

Restoration of permanent diaconate wins approval

VATICAN CITY—Restoration of the permanent diaconate to the Church won overwhelming approval of the Second Vatican Council by a vote of 1,903 to 242. The vote was one of six taken during the 89th congregation on phases of the third chapter of the schema De Ecclesia (On the Church).

Amendments approved the following day (Sept. 29) provided that the authority to introduce the diaconate be entrusted to national conferences of bishops with papal approval and that it be confined to "older married men." An amendment permitting the diaconate to be conferred on younger men without the obligation of celibacy was voted down, 839 to 1,364.

VATICAN CITY—The issues pressing in upon the Vatican council Fathers from the whole world outside reached the council floor during the present session's second week of debate.

These were the Church's position on religious liberty and its relationship with the Jews, two subjects that have been discussed with vigor and keen expectations by non-Catholics as much as by those within the Church.

American prelates took a leading part in the religious liberty debate. They not only affirmed a position in favor of freedom for all religions, but emphasized the urgency of such a declaration by the Church at this time. Speakers from the traditionally Catholic countries, such as Spain and Italy, took an opposing position. Council Fathers affected by communist domination sought not only a declaration favoring freedom, but appeals to the UN or world opinion by the council to put it into practice.

The statement on the Jews was brought before the council by Cardinal Augustin Bea, head of the Vatican's holy promulgation office, with the warning that world conditions would not permit the council to sidestep the issue.

MSANWHILE, the council Fathers registered their approval of the principle that the Church's bishops participate with the pope in the Church's ruling authority. A series of overwhelmingly affirmative votes spelled out the acceptance by the council of "colegiality," the idea that all the bishops are members of a "collegium" that act in concert with the Pope and at his call. This approval was described as a step toward completing the declaration of religious liberty made by Vatican Council II in 1870.

The council admitted its first woman auditor during the week. She is Miss Marie Louise Monnet of France, one of 15 women members, with governments and with those of other faiths. He said that if the declaration is not passed, nothing else enacted by the council will matter.

Latin School Foundation now on own

The Latin School Foundation, established last year as a special project of the Indianapolis District Council of Catholic Men to provide housing facilities for students at the Latin School of Indianapolis, has severed relations with the DCCM and is reorganizing as an independent association.

Bernard J. Alerding, Foundation president, told The Criterion this week that it was the intention of the DCCM to sponsor the organization "in its infancy" or until it could receive widespread support.

THE FOUNDATION has been instrumental in securing funds for the construction and maintenance of Dugan Hall, the first housing unit for Latin School students. It has also purchased additional property around the Latin School for future expansion. At the present time the Foundation is responsible for an indebtedness of \$30,000 incurred by the building and expansion program.

Pope Paul meets with observers

VATICAN CITY—"An abyss of distrust and skepticism has largely been overcome," said Pope Paul VI, addressing non-Catholic observers to the ecumenical council during a special audience in the Sistine chapel.

Present at the reception (Sept. 29) were Cardinal Augustin Bea, president of the Secretariat for Promoting Christian Unity, and Bishop Jan Vilhebrants, secretary of the unity secretariat.

Replying to remarks by Greek Orthodox Archbishop Panteleimon Rodopoulos of Brookline, Mass., one of the three representatives of Orthodox Patriarch Athenagoras of Constantinople (Istanbul), the Pope said he was happy and honored by their presence.



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EDITOR COMMENTS FROM ROME

Why collegiality vote was an historic move

By REV. RAYMOND T. BOSLER (Copyright, 1964)

ROME—In a business-like fashion the council Fathers voted themselves into a prominent place in history.

It took nearly the whole week of September 29 to do it, but the cardinals, patriarchs, bishops, apostolic prefects and heads of religious orders who make up Vatican Council II clearly and overwhelmingly proclaimed their conviction that bishops share in the supreme authority of the Pope.

They were voting an chapter three of the schema on the hierarchical constitution of the Church and in particular what a bishop is. They kept the electronic computer humming each morning as they scratched with their magnificence pencils a place (it pleases) or a non place (it does not please) to the most important statements of the whole council. In brief this is what they decided:

- Episcopal consecration is a sacrament through which Christ makes a man a successor of the Apostles and confers upon him the ability to sanctify, to teach and to rule the Church.
- This sacrament, which is the fullness of the Sacrament of Orders, makes a man a member of the college of bishops which together with the Pope and under him governs the universal Church.

- The powers of a bishop, therefore, come directly from Christ through the Sacrament and are not delegated by the Pope. The bishop is not to be considered a sort of district manager assigned to represent the Pope in a given territory.
- The Pope, however, as the head of the college determines for the good of the universal Church the use of these episcopal powers, where, when, how much.

- As Peter and the other Apostles, by the will of Christ, made up one Apostolic College or body, so in the same manner the Roman Pontiff, the successor of Peter, and the bishops are united among themselves.

ing the third session. With confidence now he can proceed to the important task of reforming the organization of the Church.

It seems certain that the Pope will set up a senate of bishops representing the various sections of Rome periodically to advise the Pope and, perhaps, with him form the legislative body of the Church. The offices of the Roman Curia would then be under this senate and administer its laws and directives.

THERE ARE rumors in Rome that this might ultimately mean the elimination of the College of Cardinals. The Curial cardinals traditionally have great power. This might well be incompatible with a senate of bishops above them. The Pope himself would be freer to act and closer to the bishops of the world, were the heads of his curial offices less powerful.

With the elimination of the cardinals, the senate of bishops would elect the Pope. This would be an electorate more representative of the whole Church. It would certainly mean the end of the Italian domination of the papacy.

With the cardinals out of the way, it might be possible to restore the office of patriarch in (Continued on page 9)

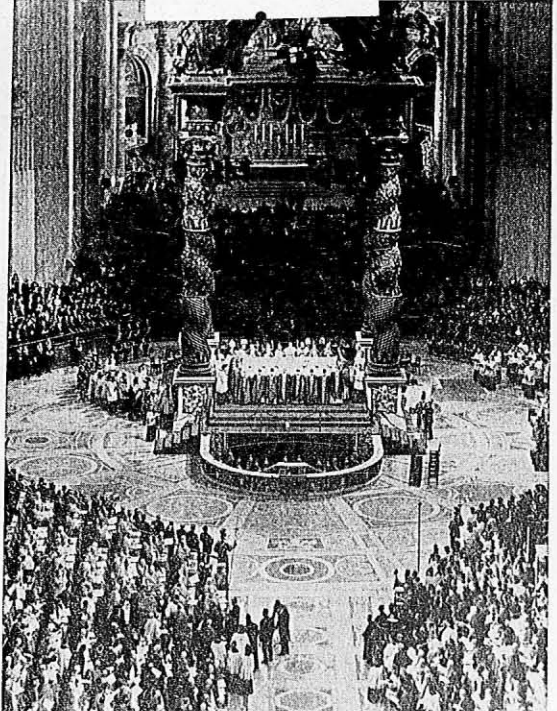
Enrollment nears 46,000

A record 45,995 pupils are enrolled in 106 Catholic elementary and 16 secondary schools in the Archdiocese, according to Archdiocesan School Office reports.

The elementary schools, 39 in Marion County and 67 outside the Indianapolis area, boast 37,954 pupils. This total does not include 93 pupils in special institutions—St. Mary's Child Center, Marydale School and Gibault Home.

Classroom average load for the 106 elementary schools is 38 pupils.

The high school total enrollment is 8,041 students, not including 140 special students at Marydale and Gibault.



AT OPENING OF THIRD SESSION—This dramatic photo, provided through the courtesy of the Chicago New World, shows Pope Paul VI and 24 prelates concelebrating the Mass opening the Third Session of Vatican II in St. Peter's Basilica on Monday, Sept. 14. In an article on page 3, liturgical expert Father Frederick McManus, explains the meaning of concelebration and why Pope Paul chose to open the present session of the council with this form of the Mass.

FT. HARRISON COMMANDANT

Lawrence Markey, General and Knight

By MARJORIE DUTTON

Lawrence B. Markey combines two distinctions: he is both a General and a Knight.

The recently appointed commandant of the Finance Center at Ft. Harrison, Ind., acquired the latter title when he was named a Knight of the Holy Sepulchre by Pope Paul VI in recognition of his work in the lay apostolate. Co-sharing in the honor was his wife, who was named a Lady of the Equestrian Order of the Holy Sepulchre for her equally zealous work in the diastaff phase of the apostolate.

Brigadier General Markey, who was a special guest at the Indianapolis Serra Club luncheon meeting last Tuesday, assumed command at the Finance Center on Aug. 24, coming from Germany, where he served as Comptroller, U.S. Army.

The general had served as assistant commandant at the Finance Center from 1952 until 1953. "We are happy to be back in Indiana," he said in an interview with The Criterion.

The letter informing the Markeys of their papal honor was sent to their address in Germany just after they had left to return to the States.

"The letter was forwarded by 'slow mail' to my brother's home in the East, and he mailed

it to us here," Gen. Markey said. "When we finally got it, it was almost time to leave for New York to accept the appointment."

Mrs. Markey added that they hadn't begun to get settled in their new quarters on the Post when they learned of the appointments but, of course, they dropped everything to make the trip back East.

"The general could wear his uniform for the investiture ceremony, but I had to wear a special robe," she said. "Fortunately, a relative of my sister's had received the same appointment a few years ago and graciously let me borrow her robe."

Cardinal Francis Spellman officiated at the investiture ceremony for the new members of the Order in St. Patrick's Cathedral, New York City, on Sept. 5.

THE MARKEYS were "always been active in chapel groups" wherever they have been stationed. They have had 12 transfers in the 24 years they have spent in the military, and at each location both helped organize Military Councils of Catholic Men and Catholic Women.

The last time the Markeys were stationed here, they organized the First Friday Club at Ft. Harrison. The program was so successful, the same format was

followed at succeeding stations in this country and foreign posts where the general was assigned.

"Since I was a very young man," General Markey commented, "I have always been to a Catholic action group. Knowing that he belongs to such an organization makes a young GI less apt to step out of line."

"Soldiers who are stationed away from home, whether in the States or abroad, are the same young men they were in their own home towns," he said. "As a stranger on a new post, often the first person a Catholic sees is the chaplain where he will find a common interest."

The Catholic soldier overseas meets his contemporaries from all over the United States and through the Holy Name Society and the MCM is given a special means to combat temptation, he said.

The chapel groups sponsor retreats for soldiers and provide transportation to the retreat sites. "The retreats are always held at Berehitegation, in the Bavarian Alps." The retreatants stay there for a week for a minimum charge." General Markey explained.

THE FAMOUS hideaway for Hitler during World War II is the site also of the annual MCM and MCCW conventions. Army, Navy and Air Force representatives from all the U.S. military installations in Europe and North Africa meet at the picturesque resort for a week of workshops headed by experts in their fields. Top speakers are slated for the (Continued on page 9)



'HOME' AGAIN IN INDIANA—General and Mrs. Lawrence B. Markey

Loreto, Neriw, Ky., is in this precedent-breaking group.

Three American cardinals spoke out strongly (Sept. 23), for themselves and in the name of practically all the U.S. bishops, in support of the proposed council declaration on religious liberty.

Two of them, Cardinal Richard Cushing of Boston and Cardinal Albert Meyer of Chicago, warmly favored acceptance of the document being debated, with minor changes. Cardinal Joseph Ritter of St. Louis, while fully supporting the substance of the document, doubted some of the reasoning within it. He asked that the council Fathers take two votes—one on the acceptability of its substance and the other on its arguments for religious liberty.

Cardinal Cushing expressed satisfaction that the religious liberty declaration had finally come before the council, a reference to the disappointment by some that it had been postponed in the previous session.

He argued that the Church has always championed freedom for its own activities, and that it is up to the council now to proclaim that what it asks for itself it also asks for every human being.

CARDINAL Meyer declared that the statement is in accord with John XXIII's teaching in "In encyclical Pacem in Terris. He said its passage was absolutely necessary for the benefit of the Church in dealing with its own members, with governments and with those of other faiths. He said that if the declaration is not passed, nothing else enacted by the council will matter.

Cardinal Ritter, taking the position that it is the council's duty simply to declare rather than to argue, asked for the elimination of all parts of the declaration that attempted to defend its substance. Some of the arguments were weak, he said, and would slow up acceptance of the religious freedom concept through controversy. He sought a simple statement affirming religious liberty for all.

Cardinal Paul Leger of Montreal asked that the declaration go further in its support of liberty, defending even the rights of atheists. Support for the declaration came from a group of 58 Latin American bishops whose spokesman was Cardinal Raul Silva, Henriquez of Santiago, Chile.

OPPOSING the declaration, Cardinal Alfredo Ottaviani of the Roman curia made the point that those who have a religion revealed by God have both objective and subjective rights to religion. (Continued on page 9)



PREPARE VOCATIONS EXHIBIT—Two students at the Latin School of Indianapolis above, are preparing an exhibit promoting the diocesan clergy at the biennial Serra Club Vocations 'Exhibit to be held this month in Indianapolis and Terre Haute. Joseph Rautenberg, left, and Michael Dunley, both seniors, are affixing photos to the display which depicts activities at the Latin School. A recording of Archbishop Schulte's voice to young boys will also be featured as part of the display booth. Sacenia Memorial High School will host the Bishop Schulte exhibit October 10 and 11, while the Terre Haute program is scheduled to be held at Schulte High School October 13 and 14. (Staff photo)

SELF-CHOSEN PRISON

How Hungarian Cardinal was granted U.S. asylum

By ELMER VON FELDT

BUDAPEST — The prison of one of the highest dignitaries in the world flies the American flag in the center of a communist capital.

The ironic address is Szabadsg Ter (Freedom Square) 12. A sign on the door below the flag reads: American Legation. Office hours Monday to Friday, 9:00 to 1:00, 1:00 to 5:00. Closed Saturdays and Sundays. After office hours ring night bell or telephone 119-629.

Nun-auditor hails women's council role

By PLACID JORDAN, O.S.B.

VATICAN CITY — "The presence of women in the council will contribute considerably toward the understanding of the true meaning of the updating of the Church which the council strives to achieve," said Mother Sabine de Valon, 64, general superior of the Religious of the Sacred Heart and president of the Union of Major Religious Superiors since 1948.

Mother de Valon was first on the list of religious women auditors at the ecumenical council made public by Pope Paul VI (Sept. 23).

Born in Cahors, France, she was the daughter of a lawyer and entered religious life at the age of 20. She came to Rome in 1951 and has since traveled widely, including visits to the United States.

Stein Award goes to Paulist Press

NEW YORK—The Paulist Press will receive the 1964 Edith Stein Award in ceremony here Oct. 10 for promoting Catholic-Jewish understanding.

The award will be presented at the annual Communion breakfast of the Edith Stein Guild in the Hotel Statler Hilton, Leon Paul, president of the organization which seeks to foster improved relations between Catholics and Jews, will give the award to Father Neil J. McElaney, C.S.P., of Washington, D.C., editor of the Paulist Press' Pamphlet Bible Series.

In announcing that the Paulist Press had been chosen to receive the 1964 award, Paul singled out the Pamphlet Bible Series as the "primary reason" for the choice. He noted that the series contains the books of the Old Testament, each with an introduction by a Scripture scholar, and called it "a major publishing event."

the communist regime and illegal currency dealings. He was sentenced to life imprisonment.

SINCE HIS arrest almost 16 years ago, he has known only a few days of freedom. This blessing came at the end of October, 1956, when Hungarian revolutionaries freed him from his prison monastery and brought him in triumph to Budapest to preside over his flock. But when the massive onslaught of Soviet troops and tanks suppressed the revolution, he and his wife were granted refuge in the American legation.

