

# Ecumenism seen top issue for third council session

By PATRICK RILEY

VATICAN CITY—In the minds of many men within and without the Catholic Church, the Second Vatican Council will meet its most formidable test when it tackles its schema on ecumenism.

This policy-making document on interfaith relations, the third on the council's agenda at its forthcoming third session, will not only help to shape the outlook of Catholics toward persons of other faiths, but will directly affect the outlook of persons of other faiths toward Catholics.

The interest of the world at large centers chiefly on one part of the schema: its statement on religious liberty. For the Protestant and humanistic world, this is a test of the good intentions of the council.

Archbishop Schulte will leave Weir Cook Airport at noon (Friday) on the tail of a jet flight to Rome for the third session of Vatican Council II. The overcast charter flight is scheduled to leave New York at 7 p.m. Accompanying the Archbishop, as he did at the first two sessions, will be Father Raymond T. Bosler, *Criterion* editor and pastor of St. Thomas Aquinas Church, Indianapolis. Father Bosler is one of several hundred priests who have been named *periti* (experts) for the council.



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## HISTORIC PRECEDENT

### Women to be admitted as auditors at council

CASTEL GANDOLFO, Italy — Pope Paul VI revealed here that representative Catholic women, both Religious and lay, will be present at the ecumenical council for the first time in the course of the third session. He said a small number of women will assist at some general council session in the capacity of auditors.

The Pope made his announcement to a group of Sisters for whom he celebrated a special Mass at his summer villa here on the feast of the birthday of Mary (Sept. 8).

"We believe the day has come," he told them, "to give higher honor and more efficiency to the religious life of women, and that this can be achieved by perfecting the lists uniting it to that of the whole Church."

He said this first-ever representation of women in the council will be "small—obviously—but significant and almost symbolic." The women auditors are to be drawn from among the Sisterhoods and from Catholic women's organizations.

"In that regard we disclose to you that we have arranged that some qualified and devout women may also attend several solemn rites and several general congregations of the forthcoming third session of the Second Vatican Ecumenical Council as auditors. We mean (representation) at those congregations at which questions of special interest to the life of women are being debated."

"In that way, we will have present for the first time at an ecumenical council some small—obviously—but significant, and almost symbolic, representation of women, first of all of you religious women, and then of the great Catholic organizations of women, so that woman may know how much the Church honors her in the dignity of her being and in her human and Christian mission."

THE SISTERS present for the Pope's Mass included a broad spectrum of the women Religious of the diocese of Albano, in which Castel Gandolfo is situated. By special authorization of the Pope himself, there were even clustered nuns present.

Pope Paul in his sermon said that sometimes "the sense of the Church is felt less and less cultivated in certain religious families because they live apart and find within the framework of their own community all the objects of their immediate interest."

POPE PAUL voiced consolation for the fact that true religious fervor remains always alive among women Religious, and that "there are still today pure, strong souls who thirst for perfection." (Continued on page 9)

### Concelebration to open council

VATICAN CITY—To provide "visible manifestation of the unity of the Catholic priesthood," Pope Paul VI will open the third session of the Second Vatican Council by concelebrating a Mass with 24 bishops representing the five continents of the world.

Vatican officials said the Pope's decision "wasn't taken in this direction" because the Eastern concelebration has acquired definite form and has come to stay in frequent practice in the Church.

Concelebration has long been a practice only in the Eastern Rites of the Church. It is the celebration of Mass by several priests together, all consecrating the same bread and wine.

The service opening the Council session will take place at the Altar of the Confession in St. Peter's Basilica which, it was stated, will be "appropriately expanded for the occasion."



PROMINENT FIGURES AT VATICAN COUNCIL II—Cardinal Alfredo Ottaviani, left, Secretary of the Congregation of the Holy Office, and Cardinal Leo Suensens, of Malines, Brussels, are expected to play prominent roles at the third session of Vatican Council II, scheduled to open on Monday, Sept. 14. The historic photograph above was taken during last fall's second council session.

## MARXIST SOUNDLY BEATEN

### Christian Democrat wins Chilean election

Editorial, Page 4

SANTIAGO, Chile — Pro-American candidate Eduardo Frei became the first Christian Democrat elected president of a Latin American nation when he swept to a victory over Marxist Salvador Allende in Chile's crucial election.

Nearly complete returns following the election (Sept. 4) gave Frei 1,461,899 votes to 975,210 for Allende. A third candidate, rightist Julio Duran, polled 124,704 votes.

Frei's convincing victory blasted the chances of Allende, who had vowed to nationalize U.S. industry in Chile and establish friendly ties with Castro's Cuba. Most foreign observers believed Allende had a good chance to win and become South America's first elected leader to head a regime in which communists had a good chance to gain power legally.

While conceding defeat, Allende refused to congratulate the victor, and charged that "undue influence" swung the election against him — an apparent reference to the opposition of the Catholic Church.

"A tremendous moral pressure" was placed on Frei by the Catholic Church, according to a source. Frei's surprising victory to three factors. The first was Frei's ability to turn Cuba into a propaganda weapon with the help of films showing Cuban firing squads in action. Frei's second advantage was the larger number of women voters, nearly 15% more than the last election. Less radical than the male population, the women were particularly worried by the shadow of Cuba, especially after the defection of Fidel Castro's sister to Mexico this summer.

The third reason, some said, was the apparent decision by thousands of voters to cast their ballots for Frei in the belief that the third candidate, Duran, never had a chance for victory.

Some of Allende's supporters declared that Pope Paul VI and President Johnson had supplied money to Frei's party. The Catholic Church in Chile, one of the most progressive in the hemisphere, endorsed no candidate, Cardinal Raúl Silva of Santiago had urged each citizen to vote according to his own conscience.

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of the council and of the Catholic Church. And since ecumenical relations depend so absolutely on trust on the other party's good faith, the statement on religious liberty is widely regarded as the keystone of Catholic ecumenism.

In recent months, however, the world press has focused its attention on the schema's statement concerning the Jews. Reports that this statement has been weakened between the second and third sessions have been given front page treatment. A cry of anguish went up from some Jews and some Jewish organizations who hope the council's statement will back away at the roots of anti-Semitism, and who fear that the statement's cutting edge has been blunted.

SOME COUNCIL Fathers, particularly those of the East, have asked for a less prohibitive policy toward non-Catholic worship. The situation in the East is special in that the Catholic Church does not challenge the validity of the orders of the Orthodox Church, and the teaching of the Catholic Church and the Orthodox regarding the sacraments is substantially the same. Also, in some parts of the East, Catholic churches are so few and far between that a Catholic might find himself deprived of the sac-

raments. (Continued on page 9)

## Council Box Score

- Passed: Projects on the liturgy and on communications media.
- Debated: Projects on revelation (withdrawn and new document up for debate at third session); on the nature of the Church (six chapters debated and to be voted on at third session and two chapters still to be debated, amended and voted only); on bishops and the government of dioceses (partly debated but still to be voted on in final form and partly still to be debated); on ecumenism (three chapters debated and to be voted on, and declarations on the Jews and religious freedom to be debated and voted on).
- To be debated and voted on: Projects on the lay apostolate and on the Church in the modern world.
- To be presented as propositions and voted on without debate: Propositions on Eastern rites, missions, Religious, priests, marriage, training of priests and Catholic schools.

All three chapters of the body of the schema were debated at the second session. They have been extensively revised in the light of criticisms leveled at the originals. In general, debate and in written comments offered by council Fathers and non-Catholic observers. These revised chapters will be voted upon at the next session and will not be debated.

In February, the experts of the council's unity secretariat, which prepared the original draft, met for three weeks with their counterparts in the council's theological commission and the council's commission on Eastern churches. These experts classified and cross-indexed recommendations contained in more than 500 conciliar interventions totaling more

Father Ajamie reported that the "reverence for God's word was everywhere." All the general meetings began with a quotation from the Scripture or a psalm and the Bible was enthroned with two candles on either side in imitation of the Vatican Council.

"The spirit of the conference was good, too," he said. "After the talks and discussion periods, we had informal 'symposiums' which appealed to everyone."

OTHER PRIESTS who attended the conference from the Archdiocese included Msgr. Francis Heine, Msgr. James Hickey, Father Eugene Weidman, Father David Kahle and Father Thomas Breidenbach.

Also Father Gregory Foote, S.J., Father Aidan Kavanaugh, O.S.B., and Father Aurelius Boherek, O.S.B.

## Cardinal dead at 83

RENNES, France — Cardinal Georges, archbishop of Rennes and Primate of Brittany, died of a lingering lung ailment here (Sept. 4) at the age of 83.

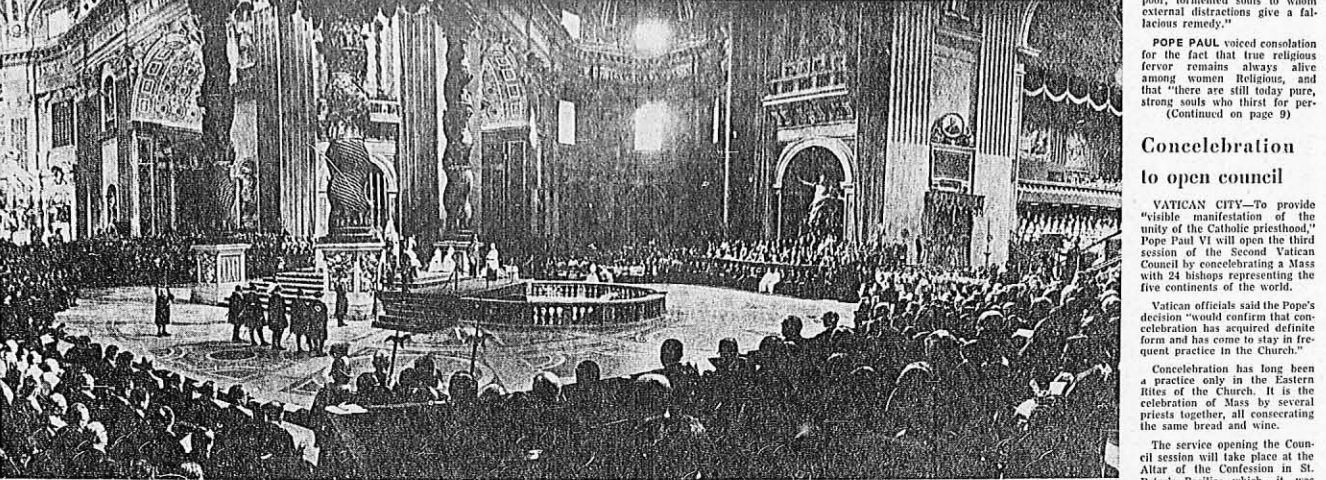
His death reduces the College of Cardinals to 77, the lowest it has been in the past five years.

Cardinal Roques was known as a tireless champion of the workingman and labored hard to improve social conditions in his diocese. He was also a promoter of the Catholic press.

During World War II the archbishop remained with his people during the bombardment of Rennes, and he vigorously protested the arrest of the leaders of his Christian Agricultural Youth movement by the Nazis. Using his knowledge of the German language, he managed to save the young people from deportation.

The Editor comments from Rome

Father Raymond T. Bosler, editor of *The Criterion*, resumes his in-depth reporting on Vatican Council II during the forthcoming third session. Watch for his reports in future issues.



AS THE COUNCIL REOPENS—This striking panorama of St. Peter's Basilica will be repeated Monday, Sept. 14, when hundreds of prelates and observers from all over the globe assemble for the formal opening of the third session of Vatican Council II. The above photo was taken at the close of the second session last December.

THIRD SESSION PREVIEW

COUNCIL IN THE LIGHT OF THE CHURCH AND EDUCATION

By MARY PERKINS RYAN

RYAN has it that among the drafts still to be presented to the council Fathers there is a brief schema on Catholic Schools. This is said to be, in the main, a summary and repetition of the pronouncements of the last one hundred years as to the right of the Church to conduct schools and their value as educating the whole man, and recommending in particular the establishment of more Catholic universities.

If this rumor is true, here is one more area where, we may hope and pray, the sense, which seems to be growing among the Fathers, that the work of the council should form a change before the draft is finally accepted.

The original (rejected) schema on the Church was filled with similar pronouncements about the Church's rights. But the second, debated last year, eliminated all this authoritarianism and concentrated on the Church's inner nature and mission, and the still further amended version to be debated this fall is said to be even more positive. It would be a great pity if any of the so-called pastoral or "disciplinary" decrees, such as this one on schools, were to compromise or mitigate the force of his central schema on the Church herself.

FURTHER, it is futile to go on talking about the Church's rights in an age that "couldn't care

less." And it is unrealistic to continue to insist, for the universal Church in our time, on a policy of establishing Catholic schools and universities, when it is so impossible in many regions and highly undesirable in others—whether because doing so would weaken the total effect of the Church to carry out her mission or because only mediocre institutions could be established.

