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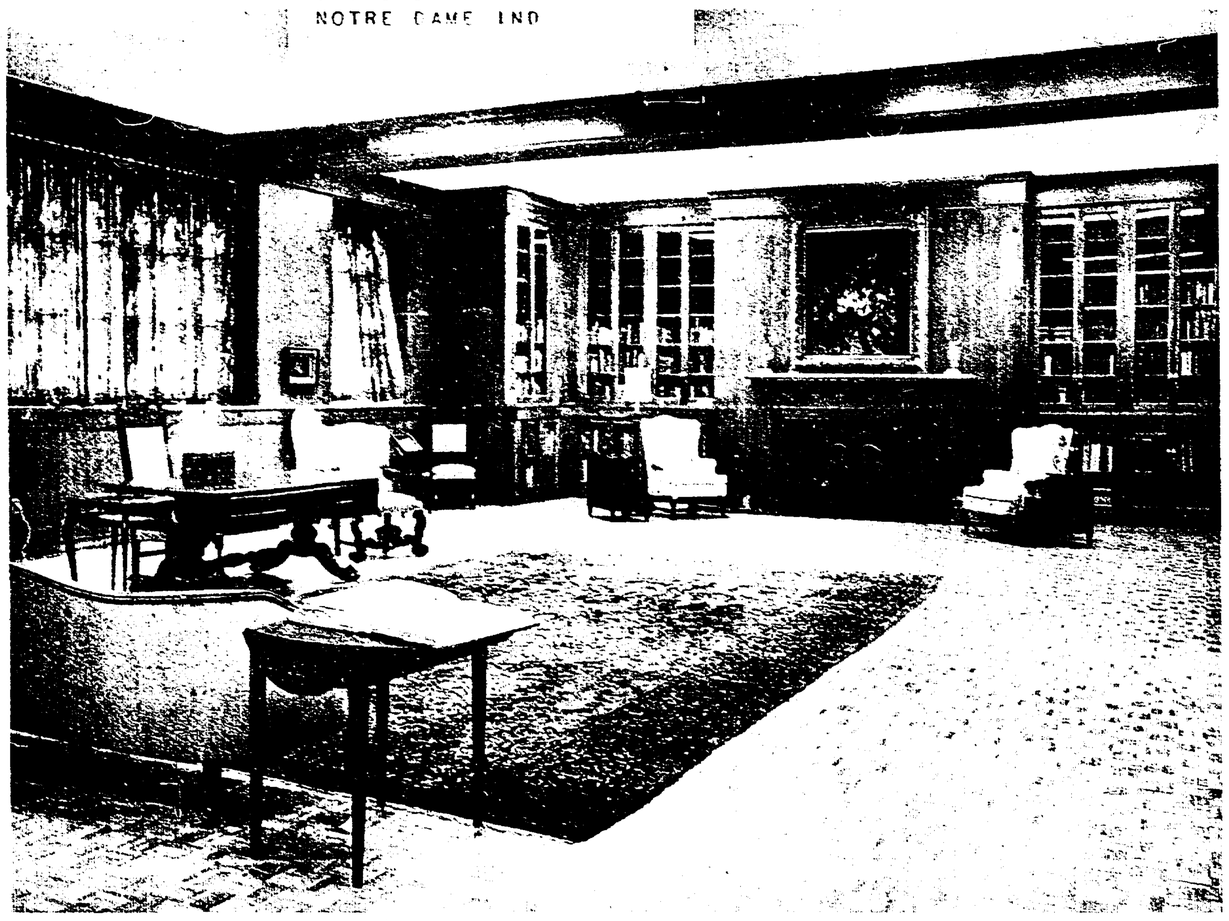

RARE BOOK ROOM IN NEW WOODS LIBRARY—Above is the rare book room in the new library at St. Mary-of-the-Woods which will be formally dedicated today (Friday). Donor of the room is A. I. O'Shaughnessy, of Minneapolis. Over the fireplace is a nineteenth century canvas, "Answered Prayer for Rain," by German artist Peter Baumgartner. It formerly hung in the lobby of the Circle Theatre in Indianapolis. Library dedication speaker is James T. Babb, librarian emeritus of Yale University. The dedication is being held in connection with the 125th anniversary of the founding of St. Mary-of-the-Woods. The Right Rev. Ignatius Esser, O.S.B., retired Archabbot of St. Meinrad and chaplain at Our Lady of Grace Convent, Beech Grove, will officiate. (Additional photos on Page 3)

Commission weighs proposals for more changes in the Mass

UNIVERSITY OF NOTRE DAME
OCT 25 1965
HUMANITIES LIBRARY

By PLACID JORDAN, O.S.B.

ROME—The Commission for Implementation of the Constitution on the Liturgy met to study proposals to make the Mass and the administration of the other sacraments simpler and more readily understood by the people.

The commission, headed by Cardinal Giacomo Lercaro of Bologna, began a week-long session (Oct. 18) when the ecumenical council was in recess. The 43-member body includes Cardinal Joseph Ritter of St. Louis; Archbishop Paul J. Hallinan of Atlanta; and Bishop Joseph A. Martin of Nicolet, Que.

High on the agenda for the meeting was a demonstration of a "new look" for the Ordinary of the Mass submitted by Msgr. Johannes Wagner, chairman of the committee on the Mass and director of the liturgical institute at Trier, Germany.

The plan developed by Msgr. Wagner's body would seek to restore "the noble simplicity" in the rite of Mass called for in the Constitution on the Liturgy, which was enacted by the council in 1963.

If the commission approves it, Pope Paul may permit its experimental use in a limited number of parishes and religious communities, as was done before the rite for concelebration of the Mass was given general approval.

ON THE STRENGTH of available information, it is possible to describe the general principles prompting the prospective reforms. What the commission is aiming for is to restore a proper balance in the Mass in line with the liturgy constitution's call for rites which are "short, clear and unencumbered by useless repetition."

Simplicity and intelligibility are to be achieved by eliminating additions made to the Mass over the centuries which have lost their significance. Greater emphasis is to be put on the essential parts, in which there now are a succession of somewhat disconnected prayers.

Some compression has already been done. But shortening is not the primary consideration. The individual parts should be properly related to the others so as to bring about a better unification of the whole rite. Repetitions can easily be eliminated without in any sense disturbing the basic structure of the Eucharist as both sacrifice and banquet.

One proposal, for instance, is for elimination of the initial prayers at the foot of the altar, which were shortened by the liturgy commission a year ago. With the omission of the Confiteor and other prayers, Mass would start with the entrance chant, and the celebrant after bowing before the altar and kissing it would take his seat to preside over the worshiping community.

AS FOR THE Scripture readings, in keeping with the constitution the texts of the Sunday lessons and Gospels would be spread out over a period of years, instead of having the regular annual cycle. Some texts now in use could be eliminated entirely—for instance the genealogies, which no longer convey the meaning they once did.

The basic structure of the Mass would remain. But certain elements, such as the prayer over the offerings of bread and wine, could be simplified along with the whole of the Offertory rite. The principle here is that the prayers of the Offertory should neither anticipate nor duplicate those of the Canon. This might mean doing without the Orate, fratres. The number of genuflections and signs of the

(Continued on page 9)

the CRITERION

VOL. VI, NO. 4 INDIANAPOLIS, INDIANA, OCTOBER 22, 1965

Additional English in Mass due

VATICAN CITY — Increased use of English in the liturgy, so that virtually all parts of the Mass recited aloud or sung are in the vernacular, has been decided on by the bishops of the United States and confirmed by the Holy See.

Father Frederick R. McManus, executive secretary of the U.S. Bishops' Commission for the Liturgical Apostolate, announced (Oct. 20) that the Holy See's Commission for Implementation of the Constitution on the Liturgy approved the American request in a document dated October 15.

IT PROVIDES for the use of English in the Collect, Prayer over the Offerings, Preface, the prayer for peace and deliverance from evil which concludes the Lord's Prayer, and the Postcommunion. All the dialogue prayers—the salutations and responses between priest and people—are also to be in English.

The new concessions for the United States—which have been in effect in Australia and some other English-speaking countries for months—were made by the postconciliar liturgy commission in behalf of the Pope.

THEY CAME in answer to decisions taken this past summer by American bishops, who balloted by mail and reached almost unanimous agreement. The decrees were sent to Rome September 3 by Cardinal Francis Spellman of New York, the senior American cardinal.

Publishers of altar missals for the U.S. will begin typesetting at once for the official English-Latin missal supplement. It is expected that production of the supplements for use by the celebrant at Mass will take at least four months. Only when the publication date is determined will the conference of bishops set an effective date permitting the wider use of English in the liturgy throughout the United States, Father McManus said.

Dialogue is slated in Indianapolis

INDIANAPOLIS—Father Charles Frazee, theology and history instructor at Marian College, will participate in a clergy dialogue sponsored by the National Conference of Christians and Jews on Monday, Oct. 25. The exchange will take place at Merrill's Cafeteria, Meadows Shopping Center, at 11:30 a.m.

Other clergymen, who will discuss the topic "God's Relation With This World," include: Dr. Laurence T. Hosie, executive director of the Church Federation of Greater Indianapolis, as moderator; Prof. James Clague, professor of historical theology at Christian Theological Seminary; and Dr. Sidney Steiman, rabbi of Congregation Beth-El Zedeck.

Reservations for clergymen who wish to attend may be made with the NCCJ Office, 637-2396.

Bp. Grimmelsman, Evansville, resigns

WASHINGTON, D.C.—Bishop Henry J. Grimmelsman, ordinary of the Evansville diocese the past 21 years, has resigned, according to an announcement by the Apostolic Delegation here.

The statement issued here Wednesday indicated that Pope Paul VI "has acceded to the request" of the Evansville bishop "that he be permitted to resign the position of bishop." Bishop Grimmelsman, who is 75, has been named titular bishop of Tabla.

IN OTHER ACTIONS, two priests were named bishops and a new ecclesiastical province has been announced.

Msgr. Paul F. Tanner, general secretary of the National Catholic Welfare Conference, has been appointed titular bishop of Lamasba. Bishop-elect Tanner will continue in his position with NCWC, the American Bishops' secretariat.

Msgr. Joseph M. Breitenbeck, pastor of Assumption Grotto parish, Detroit, was named titular bishop of Tepelta and auxiliary to Archbishop John F. Dearden of Detroit.

A new ecclesiastical Province of Washington has been established, with the Prelature Nullius of the Virgin Islands as suffragan to the archdiocese of Washington. Metropolitan of the jurisdiction is Archbishop Patrick A. O'Boyle of Washington.

A NATIVE OF Cincinnati, Bishop Grimmelsman was named first bishop of the Evansville diocese when it was created in 1944. The 12 counties comprising the diocese were detached from the Diocese of Indianapolis, which was elevated to the status of an Archdiocese at the same time.

BISHOP GRIMMELSMAN

Bishop Grimmelsman was ordained in 1915 for the Cincinnati Archdiocese. He was a professor of Sacred Scripture at Mt. St. Mary Seminary of the West, Norwood, O., from 1920 to 1932, and rector of the Pontifical College Josephinum at Worthington, O., from 1932 until his appointment as bishop of Evansville.

The Evansville diocese has a Catholic population of 81,000 in a total population of 420,000. There are 69 parishes and 141 priests to serve the spiritual needs of the diocese.

Bishop Grimmelsman was known as an hard-working "builder" of parishes, schools and other insitutions. He has erected five Catholic high schools, including a Latin School, a retreat house, retirement home and new chancery office. Several other insitutions operated by religious communities have experienced significant growth and expansion of facilities during his tenure.

Boycott ban obeyed, but 'with protests'

MILWAUKEE—An order that Catholic facilities be denied students taking part in a public school boycott here was obeyed, but with public protests that it frustrated Christian witness.

Priests at five inner city parishes closed the doors of their schools, scheduled to be "Freedom Schools" during the boycott protesting school segregation, but did not withdraw from personal participation in the protest demonstration.

One of them, Father James Groppi of St. Boniface parish, led nearly 500 children who turned up at the parish (Oct. 18) in songs and impromptu history lessons and then took them to a "Freedom School" at a nearby Baptist church.

LATER THAT night (Oct. 18), Father Groppi led about 250 persons on a 44-block march from St. Boniface to the home of the president of the Milwaukee school board, John F. Foley.

"We have marched up here," he said, "to bring to the minds of the people of Milwaukee our belief in educational opportunity." The group stayed outside Foley's home for about 30 minutes, then walked back to St. Boniface.

The following day (Oct. 19), Father Groppi was specifically ordered to stop taking part in the demonstration and he obeyed. The order came from the Milwaukee chancery.

Father Groppi's superior, Father Eugene Bleidorn, pastor of St. Boniface, gave newsmen this statement: "Father Groppi has just received his first message that he may no longer participate in the boycott action and he is obeying."

FIVE DOWNTOWN Milwaukee parishes with predominantly

(Continued on page 9)

Advances date for schema vote

VATICAN CITY—Pope Paul VI has decided that the schema on non-Christian religions should be put before Vatican Council II for its formal final approval on October 28, along with four other schemas already scheduled for the public session that day.

The decision was announced by the council press office (Oct. 18) three days after the council, by a secret vote, approved the controversial document which sets forth the close bonds between Christian and Jews.

EDITOR COMMENTS FROM ROME

Why a statement on the Jews?

By REV. RAYMOND BOSLER

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This week I should like to talk about the Jews and their problems with a conciliar declaration just voted upon. But first a few general observations.

The council is slowly grinding to a halt. The speech-making at last is over. The council Fathers, at least those who are not working on the commission, have nothing more to do but wait around until the final drafts are ready for voting. Even the outcome of the vote is predictable, for it is now evident that the Fathers are satisfied that the commissions are representing fairly the different points of view in proper proportions, and they are quite willing to accept whatever changes are proposed.

So there is nothing in suspense, no back-stage maneuvering. The oldtimers, those here since the first session, are reminiscing for the benefit of the new bishops, trying to help them appreciate how a council could possibly be exciting.

There is plenty of hard work to be done. The various commissions will be working like beavers this week while the other Fathers enjoy a vacation. I shall be working with a group of U.S. periti preparing translations of the documents that will be officially promulgated on October 28.

THE PROBLEM that worries us over here now is how to help the folks back home understand what all the council has been doing. All the new decrees, declarations and constitutions will remain so many worthless pieces of paper unless the new ideas, recommendations and instructions they contain reach the pulpits, schools and the press. This means that new catechisms, religious textbooks and theological manuals must be written in the spirit and according to the directions of the council. For this, good translations are a must.

The council, in other words, is only the beginning of a reform within the Church that will go on for years. The documents that are now taking their final shape are not revolutionary; they do not reflect all the desires of the large progressive majority of the council, but they do contain the germs of new ideas, the seeds for a future development that could be magnificent.

Like the bills that successfully go through our U.S. Congress, every document that is finally accepted by the council is a compromise. This is true of the statement on the Jews contained in the "Declaration on the Relations of the Church with Non-Christian Religions," passed by the council on Friday, Oct. 15.

JEWISH representatives here in Rome are disappointed with the statement, for they feel that it is less warm and friendly and considerably less satisfactory to the Jews than what the Fathers voted for last November. Indeed, this is true. The substance of the text was preserved, but in accommodating it to the demands of those who had voted favorably but with requests for some revisions, the Secretariate for Promoting Church Unity, composer of the text, did change the tone of it somewhat, did weaken it in some parts, did drop the word "deicide" for which it had previously fought so strenuously.

How did this happen? If I can answer this, I may be able to help you understand why the council deemed it necessary to make a statement on the Jews and anti-semitism at all.

Vast numbers of the world's people, those in Asia and Africa, have never heard of anti-semitism and could care less. In the U.S., anti-semitism is mostly a cultural or sociological problem: there are Christians, far too many of them, who, not knowing any better, classify all Jews as loud-mouthed, money-mad pushers and make them scapegoats for all problems, national or international. But Christians in the United States do not think of the whole Jewish people as cursed by God for the crime of God-killing, deicide.

In Europe, however, and in the Middle East in particular, anti-semitism is an intellectual and theological conviction. In its extreme form it claims that the Scriptures show that the Jewish people, as a people, rejected Christ and put Him to death and are, therefore, cursed and punished even to this day for the crime of killing God. This kind of thinking was behind much of the anti-semitism which one Adolf Hitler used to rise to power.

IT WAS NOT surprising that Cardinal Augustin Bea, president of the Secretariate for Unity, became the instigator of a movement to have the council denounce this form of theological anti-semitism. As a German he must have felt constrained to make up for his country's persecution of the Jews and as a biblical scholar he knew that modern Scripture research had long since undermined the Scriptural basis for anti-semitism.

Cardinal Bea's 1963 text, which was part of the schema on ecumenism, declared that it was an injustice to say that the Jewish people were cursed or that they were a God-killing race. The intention of this text, obviously, was to repair this injustice. Thus the press presented it. And so the whole issue seemed to revolve around the one word, deicide.

Between the second and third sessions, the Arab world denounced the council for taking the side of the Jews of Israeli against them. The Arab nations deny that the Jews have any right to be in Palestine, arguing that whatever claims they once had were forfeited when they were cursed, made homeless and scattered all over the earth for the crime of deicide. The Arab press and radio threatened reprisals against the Christians living among them if the council were rash enough to vote for the text on the Jews.

In 1964 the statement on the Jews became part of a separate declaration on the Jews and non-Christians. Here an effort was made to avoid the political issue by making overtures to the Moslems as well as the Jews. In this text the word deicide was dropped and instead Christian preachers and teachers were told never to speak of the Jews as cursed and never to blame the Jews of our time for what happened in the passion of Christ.

The vast majority of the council Fathers demanded that the

(Continued on page 9)

A word from the Archbishop

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

The Catholic who knows his religion and uses the Sacraments for the good of his soul is forever grateful to God for the wonderful gift of the Catholic Faith which he received at Baptism. We give thanks to God for this Faith first of all by living it as perfectly as possible, and secondly, by seeking to share the splendor of its truths with others. Catholics everywhere must become more conscious of their duty to develop in themselves a true missionary spirit.

AD-NVTVM-REGINÆ

At the General Council here in Rome we are soon to undertake the very important question of missions. As a result of these discussions, we expect that the bishops, the clergy, and the laity will soon develop a much more effective attitude toward the missionary work of the Church.

Great changes are taking place in the missionary countries of the world. Christianity has brought to native people a knowledge of the fatherhood of God and the brotherhood of man. Only the firm guiding hand of Catholic truth and Catholic morals can direct along the right path these young nations enjoying a new born consciousness of their great strength. The next few years will decide whether they accept the Church as their guide to freedom or fall into the slavery of Atheistic Communism.

We have neither the time nor the space here to tell you about all the missionary work which the Church must carry on; but we can say briefly that there are today over 700 missionary areas scattered throughout Europe, Asia, Africa, the Pacific Islands, and North and South America.

To share the Faith with the millions who live in these areas is the work and duty of every Catholic man, woman, and child—each according to his ability to fulfill the three-fold missionary duty which God requires of us.

Prayer for the missions is the first duty of each one; it is also well within the ability of each. The young as well as their elders may, at any hour of the day, offer their prayers, good works, joys, and sufferings for the conversion of the pagan world and the success of our missionary priests and Sisters.

Generous gifts on Mission Sunday are especially needed. There are constant urgent requests from pastors of souls who see the good to be done, the evils that need to be repressed, and the necessary buildings that need to be constructed. It is sad that God's work is held back, that many souls may never know the truth or receive baptism, merely because there is always a shortage of money to finance the missionary work of the Church.

The men, the women, and the means needed for this gigantic task are pitifully few in comparison to the enemy. Where the Church sends one priest or one Sister, the enemies of Christ send five; where the Church finds one thousand dollars to give to the missionary, her enemies supply their agents with ten

(Continued on page 9)

Bishop dies

VIENNA—Bishop Bertalan Badalik, O.P., of Veszprem, Hungary, who was kept under virtual arrest for many years by the Hungarian government, has died, according to reports reaching here. No details concerning the death of the 74-year-old prelate were available.

Missions need $50 million more

VATICAN CITY—The Church's missionary program needs $50 million more every year than it is now receiving to meet the real needs of missions.

Msgr. Raymond P. Etteldorf of the Dubuque archdiocese is the man who has made this estimate. He should know because he is the secretary general of the superior council of the Pontifical Society for the Propagation of the Faith.

This office is responsible for the actual distribution of funds to missions throughout the world. The funds at its disposal are those collected by national pontifical societies and deriving from the free offerings of the faithful of the Church.

FIFTH WEEK'S PROGRESS

It's 'beginning of the end' for Vatican II

By PLACID JORDAN, O.S.B.

VATICAN CITY — "The council," remarked one of the bishops at the end of the fifth week of the current fourth session, "has now reached the beginning of the end."

The bishop's impression seemed justified in light of the end of all formal debate on October 16 and the announcement that the council would conduct a public session on October 28, and that four decrees will be promulgated by Pope Paul VI on that day. Another public session may be scheduled for November 18.

The decrees first in line for promulgation are the ones on the pastoral duties of bishops, which lay the foundations for the future world Synod of Bishops; on Religious orders, on seminaries and on Christian education. Probably three other decrees—on divine revelation, the missions and the lay apostolate—will be ready for promulgation in the second public session, but it looks as if this will not, as some had hoped, be the last.

DECEMBER 8 still appears as the likely closing date when a concluding session could take care of the remaining three documents: on the Church in the modern world, religious liberty and the Church's relations with non-Christian religions. The order in which these documents will be presented may be changed.

The fifth week brought further progress with the adoption of the declaration on non-Christians. The bone of contention had long been the paragraphs dealing with the Jewish people.

Up to the moment when the final votes were taken, maneuvering had been going on behind the council scenes with a determined minority of bishops, led by Italian Bishop Luigi Carli of Segni and supported by "integralist" extra-conciliar groups, making every effort to block the adoption of the document.

When finally on October 14 the announcement came that 84-year-old Cardinal Augustin Bea, in his capacity as president of the Secretariat for Promoting Christian Unity, was going to present the document on the floor, opponents knew they had lost.

It was another dramatic moment when on the following day 1,763 voted in favor and only 250 against this vital declaration. Preliminary votes on the individual paragraphs one after another had resulted in equally clear majorities favoring the new text.

AT THE END of the third council session a year ago, a test vote on the previous text had brought 1,651 "yes" and 99 "no" votes, with another 242 positive votes urging some changes in the statement's phrasing.

Opposition to the declaration came from those who feared an upswing of anti-Zionist and anti-Catholic feelings in Moslem countries as a result of any move favoring the Jews. Others like Bishop Carli, Archbishop Marcel Lefebvre, superior general of the Congregation of the Holy Spirit, and Brazilian Archbishop Geraldo de Proenca Sigaud of Diamantina felt the Jews should not be exonerated of the charge of "deicide."

This pressure prompted the unity secretariat, as Cardinal Bea later reported, to meet such objections and allay all fears as much as possible, motivated by "pastoral prudence and evangelical charity." At the same time the text vigorously condemned all anti-Semitism.

Nevertheless, other council Fathers, while fully subscribing to the main purpose of the document, would have preferred it if the term "deicide," now eliminated, had been kept in the text.

They were also unhappy because the word "condemned" was replaced by "deplored" in speaking of racial bias.

When Cardinal Bea spoke, his voice was filled with emotion. He strongly emphasized the controversial sentences he wanted upheld. The strong applause from the floor clearly indicated how the great majority of the bishops felt.

PRECEDING this historic vote during the fifth week, extensive debates engaged the council's attention, principally on missionary activities, priestly life and Christian education. Previously discussed schemas on seminary training and the renewal of Religious life were accepted in final ballots.

Sooner than generally anticipated, the schema on Christian education also won approval following a short debate.

The French-language address of the first colored lay auditor to be heard in the council hall, Eusebe Adjakpley from Togo, was a key feature of the debate on the missions. He was applauded when he said lay persons should become more aware of their call to missionary endeavor so that they may be witnesses of Christ and make the message of the Church more relevant to the world.

In the same context, Father Pedro Arrupe, the new Jesuit general, pointed at deficiencies in missionary methods. Coming from one who had such long experience in the Far Eastern world, these remarks attracted considerable attention.

Various bishops from mission territories, as well as Cardinal Laurean Rugambwa of Bukoba, Tanzania; Cardinal Franziskus Koenig of Vienna; Cardinal Leo Suenens of Malines-Brussels, Belgium; and Cardinal Paul Leger of Montreal, recommended new approaches to missionary techniques.

AFTER THE debate on the missions ended, the schema on the priesthood was taken up. It was at this point that it became known that several bishops wanted to discuss priestly celibacy. Pope Paul VI personally interceded in a directive sent to Cardinal Eugene Tisserant, the chairman of the council presidency, stating in plain words that "it did not seem expedient" that so delicate a topic be dealt with in public. He invited the bishops concerned to submit their opinions directly to him in writing.