How soon he may leave this self-chosen prison, in view of the new agreement between Hungary and the Holy See, remains to be seen. The general impression is that the cardinal wants to see definite improvement in the Church's freedom

of operation before he consents to leave the country.

Permission for him to enter the American legation resulted from a chance establishment of radio communications between the legation and U.S. authorities in Washington. As the rumble and exploding gunfire of Russian tanks was penetrating the capital, a small radio transmitting and receiving set was set up in the legation building. After many attempts, it was successful in establishing contact with Washington.

The legation officials reported the invasion and the use of hundreds of Russian tanks and legions of new Mongolian troops. Then the conversation mentioned other problems. Incidentally, Washington officials noted that if Cardinal Mindszenty were to seek asylum it should be granted.

The conversations continued for about five minutes and then the radio contact faded, never to be reestablished again.

IT WAS SOME TIME later that a young American Marine guarding the legation entrance yelled through the door with a problem. There were hundreds of frightened Hungarians in the street and park fronting the legation. But he had orders that no one should be admitted.

"There's a guy here in a bright red hat," the Marine yelled. "He says he's cardinal and wants to come in. What shall I do?"

On the strength of the radio conversation with Washington, there were hundreds of frightened Hungarians in the street and park fronting the legation. He was accompanied by the legation door by Mgr. Egon Tureczny, his secretary, who was sentenced to life imprisonment by the Soviet-imposed regime of Janos Kadar on the charge of sacking the office of the government's church affairs bureau during the October uprising. He was released under an amnesty in March, 1963.

Since the Soviets crushed the revolution, the U.S. Marine guards have been withdrawn from the American legation entrance. But a Hungarian uniformed guard is stationed beside a wooden booth near the legation door.

Two plainclothesmen were with him as I strolled past on a Sunday afternoon. Another plainclothesman sat in the driver's seat of a car parked about 10 paces away. At the street intersection, 30 yards away, stood another uniformed guard, his eyes fixed on the legation door. He was standing next to the car suddenly rain open. It was manned by a plainclothes driver. Fifty yards down a side street adjoining the legation, another uniformed guard stood next to the wooden shed with a complex of telephone wires. Beside him was a car with a plainclothes chauffeur.

Clearly visible from the legation's six-story building is the monument to Soviet soldiers who liberated the city from the nazis in 1945. The cold marble monument shows Russian troops crouching behind their rifles as they assaulted the city.

Despite the garland of flowers UNTIL A FEW decades ago, the Catholic Church was closely allied with the Conservative party which had been termed "defend Christian values" against the encroachments of liberalism and secularism. At one time the Conservatives were called the Catholic party.

Then, in the late 1930s, a group of young Catholics led by Frei broke away from the Conservatives to form the National

at the base, the monument looked deserted and lonely in the huge park. As I walked around it and sat on a park bench a short distance away, not a single Hungarian approached the monument. It carries the liberation date of 1945. It says nothing of the second assault by Soviet troops on the city in 1956.

MY OBSERVATIONS and note-taking around the legation made Hungarian guards ill at ease and triggered a flurry of nervous activity.

A guard near the door first conferred with his chauffeur, then strode diagonally across the street to talk with a guard standing at the intersection, and finally marched down a side street to consult with the guard next to all the telephone wires.

A few minutes later a burly plainclothesman came striding across the park from the opposite direction. He gave me close scrutiny as he passed and on my return was the uniformed officer near the legation door.

After a few minutes conversation he marched back across the park, but the nervous pacing of guards and other plainclothesmen in my direction was very evident. I decided to get lost in the crowd far down the park.

IN WAKE OF ELECTION

Church-state relations seen bright for Chile

By GEORGE ANNE GEYER

SANTIAGO, Chile — The solid victory of Christian Democrat Eduardo Frei in Chile's national election early in September may result in a new era of Church-state relations in this country. But if this is true, as many believe it is, the relations will be a significant change from the old pattern of political alliance.

Although given only a slight edge in pre-election estimates, Frei took 62% of the vote while beating Marxist Salvador Allende. He thus became the first Christian Democrat to head a Latin American state.

The election was different from those of the past in two respects. The Christian Democrats, although founded on the social teachings of the Catholic Church, is not a "Catholic" party. The Church, although obviously sympathetic with the party's aims, did not openly support it. The election was, in fact, the result of a parallel development in the thinking of both religious and political leaders.

UNTIL A FEW decades ago, the Catholic Church was closely allied with the Conservative party which had been termed "defend Christian values" against the encroachments of liberalism and secularism. At one time the Conservatives were called the Catholic party.

Then, in the late 1930s, a group of young Catholics led by Frei broke away from the Conservatives to form the National



'COUNCIL BELL' AT WORLD'S FAIR—Above is the bell originally cast for the Second Vatican Council, now on display in the Vatican Pavilion at the New York World's Fair. The original bell was rung on various special occasions during the first two sessions of the council. The copy was cast especially for the Vatican Pavilion by the Pontifical Foundry, Marinelli, in Agone, Italy.

ange party (no relation to the Spanish Falange party). Several bishops, although pressured by Conservatives to condemn the new group, spoke out in its defense. The party evolved into the Christian Democrats.

The party was developing during a period when the Church itself was in ferment, largely because of the leadership of a young Jesuit, Father Alberto Hurtado, who initiated a social apostolate among the poor through low-cost housing programs and militant Catholic Action groups. Most of the young Chileans trained by him became Christian Democrats.

In time Church leaders came to realize that this was not enough. As Father Renato Poblete, S.J., explained: "In the last few years the Church has realized that if we fostered only our own institutions we were, in effect, fostering a ghetto mentality contrary to the idea of the universal Church."

During this time the Church and the Christian Democratic party achieved their natural interchange despite a constant interchange of ideas. Father Poblete, one of the foremost authorities on the Chilean Church, said it was not a matter of the Church helping the party, but "simply a coincidence of goals."

EIGHT YEARS ago, another dynamic Jesuit, Father Roger Vekemans, arrived from The Netherlands and gave impetus to the Church's drive to build modern, open social structures in Chile. With financial help from German Catholics he organized a sociological center called De Sales, which was associated with Santiago's Bellarmine Center for social research.

"What we are trying to do is to weave a new fabric of society," said Father Vekemans, "but also to break away from the bottom up. We are trying to find channels to bring people closer to the social and cultural power centers."

To do this, Father Vekemans has helped establish the Institute of Rural Education to teach peasants, another organization for urban social structures, and a fund to set up consumer and housing cooperatives and manufacturing plants. Father Vekemans sometimes jokes about turning communist, but he was deadly serious when he said: "If Christian Democracy has failed in Chile (to meet the needs of the Chilean people), then the country will certainly go left. That will be the point of no return."

THE NEW DIRECTION of the Church's apostolate gained momentum in November, 1962, when Chile's 24 Catholic bishops issued a pastoral letter urging Catholics to support institutional changes on a political level. The bishops said that men must realize that serious human problems can only be solved through mutual collaboration between religious or ideological differences.

And so the new role for the Church in Chile was formulated. As Father Poblete explained,

Marquette University opens press study center

MILWAUKEE—Marquette University has announced formation of a center to study the performance of the U.S. press and circulate critical reports to practicing journalists and observers of the press.

Father William F. Kelley, S.J., Marquette president, and Donald McDonald, dean of the university's College of Journalism, announced establishment of the Center for the Study of the American Press. McDonald will direct the project which got under way immediately.

Father Kelley said Marquette has been encouraged by journalism educators to make "qualitative studies" of the newspaper, magazine, radio and TV press in light of the college's commitment "to the personal and social responsibility of reporters, editors, publishers and broadcasters."

McDONALD SAID first-year research projects will include a study of the Associated Press and United Press International between October 1 and November 15 to determine "the extent to

which their reports of complex public affairs include the background, interpretation and explanation to make them meaningful."

The dean also said that a future project will deal with the press, religion and religious groups. "There are a number of religious groups, for example, which would be intensely interested in any studies of the press' reporting of religion and religious activity in our society," he said.

IN ADDITION to the study of the major domestic wire services, other first-year projects will include a study of the quality of fiction book-reviewing in a selected group of newspapers and the workings of Washington correspondents, columnists and commentators.

The center's staff includes the 10 full-time journalism faculty members, nine consultants drawn from other sections of the university, three professional consultants and three graduate student research assistants, McDonald said.

Offer Mass for Anglican cleric

RICHMOND, Que.—Requiem Mass was offered in a Catholic church here for an Anglican pastor who had been active in interfaith work.

The Solemn High Requiem Mass was celebrated in Holy Family church for the Rev. Hugh Innie Apps, 50, pastor of St. Ann's Anglican church, on the same day an Anglican funeral service was held in his own church.

The Requiem Mass for the Anglican pastor was requested by French Catholic parishioners at Holy Family out of gratitude for his many interfaith activities. Observers said about half the large congregation present for the Mass was made up of Catholics, while the rest were Anglicans and other non-Catholics.

Advertisement for Golden Guernsey Milk. It features a starburst graphic with '1st Place' and 'THE WINNER' text. Below it, it says 'IN EVERY DEPARTMENT, GOLDEN GUERNSEY MILK' and 'Delicious Golden Guernsey Milk is the only milk ever to obtain a perfect rating in every category during national competition.' It also mentions 'ST 7-2234' and 'Power-Packed with Protein'.

Advertisement for Golden Guernsey Farms, Inc. It features a picture of a cow and the text 'GOLDEN GUERNSEY MILK' and 'Power-Packed with Protein'.

Advertisement for a Life Income Mission Contract. It says 'RECEIVE while GIVING' and 'Yes, we will mail you a check every six months for life if you invest through our LIFE INCOME MISSION CONTRACT (AN ANNUITY)'. It also mentions 'The high rate of interest depends upon your age. You will help needy students to the Priesthood and our missionaries. You will receive an assured income for life and many spiritual remembrances now and after your death.' It includes a form for 'An investment for LIFE and ETERNITY!' with fields for Name, Address, City, Zone, and State. At the bottom, it says 'REV. FATHER RALPH, S.V.D. CATHOLIC UNIVERSITIES 316 N. MICHIGAN CHICAGO 1'.

Advertisement for 'Order Your New 1965 Directory & Buyers Guide'. It says 'Directory and Buyers Guide of the Archdiocese of Indianapolis available in October.' It includes a section 'WHAT'S IN THE DIRECTORY? Listing of' with a list of items: 'All pastors, assistants.', 'All Catholic school principals.', 'All Superiors of Catholic Convents, hospitals, colleges, high schools, and institutions.', 'Information on every parish and mission in the Archdiocese—addresses, time of Masses, rectory and convent phone numbers.' It also says 'ORDER TODAY \$2.00' and 'Postpaid'. At the bottom, it says 'Don't Delay . . . Only A Limited Supply Available Via Mail Order'.



BREBEUF CEREMONY—A unique Offertory procession was a feature of the special Mass at Brebeuf Preparatory School on Friday, Sept. 25, to commemorate the school's patronal feast, which occurred the next day. Students, staff and faculty members carried symbolic objects of their activity or office and placed them on a table near the altar in the gymnasium. On the table above are a carpenter's level (maintenance department), and items of sports equipment. The two students in the foreground are Dan Dick, Christ the King parish, of the baseball team, and James Kiefer, St. Roch's parish, representing the football squad. Father Gregory Foster, S.J., who was in charge of the project, chanted special original invocations for God's blessings during the procession. A large crowd of parents attended the Mass, celebrated by the Very Rev. William Schmidt, S.J., school president, Father Charles Casney, S.J., principal, preached the sermon. (Photo by Robert Lavelle)

MEANING AND IMPACT

CONCELEBRATION

By REV. F. R. McMANUS
VATICAN CITY — When Pope Paul VI and more than 20 bishops celebrated the opening Mass of the Second Vatican Council's third session, two points were made clear.
The Pope and all the other bishops together make up a body, called a "college," with a common responsibility to serve, teach and make holy the universal Church. And the liturgical reform decreed in December, 1962, by the council is well under way.

The author of this article is a priest of the Boston archdiocese who is president of the National Liturgical Conference, professor of canon law at the Catholic University of America, an official consultant for the ecumenical council and a member of the U.S. bishops' press panel in Rome.

from view by the celebrating bishops gathered round it, there was a multiplicity of prayers said in common by the celebrants, the reception of Communion and other rites were complex in appearance, and only a handful of the laity received Communion.

BUT NONE of this can obscure the powerful teaching effect of concelebration, showing the order of bishops united to the priests and other clergy, united to all the people, in the Church's life of prayer and work. It was a sign of the unity of the priesthood, but above all a sign of the unity of the Church. All attention was focused on the celebration of the "same Eucharist, the same prayer, at one altar." Clergy and faithful sang the chants and refrains to psalms. The role of the chief celebrant, in this case Pope Paul, and of the other celebrants, in this case other bishops, was made clear: the single prayer, at one altar, and the whole Church.

Last January, the Pope set up a new commission to revise the Church's liturgy in accordance with the council's commands. In the spring, the commission announced that a new rite of concelebration was being prepared. Next Holy Thursday it should become a common parish experience. And, wherever there is an abundance of priests, the practice of celebrating Masses individually and privately should gradually give way to the single community Mass celebrated as a sign of unity.

This doctrine, agreed upon by four-fifths of the bishops at the 1963 session, strongly supported by Pope Paul in his opening address, and voted for overwhelmingly by council Fathers at the meetings of September 22 and 23, is reflected on the diocesan level in the collaboration of the priests with the bishop, on the parish level in the collaboration of assistant priests with the pastor and, finally, in the common action of all the Church's members, lay and clerical.

In the Mass celebrated in St. Peter's basilica the community nature of the Church was a little obscured by the almost inevitable grandeur of the occasion. The altar was practically hidden

THE MASS in St. Peter's also gave indications of revisions which, when officially decreed, will affect all Masses celebrated worldwide, not merely concelebrations. These include, for example, the service of God's word from the Epistle through the Creed with the celebrating priest seated away from the altar and listening to the readings along with the people; the few invocations of the Holy Spirit after the Creed; the "prayer of the people" for the needs of the Church and of all mankind; the simple ending of Mass with the dismissal and blessing.

If there had been any doubt about liturgical—and other—renewal in the Church, it was dispelled by the concelebrated Mass. Concrete reforms are under way. Their purpose is a fuller, sounder proclamation of doctrine and the spiritual renewal of the Church's members.

Honor FBI head
CHICAGO—Loyola University of Chicago, a Jesuit school, is presenting its first annual Sward of Loyola Award to J. Edgar Hoover, head of the FBI for 10 years, for his outstanding "service, courage and dedication."

According to the 1963 Constitution in the Liturgy, the Church's real nature is perfectly manifested when the whole body assembles at the altar: the bishops surrounded by their priests, ministers and all the faithful taking part in the celebration of the Eucharist. On the occasion of the first Mass of the council's

Thirteen added to Woods faculty

ST. MARY-OF-THE-WOODS, Ind.—Thirteen new members have been added to the faculty of St. Mary-of-the-Woods College this year. The list includes: Father Bernard Beck, O.S.D., S.T.D., theology; Miss Maureen Carr, M.F.A., applied music and theory; Sister Immaculate, S.P., art; Mrs. Ronald Farmer, art; Miss Shari Hake, French; Sister Loyola, S.P., M.A., Spanish; Sister Michel Mazzoni, Ph.D., history; Sister Norbert, S.P., journalism; Sister Mary Martha Ritley, M.A., journalism.
Also, Ronald Senzig, M.A., psychology; Miss Carol Sipe, M.A., mathematics; Mrs. John Wilson, M.A.L.S., library; and Mrs. Frances Quinlan, library.