Even in the most authoritarian decrees about education, the Church has always admitted the possibility that her members could be adequately formed as Catholics without the aid of Catholic schools and colleges. For example, it is sufficient reason to send one's children to other than Catholic schools "if no Catholic schools are available or if they are inadequate for the suitable education of the children according to their condition" (Houscaren & Ellis, in Canon Law, quoting an Instruction of the Holy Office). Catholic formation is then to be provided for the children by the church and the parents.

In this position, when it is one which the Church in most regions of the world can try to actualize for all its young members, it would seem better, they think, for the council to concern itself with how such formation can best be provided than to spend time on the question of schools.

Moreover, the whole spirit of the council is to bring Catholics into closer contact at once with Christ and with their fellow men.

Catholics, then, should be deeply concerned about and involved in the work of the council. Catholics in closer contact at once with Christ and with their fellow men.

should therefore be to re-examine this whole question of "The Teaching Office of the Church" in the spirit of the council and in relation to the other schemata, and to be kept safe from directives for carrying it out in today's world.

For a renewal in Catholic life necessitates a renewal in the way Catholics are to be educated in that life. Through the council, the Church is becoming aware of the need for, rather, recently neglected aspects of her own nature and so of her role in human society. She is beginning to see herself, not so much as a "perfect society" or an organization but rather as "the vondrous sacrament of the whole church," as the Constitution on the Liturgy describes her. In other words, she is beginning to see herself as sacrament by God to the visible and effective sign, the manifestation in the world, of God's love for men revealed and given to men.

Christ Himself is the great Sacrament, in this sense. The Church, which is His Body, is the sacrament which makes visible, until it comes visibly in glory, He remains among men.

Through the Church, Christ is present and active in human society, to draw men into His life. The Fathers are to be the Spirit, to form them to its requirements as free persons responding freely to the Father's love in the sacrament of His Church, and in truth, and as, personally and communally, "sacra-

ments" of His love for the Father and for men.

The Church's idea of her teaching office, then, needs to be rethought out and restated in this light. The problem today is no longer the one which the present Code and much Catholic practice were designed to answer: how are Catholics to be taught what they must believe and do in order to save their souls and how are they to be kept safe from influences that might harm their faith and morals? It is rather: How are Catholics to be helped truly to meet with Christ, present in His Church, to come to know Him as He knows the Father—with the personal knowing that means growing love, likeness, the sharing of life and action—so as to cooperate in His formation of them as true worshippers and as "sacraments" of His love for all men. The difference is well illustrated by the change from the old to the newer more accurate translation of St. Matthew: "Go, teach all nations" is now seen to mean, "Go, make disciples of all nations."

IT SEEMS, therefore, as though the council should explicitly authenticate and make its own the discoveries and efforts of the catechetical renewal as it has already done with the liturgical and scriptural renewal (and, implicitly, with the catechetical as well) in the Constitution on the Liturgy.

Any document on the teaching office of the Church accepted by

the council which produced the Constitution would need to repeat that "the liturgy is the summit and source of the Church's life" and that the Church is directed; at the same time it is the fount from which all her power flows," and state that this is supremely true of religious education. For, in the celebration of the Mass and the sacraments, and Christian prayer, Christ Himself educates us as His disciples. Here He speaks to us and gives Himself to us through the inspired words of Scripture and through the whole complex of sacred signs. Here He draws us into His great plan of redemption, and He unites us with Himself in a community of life and love, fitting us and inspiring us to draw others into that community.

The work of Christ and the Holy Spirit to sanctify us is a work of "education" par excellence, because it enlists our intellect, our emotions, and our heart, of soul and body, as persons in a community of persons.

And so the purpose of all religious education is to help persons effectively to help Christ Himself, to give themselves over to His education, to understand His requirements and to carry them out in their lives as persons in human society. The primary form of religious teaching is, therefore, the preaching which celebrates the sacrament of the celebration of Christian worship: the immediate opening out of

God's Word to the people present, as called for by the Constitution.

BUT, AS THE Constitution also says, this preaching must be supplemented by what it calls "liturgical education." Unfortunately, the NWCW and Liturgical Press translations say "instruction," but the Latin word, *instructio*, has these wider meanings: "liturgical education," to enable persons truly to participate in "Christ's worship," must be an education in what St. Paul calls "the mystery of Christ"—Christ as the sum and center of God's plan, of all created reality, of human and cosmic history; Christ present with us and in us; Christ desiring to gather all men into a divine-human community of life and love, and to do so through us.

Must be a religious education which helps Christians, in ways adapted to the needs of different cultures, degrees of human cultivation, and ages, to come to know Christ and through Him the Father, in the full biblical sense of the word "know," to know and serve their fellow men "in the light of faith and with the dynamism of charity" (John XXIII).

A document on the teaching office of the Church, understood in this light, would also need to clarify in relation to other council documents the ancient distinction between "teaching" and "the learning" Church.

The bishops are, of course, the chief teachers, with priests and deacons as their assistants in proclaiming the Word of God as Christ's ministers to those within and outside the Church, and in "making disciples" of those entrusted to them.

This mission includes the strict obligation to see to it that all those under their care receive an adequate religious education, along the lines already laid out, and to see to it that all persons must provide adequate training for the Religions and laity who they invite and formally authorize to help them carry out this work.

But all the members of the Church, by virtue of the sacraments they have received, are called to teach one another and those outside the visible Church, in the sense of teaching the Christian life by living it and in the sense of "coaching" one another in the aspects of the Christian vocation in which they are most expert. Parents, of course, are called to educate their children in the life of Christ (and may need special help to enable them to do so). Adults are called, in many different circumstances, to counsel and advise one another and the young. Experts in various fields are called to help their fellow-Catholics see how best to inform one of another area of human knowledge and human life with "the light of faith and the dynamism of charity."

A narrow impoverished concept of the Church which was predominantly juridical and was very often in a one-sided juridical concept of Christian morality. Marriage was often viewed as a mere collection of rights and duties involving husband and wife in relationships to each other and to their offspring.

Some moralists concentrated so intently on the obligation of having children and still more children that they came to regard conjugal love as merely incidental to the procreative end. They took this to be the authentic teaching of the Church. They based their concept of marriage exclusively on Canon Law and not distinguishing "mutual help" from conjugal love, they even misunderstood the Church's teaching on the nature of marriage.

The Second Vatican Council has brought to the floor a concept of the Church based on scripture and the most authentic tradition of the apostles. The Council recognizes that she has Christ to thank for His love and that she grows and flourishes in proportion as she receives His love and to Christ, being the community of love. In this shall all the world know that we are the Church of Christ, that we love one another, that no one is excluded from our love.

The Second Vatican Council is bringing home with greater clarity both to faithful and pastors that the Church's missionary work depends upon the witness of love Catholics have for each other and for all men.

There should emerge a better understanding of the relationship between marital love and joy in having children. The more husband and wife are united in genuine love, the more is this love by its inner spontaneity going to fertilize human life. The more itself to the creative love of God. The best guarantee of a fruitfulness that is really meaningful and that is called to be the ends

THUS CHRIST, in the power of the Spirit, is the "one Master"; the hierarchy and the clergy, through preaching and teaching and all their pastoral work, proclaim His message so that persons may effectively hear it and respond to it. And all Christians, through life and word and work, help one another to hear and respond to it and in turn proclaim the Father's Word of love to the whole world.

To implement the teaching mission of the Church, understood in this way as the radiation of Christ's presence and activity throughout the Church and human society, one might project that a council document would suggest setting up in each region, under its Episcopal Conference, a commission on Religious Education, with similar commissions in each diocese.

These bodies would include experts on religious education as well as members of the parallel liturgical commissions, leaders of the various organizations concerned, experts on the use of audio-visual media, etc., and on the economic and sociological conditions that would condition effective religious education, and experts on the crucial problems in each locality and in how Catholics could most effectively concern themselves with these. These commissions would see their work, not as that of setting up rigid structures, but as continually improving means and methods the more effectively to reach all the faithful and the more effectively to help them become true worshippers of the Father and the light and leaven of their society.

In this context, then, the work of seminaries could be properly located, and also the possible contribution of Catholic schools,

colleges and universities, where such institutions would further and not impede the Church's essential teaching mission.

And here also might be pointed out the necessity for Catholic scientists, scholars and artists, to cooperate in the work of their non-Catholic colleagues, in the assurance of faith that everything God made somehow reflects His wisdom and splendor, and that all things are to be reduced and renewed in Christ, and that all the efforts of men of good will somehow aid and hasten on this renewal. And the document might conclude with some general directives as to how the Good News is to be proclaimed to those who have not yet effectively heard it in the climate, at once ecumenical and secular, of our times.

In any case, it is to be hoped that the council Fathers will see the need for some statement on the whole teaching mission of the Church—since the implementation of the work of the council in Catholic life must be, to a great extent, a work of education. Simply to repeat what has been said for the last hundred years about Catholic schools and universities would not be adequate to the spirit of the Council or the needs of the Church.

A NEW UNDERSTANDING

Council and matrimony

By REV. BERNARD HARING

WILL the Second Vatican Council offer a detailed and authoritative teaching which will tell exactly what is allowed, what is forbidden, what is venially or mortally sinful? Such questions are being asked commonly and it is difficult to give a decisive response. Nevertheless, anyone who has had the Pauline experience of the course and spirit of the council will now be convinced that such is not the approach.

I intend to begin at a point of view the council might or could take with respect to marital problems, basing my thoughts on the council's dominating theme. It is helpful to remember that every council has its particular genius, its own spiritual physiognomy.

The magnificent Constitution on the Liturgy is a curtain-raiser. It teaches us that marriage is first and foremost, a sacrament, a saving act of God, a sign of His love and a way of salvation. But the central point of the council is the Constitution on the Church, which tells us that it will be easier to gain an insight into matrimony as a union of love if we let ourselves be drawn between Christ and the Church. This could well have the highest significance for the unity and growth characteristic of marriage.

THE CONSTITUTION "The Church and the World Today" which is presently being prepared, is awaited with great expectation. We can hope that with its elaboration, the fact that in these days many questions relevant to marriage present themselves in a way completely new and will become more clear. Among such problems is that of responsible parenthood. In the new setting created by the development of modern society with its particular outlook. Again, we can expect the mutual interaction of family and environment with its attendant repercussions in moral theology and pastoral work to receive greater attention than has formerly been the case.

The Liturgical renewal includes the Liturgy of Marriage, which should result in a more complete understanding of the sacramental aspect of marriage.

Everything must now be understood in the light of the Pascal Mystery. For marriage, this is of the utmost importance. It is the sacrament through which the moral theology treatment of marriage to a mere enumeration and solution of problems based primarily on natural law and the laws of biology. Marriage must be understood as a principle of growth through the death and resurrection of Christ.

What does this mean? It means we have been redeemed by the sacrifice which is at the same time an atonement and a hymn of praise. Marriage, to conserve and recover the health, must return to its primal source. Marriage would be understood more completely and its problems find a more effective solution if marriage and family life could be understood in their entirety as praise, adoration and thanksgiving. Marriage begins as Liturgy, that is, as adoration and joyful

sent to live together and administer this sacrament to each other. They act as ministers of the Liturgy. This is nothing other than the sacrament of glorifying God—a liturgy which by mutual cooperation and common endeavor, they are the immediate ministers to those within and outside the Church, and in "making disciples" of those entrusted to them.

THE CHRISTIAN family must be renewed through common prayer and spiritual song. Only in this way, will it become easier to penetrate to its depths the meaning of its daily sacrifices. Without the spirit of adoration, a man becomes the unfortunate victim of the law of the law whom God complains in the words of the prophet Malachi in which He promises the perfect sacrifice of the New Covenant. (Mal. 1: 13).

Christ gave Himself, the best gift. Therefore, He was wonderfully glorified in His sacrificial offering by the heavenly Father. Marriage is most successful only when there is a mutual giving in genuine love and this only becomes possible if married persons offer love to their married life to God. Thus, they give Him glory and conduct a life of sacrifice, meaning the cross.

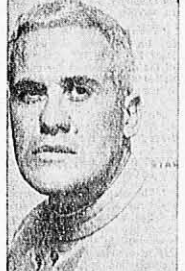
The Liturgical act in which marriage is contracted is one which penetrates deeply into the lives of the spouses. They yield family and themselves to God and the Church to a unified life of faithful love. And they will belong truly to each other and grow together in the union of joy and suffering only if they yield themselves to God, their Creator and Redeemer in the gift of themselves. The guarantee of their faithfulness, in pledging themselves to each other, they also pledge themselves to God.

Through the action of marrying in the name of Christ in the Church, husband and wife con-

Notre Dame given Journalism grant

NOTRE DAME, Ind.—The University of Notre Dame announced receipt of \$50,000 as a grant from the Robert R. McCormick Trust of Chicago to endow an undergraduate journalism scholarship in Journalism.

