Some nut who's been a nothing for seven years suddenly decides to burn down the hospital. She's standing there with the torch, sex, and Polly comes up in her nightgown, tears in her eyes. "We want you, Edna..."

The conference is fiction: "The Caretakers," unfortunately, is real. Produced and directed by Hal Bartlett ("Unehained"), the movie edits Daniel Tarlet's book down to one attempted murder, one attempted rape, no attempted

taste. Among the cast: pretty nurses Diane McEban and Susan Oliver; pretty inmates James Page, Sharon Huguency and Barbara Barrie; and pretty convalescent Jean "You come in here and try to change everything" Chawword.

Oh yes, the message. After two hours of hysteria and shock one learns that insanity is not to be feared and that the mentally ill can be helped by gentleness and understanding. (Legion of Decency: A-3)



LA FIESTA ESPANOL—The Indiana Roof Ballroom will be the scene of the fall dance of the St. Joan of Arc Women's Club on October 25. Theme will be "La Fiesta Espanol." Dancing will begin at 10 p.m. Mrs. J. Frank Hrenbach and Mrs. George Steinmetz, Jr., are co-chairmen of the event. Shown above from left are Mrs. John T. McDermott, decorations; Mrs. M. C. Fulecky, tickets committee; and Mrs. Paul Wenzel, decorations committee. (Staff photo)

Trappist diet imperils theory on coronaries

WASHINGTON, D.C.—The diet of a group of Trappist monks may explode widely-advertised claims that certain foods tend to ward off heart attacks.

Two medical researchers from George Washington University here made intensive studies of the blood cholesterol level of monks at the Trappist monastery at nearby Barrysville, Va. High cholesterol content in the blood stream is said to have a bearing on susceptibility to heart attacks.

IT WAS expected that the monks' fat-free diet would result in a low cholesterol level. However, the researchers' tests revealed the special lowering of the cholesterol figures. One Trappist who had been on his order's rigid diet for 40 years was found, for example, to have an average reading.

Findings by the scientists, Drs. Cesar A. Caseres and Juan Caballero, were published in the New England Journal of Medicine. A first series of tests covered 20 Barryville Trappists, and a second series of tests 150 years later included 20 of them.

THE MONKS were apt study subjects because, in addition to their special diet, they got plenty of exercise and adhere to a regular daily schedule.

The George Washington researchers suggested that factors such as a person's weight, his family medical history and his personality be investigated to find the key to the cholesterol content. And they indicated that those who seek out so-called fat-free low-cholesterol foods are probably wasting their money.

Alliance for Progress success called vital

WASHINGTON—Catholics are "obliged in conscience" to work for the acceptance and success of the Alliance for Progress, a priest experienced in foreign aid work said here.

"The Alliance embodies our principles of international social justice to such a degree that unless we give it active support, our high-pitched acclamation of Pope John's new social horizons sounds like so much vacuous horn-blowing," declared Msgr. Joseph B. Gremillion.

Msgr. Gremillion, director of socio-economic development for Catholic Relief Services—National Catholic Welfare Conference—endorsed the Alliance for Progress, the cooperative program of U.S.-assisted social and economic development in Latin America, in an address to the 26th annual conference of the Catholic Association for International Peace.

The conference theme was "The Christian Challenge in Latin America."

Msgr. Gremillion in his address described the Alliance for Progress as a concrete embodiment of Catholic social doctrine, particularly the teaching of the late Pope John XXIII in his encyclicals Mater et Magistra and Pacem in Terris.

He said the Alliance "not only deserves but even demands" the support of Christian leaders and organizations.

Terre Haute to air 'Ask-a-Priest' show

TERRE HAUTE, Ind.—"Why must Catholics go to confession to have their sins forgiven?" will be the question discussed on "Ask-a-Priest" TV program here on October 29. It will be viewed on WTHI-TV, Channel 10, at noon.

Father Martin F. Hasting, S.J., dean of the college of arts and sciences at St. Louis University, will be the guest participant. Moderator Richard D. Hatton, Jr., will ask Father Hasting to clarify the need and purpose of the sacrament of Penance, its therapeutic value, its divine origin, and its efficacy as a source of abundant grace.

Sponsor of the program in the Terre Haute area is the Catholic Knights of St. George.

Meeting set

The Parents-Alumni Association of the Latin School of Indianapolis will meet at 8 p.m. on Monday, Oct. 28, in the Latin School cafeteria.

BOOKS OF THE HOUR

Some women's fiction

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

Rumer Godden's "The Mistle of the Villa Fiorita" (Viking, \$5) seems to be nothing more nor less than a higher-than-usual grade of women's magazine fiction.

It is the story of the adulterous relation between a well-bred Englishwoman, Fanny Clavering, who is swept off her feet and out of her home and marriage at the age of 43, by a fascinating film director, Rob Quillet, who takes her off to a villa in Italy, the Florida of the title. Fanny's husband appears but briefly and in shadowy fashion in the book, as does her eldest daughter, Philippa.

The main characters are her younger children, Hugh, 12, and Caddie (from Candida), 10. They not only object violently to their mother's breaking up home and marriage, but determine to do something about it. With money from the sale of Caddie's pony, they travel across the continent to Italy and to the villa where Fanny and Rob are living, as the old English novels used to say, without benefit of clergy.

Though Rob is all for sending the children back at once, they stay, partly because Fanny realizes that she loves them very much and partly because Hugh is taken ill and is unable to travel. Then a third teenager arrives to complicate things further: Pia, 13-year-old daughter of Rob by an Italian wife. Though Pia is

less emotional in her attitude toward the guilty pair, she is equally determined to break up the liaison. She has been reared a Catholic, and from her Caddie gets some faint idea of the values and the demands of religion, and learns to value its intellectual and moral security for herself.

Life at the Villa is soon unbearably full of tensions. Pia in her way and Hugh and Caddie in theirs, are determined to break up the affair; Rob is equally determined that they shall not, and that, if anyone is to be sacrificed, it must be the children.