Diocese bars lavish yearbooks

SCRANTON, Pa.—Modest "memory books" will supplant traditional yearbooks in the high schools of the Diocese of Scranton.
Father William L. Donovan, superintendent of schools, said the decision of the Diocesan School Board was based upon two considerations:
• Officials felt high school seniors were spending too much time in preparing the hefty and expensive publication and in soliciting advertisements needed to finance them.
• The Board wished to halt students from "harrassing business people for ads."
Thirty-two high schools in the diocese are affected by the directive.
Father Donovan, noting that yearbook costs in larger schools had reached \$6,000, said the new "memory books" will cost about one-tenth of that amount.

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THE CHURCH AND THE WORLD
Pope's birthday Interdict lifted—Liberate mission

The Vatican

◆ Pope Paul VI celebrated his 67th birthday (Sept. 26) without fanfare or official ceremony. The Vatican daily L'Osservatore Romano, pointed out in a front page editorial that the birthday was celebrated on the Pope's part by acts of ecumenism filled with charity. The reference was to the departure that day of a delegation returning the relic of St. Andrew to Patras, Greece.

◆ The Holy Father held a private consistory to get the approval of the Roman cardinals for the beatification of the 22 martyrs of Uganda. A public consistory followed immediately. Officials of the Congregation of Rites, cardinals, bishops and archbishops, superiors general of religious congregations, and members of the Holy father formal addresses from the consistorial advocate Francesco Parisi and the promoter general of the faith, Father Ferdinando Monelli, O.F.M. The cause is among the last formalities before the canonization of the 10th century martyrs expected to take place on Mission Sunday, Oct. 18.

◆ Pope Paul addressed 4,000 Italian railwaymen an official stressing the sacrifice demanded by their "severe, harsh and wearing work" and comparing their efforts in service of public to the work of miners and soldiers. Listing various categories from management to mechanics the Pope urged for "an earnest and firm resolution for harmony and peace." He sent this message in a letter dated Sept. 4 addressed to Archbishop Paul Nguyen Van Dinh of Saigon. The Pope said he is praying for their intention and also for the victims of the recent incidents and their families, for whom he expressed "our deep sympathy."

◆ Archbishop Pericle Fellet, general secretary of the ecumenical council called a halt to a movement among council Fathers to have the Catholic mission of Boyanga, 30 miles from the diocesan center of Lisala in the northwest part of the Congo, was liberated from the rebels by the

ment is acceptable but with certain changes, which the voter submits along with his vote. Father Yves Congar, O.P., a French theologian, has suggested that council Fathers that like-thinking groups of them meet outside the council hall to decide on a single change for a document. This change would be submitted by one council Father only in the vote, the rest voting simply "placed," which is an unqualified affirmative. Archbishop Fellet told the council Fathers this arrangement was against the council's regulations.

At home

◆ NEW YORK—President Johnson, New York Gov. Nelson A. Rockefeller and Mayor Robert F. Wagner will be featured speakers at the 20th annual Alfred E. Smith Memorial Foundation dinner, Oct. 14, at the Waldorf Astor Hotel. Cardinal Francis Spellman of New York, will preside at the dinner. The event will feature 2,500 men and women from all over the nation. Total subscriptions and donations to the foundation dimpled for the last 10 years have exceeded \$29,000 each year.

Abroad

◆ SAIGON, Vietnam—Pope Paul has expressed his fervent wishes that the recent "racial violence" in Vietnam may be followed by "an earnest and firm resolution for harmony and peace." He sent this message in a letter dated Sept. 4 addressed to Archbishop Paul Nguyen Van Dinh of Saigon. The Pope said he is praying for their intention and also for the victims of the recent incidents and their families, for whom he expressed "our deep sympathy."

ND course using UNIVAC computer

NOTRE DAME, Ind.—An undergraduate course in computing science, using the UNIVAC 1107 computer as an integral part of the instruction, is being introduced at the University of Notre Dame this fall.
The UNIVAC 1107, the first computer to employ thin magnetic film memory, is an advanced solid-state data processing system. Designed to provide solutions to phenomenally complex scientific problems, the computer operates at speeds rated in billions of a second. The UNIVAC 1107 accesses its film memory more than a million times per second in normal operation.

LEOPOLDVILLE, The Congo

The Catholic mission of Boyanga, 30 miles from the diocesan center of Lisala in the northwest part of the Congo, was liberated from the rebels by the

Scripture scholars cautioned by Pontiff

VATICAN CITY—Pope Paul VI has told Scripture scholars not to depend solely on the resources of human learning to understand the Scriptures, but also on the authority of the Church, "the custodian and interpreter of divine revelation."

But, he added, "the doctrinal Ferdiand which the Church advises and displays amid dangers and attractive modern exegetical explanations does not prevent study of the Bible, does not dim the glance into the most arduous and complex Biblical research, but allows the faithful to expect to know all and to lose nothing."

The Pope addressed scholars participating in the 18th Italian Bible Week.

CHURCH authority, said the Pope, allows the scholar "to know that which ancient and modern sciences can rationally offer in the study of the Bible, but at the same time it guards him from losing that which the wisdom of faith knows to be contained therein."

The Pope reminded the Scripture scholars of two papal encyclicals on the Scriptures which, he said, are still called worthy by the Church. They are "Povidentissimus Deus" by Pope Leo XIII and "Divino Afflante Spiritu" of Pius XII.

He called attention to the ecumenical council's Constitution on the Liturgy, and to the instruction of the Political Biblical Commission last May. The latter document, he said, "while honoring the efforts of modern exegesis for better understanding and evaluation of the Scriptures, does not out both its dangers and limits, and depends especially on the historical truth of the Gospels with calmness and great clarity."

THE POPE told his audience he was pleased with the motives uniting them in their search for a comprehension of the Bible, with the popular and scientific method which directs their work, and with the spirit with which they pursue it. This he characterized as an "earnest desire to perfect the science of sacred books and not to demolish their authority, but to find in them the truth of God's words. This is done not only with the resources of human erudition but with the help of the authority of the Church, the interpreter of divine revelation."

"Study and piety are at the same time the motive and end of this endeavor, and we encourage them," the Pope said, adding that scholarship "inserts itself into the spiritual movement which arouses in the Catholic Church not reverence for the Holy Scripture, which has never been explored, but an interest in the exploration of the Bible in every one of its aspects and in its practical life, to draw from it, besides the approach to the acts of religious worship and rules for faith, the nourishment for the interior comfort which springs from a proper orientation to the divine message of the holy book."

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tical Congolese army, the Catholic new agency, DIA, reported here. The five Sisters of the Immaculate Heart of Mary and the Congolese parish priest who had been forced by the rebels to remain in Boyange were brought to Lisala.

◆ **BUDAPEST**—Five Catholic bishops—appointed by Pope Paul as a result of the recent Hungarian-Vatican agreement—will be consecrated here in St. Stephen's Basilica on Oct. 17. It will mark the first consecration of a bishop in this Communist-dominated country in more than 13 years—an era when Catholic prelates were driven out of the country or into retirement, a time when the regime refused to recognize the Holy See's authority to appoint bishops to fill long-vacant sees.

◆ **LONDON**—Archbishop Ignace Cardinal, the apostolic delegate to Great Britain, attended the celebration of the Divine Liturgy by Russian Orthodox Patriarch Alexei of Moscow here. The 86-year-old Orthodox prelate was here to repay a visit to Anglican Archbishop Ramsey of Canterbury to Moscow two years ago. Also attending the Orthodox service was Msgr. Patrick Cassey, vicar general of the Westminster archdiocese, representing Archbishop John C. Heenan.

◆ **VALLETTA, Malta**—The Catholic Church in newly-independent Malta has lifted its interdict on the leaders of the opposition Labor party in a gesture of national unity. The end of the offi-

cial Church censure was announced by Archbishop Michael Gonzi of Malta at a Mass celebrated in St. John Cathedral (Sept. 23) marking Malta's emergence as an independent nation in the British Commonwealth. Interdict—an ecclesiastical censure barring those named from certain Church ceremonies and sacraments—was placed over Labor party leader Dom Mintoff and his executive council in April, 1961, after the party had publicly assailed the Maltese hierarchy.

◆ **BERLIN**—Poland's communist government has declared that Catholic Church leaders must show greater respect and loyalty to the state if they hope to achieve an accord between Church and state similar to the one reached in Hungary. It was reported here that the official government news-

paper published a half-page statement (Sept. 27) accusing the Church leaders of disobeying laws and regulations and of using medieval means against unbelievers. The statement appeared on the same day that a pastoral letter was read in all of Poland's churches, suggesting Church-state talks to settle the longstanding problem of religious education. The letter was issued in the name of Cardinal Stefan Wyszyński, the Primate of Poland, and the Polish bishops.

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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.

Simple justice

Archbishop Paul J. Hallinan of Atlanta, one of labor's best friends, laid it on the line in a keynote address to the United Steel Workers convention in Atlantic City.

Will unions everywhere join in extending to all the simple justice they have won through their own efforts and the efforts of such friends as the Archbishop of Atlanta?

"What is going to be done about justice for the Negro and other minorities?" the famed prelate demanded. "For the unorganized? For the dissipated? For those who live below the line of decent sustenance?"

Archbishop Hallinan was not trying to put the Steel Workers on the spot, for they are widely respected as enlightened pacesetters. He was using them as a forum for questions that need answers from the labor movement as a whole.

Labor's record, the Archbishop acknowledged, has been largely good in advancing the rights of all citizens. But he noted:

"A curious flaw right from the beginning has come from the fear of competition with minority workers. As far back as 1882 the Knights of Labor joined forces with Dennis Kearney's 'Workmen's Union' to keep Chinese immigrants out of California. A decade later organized labor blessed and began to push the legislation that resulted in the tough Immigration Act of 1924."

Only the other day the National Labor Relations Board had to step in and stop the International Longshoremen's Association in Brownsville, Tex., from maintaining two locals, one white, one Negro, with the whites enjoying a 75-25 hiring quota.

More subtle forms of discrimination against Negroes, immigrants and the disadvantaged are practiced all over the country by some union locals despite the earnest efforts of the top echelons of the AFL-CIO to bring about equal employment opportunities.

Certain unions too long have enjoyed a privileged sanctuary in the field of race relations and civil rights. Their leaders have spoken out boldly in behalf of social justice elsewhere, while jealously guarding exclusionary techniques in their own domains.

Meanwhile, certain figurehead liberals have looked the other way lest they be accused of being "anti-labor."

The Church, Archbishop Hallinan made it clear, cannot be a partner in any such conspiracy of silence.

"Men of religion and men of labor," he told the Steel Workers, "have been persecuted because they fought for just causes in the past. Now we must risk a more respectable persecution in the cause of justice for the minorities, for the unorganized, for the destitute."

In this context, the National Catholic Conference for Interracial Justice recently launched a nation-wide project to make the purchasing power of the Catholic community felt in cases of employment discrimination against Negroes, Jews and other minorities—in businesses and unions alike. Its record as an instrument of Catholic conscience in America is impressive.

All that is asked by Archbishop Hallinan, by the NCCIJ, by this newspaper, by a succession of Popes, by the teachings of the Church, and by the founding principles of this nation is that simple justice prevails in matters of employment. It is not too much to expect.

Vocations

Interested and informed speculation on Vatican II often highlights the emerging influence of the laity. Is it reasonable to hope that a beneficial result of the layman's quest for broader participation in Church affairs will be an eventual increase in religious vocations?

As Catholic mothers and fathers become more intimately involved in the inner workings and welfare of the Church, they naturally will impart an enthusiasm for this share-the-spiritual-wealth program to their children.

Of equal importance, they will take care to nourish and encourage any inclination toward a religious vocation among their sons and daughters.

With this view in mind, we find added appeal in the Serra Club Vocations Exhibit scheduled for Indianapolis Oct. 10 and 11 at Secunia Memorial High School and for Oct. 13 and 14 at Schulte High School in Terre Haute.

The exhibits will give thousands of students and their parents an opportunity for personal contact with representatives from the Archdiocesan clergy and some 38 religious communities.

A vocation is a thorough challenge to the highest ideals of heart and mind. Serra members deserve thanks for graphically presenting the diverse ways of answering that divine call.

Marian Lectures

Man begins to die when he ceases to learn. Pursuit of knowledge, of big things and small, quickens the mind, strengthens the heart and enriches the soul.

Adhering to this philosophy is the Marian College Lecture Series which began this week and continues through November 23. The program is for adults "interested in the important intellectual, moral and religious concerns of 1964." It has a variety of subject matter calculated to provoke broad response.

By its nature, a lecture series on several subjects does not usually appeal to the specialist. Its primary goal is that of a general survey of the field. Circumstances do not allow for plumbing the depths. The ultimate good comes through giving shape and substance to further exploration by individual listeners.

A mark of the wise man is his acknowledgement of ignorance and his continual effort to dispel that ignorance. The Marian Series offers a step toward wisdom for those who take part.

Ghoul Yule

Those middle-aged parents who forked over a dime to be frightened half silly by Dracula at Saturday kiddie matinees a generation ago will find their hair standing on end again when they join the Christmas crush at the toy counter.

Merchants are preparing for the Yule of the Ghoul. The horror craze is in full defoliation of good taste. Faded matinee idols have found a happy hunting ground in low-budget versions of Poe's tales. Spooky double fea-

tures are regular television attractions.

According to the video columnists, an assortment of witches, blobs and globs will be the mainstay of the season's pre-bedtime family hour.

Never ones to ignore a trend, the toy makers are all set to give children their creepiest Christmas ever. Warehouses are bulging with mechanical Frankenstein monsters, do-it-yourself goblin kits, and a cuddly range of choices in ghoulish dolls.

Accessories come in the form of Gargantuan spiders, lizards, and other anti-social creatures.

We can't help feeling—at least we hope—this is one

year the kids will have more sense than their elders.

Despite the army of wheedling pitchmen, we predict the young ones will rather to be charmed by this cheap appeal to second-hand horror.

What's fun about watching a spider with a battery-driven crawl when there are real ones to be found under the firewood in the garage?

And who wants to take a frayed old Dracula to bed with him?

After all, Pop can be scary enough when he puts his mind to it.

QUESTION BOX

Where do women stand in world?

By MSGR. J. D. CONWAY

Q. Would you please state what is taught or implied from the Scriptures and the oral tradition of Christianity about the position of women, single or married, in society? Specifically, outside of the leadership role in family life, may a woman prepare herself professionally and spiritually to take a course of leadership in civic and professional life? This includes authoritatively over men, the development of certain "manly" virtues necessary for success in such a life, etc. Is there anything in such an attempt that is not consistent with the Christian ideal or with the salvation of a woman's soul? In an ideal world, would every woman be married, or would there still be the possible ideal of a single life in the world? Is there something suitable or "becoming" in deliberately deterring an opportunity to a gentleman, that is if you are not hoping to marry said gentleman?

A. Christian apologists point with pride to the elevated position of women in our culture as compared with her degradation in most other areas of the world, especially where pagan, Islamic, or various Oriental ideals dominate. By comparative standards much of this pride is justified, but it remains true that Christian woman has needed a full 1900 years to acquire the position of relative equality with man which she enjoys today.