Thomas Stritch, who heads the department of communication arts at Notre Dame, praised the action of the McCormick Trust named for the late publisher of the Chicago Tribune, as "a laudable example of newspapers' growing interest in journalism education."



FRONTSIDE VOWS — Frater Francis J. James, S.P., made his first profession of vows as a Servant of the Holy Paraclete on September 3 at the novitiate in Randolph, Vermont. The son of Mrs. Nellie James, of St. Roch's parish, Indianapolis, Frater Francis will enter St. John Vianney Seminary, Barre, Vermont, to continue studies for the priesthood.

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# Annual open house scheduled Sunday at St. Elizabeth's Home



ST. ELIZABETH'S HOME—The Mother Theodore Circle, Daughters of Isabella, will sponsor the annual open house at St. Elizabeth's Home, 2500 Churchman Ave., Sunday, Sept. 13, from 1:30 until 4 p.m. The lay-administered institution is under the jurisdiction of the Archdiocese of Indianapolis. Father Donald Schmidlin, director of the Charities Bureau, is the superintendent. The building has been extensively refurbished during the past summer. Mrs. John Farrell is chairman for the open house, and Mrs. Margaret Morton is co-chairman.



PROFESSIONAL CARE—St. Elizabeth's Home is the smallest licensed hospital in the state of Indiana. Except in complicated cases, deliveries are actually made at St. Elizabeth's. The two staff nurses above are Mrs. Elizabeth Glass, R.N., (foreground) and Mrs. Marjorie Murphy, R.N. Dr. Paul Muller is obstetrician and Dr. Paul Kirkhoff is pediatrician.



ADOPTION SERVICE—It takes from nine to 12 months from initial application to placement in adoption cases. Added emphasis is being placed on counseling service for the unmarried mothers according to Father Schmidlin. Members of the D of I Circle, which has raised thousands of dollars through the years for the support of the Home, will serve as hostesses for Sunday's open house, along with staff members from St. Elizabeth's and the Charities Bureau Adoption Department. (Photos by Robert Lavelle)

## THE CHURCH AND THE WORLD

### Deny Pope going to India—English Mass

#### The Vatican

♦ Pope Paul VI announced he is ending his almost two-month-long summer residence at Castel Gandolfo and is returning to Vatican City a few days before the third session of the Vatican council opens September 14. The Pope disclosed his plans during his weekly Sunday appearance at a window overlooking the town square of Castel Gandolfo to thousands assembled noontime crowds (Sept. 6).

♦ A competent Vatican source has denied reports that Pope Paul VI intends to go to India to participate in the 28th International Eucharistic Congress which opens in Bombay November 28. The source which was unidentified by the Vatican press office said that such reports are "touching" evidence of the "filial desire" of many Catholics in Asia. However the source stated that these reports are not confirmed by realistic expectations.

#### At home

♦ WASHINGTON—Pope Paul VI has transferred Bishop Francis R. Reh from the diocese of Charleston, S.C., to the Titular See of Macranea in Mauretania, Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, announced here. Bishop Reh was recently named rector of the North American College in Rome as successor to Archbishop

Martin J. O'Connor, who resigned because of the increasing pressure of work in several positions he holds in Vatican administrative offices.

♦ STEUBENVILLE, Ohio — The Mass in English was offered for the first time here "to make it a learning experience" for some 200 teachers and school administrators who attended the Steubenville diocesan educational institute. Bishop John King Musio of Steubenville offered the Mass in the chapel of Catholic Central High School.

♦ MIAMI, Fla. — More than 50 rural and labor leaders from the Dominican Republic are participating in a pilot project here to teach Latin leaders the social doctrine of the Church, economics, and moral theology. Sponsored by the diocese of Miami, the Inter-American Institute of Social Formation conducts classes in a building on the grounds of Opa Locka airport.

♦ NEW YORK, N.Y.—A Catholic prelate's suggestion that Catholics and Lutherans undertake joint studies of early church writings, Scripture and forms of witness was hailed here by a Lutheran journal. The American Lutheran, published by the American Lutheran Publicity Bureau of the Lutheran Church-Missouri Synod, said "Amen" to the recommendations made by Bishop John J. Wright of Pittsburgh in an address before the biennial convention of the Lutheran Church in America.

♦ WEST NEWBURY, Mass.—Cardinal Richard Cushing of Boston announced the opening of a new college preparatory school here at the former Cardinal Cushing.

#### Free two priests

♦ BONN, Germany—Two Catholic priests sentenced to 20-year prison terms in communist-ruled Bulgaria have been released after serving 12 and 14 years respectively, according to KNA, the German Catholic news agency.

ing Academy for Boys. The new school will have a capacity of 100 boarding students and 40 day students. The cardinal said: "I don't want a big school, only an excellent one."

#### Abroad

♦ LONDON—Bishop John Moorman of Ripon will head the Anglican debate observers to the Second Vatican Council for the second consecutive year. Also named by the Archbishop of Canterbury to represent the Anglican worldwide communion at the third session were: the Rev. Howard Root of Emmanuel College, Cambridge University; the Rev. Eugene R. Fairweather of Trinity College, University of Toronto; and the Rev. Maxey Sheppard and the Rev. Ernest John, both of the Brotherhood of the Ascension, Cambridge University, New Delhi, India.

♦ CARACAS—Evanglization of the Indian tribes of Venezuela as well as preservation and advancement of their cultural values were called for here at a meeting of the Venezuelan bishops. The bishops, including four missionaries, decided to speed up the evangelization of the Indians by setting up a special secretariat for Venezuelan missions and establishing, in cooperation with the Andres Bello Catholic University, courses for missionaries who will work among the tribes.

♦ Government financial support for Catholic schools was called for at the Venezuelan Catholic Education Association's national convention here. A resolution passed by the convention asked "contractual action with the government . . . in order to attain a share in the budget" for Catholic activity in the educational

field. At the same time, religious superiors were urged to establish, "even with great sacrifices," more popular centers of instruction throughout the country.

♦ LISBON — Catholic nursing schools in Europe must have similar programs so that they can carry the title of "European nurse," it was declared at the International Catholic Nurses' Council held here. A resolution voted by delegates from 11 countries, including the United States said nursing schools should receive government aid and asked their organization to foster exchange programs for nurses among European countries.

♦ BOMBAY—A technical school named after Mzee Joseph Karidi, founder of the Young Christian Workers' organization, is to be set up here. Father Rupert J. Breda, national chaplain of the YCW in India, has obtained from the German bishops a donation of about \$100,000 for the school, which will offer a three-year course of training to start next February.

♦ COCHIN, India — Five Syro-Malabar rite nuns have left here for West Germany to serve in a poor house which is short of personnel. The nuns left in the company of Syro-Malabar rite Archbishop Joseph Parakkal of Ernakulam, who will travel with them to their new home before going to Rome for the ecumenical council's third session.

♦ NEW DELHI, India — Indian doctors continue to introduce the vernacular as the language of ordinary Masses celebrated in the presence of a congregation. The latest step to authorize the change are Delhi, Calcutta, Darjeeling and Dumka.

♦ MUNCH, Germany—If Catholics are to convey their teaching on Mary to others they should emphasize Scripture sources, Cardinal Augustin Bea, S.J., writes in a preface to a new volume of a Marian encyclopedia.

Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, also points out that the Vatican Council's inclusion of a draft proposal on Mary as a part of a draft proposal on the Church is beneficial to the cause of Christian unity.

The advantage, he indicates, is that "without too many words the central position of the Blessed Virgin can be shown in Christ's scheme of salvation, and at the same time also her entire subordination to Him as the only mediator."

The Cardinal's remarks are printed in the review *Stimmen der Zeit*, published here. They appear in the seventh volume of the encyclopedia "Maria," published in Paris.

## Enrollment hits 5.6 million mark

WASHINGTON — Catholic elementary and secondary schools have enrolled about 5,633,000 students this month, according to a preliminary estimate made here.

High schools, in contrast to the situation of only a few years ago, clearly are emerging as pacesetters in percentage of enrollment increase, according to an estimate released by the Department of Education of the National Catholic Welfare Conference.

Grade school expansion, which has run as high as three or four per cent in some past school years, continues a declination first noted sharply three years ago.

MAJOR FACTORS in the slowdown in growth of elementary school numbers appear to be grade-dropping, which will take away 10,000 pupils in Cincinnati alone this year; a continued shortage of teaching Sisters because they are being held back until they finish all college

courses; new regulations in several dioceses cutting down average class size and the financial strain facing parishes from recent costly school expansion and hiring of lay teachers.

Nevertheless, the estimated 1953 fall enrollments indicate another high mark in an unbroken series of enrollment records over the past two decades.

Elementary school enrollment this year should be about 4,600,000 in contrast to 4,546,300 last year and high schools should enroll about 1,033,600 in contrast to about 1,041,357 last year.

THE NCWC department released actual figures for the 1953-54 school year which illustrate the rapid growth of high schools.

Between the 1952 and the 1953 school years, the department said, secondary school enrollment grew by 3.2% while the elementary school enrollment expanded by only 1.4%.

In the nine years between 1951

and 1963, chiefly because of the recent spurt in high school population while grade school expansion slowed, the NCWC department reports that while elementary school enrollment grew 40.5%, secondary school student numbers went up 65.9%.

In the past school year, there were 10,775 Catholic elementary schools in the United States staffed by 115,968 teachers. There were 2,487 secondary schools across the country with a faculty totaling 51,065 the NCWC department said.

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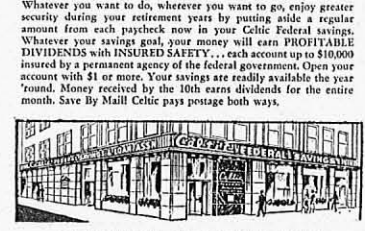
### Underlines Bible's words on Mary

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## Latin American family life to get CFM lift

LIMA, Peru—With solid support from the bishops of Latin America the Christian Family Movement has taken on new responsibilities in working with the continent's 20 million families and representing them in political, economic and cultural activities.

This was the subject of the movement's fifth Latin American General Assembly here attended by leaders and religious moderators from 17 nations. Formal recognition of the organization by the Latin American Bishops' Conference has resulted in constitutional changes aimed at stronger unity and a more dynamic program.

With the election of Mr. and Mrs. Jose Alvarez Icaza of Mexico as continental presidents, the movement's headquarters officially move to Mexico City for the next three years from the previous site in Montevideo.

OTHER NEW members of the secretariat are the national presidents from Chile and Brazil, two Mexican couples still to be named. Father Pedro Richards, the movement's adviser, was ac-

ceeded lifelong tenure in that position by the delegates.

Father Richards summarized the new direction of the movement by saying: "We want to put note in all the members a spirit of service, whereby they can help in the application of the reforms of the Vatican council."

## REMC Generating Plant will Benefit Indiana's Economy

The basic reason why REMCs are fighting for their right to generate electricity, is to protect the future for rural Indiana. Rural families are expected to double their use of electricity in the next 7 years. REMCs need to start generating now, to insure their member-consumers of having a secure source of power for the years ahead.

Statistics show that the generating plant will have a healthy effect upon this state's economy. It will provide more than 17 million dollars in wages, during its construction and operation for the 10-year period following. This money will be spent at home—for food, housing, clothing, and recreation—throughout 38 counties in Southern Indiana.

The plant will burn 15 million dollars worth of coal during that period, and every pound within the state . . . to support Indiana's economy. Preliminary talks have already been held with coal suppliers from this state. In addition, REMCs have publicly pledged to keep wage and material expenditures within this state, as much as possible.

Hoosier Energy will generate electricity for rural Hoosiers. It will generate new jobs and new money which can benefit the entire state.

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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.

Danielsville

We naturally have no first-hand evidence to judge the innocence or guilt of the Ku Klux Klansmen accused in the night-killer assassination of a Washington (D.C.) Negro educator on a lonely northeast Georgia road.

An all-white, all-male jury found two Kluxers charged with the slaying of Lt. Col. Lemuel Penn not guilty as charged.

That presumably settled that, although the two Kluxers and two others still face federal charges of violating Col. Penn's civil rights in connection with his murder while he was driving home from reservist training at Ft. Benning.

Incongruous though the federal charges may sound, they do carry a maximum five-year prison sentence and \$10,000 fine upon conviction. Anyway, murder is a state charge and not a federal one in such instances, as many bewildered Americans first learned last November 22 when President Kennedy was shot dead in Dallas, Tex.

Perhaps justice would be better served by a broadening of federal statutes pertaining to murder.

But federal statutes could not possibly be broadened sufficiently to grant the fullness of justice to either Negroes or their white friends in those regions of the Deep South where it is almost as unheard-of for a "right-thinking" white Southerner to be punished for slaying a Negro as it is for a Negro suspect to escape grim punishment on the flimsiest evidence.