Pope Paul stressed at the same time that the existing discipline on celibacy must not only be retained, but strengthened.

Clearly no one in holy orders is thinking in terms of a married clergy as it is known among the Orthodox and Protestants. The high spiritual import of priestly celibacy is recognized as of paramount importance. This was evidenced by the vote on celibacy on Oct. 11 when it was supported by 1,961 of 1,989 bishops present. Only 16 dissented, but even the dissenters probably favored only an examination of the problem.

The debate on priestly life which ended October 16 heard speakers such as Cardinal Benjamin de Arriba y Castro of Tarragone, Spain, Cardinal Julius Doepfner of Munich, Germany, and Cardinal Leger insist on the obligation of priests to live a holy life and to share it with those entrusted to their care.

It was pointed out that priests should not restrict themselves just to Church activities, although priests must be inspired by the Holy Eucharist as the center of their vocation. They should remain in contact with the affairs of men so as to help them with their problems.

Special attention was drawn to the address by Cardinal Lawrence Shehan of Baltimore who pleaded for relationship between bishops and priests based on mutual affection so that priests may feel they are their bishop's friends rather than his subjects.

Likewise, Auxiliary Bishop Stephen Leven of San Antonio, Tex., had eloquent words to say for what he called "the often forgotten man"—the assistant of a pastor. He said assistants should be treated not as minors, but as consultors of their pastors.

ALSO OF GREAT general interest was debate on Christian education. The revised council draft on this topic proposes a postconciliar commission on education. It urges public assistance for parochial schools so that the freedom of parents is safeguarded in the choice of education for their children. The new text also puts strong emphasis on adult education.

Looking ahead, the council, which adjourned (Oct. 16) for a week-long recess to afford sufficient time for commissions to study amendments offered in debates, still must tackle two of the remaining "hot irons"—namely, the schemas on religious liberty and on the Church in the modern world.

It is expected that voting on the former topic will start after October 25, and that voting will follow on the schemas dealing with divine revelation and the lay apostolate.

As for the document on the Church in the modern world, it is still undecided whether its present form should be maintained. There are those who feel the Church should only initiate a dialogue with the present-day world, without attempting to enter into specific arguments on issues beyond the ecclesiastical province.

These experts would shorten the present text considerably, making a sort of pastoral message of it. Should their views prevail, which right now seems unlikely, considerable time would be gained, since new amendments would not be introduced, and the council could come to a close even before the end of November.

VATICAN COUNCIL ROUNDUP

Jewish official lauds council declaration

ROME—An officer of the B'nai B'rith Anti-Defamation League said here he believes the ecumenical council's document on non-Christians, especially the Jews, will help "eliminate prejudice and discrimination from all our lives."

Joseph Lichten, director of the League's intercultural affairs department, said the council's declaration "has a particularly positive meaning for Jews all over the world."

HIS STATEMENT, issued some hours after the council's approval of the document (Oct. 15) became known, continued:

"With a long history of martyrdom behind the Jews—not too rarely based on certain misinterpretations of Christian teaching—the specific admonition contained in the declaration against anti-Semitism has far reaching relevance for us, and also has meaning as an act of historical justice on the part of the Catholic Church toward all Jewish communities."

Lichten said the declaration would aid the Catholic-Jewish dialogue which, he said, has been under way in the U.S. "for some time." He added:

"After the promulgation of the text, the declaration will become an intrinsic part of the Church's teaching, and will serve as a guide for Catholics in daily life and work with their Jewish brethren, helping thus to eliminate prejudice and discrimination from all our lives."

HE CALLED IT "particularly satisfying to see the creation of a U.S. bishops' commission on Catholic-Jewish relations," and spoke of his "pride and satisfaction" in working with the American bishops. He concluded:

"An historic document such as this stands or falls on its entire contents, not on single words, as regrettable as the omission of some of them may be."

The council commission which redrafted the declaration given general approval by council Fathers last year dropped the word "deicide" (God-killing), but made it clear that the Church does not regard all Jews as jointly responsible for Christ's death.

Congo prelate explains silence at the council

ROME—A Congolese prelate has given his answer to the question of why the ecumenical council Fathers from African mission territories have been so silent in discussions of the proposed statement on the Church in the modern world.

Bishop Joseph Busimba of Goma in the Congo said that his time is so taken up in direct discussions with his troubled Christians that he has had no opportunity to prepare statements for the council floor. Furthermore, he said, he and most other African bishops do not have the services of scholars and specialists who might help them in this regard.

"Let us take the Belgian episcopate, which is said to be very influential in the discussions and in the preparation of texts," he commented. "But they have at their service all the professors of the theological faculty at Louvain University—and this is fortunate.

"But we bishops of the Congo, where can we find time to prepare interventions . . .? From morning to evening we are visited by our Christians—in the Congo everyone has access to his bishop. Besides we have to cope with difficulties of rebellion, of tribal warfare, of political intrigues, and so forth. While the orators here have spoken of scientific war, nuclear war, defensive war, and the like, we have not had the time to get ready an intervention on tribal warfare and rebellion, yet these are killing tens of thousands of Congolese."

Bishop Busimba made his remarks on the eve of return to his diocese, where he must face new problems arising from tribal strife. The bishop had been critical of the "western" tone and approach of the council proposals on the issue of the Church in the modern world, in talks to newsmen here.

IN COUNCIL PROPOSAL

U.S. bishop pushes for rights of women

By PLACID JORDAN, O.S.B.

VATICAN CITY — Far-reaching changes in the role of women in the Catholic Church have been proposed to the ecumenical council by Archbishop Paul J. Hallinan of Atlanta.

In a statement filed with the council's general secretariat, the American prelate declared that since women "constitute half the people of God" they should be given equal consideration in the council's schema on the Church in the modern world.

The archbishop asked whether the Church "has given the leadership that Christ, by word and example, clearly showed he expected of her."

"In proclaiming the equality of man and woman the Church must act as well as speak by fraternal testimony, not only in abstract doctrine," he said.

THEREFORE, "every opportunity should be given women, both religious and lay, to offer their special talents to the service of the Church, and their role of auditors in the present council must be only the beginning."

Specifically, Archbishop Hallinan recommended that:

- In liturgical functions women should be permitted to act as lectors and acolytes at Mass;
- Women after proper study and formation should be allowed to serve as deaconesses by preaching and in providing those sacraments which deacons do, especially Baptism and the distribution of Holy Communion;
- Women also should be encouraged to become teachers and consultants in theology when they have attained competence in the field;
- Women should be included in whatever organization is established for the post-conciliar implementation of the lay apostolate;
- Women Religious should be fully represented and consulted, at least in all matters concerning their interests, in the Congregation of Religious and in the commission revising canon law.

In his statement, Archbishop Hallinan referred to a statement made in 1961 by Pope Paul VI when he was archbishop of Milan, which reads: "Women must come closer to the altar, to souls and to the Church in order to gather together the people of God."

ARCHBISHOP Hallinan said the "community between man and woman" mentioned in the schema on the Church in the modern world "should not be one of subservience, but one of harmony, mutual respect, love and responsibility." Therefore, "we must not continue to perpetuate the secondary place accorded to women in the Church of the 20th century. We must not continue to be late-comers in the social, political and economic development that has today reached climactic conditions."

In our society, he explained, "women in many places and in many respects still bear the marks of inequality. This is evident in working conditions, wages and hours of work, in marriage and property laws. Above all, it is present in that gradualism, bordering on inaction, which limits their presence in the tremendous forces now working for universal education, for peace, for the rehabilitation of the deprived, the just and compassionate care of the young, the aged and the needy, the dispossessed and the victims of human injustice and weakness."

As for the Church, Archbishop Hallinan said, "her history . . . has been a struggle to free women from the old place of inferiority. Her great women saints, her dedicated virgins, her defense of woman in the family, a few women theologians, but especially the unique honor given by her to God's only perfect creature, Mary Our Lady—all these are part of that history."

"But the Church has been slow in denouncing the degradation of women in slavery, and in claiming for them the right of suffrage and economic equality," he said.

"Particularly, the Church has been slow to offer women, in the selection of their vocations any choice but that of mother or nun. In fact, among her saints, there are only three groups: martyrs, virgins, and a vague, negative category called 'neither virgins, nor martyrs.' "

Lay consultants named by Pope to Secretariat

VATICAN CITY—Five laymen, including one American, have been appointed by Pope Paul VI consultants to the Vatican Secretariat for Non-Christians.

They are among a score of consultants named to the body established by the Pope in May of 1964 and headed by Cardinal Paolo Marella.

The five laymen—the first to be named for any such secretariat—include Dr. James Kritzeck, 35, an authority on Islam who is now on the faculty of the Institute for Advanced Study at Princeton, N.J. A native of St. Cloud, Minn., Kritzeck was educated at the University of Minnesota, and Princeton and Harvard Universities. He taught oriental languages at Princeton University from 1957 until this year and was a delegate to the international congresses of orientalists in Munich in 1957 and at Moscow in 1960.

The other layman named by the Pope are Albert Cuttat, former Swiss ambassador to India; Profs. Oliver Lacombe and Jean Filliozat of the College de France, Paris, and Prof. Roger Arnaldez of the University of Lyons, France.

Named to See

VATICAN CITY — Bishop George P. Dwyer of Leeds, England, has been appointed by Pope Paul VI to head the Birmingham archdiocese. He succeeds the late Archbishop Francis J. Grimshaw, who died last March 22.

U.S. bishops set meeting dates

WASHINGTON—The 1965 annual general meeting of the bishops of the United States will be held at the North American College in Rome November 8, 9 and 10, it was announced at the headquarters of the National Catholic Welfare Conference here. The American bishops are in Rome participating in the fourth session of Vatican Council II.

Preceding the general meeting of the bishops, the NCWC Administrative Board will meet November 6 and 7, also at the North American College.

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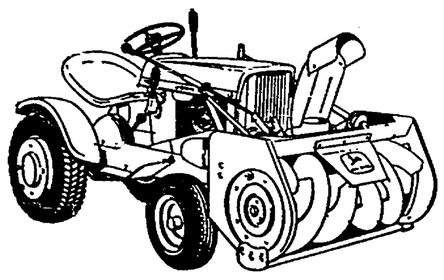
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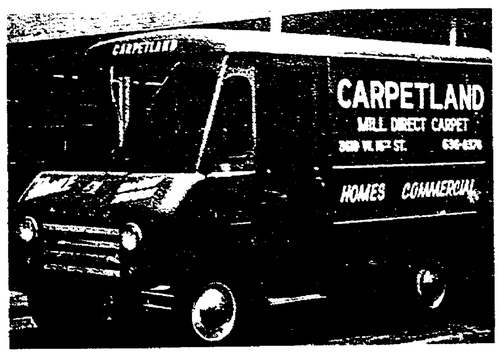

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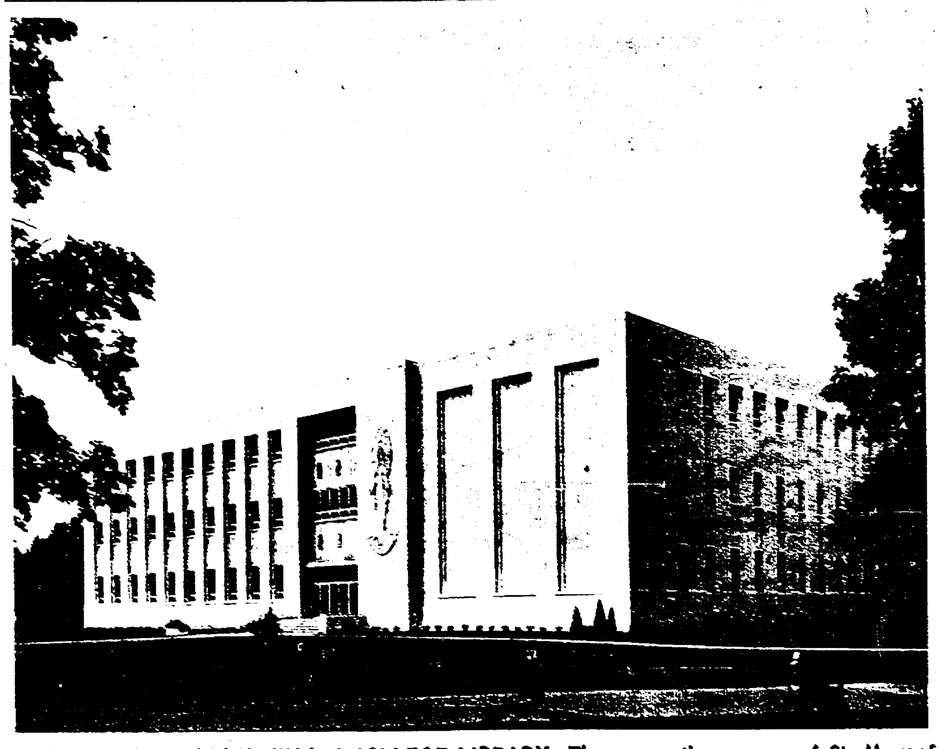

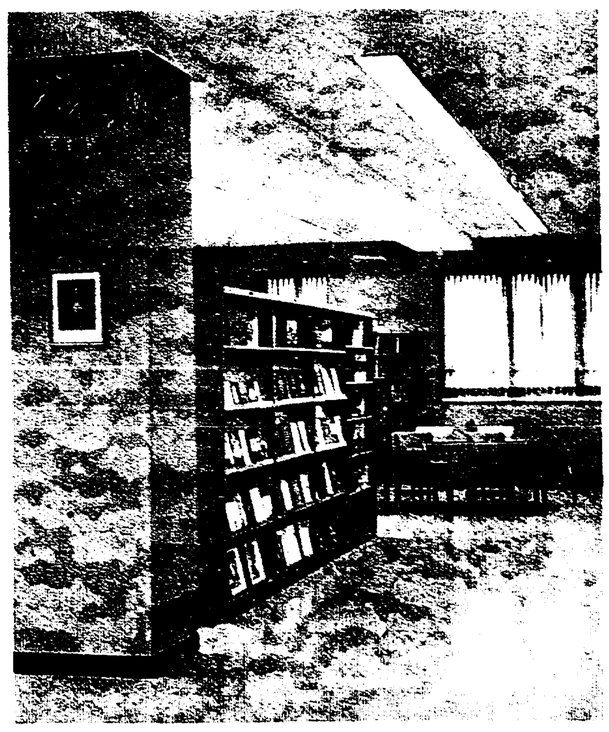

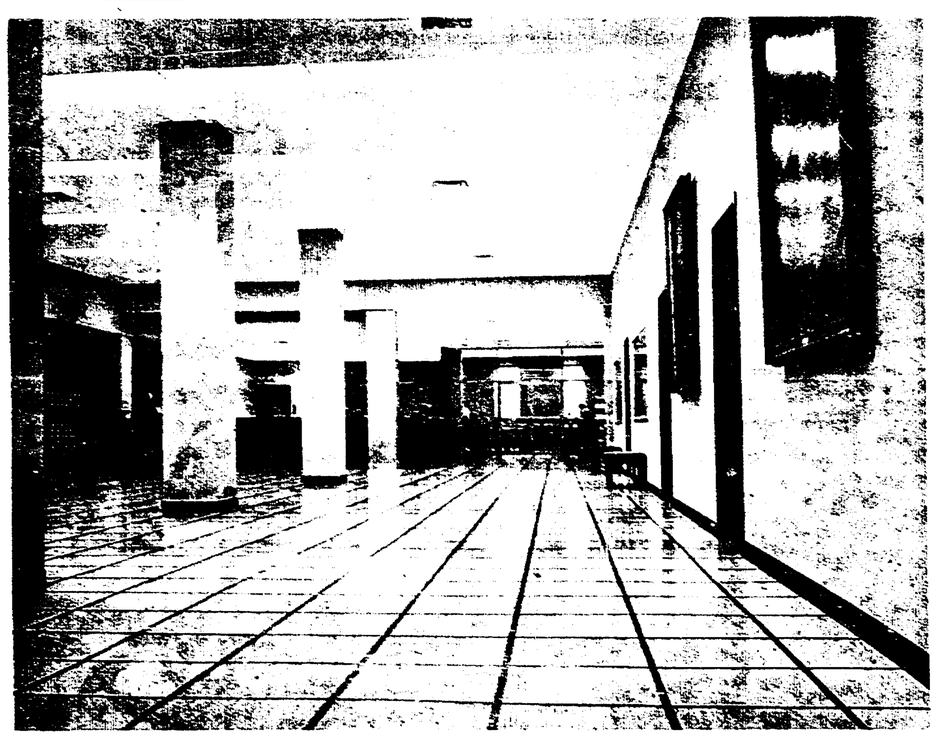

NEW ST. MARY-OF-THE-WOODS COLLEGE LIBRARY—The Sisters of Providence will commemorate the 125th anniversary of their foundation by dedicating a new $1.25 million library on the campus of St. Mary-of-the-Woods College on Friday, Oct. 22. Shown above at left, the edifice features a 23-foot carving symbolic figure of Our Lady as patroness of the community, executed by Adolph Wolter. The second photo depicts a corner of the children's literature section of the library, which contains about 7,000 volumes. A view of the main lobby is seen in the third photo. In the background are the circulation desk and reference room. To the right of the lobby are the librarian's office, archives, and faculty reading room.

THE CHURCH AND THE WORLD

Open council archives—Plan to update catechism

The Vatican

♦ Pope Paul VI, in a fervent exhortation to love the Church, deplored the superficial criticism that is "incapable of understanding the mystery of obedience and the inner charity which bind and sanctify the ecclesiastical community." He was addressing a regular weekly audience representing 13 nations. "Love the Church, above all because she has become the object of the interest of public opinion, which observes, studies, and discusses people, events and problems regarding the Church as perhaps never before," the Pope urged.

♦ For the first time in the four sessions of Vatican Council II, the Serbian Orthodox Church has appointed observer-delegates. The Vatican Secretariat for Promoting Christian Unity announced that Serbian Patriarch Gherman has named two representatives to attend the council. The Serbian Church, with some eight million members, is the third largest of the Orthodox Churches, coming after the patriarchates of Moscow and Rumania, but before the Orthodox Church of Greece.

♦ The section of the Vatican archives containing documents relating to the last nine ecumenical councils has been opened to scholars generally for research and study. Owing to the scarcity of material before the year 1,000, the material in the section begins with the Fourth Lateran Council of 1215. This was the 12th of the 21 ecumenical councils.

♦ American astronaut John Glenn was received by Pope Paul and received a memento of the Pope's visit to the United Nations. Glenn, his wife and members of the National Aeronautical and Space Administration were received by the Pope immediately after the weekly public audience.

At home

♦ WASHINGTON — Senate and House conferees have agreed on an $841 million college aid bill that includes student scholarships and loans and construction funds. A controversial feature of the measure is a provision for a national teacher corps whose members would go into low-income areas. The corps—for which $36 million is authorized—was included in the Senate bill but omitted from the House version.

♦ ALBANY, N.Y.—New York State's Department of Education has ruled that athletic fields and other facilities of public schools in the state may not be used by parochial schools. The ruling resulted from an attempt by Catholic Mothers Clubs in Niagara Falls, N.Y., to negotiate a reduction in the $125 rental fee the Niagara Falls School District charged each time Bishop Duffy High School used a public school football field. In issuing the decision, Deputy Education Commissioner Ewald B. Nyquist said New York State law forbids the use of public-school facilities for functions exclusively controlled by and with proceeds going to "a society, association or organization of a religious sect or denomination."

♦ STEUBENVILLE, Ohio — A Methodist bishop and ecumenical leader told a gathering of Protestant and Catholic clergy here to "let disunity run its course" and not expect the impossible overnight. Bishop Francis Gerald Ensley told an audience of Catholic priests and Protestant clergy that ecumenism is the "growing edge of thought and light of the times."

♦ CINCINNATI — Increased state aid to students attending private colleges and universities would help preserve "freedom of choice," an official of Citizens for Educational Freedom told the Ohio Board of Regents. Paul C. Mecklenborg, president of the Ohio CEF, warned that state colleges and universities threaten to crowd private institutions out of the field. The regents supervise higher education in Ohio.

Abroad

♦ BOGOTA, Colombia — The bishops of Colombia plan to bring catechism instruction up to date in this country's Catholic schools. Starting next year, new texts will replace the "Father Astete catechism," the manual written by a Spanish Jesuit in 1599, still used in all grammar schools here. Memorized answers to questions from the Astete catechism had been the prevailing method of religious instruction in Colombia until recently. The new texts are reported to be animated by "the biblical movement, the liturgical renewal and the better understanding the Church has of itself since the opening of the Sacond Vatican Council.

♦ MEXICO CITY—The continuous population explosion in Mexico and all Latin America is aggravating a "delicate" problem for the Catholic Church as an acute shortage of priests has many communities without spiritual comfort and aid, according to Archbishop Miguel Dario Miranda of Mexico Ctiy. "Shortages of priests in Mexico today are alarming," he stated. "And this very situation is a problem throughout all of Latin America as youth turns away from the idea of a career of service in the Church."

♦ PORT-OF-SPAIN, Trinidad—Trinidad's three largest Christian denominations have joined forces in a concerted effort to defeat what they see as an attempt to take over private secondary schools by the government of Trinidad and Tobago. Catholic, Anglican and Presbyterian leaders sent a letter to Prime Minister Eric Williams asking him to reconsider a pending education act which they believe violates an existing church-state agreement. The state of Trinidad and Tobago has been an independent nation since 1962. The present dispute centers around 20 church-run secondary schools at which the government pays the full salaries of teachers.

♦ COLOMBO, Ceylon — Six months after the coalition headed by Prime Minister Dudley Senanayake won control of the government of Ceylon, members of minority races and religions in this country have begun to relax. Ceylon is a Buddhist nation. Almost three-fifths of its 10 million citizens are Buddhists, and every government including the present one has promised to emphasize the country's Buddhist heritage. Catholics number 800,000, and are ministered primarily by foreign missioners. In recent years the missioners have been harassed by the government.

♦ SALISBURY, Rhodesia — A Jesuit school in Salisbury has defied an order by Rhodesia's white-supremist government and has announced it will continue to accept African Negro students. Father Lawrence Crehan, S.J., rector of St. George's College, declared that barring students "solely on the grounds of race would be contrary to Christian teaching." He added that any law enacted to enforce segregation is unjust.

♦ OBO, Central African Republic—Two priests, 19 native Sisters and several other Sudanese Catholics have arrived here after Sudanese soldiers attacked their mission at Mopoi in the southern Sudan. The priests and nuns fled toward the Central African Republic, and after many trials they finally reached Bambuti, the first village on the other side of the border.

♦ BERLIN — Poland's communist government has now granted passports to two bishops from whom it originally withheld permission to go to Rome for the fourth session of the ecumenical council. Bishop Jerzy Ablewicz of Tarnow, said here to have been denied a passport earlier because of this outspoken criticism of the Polish government's treatment of the Church, has now been authorized to make the trip. So has his auxiliary, Bishop Karol Pekala. Over 30 bishops from Poland are now taking part in the council.

♦ BONN—A top official of the papal secretariat of state who last negotiated the agreement between communist Hungary and the Holy See providing for greater freedom for the Church has gone to Hungary to protest violations of the agreement by the Budapest government. The personal visit to Budapest was made by Msgr. Agostino Casaroli, the secretariat of state's undersecretary of state for extra-ordinary ecclesiastical affairs.

♦ MADRID—Protestant leaders in Spain have expressed doubt that any Vatican council decree on religious liberty will produce marked changes in their situation. They arrived at this conclusion in a statement issued at the close of the second National Conference of Protestant Pastors, attended by about 200 persons, including some from the United States and European nations outside Spain. Six Spanish priests and Catholic lay leaders took part as observers at the conference. The Spanish Protestants made the prediction that the Vatican council's final statement affirming the principle of religious liberty will leave the question of applying it to the bishops in each country. This will have the effect of nullifying council action in countries "where official religious discrimination exists," is was contended.

Marquette OK's off-campus social, political action

MILWAUKEE — Marquette University has told students they are free to take part in "political and social action off campus" if they feel they should.

The university announced its stand shortly before a public school boycott here protesting alleged segregation, scheduled for the week of October 18.

Father Richard Sherburne, S.J., dean of students, made the university's stand known in a statement addressed to the Students United for Racial Equality organization.

He said students possess "academic freedom," which is to be exercised with regard for law, morality and "the standards of the educational institution."

"Accordingly," he said, "you are free as students to decide for yourselves within the limits of your academic obligations and other requirements outlined in the student handbook to participate in political and social action off campus according to your best insights and responsible consciences.

"In doing so, you should make clear that you do not represent Marquette University as such, and that as free and responsible individuals you will take the consequences of your action."