Fanny is pulled in two directions, but the tug of the children—and her maternal instinct begins to conquer the adulterous love in her when Hugh is almost lost on a sailing trip.

And finally Rob realizes that he has lost, and makes arrangements for Pia to return to her grandmother and Fanny and the children to go back to their English home.

In a sense, this is a happy solution, but one cannot help wondering what sort of home can be rebuilt after such a shattering (Continued on page 10)

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Tic Tacker

Monday's mail in a weekly newspaper office usually contains a generous quota of complaints and criticisms of the previous issue. This is the case for the editor, who comes to work at 7:30 a.m. Monday's collection of mail, however, included something a little different—a "thank you" note. The message came from Mr. and Mrs. Jesse L. Whitaker, of St. Ann's parish, Indianapolis, expressing their appreciation for publicity in The Criterion on the occasion of the Whitaker Wedding anniversary. The Whitakers are grateful to Mr. and Mrs. Whitaker for a thoughtful gesture.

TRICK OR TREAT—Many Catholic elementary and high school youngsters will be out ridding door-hells next week for UNICEF, the United Nations' Children's Fund. They have received endorsement from Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, and Msgr. Cornelius B. Sweeney, Chancellor. In a letter of encouragement, Msgr. Sweeney commented: "Besides helping children throughout the world, our children can help themselves immeasurably if they enter this activity in the proper spirit." Adults: be generous.

HERE AND THERE—Two groups of Cuban families, currently enrolled in a special teacher training program at Indiana State College, Terre Haute, will be guests of the Catholic Charities Bureau this week as they tour the Indianapolis area. Part of the group will attend the Archdiocesan Teachers' Institute at Secunia Memorial High School, while others will visit Marist College and the College of St. Joseph. Welcome to Indianapolis. . . . The Traveling Playhouse will present "Cinderella" to Indianapolis small fry on Saturday, Nov. 16, at Shortridge High School. Sponsored by the Junior League of Indianapolis as a public service, there will be no tickets available at the door. Ticket sales began Monday, Oct. 28. Seat 35 cents for each child, 50 cents for Junior League of Indianapolis, Marriot Hotel, Indianapolis, Indiana 46207, enclosing stamped self-addressed envelope. Performances are at 10:30 a.m. and 2 p.m. . . . College and theology students at St. Meinrad Seminary will present Shakespeare's "The Tempest" in the St. Bede Theatre on November 10 and 17. Two school performances are scheduled on November 13 and 16. For tickets: Ray Kessler, School of Theology, St. Meinrad, Ind. Curtain: 2:30 p.m. (C.S.T.), all performances. Price: \$1, (75 cents for school performances). . . . "Parish, Politics and Race Relations" were discussed last weekend at CVO Camp Rancho Francisco in the Diocese of San Diego. The speakers were the Young Christian Workers. Speakers included: Charles E. Shimming, president of the Archdiocesan Council of Catholic Men, and Father Bernard Riegel, assistant pastor of St. Philip Neri parish, Indianapolis. . . . The annual Art for Religion Exhibit of the Bethlehem Lutheran Church will be held from November 10 to 24 in the church's parish hall, 526 E. 52nd St., Indianapolis. The exhibit includes paintings in Indiana and College students in Houston. Art schools are eligible to submit works for the exhibit. Deadlines for the art entries: Oct. 28. Contemporary poets are also requested to submit any unpublished English language poem written within the last two years. Poetry deadlines: Oct. 30. For more information: Pastor Donald E. Miller, 526 E. 52nd St., Indianapolis. . . . The young lady in the photograph at Sacred Heart Central High School was so intent upon attending an evening literary discussion recently at the school that she paid a friend \$1 from her own limited funds to babysit with her younger brothers and sisters. (The discussion was on Chekhov's "The Cherry Orchard.")

NAMES IN THE NEWS—Gerald Schroeder, a senior at Mill Hill Seminary in St. Louis, is a semifinalist in the National Merit Scholarship tests. A member of St. Ann's parish, Indianapolis, he is the son of Mr. and Mrs. Anthony Schroeder. . . . Congratulations to Dr. and Mrs. Conroy Filiateur of St. Jean of Arc parish, Indianapolis, who will observe their 25th Wedding Anniversary on October 26. . . . Best wishes also to Mr. and Mrs. Frank C. McCallie of Our Lady of Lourdes parish, Indianapolis, who celebrated their 25th anniversary on October 22. . . . Roger Lyons, a member of St. Thomas Aquinas parish, and Charles Wadsworth, of Holy Angels parish, Indianapolis, were the first Negro members to be inducted into the Knights of Columbus in Indianapolis. They were admitted this past week to St. Pius X Council 2433, one of six K of C councils in the city. . . . Father Lucian, the former Peter J. Kozlowski of St. Anthony's parish, Columbus, recently recited first vows as a Missionary Servant of the Most Holy Trinity in Alabama. He will continue his studies at Holy Trinity Mission Seminary, Winchester, Va. . . . Father Francis Early, pastor of Holy Spirit parish, Indianapolis, underwent major surgery this week for a circulatory ailment. His condition at press time Thursday was reported as critical.

BETTER LATE THAN NEVER—Although United Nations Week is celebrated around the world from October 20-28, the Indianapolis observance will be a trifle tardy. But worthwhile, nevertheless. Philip Deane, director of the United Nations Information Center, Washington, D.C., will address a public forum in the Kramer Room of Clowes Hall on Wednesday, Oct. 23. The 7:30 p.m. lecture, open to the public without charge, is being sponsored by the U.N. Observance Committee appointed by Mayor Albert Lasche. Serving as coordinator of the event is the Indianapolis Council on World Affairs. Here's an excellent opportunity for a non-Pullman view of the U.N. and its affairs.