The two Kluxers were tried in the run-down village of Danielsville, seat of Madison County, Ga. The state seemingly was earnest in demanding the death penalty. But newspaper accounts indicate the jury was more persuaded by the defense lawyer, who collapsed after a one-hour-and-forty-minute oration in which he denounced the FBI as "carpetbaggers" and delivered himself of this remarkable appeal to unreason:

"Never let it be said that an Anglo-Saxon Madison County jury converted the state electric chair into a sacrificial altar to sate the savage appetite of the howling mob!"

Danielsville Anglo-Saxons might consider chiseling those words on Stone Mountain, where four generations of Georgia's Anglo-Saxon Kluxers have been wont to burn fiery crosses in token of friendly counsel to the shoeless and the shunned.

The 18 million

"Beginning our discussion of the rights of man we see that every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. These means are primarily food, clothing, shelter, medical care, and finally the necessary social services. Therefore, a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence through no fault of his own."—Pope John XXIII, Paragraph 11, Pacem in Terris, April 11, 1963.

"... the right to security in cases of sickness . . ." The wording is perfectly clear.

Will any American politician seeking higher office stand up and denounce this as "socialistic"?

But let us step down somewhat lower than the throne of St. Peter into the immensely more costly halls of the United States Congress.

For it is there that efforts are being made to destroy a moderate health-care plan for 18 million aged citizens of these United States.

Politicians opposed to Medicare, as the self-supporting health-care program is popularly known, do not dare label Social Security itself "socialistic."

They have found such idiosyncrasy fatal, in the polling places and in the air-conditioned meeting rooms of their own parties.

Why, then, the violent opposition to Medicare, passed last week by the Senate in a bipartisan vote?

The Senate bill now goes to the House, where it meets an uncertain fate involving existing legislation which falls far short of the needs of 18 million elderly Americans, including all Hoosiers, whose state does not participate in the matching clause of the present law.

There is no more reason for medical care of the aged being kept out of Social Security than there would be for aid to widows and orphans.

We do not contend that Pope John's declaration of the "right to security in cases of sickness" was in any sense a specific endorsement of Medicare. The Pope spoke to all the world, and nations, of course, have many different types of public medical aid programs.

But we do contend that existing legislation is inadequate, that Medicare under Social Security would be a vast improvement. We also are confident that, in speaking of "the right to security," the realistic Pope John XXIII meant that such a right can be obtained only through government participation.

We hope the House of Representatives will share the Senate's viewpoint on this perfectly reasonable human right and will send the bill to the President for his signature.

Gracious gesture

Public gratitude is due the Very Rev. Peter Lawson, dean and rector of the Episcopal Cathedral in Indianapolis, for a gracious, effective solution to an untidy little late-summer political squabble.

Briefly, it involved the refusal of the secretary-manager of the Indiana State Fair to allow a John Fitzgerald Kennedy Library Foundation booth to operate at the recent fair. He saw a "political" nature in the booth, although other booths of a frankly political stripe were in operation.

The petitioners then sought space on Monument Circle, only to get stalled. At that point Episcopal Dean Lawson invited them to set up their booth memorializing America's first Catholic President on the lovely and advantageous downtown site of Christ Church Cathedral.

The martyred President who labored so ably against divisiveness in human society would have been much pleased, we are certain.

Chile's victory

In the past five years citizens of the United States have been disturbed by the possible spread of Castro Communism throughout Latin America. Some of the concern has been well-founded. Much of it has been stirred up by political and ideological opportunists.

In any case, Castro has not been able to export his shabby product to a single country.

Last week's Chilean election results give hope, in fact, that Latin America may find its fulfillment within a framework of social reforms based upon its Christian heritage and not be further misled by either Marxists or thieving militarists.

The presidential victory of Eduardo Frei was a victory for liberty, justice, and human dignity that holds much promise.

Frei's Christian Democratic Party was the first of its kind in Latin America and, until a few years ago, the smallest political organization in sorely beset Chile.

QUESTION BOX

May one attend Protestant rite?

By MSGR. J. D. CONWAY

Q. You recently answered a question about how a Catholic should conduct himself at a Protestant funeral. My understanding was that you could always attend a Protestant church service as long as you didn't take part. However, when a new priest came to our parish he stated that you could not even attend a Protestant church service. Please straighten me out on this. Is it left up to the priest's thinking and ideas? My parents and I never heard of this being wrong before our new priest came.

A. Our law on this matter was made long before the present spirit of ecumenism came into vogue. It remains on the books, but I do believe that it can be more liberally interpreted than formerly. It reads, as follows, in my translation:

"Passive or merely formal presence in non-Catholic funerals, weddings and similar solemnities, may be tolerated by reason of civic duty or as a sign of honor, when there is a serious reason for it.

Judgment regarding this reason is to be made by the bishop in case of doubt, and there must be no danger that the Catholic will be led astray or give scandal."

My personal interpretation would permit attendance, without scruple or hesitation, at weddings or funerals of all relatives and friends; and on special occasions for other services—like a city memorial service, or a baccalaureate. In some cases I would even judge it permissible to accompany a close friend or relative, as a matter of courtesy—and on one occasion or another simply out of curiosity; to learn. We might even do it to return the courtesy of a Protestant group's visit to our church.

Now your new pastor will not agree with me. Neither will many old pastors—even those as old as myself. The law is the same for all of us, but there is latitude for interpretation of words like "similar solemnities," "sign of honor" and "serious cause" (probably a better translation is "grave cause"). I believe the traditional situation in our own country, combined with the new spirit of love and brotherhood, justifies my interpretation—without any danger of indifferentism.

Q. How would one explain to a Protestant why we believe in the Assumption of the Blessed Virgin Mary. Is it in the Bible and why does the Church declare it a dogma?

A. I would not hope to convince a Protestant by direct arguments of the fact of the Assumption. The Bible gives us very few details of the life of Mary, the Mother of Jesus: nothing about her parents, not even her personal appearance, no indication of what happened to her after the coming of the Holy Spirit.

However, the Bible does teach us some very profound truths about the role of Mary in God's plan of salvation: the fact that she was the Virgin Mother of God's own Son, full of grace and therefore free of sin. Her role in our redemption was so essential and intimate that she must surely have received its first and most perfect fruits. She is the new Eve through whom the sin brought into the world by the first Eve is destroyed. Elizabeth, inspired by the Holy Spirit, greeted her as "the mother of my Lord"—the queen mother.

It is from these revealed truths of Mary's role in our redemption and salvation that the Christian faith, guided by the Holy Spirit, deduced the propriety of her Assumption. In fact, there is in fact the Queen Mother, to share with her Son the completion of His redemptive and sanctifying work as she had shared in every stage of its accomplishment. She is a prototype of all those saved through her Son and His Christian faith, inspired and guided by the Holy Spirit which came to an awareness of Mary's Assumption almost 1500 years ago; and it was under guidance of the same Holy Spirit that the Church defined its belief in All Saints day, 1950. The truth defined is not known by historical account, but by guided deduction from the revealed truths about Mary, the Mother of Jesus.

My point is this: It is only through the Church that you can know Mary, the prototype of the Church. It was the Christian faith, inspired and guided by the Holy Spirit which came to an awareness of Mary's Assumption almost 1500 years ago; and it was under guidance of the same Holy Spirit that the Church defined its belief in All Saints day, 1950. The truth defined is not known by historical account, but by guided deduction from the revealed truths about Mary, the Mother of Jesus.

In summary, you must know the Church and its teaching role in the world before you can have adequate evidence of the Assumption.

Q. If a couple are married in the High Episcopal Church and years later one of them is converted to Catholicism do they have to be married again by a Catholic priest in the Catholic Church?

A. No.

But last week it took on a powerful Marxist coalition and bent it soundly—without the assistance of strutting generalissimos or other barons of the Far Right who have done so much to keep Latin America's millions illiterate and impoverished.

Frei won, too, without meekly bowing in the direction of Washington, D.C.

Although wholly pro-Western, he does not intend to take orders from other capitals on Chile's diplomatic relationships.

And he is not at all disturbed by the realization that influential forces in the United States will attempt to smear his economic-reform program with the tar brush of "socialism."

Why should he be disturbed? Did he not smash a combine dominated by Communists who were all set to take over the country?

And did he not win, fair and square, in a free election when the voters knew precisely the nature and scope of his Christian-oriented reform program? Chileans want what

he has pledged in the way of bold social and economic developments, bounded by his nation's respect for long-established laws and institutions.

Chile is not the United States, nor are the other nations of Latin America. Each has individual problems requiring individual solutions. Each needs United States sympathy for its singularly—not unctuous preachments about the glories of the "American way of life."

Perhaps Frei will fall far short of his promise, although Chileans clearly do not think so.

But it is a promise much yearned-for and much needed throughout Latin America, a continent of the deprived, where 200 million people desperately are in want of a betterment of the human condition befitting their great moral heritage.

We wish Chile and President-elect Eduardo Frei the very best. Perhaps God has ordained them to lead Latin America to peaks of spiritual and material progress which for so long have been but dimly seen.

YOUR WORLD AND MINE

Kashmir conflict aiding only Reds

By DR. GARY MacEOIN

The ever present Chinese threat calls for a solution of India's conflict with Pakistan over Kashmir, a conflict that goes back to the 1917 partition of British India.

The Pakistan position is simple. Partition was effected on a religious basis, and that gives 80 per cent Moslem Kashmir to Pakistan. Two assumptions underlie this position, namely, that it was ever agreed that Kashmir's future should be settled by the views of its inhabitants, and that the Moslems would automatically opt for Pakistan simply because they are Moslems.

These positions and assumptions either do violence to the historic facts or call for a new evaluation on the basis of the experience provided by seventeen years of partition. "Ours is a multi-religious state," one veteran observer said to me in India.

"It has an overwhelming Hindu majority," he stated, "but it also has significant Moslem, Christian, Sikh, Jain and Animist minorities, as well as some Buddhists, Jains and Zoroastrians. We have a constitution and administrative procedures which make all equal before the law and enable all to live in peace together. And in fact, all do live in peace except for the unfortunate clashes between the Hindus and others, clashes for which I blame the fanaticism generated in Pakistan."

Here, I think, the most important element in the equation, India has set up a state in which people of different religions and cultures can live and develop together, as we do in the United States.

The Islamic Republic of Pakistan, on the contrary, has proved unable or unwilling to implement the freedom of religion guaranteed by its constitution (suspended since 1958) to other religions. The conflict is not between Hindus and Moslems but between Moslems and everyone else. The politically-impotent Christian minorities experienced this year again the anger of the mobs in the latest of the recurring religious riots.

Whatever argument might have been advanced in 1917 for dividing the subcontinent along religious lines, this subsequent experience has revealed its lack of merit. It is consequently important to realize that Kashmir was never included in the area to be so divided.

The Indian Empire consisted in part of British India, which Britain held sovereign rights, in part of princely states assisted by treaty. Only British India was to be partitioned. The government of each princely state was to choose between accession to India or to Pakistan.

Before the Kashmir government could act, thousands of Pakistani soldiers swarmed over the border and occupied part of the state. The Maharajah then declared his accession to India, a decision confirmed by the Kashmir National Conference representing Hindus, Moslems and Sikhs. India's sovereignty over Kashmir was subsequently recognized by the United Nations, and this body also called on Pakistan to withdraw its troops from the part it had occupied, a demand still unmet. Later, as Gandhi had warned, power politics replaced merit; as the criterion, and the United Nations expressed itself in favor of a plebiscite.

What is essential today is a peaceful solution to enable India and Pakistan to unite against the common enemy to the north. A plebiscite would have the contrary effect, rearing effects of outcast. It would encourage religious fanaticism among the Kashmir Moslems whose leaders have consistently backed a liberal secular democracy. Islam's trouble everywhere today is that moderate leaders are few and the fanaticism is deeprooted among the illiterate masses.

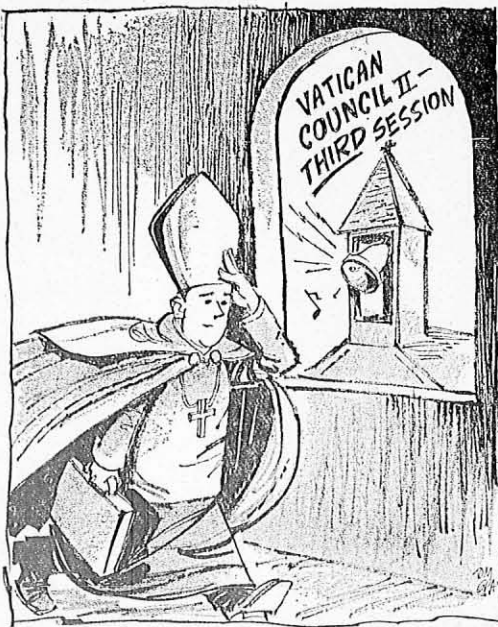
As a backlash, India's political and religious peace would be shattered. India has still nearly forty million Moslems, and the same logic would state movements for cession of the territories they inhabit. Counter-pressures would inevitably be generated to establish Hinduism as a mark of loyalty and to challenge the equal rights not only of Moslems but of other religious minorities.