NCCM honored for Bible kit

WASHINGTON — The Laymen's National Committee presented its 1965 Award of Merit to the National Council of Catholic Men for its work in producing and promoting a national program kit on the Bible.

Published initially as a service to Catholic men's organizations affiliated with NCCM, the Bible Kit has subsequently been adopted for wide use by women's and school groups as well.

The award was made as part of the observance of National Bible Week sponsored annually by the Laymen's National Committee, an interfaith, non-sectarian group which promotes Bible reading and study.

Archbishop Hannan formally enthroned

NEW ORLEANS — The Most Rev. Philip M. Hannan was installed (Oct. 13) as the 11th Archbishop of New Orleans in ceremonies that blended the beauty of the new liturgy with the majesty of historic, old St. Louis Basilica.

Archbishop Hannan, who became spiritual shepherd of 600,000 Catholics, pledged his "best efforts for the cause of Christ."

"THIS LAND, this people," he said of New Orleans, "have survived many trials, many crises of government, many times of heartbreak.

"Throughout all these convulsions, the line of continuity of civilization and Christian culture has been the faith. They saved the faith and the faith saved them.

". . . These are the elements, made operative by the grace of God, which have infused a magic in the name, New Orleans. The name speaks of the charm of the old, respect for the faith, a beguiling humor and vitality, not only a respect for but an enjoyment of the values in diverse cultures. New Orleans is more than a place; it is a spirit.

"We the people of God, to whom the immediate future is entrusted, must be mindful of the demands of this spirit. With God's help, we must labor to realize fully the vast harvest which has been prepared."

Archbishop Hannan, elevated to his new post from the Auxiliary Bishop of Washington, was enthroned by Archbishop Egidio Vagnozzi, apostolic delegate in the United States.

THE PROCESSION at the installation service was picketed by Mrs. Una Gaillot, one of three persons excommunicated in 1962 for organizing efforts to oppose Catholic school integration.

Mrs. Gaillot and several of her followers carried placards in front of the basilica.

The signs were apparently the same ones she had used last March in picketing the basilica when Archbishop Cody received the pallium, signifying his authority as metropolitan of the province of New Orleans. Archbishop Hannan's name had apparently been pasted over Archbishop Cody's name.

NAMED FOR RACIAL AWARD—J. Griffin Crump, left, and Rev. Robert Smith will receive the St. Martin de Porres Medal at the annual Communion Breakfast of the Catholic Interracial Council of Indianapolis on Sunday morning, Oct. 24. The affair will be held in Ritter High School following the 9:30 a.m. Mass at St. Michael's Church. Crump is executive director of the Mayor's Commission on Human Rights, and Rev. Smith is pastor of the Riverside Methodist Church, Indianapolis. The latter will be the Breakfast speaker.

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Comment

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

In defense of art

The country has come a long way. Back in the 1930s, the WPA started paying unemployed artists, actors, writers, poets, and musicians to practice their skills. That started quite a fuss, even among people who were in favor of government job assistance.

The thinking seemed to be that the artistic and scholarly folks ought to be doing something useful, like raking leaves or running a bulldozer. As it turned out, of course, much of what they did was everlastingly useful. The taxpayers have been reimbursed many times over.

The other day President Johnson and Congress joined in enacting a law creating the National Foundation for the Humanities and the Arts. It had slipped through smooth as an eel in a tub of oil, save for waspish buzzes from a few politicians and editorialists of the old school.

This measure, coupled with the 1964 act creating a National Arts Council, puts the government squarely in the business of supporting the arts and humanities with tax money, and we say hurrah.

The old argument was that such support would debase quality and quench freedom of expression. That ran counter to the centuries-old experience of every other civilized nation, and now at long last it is of no serious concern here.

For one thing, government control is specifically outlawed in the new legislation. For another, it now is generally agreed that there is no more effective way to debase quality and quench freedom of expression in a promising artist than to starve him to death.

We also are happy to note that, for a change, Indiana's capital city is fully alive to a new opportunity. The arts and culture subcommittee of the Greater Indianapolis Progress Committee had a spirited meeting last Saturday at Clowes Hall, and the participants voted unanimously in favor of creating a Metropolitan Arts Council.

Such local councils will be needed if Indianapolis and other Hoosier communities are to avail themselves of the federal matching funds and the foundation grants that will become available.

This new pursuit of excellence in things of the mind and the heart may start small, but we have a hunch that within a relatively few years it may become one of the best things that ever happened.

●

Anniversary

The six Sisters of Providence who came to St. Mary-of-the-Woods on October 22, 1840, from Ruille, France, could scarcely have foreseen that they were embarking upon the establishment of a great religious community and one of the country's most respected colleges for women.

Today (Oct. 22), however, the Sisters of Providence celebrate the 125th anniversary of their foundation in America, and a $1.25 million library on the campus will be dedicated.

Today more than 1,500 Sisters teach nearly 66,000 students in 113 grade schools and 23 high schools in 18 archdioceses and dioceses in 13 states. In addition, they maintain three colleges, including St. Mary-of-the-Woods, which has become an internationally honored liberal arts college.

We congratulate the Sisters of Providence on a great and growing work humbly begun a century and a quarter ago.

●

Smart ancestors

A story elsewhere in this week's Criterion tells about Bishop Eirik and his voyage to America as papal legate and bishop of Greenland around 1117.

Bishop Eirik's adventure is recorded on a 16th century map released and declared authentic by Yale University historians, who say it confirms Leif Ericson's 10th century exploration of America.

The ill-timed release of the map on the eve of Columbus Day set off protests by Italian-Americans. Some of the protests were scholarly. Some were just succinct, like that of a South Bostonian who scrawled on a wall, "Leif Ericson is a fink!"

Well, we don't blame Christopher Columbus' partisans for being touchy. Generations of kids were taught that he discovered America in 1492. In recent decades, however, claims of priority have been made for Irish monks, Norwegian seamen, Russian fishermen, Japanese seal hunters, and Charles de Gaulle.

Why not just call it a tie? Then we might further agree that our ancestors, of whatever race or nationality, were not nearly so dumb as some of us may believe. Much of what in modern centuries has been dubbed race myth and legend turns out on closer examination to have a hard core of fact.

A classic case in point is that of Stonehenge. British scientists long scoffed at the idea that it could be anything more than a pagan sacrificial altar. Barbarian Celts of 1500 B.C. were incapable of anything else, they insisted.

So — present-day computer science is proving that the giant monument incorporates an astronomical computer of fantastic precision which must have been eminently useful to a civilization so closely dependent upon the vagaries of nature.

The big question, anyway, isn't who first discovered America. It is what we're going to do with it now that it has been discovered.

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Right of protest

Last week-end the Viet Nam war took to the streets of America. In more than 100 cities, demonstrators marched in protest against United States policy in Viet Nam. The demonstrations were senseless, tasteless, ill-conceived, and constructed to attract kooks, beatniks, and probably some Communists.

Many of the demonstrations died on the vine for lack of participation. Many more would have, had not police and city officials angrily denounced the marches in advance and then placed every conceivable obstacle in their path. That tended to "popularize" them.

But the most unsavory aspect of the hectic week-end was the rioting triggered by anti-protest protesters. Marchers were beaten, cursed, kicked, and splattered with red paint.

Many thoughtful, non-marching Americans are convinced the government's Viet Nam policies are wrong. They also are convinced that the almost total lack of Congressional debate on the issue is unnatural in a democratic system. Outbreaks during the anti-war marches unfortunately may serve only to put an even tighter lid on intelligent policy discussions.

And the trampling that traditional American freedoms took on the streets over the week-end at the hands of self-appointed censors is a shameful black mark. The right of peaceful protest must be extended to all, not just some, or it becomes as phony a gesture as that of some collegiate dimwit burning a draft card.

The Work of Peace

● QUESTION BOX

Pope moving to Jerusalem?

By MSGR. J. D. CONWAY

Q. Ever since the Second World War, stories have been circulating that one of the popes will eventually move the Vatican to Jerusalem. Is there any truth in this?

Is St. Peter's so marked that it can be taken apart and moved elsewhere?

Is this one of the reasons the Pope went to visit Jerusalem last year?

A. Your rumor is totally new to me, and totally false.

It would probably be easier to move the Empire State Building to Jerusalem than to transfer St. Peter's Basilica.

Pope Paul went to Jerusalem, Nazareth and Bethlehem to visit and venerate places made sacred by the life of Jesus while He was on earth. It also gave him opportunity to visit with the Ecumenical Patriarch of Constantinople and thus to begin a restoration of friendship and communication with the Orthodox Churches. It was the first such meeting since the Council of Florence in 1439.

Jerusalem would be a poor place for the Pope to reside in the present days. It is a city divided by a wall and a neutral zone—no man's land—with Israeli and Jordanian soldiers watching each other like hawks.

●

Q. I cannot agree with your defense of our present table altars. The new order is still a bit confusing to me, but I go along with it as best I can; it will be OK when the new missals are available.

In 1913, I was employed as a R.R. Telegrapher on what is now known as the Canadian National R.R., northwest of Ft. William, Ont.

Our missionary, who sometimes traveled by dog team, said his Mass at my station on a kitchen table, using a table cloth, and two bottles served as candle holders. I have never forgotten that Mass. So, perhaps simplicity has some virtue.

A. At one remote station, during the war, I said Mass on a pool table. It was low, but better than the engine of a jeep.

●

Q. At what age must a Catholic not eat meat on Fridays? I always thought it was from the age of 7 until death. Others tell me I am wrong: that after 60 years of age one can eat meat on days of abstinence.

A. You are right; the others are wrong.

●

Q. An electronic device can pick up a whispered confession a block away, outside the church, resulting in a lifetime of unhappiness.

What is the Catholic Church doing to combat this?

A. You are reading too much science fiction. Electronic devices are marvelous, but they offer no threat to the seal of confession.

●

Q. I know it is not possible to commit a mortal sin without full advertence. Does this also apply to the Sacrament of Penance? Is it possible to make a bad confession without knowing that you are doing so?

A. You cannot make a bad confession without knowing it; you cannot make a bad confession without willing it. You cannot make a bad confession when you honestly wish and try to make a good one.

●

Q. I am an oldster and a traditionalist, but in accord with the liturgical changes. My question is: What are they?

Our archdiocesan instruction leaflet has the word genuflect in red ink in the Creed, at the reference to Christ's birth; but no one, not even the nuns, genuflect.

A. The leaflet is out of date. It was printed before the rubrics of the Mass were revised in Rome. The new rubrics—official rules—now direct the priest to bow at the words about the Incarnation in the Creed. Only on Christmas and the feast of the Annunciation is he to genuflect.

●

Q. I had never heard the term "Old Catholic" until recently, and now it has come up several times within the last few weeks.

A. The "Old Catholics" are a religious group formed, primarily in Germany, after 1870. They refused to accept the definition of papal infallibility made by Vatican Council I, and left the Catholic Church. Since all Catholic bishops accepted the definition, the "Old Catholics" got a Jansenist bishop in Holland to consecrate a bishop for them. They were the Traditionalists of their day; they couldn't accept change.

●

Q. I have no desire to add to your burdens, but since we have English in the Mass, wouldn't it be wonderful if we could HEAR it!

Many priests talk too rapidly for the loud speakers to work efficiently. If they would elongate their words, stretch the vowels, and enunciate clearly, we would have the joy of Christ's words. Mumbling is most annoying. Why not have someone CHECK each celebrant to see if he can be heard easily?

I am a speech teacher. A few lessons with any good teacher would be most helpful for most of our good priests.

A. There should be work ahead for speech teachers. Commentators and lectors, as well as priests, will need help in making the Mass intelligible and edifying.

●

Q. I remember reading in our diocesan paper that, beginning on a certain date, in the sacrament of Penance the priest would give absolution in English. Many months have passed, and although I go to confession often, I still wait to hear the absolution given me in English for the first time. Our priest takes the stand that people have received absolution in Latin all their lives, and that is the way he is going to continue.

A. Pray for your poor priest, and be patient with him. He would rather fight than change. In time he may tire of fighting.

We do not have this problem in our diocese. Our bishop made it obligatory for us to use English in administering all the sacraments and sacramentals. He did it for the spiritual welfare of his people; he is pastor of all of them.

OPINIONS

Xerox's example

To the Editor:

I wish more private corporations had the courage of their convictions and the good business sense to actively promote the United Nations the way Xerox has done.

As you recall, in early 1964 the Xerox Corp., maker of copying equipment, underwrote the production and presentation of a $4 million series of high-quality television dramas aimed at acquainting Americans more fully with the wide scope of UN activities.

C. Joseph Wilson, Xerox president, said at the time: "How ridiculous it would be for us to build a showroom in New York without simultaneously trying to build a peaceful world."

Then, in July, 1964, the John Birch Society's bulletin told its followers that the UN is "an instrument of the Soviet Communist conspiracy" and directed them to bombard Xerox with "an avalanche" of protest mail.

A heavy mailing of letters opposing the shows followed. But Xerox stood by its guns; and the three shows went on as scheduled.

Meanwhile, Xerox analyzed the organized protest mail and found that each letter writer had sent from four to 10 letters. Mail supporting the programs, in response to the organized protest, was less heavy, to be sure, but most of it was sent by separate individuals.

Xerox also commissioned a public opinion research organization to find out popular reactions to the showings. It was heavily favorable. Moreover, the image of the Xerox firm had been greatly enhanced despite the fact that commercial advertising on the programs was played down almost to the vanishing point.

Thus Xerox's good deed in behalf of a worthy organization also has proved to be good business, despite the frantic opposition of a relative handful.

Most corporation executives are world-minded. For one thing, they know that the world's economy is interdependent. They also know as Mr. Wilson commented, that there is scarcely any point in building up a business these days except in a peaceful world.

I hope the Xerox example will encourage more of these executives to cast off their timidity about getting involved in public controversy and help strengthen the hand of the UN, the only peacekeeping machinery the world has.

Jesse L. Darcy

Indianapolis

Hails Times

To the Editor:

I was glad to see that you shared my sorrow at the passing of the Indianapolis Times. Of all the newspapers in all the cities I have lived in, the Times was my favorite. Now something irreplaceable in my daily life is gone.

I always have had a great respect for the job most newspapers and the men and women who put them out do day after day, week after week, in keeping the public informed, enlightened and entertained. They face a formidable challenge in trying to improve upon yesterday's performance today and tomorrow. And each day's performance must be a brand new one. That, of course, goes for good weeklies, too.

It is too bad that the "economic facts," as the Times said in its farewell editorial, have dictated the demise of so many good newspapers and magazines in recent years. Perhaps ways will be found in modern technology to make production costs lower, so that we shall not have to suffer the continuing disappearance of newspapers of the high standards and quality of the Indianapolis Times. I earnestly hope so.

D. F. C.

Indianapolis

An appeal

To the Editor:

I have an opinion that the Opinions Column provides a convenient outlet for the expression of your readers' thoughts, but it appears that far too many radically opinionated, carping criticisms get into this column.

I hope that more of your "level-headed" readers will come forward with high-toned ideas and suggestions for the common good to help minimize the negative retorts that are frequently aimed at your fine paper through this column.

While I am in the writing mood, I want to recommend that all parents and teen-agers read carefully, and reflect thoughtfully on John Kane's column "Slight petting can lead to disaster" carried in your issue of September 24th. Mr. Kane has a timely message for all of our young people.

"Mr. Catholic"

Terre Haute, Ind.

YOUR WORLD AND MINE

Who should run foreign missions?

By GARY MacEOIN

ROME—As I follow the generally approving debates on the expanded schema on the missions, my mind keeps returning to an open-sided, thatch-roofed hut deep in the Ibo country of Nigeria, where I dined on the night of April 11 last year. The bishop had come to confirm the children next morning. His hammock was already slung form the rafters of this building that served as parish hall, as school, and as guest house for whatever stranger happened by.

I do not recall what we ate, except that yams, the staple of all that region, loomed large on the menu. Just as the meal ended, a quick noise shattered the background murmur of hidden insect and animal life eternally present in bush and jungle. The open doorway was filled by one of the finest specimens of mankind I ever laid eyes on. Silhouetted by the kerosene lamp against the black of the forest and dressed only in a loin cloth, the taut-muscled young man was obviously in a state of extreme agitation.

●

The pastor knew him well. A carpenter by trade, he is an important man in his village and a good-living Christian. We finally calmed him down enough to extract a coherent story. His wife had been many hours in labor, and the old people were warning that mother and child would surely be lost unless he consented to the *juju*, the traditional ceremonial for such situations, which includes sacrifice to the spirits.

It is a common problem. If the priest insists, the likelihood of death is statistically high. The reason may be partly psychological. The woman feels herself condemned for rejecting the advice of the elders. There may also be ingredients in the potions which in fact have positive clinical value. Unfortunately, we still know next to nothing about African culture.

Being gods with a machine, we found a solution which is not normally available. We put John and his wife in the automobile and drove them to the hospital at Abakaliki.

●

The bishops of the entire underdeveloped world of Africa, Asia, Oceania and Latin America have such problems. The modern period of Church expansion has done little about them. We have thought of the missions as that part of the world which lay outside Western culture, and we have regarded the missionary's job as the simultaneous imposition of Christian belief and the culture in which he himself had received it.

Political changes have made this approach no longer viable. But, as Bishop Joseph Blomjous, of Mwanza, Tanzania, insists, it is also theologically wrong. A leading missiologist and founder of the most important institute of African studies under Catholic auspices in East Africa, Bishop Blomjous points out that today the Church is almost everywhere present in Africa in its essential structures, in some places more solidly than in many parts of Europe.

Because these Churches in Africa (and elsewhere) are young and consequently growing with the rapidity proper to healthy youth, they need help from the older Churches on the basis of the collegiality which establishes a universal mission of all the Church to all the Church, according to the needs of each part. But it pertains to the local Church in each place to determine its structures and programs, within the unity of the universal Church. The older Churches do not control. They give from their abundance and charity whatever the young Churches determine that they need, personnel, know-how, economic support.

●

One obvious effect of this transfer of the decision-making role to the local Church will be a determined effort towards cultural integration. But even this will take time. Many of the local clergy have been brainwashed so thoroughly in their preparation from childhood by the missionaries that they are perhaps even less equipped than some Western missionaries to effect the christianization of their traditions.

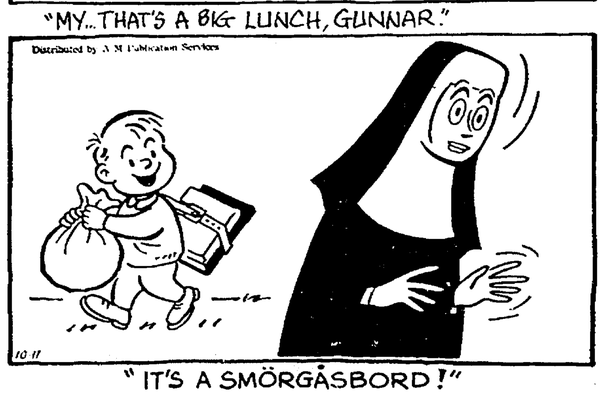
This factor may have been in Bishop Blomjous's mind in his answer to a question I put him. I pointed out that the Moslems, whose progress in Black Africa is far more rapid than that of the Christians, and insist for conversion only on a profession of faith, take several generations to impose their full moral code. "Do you think," I asked, "that the local Churches will seek a similar approach?"

"We can never minimalize Christ's teaching," he replied. "However, I think that later on—but not just yet—a more indulgent attitude towards objective violations of the Chris-

(Continued on page 12)

LI'L SISTERS By Bill O'Malley

"MY... THAT'S A BIG LUNCH, GUNNAR."



"IT'S A SMÖRGÅSBORD!"

● *THE YARDSTICK*

Making a scapegoat of the U.S. bishops

By MSGR. GEORGE HIGGINS

On September 29 the Chicago Daily News carried a report by its Rome correspondent, George Weller, which was headed "Bishops Want Vatican II to Lower Sights." According to Mr. Weller, who has covered Rome off-and-on for a number of years, a bloc of English - speaking bishops from all over the world have agreed in "secret sessions" held outside the plenary meetings of the council that schema 13 on the Church in the modern world is "too imperfect to be acceptable as long-range policy" and "are planning to ask Pope Paul VI to reduce the Vatican Council's commitments to a lower scale."

"The Bishops," Mr. Weller reports, "are suggesting retreat, in all humility, acknowledging the limits of their own judgment. 'They fear that the Church may be hurried by internal pressures or external demands into making premature doctrinal utterances that will fetter later generations."

●

There is a certain amount of truth in this report. Many of the council Fathers, including some from English-speaking countries, would undoubtedly prefer to see schema 13 reduced from the status of a constitution to that of an allocution or message or collective pastoral letter. They are of the opinion, in other words, that the subject matter of schema 13 is too contingent or changeable to be treated authoritatively in a permanent conciliar constitution.

As Mr. Weller puts it, they want to be sure that the form of the schema "does not prevent them from later updating their ideas as science changes the world." This is an accurate reading of the mind of at least a sizeable minority of the council Fathers with regard to the handling of the schema on the Church in the modern world.

On the other hand, I would seriously question Mr. Weller's statement that the move to lower the council's sights with respect to this schema is being spearheaded by a "secret bloc" of English - speaking bishops "built largely around the 220 Americans." To the best of my knowledge, this is not an accurate report.

It is true, of course, that the English-speaking bishops meet periodically to discuss conciliar problems of mutual interest. It is completely false, however, to say that the so-called English-speaking bloc is built around the Americans. American participation in the periodic meetings of the English-speaking bishops is hardly more than nominal.

The so-called English-speaking bloc is built around the British hierarchy, not the American. Moreover it is not, by any stretch of the imagination, "the most compact pressure group in the council," nor is it a "secret" bloc except in the sense that its meetings, like those of all of the other national, regional, or language groupings within the council, are, naturally, closed to the press.

●

I might add that there is a little too much careless talk in the press about the "secret" strategy of various groups of bishops within the council, and notably of the Americans. The plain fact of the matter is that the American bishops as a group have no strategy—secret or otherwise—with respect to the status or conciliar weight of schema 13. There simply isn't any American "line" on this particular matter. In fact, it has never even been discussed by the Americans meeting as a group.

The same is true with regard to the specific problem of war and peace which was debated again in the council during the first week of October. Many critics of schema 13's handling of this very difficult problem seem to be under the impression that the American bishops are working behind the scenes to prevent the council from condemning the possession of nuclear weapons for purposes of national defense.

This is sheer nonsense. The American bishops have never taken a position on this matter, and again, have never even discussed it as a group. Moreover, the record will show that they had absolutely nothing to do—either secretly or otherwise—with the drafting of the particular chapter of schema 13 which deals with the problem of nuclear weapons.

Those who are dissatisfied with the present text of this chapter of the schema and think that the council ought to come out with an absolute or unconditional condemnation of the possession of nuclear weapons for defensive purposes are perfectly free to say so, but they ought to be mature enough to argue the issue on its own merits instead of taking out their frustrations on the American bishops.

To try to make a scapegoat of the American hierarchy on this highly controversial issue is a cheap form of sensationalism and one that is strangely out of character for men and women who rightly place such a high premium on the evangelical virtues of truth, justice, honesty, and charity.

ENTERS NOVITIATE — Miss Barbara Peyton, daughter of Mr. and Mrs. John Peyton of St. Michael's parish, Indianapolis, recently entered the novitiate of the Little Sisters of the Poor in Queens, N.Y. A graduate of St. Mary's Academy, Indianapolis, Miss Peyton was also graduated from St. Alexis School of Nursing in Cleveland. She has received the religious name of Sister Chantal, Mary of Jesus.

THE POPE AND THE POOR

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

HE ASKS YOUR HELP

During his visit to these shores earlier this month, Pope Paul made clear to us all his concern for the world's poor. In southern India, as in 17 countries in the Near and Middle East, the Catholic Near East Welfare Association is the Holy Father's own Mission Aid Society, helping the poor to help themselves. . . . He seeks your help for people such as the impoverished refugees of Marottichal, Kerala State, south India. These penniless souls live in a completely mountainous region, with no school, hospital, or even a good road of access. They must fight wild beasts, the forest, dread disease, in order to eke out a meager sustenance of one meal a day. The determination of the small Catholic population (outnumbered ten to one) is due to the tireless efforts of Father George Koonan. Until he arrived two years ago, no religious services were conducted. Immediately, Father George built a temporary shed, a place at least to say Mass. "If we are to bring God to my people," he says, "we must have a permanent church and a modest center to conduct religious training for the young and old alike." . . . These are the people for whom Pope Paul asks your help. $2300 will build the church Father George needs so badly. $900 will enable him to erect a religious training center. Your gift of any size ($100, $75, $50, $25, $10, $3, $1) will help.