College announces plans for experimental school

WEBSTER GROVES, Mo.—A new experimental elementary school stressing the individual approach in learning will open here in September at Webster College, a Catholic women's college conducted by the Sisters of Loreto.

Sister M. Jacqueline, S.L., academic vice-president of the college, said two basic theses will dominate the philosophy of the new school.

The inductive approach in the learning process, stressed by Jerome Bruner of Harvard and by others, will penetrate the total curriculum, she said.

According to the non-administrator, the school will be open to children of any race or creed. Sister Jacqueline is a nationally known educator and the only woman and only Catholic on President Kennedy's advisory panel on research and development in education.

"Webster College is committed to a specialist approach in teaching," she said, "and we believe that children can only be taught by bona fide specialists. Most public and parochial school systems cannot provide this kind of teaching because they don't have enough trained teachers."

The new experimental grade school will admit about 40 children in the first and fourth grade levels. Mathematics and French will be taught by members of the college faculty who are engaged in national curriculum materials development.

In 1964 and 1965 new sections at the first and fourth grade levels will be admitted. The four-year full one-through-four grade school will be operating in the third year.

As a private institution, the school will operate on a tuition basis with a limited number of scholarships available.

College gets grant
ST. LOUIS—Webster College has received a five-year \$316,000 Ford Foundation grant to begin an in-service teaching training program. The college is conducting research in national curriculum materials development. The Ford of the Cross.

Calendar

FRIDAY, OCT. 25
St. Christopher's Social Party from 7 to 11 p.m. in the parish hall, 8333 W. 16th St., ASD. 25c.

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

SATURDAY, OCT. 26
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental St.

SUNDAY, OCT. 27
A Linen Card Party at 7 p.m. in St. Roch's hall, 3603 S. Meridian St. All games played, door prizes.

WEDNESDAY, OCT. 30
The Card Party in St. Philip Neri parish hall, 550 N. Rural St., begins at 8 p.m.

THURSDAY, OCT. 31
Holy Angels Social at 6:30 p.m. in the school hall, 28th and Northwestern.

Asks change in marriage regulations

ROME—An Eastern Rite archbishop has disclosed that he has asked the ecumenical council to change existing marriage laws so as to recognize the validity of mixed marriages at which non-Catholic ministers officiate.

Melkite Rite Archbishop Philippe Naba of Beirut, Lebanon, told a press conference that "problems arising from mixed marriages are among the most serious obstacles to the reunion of the Catholic and Orthodox Churches."

AS A RESULT, he said, he had proposed during the first session of the council that marriages performed by valid ministers, such as Orthodox priests, in which one partner was a non-Catholic and other was a Catholic should be recognized as valid despite the fact that marriage vows were exchanged in the absence of a Catholic priest.

Archbishop Naba said that the council will continue with the work on this subject which it opened under Pope John. As proof of this, he noted that Pope Paul VI in his inaugural address "became the first pope in history to ask pardon from the other churches for the mistakes made in the past by the Catholic Church."

THE ARCHBISHOP, who is one of five undersecretaries of the council, said the council will work to break down misunderstandings and obstacles that stand in the way of Christian unity. He said that during the first council session the Catholic Church expressed its great appreciation for the use of Christian values in the non-Catholic Christian churches, that is the Orthodox and Protestant churches, and through its cardinals and bishops has told the world of its desire for union with the other churches.

The Archbishop said that "an atmosphere of charity has been created and a new spirit permeates the Catholic Church and non-Catholic churches, and the churches want union and all are working for it."

Protestant hails new church image

ST. MARYS, Kan.—The Second Vatican Council has destroyed the Protestant image of the Church as a "Vatican-controlled monolithic, inflexible, president of Union Theological Seminary, New York City, said here.

Dr. John C. Bennett, speaking at St. Mary's College, a Jesuit seminary, said Protestants are aware now that "the spirit which they believed to characterize the Catholic Church as a whole is the spirit of only a minority."

He delivered the eighth annual Cardinal Bellarmine Lecture sponsored by Theology Digest. He is the first Protestant to deliver the lecture.

"The Protestant position that the Roman Catholic Church is by definition 'irreformable' has been demolished by the use which Pope John and Paul have made of their authority," said Dr. Bennett.

"I am grateful to God that the Holy Spirit has chosen to use the spirit of 'He has these days,'" he said.

Religion is urged as college subject

ST. LOUIS—Religion should be taught as an academic subject in U.S. universities, a professor of Biblical studies at Harvard University said here.

"Religion should be on an equal footing with other fields in the faculties of our universities," said Dr. Krister Stendahl in a speech at Washington University, a non-denominational private educational institution.

Noting that many persons feel that religion should be preached rather than taught, Dr. Stendahl urged that attitude will "gradually disappear as one becomes used to the obvious thought that one can teach as much about religion as about literature and economics."



PLANNED "WITCHES' WALTZ"—The Women's Club of St. Michael parish, Indianapolis, will sponsor their annual Fall Dance on Friday, Oct. 25, in the Knights of Columbus auditorium, 2100 E. 71st Street. "Witches' Waltz" is the theme of the dance, which begins at 9 p.m. Mrs. Robert S. Joslin, far left, and Mrs. Alan G. Joslin, center, are co-chairmen of the event. Mrs. Robert A. Zaeplf, right, is a member of the ticket committee. (Staff photo)

Reform of breviary

(Continued from page 1) at times awakened a sleeping Church, lest the teachings of the Gospel be lost sight of. Changes without hierarchical direction would be a source of disorder, but any government of the Church which would ignore Christians would be poor and sterile. The chapter should be revised with more emphasis on the freedom of the children of God in the Church."

It was at this point that Cardinal Suenens made a bid for more lay auditors.

He said: "To show the world that we practice what we preach, we should provide for an increase in the number of lay auditors, with representation on a broader international basis, the admission of women to the work and women constitute one half of the population of the world, and representation likewise from the great concentrations of Brothers and Sisters who contribute so significantly to the apostolic work of the Church."