(Question Box Continued)

Q. A Greek Orthodox church in our town has returned to the Greek Catholic Rite, and by mother says that the Greek Rite is the same as the Roman Catholic Rite. What is the difference, if any? Does the Greek Rite obey the Pope of Rome, or do they have a separate pope?

A. A Catholic church of Greek Rite has different ceremonies, customs and traditions, but is just as Catholic as the Roman Rite. It is subject to the same Pope, Paul VI. And you are perfectly free to assist at its Sacred Liturgy (Mass) and to receive Holy Communion in it. You will receive there under both forms, bread and wine.

BACK TO WORK



OPINIONS

Raps Fr. Doran on 'Darlington Case'

To the Editor: Father John Doran's version of the facts in "The Darlington Case" (August 28) and his idea of what principles are involved forms an ideal microcosm for use of big government "coercion." It is conservative rhetorical fantasy at its worst.

His presentation of the facts is distorted and his definition of the problem as involving an issue of big government "coercion," better dealt with letting collective bargaining settle the matter. It is irrelevant and contrived. It is conservative rhetorical fantasy at its worst.

Take some specifics: 1. The Darlington Case, to be decided by the Supreme Court in the fall session, is not whether an employer can go out of business to avoid recognizing a union as Father Doran puts it. That's what the right wing wants but can't get. The government brief, on the company, filed by Solicitor General Archibald Cox as well as the attorney for the NLRB, defines the case not as the right to go out of business, close a plant, or curtail operations, . . . for any business reason, . . . but simply which he can go out of business to avoid recognizing a union which has just won an election!

By NLRB regulation, the employer is already forbidden to threaten to go out of business as part of an effort to dissuade organization. What Roger Miliken has done is not to threaten it, but to do it and advertise it; he has also done it elsewhere. He thus threatens to undermine the entire NLRB structure and ultimately collective bargaining as a self (a process which by the way Father Doran in his conclusion piously recommends). How unions can bargain unless they have a company to bargain with after they win the bargaining election, Father Doran fails to elaborate.

As the AFL-CIO pointed out in its amicus brief, it would be absurd to hold that a threat to close a plant if a union won is a violation of the law, but that the actual closing is not. The Supreme Court will probably agree this fall, despite the rightists.

2. Father Doran also distorts when he pictures the stockholders as deciding to close "under the conditions to be imposed" (he means a union). The fact is

that the plant was closed by Miliken the day after the union victory as a deterrent to unionization in the rest of the Deering Miliken complex. Two of the five judges in the court of appeals found that the evidence was "overwhelming" that it closed to avoid bargaining with the union.

3. The "villain" in the person of Roger Miliken is indeed the villain and was not hard to find as he is an active at-in-labor, John Bircher, identified with the far-right wing of the Republican Party. He solicited appeals for the National High to Work Committee and he was a member of the "Endorsers of the John Birch Society."

4. Darlington and Deering Miliken are one and the same complex as the 17 corporations named Deering-Miliken. The NLRB held in their 4 to 1 decision that Darlington and Deering Miliken constituted a single employer. Yet Father Doran's statement of the problem instead of defining it with the terms of responsible officials adopts the far-right rhetoric, dis-

misses the findings of the public agencies and pretends that the NLRB is chasing butterflies, i.e. trying to coerce non-existing companies or the poor dear innocent bystander Roger Miliken.

Far right spokesmen to whom Father Doran in his columns is more and more gravitating are out to make this relatively simple case a cause celebre in their anti-labor propaganda campaign. The Chamber of Commerce is quite outright about it: they want to "reform" the NLRB. Senators Goldwater and Tower, with assists from Senators Thurmond and Morton, are anticipating the decision of the court and want a law to declare that "it would not be an unfair labor practice to go out of business for any reason."

This would be an almost ideal antiunion tool in the hands of any such complex as the 17 corporation Deering Miliken complex as it could shift operations continually and never become organized no matter how many elections unions won.

Raymond Moley has already gone so far as to call this an (Continued on page 9)



"I FORGOT WHAT FINGER I PAINTED IT WITH!"

THE YARDSTICK

Labor Day Statement and general welfare

By MSGR. GEORGE HIGGINS

The 1964 Labor Day Statement of the NGVW Social Action Department, which was released for publication last week, lays heavy emphasis on the need for closer cooperation between labor and management in the interest of the general economic welfare.



scious sense of the word, but of all those who share in what Pope Paul refers to as "the collective work" of economic life, whether they be chiefs of an enterprise or wage earners, artisans or businessmen, farm workers or factory workers, or members of the liberal professions.

In other words, the statement centers attention on the common sense of purpose which ought to animate all segments of our economic society and ought to prompt them, in the recent words of Pope Paul, to adapt their own

particular interests to "the universal good" that overrides the interest of groups . . . and to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity.

The statement goes on to say that collective bargaining, while necessary and indispensable to a sound system of labor-management relations, cannot be expected to solve all of our economic problems. These problems, it suggests, are so complex and so deeply rooted that their underlying causes that they only be solved by cooperative action on the part of government and the private sectors of our economy, including management and organized labor.

To our great surprise, some of those who read advance copies of the Labor Day statement look upon it as being ultra-conservative in tone and are fearful that it will unwittingly play into the hands of anti-union forces in the United States.

One friendly critic of the statement remarked, for example, that "many of those who write the 'do-it-yourself kits' on how to bring a union campaign will read the N.R.B. rules or explains how to set up a 'spy system' among supervision so that they can weed out agitators before the organizing campaign gets underway."

In other words, our correspondent complains, it is not enough to emphasize the need for a cooperative spirit between labor and management and a recognition of mutual responsibilities after the collective bargaining relationship is established and to disregard the prior responsibility of employers to welcome or at least not to interfere with—the organization of their workers into bona fide trade unions.

It is impractical to expect full-scale union response to pleas for statemanship, responsibility, and the like, unless the social conditions in these cases where collective bargaining relationships have been established, when no similar plea for social maturity is urged upon the management community as it composes its attitudes and practices where the anticipation of union-management relationships is concerned.

Our correspondent's point is well taken, but since it had been made very explicitly in a number of previous Labor Day statements of the Social Action Department, we saw no particular need to bring it up again this year. In any event, let it be said again, if only to straighten out the record—that, in our judgment, unions are absolutely indispensable in our kind of industrial society and that employers, as our correspondent has suggested, have an obligation to work with them to at least not to interfere with their establishment.

Until this principle is more or less universally taken for granted as a self-evident truth, labor management will of necessity spend too much time and energy sparring with one another—time and energy which they might devote to carrying out the demands which social justice makes on both of them.

Social justice, as suggested in this year's Labor Day statement, demands, among other things, that the two groups forget their petty differences and jointly try to figure out how they can best serve the welfare not only of their own members or stockholders, but of all their fellow citizens and especially the poorest of the poor.

Dual vernacular is approved

LAFAYETTE, La.—When the vernacular comes to the Lafayette diocese in the sacraments or the Mass, it can be in either French or English.

In a directive before he left for the third session of the Vatican council, Bishop Maurice Scheuwyler of Lafayette said: "In French-speaking parishes, French may be used instead of English, provided the missal is one approved by Bishops of a French-speaking country, e.g., an approved Canadian edition should be used here."

It has been two centuries since the French settled this area, but a considerable portion of the population still speaks French, especially the older generation in the country parishes. At least one sermon at Sunday Masses in these parishes is delivered in French.

Origin of episcopal authority discussed

GARRISON, N.Y.—A Catholic ecumenist has declared that the notion of collegiality in the relationship between the bishops and the Pope—has become a point of dissent because theologians cannot decide whether the bishops' collegiate role stems from the Church or from God.

Father Titus Cranny, S.A., told those attending a three-day symposium on Christian unity at St. Pius X Seminary that "some experts" are doubtful that the question will be resolved at the second Vatican Council.

THE GRAYMOOR priest, director of the Chair of Unity

Apostolate, was the leadoff speaker at the conference which devoted itself to the episcopacy.

He said the role of the bishops in the Church is still not clear at the Vatican council, and he noted that "some experts believe that is not even the possibility of a doctrinal solution or definition at this council because, they say, theological opinion on the subject is still in its infancy."

The basic issue, said Father Cranny, is based on the source of the bishops' collegiate power.

"PERHAPS all council Fathers will admit of a certain unity among the bishops, and most will view a 'college' or 'senate' under the authority of the Pope," he said.

"Not all, however, will admit for this unity any divine origin stemming from the revelation of Scripture and Tradition concerning the 'College of Apostles' who ruled the Church under Peter's supreme authority. Dissenters would rather submit that this collegiality is of the Church's own institution growing out of the need for unity in a world which tends ever more toward political and scientific unity. They find difficult an admission that this unified structure came directly from Christ in establishing an apostolic college."

While he did not take sides on the question, Father Cranny implied that a solution would follow the line of Pope Leo XIII who declared in his encyclical "Aeterni Patris" that "Christ was sent by God, and the Apostles by Jesus Christ. The bishops have been sent by the Apostles."

St. Meinrad opens 103rd school year

ST. MEINRAD, Ind.—St. Meinrad Seminary opened its 103rd scholastic year with an enrollment of 653 students and eight new faculty members September 2.

On the seminary total, 272 are enrolled in the High School, 205 in the College of Liberal Arts, and 116 in the School of Theology.

NEW BENEDICTINE faculty members include: Father Dennis Doherty, moral theology; Father Kenneth Wimsatt, German and philosophy; Father Barabas Harrington, college mathematics; Father Lambert Reilly, college algebra; Father Benjamin Schmalz, high school biology; and Father Hubert Voigt, high school Latin.

New lay faculty members are Dr. Stanley Goier, college French, and Dr. William Darcy, college history.

FATHER DENNIS recently completed his doctoral work in sacred theology at the University of Wurzburg, Germany. Father Doherty received a master's degree from Purdue University during the summer. Father Laurence Ward, teacher of high school English, also received a master's degree this past summer from Indiana University.

Father Mel Patton, former teacher of English, journalism and music in the high school, was granted a leave of absence to complete his graduate studies at Marquette University, Milwaukee, during the coming year.

Anglicans join in unity petition

LONDON—Some 200 Anglican clergy and laity have placed a Christian unity petition on the altar of the Catholic shrine at Aylesford.

Their petition read in part: "We make an act of reparation for all the evils that were done by our forefathers at the Reformation in destroying this holy shrine. We have prayed this day for the reunion of Christendom and the healing of the British breach between Rome and the Anglican Communion."

The pilgrimage was organized by the Rev. John A. Wynne of St. Stephen's church in Windsor, home of the royal family west of London. Members attended a votive Mass of Our Lady of Mount Carmel at the restored Carmelite shrine.

WHAT OF THE DAY

What was accomplished at the second session?

By REV. JOHN DORAN

One wonders if the lack of preliminary discussion of the third session of the Second Vatican Council starting next week is indicative of people's lack of enthusiasm about the last session.

The second session of the council was, in all truth, far from a howling success. The council did finish up the schema on the Liturgy, and this was a mighty accomplishment. It also produced the schema on Communications, an accomplishment far from mighty. Aside from these two works, the council remained in the field of words, not deeds.

One should not, however, underestimate that second session. The full impact of the liturgical schema will come to be felt only gradually, but it should be a powerful force. If the bishops and pastors of the Church do

Editor's Note—Another viewpoint on the "Dartington Case," discussed by Father Doran in a recent column, can be found in today's Opinions column on Page 4.

their part in implementing and explaining the great shift from individualistic prayer to social prayer, as the body of the faithful join together in common worship of God, there should be a new growth in our understanding of our spiritual relationship to each other. Understanding should lead to that mutual love which belongs to the children of God, to the sign which Christ said would be distinctive of us. "By this shall all men know that you are my disciples, that you love one another."

Another important accomplishment of the second session of the council was that it was instructive, instructive to the Fathers of the council themselves. The new winds of aggiornamento which Pope John wanted to blow in through the open windows were there. Day after day bishops from throughout the world expressed their thoughts, both favorable and unfavorable, about the Church as she stands witness

of Christ in the world of today, and in so doing added immeasurably to the knowledge and vision of their fellow bishops. Even the backstage maneuverings, which at times thwarted the wishes of the majority of the bishops, were instructive to them. One can well hope that these maneuverings will be strongly countered by the bishops in this third session; one knows the bishops will have learned their lesson and will be prepared.