FATHER GEORGE DOES TOO

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Name winners of racial awards

NEW YORK—A Catholic editor and a former New York city welfare commissioner will receive the 1965 James J. Hoey Awards for Interracial Justice of the Catholic Interracial Council of New York.

This year's award recipients are Gerard E. Sherry, editor of the Georgia Bulletin, Atlanta archdiocesan newspaper, and James R. Dumpson, former New York Commissioner of Welfare and now assistant director of the Hunter College school of social work.

The Hoey awards are given annually to a white and a Negro Catholic for "outstanding contributions to the cause of interracial understanding."

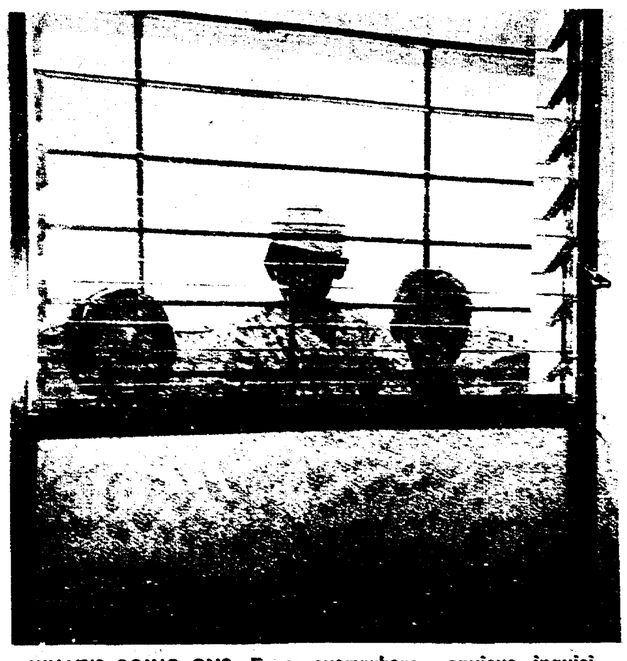
Franciscan head named by Pope to post in Holy Land

ROME—The Minister General of the Order of Friars Minor (Franciscan Fathers)—French-born Father Augustin Sepinski—has been named Apostolic Delegate in Jerusalem and Palestine by Pope Paul VI. He was also elevated to the rank of archbishop.

Following his appointment, Archbishop - designate Sepinski sent a letter to all provincial superiors of his world-wide order announcing that he would continue to govern the order until October 31.

The order's procurator general and its definitors general will elect a vicar general on November 1 to govern the order until the next general chapter, when a new minister general will be chosen. The chapter, originally scheduled for 1968, will be held in 1967.

(There are two provinces of the Order of Friars Minor represented in the Indianapolis Archdiocese—the Sacred Heart (St. Louis-Chicago) Province in Indianapolis, and the St. John the Baptist (Cincinnati) Province in Oldenburg and Batesville.)



WHAT'S GOING ON?—Faces everywhere — anxious, inquisitive, appealing. That has been the experience of four Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who recently began missionary work in the slums of Cali, Colombia. The youngsters above were photographed by one of the nuns as they prepared for lunch in the convent dining room. According to a report from Sister Mary Joceal Schenk, of Dale, Ind., there are 800 youngsters living within five minutes' walking distance of their parish center.

MISSION REPORT

A Sister writes from Colombia

Dear Folks Back Home:

With inscriptions and entrance exams a thing of the past and matriculation two days ahead, I thought this would be a good time to get a few lines "back home." We have thought of writing many times, but we must still have some of our good old American blood in us, because the days are not long enough down here either. And we still have not discovered what siesta time is.

School registration was completed two weeks ago and we put up a sign reading: "No mas inscpiciones." It hasn't given us any peace; it just makes each knock at the door a harder task. They beg, they plead, they cry, that we will accept their child in school.

Editor's Note: The writer of the following letter is Sister Mary Joceal Schenk, O.S.B., one of the four Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, who started the convent's first Latin American mission this past August in Cali, Colombia. Sister Mary Joceal, a native of Dale, Ind., was last assigned at St. Ambrose School, Seymour, where she taught first grade.

We had intended taking only third, fourth, fifth and first year of secondary school. So many people gave us evidence that first grade was the basic need here, so we have opened first grade—and second.

We now have over 160 first graders registered. We are not taking youngsters under eight years old, but we still have 108 on our "waiting list." The oldest child registered is 17 years old. And the saddest thing is that there are at least as many children again who cannot afford the small fee which we are required to charge.

The Alliance for Progress has built 225 homes for people of our "barrio" who were living on the city sewer. The homes are very crude—concrete block—but they are a sight better than what they lived in before. Each apartment has a kitchen, living room, two bedrooms and a shower.

This is all very nice, but most of them have no other furniture except the three beds that are built into the bedrooms. And then you find out that a mother and her seven children sleep in one room while a married daughter and her husband have the other.

As a Peace Corps worker here observed: "Just removing people from shacks will not rid slums. They need education so badly." We hope to be able to aid in this adult education for better living standards, but right now we have been swamped with the demand for ordinary education.

ONE OF THE greatest experiences I have had in Cali was a trip this past Tuesday to another parish center, similar to our own. There is special "beauty" in that center because the entire project is being financed by graduates of the academy in Cali conducted by the Madames of the Sacred Heart.

Each graduate offers 10 pesos a month for the center's upkeep and staff salaries. Twelve or 14 alumnae volunteers work in the store, cafeteria, health or social center. These are all wealthy girls and women of Cali, who give two days each week to work in the slum areas which ring the city.

Directing these volunteers is the daughter of one of the richest men in Colombia. When I met her I wondered why a girl of her beauty, wealth and age was not married. After spending one morning with her, listening to her, I realized that her heart would not be large enough to be divided. She loves these people. And her love is returned.

Back to our school. We have about 40 youngsters enrolled in the second, third, fourth and fifth grades. In the first year of "high school," we have more than 100 registered. The children in our barrio have no opportunity for education beyond the fifth grade. This problem is what is causing most of the begging and pleading.

There are 800 children living within a five-minute walk of our center.

The lack of educational facilities and teachers in Colombia is as great as in other countries of Latin America. The teaching profession does not attract many aspirants. Salaries are low and teaching conditions are so poor that no one wants to teach if they can find something better to do.

We are considered very exclusive in our school because all of our teachers are high school graduates.

LAST YEAR this area had no school. Someone built two walls, connecting two houses, put up a blackboard, secured about 25 benches and opened a first grade classroom. The teacher had four years of schooling. The room was 12x14 and had a dirt floor.

Ninety-five youngsters registered and all were accepted. Soon many dropped out. The teacher ended with 30 pupils, but did not give them an exam nor pass any of them.

We have some wonderful Peace Corpsmen in our area. The people really love them. Sometimes we go to their house, usually to beg for something. They live in a very simple house, the same as other families in the barrio.

One Corpsman is due to leave for the U.S. in five months. He said yesterday that he knows he will ask for an extension because of all the unfinished projects he has begun. We mentioned to him that many families still lack furniture in their new homes. He quickly responded to the idea by requesting that new Corpsmen be selected who knew something about making inexpensive furniture from the abundant bamboo poles in the area.

OUR PARISH center was supposed to have a pastor before we arrived in August, but things have not yet worked out. We are not suffering, however. In fact, we are profitting.

We go to a neighboring barrio for Mass. Those people are blessed with two tremendously zealous priests. The pastor is 28 years old and has been ordained only two years. His assistant was ordained three months ago. They have the responsibility for 40,000 souls.

It is wonderful to see what they have accomplished. Their church is filled on Sunday. And the congregation really participates in the liturgy. The only problem we have encountered there is that our presence at Mass is a distraction. On the first Sunday we sat on the front bench. At least 100 children took turns sitting on the steps or in the small space in front of us—not to watch the priest, but us.

There are only 12 benches in the church. Everyone else stands. North Americans wouldn't believe how quiet it is during Mass. The children may move around, but you don't hear a sound except the singing. Almost any boy who comes to church neatly dressed—and with shoes—gets to serve.

EVERYONE LOVES our new mission habit. We feel like magnets walking down the street. They start staring at the nylons and slowly make their way to the bright blue veil. Many peo-

(Continued on page 9)

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● WHAT OF THE DAY

Historic Ephesus

By REV. JOHN DORAN

I think I had better go home now.

We are at sea just off the coast of Turkey—near Ephesus. Today we visited the ruins of this city famous in early Christian history. Ephesus heard the preaching of St. Paul in its Roman theatre, saw him imprisoned to protect him from the mob incited by the image makers. Ephesus was the diocese of St. John in his later years. Ephesus, according to some traditions, is where Our Lady lived and died. Ephesus was the seat of the Third Ecumenical Council. It's a city which takes the Church through her early history, a fitting place to visit after the Holy Land.

We had crossed from poor Jordan into prosperous Israeli, and were struck immediately by the vision of what money can do. Land reclaiming, reforestation, irrigation and industry, are transforming the land, bringing it back to what it was when described so long ago as "a land flowing with milk and honey."

●

In Israeli Jerusalem you go to see the Dead Sea Scrolls and are carried back into Old Testament History. Then you visit Ain Karem, the birthplace of St. John the Baptist, the last of the ancient prophets and the forerunner of Christ.

Down a little hill and up another, and you come to the place of the Visitation where Mary the Mother of the Messiah was saluted by Elizabeth, the Mother of the last Prophet. Mary's answer, the Magnificat, is emblazoned on the walls in 40 different languages.

Then back to Jerusalem to the poor and sad chamber of the upper room where Christ instituted the Eucharist and the Priesthoood. This is not the original building at all, simply a poorly kept crusader age room built on the traditional spot. You pray there, but sadly, thinking of how richly we enshrine Our Lord in the Eucharist in our churches, but how poorly enshrined is the place of this first giving.

On North now to the lovely Lake of Galilee which we reached at eventide, and looked down from the hillside toward the waters which so often carried the Lord. At Tiberias a fisherman's boat drawn out a little into the lake reminded you of Christ's preaching from the boat. Further along at the place of the multiplication of the loaves, we picked up a little lad carrying the bread home, and

(Continued on page 9)

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Carolyn J. Hollcraft, Mgr.

(A Weekly Service to Criterion Readers)

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St. Christopher captures Cadet kickball title

By DENNIS HOFFMAN

St. Christopher parish won its first Cadet Fall Kickball Championship by beating Holy Spirit, 26-13, Monday at the Little Flower Diamond.

Christ the King took third place by dumping St. Malachy, 30-11, in the consolation game.

The championship game started very close, with St. Christopher leading 11-10 after two innings. The turning point came in the next three stanzas, when Holy Spirit was held scoreless, while the West-siders added 11 more tallies.

Holy Spirit, 9-0 in Division II competition, earned the right to play in the title contest by taking a close playoff game from Division I champ Christ the King, 17-12.

St. Christopher, representing Division III, drubbed St. Malachy in the other playoff contest, 33-11.

Father Robert Borchertmeyer, Little Flower parish CYO moderator, and a member of the Priest Moderator Advisory Board, presented the trophies to the participants after the title game.

Catholic Youth Week highlights are listed

Traditional observances for Catholic Youth Week (Oct. 31-Nov. 7) are planned throughout the Archdiocese.

The Indianapolis Deaneries will open the week with Communion Suppers at two sites. St. Francis parish on the east side. and St. Anthony on the west. Mass will begin at 5:30 p.m. at St. Anthony, and at 5 p.m. at St. Francis. The suppers will follow.

Speakers at the suppers will be Mrs. Hazel Garcia, at St. Anthony and Robert J. Alerding at St. Francis. Alerding, who has been active in the Cursillo movement, is a member of the Third Order of St. Francis national board, and past president of the Indianapolis Serra Club. Mrs. Garcia is field representative of the American Friends Service Committee.

THE HALLOWE'EN Dance on Monday, Nov. 1, at the Southside K of C at 7:45 p.m., will feature live entertainment. Admission is 50 cents.

At least 600 exhibits are expected for the Annual Cadet Hobby Show, Tuesday, Nov. 2, at the Little Flower gym. Winners of parish hobby shows will compete in the city-wide show for awards.

No admission will be charged for the show, which is open to the public.

Highlight of the week will be presentation of the traditional St. John Bosco Medal and "Junior CYO of the Year" award, at the CYO Banquet to be held at Scecina High School cafeteria Wednesday, Nov. 3.

The St. John Bosco Medal goes to lay persons for their work with youth and the CYO.

Ray Eliot, assistant athletic director at the University of Illinois, and former football coach there, will be guest speaker at the banquet.

THE CYO Baking Contest will close the week-long observance Sunday, Nov. 7. Entries should be brought to the Little Flower cafeteria between 11:30 and 1:30 on that date. Judging will begin at 2 p.m.

The doors of the cafeteria will open at 7:30 for the prize ceremonies, auction and dance. Admission for the dance is 35 cents, with the profits going to the Holy Angels Operation Headstart project.

List grid results for New Albany

NEW ALBANY, Ind.—Following are the scores received from the New Albany Deanery football leagues:

Cadet League: Holy Family 19, Our Lady of Perpetual Help 6; Sacred Heart 12, Holy Trinity 0; St. Mary 7, St. Augustine 6.

Sixth Grade League: Sacred Heart 7, Holy Trinity 6; Holy Family 0, St. Augustine 0 (tie); Our Lady of Perpetual Help 13, St. Anthony 0.

Cy Cipher

CYO BASKETBALL — Entry blanks for the Indianapolis Deaneries Basketball Leagues are due back at the CYO office before Thursday, Oct. 28. The coaches' meeting for all four leagues has been tentatively set for Tuesday, Nov. 23.

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QUIZ CONTEST—Entry deadline for the Criterion Quiz Contest is Monday, Nov. 1. Any parish in the Archdiocese may field up to three teams.

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BAKING CONTEST—Wednesday, Nov. 3, is the final date for entries in the CYO Baking Contest, to be held November 7.

●

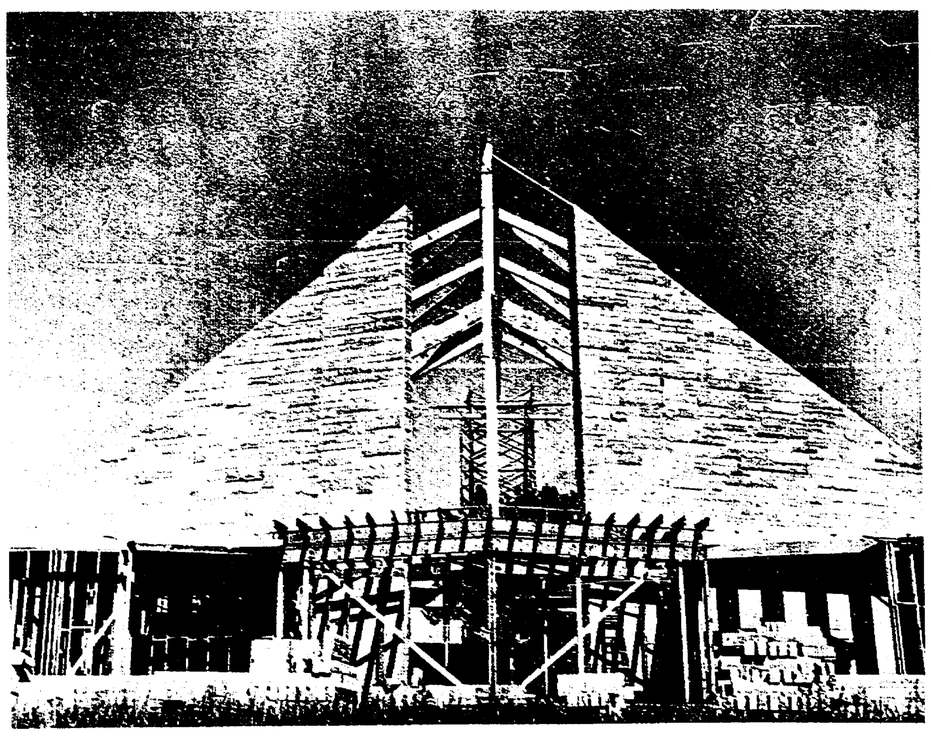
HOBBY SHOW—Parishes are reminded to submit the names of parish hobby show winners as soon as possible to the CYO office for participation in the Cadet Hobby Show, November 2.

Junior kickball titleists named

Little Flower defeated St. Michael, 15 to 7, in the first round of the CYO Junior Kickball championship playoffs Tuesday at Christ the King.

They now will play St. Catherine for the league championship Sunday afternoon at a time and location which was not determined by Criterion press time.

EXCHANGE STUDENT—Miriam Alonzo (left), from Guatemala City, Guatemala, is shown here with her "sister," Ann Louise Drew, on the steps of St. Agnes Academy, Indianapolis. Miriam is living with the Ralph Drew family of St. Andrew's parish while she is attending St. Agnes. Miss Alonzo's stay was arranged by the Maryknoll Fathers of Guatemala City, and the National Catholic Welfare Council. (Staff photo)



FRONT AND BACK GLANCES—Construction progress on the new St. Michael's parish church, Greenfield, is shown in the two photos above. Exterior stone is Indiana limestone, while the interior walls are faced with St. Meinrad sandstone. Charles M. Brown, of Indianapolis, is the architect of the modern structure, designed along new liturgical lines. The construction contract is held by Cord Brothers, of Shelbyville. St. Michael's pastor is Father Daniel Nolan. At present the parishioners worship on the ground floor of the school building. (Staff photos)

Strong USC faces Irish in home tilt

NOTRE DAME, Ind.—Most of the action should be on the ground tomorrow, as two of the nation's top college grid teams test their highly-rated running games against one another's defense.

Heismann Trophy candidate, Mike Garrett, leads the fourth-ranked Southern California invasion of Notre Dame, while the Irish boast of their one-two punch, Bill Wolski and Nick Eddy.

All three runners are small (less than 200 lbs.), fast and dangerous. Newly-wed Nick Eddy is probably the speediest of the three, and Wolski is the most powerful. But Garrett is shifty, and has great balance. He is averaging 6-plus yards per carry.

If Notre Dame has an edge on the Trojans, it is in the defense. The Irish front four and their secondary may be the best in the nation, but Garrett could be their toughest test of the season. The game will be nationally televised.

Three key tilts on grid schedule

A trio of key games are on tap in this Sunday's CYO football schodule.

St. Joan of Arc battles Holy Name on the main field at CYO Stadium at 2:30 p.m. for Division I supremacy in the Cadet League. Our Lady of Mount Carmel faces St. Thomas at Butler, also at 2:30, in a game that should decide the Division III title. And St. Gabriel meets St. Michael in an important game in the "100" League's Division I.

The remaining division races have settled down with the present leaders expected to retain their leads.

Open house

INDIANAPOLIS — The annual open house for parents of Scecina High School students will be held Tuesday, Oct. 26, beginning at 7:30 p.m. The open house will be preceded by a chili supper in the cafeteria after which parents will follow an abbreviated class schedule.

Scores

JUNIOR KICKBALL
Games of Sunday, October 17

Division 1: St. Michael 18, St. Thomas 15; Holy Angels 2, St. Joseph 0 (forfeit); St. Anthony 34, St. Malachy 21; Holy Trinity 21, St. Monica 20; St. Christopher 27, St. Gabriel 11.

Division 2: Little Flower 28, Immaculate Heart 5; Christ the King 2, Our Lady of Lourdes 0 (forfeit); Holy Spirit 2, St. Luke 0 (forfeit); St. Matthew 33, St. Pius X 19; St. Philip Neri 2, St. Joan of Arc 0 (forfeit).

Division 3: St. Catherine 18, St. James 13; St. Patrick 2, St. Mark 0 (forfeit); St. Roch 22, Holy Name 11; St. Bernadette 26, St. Jude 9; Nativity 33, Sacred Heart 14.

Final Standings

Division 1: St. Michael 8-1; St. Monica 7-2; Holy Trinity 6-2; St. Thomas 5-3; St. Gabriel 3-5; St. Anthony 3-6; St. Christopher 3-6; St. Malachy 1-8; St. Joseph 0-8.

St. Michael won the division championship.

Division 2: Little Flower 9-0; Holy Spirit 8-1; Christ the King 7-2; Immaculate Heart 6-3; St. Matthew 5-4; St. Philip Neri 3-5; St. Luke 3-5; St. Joan of Arc 1-8; St. Pius X 1-8; Our Lady of Lourdes 0-9.

Little Flower won the division championship.

Division 3: St. Catherine 9-0; St. Roch 8-1; Holy Name 6-3; Nativity 6-3; St. James 5-3; St. Bernadette 3-6; Sacred Heart 2-6; St. Patrick 2-7; St. Jude 2-7; St. Mark 1-8.

St. Catherine won the division championship.

CADET FOOTBALL
Games of Sunday, October 17

Division 1: St. Joan of Arc 19, St. Michael 0; Holy Name 26, St. Mark 26 (tie); Holy Spirit 40, St. Lawrence 7; St. Andrew 13, Little Flower 6.

Division 2: St. Monica 28, St. Christopher 0; St. Simon 13, Christ the King 7; Immaculate Heart 19, St. Philip Neri 0; St. Jude 27, Our Lady of Lourdes 0; St. Pius X, bye.

Division 3: St. Catherine 7, St. Patrick 6; St. Gabriel 12, St. Bernadette 0; St. Thomas 39, St. Roch 0; Mount Carmel 6, Sacred Heart 0; St. Matthew, bye.

Division 4: St. Rita 32, Holy Trinity 12; Our Lady of Greenwood 26, St. James 0; St. Anthony 20, St. Luke 12; St. Joseph 20, Holy Angels 0; St. Ann, bye.

Standings

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

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

Division 3: Mount Carmel 5-0-1; St. Thomas 5-0-1; St. Mathew 4-0-2; St. Gabriel 4-2-1; St. Catherine 3-3-1; Sacred Heart 2-3-1; St. Patrick 1-6; St. Roch 0-5-1; St. Bernadette 0-5-1.

Division 4: St. Rita 7-0; St. Anthony 5-1; Holy Trinity 4-2; St. Joseph 4-2; St. Luke 3-3; Holy Angels 3-3; Our Lady of Greenwood 2-4; St. Ann 0-6; St. James 0-7.

"100" LEAGUE
Games of Sunday, October 17

Division 1: St. Monica 14, Immaculate Heart 0; St. Gabriel 41, St. Thomas 7; St. Christopher 6, St. Joan of Arc 0; St. Michael 25, Holy Trinity 0.

Division 2: Little Flower 6, St. Lawrence 6 (tie); St. Andrew 13, St. Matthew 0; Christ the King 24, St. Pius X 0; Mount Carmel 20, St. Simon 0; Holy Spirit, bye.

Division 3: St. Catherine 0, St. Mark 0 (tie); Holy Name 6, Our Lady of Lourdes 6 (tie); St. Patrick 38, St. Bernadette 0; St. Philip Neri 13, St. Roch 0; Sacred Heart, bye.

Standings

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

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

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

CADET LEAGUE SCHEDULE

Division 1: St. Joan of Arc vs. Holy Name at CYO No. 1, 2:30 p.m.; St. Mark vs. St. Andrew at Chartrand H.S., 3 p.m.; Holy Spirit vs. St. Michael at Holy Spirit, 3 p.m.; Little Flower vs. St. Lawrence at CYO No. 1, 3:45 p.m.

Division 2: St. Pius X vs. St. Philip Neri at CYO No. 2, 3:45 p.m.; St. Simon vs. St. Jude at Ellenberger, 2 p.m.; Immaculate Heart vs. Our Lady of Lourdes at Ellenberger, 3:30 p.m.; St. Monica vs. Christ the King at Broad Ripple, 2:30 p.m.;

Division 3: St. Patrick vs. St. Bernadette at Christian Park, 2:30 p.m.; St. Roch vs. Sacred Heart at Sacred Heart, 2:30 p.m.; Mount Carmel vs. St. Thomas at Butler, 2:30 p.m.; St. Matthew vs. St. Catherine at CYO No. 2, 2:30 p.m.

Division 4: Our Lady of Greenwood vs. St. Rita at Greenwood H.S., 2:30 p.m.; St. Anthony vs. Holy Angels at CYO No. 2, 1:15 p.m.; St. Joseph vs. St. Luke at St. Joseph, 2:30 p.m.; St. Ann vs. Holy Trinity at CYO No. 1, 1:15 p.m.; St. James, bye.

"100" LEAGUE SCHEDULE

Division 1: St. Monica vs. St. Thomas at CYO No. 2, 12 noon; St. Gabriel vs. St. Michael at St. Gabriel, 12:30 p.m.; St. Joan of Arc vs. Immaculate Heart at Broad Ripple, 12:30 p.m.; Holy Trinity vs. St. Christopher at Max Bahr, 12 noon.