From Judaism, Christianity did not inherit a very high regard for woman's place in society, and while Greek and Roman cultures treated women better than many of their neighbors, the position of woman in early Roman law was practically that of a chattel of her husband.

Jesus glorified the position of woman supremely in His favors to His own mother, and in His special marks of kindness to various women whose stories are told in the Gospels. Christianity has always held that woman has a complete human personality, and is equal to man in moral value and in position before God, her Creator and Redeemer. Yet there has been a persistent conviction that there is something inferior about her, both in body and in soul.

Part of this may result from teachings of St. Paul: "Let wives be subject to their husbands as to the Lord; because a husband is head of the wife, just as Christ is head of the Church" (Eph. 5, 22-23). "A man indeed ought not to cover his head, because he is the image and glory of God. But woman is the glory of man. For man is not from woman, but woman from man. For man was not created for woman, but woman for man" (1 Cor. 11, 7-9).

And yet St. Paul had definite ideas of equality: "For all you who have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free man; there is neither male nor female. For you are all one in Jesus Christ" (Gal. 3, 27-28). And his glorification of virginity and of widowhood contributed much to later Christian respect for women in their own right, apart from their roles as wives and mothers.

Aristotle taught that woman is an incomplete or mutilated man, and his ideas had influence on medieval Christian thought, of which one of the kindest expressions is in St. Thomas'. In his Summa Theologica (Q. 92, art. 1 ad 2) he explains that good order in human society requires that the multitude be ruled by men of greater wisdom, he says: "And so woman is naturally subject to man, because in man the discernment of reason is more abundant."

Some 300 years ago when the "woman question" was a subject of intense debate, Catholics generally found it difficult to endorse the movement for women's rights. They took the position that woman's place in society was determined by her place in the family: subject to her husband, confined to the home (in the continent). In a truly Christian society her "rights" would be properly safeguarded by the wisdom, justice and charity of men. Of course it was admitted that no such Christian society existed, but the ideal was to restore it rather than to give women the vote, or permit them to hold office.

Prevailing Catholic opinion blamed the philosophy of the French Revolution for the demands for women's rights. The Declaration of the Rights of Man did not take account of the real differences of the sexes, a difference intrinsic to human nature. It was simply personalistic—regarding each person as a person—period. The author of the article on "Woman" in the Catholic Encyclopedia (1912) firmly maintained that this was error: there are no neutral persons, only male persons and female persons.

Some people follow the same line of argument today, regarding human rights; there are no neutral persons, only white persons and black persons.

Article 2 of the Universal Declaration of Human Rights (1948) states that "Everyone is entitled to the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, etc."

And Pope John XXIII in Pacem in Terris stated, "... the part that women are now playing in political life is everywhere evident. This is a development that is perhaps of swifter growth among Christian nations, but it also happens extensively, if more slowly, among nations that are heirs to different traditions and imbued with a different culture. Women are gaining an increasing prominence of their natural dignity. Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in domestic and in public life the rights and duties which belong to them as human persons."

UNFINISHED RHAPSODY



OPINIONS

Priest defends action at Secunia High

To the Editor:

May I use your readers' column to publicly express my enthusiastic endorsement of the disciplinary action taken by the school authorities at Secunia Memorial High School—recently reported on the sports page of a daily newspaper.

I speak not entirely as an outsider, for I was privileged to teach religion there for five years. Some of the students, according to rumors I heard, preferred not to be assigned to my class. Now, as L.B. and most all humans do, I like to be liked. But when disciplinary problems began to arise in the classroom, the students knew it was meant when I remarked quite coldly: "You are here to learn religion; I am here to teach religion. And that is what is going to happen in this classroom."

The most eloquent appreciation I received and thanks came a year later when one of the other student would stop me in the corridor and let the other fellow take care of them as they have other uses for their money and time.

Secunia exists only for learning. Learning is impossible without discipline and order. And these are impossible—especially when 1,200 students are involved in the program, especially—without rules and the enforcement of the rules. Complaints and gripes will undoubtedly be heard now, but in years later the graduates of Secunia will be grateful for the good education obtained in a well disciplined school.

(Rev.) Lawrence J. Frey
Pastor, St. Joseph Church
St. Leon, Ind.

Medicare

To the Editor:

I am wondering, like Dr. Holland in last week's Opinions column, why you used a paper message to support a political viewpoint on Medicare. I am not one to overlook the need for medical care for the elderly, neither am I opposed to Medicare under Social Security because of political reasons, and also not approve of the Kerr-Mills bill.

I have paid into the program since its start in 1937, and I think it is a fine program, especially for family insurance of income, if the bread winner is lost.

It was bad enough a few years back, when people who were covered in the program drew more back pay than they had paid in. Of the remainder, the greater percentage drew more pay in the first year than had been paid, thus the rate went up and continues to do so under present conditions until 1969 when it reaches

94% or 69% for the self-employed.

I think you and Dr. Holland both have overlooked the main point of the issue. Why should the responsible smaller income groups be held to believe that they are morally responsible for all of the elderly people in the nation, for the larger income group pays no more than lower brackets. There are at least 50% of the elderly who are capable of taking care of their own bills, either through insurance or savings. Of the remaining, another 20% have property of some kind to cover expenses, and of the remaining all but 1 or 2% have children who are financially able to take care of them.

Unless I have been taught very poorly, it is the duty of children to care for their parents, just the same as it is the parents' duty to care for their children as long as they are in their care, and one's responsibility to their parents does not end just because they have a family of their own and do not want to accept their duty and let the other fellow take care of them as they have other uses for their money and time.

To the best of my knowledge each community has a health program to take care of the needy and a lot in my own class who are not so needy and in most cases these people receive more medical care than the ones who pay their own bills because, say they do not want that care, as it takes up

too much of their time and money.

So let's put the responsibility of the elderly where it belongs, on their offspring, and no one will justly complain of paying their share on local property taxes, but not just for any one over 65 years of age who has a plain older age pain common to all of us after we pass the prime of life or just wants to take a little rest, as all of us would like to do once in a while, but they still like to keep their property and money either for themselves or their children.

I am sure a majority of the persons eligible under the Medicare program if passed, would receive hospital and medical care much more frequently than if they were to pay for their own care. It's only human nature, just the same as the one who has insurance receives more medical care than one who does not have it.

Is it necessary to take care of 40% or 50% over 65 years of age, just to help the 1 or 2% who can't help anybody, and also help the 50% who don't really need the help they think it our duty to help all just because they are old? Are we then to forget our parents and let everyone else foot their part of our bill?

I am sure most people can figure out why all this sudden attention to poverty in this great country, when it seems to me that we have had as much, if not more for many years, and will continue (Continued on page 9)

YOUR WORLD AND MINE

Whatever Chinese do, they do well

By GARY MACEOIN

Singapore is the meeting place of the cultures of the East. Its teeming, bustling streets present the features, the dress, the languages, the produce and the customs of Malays, Indians and Pakistanis. But Singapore is above all a Chinese city. The quaint little motor shock full of rickshaws, the ubiquitous and house boats, the ubiquitous nightshaws, the endless rows of all right stalls jamming the thorough streets of the world's largest "Chinatown," all these constantly remind the visitor that nearly three quarters of the two million inhabitants are Chinese.

In Singapore, one begins to sense what China means to the world. As a people, the Chinese have incredible drive and vitality. Whatever they do, they do superbly, whether it is hand-stitching a cut-price suit for a 24-hour market or carving a set of jade chessmen. Both sexes are equally industrious and versatile. Men and women work side by side in the fields, in construction, in stores and offices.

Among the natural virtues, family solidarity takes pride of place. The family head makes decisions for all, guided by the common good. Each member will lend to the others with an absolute assurance of repayment in time. Uncles underwrite the education of nephews. On child goes to an English-language school, another to a Chinese, in order to increase the family versatility. Even when Number One Son assumes control of family affairs, the grandparents retain their dignity and titular leadership.

Honesty is highly regarded. It is almost unknown for servants to steal. A few years ago, the fisheries department of Hong Kong installed meters on credit in several hundred junks.

"You will never get paid," they were told. "The entire family lives on board, and they will take off for Macao or the Communist mainland with the fish. Only a single defaulter in the entire fleet."

Politically, Singapore is since September 1963 a state of the Federation of Malaysia, along with mainland Malaysia and former British Borneo (Sarawak and Sabah). Though Chinese slightly outnumber Malays in the entire Federation, the Malays retain privileges they secured when Malaysia became independent, including political and educational protection of Islam as the state religion, and they dominate the government. The Chinese and other non-Malays people resent the situation, and it has—almost caused bloody rioting, an internal weakness the state can afford while under pressure from powerful neighboring Indonesia which would gladly gobble it up.

Most of the Chinese condemn the internal violence. They respect police and they know that their superior intelligence, education and energy are working for them. One already sees results in the increasing proportion of Chinese in banks, market exchanges, industrial developments, plantation agriculture, including rubber. One sees the same trend in the labor market, where eager Chinese are replacing Malays in the rubber plantations.

Almost all the Chinese retain the traditional religious beliefs of their homeland, with perhaps three per cent in Singapore professing Christianity. Small as is the proportion, it is much higher than the average incidence of Christianity among the world's seven billion Chinese. And the Christians of Singapore have today a special importance. This is one of the few points where overseas Chinese maintain active contact with the mainland.

Christian missionaries are sadly aware that China after seven centuries of contact still regards China as a foreign element. As Archbishop Paul Yu-Pin of Nanking said in Rome during the council, the Gospel was not preached within the framework of Chinese civilization. The reverence for ancestors, concrete expression of the son's duty to his parents, was rejected. So was Confucius, concrete expression of wisdom and morality.

"One needs an adjusted approach to bring the Gospel to a civilized country," the Archbishop says. "One must study its civilization and philosophy in order to get inside the psychology of the people."

In Singapore, as in the other contact points along the Bamber, this operation is in full swing. A major element is the provision of education in the Chinese language and culture in Christian schools. Formerly, Christians in China got a Western education, lost contact with their own people. They contributed little to literature and the arts, made no impact on their fellow Chinese. If this situation can be changed, it may be decisive for the world's future as well as that of the Church.

(Question Box Continued)

Q. What is the Polish National Catholic Church?

A. It is a religious body in the United States, established about 1904 by Polish immigrants who ran into conflict with non-Polish pastors and bishops who were in charge of their churches. The original break started in Chicago, Buffalo, Cleveland, Scranton, and other places in Pennsylvania.

A leader of the revolt, Father Hodur, who published a weekly paper in Pennsylvania was elected bishop and went to Utrecht in Holland to get himself consecrated by schismatic bishops.

L'L SISTERS

By Bill O'Malley



"THEY'RE ARTIFICIAL FLOWERS. THEY SHOULD LAST A WHOLE TERM FULL OF GOD GRAPES."

THE YARDSTICK

Common sense and communism

By Guest Columnist Rev. John F. Cronin, S.S.

One suspects that the authorities in Rome must be somewhat tired of reading newspaper accounts of council policy and papal programs. At times some writers at least seem to consider decision making in the Church as a sort of game. It is a cross between hangings on Saturday's football games and the next episode of Perils of Pauline.

We have reference particularly to speculation over the last few years concerning the stand of the Catholic Church on communism. The accord with Hungary and the first encyclical of Pope Paul occasioned the most recent speculation. But it has been rife since Pope John received Khrushchev's son-in-law and later apparently discussed communism in Piacenza in 1961.

It is about time that informed judgment prevailed and that consideration be given to the problems facing a pope in today's world. First of all, we can do without labels. Pope John XXIII was not "soft on communism," nor was Pius XII following "a hard line."

Both popes clearly condemned the major elements in communism: its atheism and its denial of basic human rights for its subjects. They opposed central planning of economic life as wasteful of resources and likely to lead to tyranny. Yet each had to face

the practical problem of what to do about the millions of Catholics behind the Iron Curtain.

So far as we know, the general reaction of Pope Pius XII was silence. He did not wish to aggravate existing persecution by direct attacks on communist regimes. On the other hand, it is equally false to say that Pope John was easy on communism. The defense of basic human rights in Piacenza in Piacenza was the strongest possible repudiation of this system. Nor did he raise false hopes in his interview with Mr. Adzhubei. He was reported to have said that he could discern only a faint glimmer of hope. It would take time, much time, to see if relationships between the Church and the communist world could improve.

It is true that the Pope made the famous distinction between an evil philosophy and movements living according to that philosophy. He held that the movements could change for the better, even if the philosophy remained unchanged.

This comment is not as startling as it may have seemed at the time. Even then it was obvious that Russia and China were charting quite different courses, on the basis of Marxism-Leninism. Since that time Rumania has moved in the path of independence and the Italian communist party has sought to make peace with the Church.

One does not solve the problem posed by these changes merely by raising the question of motives. We may indeed take for granted that each communist party and nation is charting a course which it deems most effective for the pursuit of its goals. Yet, objectively speaking, different programs can be judged in their impact on freedom of religion and the dignity of man.

Let us grant, for example, that Hungary reached an imperfect agreement with the Church for selfish reasons. It is concerned with its world image. It may not wish to strain the loyalty of its people further by an all-out struggle with the Church. Yet the agreement as reached does lessen religious persecution and acknowledge the human dignity of the Hungarian people.

Years ago we used the term "iron curtain" as an epithet of

derision. It was a wall of slavery. Now that communist nations are removing many of these barriers, and permitting large numbers of their subjects to travel abroad, and receiving large numbers of ordinary tourists, should we complain? We cannot have it both ways.

Pope Paul, in Ecclesiam Suam, said that the Church was willing and anxious to include atheists in its dialogue. But he asks that it be a true dialogue, not a monologue. Hence persecutions must cease. Subjects of these nations must be given a chance to learn truth and judge it objectively. It is not the Church that inhibits free dialogue; it is the propagandists of Marxism.

It is not the function of the Church to lead a military or political crusade against communist nations. Its task is the sublime mission of converting every soul to allegiance to Christ. This includes the communist world. How this is to be done must be judged by each pope, in the light of the historical situation of his time.

Long ago Bishop Fulton J. Sheen called upon us to hate communism, but to love communists. In effect, he asked that we be Christians. Let us not read political interpretations into the actions of the Holy See. It too is simply striving to carry out its Christian mission.

WHAT OF THE DAY

Tagged 'disaster area'

By REV. JOHN DORAN

How ridiculous can it get? I am a citizen, as Saint Paul would say, of no mean city. This city of Phoenix is one of the fastest growing of the nation, a city whose economic growth has been matched with an extraordinary amount of new industry and development.

Our business index is high. At the present time Arizona's labor picture is slightly better than that of the nation; that is, our rise in employment is better than the national, our drop in unemployment faster. Phoenix leads the whole state in all these statistics, which, by the way, are from a government source.

Yet, behold with sorrow, we have been declared by the wizards of Washington as a "disaster area."

Did you read in the papers of us suffering an earthquake like that of Anchorage? Did you read of one of the Eastern windy gales,

the hurricanes, hitting Phoenix? Are you wondering about our well-hidden disaster? So are we.

I'll tell you what did happen. We had some heavy rains the other day, really heavy ones. There was no major flood, no exacting of the citizenry, no people rendered homeless, no loss of life. But several of the motels in a poorly drained section of the city were invaded by water, had water a foot deep on the lower floors.

This was it! Washington poured forth its tears of sympathy, and its millions. It declared Phoenix a disaster area. The solace of the nation must centre on these three motels with their flooded floors.

A disaster area does not mean ambulances rushing in and doctors being airlifted; but it does mean making a vast amount of government money available to people at low interest long-term loans. In fact these motel owners can borrow money now at two per cent, but you cannot get it for a home at less than 3 1/2 per cent. They borrow it from the government at two per cent, but the government itself must pay 3 1/2 per cent for the money.