AT THE AMERICAN Bishops' press panel, Father Gustave Weigel, S.J., a council expert, made the observation that women Religious do not have jurisdiction in the Church, while male Religious superiors do.

Still referring to Cardinal Suenens' speech, Father Eugene Malz, Scripture professor of the Cincinnati archdiocesan seminary, defined charisma as any special manifestation of the Spirit, which can take place in any of the people of God. He distinguished two forms, ordinary and extraordinary. He gave the gift of tongues as an example of the extraordinary, and the gift of interpretation and the prophetic spirit as examples of the ordinary.

The next speaker was Archbishop Henrique Gollard Trindade, O.F.M., of Botreatu, Brazil, who said that the enthusiasm of the laity could not be called on in the bishop's discharge of his role as a legislator. He added that the chief obstacle to the expansion of the Church and to the increase of vocations is "certain prelates and priests who are not true witnesses of the Gospel which they preach."

Bishop Giuseppe Ruotta of Vigonza, S. Maria di Lueta, Italy, urged that, at least in large nations, there should be training centers for lay apostles. He urged also the creation of a new organ of the Holy See, composed of both clergy and laity, as a clearing house for lay activities and problems.

Bishop Jules Daem of Antwerp, Belgium, called for "new dimensions to the place of the laity in the Church."

A dissenting voice was raised

New places of honor accorded patriarchs

VATICAN CITY—New places of honor were given to the Eastern Rite patriarchs as the 47th congregation of the Second Vatican Council began its deliberations.

The patriarchs were assigned new places in the council hall. Previously they had occupied a row of seats in the section set aside for archbishops. They now have been given a special place directly opposite seats reserved for members of the Sacred College of Cardinals.

NO REASON FOR the change was given immediately. However, it was noted that during the council's 4th congregation discussion arose about the place of Eastern Rite patriarchs in the Church and in the College of Bishops and the place they should have in the schema De Ecclesia ("The Nature of the Church").

"The patriarchs are a providential institution in the Church," a Vatican spokesman reported council fathers as stating. "The patriarchs often preserve the faith as high priests and a center of Church unity. Hence they should have a place in the schema."

"UNFORTUNATELY, although it is universal in intention, the schema is decidedly lacking in execution. The treatment seems to regard the universal Church as being only the Latin Church, with certain privileges granted to the Oriental Churches."

There are six Eastern Rite patriarchates—Alexandria (Egypt), Babylon (Iraq), Cilicia (Turkey) and Antioch (Syria). Antioch has separate Syrian, Melkite and Maronite Rite patriarchs. Latin patriarchates include Rome, over which the Pope presides, and the titular patriarchates of Constantinople, Alexandria and Antioch. There are also titular minor patriarchates of the East Indies, the West Indies, Lisbon and Venice.

Father Johann Schette, superior general of the Divine Word Fathers, asked for a special paragraph on the missionary obligations of the people of God. "since it is one which limits the hierarchy, Religious and laity."

Auxiliary Bishop Marius Maziers, of Lyons, France, restated what had been heard before the council, said that the present text of the schema does not place sufficient stress on how the laity can contribute to the work and purpose of Creation or how in practice they are to fulfill their special functions in the world.

The complaint was voiced by Archbishop Fabio Sener of Zagreb, Yugoslavia, that "there is too much of a distinction between the activities of clerics and the laity. By reversing orders clerics did not renounce their rights and obligations as members of the people of God. . . . The schema should avoid seeming to set up an antagonism between the clergy and the laity."

ANOTHER criticism of the text was made by Auxiliary Bishop Mark McGrain of Panama, who said that the schema's description of laymen makes them appear in relation to the hierarchy "like little acolytes, with the laity at the base of a clerical pyramid subject to everyone."

Bishop Jacques Manager of Meaux, France, said that "the lay auditors have found the text disappointing because it struck them as being negative, clerical and juridical."

An Eastern Rite council Father was heard for the first time on this topic when Maronite Rite Archbishop Linaea e Zaid of Beirut, Lebanon, said that "the chapter suffers from an omission which is very important from the Oriental viewpoint, namely, the absence of a reference to the Holy Spirit. According to Sacred Scripture and the theological tradition of the Oriental Church, there can be no Church without the influence of the Holy Spirit."

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- Frank E. Kelley—Councilman-at-Large

Ps. Pol. Adv.

Retreat program covers all pupils

ST. LOUIS—The St. Louis archdiocese has started a program of closed retreats that includes every high school student in the archdiocese.

Father William J. Lyons, head of the program, said that by next June some 10,000 pupils attending the archdiocese's 10 interparochial high schools will have made a closed retreat.

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NEW CDD editor WASHINGTON—Father Alan Smith, O.P., a specialist in Scripture studies, has been named editor of Confraternity Publications at the National Center of the Confraternity of Christian Doctrine.

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- Councilman-2nd Dist.: Joseph F. Gulde, Jr.
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- For Councilman-2nd Dist.: RAMON O. WALKER
- For Councilman-3rd Dist.: HERBERT CALDWELL
- For Councilman-4th Dist.: WILMER L. CAMERON
- For Councilman-at-Large: RICHARD F. ECKEL

Vote REPUBLICAN Nov. 5th Ps. Pol. Adv.

AROUND THE ARCHDIOCESE

Rushville guild plans annual fall festival

RUSHVILLE, Ind.—St. Mary's Guild will hold its annual fall festival on Sunday, Oct. 27, at St. Mary's school. Golden brown fried chicken or ham dinners will be served from 11 a.m. to 2 p.m. Adults \$1.25, children 75c.

A feature of the festival will be the country store, stocked with items made by guild members during the year. Your favorite game will also be played.

Mrs. William Lane is chairman, assisted by Mrs. Louis Heckman, co-chairman.