Division 2: Little Flower vs. St. Andrew at St. Andrew, 1:30 p.m.; St. Pius X vs. Mount Carmel at Mount Carmel, 12:30 p.m.; St. Simon vs. Christ the King at Ellenberger, 12:30 p.m.; Holy Spirit vs. St. Lawrence at St. Lawrence, 12:30 p.m.; St. Matthew, bye.

Division 3: St. Catherine vs. Holy Name at Msgr. Downey No. 2, 12:30 p.m.; St. Patrick vs. St. Philip Neri at Sacred Heart, 12:30 p.m.; St. Roch vs. St. Bernadette at St. Roch, 12:30 p.m.; Sacred Heart vs. St. Mark at CYO No. 1, 12 noon; Our Lady of Lourdes, bye.

Ladywood slates dramatic soloist

INDIANAPOLIS—"A Majority of One" will be presented by dramatic soloist Mary Louise Hickey at Ladywood School, Friday, Oct. 22, in the auditorium at 8 p.m.

Sponsored by the Ladywood Mothers Club, the event is open to the public. Donation is $1, with proceeds benefiting the school's furnishings fund.

Mothers Club president is Mrs. Robert J. Lewis.

RICHMOND SPEAKER — Father Herman Briggeman, assistant pastor at St. Mark's parish, Indianapolis, will be the speaker at the Seventh Annual CYO "D" Day Sunday, Oct. 31. at St. Andrew Church, Richmond, Ind. Father Briggeman is chaplain for the South area Young Christian Students and Young Christian Movement in Indianapolis.

Marian sets special day for parents

INDIANAPOLIS — Parents' Day will be observed at Marian College on Sunday, Oct. 24, from mid-morning to 4:30 p.m. More than 800 parents are expected to attend the event, sponsored by the Student Government Association.

Faculty and parents reception will be held in the college's music building, on the south campus, at 2:30 p.m. Student entertainment will be featured, along with brief addresses of welcome by faculty and student representatives.

Mass will be celebrated in the college chapel Sunday morning for students and their parents, followed by brunch and campus tours. Parents' Day chairman is Miss Nancy Carrier, of Indianapolis.

Hospital Guild sets card party

INDIANAPOLIS—St. Francis Hospital Guild will hold its second Fall Card Party Tuesday, Oct. 26, in the hospital auditorium. Luncheon will be served at 11:30 a.m.

Mrs. George H. Kissling will act as chairman and will be assisted by Mrs. Robert J. Goldman, co-chairman.

Tickets may be obtained from Mrs. C.E. Baas, ME 2-1635 and Mrs. Walter E. Stumpf, ME 7-6569. Proceeds from this event will go toward the purchase of a Cardiac Monitor for the hospital's intensive care unit.

Marian speaker

INDIANAPOLIS—The Marian College Student Affiliate chapter of the American Chemical Society will hear Dr. Gordon M. Barrow, chairman of the Case Institute of Technology's chemistry department, at 12:30 p.m. Thursday, Oct. 28. The meeting will be held in Room 355 of the college science building. His topic will be: "The Motion of Molecules in Liquids." The public is invited.

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AT LAY ALUMNI OUTING—Horseshoes was one of the diversions offered those attending the annual St. Meinrad Lay Alumni Stag Outing last Sunday. Getting a final measurement above are, left to right: Grover Walden, Nativity parish, Indianapolis; Henry J. Baltz, Jr., St. Charles parish, Bloomington; and James McNulty, Little Flower parish, Indianapolis. More than 35 lay alumni attended the Stag, hosted by Glen O'Connor, Jr. Father Marcellus Fisher, O.S.B., SMLAA executive secretary, represented St. Meinrad. (Staff photo)

Senior dance

The Teamsmen will be the featured performers at the City-wide Senior CYO Dance, Saturday, Oct. 23, 8:30-12, at Holy Name Parish Hall. All those past high school age are welcome. Admission is $1.

3d Order to meet

INDIANAPOLIS—The Sacred Heart Fraternity of the Third Order of St. Francis will meet Sunday, Oct. 24, at 3 p.m. in Sacred Heart Church. Canned goods to be given to the Talbot House, Indianapolis, will be collected at this meeting.

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PRIESTLY ASCETICISM AND MODERN WORLD

By KARL RAHNER, S.J.
(Herder Correspondence Feature Service)

OUR AGE is characterized to an alarming degree by its mediocrity. Moreover, a person can say this without being a **laudator temporis acti**, who esteems only the past and finds it better than the present in almost every way, and thus offends against his loyalty to his own time—whose child he is.

In former times, the differences between men—even in the Church and in the priesthood—were much greater than they are today. Great saints and mighty sinners stood shoulder to shoulder; and the sinners had to be threatened with fire and brimstone before they would repent.

In our times however, mankind seems to be characterized by an insipid mediocrity in which light and darkness flow into a sort of gloomy gray. This is especially evident in the field of asceticism.

In many ways life is more difficult for us than it was for those of earlier times. Certainly, there are a number of things in the ascetical life that no longer "appeal" to us, that have been replaced by other burdens that our forebears did not have to carry.

One might say that we, as opposed to former generations, have weaker nerves, are not as healthy as they were, have been deeply marred by war. Perhaps that is all true, but in any case it is not sufficient to explain our mediocrity.

Obviously, we cannot fall into a reactionary traditionalism that would impel us simply to continue or renew what was done in the good old days, so that we would then, for example, pattern our prayer, work, and use of free time according to the old maxims.

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But we must always remember: times of radical change such as ours, in which new ways must be found, in which one must grope around to find out how to proceed in the Church, in theology, in pastoral care, in the spiritual life, are always in danger of sacrificing that which is true and proper to Christianity in the old tradition. Certainly, the spirit of Christianity must continually form itself anew and differently in each age; it must enter into the present "style" of thinking, speaking, and existing — each generation of Christians must inevitably face this problem.

Whether or not the present style is essentially better or worse than the style of any previous age must remain an open question. Historicity does not always and necessarily mean progress from good to better. Therefore, it is also our task to find new ways.

Form and content are not just related to one another exteriorly in an unimportant manner. They determine one another mutually so that the two cannot be adequately separated. Therefore, in times of great change we must take care that we do not throw overboard much that belongs to the heart of Christianity, whose loss would at least be a narrowing that could bring in its train bitter results.

That this danger is real and not just a theoretical possibility is shown by the fact that the ordinary, the "just about" right, but never the noble, has become the norm of our day—a norm that is not unfrequently found among priests and religious. Among the latter, moreover, there is also a lot of theory and little action, a lot of organization and little glowing living.

Today where do we find "holy follies"? Does a spiritual director these days have to restrain his clients from such deeds? Where are the truly shining, incarnate ideas? Where are the priests willing to lead a poor life? Where are the volunteers for the front lines of the Kingdom of God?

In Germany—it may be different in other countries—one has the impression that there is a general tendency to bring about a bourgeois restoration. In general, people are smugly content, are happy they have a car and can take a summer trip. Today, the German with his "miracle economics" gives the impression in other countries of being a snob. Nor is the German clergy completely free of this spirit.

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There will be no finger-pointing at individuals, but still, we who are priests should not say to ourselves: Dear God, I thank you that I am not like those clerics with large incomes, who live very comfortably from a prosperous tithing system, who feel that they are God's overseers and accordingly see to it that their churches, especially exteriorly, are kept up nicely, and who are careful that their influence in public affairs is respected. We should not cast any stones, but we should beat our own breasts. In any event, we must keep our eyes open in order to see what dangers await us.

If we were to express these dangers that concern us here in a few short phrases, then we could say: we do not have enough "spiritual life," we do not practice enough asceticism. Though we cannot touch on all aspects of priestly celibacy, we would still like to propose a few suggestions.

Celibacy is a part of priestly asceticism in the strict sense—that is, asceticism that requires more than living the "spiritual life" (painstaking as it is) that all Christians are called to.

We must not deceive ourselves about the difficulty involved in the renunciation of marriage! Rather, we should tell ourselves something like this: With confidence in the grace of God, I am giving up something that it would be senseless to renounce, if there were no such thing as the love of God, and if, according to the word of Christ in His Church (which is the elevated symbol of His truth), there were no place for a renunciation of marriage as a witness of one's faith —a renunciation that testifies to the world that in God's name there are men and women who wish to accomplish something in their human existence that goes beyond earthly values, no matter how sublime these earthly values might be.

But celibacy is only one area of priestly self-denial. This self-denial must embrace the whole environment in which the priest of today finds himself. It must include the opposition he encounters, the fact that he is not often taken seriously, the anticlericalism that does not just arise from the fact that we are old-fashioned or domineering or acting in any other way that is not essential to the priesthood and justly offends others.

Anticlericalism is very deep-seated in the unredeemed man; so much so that from the dark corners of his being that protest the arrival of God's light and try to entrench him against His grace, he also rejects God's messengers who bear witness to His supernatural grace.)

Nor should we forget that obedience to Church authorities requires a great deal of self-denying asceticism.

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Regarding asceticism in general, we could mention a number of things. But the most important thing here is the cultivation of proper attitudes, especially the desire to develop a truly personal, spiritual life. Religiosity is always in danger of going from an outburst of the heart to a mere institutionalism.

This tendency to exteriorization and anonymity threatens not only our pastoral work where we can very easily become mere functionaries of the Church, instead of becoming men clothed with pneumatic enthusiasm; but it also threatens

(Continued on page 10)

● *FAMILY CLINIC*

Says her boyfriend smokes marijuana

By JOHN J. KANE, Ph.D.

I am eighteen, and my boy friend is twenty. He comes from a poor family and has lived in a bad neighborhood. I met him at a dance, and I have been going with him about six months and believe I really love him. But I am worried about one point. He occasionally smokes marijuana. So do others in the crowd with which he associates. He has asked me to do so, but I refused. Last week he told me that he had "joy popped." I don't know what this means. Is marijuana dangerous? Should I break off going with him, or is it possible through our mutual love he can overcome this habit?

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Perhaps you will reject this advice outright, Margaret, because it will be very difficult to accept and carry out. The kindest thing you can do is to inform your boy friend's parents of what he is doing. I presume they do not know. The second thing is to tell him that unless he seeks professional help in overcoming the use of drugs, you will immediately break off the relationship. Just in case you think the matter is less serious than I make it, let me say a few things about the use of marijuana and so-called joy popping.

Strictly speaking marijuana is not an addictive drug. It comes from Indian hemp, which incidentally grows wild in most parts of the United States. The strength of it varies considerably, and the American variety is less strong than that found in the Near East.

But marijuana itself presents certain dangers. If an individual really knows how to smoke it, and I assume your boy friend does, the result is a disturbance in his spatial relationships. A room seems larger than it is, steps seem higher than they are, and a person under the influence of marijuana driving a car is just as dangerous, perhaps more so, than a drunk driver.

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The really great danger in marijuana—and your boy friend has already moved into it—is that persons do not stop with marijuana, but go on to the use of morphine or heroin. The joy popping to which he refers is the injection of a narcotic, or a mixture of a narcotic and a stimulating drug, under the skin. As this continues, and I am afraid it is likely to do so, he will not get enough "kick" out of joy pops and will move to mainlining.

Mainlining is the injection of the drug directly into the vein. The effect is practically instantaneous. As time goes on, he will increase the dosage more and more, not to get kicks, but to keep from feeling miserable as the effect of the drug withdraws.

In other words, your boy friend is along the road to becoming a narcotic addict. The cost of this habit is tremendous, and very many begin to commit petty thefts and ultimately larger thefts in order to purchase the drug.

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To think of marrying such a person is utterly absurd. He will find it impossible to obtain, or if he obtains one, to retain a decent position. He will work sporadically or not at all, and you as his wife will be supporting him and his expensive habit. You are asking for a life of complete misery if you marry this man as he presently is.

Furthermore, eventually he will be apprehended by the police. Depending on the city in which you live, it is likely that he will be sent for a cure, but unfortunately, very few are permanently cured. Some are. What happens if you have children, and your husband is in prison? There is a matter of family disgrace, the terrible economic burden that you and the children will have to bear, and the stigma that is attached to narcotic addition.

I have no doubt that if you discuss the matter seriously with him and threaten to break off your going together, he will probably promise to reform, Practically all addicts at sometime or other in their lives make a firm resolve to reform. They promise to kick the habit. They may do so for a time, but almost invariably they return to it. Perhaps the best thing you could do, aside from what I have already said is to break this relationship off as quickly, but as quietly as possible.

It would be very interesting to know just why he took up narcotics. I suspect in his case, that it began as a matter of association, of doing something with the gang for the sake of kicks. This is how many start, but eventually they become hooked. I frankly believe that your boy friend is already hooked. By being hooked I simply mean that right now he is, practically speaking, an addict.

But since he has only recently begun joy popping, there is more hope than in cases in which this has been going on for a long period of time. Drug addiction is something like alcoholism in that for a brief period of time it puts the person into another world where he feels happy and secure. But the phase is short lived. So in his treatment, he not only must learn how to give up narcotics entirely, but he must also have his personality reshaped. This is no simple matter. It takes a long period of time.

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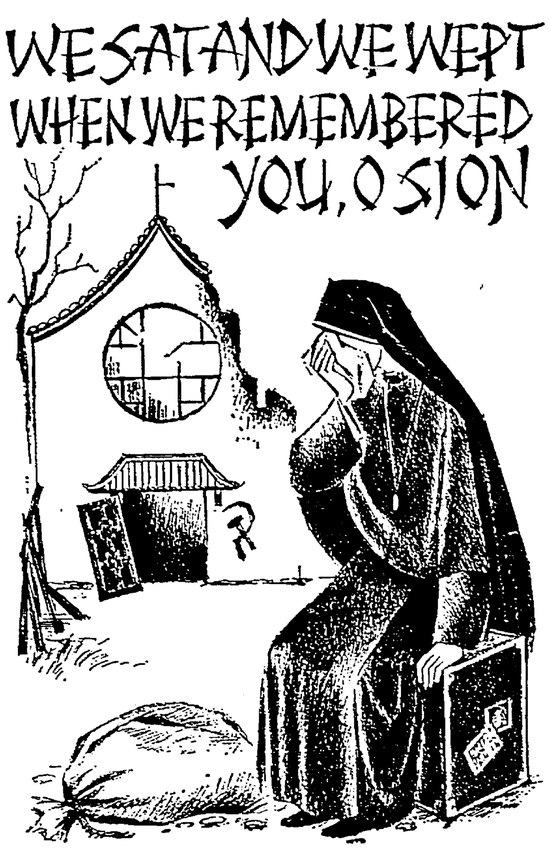
If he is really sincere about kicking the habit after you talk to him, make sure he proves it and proves it over a long period of time. The best proof of sincere intentions would be to have himself hospitalized for treatment. This is why I think telling his parents may prove helpful. Perhaps they will see that he is admitted for treatment.

Drug addiction is a serious problem, and it does occur among some young people although probably not to the extent that the Sunday supplements would lead you to believe. Actually the Federal Bureau of Narcotics claims that there are only around 50,000 addicts in the entire country. However, this refers to known addicts, and no one is certain of how many addicts go undetected.

Don't believe for a moment that you are going to reform him after marriage. Marriage rarely, if ever, brings about reformation of an alcoholic or a drug addict. You have been very wise in refusing to smoke marijuana. Under no circumstances should you do so. Basically, this is a medical problem more than a police problem. Your boy friend does need help and if you can see that he gets it or persuade him to obtain it for himself, you will be doing him a truly great favor.

Right now he is a miserable prospect as a future husband. And I am going to be honest and tell you I do not hold out a great deal of hope for him. But if you want to make the greatest mistake you can possibly make, you will do so in marrying him before he has proved over a year or two that he has really given up narcotics.

Twentieth Sunday after Pentecost



WHAT'S HAPPENING

Jesus was 'jugged'

By JAMES H. BOWMAN, S.J.

This isn't the sort of thing you can prove, I grant you—what happened when Jesus got home from the Jerusalem-trip when he was twelve years old. You know, the one where he copped out on his parents and stayed behind in the Temple to put down the wise men. Was he punished right away after talking back to his mother, or did that wait till they got back to Nazareth?

Making him stew about it all the way home, worrying about what they would do to him, would have been the best thing, it seems to me. After all, Mom and Dad (Mary and Joseph) must have been beside themselves during the three days they spent trying to find their precocious child.

Well, no matter. Whether it happened on the trip back or after they got to Nazareth, we're talking about THE DAY CHRIST WAS JUGGED.

Comforting, eh? You don't have any trouble believing it, do you? Not really! Who do you think Jesus was anyhow? A little Jewish kid, an adolescent testing his elders. Why not? Don't give me the stuff about him being God and all that (I believe he was). You couldn't be more beside the point. The point is, he was a man. I mean, an adolescent.

He had to test his elders, try their limits. He was growing, after all, and beginning to look beyond the family-boundaries for room in which to expand and bring his powers to fulfillment. He tried them out, and missed. You do the same thing. And you get jugged.

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Parents and teachers do not hate you. They jug you, ideally, because they like you and want to help you grow. If love calls for jug in the case of the elders in your lives, then how much more in the case of those Christ knew and depended on? So he was jugged for ditching them in Jerusalem. He had to be. What kind of parents would put up with that kind of treatment from a twelve-year-old son, even if twelve at that time and place meant more like sixteen here and now? The answer is: unloving parents, uncaring parents.

You still find this hard to take? This Jesus with the circle around his head—and long curly locks on that pretty little head, too, if we go by some pictures I've seen—this Jesus did a mean thing? He made his mother and father seek him sorrowing, that much I know. And another thing I know: when he came back to his home town to do a bit of preaching some eighteen years later (when he was wiser and sadder, too, perhaps, what with being jugged at

(Continued on page 11)

● *BEST OF TWO WORLDS*

Bible-reading rules

By GILBERT ROXBURGH, O.P.

This week I feel like a Bible salesman, door to door. Not Bibles themselves so much, but the reading of them.

For we should not fool ourselves that very many people yet read very much of the Bible very much of the time. They may hear it read aloud one way or another in the liturgical structures of their Jewish or Christian places of worship. They may even, to some extent, join in. They do, of course, encounter Scriptural ideas in the theological systems of their various denominations.

But the world is filled with people who have read the Bible thoroughly—up through chapter four. Read it several times, in fact.

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The first four chapters is where the action is. These chapters have story-value—mysterious, perhaps, but at least more interesting than the dull genealogies and dietary regulations which begin in chapter five.

That's life? And yet conscientious religious people cannot afford to let the Bible go unread in this exciting era of liturgical, ecumenical, and theological maturing.

And so I thought I would try my hand at setting down some rules for making Bible-reading clearer, more interesting, more relevant to the modern mind.

Rule 1. The Bible does not really begin at the beginning. The Bible, as far as meaning goes, really starts with that great moment of the Exodus from Egypt, described, of course, in the Book of Exodus. The rest is prelude, introduction, overture.

We constantly focus upon the opening of Genesis, because in our day we are interested in creation and evolution and origins and such, which we think, quite mistakenly, are being dealt with precisely and objectively by the Biblical author.

The truth is that those old Jewish authors knew less than we do about the physical beginnings of things, and they didn't pretend to know any more about origins than we know they did.

While they were able, under God, to set down in highly figurative language a few theological truths about the relationship of things and man to God, the real purpose of the creation accounts, the Adam and Eve episodes, the Flood, the Tower of Babel, was merely to show the hold of evil over the human personality so that mankind would know and realize the need for salvation. It is, in other words, a "history" of sin.

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God's lifting us from sin does begin in a general way with Abraham, but it is really the great moment of the Exodus and Passover where God's spectacular saving action begins.

Probably, then, an ordinary reader should start with the Book of Exodus in order to see where the Bible is really headed —toward the salvation of mankind. The accomplishment of this end will come about through the formation of a people, a kingdom, a great tribe of Israel (first Jews, then all men) seeking a land of rest for their own where they can follow out the Law of God unimpeded, and bring forth whatever fruits of holiness they are capable of, under God's grace.

"Formation of a people" goes from Exodus through Deuteronomy (all those regulations about washing and how big the Tabernacle is supposed to be serve to impress upon a still

(Continued on page 10)

THE WEEK IN LITURGY

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

Oct. 24 TWENTIETH SUNDAY AFTER PENTECOST. We may have become so familiar with the Sacraments that it is possible for many of us not to comprehend their meaning in a realistic way. Have the Sacraments ceased to be something wonderful? Have they ceased to inspire us and make us enthusiastic in the practices of our Faith?

Christ chided the court official who wanted him to come to Capharnaum to heal his son who was critically ill. "Unless you see signs and wonders you will not believe" (Gospel). The father persisted in his request and thus manifested his belief in Christ, and his son was miraculously restored to health.

The signs and wonders that we constantly witness today are those of the Sacraments. In Baptism we see water poured on the forehead of the one being baptized as a sign of the miracle and wonder of the Divine power removing the stain of Original Sin and impregnating the soul of the person with sanctifying grace. We see an alien being made a citizen of the kingdom of heaven; we see God adopting a human being as His child; we see one being made an heir of everlasting happiness. In every Sacrament there is an outward sign indicating the inward wonder of grace that takes place.

Oct. 25 SS. CHRYSANTHUS AND DARIA. In the latter part of the third century this Christian husband and wife were martyred by being buried alive in a sand pit on the Salarian Way near Rome. They were true branches of Christ Who said, "I am the Vine; you are the branches" (Gospel)) and their martyrdom has borne fruit for the kingdom of heaven.

Oct. 26 ST. EVARISTUS. This pope and martyr was the fourth successor of St. Peter and occupied the See of Rome for eight years immediately after Pope St. Clement. He was a Greek by birth and died in 109 A.D.

Oct. 27 MASS AS ON SUNDAY. Christ did provide many signs and wonders to the people of His times (Gospel). The purpose of genuine miracles is to confirm a truth declared or to prove a person's holiness. In the case of Christ, the Son of God, miracles attested the truth of His teachings as well as His sanctity. This is the reason for the miracles that Christ performed as He went from place to place, preaching, teaching, and explaining Divine truths in parables.

Oct. 28 SS. SIMON AND JUDE. Little is known of these two Apostles. Their names are listed among the twelve. St. Simon was called "The Zealous" because of his zeal for the observance of the Jewish law before he was called by Christ to follow Him. St. Jude, also known as Thaddeus, was the brother of St. James the Younger and the author of a brief Epistle. Tradition relates that these two Apostles were preaching the Gospel in Persia when they were martyred. Christ's prophecy came true in their regard. "If they persecuted Me, they will also persecute you" (Gospel).

Oct. 29 MASS AS ON SUNDAY. Among the signs and wonders performed by Christ, the greatest is the Sacrament of the Holy Eucharist which He inaugurated at the Last Supper when He changed the substance of bread and wine into His own Body and Blood for His disciples to consume. This miracle continues in the Holy Sacrafice of the Mass as priests of every generation fulfill His mandate to do this in remembrance of Himself, of His birth, His suffering and death, His resurrection, and His ascension.

Oct. 30 MASS OF THE BLESSED VIRGIN MARY FOR SATURDAY. We now come to the end of a month dedicated to Our Lady, Queen of the Most Holy Rosary. Let us at Mass today pray with Pope Paul VI and all the priests in the world, "By the glorious intercession of blessed Mary ever-Virgin, may we be delivered from all present sorrows and enjoy everlasting happiness" (Prayer of the Assembly).

● *GOOD NEWS*

The peace of the Lord

By MARY PERKINS RYAN

This column is being written just after hearing the Pope's great address to the Assembly of the United Nations. Certainly, no one can have any further doubts as to what the Vicar of Christ thinks about the UN and the necessity for fostering peace on earth through peaceful means. And nobody can doubt either that each of us can do something to promote peace on earth, as persons, as citizens, and as neighbors. For, as the Pope said, the work of peacemaking must go on everywhere, on every level of community, national and international life.

Many of us, when we hear the word "peace" in a religious context think that it means primarily a comfortable feeling of security in our relations with God. When at Mass, for instance, after Our Father and before the "Lamb of God," the celebrant says to us, **Pax Domini sit semper vobiscum**—"May the peace of the Lord be always with you" and we answer, **Et cum spiritu tuo**—"and with your spirit," we tend to think (if we think about it at all) that the peace asked for here is that kind of good religious feeling that one sometimes has when one has been to Mass and received Communion.

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Of course, real peace consists above all in our having been rescued from our state of alienation from God and made at one with Him by our Lord's death and resurrection. Christ is our peace, as St. Paul says, since He has brought us to God and made us at one with Him—and also at one another in Him.

But the peace we have been given in Christ as a free gift of God's love has to be communicated to others, and to every level of human life. In the Old Testament, peace is promised as the great blessing of messianic times. "And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more to war . . . they shall not hurt or kill in all my holy mountain."