Oh, don't get me wrong. I would not like to be the owners of those motels. Neither would I like to have our parish church burn down. But if it did, though the loss would be much greater than that suffered by the motels, I would not expect all of Phoenix to be declared a disaster area.

But Washington moves on. This is the tendency, and it will grow stronger. No one likes to pay money. Hardly anybody ever does. So, as long as we continue to see the government as an unlimited source of funds, and are willing to spend these on any troubles which anyone has, government will grow and grow.

Phoenix did not know it was in a state of disaster. As a matter of fact, Phoenix was busy dedicating its new Grady Gammage Auditorium, the last of the buildings designed by Frank Lloyd Wright and was intrigued with its new cultural landmark. It was only when we came back from hearing the Philadelphia Symphony here that I learned of the disaster which Washington detected while we went upon our merry way.

There are those who believe that the government should attend to every need, whatever it is, they also think that it should attend to us even when we have no need.



AT FATIMA RETREAT LEAGUE BREAKFAST—More than 400 persons attended the annual Communion Breakfast of Our Lady of Fatima Retreat League at the Severin Hotel last Sunday. Shown above, left to right, are: Miss Mary Jane Ahlering, breakfast co-chairman; Father James Moriarty, Retreat House director; Msgr. Alfred Horrigan, president of Bellarmine College, who was guest speaker; Miss Marcelle Eischen, breakfast general chairman; and Msgr. Cornelius Sweeney, Archdiocesan Chancellor.

U.S. nun-auditor is native of Denver

NERINX, Ky.—The U.S. nun named one of the 15 women observers at the Second Vatican Council directs one of the nation's biggest sisterhoods and heads the major national organization of women religious.

Mother Mark Luke is a Denver native who joined the Sisters of Loretta at their motherhouse here in 1924. She rose from parochial school teaching assignments to become a principal figure not only in her own community, but in movements affecting the directions being taken by U.S. sisterhoods in today's society.

HER COMMUNITY was founded in the United States 152 years ago and today has about 1,120 professed Sisters teaching in 97 schools and two colleges in 19 U.S. dioceses and three Latin American mission stations.

She has taught at St. Pius school, St. Louis; St. Mary High School, Colorado Springs; St. Patrick High School, Kankakee, Ill.; and Nerinx Hall High School, St. Louis.

Twelve years ago, she was elected by her community as a councillor to the mother general. Six years ago, she was elected mother general and in July, 1964, was re-elected to a second six-year term.

Outside her community, Mother Mary Luke has been active in the Conference of Major Superiors of Women, a five-year-old voluntary association of heads of women's religious communities.

THE CONFERENCE today represents 450 superiors and operates under statutes approved by the Sacred Congregation of Religious which has said that other U.S. associations concerned with the religious life of Sisters are "morally subject" to the conference.

In mid-August, Mother Mary Luke was elected chairman of the

conference after serving a term as its vice chairman.

At the Cincinnati meeting at which she was named chairman, the conference formally affiliated with it the National Sister Formation Conference, the pioneer movement launched in 1954 to bolster the educational, spiritual and professional training of U.S. Sisters.

SHORTLY AFTER her election, Mother Mary Luke was asked if the new role of the superiors' conference in the Sister Formation program meant a change in major policies or slackening in pace of this movement. It has brought about steps such as holding back young Sisters from classroom assignments until they

have finished college and establishing special colleges which are exclusively for nuns and staffed by top-notch Sisters from a variety of orders.

"Sister Formation must develop, not slacken," she said. "The American Sister in our contemporary world is a woman who needs to possess the full integration of personal development and spiritual, apostolic, intellectual and professional excellence."

Mother Mary Luke is a graduate of Loretto Heights College, a Denver institution conducted by her community. She entered the sisterhood after graduation and subsequently did graduate work at the University of Notre Dame, South Bend, Ind.

PRIEST ON A DONKEY

FATHER HUGH IS A FRANCISCAN PRIEST IN NORTHERN ETHIOPIA. His "mission" is a miserable, mud-hut village called COCHEN, or, other Mass., IN COCHEN, however, because he has no church or rectory. . . . When he is called in care for someone dying in COCHEN, he must travel 100 miles by donkey (and carry the Blessed Sacrament) over narrow, twisting, rocky trails. He spends hours, this in the rain, sun, and heat.

Young in years, he looks tired and worn. . . . To build a church before he dies—to save the Faith of his penitents, parishioners—FATHER HUGH'S ambition. He wants his people to live in the presence of Our Lord. . . . The church will also be the village center where FATHER HUGH can teach grown-ups and children about God and hygiene, and better farming. Don't you wish you could help him teach? . . . All he needs is a simple, plain, inexpensive church. It will cost only \$3,200 altogether, and it will serve thousands of people for years to come. . . . If you'd like to build it all by yourself (name it in honor of your favorite saint) in memory of a loved one, write us now. Think about the need, and please affirm all you can afford: \$1, \$2, \$5, \$10, \$100. Mark it "A Gift for Father Hugh." You'll be remembered at Mass as long as you live.

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FAMILY CLINIC

Relatives give poor treatment to aged mother

By JOHN J. KANE, Ph.D.

In one of your recent columns writing about the aged, you said, "Sometimes living with relatives works out well, sometimes it does not. Please never again advise people to live with relatives. I have done so, and find that life is absolutely miserable. I am treated more like a servant than a relative. When my wife and I have friends in the evening, they expect me to retire to my room even at a reasonably late hour for the aged than where I am."

It is too bad, Martha, that you feel so strongly against living with relatives. As you note in your letter, I did not advise any aged persons to live with relatives. I merely said that sometimes it works out well and sometimes it does not. In your case, unfortunately, it did not work out.

This raises the whole question of just what is the role of an aged person living with sons or daughters, and what are the roles of the sons and daughters as well as the aged with whom they live? This is no easy matter to decide. It depends partly on the age differential, partly on the mental as well as the physical health of the older person, and naturally on the older person's financial resources.

As much as you may hate to admit it, today in America the gap between generations is wide and deep, and I fear it is getting wider. I do not expect daily. More than one father or mother has been charged to have a child come home and say, "Mother says, please don't help me with my homework any more because I got it wrong." But if this were all the change amounted to, we could laugh it off.

The different generations do live in completely different worlds. Let's be realistic. An aged parent or relative within the family is the source of a great deal of unhappiness. To avoid an avalanche of letters, however, let me add that an older parent or relative is not the source of all our problems. There are some older persons, particularly grandmothers, who attempt to steal the affection of their grandchild from their parents. They can be hard to be utterly permissive because when the going gets tough, they can simply retire to their rooms. The parents have to cope with the situation. Even though Johnny should never have candy before dinner, a highly indulgent grandmother sneaks him a few pieces. Mother then spends time with a child whose stomach is upset.

Then there is the aged relative who insists on acting as umpires in husband-wife quarrels. This is probably about the most absurd thing an older person can do. All couples quarrel occasionally, so a couple quarrel violently.

No two human beings can live in such long and intimate association as husbands and wives without occasionally blowing their tops, but eventually they do simmer down, reach some kind of a rapport, and end up in affectionate embraces. (This doesn't always happen, it is true, but it is the usual pattern.)

As soon as an older relative starts to act as umpire, he, although it is usually a she, is rarely impartial. Ironically enough, sometimes a mother-in-law takes up for the son-in-law, often for her daughter. But no matter which side of the quarrel the older person espouses, the end product is disaster. Long after the cause of the quarrel has been forgotten by the husband and wife, they will remember the in-laws in intervention.

When there is the delicate issue of just what the aged parent or relative should do when the younger people have a party at home. I have seen it handled a number of different ways. Sometimes the older mother or father is introduced to the guests, accepts a drink or some refreshment, and then goes to the kitchen for awhile, and then quietly retires.

On other occasions I have seen the older person introduce the older guests to the guests, watched him or her dominate the conversation, and act as though he or she were the guest of honor. Sometimes they get to reminiscing and leave just everybody behind them. Frankly, they become outright nuisances.

Just because there are such great differences between the generations in America today, and it is a sad thing, it seems better that older persons should meet the guests, engage in pleasant conversation for awhile, and then after an hour or so, leave the party to the younger people. It seems wise to refuse to get sides in quarrels, and to follow parents' requests regarding children.

Of course, all aged parents have, once upon a time, been fathers or mothers in their own homes. They were accustomed to doing pretty much what they pleased and expecting obedience from the source of their blessings. There are some older persons, particularly grandmothers, who attempt to steal the affection of their grandchild from their parents. They can be hard to be utterly permissive because when the going gets tough, they can simply retire to their rooms. The parents have to cope with the situation. Even though Johnny should never have candy before dinner, a highly indulgent grandmother sneaks him a few pieces. Mother then spends time with a child whose stomach is upset.

Perhaps if older parents who live with children would define their roles more carefully, there would be fewer complaints. At the same time, all of the younger children should remember that the aged are not "retiring" and that they involve tolerance and patience for other people is not merely expected, but demanded of them.

Are you really alive?

By REV. JOSEPH T. MCGLOIN, S.J.

I think it was in "Annie Get Your Gun" that an Indian chief was gripping about his land, stating, quite truthfully, that "you couldn't grow cattle on it." And when asked why this was, he grunted, "Too much oil."

Naturally, this struck the audience as hilarious—someone gripping about a trifles when he had a black-gold mine all his own. But there's an even funnier situation along this same line—except that it's so pathetic it isn't really funny at all. And that's the way we Catholics tend either to gripe about trifles connected with the practice of our faith, or else to concentrate our lives on a series of "Don'ts," endlessly discussing and distinguishing whether they really should be "Don'ts" or not. And this, as anyone can see who looks at it even superficially, is a pretty stupid way to waste a lifetime—gripping that we can't feel cattle when there's an infinite supply of oil there for the sticking.

There are a lot of very funny jokes about hypochondriacs, who spend so much time staving off death in their constant battle against imaginary afflictions that they never have time or the mentality to really live. All they do, at best, is keep from dying.

But the hypochondriac isn't nearly as weird as the Catholic who spends his Catholic life stewing and arguing about the "Don'ts" when he could be living a thrilling and happy life instead.

A priest often encounters some earth-shaking questions indeed, such as, "Is it wrong to kiss a boy?" or "Is necking wrong?" or "What's wrong with contraception as a good 'Don't'?" These questions at all. They and their answers are important, because it is important to establish a right conscience, and to know what is right and wrong and why. It is far more important, however, to realize why we ask the questions, and why they are important.

All too often such questions are asked only with the hope that some new distinction will be brought up which will make the things we want to do, however dangerous (such as necking), or sinful in itself (such as petting), permissible. But the truth is that such questions cannot be asked, and certainly cannot be answered, without at least the implicit understanding of the whole grand scheme of our faith. No one can answer such questions accurately apart from the tremendous fact that God started us out and is waiting for us, and that He expects certain things from us if we are to fulfill our very purpose.

And yet, like children, we want to disregard God when there is something dangerous or sinful which we really want to do. The late or current propaganda was in contradiction to a good "Don't," example of this—where man's final purpose is completely forgotten, and only his present comfort or convenience is considered; where nothing is said of the fact that man is here on earth, in the first and last place, to be tested, and not to enjoy heaven on earth; where no note is made of the fact that we are to get to God by faith and trust in Him and not by rationalizing our way out of the only real difficulties we encounter in life. It is an attempt to choose our own crosses—nice, padded crosses at that—and call this the "test" whereby we work our way to God. And this is about as logical as having each student compose the test he wants to pass for himself.

Sometimes you'll hear a Catholic come up with a stupid blazer like, "I have to go to Mass on Sunday," thereby showing his complete ignorance of what Mass is and what an incredible privilege is his when he is allowed to go to Mass.

It's amazing. We're amazing. We can concentrate on the tiniest, most distracting little details even in the face of a glorious eternal destiny. We can gripe about the tiniest of inconveniences (though no one's "inconveniences" or sufferings are really tiny to himself) in the face of the greatest possible ultimate reward. And this even when we have been told by God Himself that these very inconveniences are the means to that reward. You don't hear anybody griping that the sweetestest ticket which won him \$100,000 cost him a whole dollar. But if that would be silly, think how ridiculous it is to gripe about the cost of our ticket to heaven.

THIS IS CATHOLICISM

Contrition is a requirement for forgiveness

By REV. JOHN WALSH, S.J.

Q. To have one's sins forgiven, is it enough simply to confess them, or must the priest's absolution be received?

A. Certainly not. To receive the sacrament of Penance, a mere mechanical recital of one's sins never suffices. If the priest's absolution is to be effective a person must not only confess his sins but also truly sorrow for them. For God will not forgive us any sin, whether mortal or venial, unless we have contrition for it.

Q. What is contrition?
A. Contrition involves a halred and contrition for one's sins; a sincere sorrow for having offended God by them; a resolution to repair the injustice one may have caused; and a firm purpose of heart not to sin again. It is not a mere sorrow for one's wrongdoing; a determination to avoid sin in the future. If a person approaches the sacrament of Penance with such sentiments of contrition his confession is worthless and the absolution of him may be pronounced, simply does not "take."

Q. Must a priest refrain from pronouncing absolution if he realizes that a sinner locks contrition for his sins?
A. A priest may never attempt to confer Christ's sacrament on a person known to be unworthy of it. If, therefore, a person presses no grief for his sins, or declines to repair a serious injustice his sins may have caused (for example, by restoring stolen property), or refuses to reform himself, the priest is obliged to refuse absolution and to dismiss the person from the confessional.

Q. Must a person's contrition spring from supernatural motives?
A. To have one's sins forgiven in the sacrament of Penance, one must confess them with a sorrow based on religious and supernatural convictions. It would be



Fortunately, for us, God is not only the infinitely perfect and wonderful Being we know Him to be, but He is also our Father. He is not only made us, in an act of the purest, most unselfish love, but He can even smile at us, like an indulgent father, when we concern ourselves with trifles instead of with the great things within our grasp.

The entire scope of salvation-history shows God's fatherly indulgence of mankind, of us. But He's much more than that, too. In His own good time, there came the complete fulfillment of salvation-history, with God Himself taking on a human nature and living, teaching, and suffering, too, among us. Above all, He conquered death for us in His Resurrection, and remained with us forever in that extension of Himself, His Church, His Mystical Body. Christ didn't live for just a short period of re-nouveau history in an insignificant corner of the earth. He lives on today, and it is His very life we share—"In Him we live and move and are."

Now these are tremendous, truly earth-shaking facts. And what do we do? We look at them casually, if at all, and say, "Yes, I know all that. But what I really want to know—is necking wrong?"

Forgotten are the grandeur of God's whole plan for us, His constant, moment-to-moment love for us, and our destiny of eternal happiness with Him, which will make any pleasure or happiness in this world seem like a scarcely perceptible trifle at best. We forget all these things when we concentrate on our even to remind ourselves that we do have such a tremendous selfish and immature gripes of the moment—whether they be an attempt to justify dangerous adolescent surface intimacy, or to rationalize away some law which God has put before man as the very test by which he proves or disproves himself.

In the practical order, we regret that we are to reach our destiny through a test which requires, as its basic and indispensable requisite, faith and trust in God. If we were given a private revelation from God Himself explaining His will in every detail of our moral lives, just how could any faith be involved? Most people have enough good sense not to be hypochondriacs, to live rather than just trying to keep from dying. With a little faith, we can keep from being spiritual hypochondriacs, too, or moral rationalizers. A tremendous spiritual life is open to us, a share in God's Kingdom right now. Let's not waste the opportunity by taking spiritual pills all our lives or, worse, refusing even to remind ourselves of the moment—whether they be an attempt to justify dangerous adolescent surface intimacy, or to rationalize away some law which God has put before man as the very test by which he proves or disproves himself.