RICHMOND

The new officers of Little Flower Circle, Daughters of Isabella include: Mrs. Floyd Russell, regent; Mrs. Walter Imhoff, past regent; Mrs. Richard Thomas, vice-regent; Miss Bertha Habing, treasurer; Mrs. Ben Habing, financial secretary; Miss Margaret Carroll, recording secretary; and Mrs. Edward J. Huebner, scribe.

BRADFORD

The Oblates of St. Benedict of St. Michael's Church, will sponsor a Day of Reflection on Sunday, Oct. 27. The day will begin with Mass at 10:30 a.m. and close with Benediction at 11:30 a.m.

CONTRIBUTORS

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

KATHLEEN MORAN, Richmond; MISS K. J. MENDENHALL, Richmond; MISS IRLA FURCHIE, Scarborough; MRS. CHARLES S. SMITH, Ellettsville; MRS. S. C. MILLER, Nashville.

Madison — Political

VOTE FOR

MARY ANN NIESSE

Candidate on the Democrat Ticket for CLERK-TREASURER of MADISON

Pd. Pol. Adv.

VOTE FOR

MARK A. LYTLE

Democrat Candidate for MAYOR of MADISON

Pd. Pol. Adv.

Connersville — Political

RE-ELECT

GLEN R. HENDERSON

Democratic Candidate for MAYOR of CONNERSVILLE Progress With Economy

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HELP ELECT

Dorothy Allison

Democratic Candidate for CLERK-TREASURER of CONNERSVILLE



Pd. Pol. Adv.

Jeffersonville — Political

VOTE FOR

RICHARD L. VISSING

Democratic Candidate for MAYOR of JEFFERSONVILLE and the Entire Ticket VOTING MACHINE No. 18

Pd. Pol. Adv.

Columbus — Political

"Columbus Deserves Better"

E. H. (Bud) KLINE

Republican Candidate for MAYOR of COLUMBUS VOTING MACHINE No. 1A

Pd. Pol. Adv.

"One Good Term Deserves Another"

RE-ELECT

E. A. WELMER

Democratic Candidate for MAYOR of COLUMBUS

VOTING MACHINE No. 1B

Pd. Pol. Adv.



BLOOMINGTON HONORS PAST PRESIDENTS—The St. Charles Barroness Altar Society, Bloomington, honored its past president recently at a tea in the church auditorium. The group, founded by Father Henry Kessing, the first resident priest in Bloomington, has served St. Charles parish since 1868. Past presidents, who were guests of honor are pictured above from left to right, Mrs. Donald Smith, Mrs. James Phillippe, Mrs. A. E. Dupree, Mrs. Angela Beatty, Mrs. Edward Meyers, Mrs. Ann Littell, Mrs. M. B. Doyle, Mrs. Mary Fox, Mrs. Robert Benchar, Mrs. Claude Barlett, and Mrs. Josephine Willard. The present Altar Society president, Mrs. Norman Snapp, shown seated above, served as hostess. Past presidents not pictured are: Mrs. Frank Davidson, Mrs. E. G. Wheeler, Mrs. Newell Cates, Mrs. Joseph Keough, Mrs. Joseph Nurze, Mrs. Farrell Crowe, Mrs. Ellard M. Duane and Mrs. Frank Ratchford.

Books

(Continued from page 8) escapades. Throughout the novel, the author seems to be trying to tell us that Fanny didn't realize the immorality of what she is doing—but one is left wondering if she does. But the level of writing is high throughout, and the characters of the three children come through believably and attractively.

A much shorter but, I think, more artistic piece of fiction is Marjorie Sparks' "The Girls of Slender Means" (Knopf, \$3.95). The time and place of the novel are set out in a typically Marjorie Sparks opening sentence, "Long ago in 1945 all the people in England were poor allowing for exceptions."

More specifically, the scene is London, immediately after the end of World War II, and the "girls" of the title live in a women's residence called the May of Teck Club. The book is about a few of them: Jane, who does "brainwork" for a publisher; Joanna, who teaches elocution, and who is instinctively impelled toward a life of prayer; and the beautiful and amoral Selma, with a succession of lovers.

There are also three older club inhabitants, called Collie, Grezzie, and Jarvie, who like to regale their juniors with the tale of the unexploded bomb in the garden.

Interacting with the lives of all these, and apparently in love with all three of the younger ones, is a poet, Nicholas Farrington—and the slender but beautifully done story is pretty much of that interrelationship, exploring as it goes along the characters of the girls.

The book comes to a quick and frightening conclusion and the reader is left to rethink its possible meanings. Mrs. Sparks has the same ability as Graham Greene to set a scene and tell a story unforgettably in a very few words; and the same sense of spiritual reality. To these she adds a wit and humor that can easily escape the careless reader. This is a very fine novel.

Sister M. Reparata dies at Oldenburg

OLDENBURG, Ind.—Funeral services were held here for Sister M. Reparata, O.S.F., the former Flora Smethco, who died at the motherhouse of the Sisters of St. Francis here on October 14. She was 87.

A native of Bloomington, Ill., Sister Reparata taught music at St. Andrew's School, Richmond, 1936-39; Little Flower, Indianapolis, 1939-41; and St. Mary's of Rushville, 1947-48. She entered religious life in 1894.

Marydale Guild sets fall festival

INDIANAPOLIS—The Marydale Guild will hold their annual fall festival on Sunday, Nov. 3, at the Sisters of the Good Shepherd, 111 West Raymond St. A fried chicken dinner will be served beginning at 11 a.m. There will be attractive booths of every description and beautiful door prizes will be given away hourly.

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Br. Donald, O.S.B. dies at St. Meinrad

ST. MEINRAD, Ind.—A Pontifical funeral Mass was offered in the Archdiocesan Church here on Monday, Oct. 21, for Brother Donald Delbecke, O.S.B., 71, who died at Dubois County Memorial Hospital, Jasper, on Friday, Oct. 18.