But this promised peace is to be much more than the absence of war. It is to be the abundance of all good things needed for the fullness of human life in society. "I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles." "The mountains shall yield peace to the people and the hills justice. . . . Justice shall flower in his days and profound peace, till the moon be no more. On the tops of the mountains the crops shall rustle like Lebanon, the city dwellers shall flourish like the verdure of the fields."

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This is what the Holy Father pointed out when he praised the work of the UN, not only in trying to make or keep peace in the sense of the absence of war, but to make justice and truly human living a reality all over the world. We Christians have been given "the peace of Christ that surpasses understanding" as a gift from "the God of peace," as St. Paul calls Him.

We, more than anyone, have a duty to foster peace, in this full human sense, in our families, our communities, our world. Working for civil rights, working for urban renewal, working against poverty and injustice—all these are works of peace, works proper to the peacemakers whom Christ calls blessed, for they shall be called the children of God.

When, at Mass, we hear and respond to the priest's greeting, "May the peace of the Lord be always with you," may we pray that we may deserve this peace, by trying to radiate it, to foster it, to work for it.

In Scripture, peace and justice always go together. We must be working to make them both realities in our society and our world if we ourselves are to live in Christ's peace.

Catholic-Jewish relations 'good'

CINCINNATI—The head of the B'nai B'rith Anti-Defamation League said that Jewish-Catholic relations in the U.S. are better today than at any time in the past 25 years.

Benjamin R. Epstein told members of the new Cincinnati Committee for Civic Responsibility that Jews and Catholics have made "enormous progress" in getting along with each other.

He told an interviewer that a lot of credit for the change belonged to the late Pope John XXIII for his "concern for better human relations and better understanding of people around the world."

● *VIEWING WITH ARNOLD*

'Darling' wins praise as classic of irony

By JAMES W. ARNOLD

Right from the credits in "Darling," when we see a workman plastering the picture of a beautiful blonde model over a billboard appeal for the Negro poor, we know we are in for the Full Treatment. If this film has a defect, and none are clearly visible, it is the relentlessness of its moral anger. It beats the Enemy to a bloody pulp.

The victim; modern man, especially privileged modern man, and his intellectual and moral poverty. The chief executioner: ruthless young British director John Schlesinger ("A Kind of Loving." "Billy Liar"), who may not stand for anything in particular, but knows what he is against.

"Darling," which attacks contemporary corruption through what may be its most conspicuous image, the Glamour Girl, might have been made by St. Simeon, that ancient desert hell-raiser, if he'd had a camera instead of a pillar.

The heroine (played by magnetic young Julie Christie) is the sort of vision displayed daily for our edification in films, magazine articles, ads and TV panel shows. She has just attained the Ultimate—marriage to a bona fide Italian prince. As she tells the story of her life to *Ideal Woman* magazine, Schlesinger contrasts the mushy journalistic prose with the dreary realities captured by a pitiless camera.

The film is an orgy of ironic juxtapositions. We hear a sentimental description of extra-marital romance; we see lying, cheating, selfishness, the calculated breakup of a family. We are told of a dramatic interview for a movie part; we see a gross collection of fat men, one cleaning his ear with a toothpick, sizing up a girl as if she wwere a prize cow, for a film based on a lurid paperback. We hear of a tragic miscarriage and the consolation of a friend "who had just had a miscarriage herself and knew the ropes"; we see money dropped out of a purse to pay for an abortion. In the hospital she calls to the father as he leaves: "Don't forget to feed the fishes, poor things."

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There is more and better: a charity party for the World's Hungry, at which the wealthy raffle off holidays for two in the Bahamas, powder and stuff themselves, drink and gamble, and are piously praised for their compassion. After a few passages establishing the sexual jungle these people inhabit, a homo-sexual passes a portrait of Queen Elizabeth and the camera closes in on it as Miss Christie reads Shakespeare's John of Gaunt speech for a deeply moved Member of Parliament.

Later, we visit an upper echelon Art Show where critics stuffily argue the merits of degenerate art while men and women fawn over the artist. We go with Darling to Paris where she learns "how sophisticated people live" and attend a cruel transvestite party where the sufferers keep insisting: "It's *fun*." We see Darling posing for swinging-hair Happiness Girl ads, while she weeps uncontrollably between takes; we see her go to Italy to make a TV commercial (for boxed chocolates) at an ancient villa amid the Roman inscriptions and portraits of Renaissance popes. And on her way to the airport, a few moments after she has tried suicide, her car passes under an ad that reads: "BOAC takes good care of you."

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The film is an echo of several others: "Citizen Kane," with its journalistic flashback format and newsreel, the theme of the destructive power of ambition, and Darling's loneliness in the vast Italian palace (the Girl-Who-Has-Everything-Disintegrates scene); "The Goddess." Paddy Chayevsky's much more melodramatic, dialog-heavy and Freudian portrait-in-black of a Hollywood sex queen; and "La Dolce Vita," which also detailed moral decay, the frantic serch for happiness in sex and excitement, the utter defeat of selfishness as a style of life.

"Darling" is clearly not a light-hearted movie, although the very visual presence of Miss Christie is a tonic for the spirit (Dick Bogarde and Laurence Harvey are suitably morose as her companions in dissolution). The delineation of sin, even for a moral purpose, as well as charges that it is trying to attract them.

Still we must settle for what we can get. One may hunger for a positive image of life as it should be lived, but we do not have the climate or the philosophically secure artists to make such films. The dark images may be unpleasant, but they mirror a frightening truth, about us and about our gods, too often obscured by the layers of gauze in nice escapist movies.

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Schlesinger, like most angry prophets, finds little good in his characters; "Darling" hasn't the vaguest hint of hate-the-sin, love-the-sinner compassion, until perhaps its final image.

The magazine has at last reached the newstands, and in the crowded square, a crazed fat woman stands singing "Santa Lucia" in a loud clear voice. Nobody notices her, and as she looks determindely and madly into the camera, one feels that she is a symbol for all who are passed by, without pity or understanding or love.

If the film-maker can see her and love her, he loves "Darling" too, and through her all of us who create, nourish and worship her.

Pope not pressing for Red China in UN

By JAMES C. O'NEILL

VATICAN CITY—It is true that Pope Paul VI is saddened by the fact that many important nations do not belong to the United Nations, but that does not mean the Pope is actively advocating their membership.

Pope Paul was quoted by an American magazine as sorrowing over the absence of nations like communist China, East Germany and Indonesia in the world organization. The magazine said the Pope was scanning a list of the 117 UN members prior to his New York trip, when he said to an aide:

"LOOK AT ALL those who don't belong. Germany and East Germany — a beautiful country. Indonesia—think of it, 100 million people—walked out. China with its millions and millions. It would be good if all these could take their places with dignity, respecting the rights of others."

It is reported here that the quotes attributed to the Pope are substantially correct. They do not mean, however, that he is actively backing the admission of Red China and Germany to the UN at the present moment. He was merely expressing regret that because of various circumstances so many Asian and European nations are not members of the UN whose goal is to establish peace among nations. He was expressing sorrow that because of circumstances—some of them understandable—some countries remain outside the UN.

THE WORDS he spoke privately in Rome must be understood in terms of his public address to the UN and his comments on its rightful strictures on membership.

The Pope was also quoted by a newsman aboard the papal flight to New York as saying he would be willing to go to Vietnam if it would help to end the war there. The accuracy of this answer is difficult to verify since he spoke briefly with many reporters during the flight, and because of the crowd it was impossible to hear all he said.

Asks end to stipends, raise in clergy pay

CHICAGO — A proposal that the present practice of giving freewill offerings or stipends to diocesan priests for Masses be ended was made at the annual meeting of the Canon Law Society of America here.

Father Gerald J. Sigler of Erie, Pa., told a workshop that the stipends, now used to supplement a priest's salary, would not go to a priest, but "would become part of the regular parish income or be applied to a diocesan fund."

To make up for the loss in diocesan priests' income brought about by such a change, Father Sigler suggested that their salaries could be raised.

UNDER PRESENT Church law, when special offerings are made at weddings, baptisms and funeral Masses, anything over the usual Mass stipend frequently goes to the priest.

"It's not right," Father Sigler said, "that a priest's salary is so low that he has to rely on this most sacred act for his income."

He explained that while a priest is provided food and lodging, additional living expenses for necessities such as transportation, clothes, periodicals, insurance and the like add up to much more than his salary.

Father Sigler said that although his plan would not solve all the problems connected with Mass stipends, it would "eliminate certain aspects among the current accusations regarding simony."

HE ADDED that the "solution to certain other objections raised by theologians and liturgists will have to depend on an ever-growing realization of the nature of the Mass and its relation to the broader needs of the entire community."

Father Sigler, secretary of the English-speaking Bishop's Liturgy Commission and a canon lawyer, pointed out that his plan would not handicap the missions or religious communities that depend on the income from stipends for much of their sustenance and continued existence.

The proposal is similar to the situation already existing in religious orders, where priests who have taken poverty vows do not personally receive stipends.

Radio and Television

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

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

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

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

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

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

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

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

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

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

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

COLUMBUS DAY OBSERVANCE—The Indianapolis Chapter of the Knights of Columbus observed Columbus Day on October 10 with an annual wreath-laying ceremony on the lawn of the Indiana Capitol Building. Shown above, from left, are: C. H. Ellis, Potentate of the Murat Shrine of Indianapolis; Thomas Cisco, president of the Indianapolis chapter, Knights of Columbus; and L. P. McFadden, of Jeffersonville, state advocate of the Knights of Columbus. The seven Indianapolis KC councils were represented along with the Bishop Chatard General Assembly, Fourth Degree honor guard.

Logical

HADDON TOWNSHIP, N.J. "Fifty classrooms, 50 states—it just sort of fell together in my mind." That was how Father Cyril McDonnell explained his idea to name each of the 50 classrooms in his new Pope Paul VI High School now under construction here, after one of the states.

● *VARIETY IN BOOKS*

The Maryknoll nuns

"No Two Alike: Those Maryknoll Sisters!" by Sister Maria del Rey. Dodd, Mead & Co., New York. 240 pp. $5.

"No Two Alike: Those Maryknoll Sisters!" by Sister Maria del Rey of Maryknoll is an enchanting assortment of the experiences that face Maryknoll Sisters throughout the world. Twenty chapters relate events occurring in Hawaii, Asia, Africa and Latin America. The book may well do for the Maryknoll Sisters what "Men of Maryknoll" did for the Maryknoll priests. It may make the world aware of their courage and contribution to the missions of the world.

The author offers an opportunity to accompany these Sisters in their drama and duty-filled lives as they bring the message of hope through Christianity to millions of citizens in the developing countries of the world. The author's choice of stories and anecdotes poignantly recounts the reactions of women to the sufferings about them, and proves their ability to maintain a sense of balance and humor in the midst of suffocating strain and stress.

Sitser Maria del Rey has drawn on experiences that probably were exchanged during recreation hours in the Sisters' motherhouse at Ossining, N.Y. We can envision the nuns gathering from far-flung posts to advise each other of the latest humorous and helpful stories. The book ranges across the years from 1936 to the present day. It does not carry the depth or historical perspective of "Maryknoll's First Lady," the story of the Maryknoll foundress. This book has a different appeal, an attraction for the general public which will be entranced by the missionary stories.

Sister's choice of material shows her sensitivity to the reactions of these Maryknoll women and while she does not attribute motives, she does bring out very clearly the untiring devotion the daily love of God that inspires the work of these marvelous missionaries. The peculiarities, idiosyncracies and weaknesses are mentioned but never overplayed or distressingly dramatized.

This book is recommended to all who have a few leisurely hours to trace the magnificent accomplishments of some of the world's most noble women. It is a book that will warm many a heart and encourage numberless girls to seek to follow in the glorious path of "those Maryknoll Sisters."

(Reviewed by Father James Clark, assistant director, Latin American Bureau, N.C.W.C., Washington, D.C.

Bishop bans votive candles

PORTLAND, Me.—Bishop Daniel J. Feeney of Portland has ordered an end to the practice of lighting votive candles in churches of this diocese.

In a letter to all pastors, the bishop ordered that the practice be halted as soon as current supplies of candles are exhausted. Two hazards—fire and theft—were given as reasons for the decision.

Bishop Feeney asked pastors to explain to the people that he understands the motives of those lighting the candles and has regard for them. However, he said, in the past 10 years fires caused by the candles have caused damages of $119,000.

DO YOU THINK "THREE HAIL MARYS" ARE ENOUGH? MAKE UP FOR YOUR SINS!

BRING CHRIST TO THE POOR OF THE WORLD.

MISSION SUNDAY

OCTOBER 24, 1965

Catholic HOME AND FOREIGN Missions

136 WEST GEORGIA ST. INDPLS. IND. 46225

Tic Tacker

NAMES IN THE NEWS—Best wishes to **Mr. and Mrs. Frank B. Smith,** members of **St. Andrew's parish,** Richmond, who observed their 50th Wedding Anniversary last Sunday. . . . Also to **Mr. and Mrs. George F. Doerflein,** of **St. Michael's parish,** Brookville, who celebrated their 50th Wedding Anniversary recently. . . . And to **Mr. and Mrs. Orville Homes,** of **St. Michael's,** Brookville, on their 25th Wedding Anniversary. . . . **Sister Mary Edgar, O.S.F.,** Spanish department chairman at **Marian College** and Peace Corps representative there, is attending a Peace Corps Liaison Workshop at Northwestern University on Friday, Oct. 22. **Father Paul M. Boyle, C.P.,** faculty member at **St. Meinrad School of Theology,** has been named to the newly-created post of "coordinator" of the Canon Law Society of America. The outgoing president of the clerical lawyers' group, Father Boyle will be responsible for selecting a central headquarters for the Society. It has none at present. **Msgr. Clement Bastnagel,** an Indianapolis Archdiocesan priest serving as dean of the school of canon law at Catholic University of America, was re-elected secretary-treasurer of the Canon Law Society at its 27th annual general meeting in Chicago. . . . Celebrating their 50th Wedding Anniversary this week-end in Richmond are **Mr. and Mrs. John Hodowal,** members of **St. Mary's parish.** . . . **Mary Helen Kelly Godwin,** a 1958 graduate of **St. Mary-of-the-Woods College,** is one of six Woods' alumnae recently named to the 1965 edition of "Outstanding Young Women of America." She has been active in Indianapolis theatre groups.

PARENT EDUCATION—Parents of first graders in **St. Gabriel's parish,** Indianapolis, met last night to discuss their responsibilities to prepare their youngsters for reception of Holy Communion and the sacrament of Penance. This year about 200 boys and girls in St. Gabriel's parish, and a similar number at crosstown **St. Simon's parish,** are attending public schools because of a shortage of classrooms and teachers. **Sister Evelyn, O.S.B.,** Archdiocesan School Office supervisor and Confraternity of Christian Doctrine coordinator, issued a challenge to the parents to assume the religious training of their children. Follow-up classes will be held in the future for interested parents. **Father Victor F. Wright,** St. Gabriel's pastor, has endorsed the pilot program.

NOTES FROM THE CUFF—The 1965 graduation class of **Our Lady of Providence High School,** Clarksville, left a permanent remembrance to their thirsty successors: eight cold drinking fountains. . . . **Mrs. Rosemary Glass,** adoptive social worker at **Catholic Social Services,** recently "adopted" an unclaimed neighborhood dog, which shortly presented her with 11 "dividends." (She will be glad to talk with prospective adoptive "parents.") . . . The Cathedran, yearbook of **Cathedral High School,** has received first place honor rating in nationwide competition for the third consecutive year. **Richard Andersen,** now studying journalism at Northwestern University, was editor. . . . **Mrs. Francis W. Krauser,** a member of **Christ the King parish,** Indianapolis, has been selected by her classmates of Mundelein College, Chicago, to receive the Silver Jubilee Award for Family Life. Mundelein president, Sister Mary Ann Ida, B.V.M., will present the award to Mrs. Krauser during a college honors convocation on November 3. Mrs. Krauser is a past polio quadriplegic and the mother of four children.

Calendar

FRIDAY, OCT. 22

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

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

SATURDAY, OCT. 23

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

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

Hallowe'en Dance in St. Ann's school hall, 2850 S. Holt Road. Headliners orchestra will play from 9 p.m. to midnight.

A Rummage Sale from 9 a.m. to 3 p.m. in St. Ann's church basement, 2850 Holt Road.

SUNDAY, OCT. 24

Two Card Parties in Assumption (downstairs) school hall, 1105 S. Blaine Ave. All games played from 2 to 7 p.m.

MONDAY, OCT. 25

A Bee Line Fashion Show in St. Bernadette parish cafeteria, 555 Worcester Ave., beginning at 8:30 p.m.

St. Meinrad sets day for parents

ST. MEINRAD, Ind. — St. Meinrad Seminary High School will welcome parents of the students, October 23 and 24. Principal purpose is to permit parents and faculty to become better acquainted.

Faculty members will join with students and parents Saturday evening and Sunday morning. A formal reception will be held from 1 to 5 p.m. Sunday afternoon in the St. Jude Guest House.

PLAN ROYAL WELCOME CARD PARTY—The annual "Royal Welcome" Card Party, sponsored by the Women's Club of Holy Spirit parish, Indianapolis, will be held Thursday, Oct. 28, at 8 p.m. in Early Hall, 7241 E. 10th Street. Mrs. Joseph Zimmer is general chairman. All games will be played. Hundreds of door prizes will be awarded. Shown above (from left) are: Mrs. Henry Rentz, Women's Club president and co-chairman of the event; Mrs. Herman Hardwick, candy co-chairman; Mrs. Patricia Webb, door prize chairman; and Mrs. Joseph McCormick, candy co-chairman. Envelopes in the basket represent the various school needs which will be purchased from the proceeds of the card party. (Staff photo)

DCCW to meet

The Indianapolis South Deanery Council of Catholic Women will hold a combined Board and open quarterly meeting on Thursday, Oct. 28, at the St. Joseph School Hall, 1401 S. Mickley Ave., at 7:30 p.m. The ladies of St. Joseph's Council will serve as hostesses.

Mass

(Continued from page 1)

cross, already greatly reduced, would be cut still more.

That such changes are entirely feasible within the overall basic framework of the eucharistic celebration can already be seen in the rite of concelebration, in which the main part of the rite is said by all the celebrants aloud together, while the secondary parts are divided up. As a result, the rites that are essential become richer and more meaningful.

Within the Canon itself, an obvious area for change is in the names of the saints who are mentioned. Some do not have universal significance, and it would seem better to concentrate on those appealing to the Christians of today.

ANOTHER aspect of the liturgical reform which is constantly progressing is seen in the coming convention here on the subject of vernacular translations of the liturgy. This congress, sponsored by the liturgy commission, reflects the need for experts to exchange views and compare their experiences so as to produce satisfactory uniform texts in the various modern languages, especially for the responses at Mass, and those to be set to music. The congress is scheduled for November 9 to 13.

Father Frederick R. McManus of Washington, executive secretary of the U.S. Bishops' Commission for the Liturgical Apostolate, is one of the five members of its organizing committee, and is scheduled to speak.

Other projects on the agenda of the liturgy commission include study of improvements in the rites of the sacraments from Baptism to the Anointing of the Sick, as well as revisions in other rites such as funerals. More knowledge of the various proposals is expected to become public in the near future.

Sister

(Continued from page 5)

ple stop us on the streets to ask us about our community.

Last Sunday the four of us went to the ball game. All the neighborhood children came out. But they watched us instead of the game. Our appearance must have spurred on the team, as they won three to nothing.

I am constantly amazed at the interest in the poor as demonstrated by the wealthy families of Cali. They don't have a paternalistic attitude, rather a genuine interest. Many ladies ask us to please find them something to do at our center.

The Mayor's wife helped us administer exams one day, then complained this morning because we have not called on her again. She is happy now because Sister Cabrini arranged for her to come out two mornings each week to help in the school.

Our supplies are arriving from Beech Grove this week. They were a long time coming because of dock strikes and "red tape." Many of these items will be of great assistance to us. But there is one item which we cannot have enough of—prayers from "the folks back home."

Doran

(Continued on page 5)

photographed him as we remembered that it was just such a lad who furnished the bread for the miracle.

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At the Mount of the Beatitudes one reads the famous "Blesseds" inscribed on the eight sides of the chapel, and wonders how many — if any — can apply to one's self. At the Church of the Primacy on the water's edge, you are not surprised to see the picture of Pope Paul kissing the stone as he prayed there for God's guidance to follow well Simon there named Peter.

At Cana we, too, had a little feast with a local family of Christian people who seemed delighted at the presence of priests in their home.

At Nazareth you visit the grotto home of Joseph and Mary under the great basilica now abuilding, but you watch with more interest a young boy of 12 helping his father in a carpentry shop along the street, for you remember another Lad.

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Finally one moves on to Tel Aviv, a modern city. Adjacent to Tel Aviv is ancient Jaffa where St. Peter had the vision commanding him to open the doors of the Church to the Gentiles. One begins to look out, as Peter did, toward distant shores. I boarded a westbound jet.

Belloc said: "If all that I have loved and seen be with me on the judgment day, I shall be saved—that crowd between me and Satan's foul array." I hope he is right.

St. Thomas parish opens fund drive

INDIANAPOLIS—St. Thomas Aquinas parish has launched a campaign to raise funds for the erection of a new parish church and rectory.

A letter from Archbishop Schulte was read to parishioners at Masses last Sunday announcing the drive and eliciting their support.

Serving as honorary chairman for the campaign is William Ansted. Co-chairmen are Cliff Courtney and Michael Garvey. Other top chairmen are: Talbot Denny, Jr., special gifts; Al Bynum, arrangements; Grant Hawkins and Bernard Shank, auditing.

No financial goal has been announced.

Alumnae to meet

INDIANAPOLIS — The Immaculate Conception Academy, Oldenburg, Alumnae meeting is scheduled at 8 p.m. Wednesday, Oct. 27, in the AFNB meeting room at 2829 N. Meridian St. All former academy students and Clarissa Club members are urged to attend this important meeting.

AT BENEFIT DINNER—Nearly $10,000 was raised for the St. Mary's Child Center as a result of the annual Benefit Dinner, held on October 13 at the Indianapolis Athletic Club. Two hundred patrons donated $50 to attend the event. Shown above with Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, center, are: Father Francis Matthews, left, principal speaker; Charles E. Stimming, co-chairman; Mrs. Frank E. McKinney, chairman; and Thomas P. Carney, of Chicago, toastmaster. Father Matthews is director of St. Louis Archdiocesan Radio and Television Apostolate. (Staff photo)

Board to meet

The quarterly board meeting of the Archdiocesan Council of Catholic Men will be held Sunday, Oct. 24, at 1 p.m. in the Leland Motor Inn, Ninth and South "A" Street, Richmond. Luncheon will be served by the host Richmond District Council at 1 p.m., with the meeting starting at 2 p.m. William E. Connor, ACCM president, of Tell City, will preside.

Boycott

(Continued from page 1)

Negro congregations had endorsed the scheduled week-long boycott and pledged use of their facilities.

But Auxiliary Bishop Roman R. Atielski, vicar general, and Msgr. Edmund J. Goebel, school superintendent, stepped in three days before the start of the boycott to forbid the use of parish facilities.

Both said they acted because Dist. Atty. Hugh R. O'Connell declared the boycott illegal and threatened prosecution of any persons who cooperated in or promoted it.

Msgr. Goebel sent the five pastors a special delivery letter containing his order and a copy of an opinion on the legality of the boycott he sought from the district attorney's office.

Bishop Atkielski appeared on television news programs to discuss his order. He said "ecclesiastical consequences" would be invoked on those disobeying.

In response, pastors, assistant priests and Sisters attached to the parishes held a forum-hour meeting (Oct. 16), saying afterward in a statement they would obey the bishop's order about use of facilities "with sorrow and regret."

"But we declare," said their statement, "we do not think he understands the facts of the situation as they are."

ON OCTOBER 18, pastors of four parishes placed an advertisement in the Milwaukee Sentinel. They said it was prompted by protests from the Negro community. It said in part:

"We have been informed through inadequate communication lines by our local curial officials that we are forbidden to allow parish property and facilities to be used for freedom schools.

"As priests and Sisters, servants of our parishes, we were faced with the choice of obeying the bishop, in which case we feel that our Church fails to give its full Christian witness here.

"On the other hand, should we disobey the bishop, we feel that at this time in our Church many woud not be able to understand our actions and so with some spiritual harm because they are not yet ready to reecive the full impact of Vatican II.

"With every protest short of direct disobedience and with the conviction that we are substantially betraying our people, but with the hope that we might be wrong, we revert to the basic training we have been given and reluctantly we have closed our parish facilities to the use of freedom schools."

Sr. Mary James dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary James Shanley, S.P., were held at the motherhouse of the Sisters of Province here Tuesday, Oct. 19. She died Sunday after a lengthy illness.