A life of light

By ABP. EMILE GUERRY

For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. (II Cor., IV, 6)

For every son of the Church, the words in which God "commanded the light to shine out of the darkness" in the creation of the world, reverberate still in the Church, in the midst of the darkness of the modern world. How many there are who walk in the night, having no lamps in their hands. They are without ideals and are at the mercy of their passions, and there is nothing left in which they become absurd to them, and there is nothing left in which they become absurd to them, they are a prey to spiritual chaos and a sterile pessimism such as the world has seldom known, and whose ultimate and logical end is impotent despair. But the Christian knows that he can derive from the doctrine of the Church, the light which enlightens all his human life, and that he bears in his own soul a life of light.

A light illuminating his human life

The Christian's faith enlightens him concerning his human destiny: a personal destiny as a son of God, because each person must render an account to the Supreme Judge, of the efforts he has made to become assimilated with the only Son; a community destiny also, because no one will save his own soul by acting alone, especially since his egotism violates even his seeking of salvation, but each will save his soul in union with his brethren, through charity, in the Mystical Body which is the Church, in the Communion of Saints, and for the sake of the whole Christ.

Furthermore, the Christian destiny is of a community nature, because the God towards Whom hope ceaselessly carries us, with the conviction that He will be our eternal happiness, is the God Whom we can possess through charity alone. And when hope has fulfilled its purpose and has ceased, charity will still remain. This God Whom we shall then contemplate in the beatific vision, is the Blessed Trinity, and the Blessed Trinity is now, and shall always be, the Communion of all . . . "That God may be all in all" (I Cor., XV, 28).

The Christian's faith enlightens him concerning the real meaning of our human personality: the mystery of the grandeur and misery which is each one of us in our personal being, created by God, renewed by Original Sin, redeemed by Christ, transfigured in Christ, called to become "another Christ" by the gift of all that we are, for the extension of His Mystical Body in the midst of all the events of life, and despite all the obstacles arising from ourselves and from others.

We thus obtain light on the meaning of our earthly life, and accept this life as a warfare to free ourselves from all that could hinder or prevent the accomplishment of the Mystery of Christ within us.

We learn the meaning of our efforts, of our daily work, of our inner conflicts and contradictions, of our weakness and our failures, of our generous renewal of effort, of the conquest of ourselves and the acquiring of virtue. We obtain light on the meaning of sin, of suffering, and of the Redemption; on the meaning of love—all legitimate love in its nobility and fruitfulness; on all our relations with our fellow men, our brethren in Christ.

Lastly, we are enlightened by faith, concerning the place which man holds in the world. While, as a creature, he is subject to God and ceaselessly dependent on the grace of Christ for everything by which he can gain eternal merit, man is the master of creation, which he must develop by his work and put to the service and betterment of a world made more worthy of him; while, at the same time, he succeeds, by the power of the Divine Spirit, in dominating human events themselves, so as to make them serve his spiritual progress and his growth in charity.

A life in the divine light of the Holy Spirit

In the heart of the public and complete Revelation, there is a personal and progressive revelation for the individual Christian. It is not something added to that complete Revelation; but it applies the public and complete Revelation to each soul, so that, from being a doctrine, it is transformed into a life in each soul.

The Revelation becomes a life of light, because He Who is the Light ("lumen de lumine") lives in us; because He "enlighteneth every man that cometh into this world" (John, I, 9); because through faith, He infuses a light into our mind, a true participation in His Light as the Word of God.

It is a life of light, because, in the Light of the Holy Ghost, the truths revealed by the redemptive message memorialize the soul, and become its food in prayer and in its moments of holy silence and of inner recollection. The soul assimilates these truths . . . and lives them. Jesus Himself has declared: "But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you" (John, XIV, 26).

Again, it is a life of light, because, apart from those moments of special and vivid enlightenment, the soul which remains in dependence on the Holy Spirit and responsive to His grace, has a steady (Continued on page 10)

Parley speaker raps 'missionary ghetto'

WASHINGTON—Catholic missionaries should leave their "missionary ghetto" and make contact with other dynamic movements within the Church, a specialist in mission work said here.

Father Roman Hoffman, O.F.M. Conv., Catholic University of America missionary, charged that the "missionary movement has been too much cut off from the liturgical, scriptural and ecumenical movements in the Church."

"Rather than casting blame on them, we must put the finger of blame on ourselves for not having entered into dialogue with them," Father Hoffman told more than 1,000 priests, religious and laymen attending the 15th annual meeting of U.S. mission-sending societies.

Father Hoffman, addressing a general session on the second day of the three-day meeting, expressed regret at indications that missionary matters "may not receive sufficient attention" from the national council.

"Wide attention has been devoted to them so far, and the schema on the missions has been reduced to a few propositions, on which the Fathers will vote without debate," he said.

"One cannot but voice alarm," Father Hoffman said, "that the

insufficient for a person to regret his wrongdoing simply because it deprived him of his liberty, or his health, or his wealth, or some other worldly advantage.

Q. What are some of the principal religious and supernatural convictions which can move one to true contrition?
A. A person has true sorrow for sin if he detests it for one or more of the following motives: 1. Sin exposes him to the loss of heaven and the eternal pains of hell.

Q. Must a person's contrition spring from supernatural motives?
A. To have one's sins forgiven in the sacrament of Penance, one must confess them with a sorrow based on religious and supernatural convictions. It would be

THE WEEK IN LITURGY

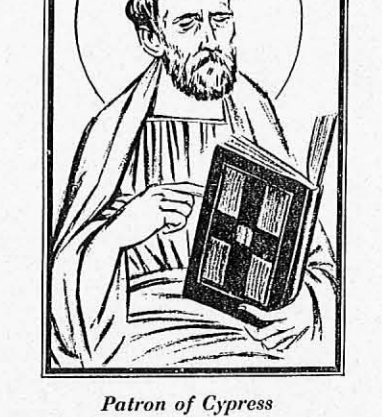
By REV. ROBERT W. HOVDA

Oct. 4 TWENTIETH SUNDAY AFTER PENTECOST. As a Labor Day party, a Minnesota artist lamented the fact that, while she had been "enchanted" with the liturgy of the Catholic Church for years, our current reforms are making this kind of response less possible and less likely. She was a profound observer. This kind of enchantment has left the liturgy for good—and for the good. As a result our public worship will heal, as today's Gospel heals, and will be an instrument of the personal and continuous thanksgiving recommended in the First Reading. And one of the reasons for which we should thank God in the Eucharist is precisely the fact that it will be less possible for us to participate in Sunday Mass with a kind of detached enchantment.

Oct. 5 MASS AS ON SUNDAY. Jesus Christ is above all a life-giver (Gospel). He gives and expands and enlarges our lives. And since He acts through sacraments—and since the greatest of the sacraments is the Eucharist—He is life-giver most fully and effectively at Sunday Mass when the whole community of Christians is present to hear His Word and to celebrate His death-resurrection in the Holy Supper. There He confronts everything in us that diminishes life—not only our private guilt and despair but also the barriers between us—and speaks the words and does the actions of forgiveness, hope, cosmic unity.

Oct. 6 ST. BRUNO, CONFESSOR. To be "watching" (Gospel) is the key. And one might say that the whole present-day reform of Catholic worship is directed toward the sharpening of attention, watchfulness, personal involvement in these moments of liturgy when the Lord's presence and His action are most real.

Oct. 7 OUR LADY OF THE ROSARY. The Rosary, and the kind of prayer the Rosary represents, is not under attack. The Church is simply



Patron of Cypress

Paul's Companion . . . St. Barnabas was a good man, full of the Holy Ghost and of Faith (Acts XI, 24) and following the example of St. Paul, the Church has always numbered him among the Apostles because, although not one of the twelve, he was divinely set apart to accompany St. Paul on his missionary journeys. He is said to have been martyred in Cypress, and is named in the Canon of the Roman Mass. His feastday is June 22.

The Tackler

NAMES IN THE NEWS—Father Lawrence Weinspach, pastor of St. Vincent de Paul parish, Bedford, Ind., is featured in a special issue of the *Crucial* magazine for this month. ... Secunia Memorial's 1964 valedictorian, Ken Kast, has been accepted into the honors program in physics, mathematics and chemistry at the University of Notre Dame, where he is a freshman. ... Sister Marietta, O.S.B., mathematics and science teacher at Our Lady of Grace Academy, Beech Grove, will tell the Mothers' Club of St. Plus X parish, Indianapolis, about "new math" tonight at a meeting in the parish school. Sister Marietta is chairman of the math committee for the Archdiocese School Office. ... When Democratic Mayor John Barlow of Indianapolis returned from Mass last Sunday at 11:30 a.m., he found a sign on his front lawn which read: "THIS HOUSE SOLD on Goldwater." ... Seven seniors from five Catholic high schools in the Archdiocese were selected among 14,000 semifinalists in competition for National Merit Scholarships. Scholastic High School, Terre Haute, led the pack with three scholars—Penelope Higdon, Barbara Van Soest and Glenda Malinda. Others included: Denis F. Darke, Cathedral; Robert D. Benz, Latin School; Mary H. Goebels, Sacred Heart Central; and Mary Ann Turner, Secunia Memorial.

TO SHOW APPRECIATION—Members of the Indianapolis District Council of Catholic Men will be honored by the St. Dismas Society at the Indiana State Reformatory, Pendleton, next Wednesday evening during an "Appreciation Night" program. Invitations of the event will be sent to all members of the Council, and the program will start at 7:15 p.m. The reformatory has been the scene of a special project of the DCCM to supplement the religious instructions of the men there.

HERE AND THERE—The recent special Mass for the Spanish-speaking persons residing in the Indianapolis area at St. Joan of Arc Church, on the occasion of the Feast of Our Lady of Charity of Cuba, Patroness of Cuba, drew an estimated 150 worshippers. The Mass was presided by Father Joseph J. S.T.D., Marquette College professor in residence at St. Joan of Arc, to inaugurate a 9 p.m. Mass in the parish church on the First Friday of each month, beginning today, October 2. Confessions, in Spanish, will be heard from 8 p.m. ... Six youngsters of migrant farm workers made their First Holy Communion last Sunday evening in the Freewill camp at Mt. Summit near New Chicago. Several girls from Sacred Heart Central boys from the Latin School instructed the youngsters in fundamentals of the Faith to prepare them for the event. The Mass was offered by Father James Doherty, Latin School instructor. Photos of the event will appear in the next issue of *The Criterion*. ... More than 300 persons attended a special meeting in Holy Family church, Richmond, near New Chicago, last evening to learn opportunities of more fruitful participation in parish life. On hand were officers of all parish organizations and parish school teachers. The pastor is Father Robert Milton. ... Members of the Nocturnal Adoration Society of Indianapolis, who spend an hour each Friday before the Blessed Sacrament in the Blessed Sacrament Chapel of St. Peter and Paul Cathedral, have been asked to dedicate their "hour" for an increase in the number of religious vocations.

INCIDENTAL INTELLIGENCE—Parents of pre-school youngsters in Indianapolis and Marion County are hereby informed that the school admissions policy in 1965 demands that youngsters be six years old by October 1 for admission to the first grade. The present cut-off date is October 16. This may seem a little early, but many help parents plan ahead who are contemplating sending their pre-schoolers to kindergarten in September of 1965.

HOWS THAT AGAIN?—This news item falls into the "which is longer—the title or the presentation" category: The subject for the 1965 oratorical contest sponsored by the State Council Knight of Columbus, for high school boys, is "The Sanctification of Husband and Wife Through the Sacrament of Marriage As Expressed by St. Paul in His Letter to the Ephesians, Chapter Five."

OUTSTANDING SERIES—Next week's series of "Sister Says" programs (WISH-TV, Channel 8, Indianapolis, 7:30 a.m.) features Sister M. Ramona, O.S.F., of St. Michael's School, Indianapolis. The topic is "Church Music." Featured are: the boys choir of Holy Name parish, Beech Grove, directed by Jerry Craney; a chorus from St. Michael's School, directed by Sister M. Susan, O.S.F.; a combined chorus from St. Rita's and St. Michael's Schools directed by Father Philip Jansz; and the schola choir from the motherhouse of the Sisters of St. Francis, Oldenburg, directed by Sister M. Gloria, O.S.F.

FOR LITURGICAL INFORMATION—St. Plus X Council, Knights of Columbus, will sponsor a special liturgical program for the parish next Monday, Oct. 6, at 8:15 p.m. in the council auditorium, 210 E. 71st St., Indianapolis. Father David Lawler, assistant pastor of St. Joan of Arc parish, will direct the presentation at the opening meeting. Members are invited, along with their wives and friends.

Why collegiality vote

(Continued from page 1)

The Western Church, with the elected president of the national episcopal conferences given the title, this would be an important step toward unity with the orthodox, who consider the creation of the college of cardinals an affront to the position of the papacy. ... Sheer speculation, nothing more. But changes in the organization of the Church are coming; that's the meaning of the vote on collegiality.

THE CHURCH now can reform an organization created to serve a Europe that was the Faith and a Faith that was Europe, as Hillire Bellore put it, and adapt it to the demands of a Christianity that is truly world-wide.

The essential of the Church are not going to change. The Pope will still be Pope, perhaps more so than ever before. There is nothing new about the collegiality of the bishops. Like other reforms in the Church, such as the return to the practice of frequent reception of Holy Communion, this is a restoration to its proper emphasis of a truth of revelation that had become obscure, not a cause other truths had been overstressed.

It is understandable that the members of the Roman Curia are disturbed by the doctrine of collegiality and the changes it will bring. They are human beings who have vested interests, and they also have another problem. They honestly fear that the doctrine of collegiality will be heretical. They were trained in the college of cardinals by Canon Law, and their theology is juridical. Here is the reason they are so upset upon collegiality as a threat to papal power.

How can there be two supreme powers in the Church, they ask. The Pope by himself has universal power. How can the bishops united with the Pope have supreme power? The juridical approach that has been influencing recent theology finds it almost impossible to accept this idea.

In this manner of thinking, the Church is thought of in juridical terms, as a society like the state, and the Church is described as monarchical, much like a kingdom, with the Pope as the king, with supreme power if this supreme power is shared by others? It doesn't make sense if you think of the Church only in juridical terms.

But the Church is not like anything else on earth. In Scripture the Church is indeed called a kingdom, but altogether unlike any other kingdom it is also described as a body, as the spouse of Christ, etc. The New Biblical influence in Catholic theology is creating a deeper sense of mystery and humility in the attempts to explain the significance of revelation, what the Church is and what the Sacraments do.

The Supreme Head of the Church, after all, is Christ Himself. The Church is sanctified through the Pope alone on occasions or through the bishops united with the Pope, or through the bishops, for that matter, who through their union with one presiding bishop have handed on the teachings of the Apostles and preserved the Faith.

The Supreme power of the Pope and the supreme power of the episcopal college is one and the same. It is not a collegiality, never understood it by comparing it with the power of a king in a monarchy or the power of representation in a democracy. The Church is not just a juridical institution. It is a mysterious union of persons, and the Holy Spirit, Vatican Council II is helping us to be humble before this revelation.