A full session spent on the instructions of the Fathers of the council themselves has not been a waste of time. The bishops have been taking a post-graduate course in "bishops'ing." This is all to the good, for, as they themselves will know, it is necessary at times to draw away from the trees in order to see the forest. Many of the bishops have been such busy men in the overall administration problems of their dioceses that they have had scant time to contemplate the overall picture of the Church, the Church over which they exercise a joint responsibility. The second session spent in learning may well be the best possible preparation for a third session spent in action.

We Americans are hopeful that our bishops will take the natural lead in bringing into the safe harbor of approval the famous schema on liberty of conscience. In doing this they will be giving to the Church what

America has given to the world: the sense of inviolability of man's psychic integrity as well as of his bodily integrity. No other group of bishops in the world has a right equal to that of the Americans in being the sponsors and the fathers of such proclamation of human dignity.

It seems to me that the second session of the council was not a wasted session at all. As many seem to think, The Holy Ghost is not away in such a hurry as we are. He may well have been preparing the implementors of the council's decisions before the decisions were actually made. That is wisdom.

Cardinal Bea predicts fruitful third session

MUNICH—Cardinal Augustin Bea, S.J., declared here that there is good reason to look forward with confidence to the third session of the Second Vatican Council. But he urged all baptized Christians to pray for his success.

The head of the Vatican Secretariat for Promoting Christian Unity was speaking over the Bavarian radio system Sept. 9, and before the council was to reconvene at the Vatican.

CARDINAL Bea, German-born Scripture scholar, predicted that the third session will bring to fruition much of the groundwork done during the first two sessions. Among the documents he said he expects the council Fathers to act on is the schema on the nature of the Church. He called this the most important document of Vatican II. Because it deals with the Church, he said, it is no wonder that it has required so much deliberation.

He indicated that he expects the document on the Church to be passed with an overwhelming majority, as was the Constitution on the Liturgy last December.

OTHER DOCUMENTS the Cardinal expects to be brought to completion will fall include the schema on revelation, on bishops and diocesan administration, and on ecumenism; the closely connected documents affirming freedom of religion; the relations between Christians and Jews, and the schema outlining the Church's involvement in the needs of the modern world.

Cardinal Bea described as "out of date" the fears voiced that the third session would be the council's last.

And in general, he said, "if one takes a broad view of the present situation and does not allow himself to become oppressed or confused by isolated incidents, then there is good reason to look forward with confidence to the third session of Vatican Council II."

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EVER IMAGINE WHAT IT'S LIKE NOT to have Mass on Sunday? Or what it's like NOT to have a priest when you die? Hundreds of newly-baptized Catholics in FULLENKODE, INDIA, can't hear Mass at all because the bamboo shed, which was their church, is now a heap of rubble. It collapsed in an storm and cannot be repaired. . . . The prospects for more conversions are bright, and BISHOP OF MADRAS, 55, says our help will be needed for a permanent church, made of stone, is \$3,100. . . . The people in FULLENKODE cannot give money, they can hardly feed their children—but they will build the church with their own hands, free-of-charge. Can you help them purchase the materials? . . . The Church roof completed will cost only \$500. . . . It's little enough to pay for a house for God. . . . Pin your check (even \$1 will be a Godsend) to this column, and mail it to us right now. You'll be helping converts in FULLENKODE to get to Mass on Sunday.

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TWO JESUIT PRIESTS need help to open a Catholic Information Center in THIRUVALLA, INDIA, a bull's eye of Communism, agitation and unrest. The center offers instruction for converts and meetings with non-Catholic clergy. The Jesuits need \$825 to start. . . . Can you spare \$1, \$5, 10?

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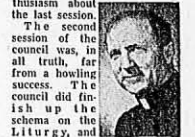
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FAMILY CLINIC

Husband frequents bar until 4 in the morning

By JOHN J. KANE, Ph.D. I am married twelve years and have three children. My husband belongs to the Holy Name, Knights of Columbus, National Adoration and is an usher. He attends all these meetings, but winds up at a bar until three or four o'clock in the morning drinking beer. He always says, "Thank God the Russians are taking over America. My children hear this, and they are so depressed about it. Even though he goes to church every Sunday, he makes our home a hell.

part of your husband's behavior. Some of it is quite understandable. His tendency to belong to a number of different societies, attend meetings regularly, and stay out late drinking, he probably considers a socially acceptable method of escaping from family life. So far as saying "Thank God the Russians are taking over America," unless he is factitious or somewhat inebriated at the time, is indeed puzzling. Are you possibly making too much of this? Is this one of those remarks that people sometimes make but don't mean? Obviously, he is not a Communist. He is not subtle enough for that. It is highly commendable to bring to an end "church societies," but it would be even more commendable for him to cut down on the number of societies to which he belongs, spend a few nights at home with his wife and children, and considerably less

time at the bar. But what must be asked in this case, is why he finds it either necessary or desirable to escape his home life in this way? We can begin with the presumption that your husband is a basically unhappy man. Your letter does not give me enough to go on to analyze his condition in a thorough way, but I can offer some possibilities. I wonder if his position at work is a fairly menial one, or if not menial, one which he dislikes, or one in which he is having trouble with his associates or superiors? He is less pleasantly, are there any problems at home that tend to drive him out of the house? Are your relations with him and loving? Do the children tend to get on his nerves? Is the home kept in good order? Do you have any serious financial problems? As you see, I can only raise these various possibilities. None of them may be correct, but I strongly suspect, he will fit on one or two of the reasons.

This is a rather unkindly letter, Eleanor, and frankly I am about as much puzzled as you are by

IN THE WHOLE CHRIST

Life of combat

By ABP. EMILE GUERRY

I came not to send peace, but the sword. (Matt., X, 34)

Christianity is not, as its detractors maintain, a religion of comfort, of ease, of calm assurance for this life and a life beyond the grave. It is a religion of mental and moral strength. It is a religion of meekness, of mercy and of compassion. These two categories of virtue are complementary, one of the other; and both are equally necessary in the life of combat which the Christian must lead, more especially when the field of that combat is his own nature.

This truth is affirmed by Holy Scripture

The Gospel is the story of the combat which Jesus Christ has inaugurated and has waged against the prince of this world: "Now shall the prince of this world be cast out" (John, XII, 31).

The establishment of the Kingdom of God can be accomplished only by a bitter and relentless struggle which wrests from Satan the world over which he holds sway. "Again the devil took him up into a very high mountain" (Matt., IV, 8). The temptation in the desert is only one episode of the combat which still continues between Jesus Christ and him who is the embodiment of evil. Christ is now and forever the Victor; he has "overcome the world" and Satan (John, XVI, 33). He reigns; but His Kingdom is not yet completed. Christ, the Head, is now in the glory of His Father, and His members, the Church, are still in the struggle He commenced and continues, and in which He still dominates by His spirit.

Saint Paul has described this combat between the flesh and the spirit. For Saint John, it is the warfare between "the darkness" and "the light," between the world and Christ. In the Sequence for the Mass of Easter Sunday, we say: "Death and life were locked together in that awesome struggle: The Prince of Life died, and behold He reigns, deathless."

Against whom is this combat directed?

The combat presents a double aspect: a social aspect, and an aspect personal to each member. But these aspects are inseparable. The social aspect.—The member of Christ can fight against no other enemies than those against whom His Head ceaselessly fights. He is engaged in a vast and powerful campaign of liberation and of conquest. Now, this campaign is fundamentally warfare against the world, against sin, against the Devil.

By "the world," in the sense Christ gave to the term, is meant the creation in so far as it is under the domination of sin. It is not the creation as it is issued from the hand of God, for that creation is good, and as Genesis tells us, "God saw that it was good" (Gen., 1). It is precisely in these good elements contained in the creation, which must be delivered from the thrall of sin.

Neither does the term, "the world," refer to human nature such as it was created by God. On the contrary, indeed; for it also is good. The activities of man which are in conformity with his true nature as a rational being, are good.

"The world" is sinful human nature—that is, human nature which, stained and wounded by Original Sin, has revolted against God, refuses to submit itself to Him, regards itself as self-sufficient, and finds its pleasure in itself without referring to God. It is this nature which we receive at birth. There dwells Original Sin: a sin of nature in its origin.

"The world" is human society in so far as it favors, develops and cultivates this disrupted and disordered human nature, derived from the supernatural purpose for which we were created by God. The personal aspect.—At the same time, each member of Christ must wage this warfare within himself, to the extent to which "the world" holds sway over him or he remains a slave to sin and to the evil tendencies of human nature which are inherited from Adam and the body as such, for the body is also a work of God's creation, and therefore good; our warfare is against body and soul, in so far as they are under the domination of "the world" and of Satan. Warfare, against the egoistic self which is completely centered on its own interests and its own lusts of love.

For the member of Christ, as for the Church herself, this warfare consists in being in the world, but not of the world.

What are the weapons of this combat?

The most effective weapon we have, is the Cross of Jesus crucified on the tree of the cross. How can this be, for is not the cross the symbol of defeat, of destruction, of death? How then could it be a weapon? Is not the cross "a stumbling block" (Gal., V, 11). Is it not "foolishness" (1 Cor., I, 18).

The cross was certainly all in the eyes of Christ's enemies and of all those who had desired to stifle His work by conducting His Author to the ignominious death of the cross. This was, indeed, in their judgment, the significance of the Cross; and the witness of the Cross saw it as symbolizing the utter defeat and annihilation of Jesus Christ over Satan and the world, over sin and death. It is by the Cross that Redemption was assured to mankind. Henceforward and forever, it stood as the symbol of God's love for man and of the most generous and most heroic love, which was expressed by Christ's laying down of His life in order that man might have eternal happiness; of a love most magnanimous because this total oblation

Patroness of Sweden

ST. BRIGITTE was born in 1303. Before she was fifteen she married Ulf Gudmarsson, with whom she lived happily for 28 years. They were the parents of eight children, one of whom, Catherine, is also recognized as a saint. After her husband's death, Bridget became the advisor of popes and kings, and the devoted servant of the poor of Rome, where she went to live. She died there on July 23, 1373. She is the foundress of the Bridgettine Order.

THIS IS CATHOLICISM

The court of pardon

By REV. JOHN WALSH, S.J.

Q. Once a person has acquired sanctifying grace by Baptism, is it possible for him to lose it by accident or to have it stolen from him?

A. No, once a person has acquired sanctifying grace, he can never be deprived of it against his will. If it is true, then, that once a person has obtained sanctifying grace he is certain always to retain it?

No, this does not follow. Although a person can never lose or be robbed of his sanctifying grace against his will, nevertheless he himself can knowingly and deliberately kill the divine life in his soul.

Q. How does a person kill divine life in his soul?

There is one way and only one way of doing this: by committing mortal sin.

Q. What happens when a person in sanctifying grace commits a mortal sin?

This happens: mortal sin renders the soul supernaturally lifeless and deformed in the sight of God; evicts the three divine Persons, since they cannot continue to dwell in a soul that is supernaturally dead; changes the person from a friend and adopted child of God into a servant and prey of Satan; transforms him from an heir of heaven into an heir of hell.

Q. If a baptized person has deliberately killed divine life in his soul by committing a mortal sin, can he regain sanctifying grace by being baptized again?

No, as we have seen, Baptism can never be received more than once.

Q. Is it impossible for him to regain sanctifying grace?

No, it is not impossible, because the merciful Christ fashioned for His Church a second sacrament through which those who commit mortal sin after Baptism are forgiven and sanctifying grace is restored to their souls.

Q. How is this second sacrament administered?

In accordance with the instructions of Christ, this second sacrament is conferred through a judicial process in other words, through a court. If a baptized person commits mortal sin he can find remedy for his misfortune only if he appears before this court, acknowledges his wrongdoing, and accepts the sacrament, and freely accepts the sin remains. This second sacrament, therefore, involves two acts: confession by the sinner and pardon by the judge.

Q. Is anyone else present in the court besides the judge and the sinner?

There are no other participants in the trial—neither prosecuting attorney nor counsel for the defense, nor witnesses, nor guards—because they are not needed. Since the accused spontaneously comes before the judge, freely acknowledges his guilt, and freely accepts the judge's verdict, such additional court officers would be superfluous.

Q. When did Christ institute this sacrament?

On the night of the first Easter Sunday the risen Christ appeared to His apostles and said: "Peace be to you! As the Father has sent Me, I also send you. Then He breathed on them and continued: "Receive the Holy Spirit; whose

WORKING TO BEAT HELL

Growing up too fast

By JOSEPH T. MCGLOIN, S.J.

(Note: Two weeks ago we published here the first in a group of "interviews" with a girl who had been caught up, strangely unharmed, from an incinerator. We still are not certain of the origin of the letters, nor of their amazing destructibility. Today we publish a second letter from the group. Perhaps someone will soon be able to come up with a clue as to their origin.)