Born in Courtrai, Belgium, Brother Donald (Hector Camillus) received his elementary and secondary education at Courtrai. His university training was taken at the University of Louvain. He entered the St. Meinrad community in 1941 and was invested as a Brother Novice April 23, 1945. For eighteen years he was the supervisor of the Archdiocesan Pottery Department. Last fall he was assigned to St. Julie Guest House to take care of the landscaping and gardens around the Guest House.

Brother Donald is survived by two brothers and two sisters in Europe.

Starlight couple to note jubilee

STARLIGHT, Ind.—Mr. and Mrs. Louis B. Miller will observe their golden wedding anniversary on Sunday, Oct. 27, at a Mass of Thanksgiving will be offered at St. John's Church on that date.

Mr. and Mrs. Miller are the parents of six daughters, 29 grandchildren and two great-grandchildren.

An open house for relatives and friends will be held at the Miller home in Starlight from 2 to 4 p.m. on October 27.

Couple to observe 25th anniversary

INDIANAPOLIS—Dr. and Mrs. Conroy Philatreau, members of the Holy Cross parish, will observe their 25th Wedding Anniversary on Saturday, Oct. 26, with a 9 a.m. Mass of Thanksgiving in the parish church.

An Open House will be held Saturday afternoon from 2 to 5 p.m. in the Fillet-street home, 4810 Central Ave. No invitations have been issued.

The couple was married on October 29, 1938, in St. Mary's Church, Richmond. They have one son, Pvt. David Philatreau of Ft. Leonard Wood, Mo.

Frank McCalley's to mark jubilee

INDIANAPOLIS—Mr. and Mrs. Frank C. McCalley, of Our Lady of Lourdes parish, Indianapolis, celebrated their golden wedding anniversary, Tuesday, Oct. 22. They were married in Huntington, Ind., Oct. 22, 1918.

The McCalleys have three sons, William and Richard, both of Indianapolis, and Francis, of Minneapolis, Minn. A Mass of Thanksgiving was offered Oct. 22 in Minneapolis, Minn., where Mr. and Mrs. McCalley are visiting their son, Francis.

Books

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FARMER'S VIEW Battle cries

By DANA C. JENNINGS

The word "slogan" comes from an ancient Gaelic word meaning "battle cry." Men have ever gone to war shouting slogans. In the new world war against hunger, with farmers the principle fighters, some new battle cries are coming out of the fray:

"When a man asks for bread, will you give him a bun?"

"A man in space means nothing to the man with space in his stomach."

"Hunger is no longer necessary."

"Bread is cheaper than bullets."

"To destroy an enemy, make him your friend."

"Help others to help themselves."

President Kennedy said, "The war against hunger is truly mankind's war of liberation" and "There is no battle on earth or in space more important" and "Peace and progress cannot be maintained in a world half-fed and half-hungry."

"We have the capacity to eliminate hunger from the face of the earth."

"Freedom from hunger" has more appeal today than "liberty, equality, fraternity" or "make the world safe for democracy" ever did. Indeed, mankind must be free from hunger before the latter.

Farmer, family farmers, Christian family farmers will be the most valiant fighters in this world war of conquest, fighting with food, driven on by love.

Let "food and love" be our new battle cry.

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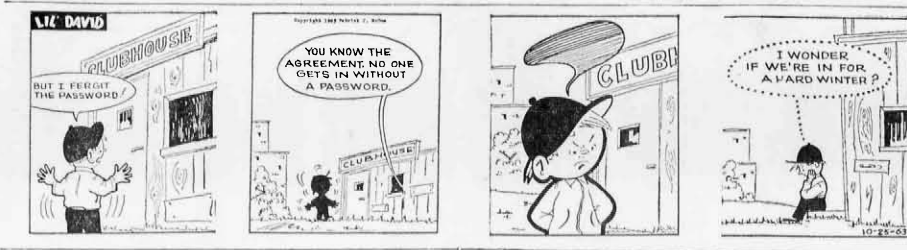
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Remember them in your prayers

INDIANAPOLIS
 I MICHAEL LEONARD, 85, Little Flower Church, Oct. 21. Calvary Cemetery. Survivors: wife Anna M.; daughters: Rose Harbinger, Jean Dorsing, Bernadette, Ed, Sister Mary Ann, Catherine, Helen, Marie, Louise, Bernice, Mary Ann, Dr. Joseph M. Dorsing, Mary Ann, Dr. Leo R. Dorsing, Bernadette, Louise, O.S.B., and Harold Lundquist, brother, Ellettsville, Ind.

I DR. GEORGE L. SPERING, 70, St. James the Greater Church, Oct. 18. St. Joseph Cemetery. Survivors: wife, Roseanna; sons: Joseph P., Patrick E.; daughters: Agnes, Susan, Catherine, Elsie, Elizabeth, Madal, and Lovella Becker.

I NETTIE F. BOURNAY, 85, St. Philip Neri Church, Oct. 18. Holy Cross Cemetery. Survivors: sons, Harry C. and John M.

I GEORGE C. CATANZARITI, 78, Holy Trinity Church, Oct. 21. St. Joseph Cemetery. Survivors: wife, Mrs. Dominica Zappia, Mrs. Rosa Costello.

I CLARENCE BRADY, 71, St. Andrew's Church, Oct. 21. Calvary Cemetery. Survivors: wife, Mrs. Elizabeth; sons, James E. and Richard J.; daughter, Virginia; and Mrs. Elizabeth.

I MARY RAPHA, 70, St. Joan of Arc Church, Oct. 21. St. Joseph Cemetery. Survivors: daughter, Mrs. Mary Ann; son, James; and William, brother, Frank A.

I GUS L. FUELSBERG, 67, St. Peter and Paul Church, Oct. 22. Holy Cross Cemetery. Survivors: brother, Albert; daughter, Josephine; and Mrs. Mary Ann.

I MARGARET M. BAKER, 90, St. Ruck's Church, Oct. 24. Holy Cross Cemetery. Survivors: brother, James; daughter, John; and Mrs. Mary Ann.