Cardinal party—St. Catherine's All Saints will sponsor a card party on Sunday, Oct. 4, in the school hall, 1115 E. 2nd St. Playing begins at 2 p.m. Mrs. H. Taylor and Mrs. Ed Gallagher are co-chairmen.



"SISTER SAYS"—Church Music will be the topic of Sister M. Ramona, O.S.F., on next week's "Sister Says" program on WISH-TV, Channel 8, at 7:30 a.m. Sister Ramona, seated at right above, will feature several guests on her program to describe and illustrate the various categories of the subject. Jerry Craney, seated left, will direct the Holy Name parish boys' choir in examples of polyphony. Also featured on the five-morning program series, standing from left, are: Sister M. Christopher, O.S.F., of St. Rita's School; Father Philip Jansz, assistant pastor of St. Michael's parish and assistant principal of Ritter High School; Sister M. Susan, O.S.F., of St. Michael's School; and Sister M. Gloria, O.S.F., of Oldenburg. (Staff photo)

Sending relic to Orthodox reflects quest for unity

By PATRICK RILEY

ROME—The Apostle Andrew who entered history as the first of the apostles to head Christ's call has abruptly reentered it as a symbol of Pope Paul's longing for Christian unity.

Pope Paul has returned the precious relic of the head of St. Andrew to the Orthodox patriarch in the Greek city of Patras, where Andrew preached the Gospel and died on a cross like his master Christ and his blood brother, Peter. The head had resided in Rome for more than five centuries.

The Pope's gesture means a real sacrifice for Catholics, as Cardinal Ernesto Ruffini of Palermo, Italy, has admitted. But Cardinal Ruffini hastened to add that the hopes of reunion it holds out "comfort us and make us happy."

When Pope Paul announced his gift to Holy, Orthodox Patriarch Constantine of Patras exclaimed "God be praised!" Greek newspapers which had been hostile to the head of the Holy See were generous in their thanks to the Holy See for its magnanimity. The only dissenting note was sounded by Orthodox Patriarch Chrysostomos of Athens who described the gesture as a "trap, cunningly held out."

When the relic arrived in Rome after the fall of the Byzantine Empire, Pope Pius II created it as a relic that would one day return to its own soil. Pope Paul has kept that promise.

JUST WHAT happened to St. Andrew after he began his missionary journeys and after his death is a tangle of tradition, unravelling. But it is believed he brought the Gospel to Asia Minor, the Crimea, other southern parts of modern Russia, Thrace and Achaia in the northern Peloponnese. He was crucified in the Aegean city of Patras, about 100 miles west of Athens.

The cross on which he died, according to a rather late tradition, was X-shaped, and he was tied to it rather than nailed to it to prolong his agony. It is said he hung on the cross for three days, all the while giving witness to his faith in Christ. After death necer-

ally arrived he was buried by his fellow Christians in the city of Patras.

The body of the apostle remained in Patras until 256 when it was taken by the Emperor Constantine to the new capital he had built on the banks of the Bosphorus. The following year it was solemnly placed in the new Basilica of the Holy Apostles there.

In 1453 Constantinople fell to the Moslems. The fortress-city of Patras was one of the Byzantine empire's last holdouts in Greece, but it, too, fell. Thomas Paleologus, brother of the last Christian emperor of Constantinople, took the head with him in his westward flight from Patras.

In THAT way the head of the Apostle Andrew was brought to the West. It is recorded that when the French crusaders retook Constantinople in the 13th century the other relics of St. Andrew were redeemed and returned to the Italian city of Amalfi.

But the head arrived with Thomas Paleologus in Ancona, across the Adriatic Sea from Greece, on November 6, 1569. Pope Pius II sent a legate to meet Thomas and bring the relic to Rome, but for fear of brigandage the relic was taken to the fortress-city of Narni where it remained for about 18 months.

When the relic finally came to Rome on April 12, 1626, Pope Urban VIII was crucified in the Altare Bridge, the scene of Constantine's victory over Maxentius which paved the way for the establishment of Christianity.

Plus, one of the great masters of Latin style, has left us a record of his greeting to the relic: "You have arrived, O most holy and venerable relic of the holy apostle. You have taken refuge with your brother, prince of the apostles. You will be restored to your own soil with glory, God willing."

And God has been willing.

UN official set for Marian talk

A member of the United Nations Secretariat, Godfrey K. J. Amaree, will visit the United States and speak at Marian College on Thursday, Oct. 8, for the first student convention of the school year.

Mr. Amaree, a distinguished African diplomat, is Under Secretary of the UN Department of Trusteeship for Non-Self Governing Nations. He works directly under and closely with Secretary General U. Thant.

The 10:30 a.m. program will be held in the college auditorium. Limited number of seats for the public is available.

Markey

(Continued from page 1)

conventions and leaders in the Church and education assist in the workshops.

"Bishop John Taylor, an American who is the first Catholic bishop to be consecrated in Sweden in several centuries, was the principal speaker at our last convention," the bishop said.

MCCM officers travel to area meetings, helping groups with organization and leadership. "We are looking for excellent speakers at our meetings because so many priests who were studying in Europe and visiting dignitaries from the States who stopped at our base in Heidelberg talked before our groups."

General Markey served as vice-president of the MCCM in 1962-63, and Mrs. Markey was honorary president of the MCCM in 1963-64.

The general has been president of the Holy Name Society at numerous stations in this country and at foreign points where he was assigned while Mrs. Markey recently served as vice president of St. Anne's Sodality in Germany.

Last year General Markey was elected president of the Serra Club in Germany (not affiliated with Serra International). "It is in its 15th year in Europe," he said, "and was started after World War II, with the primary goal of fostering vocations for those who want to go behind the Iron Curtain to work."

The primary charity of the Heidelberg chapter is to raise funds to support seminarians at Albertus Magnus Seminary near Frankfurt, Germany.

He said many of the vocations coming from his area were German civilians who were employed by the military after they had completed work at the Eastern Sector of Germany.

BOTH the Markeys show a keen interest in young people. They have three children—James, who is 28 years old, married and living with his wife in Honolulu; Mary Constance, 20, a student at an Indianapolis business college, and Joan, a high school pupil who recently celebrated her 15th birthday.

"I enjoy speaking at Communion breakfasts and to parish men's clubs," General Markey said, "but I like best to talk to Catholic youth, particularly in the 19-23 age group."

The Markey children have enjoyed being "in the Army." Their mother said they were always sad to leave a place until they learned some of their friends would be at the new post.

Mrs. Markey "allows" that James was "sold on Hawaii" when they were stationed there he decided to make it his home. She says both girls would live after they are planning on marriage. Army men because "it would be too monotonous to live in the same place all their lives."

General and Mrs. Markey say they have no favorite city or country and haven't chosen a spot where they would live after retirement. "It was like coming home to be back at Ft. Harrison," Mrs. Markey said. "We are both from Massachusetts. Since we have families there, we may settle in that state, but we don't know for sure."

Meanwhile, welcome back, General and Mrs. Markey, to Indiana and the Archdiocese of Indianapolis. The honor is ours.

Wins award

FRANKFURT, Germany—French Catholic philosopher Gabriel Marcel was awarded the peace prize of the German tool-sellers' organization at a ceremony in St. Paul's church here in the presence of German President Heinrich Lübke.

Calendar

FRIDAY, OCT. 2

Nocturnal Adoration members are reminded of the customary watch tonight in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

St. Christopher Social from 7 to 11 p.m. in the school social room, 5335 W. 16th St., Speedway.

St. Rita's Social at 6:20 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, OCT. 3

A Rummage Sale in St. Rita's cathedral, 1810 N. Arsenal, from 7 a.m. to 2 p.m., sponsored by St. Plus X, K. of C. Guild.

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 6:20 p.m. in the school hall, 815 N. West, St.

SUNDAY, OCT. 4

The Fun Party in St. Catherine's parish church, 4th and Tabor St., from 5:30 p.m. to 10:30 p.m.

MONDAY, OCT. 5

A Card Party, sponsored by the Blue Ladies' Guild, at 1:20 p.m. in Union Federal hall, 5616 E. Washington St.

Permanent diaconate

(Continued from page 1)

Cardinal Franziskus Koenig of Vienna appealed to the council Fathers not to forget the "tragic fact" that many nations under atheistic communist rule are devoid of religious freedom and that in many such nations religious education is either impeded or nonexistent for all men to remove the conditions under which only atheists can take part in government.

Putting the draft declaration on the Jews before the council (Sept. 25), Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, said it is purely religious and has nothing to do with the Zionist movement or the state of Israel. He disclaimed any knowledge of how the text of the revised schema had gotten into the newspapers, in violation of a secret decree.

REFFERING to the much-publicized omission from the text of an original passage denying that the Jews can be charged with the murder of Christ, he told the council his secretariat had nothing to do with the omission and that it was done without the cooperation of a secret decree.

However, he added that the idea that the Jews were a God-killing people could not be considered the laproot of anti-Semitism. Though history had shown many examples where Jews were persecuted on the grounds of deicide, he said, there are many other causes of anti-Semitism in the social, political and economic fields.

Cardinal Bea was greeted with sustained applause when he finished by saying that the statement's potential contribution to the world was to great that the council should proclaim it regardless of the political accusations that might follow.

Voting activity during the second week covered 30 propositions on the duties and authority of bishops, most of them concerned with the principle of collegiality. All were passed by overwhelming majorities.

THE RELIGIOUS liberty issue was debated for three days (Sept. 23-25) and then was ruled to be completed, though it could be reopened later if speakers obtained 70 supporting petitioners. In addition to the three cardinals, other speakers from the United States, all favoring a strong declaration, were Archbishop Karl J. Alter of Cincinnati, Bishop Ernest J. Primeau of Manchester, N.H., and Father Joseph Buckley, S.M., Marist Fathers' superior general. It was reported that other Americans were ready to speak, when the debate was cut off.

Bishop Smiljan Cekada of Skopje, Yugoslavia, proposed that the council draft a proposal to be submitted to the United Nations, asking that it issue a declaration on religious freedom in all lands and nations which would favor a strong declaration, were Archbishop Karl J. Alter of Cincinnati, Bishop Ernest J. Primeau of Manchester, N.H., and Father Joseph Buckley, S.M., Marist Fathers' superior general. It was reported that other Americans were ready to speak, when the debate was cut off.

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Sister Says

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St. Michaels Convent
WISH-TV (8), 7:30 A.M.
Subject: "CHURCH MUSIC"
Monday, Oct. 5 thru Friday, Oct. 9

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Hospital Guild slates card party

INDIANAPOLIS—The St. Francis Hospital Guild will hold its annual Card Party in the L. S. Ayres auditorium, downtown, at 1:30 p.m. Friday, Oct. 2.

Mrs. Sylvester Hill is guild president. Mrs. C. E. Bass and Mrs. Greble McFarland are in charge of tickets. Mrs. Francis Toner and Mrs. Robert Pleck will serve as hostesses. Tickets will be available at the door.

AROUND THE ARCHDIOCESE

Priest from St. Meinrad to address Tell City KC

TELL CITY, Ind.—Father Hilary Ottensmeyer, O.S.B., of St. Meinrad Archabbey, will be the guest speaker at the breakfast for members of Bishop Chartrand Council No. 1172, K of C. The breakfast for members and their wives will be held Sunday, Oct. 11, following the 7 a.m. Mass at St. Paul's Church.

RICHMOND
The October calendar of events for the Young Men's Institute and auxiliary includes a membership dance on Saturday, Oct. 3; a card party on Wednesday, Oct. 21 and the annual children's Halloween party on Saturday, Oct. 31.

Bill Conrad and his Silverstone Four will provide the music for the membership dance from 9 p.m. to midnight on Oct. 3. Gene Brehm will call the turns for the square dances.
The annual public card party, which is open to the public, will be held in the upstairs ballroom

Oct. 21. Playing begins at 8 p.m. All games will be played beginning at 8 p.m.

Children of YMI and auxiliary members (preschoolers through the eighth grade, are invited to the annual children's Halloween party set for October 31. The children will come masked and prizes will be offered in different categories. Games and contests will be conducted and Halloween refreshments will be served.

The YMI will hold their regular meeting at 8 p.m. on Wednesday, Oct. 11.

BLOOMINGTON
A square dance, sponsored by the Bloomington Knights of Columbus, is slated Saturday, Oct. 3, in St. Charles parish hall. Dick Cox will furnish the music from 8 to 11 p.m. All members and friends are invited. The admission of \$1.25, includes refreshments.



PLAN SCOUT BARBEQUE—Boy Scout Troop 108 of Holy Name parish, Beech Grove, will sponsor a Bar-B-Q Saturday, Oct. 10, from 4 to 9 p.m. in the school cafeteria. Proceeds will benefit the parish scout activities for the coming year. Walter Sturm, seated above center, is chairman of the event, assisted by Virgil Kappas, seated left, co-chairman. Other committee members include: Charles Wakelem, seated right, and left, standing: Scout Master Ed Howe, James Meyers, Mrs. Walter Sturm and George Duell.

Archbishop Guerry

(Continued from page 7)
conviction of where it is going and of how it should act, guided by the light of faith, of prudence, of wisdom, and of obedience of the Church. And even when some case of conscience arises for such a soul, and the soul is hesitating on the brink of a decision, it knows that, when it has invoked the Light of the Holy Ghost, it will not go astray. By seeking only the glory of God and His Will in the duty of its state, the soul is sure of remaining in the light.

Finally, it is a light, because the soul which is illumined with the life of Christ, casts its light on all those whom it meets. By seeing the living evidence of this life, others come to realize that a higher, divine light dwells in such a soul, and they are led to wish that they also may possess this same light.

O Lord Jesus Christ, You have defined Yourself as "The Light of the world," You have said that Your life is "the light of men," and You have promised that he who follows You will not walk in darkness but will have "the light of life." Help us, we beseech You, to walk in Your light. Grant that every Christian may realize the sublime and exalted responsibility of the mission of light which is his, demanding of him that, like You and in Your Church, he too should be "the light of the world" (Matt., V. 14).

Guerry, "The Whole Christ," St. Paul Publications, 2187 Victory, Blvd., Staten Island, New York.

Traditional pilgrimages slated at St. Meinrad

ST. MEINRAD, Ind.—The traditional pilgrimages to the Shrine of Our Lady of Monte Cassino will be held on the four Sundays of October. The pilgrimages begin at 2 p.m. (EST).
The shrine is located one mile north of St. Meinrad Archabbey on highway U.S. 460 (Indiana 62).
Father Marion Walsh, O.S.B., newly appointed director of the Shrine, has announced the following preachers for the pilgrimages:
Sunday, October 4, the Very Reverend Gabriel Verka m p, O.S.B., St. Meinrad Prior, will speak on the subject of Mary as the "Seat of Wisdom."
FATHER LUCIEN DIESING, O.S.B., will preach on Mary as the "Consoler of the Afflicted" on Sunday, Oct. 11.
Father Boniface Hardin, O.S.B., will speak on Mary as the "Refuge of Sinners" on October 18.
On Sunday, Oct. 25, Mary as the "Gate of Heaven" will be the theme of the sermon to be delivered by Father Jerome Palmer, O.S.B.

In addition to the sermon, each pilgrimage consists of a Marian hymn, recitation of the Rosary and procession, a Hymn, the Pilgrim's Prayer, a Blessing, and a final hymn. Usually the pilgrimages last about one hour.
The special intention of the October pilgrimages is for the continued success of the II Vatican Council.
NAMED AFTER the famous Benedictine Abbey in Italy, the shrine of Our Lady of Monte Cassino has been a favorite place of pilgrimage for many persons from Indiana, Kentucky, and Ohio.
The St. Meinrad monks cordially invite the general public to attend these pilgrimages.