A native of New York City, Sister Mary James entered the convent in 1916. She taught in elementary schools staffed by the community in Massachusetts, Chicago and St. Philip Neri parish, Indianapolis. She retired from active duty six years ago.

There are no immediate survivors.

Archbishop's Letter

(Continued from page 1)

thousand! It seems, dearly beloved, that in spite of our best intentions we are always helping evil by withholding good! Our Holy Father said only recently: "How many good works some missionary, now hindered by poverty, might not accomplish with the money frequently squandered on fleeting enjoyment by some thoughtless Christian! It behooves every child of the Church . . . to examine himself diligently on this point . . . then let each one set aside some of his extra means, nay at times even something of what he needs, so as to give to the missions."

So dearly beloved, we ask you to pray much and to give generously at every opportunity, but in particular to this special Mission Sunday Collection at Mass this morning.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

+ Paul C. Schulte

Archbishop of Indianapolis

Departure rites slated Sunday at Oldenburg

OLDENBURG, Ind.—Departure ceremonies will be held at the motherhouse of the Sisters of St. Francis here Sunday, Oct. 24, for three missioners assigned to the community's foreign missions in New Guinea.

Msgr. Cornelius B. Sweeney, Archdiocesan Chancellor, will preside at the ceremonies in the absence of Archbishop Schulte. The sermon will be delivered by Msgr. Victor L. Goossens, Archdiocesan director of mission-aid societies.

The missioners are: Sister M. Doris Holohan, Sister Mary Herman Chall and Sister M. Zita Mahon. The latter will delay her actual departure until January when she will accompany veteran missioners Sister M. Annata and Sister M. Martine to New Guinea. Sisters Annata and Martine are currently on six-months leave from the mission field.

Sisters Doris and Mary Herman have been assigned to Mendi, headquarters of the 20,000 square-mile Capuchin mission, recently elevated to the status of a vicariate with a resident bishop. A second mission station is located at Tari, 175 air-miles from Mendi, where Oldenburg nuns also conduct a school.

Upon the arrival of the three missioners in January, the nuns will open a third bush country mission in Kagua. Assigned to the new Kagua post are Sisters Annata, Martine and Mel. Sister Mel has been in New Guinea since 1963. Sister Annata has also been appointed regional superior of the 11 Oldenburg nuns there.

'Protestant' Bible 'best in English'

BALTIMORE—A top Catholic biblical scholar has hailed a newly published Protestant edition of the Bible as "the best students' edition of the Bible available in English."

Father Raymond E. Brown, S.S., professor of New Testament studies at St. Mary's Seminary here, paid this tribute to "The Oxford Annotated Bible with the Apocrypha (Revised Standard Version)."

Father Brown, translator of the epistles and Gospel of St. John for the not yet published Catholic Confraternity New Testament, assessed both the Oxford Annotated Bible and the new Catholic edition of the Revised Standard Version in the Baltimore Catholic Review, archdiocesan newspaper.

OF THE BASIC text of the RSV itself, Father Brown said it is "by far the best revision" of the King James translation yet produced. But he added that it is admittedly "not a new translation in the language of today" and that "those who believe that the Bible should be translated into the English spoken by its readers are not satisfied with the RSV."

The tone of the introductions and notes of the Oxford edition reflects about the same approach taken by most Caholic writers on the Bible today, Father Brown said. He said that while there is an occasional note "that causes difficulty in the field of strict dogma," this is "scarcely an attack on Catholic dogma."

TURNING TO the Catholic edition of the RSV, Father Brown took issue with many of the changes in the original text.

"The most important changes in the text of the RSV by the Catholic editors are unhappy ones and will do little to convince Protestants of the ability or objectivity of Catholic biblical scholars," he said.

"One is especially disturbed," he added, "that the Catholic editors justify their changes as 'absolutely necessary in the light of Catholic tradition.'

School children slate festival

INDIANAPOLIS — St. Rita's school children will sponsor a festival on Saturday, Oct. 23, in the school gymnasium, 1800 N. Arsenal Ave. Booths, games and the usual festival fare will be available from 4 to 11 p.m.

All proceeds will be given to Marian College for their building fund. The public is cordially invited to attend.

Plan pilgrimage

INDIANAPOLIS — The Ladies of Holy Trinity parish will sponsor a two-day pilgrimage to the national shrine of Our Lady of Lourdes, Cleveland, Ohio, on Saturday and Sunday, Oct. 30 and 31. For additional information or reservation, call Mrs. Alfred Bruder, 773 North Haugh St., 636-3645.

'Hallowe'en Howl'

INDIANAPOLIS — The Assumption PTO will sponsor a "Hallowe'en Howl" dance on Saturday, Oct. 23, at Holy Family K of C Hall, 220 Country Club Rd. The Bluetones will play for the affair from 8 p.m. to 1 a.m. Dress is optional, but prizes will be awarded for the best costumes.

Why a statement

(Continued from page 1)

rejection of the accusation of deicide be put back into the text. Cardinal Bea himself, when he was giving the explanation of the next text, argued for the restoration of the word deicide. Archbishop Heenan (now Cardinal), a member of the secretariate, revealed in his speech on the subject that the term had been suppressed apart from the Secretariate for Unity and against its wishes.

Before the third session was over the text was revised again and the word deicide replaced. However, it was slightly weakened. No longer did the text call it an injustice to speak of deicide; it merely forbade speaking of it. This was the text that was accepted last November by 95 per cent of the Fathers, with 242 of these asking for some revisions.

And yet this year the Secretariate for Unity presented a final revised text that did not have the word deicide. Moreover, the members of the secretariate and Cardinal Bea were now saying the word deicide was not important after all. What could have happened this time?

STRANGE AS it may seem, the effort to draw closer to the Jews was held back somewhat by the spirit of ecumenism, the desire for church unity now growing within the Church. It is an open secret that the Holy Father himself requested that the word deicide be deleted from the text. A reason for this may have been another effort to placate the Arabs who were still raising a rumpus. But the principal reason was the desire to appease the Orthodox.

Great numbers of the Orthodox live in Arab lands; they fear persecution if the statement on the Jews be too strong. What is more, in the East theological anti-semitism runs deep. The early Eastern Fathers of the Church, men like St. John Chrysostom, had accused the Jewish people of deicide and to this day there are references to the reprobation and the curse of the Jews in Eastern Rite liturgies, especially during Holy Week. The Orthodox leaders had let Rome know that if the council rejected the accusation of deicide all possibility of unity talks would be off indefinitely.

The Secretariate for Unity understood this well and since a large amount of its efforts have been spent in approaching the Orthodox, Cardinal Bea must have finally decided to change his mind, and he and his secretariate sought to accomplish what they wanted without using the word deicide.

Strange, the force of this word. In the past three years at least three anti-semitic publications have been mailed to the council Fathers by persons unknown, defending deicide as a traditional truth demanded by faith.

Not all the anti-semitism is anonymous. In the February issue of Palestra del Clero, a respected clerical review published in Rome, Bishop Luigi Carli of Segni defended at length the following thesis:

"The Jewish people of the time of Jesus—understood in the religious sense, that is as a collectivity professing the Mosaic religion—was responsible as a people for the crime of deicide, even though only the chiefs, followed by a part of the adherents, materially committed the crime . . . even Judaism since the time of Our Lord shares objectively in the responsibility for deicide in the measure in which that Judaism constitutes a free and voluntary continuation of the Judaism of that former time."

This bishop represents the opinion of several persons high in the Roman Curia.

Even some who cannot be suspected of anti-semitism insist that those who put Christ to death committed the crime of deicide. An expert, for instance, who is known for his work in fostering Jewish-Christian friendship, argued against the use of the word in the text for the following reason: "We must be clear . . . the expression (deicide) is altogether traditional . . . it is theologically correct."

IF YOU BEGIN to suspect there is more here than meets the eye, you are on the right trail. The Scriptures do record that the religious leaders of the Jews did condemn Christ and prevail upon the Romans to put Him to death. The crucifixion was an act of deicide or God-killing. It won't do to deny this on the grounds that you can't kill God, for God can't die, and therefore that it was not Christ as God, but Christ as man who died. It is Christian belief that God became man so that He could die for us in an extreme act of love. It is the person who experiences the separation of body and soul that is death, and in Christ there is only the one person, the divine. Hence in the Eastern Church, and therefore among the Orthodox, the word deicide became almost a touchstone of orthodoxy: to condemn the use of deicide is to deny the divinity and unity of Christ.

CONSIDERING the act in itself, apart from the intentions of those who committed it, we could call the crucifixion a crime of deicide—and this would apply to the Roman as well as the Jews. Considering the intentions of those who committed it, we deny that the crucifixion was a crime of deicide, for had they known who Christ was the Jews would not have condemned Him nor the Romans executed Him. And this is what the Scriptures say:

"Had they understood it, they would not have crucified the Lord of Glory." (1 Cor. 2:8)

The words of Christ: "Father, forgive them, for they know not what they do." (Lk. 23:34)

Peter's sermon: "It is through ignorance that you have acted, and your chiefs as well." (Acts 3:17)

The great St. Augustine, who presumably knew as much Scripture as Bishop Carli and was not "tainted" with modern Scripture scholarship, summed it all up:

"The Lord is risen and many (among the Jews) believed. They had crucified Him without understanding. But later they believed in Him, and that great offense has been forgiven them. The blood of the Lord that they had spilled has been forgiven to the homicides. I do not say to the deicides, for if they had understood they would not have crucified the Lord of Glory. The homicide of an innocent person has been forgiven them and the blood they spilled through folly they have drunk by grace."

NOW HOW DID the Secretariate for Unity remain faithful to the teaching of Augustine and the substance of the text voted for by 95 per cent of the council and at the same time appease the Orthodox? First of all, by admitting in the revised text that "As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation, nor did the Jews, for the most part, accept the Gospel; indeed many opposed its spreading." Then by wording the crucial paragraph this way:

"Although the Jewish authorities and those who followed their lead pressed for the death of Christ, nevertheless what happened to Christ in His passion cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected by God or accursed, as if this follows from the Holy Scriptures."

This text does not say the Jews should not be presented as guilty of deicide, as did the previous one, but it strikes right at the roots of all theological anti-semitism by stating that there are no grounds in Holy Scripture for presenting the Jews as rejected by God or accursed.

The Jews I have talked to complain about the negative approach of the final document. They do not like those "Althoughs." They admit, however, that if they had never seen the previous text they would be satisfied with the present.

How the Arabs react to the compromise document remains to be seen, but the Orthodox and our own Eastern Rite bishops seem to be satisfied. Cardinal Bea, in his explanation of the text, stated that the members of his secretariate travelled far and wide to get the opinions of the Eastern Church. I have it from a member of the secretariate that all the uniate patriarchs saw the text and approved it, as did many Orthodox leaders, but that they all agreed that the present text represented the maximum they could admit in favor of the Jews.

COMPROMISE though it is, Bishop Carli and his supporters are still trying to keep the declaration from final promulgation. So it still must be strong enough.

One thing that these four years of struggle over the document have made painfully evident is the frightening amount of anti-semitism in the Christian Church. Here is proof enough for the need of a declaration on the Jews.

It should not surprise us that this whole discussion of the Jewish question has been surrounded by difficulties and anguish.

The separation of the Church from its Israelitic root was the primordial rent, the proto-schism, as Father Yves Congar called it. By coming to grips with the problem the Church inevitably reveals this first wound to her unity that never healed. By revealing it, the Church would now have us all take on the suffering which was already the suffering of St. Paul, torn to the point where he could wish to be anathema for the sake of his brothers, the Israelites (Rom. 9:3-4).

Guild schedules rummage sale

INDIANAPOLIS — A two-day rummage sale, sponsored by the Guardian Angel Guild, will be held in St. Patrick's school, 950 Prospect St., Friday and Saturday, Oct. 22 and 23. Clothing, toys, bedding and dishes will be sold from 9:30 a.m. to 3 p.m. each day.

Mrs. Dan E. Moran is chairman. The proceeds will benefit St. Mary's Child Center.

AROUND THE ARCHDIOCESE

Fr. LaBauve to speak at meeting of DCCW

LAWRENCEBURG, Ind.—Father John LaBauve, S.V.D., will be the guest speaker at the quarterly meeting of the Lawrenceburg Deanery Council of Catholic Women scheduled Thursday, Oct. 28, at St. John the Evangelist parish, Enochsburg. His subject, "Ground Rules for Interracial Dialogue," is in keeping with the theme of the meeting, "The Brotherhood of Man." Registration begins at 1:15 p.m.

Mrs. Edgar Day, of New Albany, ACCW president, will be a guest at the meeting of laywomen and priests representing parishes in Dearborn, Franklin, and Ripley Counties.

Parish representatives are reminded to bring contributions for layettes to be sent to the Glenmary missions. New clothing for babies and children up to 10 years of age will be collected by the deanery mission chairman, Mrs. Earl Huebner, of Lawrenceburg.

Holy Communion will be distributed and Benediction of the Blessed Sacrament given at the close of the afternoon.

RICHMOND

The Richmond Deanery Council of Catholic Women held its quarterly meeting Thursday, Oct. 21, in St. Gabriel school auditorium, Connersville. Women attending were from Liberty, Connersville, Rushville, Knightstown, New Castle, Cambridge City and the three Richmond parishes. Mrs. Frank Shoemaker, of Holy Family parish, Richmond, is deanery president.

The Athletic Committee of St. Andrew's Parent-Teacher Organization will sponsor a spaghetti supper on Saturday, Nov. 13, in the school basement. The public is invited.

A game night, sponsored by the St. Andrew's eighth grade parents, will be held Sunday, Nov. 24, in the school basement. Playing begins at 7:30 p.m. The affair is open to the public.

The new officers of the Richmond Circle, Daughters of Isabella, include: Mrs. Walter Imhoff, regent; Mrs. Lester Shoemaker, vice-regent; Mrs. Floyd Russell, past regent; Margaret Mary Bell, treasurer, and Eileen Hercules, financial secretary. Also Mary Parker, recording secretary; Bertha Habing, scribe, and Winifred Timmons, chancellor.

Mrs. Imhoff will attend the annual Regents' Conference to be held in Indianapolis, Sunday, Oct. 24.

The Circle will have a fish fry on Friday, Nov. 5, in the Knights of Columbus clubhouse.

The fortieth anniversary of the Richmond Circle, D of I, will be observed at a dinner on Saturday, Nov. 20 at Holiday Inn. Reservations should be made by November 15 with Mrs. J. L. Dolan, Mrs. Walter Imhoff or Mrs. Harold Norris.

NEW ALBANY

The Daughters of Isabella will sponsor a Dessert Card Party on Wednesday, Nov. 3, in Holy Trinity School hall. Playing begins at 7:30 p.m. Mrs. James W. Oeffinger and Mrs. Joseph Marquet are co-chairmen. The proceeds will benefit the scholarship fund.

The Third Order of St. Francis wil meet at 2:30 p.m. Sunday, Oct. 24, in St. Mary's Church.

TERRE HAUTE

The Sacred Heart Parish Mothers Club is sponsoring a spaghetti supper on Saturday, Oct. 30, in the school basement. Serving begins at 5:30 p.m. Adult tickets are $1, youngsters 65 cents. The supper is open to everyone, and there will be games and door prizes. The spaghetti will be prepared by Sam Sciangola, whose reputation for delicious spaghetti is well known to the Terre Haute area.

Rushville parish slates festival

RUSHVILLE, Ind.—St. Mary's Guild will present a fall festival on Sunday, Oct. 24. Ham and chicken dinners will be served from 11 a.m. to 2 p.m. in the church hall. Adults, $1.25; children, 75c.

Guild members have planned games and fun for the entertainment of young and old.

AT MADISON GROUNDBREAKING—The "shovel crew" above participated in the groundbreaking ceremonies last week in Madison marking the start of construction on the new, consolidated elementary school to serve four area parishes. Containing 16 classrooms, the school will serve about 450 youngsters from St. Mary's, St. Michael's and St. Patrick's parishes in Madison and St. Anthony's, in nearby China. As yet the name of the school has not been selected. Shown from left are: Paul Scully, president of the building committee; Dr. William Stucker, school board president; Madison Mayor Markt Lytle; Father Hilary Meny, pastor of St. Patrick's; Father Gerald Feldpausch, principal of Shawe Memorial High School; Father Robert Drewes, assistant principal of SS. Mary-Michael School; Very Rev. Omar H. Eisenman, V.F., pastor of St. Mary's parish, North Vernon, and dean of the North Vernon Deanery; Sister Mary Victor, O.S.U., principal of SS. Mary-Michael School; and Msgr. Cornelius B. Sweeney, Archdiocesan Chancellor.

Program planned on alcoholism

INDIANAPOLIS — The Holy Name Society and Men's Club of Christ the King parish, will have a Matt Talbot Night in the school auditorium, on Monday, Oct. 25, beginning at 8 p.m.

A film on Matt Talbot's life will be shown. D. Bruce Falkey, director of the Indiana Division of Alcoholism, will be the guest speaker. Refreshments will be served.

Priestly

(Continued from page 7)

our own, as it were, private spiritual life.

Unfortunately, there are too many clergymen who make their daily meditation in a routine fashion, and in like manner also dispatch of their other prayers and pious practices—and so, after twenty or more years of religious life, still give the impression that their inner process of maturity has not yet begun. We should not lose ourselves in activity (which occasionally camouflages itself under the name "regularity") to such an extent that we can no longer even notice that there is precious little in us of a truly personal relationship to God.

●

We should seek to obtain and maintain the attitude of "working out our salvation in fear and trembling." And we should also seek perseverance in the boundless trust in the grace of God! That might sound like a cliche, but if we examine ourselves a bit closer, then we will notice that we simply do not believe existentially that God is greater than our hearts, and that grace can really acomplish miracles.

Sometimes we hesitate before a difficulty like a timid horse before a hedge, and imagine that we cannot get over it, even though we could often overcome it if we just had a little trust in God.

Moreover, the desire for and the courage to bear loneliness and quiet belong to the general ascetical attitudes. According to Schopenhauer, young people are tempted to run away from loneliness and quiet because they can easily stand everything but themselves.

The man who desires to serve God must be able to stand himself. He should not always flee from himself in useless gabbing, busywork, and distraction—not even in feverish labor for the Kingdom of God which can easily be, in our case, an escape from a true interior life.

Finally, we would like to call attention to the directives in the Code of Canon Law for the spiritual life of priests, especially to Canon 125. Granted that the sequence of works mentioned there is in many respects historically conditioned, that is, the Mass, private prayer, visits to the Blessed Sacrament, the rosary, exhortations, and so forth.

But in all these things we can question ourselves with regard to the concrete formation of our spiritual life. If asceticism is something planned and deliberately willed, and if we are determined to take to the oars when the pressing wind of the Spirit leaves us for a time, then we need a concrete, practical program in our spiritual life—always taking into account, of course, individual differences and varying circumstances.

(Father Karl Rahner, S.J., is Professor of Christian Thought in the University of Munich.

CONTRIBUTORS

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

MRS. WALTER J. COYLE, New Albany
MISS LULA EHRINGER, Sellersburg
MRS. W. M. KRIDER, Lawrenceburg

Jesus was 'jugged'

(Continued from page 7)

a tender age for going about his heavenly father's business), the people he grew up with in that burg Nazareth ran him out of town.

To them he was only the carpenter's son, and I take that information very matter-of-factly. To me it means that **he did nothing to attract their attention as someone special.** Which means, when he got home from Jerusalem (if not before), he got jugged.

If an old-time pagan nasty lined you up against a wall and shot you for being a Christian, you would feel very holy about it all, at least in your more lucid moments. But being jugged for wising off, you don't feel holy, do you? You think holy is **nice,** don't you? You think it's **sweet,** don't you? Or **grim** and **narrow-eyed determined,** depending on which soupy saint's-life you are reading.

Well, it isn't. Holy is **growing up,** that's what it is. And not in the "Grow up and act your age" sense that your elders employ to embarrass you into doing what they want you to do. Holy is growing up in the sense of becoming an adult. And getting jugged for wising off is par for the course in **that** golf game. You branch out, you try something more in keeping with your newly blooming powers, and you miss. You can't win 'em all, OK.

Jesus missed on the Jerusalem trip. Through adolescent thoughtlessness he gave a terrific bit of heartache to his most loving parents. But do I give the story-book writers too much if I suggest that he took the jug in a good spirit? Can't be proven, of course. All speculation.

But the man who could look in the face of the goon who had just slugged him and calmly ask what for, that man must have taken a twelve-year-old's jug in good grace. At least he tried. What more can anyone ask of an adolescent?

Richmond couple to mark jubilee

RICHMOND, Ind. — Mr. and Mrs. John Hodowal, of St. Mary's parish, will celebrate their golden wedding anniversary on Saturday, Oct. 23.

The Hodowals are the parents of Mrs. Roland Puthoff, of Dayton, O.; Mrs. Charles Templin, of Inglewood, O.; Mrs. Robert Lamb, of Richmond; John Hodowal, of Richmond, and William Hodowal, of Centerville.

In celebration of the anniversary the Hodowal children will entertain with an open house from 6 to 9 p.m. at Beechwood Park on October 23. Friends and relatives are invited.

Bible

(Continued from page 7)

spiritually unsophisticated people that they are holy and have a special destiny). "Finding a land of their own" is found in Josue and Judges. Leading a real community life of social and political unity is found in the first and second Books of Samuel, sometimes called also I and II Kings.

All, of course, does not go well. Materialism and pride still grip man. As a consequence I and II Kings (or III and IV Kings) describe the break-up of the kingdom by schism and the carting-off of the people into the Exile in Babylon, where they repent and proceed to spiritualize their religion.

●

Eventually they return to Jerusalem, writing what is called the wisdom literature of Ecclesiastes and Proverbs: collections of platitudes for daily living. These little sayings show us a practical religion, applied to the needs and situations of every day .

In time this "platitude" or rule approach degenerates into a literalism or legalism, showing the inadequacy of the old religion, to be enlivened by Christ.

Christ in the Gospels comes essentially as fulfillment of all the longing, the dreaming, the meaning of the Old Testament.

The Resurrection is the triumph over death (the Biblical symbol of sin). Pentecost goes a step further, showing the kingdom of the Church, re-formed and activated by the Holy Spirit. The Second Coming of Christ in the End-Times, described in the Apocalypse, will bring this period of fulfillment to completion.

(To be continued)

RETREAT MASTER—Father Thomas Rogalski, C.P., of Chicago, will conduct a retreat for women of Little Flower parish, Indianapolis, at Our Lady of Fatima Retreat House, the week-end of November 5-7. Father Thomas is currently engaged in pre-Cana and family counselling work in the Chicago area.

Terre Haute

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

Pyne's Needle Is Deadly On WXLW Hour

By FRANK WILSON

Anyone with a taste for gall will lap up a guy named Joe Pyne.

This fortyish radio talker is something akin to an asp looking for another Cleopatra. Give him some skin and he'll sink his fangs into it.

Pyne, who has become something of a darling to the women, is heard in Indianapolis on WXLW each Monday through Friday. He crawls on at 10:05 a.m. for 55 minutes of vital vitriol.

It is called "The Joe Pyne Show." The format is simple, and somewhat typical of what radio is doing today to compete with the big eye in the corner.

Certainly radio persons recognize that what it does best is talk. But it must talk engagingly.

Pyne simply invites some controversial person, perhaps not of any particular stature, to submit to an hour's questioning. In wielding the questions, Pyne is somewhat like the executioner in the Tower of London.

Pyne argues, insults, antagonizes and spears people just for the sake of it. Sometimes there just isn't any point to what he says: he simply must cause trouble and that's what he does.

He's of conservative bent, but he'll argue with a conservative. He has such diverse guests as a Unitarian minister who's written a book decrying the extreme right wing, screen star Pat O'Brien, then a rock 'N' roll song writer who has penned a song with the inane title of "School's a Drag," or some such.

He literally tore the rock 'N' roller apart, talked show biz with O'Brien and argued with the Unitarian.

All in all, however, the show is a diverting offering. It is something different, and that's just why WXLW picked it up.

The show is heard on about 40 stations, originating at KLAC in Los Angeles. Pyne is pretty much top dog in his own area, and has provided the women with the old standby with friends "Did you hear what Joe Pyne did today?"

He's a World War II Marine with a wooden leg w... got into drama school to o... come a speech impedi... He talks a blue strea... insults are his stock in ... As his publicity says, ... often tell his victim to ... gargle with razor blade... A cutting remark, but t... cal.

FRANK WILSON

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St. Anthony's . . .
Oct. 29th, 8 P.M., Altar Society Card Party
St. Augustine's . . .
Inquiry Classes, Mon. and Thurs., 7:30 P.M.
Sacred Heart . . .
Chili Supper, Oct. 23rd, 4 to 8 P.M.
Providence . . .
Oct. 27th, 8 P.M., Providence Guild

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INDIANAPOLIS

† **CLARENCE J. HAUSER,** 64, St. Monica's Church, Oct. 14. Holy Cross Cemetery. Husband of Beatrice; father of Betty Jean Weaver and Patricia Cloud; brother of Bernard Hauser.