Dear Klinker:

Although you were originally assigned to work with teenagers, I'd like to call your attention to another group, and to the possible good you can do with them. I don't know why I always have to call your attention to something like this, but it is perfectly obvious, but it is neither here nor there. And I might add that it's lucky that I'm not too big a little witlician now (and then).

As I say, Klinker, there is this whole group which is most vulnerable just now. I'm referring, of course, to the pre-teen.

If you will only look around, you will find that many of these pre-teens are in danger and therefore so advantageous to us—that only a slight nudge will be needed to get them going in a few years, in fact, and we won't have to nudge, because so many of them do not even realize the situation, and for the most part, it isn't even their fault.

Now there's no use even considering the many pre-teens who give every promise of becoming great teens and even greater adults, because we can't do much with them. No, the only ones we're interested in are those who are already so warped that they give reasonable promise of soon becoming total wrecks.

Basically, our big advantage here is that many pre-teens are trying to act like adults. In the process, of course, they easily become hopelessly confused and bogged down in problems which not even many adults, with all their "maturity," could hope to handle successfully. I personally don't see a child of ten or eleven girls already grotesque with makeup and with all the "props needed to attract a man." Going with this, they get so com-

Lodge in audience

CASTEL GANDOLFO, Italy—Henry Cabot Lodge, former U.S. Ambassador to Vietnam, was received in audience by Pope Paul VI here (Aug. 28). Lodge is traveling as President Lyndon Johnson's special envoy to explain American policy in southeast Asia to European leaders.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

Sept. 13 SEVENTEENTH SUNDAY AFTER PENTECOST. One of the strangest developments in modern Protestantism (and it has its echoes among Catholics, too) is a kind of division of Christians into two camps: the camp of doctrinal orthodoxy on the one hand, and the camp of social consciousness and social action on the other.

The reasons for this theoretical division are many and complicated, but it is not compatible with the Gospel nor tolerable for believers. It is not a reduction of Christianity to the level of a natural social phenomenon to point out what today's lessons make so clear: that if Jesus is the Word of God to man, then the whole orientation of man's development must be stabilized in the direction of the social, the communitarian, the "other." There is no political content; it is simply a necessity of orthodox doctrine.

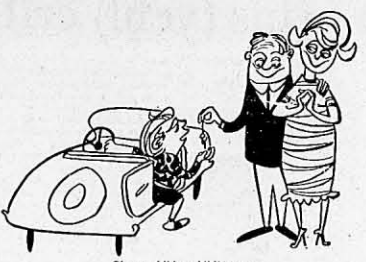
Sept. 14 THE EXALTATION OF THE CROSS. If only I am lifted up from the earth, I will attract all men to myself" (Gospel).

It is this doctrinal orthodoxy that gives to mankind's evolution toward unity and solidarity a depth and vision sufficient to save us from all romanticism, sentimentalism (and pragmatism) of a natural social evolution, has stimulated and animated that evolution. To separate them is to weaken both and to make both irrelevant.

Tongues which confess that Jesus Christ is Lord (First Reading) are best able to articulate the social longings of the human family.

Sept. 15 THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY. From the Cross, the Lord introduces not only Mary and John (Gospel) but all of us to each other. He is the Universal Risen again promises all of us glory.

Sept. 16 SS. CORNELIUS AND CYPRIAN, MARTYRS. Nor can persecution and the "world's" hatred (Gospel) dim the message of the love we



Give a child a child's toys.

pletely absorbed in boys that this is all they talk about. They chase the boys shamelessly (very often with mother's approval, since she believes in her daughter's popularity at any cost), call them on the phone, visit with them, and otherwise act like their older sisters in the "B" movies. I am overjoyed to read, in the press down there, of the "love affair" of a eighth grade girl reprinted from her diary, and I am even happier to note her mother's helplessness and her father's indifference in the face of this literally horrible situation.

I am happy to see a new-found glow in these kids, which has the joy of traveling in parks, making themselves obnoxious in various ways, and bragging about their "dates and conquests" at this early stage, even though they seldom know yet what they are talking about. In a year or two, when it is so late that they will understand all too well. But in these days of adolescence and pre-adolescence they are already involved in adult situations which they do not understand at all, much less find themselves able to cope with.

This all begins very innocently, of course, with something such like a kindergarten graduation complete with caps and gowns, diplomas, and a program of kindergarten prom, eventually grows into the little-league prom (also very cute), and fifth to eighth grade "steadies" (also very cute). Soon the pre-teen graduates to a steady diet of parties and dances (which are harmful to the child, and soon enough not even the kid's permissive parents are going to think he's very cute.

You know, Klinker, the vast joke is that the parents instinctively know that all this is dynamic, and this really is a child of ten or eleven girls already grotesque with makeup and with all the "props needed to attract a man." Going with this, they get so com-

I've said that this situation is harmful to the kids' faith, Klinker, and it isn't. They're supposed to be kids, directed and helped by parents and teachers. And instead they are "normal."

But to cover the entire subject of the pre-teen is impossible, Klinker. I'll just have to caution you to be on the alert for further possibilities. He especially wary of courses of the kind in which parent who won't go along with "the crowd" any more than he or she will. Klinker and see how often kids write in to the "problem columnists" howling the fact that their parents don't care about them, but discipline them or deny them anything.

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Negroes reported entering Church faster than whites

NOTRE DAME, Ind.—Negro converts are entering the Catholic Church in the U.S. at a high rate, according to a missionary priest stated here.

Father Harold I. Perry, S.V.D., provincial superior of the Province of the Divine Word in Bay St. Louis, Miss., told the 21st annual Catholic Students' Mission Crusade convention that the number of Negro Catholics increased by three per cent last year while "the trend of the Church among whites has been downward."

Father Perry said (Aug. 29) that while the number of Negro converts last year, which was 700 more than the year before. Despite this gain, he said, missionaries "have not scratched the surface" of the Negro apostolate.

"There are 20 million Negroes in the United States, of whom 723,000 belong to the true Church of Jesus Christ—a mere three per cent," he said. "The total population of the United States is 177 million. In one of a series of resolutions, the 4,000 delegates at the meeting pledged themselves to assist African students by sending books to them and offering scholarships.

rather than directed or, much less, even "ordered." There isn't a single student of social questions. Many youth whatsoever will not tell them that the troubles of these pre-teens are generally due to permissive or pushover parents. An exception for us, in the face of social pre-teen, these forebodings of real tragedy are overlooked. The fact is that the vast majority of forced marriages do come from early dating, and that there are an enormous number of unwed parents around the ripe old age of 15. The final nail in this coffin is that these were all "good girls."

I despise people like Dale Francis, himself a father, who comes out so bluntly with things like this.

... It is only an aggressive few who manage to impose the early dating on the vast majority of the pre-teen. It is time for the non-aggressive majority to stand up and resist these destroyers of childhood.

So, I'm writing to take on those who think it is cute for little kids to dress up and act fancy. Marriage Show Dice Conferences because they are not loved I not only have right, but the majority of parents on my side.

Men like this Francis burn me, Klinker. Excuse me, but I'm on a more consoling note, the other day, in a Catholic paper, I saw an article headlined "Early Dating, Marriage Show Dice Consequences." Imagine my glow when I saw, in another part of the paper, an article on a seventh grade girl reprinted from her diary by the elementary school. If you don't think we have things working for us, in some surprising way, just read something, Klinker, just read.

What you must keep from parents and teachers alike, is the very nature of these kids, are of their very nature, and are not for permissiveness, but for direction and discipline. They are not fools, and they realize how love is shown. You are not letting someone you love hurt himself if you can prevent it. But just read the paper, Klinker, and see how often kids write in to the "problem columnists" howling the fact that their parents don't care about them, but discipline them or deny them anything.

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VIEWING WITH ARNOLD

Beatles' maiden movie wins (yeh!) critic's nod

By JAMES W. ARNOLD

Since worrying about the younger generation is part of the problem of being an adult, the Beatles' first movie, "A Hard Day's Night," is hardly calculated to reduce anxieties about what is happening to our Adolescents.



Some reassuring judgments, however, are possible: 1-The first cinema effort of the mop-haired Liverpool loved ones is certainly better than the maiden movies of such heroes of ancient history as Elvis Presley, Frank Sinatra and Harry Lillis Crosby.

Probably very few of the Beatles' ecstatic 10-to-16-year-old female cultists even notice that "Hard Day," in camera work at

least, is better than 95 per cent of movies they ordinarily see. Producer Walter Shenson clearly takes pride in his work and shows an uncommon respect for his young audience. One needs only to make a shuddering comparison of the teen-age garbage foisted on the teen-age market by American producers.

2-Always granting that pop music serves special mysterious functions in teen-age ritual initiation rites, adults may find solace in the fact that the sound and beat of the Beatles are a step toward small-combo jazz and away from that peculiar blend of rock and hillbilly that may well be the ultimate abyss of what passes for music.

3-The Beatles do not take themselves seriously. They are a fun act, with a genial penchant for self-satire. One is grateful for the relative absence of the conceited, almost girlish sexuality of other teen-age idols. Their outrageous hair styles are a quiet, perhaps even subversive, joke on this point. These boys are not sissies, and theories using this as an explanation for their popularity among sex-frightened girls are not satisfactory.

4-On the less promising side, it is still apparent that adolescent heroes need to be representatives of their time. In one of the funniest scenes in this film, it is a barely disguised hostility toward authority figures, ranging from Paul McCartney's fictional grandfather (and the group's father to police and adult men casually encountered in their adventures).

The grandfather (Wilfrid Brumwell) is a repulsive little low-comedy hypocrite who is either chasing women or profits (by forging Beatles autographs). In one scene, which opens with him ogling a sexy record album cover, the old man advises the boys to stay away from a "disgusting" party but carefully pockets the invitation himself.

The Beatles' bosses (agent, TV director, a dress designer seeking tie-in promotion) are all pompous jerks who give too many restricting orders. When the boys sass them back, their fans in the audience applaud; disliked adults are often the target of spontaneous epithets from unamused spectators. In another scene, a grouchy adult chases the boys off his property, where they have been cavorting (in fascinatingly arty helicopter shots) like mischievous little boys. One Beatles replies: "Sorry we hurt your field, mister."

"Hard Day" is more of a documentary than a story film, allowing fans intimate glimpses of their own shrieking hysteria as well as of their idols in action. The 83 minutes are padded out with eight gags (e.g., an old man reading a magazine with Presley on the cover), the efforts of the singers to escape their fame-built prison world, and a clever Buster Keaton-ish episode in which Ringo Starr, poignant in hazy overcoat, searches out the Beatles' life on the streets of the city.

Director Richard Lester has been true to his medium in putting the boys constantly in motion, or when they are not, by having hand-held cameras rock and roll in extreme closeups in stark black and white lighting with dizzy rhythmic cutting. Often they are shown simultaneously, from different angles and distances, on two to four different TV monitors. By the final half-hour, however, technique and content wear thin for all but fervent devotees, and the concluding slapstick chase is less than inspired.

The Beatles' mumbling dialog renders much of the dialog unintelligible. The humor runs the gamut from primitive slapstick and puzzling logic (English) jokes to fairly sophisticated sex, most of which may, or may not, go right past the young consumers. (While the Beatles need girls for one dancing session, these likeable, modestly talented fellows earn attention and profit that might better go elsewhere.)

As a beholder once told me sincerely: "I do enjoy some classical music, like 'Stardust.'" Oddly, on today's jukeboxes, Hoagy Carmichael is literally listed among the classic composers. (Legion of Decency: A-1)



JUBILARIANS—Mr. and Mrs. Leo Stadtmiller 51, of St. Thomas parish, Ferretville, celebrated their silver wedding anniversary on September 2. The Stadtmillers were the first couple to be married in Christ the King Church, Indianapolis. They are the parents of Leo Jr., Catherine and JoAnne.

Clergy-laity dialogue 'ground rules' asked

CHICAGO — Donald J. Thorman, author of "The Emerging Layman," has warned of an "ecological backwash" if the dialogue between Roman Catholic clergy and the laity is not kept on a responsible level.

"The exuberant, incautions and openly critical statements of some of the laity have served to frighten the more conservative members of the clergy on all levels," said the former managing editor of Ave Maria, national Catholic weekly.

Writing on "How Free Speech in the Church" in the U.S. Catholic, monthly published by the Clerical Fathers, he proposed four "ground rules" to keep the channels of free speech and communication open in the clergy-laity dialogue.

He expressed fear that in some dioceses "we may be on the verge of having Pope John's open windows slammed shut," and stressed that "the Church needs the development of a vigorous free speech and public opinion."

To help achieve this he proposed: 1. "Open criticism should normally always be a last resort rather than an offensive tactic," and should be motivated by love and Christian charity.