Joseph Sackenheim heads DCCM unit

New president of the Indianapolis District Council of Catholic Men is Joseph Sackenheim, a member of St. Michael's parish and former DCCM secretary.
He was elected at the quarterly meeting of the DCCM last week held at the Our Lady of Fatima Court, 328, Knights of Columbus. Sackenheim also has served as chairman of the DCCM Ecumenical Committee, which has sponsored several successful exchange visits between Catholics and other church groups in the Indianapolis area.
Other officers include: James Loughery, of Immaculate Heart of Mary parish, vice president; John Griffin, of St. Philip Neri parish, secretary; and Louis Wendling, Sr., of St. James the Greater parish, treasurer.

Fr. Walsh

(Continued from page 7)
2. Sin occasioned the bitter sufferings and agonized death of Christ.
3. Sin is an act of ingratitude to the God who is so good to us.
4. Sin is an act of disloyalty to God who is so good in Himself and so infinitely worthy of all our love.
Q. Are all of these motives of equal excellence?
No. A repentance which is aroused by fear or self-interest is obviously inferior to a repentance which is inspired by a generous love for God and reverence for His infinite holiness. Hence if a person bewails his sins mainly because he dreads the fires of hell or chiefly because sin is an act of ingratitude to God who has been so good to him, then such a one has what is called "imperfect contrition." If, however, a person grieves for his evil-doing principally because sin offends God who is so good in Himself, then he has "perfect contrition."
Q. Is imperfect contrition inadequate for confession?
By no means. Imperfect contrition, since it is based on a supernatural fear of God's punishments or gratitude for His mercies, fully suffices for a correct reception of the sacrament of Penance. Because perfect contrition is more pleasing to God, however, the Church exhorts all to strive for it when convenient for their sins.
Q. If a Catholic commits mortal sin, is he compelled to remain in the state of sin until he has the opportunity of going to confession?
No. God has revealed through His infallible Church that anyone can restore sanctifying grace to his soul simply by making an act of perfect contrition.
Q. Does this teaching apply to those who, through no fault of their own, are not members of the Catholic Church and are, therefore, deprived of the sacrament of Penance?
Yes, if a non-Catholic commits mortal sin he can restore sanctifying grace to his soul by making an act of perfect contrition.

and resolving to do very-thing which he considers necessary to obtain salvation. Hence just as those who, without any guilt on their part, have never been baptized with water, can nevertheless receive Baptism by desire, so also all those who, through no fault of their own, cannot receive the sacrament of Penance may nevertheless free themselves from mortal sin by receiving Penance-by-desire—that is, by making an act of perfect contrition.
Q. Should we, then, ever despair of the salvation of anyone?
No, we must never relinquish hope, because any adult, no matter how criminal or irreligious or atheistic his manner of life may be, retains until the last moment of his life the capability of making, by God's grace, an act of perfect contrition; and we may confidently trust that God will grant this final chance of salvation to many sinners, especially if we pray for them. Likewise because an act of perfect contrition was always possible, we may never assume that the soul of any particular person, no matter how evil his life might have been or how impudently he appeared to die, is now definitely in hell.

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Interracial boy to meet Oct. 8th

INDIANAPOLIS — Mearle R. Donica, director of the Indiana Vocational School, will be the guest speaker for the Oct. 8 meeting of the Catholic Interracial Council of the St. Thomas Aquinas Auditorium, 4610 N. Illinois, at 8:15 p.m.
He will describe the facilities and courses at the vocational school, an institution designed to aid the unemployed or underemployed to learn a "marketable skill." There are more than 200 students enrolled at the school which is located at Weir Cook Airport.

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INCLUDES 8 RELIGIOUS

Pope names 15 women auditors, more laymen

VATICAN CITY — Eight women Religious and seven laymen have been appointed by Pope Paul VI to serve as auditors at the eccumenical council.

At the same time, eight laymen were named as auditors in addition to the 13 selected last year.

The official release on the appointments said that those named were chosen as representatives of international Catholic groups.

This time continents other than Europe were given special consideration. Appointed were physicians, workers, business executives and leaders of Catholic youth and lay apostolate organizations.

In regard to women, Religious superiors were picked who represent worldwide territories in order to do justice to all continents. Australia is being represented by a laywoman.

Among the laywomen, two war widows were chosen "to pay a special tribute to women who in their sorrow exemplify an eloquent condemnation of a war and humanity's universal aspirations toward a just and Christian peace."

Women auditors will be eligible to attend council meetings dealing with topics particularly related to their activities.

The release added that in addition to the auditors, other lay people this year will be guests of

the council for a restricted number of meetings. These will be people "able to render useful services because of their morals in the Catholic field and their special competences in special sectors of the Church's life."

FOLLOWING is the list of the newly appointed auditors:

Mother Sabine de Valon, superior general of the Religious of the Sacred Heart and president of the Union of Superiors General in Rome; Mother Mary Lohse, superior general of the Sisters of Loreto, Nerinx, Ky., and president of the Conference of Major Religious Superior of Women's Institutes of America; Mother Marie de la Croix Khouzam, superior general of the Egyptian Sisters of the Sacred Heart and president of the Union of Teaching Religious in Egypt.

Mother Marie Henriette Ghanem, superior general of the Sisters of the Sacred Hearts of Jesus and Mary and president of the Assembly of Major Religious Superiors in Lebanon; Sister Mary Juliana of Our Lord Jesus Christ, secret general of the Union of Major Religious Superiors in Germany; Mother Guillemin, of France, superior general of the Daughters of Charity.

Mother Estrada, superior general of the Servants of the Sacred Heart of Spain; Mother Baldwin, superior general of the Sisters of the Most Holy Child Mary, Italy.

LAYWOMEN auditors:

Dr. Alda Micelli, president general of the Missionaries of the Kingdom of Christ; Miss Pilar Belloso of Spain, president of the World Union of Catholic Women's Organizations; Miss Rosemary Goldie of Australia, executive secretary of the Permanent committee for International Congresses of the Lay Apostolate; Miss Marie Louise Monnet of France, president of the international movement for the apostolate in independent social circles; Miss Anna Marie Roofloffen, secretary of the International Federation of Feminine Catholic Youth; Marchioness Amalia Lanzetta of the Netherlands, widow of Marquess Cordero di Montezomolo, president of the Patronate of Assistance to the Italian Armed Forces; Mrs. Iduncia Marcenco, widow of the Association of Women's Catholic Action of Italy.

NEW LAYMEN auditors:

Haron Leon De Rosen of France, president of the International Union of Catholic Employers Associations; Dr. Luigi Gedda of Italy, president of the International Federation of Catholic Physicians; Patrick Keegan of Great Britain, president of the International Federation of Christian Workers' Movements; Renato Perez of Brazil, president of the Young Christian Workers' organization; Eusebio Adjakply of Africa, regional secretary for Topo of the International Federation of Catholic Youth; Stephen Roman, Byzantine-Catholic of Toronto, Ont.; John Chen, of Hong Kong, president of the Hong Kong diocesan council for the Lay Apostolate; and Dr. Jose Maria Hernandez, president of the Catholic Action organization of the Philippines.



JUBILARIAN—Mr. and Mrs. Henry Striby, of St. Philip Neri parish, Indianapolis, will celebrate their 50th wedding anniversary on Saturday, Oct. 3. A Mass of Thanksgiving will be offered at 10 a.m. in the parish church. A reception will be held in St. Philip Neri hall from 2 to 4 p.m. Mr. and Mrs. Striby are the parents of four sons, Henry, Joseph, Karl and Frank Striby; and five daughters, Mrs. John Breun, Mrs. Lawrence Jones, Mrs. Donald Carr, Mrs. Ralph Schafer and Mary Striby.

Malasia-Indonesia strife perils future of Church

By T. J. SHERIDAN, S.J.

SINGAPORE, Malaysia — The Catholic Church has become an unwilling victim in the territorial struggle between Malaysia and Indonesia.

Both nations have granted Catholics full freedom of religion. But in both nations Catholics are a struggling minority with similar problems which in past times might be solved by mutual cooperation. Until the political mistrust and active warfare is ended, Catholics in the two countries must pursue separate paths to what they hope is a common goal.

The Church in the former Dutch colony of Indonesia has become very well treated by the government of President Sukarno. Dutch missionaries were permitted to adopt Indonesian citizenship and have continued their activities without interruption. Converts in certain parts, such as the island of Flores, have been so great that the sections can be said to be virtually Catholic.

Yet, although Catholics in Indonesia number about 1.5 million, they represent only slightly more than one per cent of the total population. MALAYSIA, like Indonesia, is largely Moslem. Its coastal city of Malacca, which St. Francis Xavier knew and where his body lay for a time, is predominantly Catholic. There are large Catholic communities in Singapore and in the capital, Kuala Lumpur.

But again as in Indonesia, Malaysian Catholics are only a small percentage of the population. If one includes the communities of Sabah and Sarawak on the island of Borneo, there are probably not more than 250,000 Malaysian Catholics in a population of 10 million.

While permitting freedom of religion, the governments of the two nations are anxious to create national solidarity, especially in the face of a possible conflict between them. This desire was

dom. We agree in our desire for cooperation, good will and mutual understanding. "These spiritual concepts," he said, "are the bonds which hold together our various races, cultures and communities. Especially in this hour of trial and strain, when the nation is threatened by enemies both from without and within, we must make our religion a truly living faith."

Whether the demands of national solidarity will interfere with the parallel development of the Church in both nations, is something Catholics in Malaysia and Indonesia are still waiting to discover.

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COUNCIL TIDBITS

Bishops join Confession line

By PLACID JORDAN, O.S.B.

VATICAN CITY — Council guests admitted to the Masses in St. Peter's basilica which precede the daily meetings are edified when they notice how many bishops go to confession prior to starting their day's work. Multilingual confessors are on duty every morning near St. Joseph's altar. These bishops along with other priests assigned to council duty can be seen waiting for their turn to receive the sacrament of absolution while others remain in adoration collecting their thoughts before proceeding to their seats.

over the loudspeakers saying: "Exeat omnes" (All should leave). This, of course, applies only to those who have no council business.

However, a good hour and a half normally is available for taking pictures, which is not permissible since the meetings have been held in a candid camera-men have a field day while cardinals, archbishops, bishops, abbots, general superiors, monsignors, bishops and lay auditors are engaged in lively conversation on the council floor.

"It's all Greek to me," remarked a reporter, "but it looks exciting all right, really Catholic!"

Council Fathers from Japan led their colleagues in kneeling to a Catholic bishop or kissing his ring has been abolished in the land of the Rising Sun, except during liturgical functions. Japanese Catholics now only bow to their shepherds, for the former Catholic practice was often an obstacle to the propagation of the Faith, especially because Buddhists consider it almost sacrilegious.

There is an innovation in Italy, too, which causes quite a bit of comment among the council Fathers. Bishop Antonio Santin of Trieste has just given permission to his priests to wear suits rather than cassocks in public. Italians call clerical coats and pants "the clergyman" because they see Anglican priests wearing them. Now the question seems to be: When is a priest a clergyman? Or a clergyman a priest?

Want to get a ticket of admission to a council session? "Why?" said an American bishop on the other day, "it's easier to get a ticket to heaven!" As a matter of fact, the privilege is granted but rarely to a chosen few, mainly to visiting prelates interested in a particular council debate. A bishop must sponsor the request which goes to Archbishop Pericle Felici, the council general secretary. If the favor is granted, the applicant may have to cool his heels for quite a while when picking up the permit because always there is a waiting line in the archbishop's office across the street from St. Peter's.

Unseasonably warm and humid temperatures befell the city of Rome the very day of the opening of the third council session. The heat was particularly oppressive in the basilica, which has but little ventilation, after huge spotlights were turned on to provide for television coverage of the inaugural session. Cardinal James Francis McIntyre of Los Angeles was one of three people who collapsed in this ordeal. One had to admire Pope Paul VI and the 24 bishops concelebrating Mass with him for bearing up under it despite the added burden of heavy liturgical vestments.

Another dog-day problem is the service in the council coffee shops dubbed "Bar-Jona" and "Bar-Abbas." They used to open at 10:30 a.m. to accommodate bishops craving refreshment or a

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Photographers are permitted to enter the council hall every morning and to remain up to the moment when the voice of Archbishop Pericle Felici, the council's general secretary, is heard

smoke. This time, to make the council Fathers stick to their job, the opening hour was moved to 11 a.m. As a result, with a larger number of bishops than ever crowding into get a cup of coffee or a soft drink, the jam in the two rather small snack bars is so bad not even a cardinal can get through. So now quite a few bishops keep after the general secretary urging him to restore the earlier opening hour. The poor waiters, too, will be glad if this is done so they can breathe more easily.

Michelangelo's Pietà is away from home to grace the New York World Fair's Vatican pavilion and its niche in St. Peter's basilica was sadly emptied for a while. But then a replica was put in its place which now is greatly admired by the council Fathers because it really looks like the original. The bishops are particularly pleased by the replacement because now again they can make use of the Pietà corner for appointments, as was customary at the last session. One easily gets lost among the 2,600 people attending the council, but always one can agree to just "meet at the Pietà."

Both Arabic and Chinese are now official languages in the council press office. News releases in these languages are handed out every day giving the highlights of council proceedings to correspondents unable to read English, Italian or any other of the nine languages customarily used. The exotic characters of these novel documents are intriguing even to those who cannot make them out.

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Educator will address annual benefit dinner

INDIANAPOLIS — A noted Jesuit educator at St. Louis University will be the speaker at the second annual fund-raising dinner for the benefit of St. Mary's Child Center here.

The \$250 plate dinner will be held in the ballroom of the Indianapolis Athletic Club at 7:30

p.m. Wednesday, Oct. 7. A 6:30 social hour will precede the dinner. Father Trafford P. Maher, S.J., director of the department of Education and Human Relations Center at St. Louis University, will be the featured speaker. He was ordained in 1945 and obtained his doctor of philosophy degree from Catholic University in 1952, having previously done some special-ized graduate work at the University of Minnesota. St. Mary's Child Center, an educational clinic for exceptional children, was established in 1960 by the Catholic School Office and is supported by the Guardian Angel Guild.



New headquarters CHICAGO — Today, national Catholic magazine formerly published in Notre Dame, Ind., has moved its base of operations here. The magazine, founded in 1948, was recently acquired by the Claretian Fathers through the Holy Cross Fathers. Father James Maloney, C.M.F., is editor of the magazine which has headquarters at 221 West Madison Street here.

Five attending Ladies of Charity national meeting

A delegation of five laywomen and one Sister from the Indianapolis chapter are attending the second biennial convention of the Association of the Ladies of Charity of the United States held this week-end in St. Louis, Mo.

The convention of the Ladies of Charity, an emergency relief organization dedicated to help needy families of all races and creeds, is being held today (Friday) through Tuesday, Oct. 6. Miss Irene Dunne, a member of the California chapter, will be the honored guest speaker.

Those attending from Indianapolis are: Sister Dunne, Daughter of Charity of St. Vincent's Hospital and Sister moderator of the group; Mrs. William Morgan, third national vice-president of the organization; Mrs. Walter Campain; Mrs. Mae Fraumburg; Mrs. Adolph Price and Miss Marie Lawhorn.

Public holiday NEW DELHI, India—The chief ministers of even Indian states have agreed to make Good Friday a public holiday starting in 1965. The states are Maharashtra, Punjab, Andhra Pradesh, Madras, Mysore, Gojerat and Assam.

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