† **ELEANOR M. HALL,** 73, St. Paul's Church, Greencastle, Oct. 15. St. Joseph Cemetery, Indianapolis. Mother of Thelma Staub, Raymond and James Hall; sister of Joseph Wilmer, Mayme Humphrey and Magdaline Zahn.

† **ARLETTA B. REDD,** 44, St. Rita's Church, Oct. 15. Holy Cross Cemetery. Mother of Lester Redd.

† **ANNA CATON,** 80, Sacred Heart Church, Oct. 16. Holy Cross Cemetery. Sister-in-law of Marie Eckhart.

† **CATHERINE NOONE,** 88, Holy Cross Church, Oct. 18. Holy Cross Cemetery. Mother of Joseph, Robert and Norbert Noone, Catherine and Dorothy Noone.

† **BEATRICE McPHERSON,** 59, Assumption Church, Oct. 19. Holy Cross Cemetery. Wife of Hugo H.; mother of Rosemary Geisendorff.

† **ABRAHAM F. ZAINEY,** 77, St. Philip Neri Church, Oct. 20. Calvary Cemetery. Husband of Marie R.; father of Frederick A., Joseph E., George J. and Genevieve Zainey.

† **MARGARET MARSHALL,** 90, St. Philip Neri Church, Oct. 20. Holy Cross Cemetery. Mother of Mary A. and Margaret M. Marshall.

† **FRANK SUSTERSICK,** 74, Holy Trinity Church, Oct. 20. St. Joseph Cemetery. Husband of Margaret; father of Frances Shillington, Mollie Schmitt and Mary Linder; brother of Mary Steffonsich.

† **ALBERT R. WEBER,** 59, Immaculate Heart of Mary Church, Oct. 20. Holy Cross Cemetery. Husband of Joann; father of Mary Diane Weber; brother of William A. Weber.

† **EDWIN A. AHLDERS,** 62, SS. Peter and Paul Cathedral, Oct. 20. St. Joseph Cemetery. Father of Delores M. Beever, Phyllis L. Cline, Edwin and Donald Ahlders; brother of Robert and Anastasia Ahlders.

† **GERTRUDE LEWIS,** St. Thomas Aquinas Church, Oct. 15. Niece of Mrs. Lizzie Miller, of Bardstown, Ky.

TERRE HAUTE

† **MARY A. SANNER,** 59, Oct. 14, Calvary Cemetery. Mother of Mrs. Ann Smith, of North Terre Haute; sister of Mrs. Arthur Peters, of West Terre Haute, Mrs. Margaret Hadley, Miss Katheryn Bronnert, Frank Bronnert and Eugene Bronnert, all of Terre Haute.

† **ELIZABETH GORE,** St. Joseph's Church, Oct. 18. St. Joseph Cemetery, Shelbyville. Sister of Mrs. J. T. Walker, of Terre Haute and Mrs. William Fogarty, of Shelbyville.

† **LEO BURNS,** 33, Oct. 18, St. Joseph Cemetery. Father of Pamela Burns, Indianapolis; brother of Joseph, Pete, John, Patrick, Patricia and Cecelia Burns, all of Terre Haute; Mrs. Mary Georgiefski of of Gary, and Mrs. Elizabeth Cotton of Terre Haute.

† **JOHN P. KROPUS,** 87, Sacred Heart Church, Oct. 19. Calvary Cemetery. Father of Edward Kropus and Mrs. William Underhill of Terre Haute; Mrs. Della Mock of Dallas, Tex., and Mrs. Marcella Henderson of Overland Park, Kan.

TROY

† **MARY V. SCHUTZIUS,** 90, St. Pius Church, Oct. 16. Calvary Cemetery. Mother of Anthony, of Tinley Park, Ill.; Ed, of Evansville; Earl, John and Victor, all of Troy; Mrs. Frances Joy, of Chicago.

FLOYDS KNOBS

† **ANNA K. SCHINDLER,** 89, St. Mary-of-the-Knobs Church, Oct. 16. Church Cemetery. Mother of Edward Schindler, Mrs. Leona Rake, Mrs. Emma Klein, Mrs. Mary Stevens, and Miss Agnes Schindler, all of Floyds Knobs.

JEFFERSONVILLE

† **ELMER RICHARD VEACH,** 46, Sacred Heart Church, Oct. 13. Husband of Evelyn; father of Michael, Mary, Timothy, Gregory, Patricia and Theresa Veach.

NEW ALBANY

† **BETTY M. BISCHOF,** 34, Holy Family Church, Oct. 14. St. Mary Cemetery. Wife of Jerome; daughter of Mr. and Mrs. Walter Ott, of New Albany; granddaughter of Mrs. Ida Goodbub, of New Albany.

† **ROBERT J. BUECHLER,** 74, St. Mary Church, Oct. 18. Church Cemetery. Husband of Tillie. Three brothers also survive.

FRANKLIN COUNTY

† **JOSEPH KNECHT,** 88, St. Peter's Cnurch, Oct. 16. Church Cemetery. Husband of Josephine; father of Mrs. Margaret Hilleary and Mrs. Alice Ferris, both of Cincinnati, O.; Miss Marcella Knecht, of Franklin County; Anthony, Charles, Raymond and Clayton Knecht, all of Brookville; Ernest Knecht, of Harrison, O.; Albert Knecht, of Milroy; Harry Knecht, of Deer Park, O.; and Clifford Knecht, of Hamilton, O.

RICHMOND

† **MARY ANNA ISSEN,** 76, Holy Family Church, Oct. 15. St. Andrew's Cemetery. Sister of Mrs. Matt Brinker, Mrs. Walter Boyce, Mrs. William Meier, all of Richmond; Mrs. Virgil Scheidler, of Cincinnati, O.; Andrew Issen, of Richmond.

SISTER DOLORITA

Joins St. Francis Hospital staff

BEECH GROVE, Ind. — The appointment of Sister M. Dolorita, O.S.F., as assistant administrator in charge of nursing service at St. Francis Hospital here was announced this week by Sister M. Alfreda, O.S.F., administrator.

A graduate of St. Anthony School of Nursing, Louisville, Sister Dolorita holds nursing degrees from Loyola University, Chicago, and the Catholic University of America, Washington, D.C. She is also a member of Sigma Theta Tau, national honorary society of nursing.

Sister Dolorita has been a member of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration for 18 years, including five years as an operating room supervisor at hospitals conducted by the religious community.

'In round' play set at Marian

INDIANAPOLIS—"The Public Eye" is being presented "in the round" this week-end at Marian College, under the direction of Robert Moran.

Lead roles feature: Jack O'Hara, Max Henschen, David Hixon, Connie Eaton, all of Indianapolis; and Becky Brunson, of Greensburg.

Performances are at 8 p.m. in the college auditorium on Friday, Saturday and Sunday evenings. Reservations may be made with the college, 934-3291.

'Law for Women' is Marian topic

INDIANAPOLIS — Legal matters resulting from accidents and negligence will be treated next week on the Marian College lecture series "Law for Women." James W. Treacy, attorney, will be featured speaker at the 8:15 p.m. session Thursday, Oct. 28.

Father Paul Dooley, a member of the college psychology department, will discuss "Guilt —Real or Artificially Stimulated" on the continuing series on "Religion and Modern Psychology." His lecture will be given at 8:15 p.m. Tuesday, Oct. 26.

Other speakers next week include: Father Charles Frazee—"Early Church and the Roman Empire" at 7 p.m. Tuesday, Oct. 26; and Sister Florence Marie—"New Mathematics" at 7 p.m. Thursday, Oct. 28.

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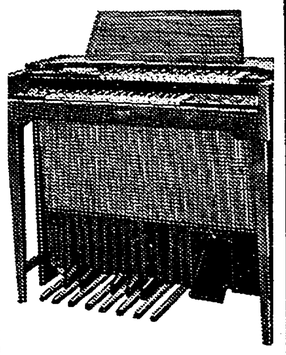

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IN ITALY

New liturgy given a warm reception

By EDYTHE WESTENHAVER

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ROME — English-speaking bishops who returned to Rome for the reopening of Vatican Council II are getting a surprise when they walk in to the city's churches.

Italian liturgical reforms, initiated later than those in the United States or Great Britain, go much farther.

An Irish-American priest who has taught here for a dozen years observed: "Once the Italians get around to doing something they do it very well."

All oral parts of the Mass are in the vernacular except the Preface and permission to use Italian for this is expected shortly. Concelebrated Masses are being offered daily by the score. Distribution of communion in both species is more frequent than in the English-speaking countries at present.

Last fall, when the third session of the council was in progress, Italy seemed to be dragging its feet in implementing the conciliar decree on the liturgy, promulgated at the close of the second session.

Such a delay to non-Italians seemed a logical consequence to objections which this nation's bishops had voiced, almost unanimously, during the debate on the liturgy schema at the first session of Vatican II.

IN INTRODUCING the vernacular, Italy held off until the first Sunday of Lent this year, the deadline set by the Vatican for commencing its use. And the changes were effective only for Sundays and major feast-days since the new daily altar missal was not ready.

But the Sunday missal contains many surprises. The translation, in part the work of the Rev. Annibale Bugnini, C.M., secretary of the post conciliar liturgical committee, is thoughtful and expressive. For example, the phrase, "Ite Missa Est," which vexed translators everywhere, is here rendered "The Mass is ended; go in peace."

Italian is used for many portions still in Latin in the American text: the Collect, Secret and Post Communion; the prayers at the foot of the altar; the Orate Fratres and its response; the Libera Nos. The missal also contains a number of beautifully worded samples for the Prayer of the Faithful. The marriage rite, especially the nuptial blessing, has been reworded.

Even before the end of Lent, there were rumors Italy would soon have the Preface in the vernacular. Marietti, publishers of the Sunday missal, was reported to have the type set for an insert with the Preface. However, the post-conciliar committee waited until summer to give universal permission for translation of the Preface, and in Italy, little happens in summer.

Priests now are waiting to see the new daily missal, published by Mame, which is expected to have the Preface in Italian. An announcement in Osservatore Romano last month said the missal would go into use in September.

ONE REASON for surprise regarding the vernacular may be that there was little advance announcement of its extent or preparation of the people. Yet the faithful, aided by a variety of well printed pamphlets and hand missals, appear to join in with Latin gusto. Participation varies from church to church, but pastors throughout the city are installing altars facing the people, more benches for increased Sunday crowds and microphones to enable commentators to be heard in the high-ceilinged edifices.

Priest and seminarians usually serve as commentators, but some parishes — for example, Santa Maria in Transpontina, a favorite with tourists because of its location down the street from St. Peter's — have held classes to train lay commentators.

Surprisingly for a people who love music, there is little use of hymns except at children's Masses.

Perhaps the greatest deterrent to liturgical participation is the custom of holding weddings at the Sunday morning Masses, a fact which may have been taken into consideration in the decision to introduce the new liturgy during Lent. The ceremonies always attract numerous relatives and friends, who are not regular church-goers and who seem more interested in getting a good photograph of the bride than in the responses.

English Masses are offered here in the national churches —Santa Susannah (American) and San Silvestro (British)— and at many headquarters of religious orders and houses of study for priests. In the latter, where permission to use different liturgies is avaiable, English-peaking priests often prefer the Australian which has more of the vernacular.

Concelebration is also popular in these houses. Before the spring term ended, concelebrated Masses were held each day in the Holy Cross, Oblate of Mary Immaculate and Carmelite headquarters, and at the North American College, twice a week. At least one concelebrated Mass was held each day during the general congregation of the Jesuits and the practice is being continued daily at the order's headquarters. The new general of the society, Very Rev. Peter Arrupe, in a six-day tour of Jesuit houses in Italy last month, concelebrated several times.

WITH SO MANY churches and chapels in Rome which use liturgies approved by hierarchies of other countries, considerable innovation can take place, at least on a small scale. Recently when an American priest, rather well-known in the States, offered a Mass marking the 20th anniversary of his ordination in the chapel of nuns from Northern Europe, the superior obtained permission for him to distribute communion as it is now being done for small groups in her homeland.

The priest consecrated two large hosts. Just before his own communion, he broke the second in a dozen pieces and as those present came forward, he placed a piece in the hand of each. After they had returned to their places, the people and priest consumed the Bread together.

An American woman present described it as "one of the most moving experiences of my lifetime. I felt one with the early Christians."

Last Holy Thursday, communion in both species was given to the laity in some Roman parishes. It is also being given to the bridal couple at nuptial Masses and to lay religious on special occasions.

In Italy, as elsewhere, liturgical reform faces many difficulties. Some people, accustomed to the traditional individualistic piety, are confused and resentful. Some priests, on whom the implementation of the reforms depend, do not understand or appreciate them; there has been little in their formation or experience to enable them to do so. Some members of the hierarchy still are opposed. One bishop in Northern Italy has forbidden distribution of communion in both species in his diocese, because, he says, it is "confusing."

Nevertheless, worship here is not the same as it was a year ago, and there appears little likelihood that the footsteps of reform can be halted or turned back.

Thomistic philosophy defended by Pontiff

VATICAN CITY — Pope Paul VI said it is wrong to believe that faithfulness to the philosophy of St. Thomas Aquinas will lead Catholics "to close their eyes to the progress of thought, especially in the scientific field."

The Pope was speaking to the Canadian Foundation of St. Thomas Aquinas and to the Canadian section of the Leonine Commission for Thomistic studies.

THE EVENING audience was attended also by Cardinal Maurice Roy of Quebec and Cardinal Michael Browne, O.P., of the Roman Curia, and the Dominican Master General, Father Aniceto Fernandez, O.P.

After congratulating the group of scholars on their work, the Pope underlined the importance and mission which the thought of St. Thomas has in the present day in philosophical and theological studies.

"THE THOMISTIC system recommends itself to the attention of modern man by virtue with pedagogic, speculative and spiritual merits. But the teaching authority of the Church presents it moreover as a sure norm for the teachings of the sacred sciences.

"However, there should not be feared that this faithfulness to St. Thomas closes the eye to progress of thought, especially in the scientific field. You gentlemen well know through experience that familiarity with St. Thomas, far from leading to exclusivism, formalism, and abstractionism, develops solid and appropriate training for the art of good thinking, as well as an appreciation and understanding of all other manifestations of the human spirit."

HISTORIC PHOTOGRAPH—Pope Paul VI is shown above in this historic photograph, just received from Rome, presenting his report to the ecumenical council on his visit to the United Nations.

STORY OF BISHOP EIRIK

Papal legate's trip to America in 1117 recorded on Yale map

By THOMAS E. KISSLING

The little-known story of Bishop Eirik—and his voyage to America as papal legate and bishop of Greenland and its possessions—is recalled by a legend inscribed on an early map of Vinland, now on exhibit at Yale University.

The legend records the following:

"By God's will, after a long voyage from the island of Greenland to the south toward the most distant remaining parts of the western ocean sea, sailing southward amidst the ice, the companions Bjarni and Leif Eiriksson discovered a new land, extremely fertile and even having vines, the which island they named Vinland. Eirik (Henricus), legate of the Apostolic See and bishop of Greenland and the neighboring regions, arrived in this truly vast and very rich land, in the name of Almighty God, in the last year of our most blessed father Paschal (Pope Paschal II), remained a long time in both summer and winter, and later returned northeastward toward Greenland and then preceeded (home) in most humble obedience to the will of his superiors."

Editorial, Page 4

SUCH IS THE inscription, in Latin, appearing on a recently discovered map believed to be the earliest showing any part of America. Scholars seem agreed that it is the work of an unknown monk in Basle, Switzerland, drawn about 1440, 52 years before Columbus discovered America. Some believe it was copied from much earlier documents, since it mentions Ericson's voyage to the mainland of North America about the year 1000, and recorded in the sagas of the Norsemen.

The 1440 map is now on display at Yale University where scholars have been probing its authenticity for the past eight years.

Their opinions are discussed, pro and con, in the current issue of American Heritage magazine, which reproduces the map in full. On the map, Iceland is called "Iselanda Ibernica"—Irish Iceland — recalling the visits of Irish monks there in the eighth century.

In November, 1963, the ruins of a Viking settlement near the fishing vilage of L'Anse aux Meadows, at the northern tip of Newfoundland, were discovered by a Norwegian husband-wife explorer team, Dr. Helge Ingstad, and his wife, Dr. Anne Stine Ingstad.

Their findings were supported by experts of the National Geographic Society and the American Museum of Natural History as Norse and pre-Columbian, the first definite evidence of a Norse settlement on the American mainland.

SCHOLARS AT Yale University and the British Museum are considering the 1440 map of "Vinlandia" as the first documentary proof of Ericson's discovery. Several of the sagas preserved in the University Library of Copenhagen relate that Leif Ericson was on his way to christianize Greenland, but, when blown off course, discovered the North American continent.

According to Father Ivar Bardsson, a 14th-century Norse Greenlander, little is known about Bishop Erik Gnupson, except that he was an Icelander and as a young priest probably accompanied King Sigurd on his great crusade to the Holy Land in 1107.

Upon his return in 1112, the King chose him to be consecrated Bishop. He became the first bishop of Greenland heading the new Diocese of Gardar, which had 16 to 18 bishops of bishops-elect during its existence. Gardar was at first a suffragan See to the archbishopric of Hamburb-Bremen, later to Lund, and then to Trondheim.

BISHOP EIRIK'S name is mentioned in the 12th-century Icelandic Annals, under several dates, giving rise to the assertion by some writers that he made more than one voyage. The legend on the 1440 Vinland Map at Yale University clearly states that he went to Vinland in the last year of Pope Paschal II's reign. Since the pope died on January 21, 1118, this would mean that he spent the summer and winter of 1117 there.

Some historians have placed the date of the Vinland voyage as 1121, and state that he may have perished on that trip since no mention is made of his return, and that a new bishop of Gardar was named three years later.

Ten papal letters pertaining to the Church in Greenland and Iceland, from 835 to 1492, were selected from the Vatican archives by J. C. Heywood, an American history professor, and published in photographic facsimile for exhibit at the World's Fair in Chicago in 1893.

These and documents from the Danish government's Flatley Book were used by Father Thomas O'Gorman, professor of ecclesiastical history at Catholic University of America (later Bishop of Sioux Falls, S.D., 1896-1921), in his account of "The Medieval American Church."

THE LEGEND on the map indicates that Bishop Gnupson made the trip to Vinland as a papal legate. As such he would be interested in seeing if any colonists there needed the ministrations of the Catholic Church, and would make his report to Rome.

If he did get back to Europe, it is possible that he gave the geographical information and details from which the original map was made. If the report of the first papal legate to America could be located in the Vatican archives, perhaps it might contain an earlier map of Vinland than that made by the 1440 cartographer.

Pope weighs reduction of fast days

VATICAN CITY — Pope Paul VI is weighing the advice of representatives of the bishops of the world on a plan to reduce drastically the number of fast and abstinence days for lay people and parish priests.

The Pope decided to meet with the chairmen of the bishops' conferences of the world to hear their opinions on an apostolic constitution he proposes to issue on the penitential discipline in the Church.

THE PROPOSED decree would require fast and abstinence of all only on Ash Wednesday, Good Friday and the forenoon of Christmas Eve. Only Fridays of Lent would remain days of abstinence for everybody.

But the current laws of fast and abstinence would remain in effect throughout the year in seminaries, and for Religious houses, including those of secular institutes—with the exception of priests who are engaged in parish work. They would be dispensed along with the secular clergy.

WHILE REPEALING the traditional laws, the constitution would recommend observing the old fast and abstinence as pious practices, especially on the Fridays of the quarterly ember weeks.

Catholics would be urged to compensate for the relaxed laws by striving to lead virtuous lives and by increasing their active works of charity.

Precedent

MILWAUKEE—For the first time in history, the Milwaukee Archdiocesan Board of Education includes nuns and lay people. Previously only diocesan priests have served on the board.

MacEoin

(Continued from page 4)

tian moral code by the newly converted will develop."

A personal footnote. At latest report, mother and son are both fine, thank you. The boy received the name of Gary at the font. With scant concern for aptitude tests or Gary's right to a voice in his future, his parents have picked his career. He is slated to be a journalist.

Diocese fights bias in hiring

SAN ANTONIO, Tex. — All Catholic pastors in the San Antonio archdiocese have been urged to shun religious and racial discrimination in their parish hiring policies.

The archdiocesan Social Action Department announced that a recommended policy statement on hiring was sent to pastors, as part of the Project Equality program.

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October 20 - 28 — 7:30 P.M.
FALL FESTIVAL — $6,000 in Prizes
Friday - Saturday, Oct 22-23 — 4 P.M. 'til ?
Our Lady of Lourdes Church
Lyons Hall — 5333 E. Washington Street
Assumption PTO
HALLOWEEN HOWL DANCE
Saturday, Oct. 23 — 8 P.M. - 1 A.M.
Westside K of C — 220 Country Club Road
Indianapolis SOUTH DEANERY COUNCIL
Combination Board and Quarterly Meeting
Thursday, Oct. 28 — 7:30 P.M.
St. Joseph School Hall — 1401 S. Mickley
Holy Spirit Women's Club — 8th Annual
ROYAL WELCOME — CARD PARTY
Early Hall — 7241 E. 10th Street
Thursday, Oct. 28 — 7:30 P.M.
These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.
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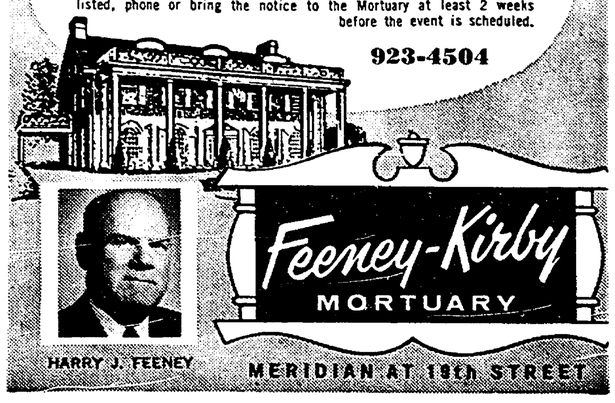
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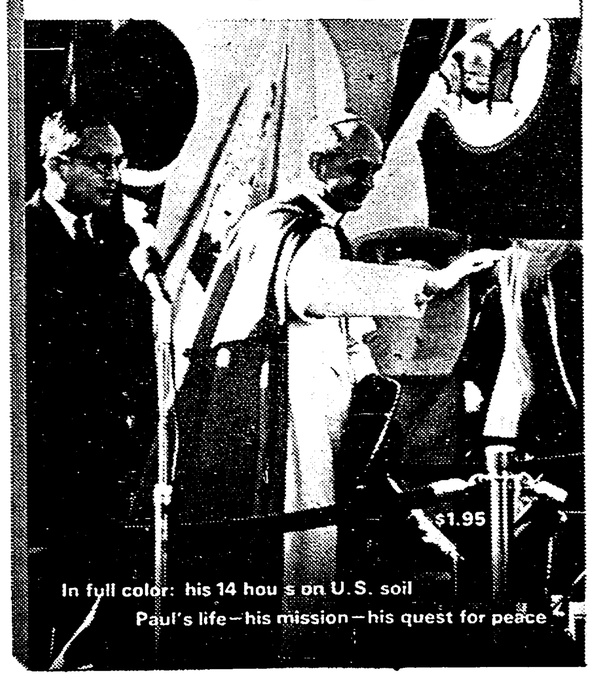

"The substance of things hoped for... the evidence of things not seen..." Hebrews, x.31

The presence of Paul the Pope seemed to embody the words of Paul the Saint. There *was* something special in the air that bright, wind-swept day in New York, a feeling that coursed through the waiting throngs. It was expressed by a short, elderly man too far back in the crowds to see the Pope. "You don't have to see him. You can *feel* that he is here."

That special mood has been captured by the Editors of Time-Life Books in an extraordinary book. Here is a permanent and fascinating record of the man, his pilgrimage, and the meaning of his mission for peace.

96 pages of illuminating text and vivid photographs (66 pages in color), both intimate and sweeping, bring you all the pomp, pageantry and prayer that marked Paul's visit. You'll see why the Pope has broken with the traditional isolation of his office and ceased to be "the prisoner of the Vatican." This is Paul's third venture forth to preach, like Christ, in the marketplace. His earlier trips to India and Palestine are also pictured in this remarkable volume.

Among the other elements: a chronicle of the Papacy, a biography of Paul, a reminiscence of the role played by his illustrious predecessor, John XXIII, in the changing Church, and an evaluation of the struggles and accomplishments of the Ecumenical Council.

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