I CLARA E. LEASE, 84, Holy Name Church, Oct. 24. Holy Cross Cemetery. Survivors: husband, James; daughter, John; and Mrs. Mary Ann.

I ANTHONY J. WACHOWSKI, 55, St. Anthony's Church, Oct. 19. Holy Cross Cemetery. Survivors: wife, Anthony; wife, Sally; daughter, Pauline; and Mrs. Mary Ann.

NEW ALBANY
 I PETER M. KELLY, 70, Holy Trinity Church, Oct. 17. St. Joseph Hill Cemetery. Survivors: wife, Mary; daughter, Mrs. Mary Ann; son, James; and Mrs. Mary Ann.

I DR. ALBANY, 84, St. Joseph's Church, Oct. 17. St. Joseph's Church. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

I MICHAEL KADENS, infant, Holy Trinity Church, Oct. 21. Holy Trinity Cemetery. Survivors: brother, Charles A.; sister, Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

I JOHN J. WELLS, 84, St. Joseph's Church, Oct. 17. St. Joseph's Church. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

ST. HELENA
 I EUGENE G. UELHORN, 14, St. Malinard Church, Oct. 22. Church Cemetery. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

TELL CITY
 I PAUL MULLER, 50, St. Paul's Church, Oct. 17. St. Mary's Cemetery. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

I THOMAS H. MOORE, 76, St. John Chrysostom Church, Oct. 15. Church Cemetery. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

I STEPHEN CRAMER, 70, St. Paul's Church, Oct. 15. St. Mary's Cemetery.

TROY
 I THEODORE MOOR, 76, St. John Chrysostom Church, Oct. 15. Church Cemetery. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

LIBERTY
 I LOUISE C. SMITH, 83, St. Bridget's Church, Oct. 18. St. Mary's Cemetery. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

REICHMOND
 I BERNARD J. MAGE, 84, St. Andrew's Church, Oct. 22. Church Cemetery. Survivors: wife, Mrs. Mary Ann; daughter, Mrs. Mary Ann; and Mrs. Mary Ann.

MacEoin

(Continued from page 4)
 duty of service (hierarchy) is subordinate to it.

The other suggestion was that the project on the Blessed Virgin be incorporated as a separate chapter in the project on the Church, on the ground that Mary is Mother of the Church and consequently forms an integral part of any discussion of the Church's nature.

Procedure calls for these and all other suggestions to be evaluated by commissions (committees), which will draft amendments for later submission to the Fathers in General Congregation. It may, accordingly, be some considerable time before a decision is reached. The feeling derived from the official communications and press briefings is that the first-mentioned suggestion may very well be approved, but that a separate project on the Blessed Virgin will be retained, although no doubt she will figure in more than a passing way in the project on the Church itself.

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WHY GO IT ALONE?

Old-fashioned approach to school problems hit

COLUMBUS, O. — A top spokesman for Catholic education in the nation said here that parishes should stop going it alone when they open and operate schools.

Mr. Frederick G. Hochwalt called parish-centered school planning "an old-fashioned tradition" which today must be replaced by diocesan-wide planning and organization to equalize burdens.

Honorary degree ban in U.S. is withdrawn

ST. LOUIS—The Sacred Congregation of Seminaries and Universities has withdrawn its order calling for U.S. Catholic universities to get its approval before giving honorary degrees.

A copy of the letter withdrawing the original order was received here by Father Paul C. Remert, S.J., president of St. Louis University. The letter apparently leaves the decree in full force for all Catholic universities outside the United States, but withdraws it insofar as U.S. institutions are concerned.

Some sources said the Sacred Congregation of Seminaries and Universities made the regulation last May, after St. Louis University had conferred an honorary

doctoral degree on Father Hans Kuegel, controversial theologian from the University of Tuebingen, Germany, when he visited here.

WORD THAT the Congregation had withdrawn its regulation came to Father Remert here through the office of the Superior General of the Society of Jesus in Rome.

"We were happy to learn of this decision," Father Remert said, "for when we were notified of the regulation we felt that there was some misunderstanding on the part of the Congregation concerning the operation of American Catholic colleges and universities."

"Catholic universities, like all other universities in the United States, receive their charters and their power to grant civil degrees from the state in which they are located. Hence the conferring of a civil degree is a legal matter. The Sacred Congregation of Seminaries and Universities makes its practice to avoid interference in the internal legal matters of any country," he said.

APPARENTLY the Congregation singled out certain Jesuit institutions to notify them of the decree, but did not inform other institutions of it. Officials of the Catholic University of America in Washington last week also reported they had never received official notice of the decree or word that it had been rescinded.

But in the Netherlands last month, the University of Nijmegen, a major center of learning operated by the Belgian Province of the Society of Jesus, was refused permission when it sought to award an honorary doctorate to Marquette University Father E. L. Mascall of London. Nijmegen officials were told by the Congregation that such action would be "inopportune."

What is needed, he said, is for Catholic education "to get down to more basic questions: the involvement of the parent, the teacher, the principal—and their interrelationship."

"The basic problem will be a total examination of parochial, diocesan and statewide resources with determination and the heartfelt intention to use these resources in common to the best of our abilities."

IN A LETTER to the convention, Archbishop Karl J. Alter of Cincinnati called for continued efforts to "seek excellence in every branch of the educational program," and to promote a better understanding of the Catholic school system's needs.

He also expressed gratitude to Citizens for Educational Freedom, recently organized here, for its "excellent work to make the nature and purposes of an independent school system better understood."

Archbishop Alter expressed the hope that the convention would consider the problem of "seeking a modification and clarification of the existing law on bus transportation for school children of Ohio, as suggested by the Attorney General," commenting that "it is important that the right of school children to share in this provision for their safety and welfare be clearly established."

we're called for, we seemed to do better than we are doing at present."

Today, he said, when there is "more of everything," when people are living on "a higher scale than ever," Catholics "discover unfortunately that the educational picture is slightly out of focus."

MSGR. HOCHWALT, a major figure in Catholic education for some two decades and the voice of the National Catholic Welfare Conference before congressional education committees, said: "We seem to have less to work with and our prospects seem more uncertain. Why?"

Answering with a series of rhetorical questions, he said:

"Are we now arriving at a point in history which makes us conscious of our late realization of the need for diocesan-wide planning instead of clinging to the old-fashioned tradition of parish-centered planning and organization because for a long time it served us well?"

"Are we fearful of even a larger step of statewide or even national planning? And how do we really feel about sectional and national consideration of our problems?"

"Do the strong really intend to live the weeks? Or shall we continue along the old lines of piecemeal plans holding aloof from the needs of the others and even denying ourselves to these needs?"

The musician, a priest of the Cincinnati archdiocese, told his fellow Ohioans that if the state's "budgeting death only with projected enrollments, acquisition of teachers and the size of classrooms, it would amount to 'little more than the random work of the average teachers' institute."

What is needed, he said, is for Catholic education "to get down to more basic questions: the involvement of the parent, the teacher, the principal—and their interrelationship."

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IN HOSPITAL PRODUCTION—When St. Francis Hospital, Beech Grove, recently put on "The King and I" in the hospital auditorium the cast was composed largely of employees, and members of the St. Francis Hospital Guild and their relatives. Four performances were given. Shown above in a scene are, from left: Dennis Pieper, whose mother is a Guild member; Mrs. Richard Pierson and David Bristol, both hospital employees.

Equality

(Continued from page 1) matter in what capacity. Being a lay person in the world is just as much a divine calling as being a priest or Religious.

"LAY PEOPLE," Father Klostermann went on, "absolutely share this calling with the clergy and Religious. All without distinction are supposed to have a part in the responsibility for the Church as a whole which certainly is not only made up of the clerical state. All, therefore, have tasks to accomplish when it comes to making the light of Christ shine in the world."

"The customary distinction between clerics, Religious and laity no longer is justified, for their functions in this day and age overlap, just as do the functions of the diocesan and religious clergy."

SPEAKING OF marriage, Father Klostermann said that it is as much a divine calling as a religious vocation. On the other hand,

he said, a religious vocation should be understood not as an opportunity to rule, but as one to serve. The bishops and all clerics and Religious are as much subject to God as lay people are, he stated.

"All who sincerely want to be a part of God's people should realize they are called to sanctity, all who follow Christ are 'saints' in the terminology of the New Testament, and all share in the priesthood as 'priests and kings,' although in different ways," he said.

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Breviary

(continued from page 1) should be bound to recite only one of the three remaining shorter hours of the day. (The "little hours" traditionally have been Prime, Terce, Sext and None. This amendment and the preceding one would considerably shorten the total length of the Office.)

7. A new article urging priests and all who take part in the Church's public prayer to make it a source of holiness and personal spiritual growth.

8. Decrees that the revision of the Latin translation of the Book of Psalms should take into account the nature of Church Latin, the fact that the psalms are chanted, and the traditions of the Latin Rite Church. (The point here is that a translation, which must be technically and literally satisfactory, might not be the best for public worship.)

9. Proposes that some specific but minor details in the original schema relative to the revision of the Office be suppressed. (The point here is that specifics be left to a post-conciliar commission and that the council concern itself only with general directives and statement of principles.)

10. and 11. According to these amendments, which are really additions to the schema, provision would be made (A) to excuse from the recitation of some parts of the Office those clerics or Religious who participate on a given occasion in some other liturgical function, and (B) to allow bishops and other Ordinaries to dispense from the obligation to recite the Office for good cause.

12. While insisting that the traditional Latin Office be maintained by the clergy of the Latin Rite, the amendment concedes a faculty to bishops and other Ordinaries to permit the clergy in individual cases to recite the Office in an approved text of the vernacular.

13. Recommends that the Office be prayed in common when possible, especially in the case of priests who live together. Amendment 12, due to be voted on October 23, came in for lengthy discussion at the U.S. Bishops' press panel. It was noted that bishops might be allowed by law to give permission in individual

cases to priests to read the breviary in the vernacular. Various reporters interpreted this as being restrictive rather than as being in favor of increased use of the vernacular.

Father Georges Tavard, A.A., a council expert, pointed out that, although some bishops had given such permissions already, there is no basis in Church law in this and they are taking on themselves something that might not be theirs to do. Father Diekmann added that, in practice, the amendment if approved would be "an opening of the door" for wider use of the vernacular.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS HALLOWEEN DANCE Saturday, Oct. 26 — 8:30 — 12 P.M. Holy Trinity Church, Holmes and St. Clair ST. MONICA'S ANNUAL CARD PARTY Friday, Oct. 25 — 8 P.M. 61st and Michigan Road ST. ROCH'S LINEN CARD PARTY Sunday, Oct. 27 — 7 P.M. School Hall — South Meridian and Sumner Ave. All Games Played and Door Prizes ST. MICHAEL ANNUAL FALL DANCE Stitches Waltz—Friday, Oct. 25—9 to 1 A.M. St. Pius X Ballroom Ted Lang's Orchestra—\$4 Per Couple WA 3-4504 Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19TH STREET

Liturgical renewal is linked to reform in church building

CINCINNATI — Reform in church building is needed so that liturgical renewal can be made effective, a liturgical scholar said here.

Father H. A. Reinhold, author of "The American Parish and the Roman Liturgy," emphasized that "we must rethink church building according to a vital liturgy."

"We must efface from our minds the eternal picture of a basilica and the Romanesque, Gothic or Renaissance fashion and their general pattern without paying attention to the liturgy."

He cited as an example of surroundings that hinder the liturgy: "a Gothic cathedral where the celebrant is hardly visible far away from the congregation, and the liturgy goes on as it were at the bottom of an ocean of colored glass."

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