2. Mutual criticism and exchanges should be characterized above all by tact, which, he said,

VARIETY IN BOOKS

'This Nation Under God'

"This Nation Under God," by Joseph Costanzo, S.J. Herder and Herder, New York. 48 pp. \$7.50.

One of the latest books on the controversial issue of the relationship between Church and State is the work of Father Joseph Costanzo, S.J., a professor of historical jurisprudence in the Fordham University Graduate School. He has written extensively in this field and has contributed substantial and thought-provoking articles to such journals as The Fordham Law Review, The New Scholasticism, Thought and Continuum.

His new book is a well written and highly readable treatise on the two most controversial issues in the field of Church and State, namely, the extent to which religion should be permitted in our public schools and secondly, the constitutionality of public funds for Church-related schools, especially and more particularly, the constitutionality of federal aid to parochial schools. The work is not primarily a research tool and obviously is not intended as such. Rather the author has attempted to present to the public a searching analysis of the currently critical Church-State issues.

Probably the most important contribution of the author is his chapter entitled, "Religious Schools and Secular Subjects." During the last few years opponents of federal aid to Church-related schools have based their arguments on the proposition that such assistance is unconstitutional because religion allegedly permeates the entire curriculum of the schools, in response to this argument Father Costanzo states, "For better or worse neutrality in the educational process is a myth. The conversion of this myth into a constitutional principle would seem to be an unwarranted distortion of the function of public law. The assumptions of the purely secular concept . . . are intrinsically false."

After observing that "permeation means intermingled objectives—value judgments, motives, religious and secular aspects of the science studies," Father Costanzo asks the following pertinent question, "May the national legislature any more than the Courts choose only one value—innoculation against the others?"

Or, may it allow any value integration which is not offensive to the communal welfare, perhaps even tributary as a spiritual force, and which preserves intact the secular aspects and functions of the educational process which the public interest requires?"

(Reviewed by George E. Reed, associate director, Legal Department, National Catholic Welfare Conference, Washington, D.C.)

"Letters From the Saints," arranged and selected by a Benedictine of Stanbrook Abbey, Hawthorn, New York. 302 pp. \$4.95.

This is a delightful, well chosen book of letters from the saints arranged under five categories: the Christian in the world, in the home, in the Church, in life and in death. It can be picked up at any time, and, leafing through the pages, words of wisdom meet one's eyes.

Interestingly enough, the collection starts with one titled "Christianity a Rough Profession," by Blessed Robert Southwell, and ends, 113 letters later, with "Christianity a Glorious Profession," by the same author. It is interesting too, to note that the first letter begins by saying "When we come to the service of Christ, we come to a rough profession, that is found to have a continual defiance and enmity with the pleasures, vanities and prizes of this world, and therefore we can look for nothing else at their hands who are friends to the same, but only troubles, hatred and persecution." It ends with Blessed Robert quoting the

Overseas Educational Program of the Sister Formation Conference is under the direction of Sister Mary Josetta, director of the Washington office of the Better World Movement and former executive secretary of the National Conference of Major Superiors of Women.

Under the program, scholarships and other aid valued at more than \$2 million have been given by U.S. Catholic women's colleges for the education of foreign nuns. The 23 new arrivals from India represent a dozen religious communities, and all have been given full scholarships by the colleges they will attend here.

Rohrman's to note 25th anniversary

INDIANAPOLIS—Mr. and Mrs. Virgil Rohrman will celebrate their 25th wedding anniversary on September 12. A Mass of Thanksgiving will be offered on that date at St. Catherine's Church.

An open house for relatives and friends will be held in the Msgr. Downey Council home, 511 E. Thompson Road, from 1 to 4 p.m.

Mr. Rohrman is the past Grand Knight of the Msgr. Downey Council. The Rohrman's have one daughter, Marcell.

Ask Catholic list

BONN—Catholic pastors have been asked by the Polish government to draw up inventories of Church properties, the German Catholic News Agency (KNA) has reported. The move is seen by some as a prelude to more stringent tax levies against churches in the communist country.

Couple to observe 25th anniversary

INDIANAPOLIS—Mr. and Mrs. Everett Hartley will celebrate their 25th wedding anniversary on Saturday, Sept. 12. A Mass of Thanksgiving will be offered at 8:15 a.m. in Holy Name Church, Beech Grove.

Mr. and Mrs. Hartley are the foster parents of Caroline and Donald Hayden.

Ferdinand Sister dies at age of 81

FERDINAND, Ind. — Funeral services were held at the Benedictine convent of the Immaculate Conception here on August 25 for Sister M. Vincenza Wigger, O.S.B., who died August 23 in Stork Memorial Hospital, Huntington. She was 81.

A native of St. Meinrad, Ind., Sister Vincenza was an elementary school teacher. She entered the Benedictine convent in 1902. There are no immediate survivors.

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\$1200	105.00	55.00	\$1200	current 105.00 1-2 yrs. 107.00 3-4 yrs. 108.00	33.33
\$1800	157.50	82.50	\$1800	current 159.00 1-2 yrs. 162.50 3-4 yrs. 165.00	57.50
\$2400	210.00	110.00	\$2400	current 212.00 1-2 yrs. 216.50 3-4 yrs. 219.00	76.66
\$3000	262.50	137.50			95.83

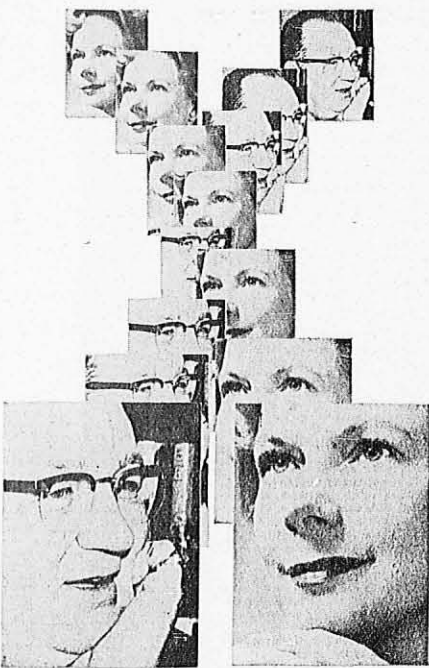
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Radio and Television

Time	Station	Program
8:30 a.m.	Christianity	.....WJZ
9:00 a.m.	Sacred Heart	.....WHS
10:00 a.m.	Hour of St. Francis	.....WV
10:30 a.m.	Look Up and Live	.....WJZ
11:00 a.m.	Hour of St. Francis	.....WV
11:15 a.m.	Hour of St. Francis	.....WV
11:30 a.m.	Hour of St. Francis	.....WV
12:00 p.m.	Hour of St. Francis	.....WV
12:30 p.m.	Hour of St. Francis	.....WV
1:00 p.m.	Hour of St. Francis	.....WV
1:30 p.m.	Hour of St. Francis	.....WV
2:00 p.m.	Hour of St. Francis	.....WV
2:30 p.m.	Hour of St. Francis	.....WV
3:00 p.m.	Hour of St. Francis	.....WV
3:30 p.m.	Hour of St. Francis	.....WV
4:00 p.m.	Hour of St. Francis	.....WV
4:30 p.m.	Hour of St. Francis	.....WV
5:00 p.m.	Hour of St. Francis	.....WV
5:30 p.m.	Hour of St. Francis	.....WV
6:00 p.m.	Hour of St. Francis	.....WV
6:30 p.m.	Hour of St. Francis	.....WV
7:00 p.m.	Hour of St. Francis	.....WV
7:30 p.m.	Hour of St. Francis	.....WV
8:00 p.m.	Hour of St. Francis	.....WV
8:30 p.m.	Hour of St. Francis	.....WV
9:00 p.m.	Hour of St. Francis	.....WV
9:30 p.m.	Hour of St. Francis	.....WV
10:00 p.m.	Hour of St. Francis	.....WV
10:30 p.m.	Hour of St. Francis	.....WV
11:00 p.m.	Hour of St. Francis	.....WV
11:30 p.m.	Hour of St. Francis	.....WV



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# The Packer

**NAMES IN THE NEWS**—Father Patrick Smith, instructor in theology at Marian College, will sail from New York on September 19 to enter the Institut Catholique in Paris, where he will complete his doctoral studies in theology. . . . Father William D. Cleary, guidance director at Secunia Memorial High School, Indianapolis, will be a featured speaker at the seventh annual Clergy Seminar at the Richmond State Hospital on September 21. This subject: "The Role of the Religious Counselor." . . . Congratulations to Mr. and Mrs. Sam Rich, of St. Mary's parish, Richmond, who are observing their golden wedding anniversary tomorrow, September 12. . . . Clem C. Zwissler, of St. Andrew's Cemetery, Richmond, was recently admitted to membership in the National Catholic Cemetery Conference, an affiliate of the National Catholic Welfare Conference. . . . Best wishes to Mr. and Mrs. Virgil Rohman, of St. Catherine's parish, Indianapolis, on their Silver Jubilee. . . . Ten priests from the Archdiocese attended the Midwest Institute of Pastoral Theology held recently at Sacred Heart Seminary in Detroit, Mich. They are Msgr. Joseph Brokage, Father Raymond Bohm, Father Francis Bryan, Father George Eilford, Father Robert Konstanzer, Father Robert Minton, Father William Munshower, Father John Schoellkotte, Father Donald Schmidlin and Father Ralph Schweitzer. . . . C. Walter (Mick) McCarty, veteran newsmen and editor, recently marked his 50th year with the Indianapolis News. He is a member of Immaculate Heart of Mary parish.

**OLYMPIC HOPEFUL**—Jeanne Collier, first place winner in last year's three-meter women's springboard diving Olympic trials in New York, is the granddaughter of Mrs. Robert Collier, Sr., of St. Joan of Arc parish, Indianapolis, and the niece of Father Raymond T. Eastler, criterion editor and pastor of St. Thomas Aquinas parish, Jeanne and her family, former Indianapolis residents, now live in Phoenix, Arizona.

**HIBERNIANS' BENEFIT**—"Ireland on Parade" will be the program sponsored by the Ancient Order of Hibernians, Kevin Barry Division 3, October 15 at Cloves Hall for the benefit of St. Mary's Child Center. The show has a cast of 100, the largest group of Irish artists ever to leave the Emerald Isle. Irish bands, Irish collectors and Irish singers with Irish music played by Irish musicians will be featured. Tickets for the benefit performance may be purchased from the Hibernians at Sullivan Pharmacy, 5302 N. College, Shure, and it'll be a gaelic affair.

**HOSPITALIZED**—Father John Lynch, pastor of St. Mary's Church, Aurora, Ind., is at the Mayo Clinic. Mail may be directed to Room 1134, St. Mary's Hospital, Rochester, Minn. Prayers are requested.

**CHILDREN'S THEATRE AUDITIONS**—Dramatic, singing and dancing auditions for an early spring musical production by the Catholic Children's Theatre Workshop will be held September 19 at 9:30 a.m. in Christ the King Auditorium, Indianapolis. Musical instrument auditions will be held a week later at the same hour in the auditorium. Sister Margaret, O.S.B., is the director of the workshop which is under the auspices of the Special Education Department of the Archdiocesan School Office. Children in grades four through eight are eligible to audition.

## Marian College classes to resume Wednesday

Next Wednesday, Sept. 16, the Marian College faculty and student body will gather in convocation for the opening of the school's 28th year—a year to be marked by growth and expansion. A record enrollment of 334 freshmen students and the opening of the first wing of a new men's residence hall will mark the opening of the school year. The college anticipates a total enrollment of near 500 men and women for the coming semester.

Monsignor Reine will be the celebrant at the opening Mass at 10:30 a.m. in Bishop Chartrand Memorial Chapel. The sermon will be given by the Right Reverend John J. Doyle, Marian chaplain and professor of philosophy.

The first classes of the fall semester will begin at 12:30 p.m.

**PRELIMINARY** plans for academic expansion in the field of history and Asian studies are being marked by two returning members of the Marian College faculty. Sister Mary Carol, O.S.F., Ph.D., head of the History Department and the 1963-64 recipient of a teaching fellowship to Columbia University as a specialist in Asian studies, will resume active chairmanship of Marian's extensive non-Western

Studies Program. Sister Mary Carol plans to apply to Marian's progressive program an even broader knowledge of both historical and contemporary, of Oriental Humanities and Oriental Civilizations.

Returning to the campus after a year's study abroad on a Ford Foundation fellowship will be Father Charles Frazee. A candidate for the Ph.D. in East European History at Indiana University, Father Frazee spent the past year in Europe and countries of the East Mediterranean doing research toward his doctoral thesis.

**MARIAN'S DEAN**, Sister Mary Karen, O.S.F., announced the addition of three part-time instructors. In addition to Michael S. Noone, who will assist Coach Cleo Reynolds in basketball, new faculty members and their fields are: Mrs. Philip Reischer, Speech and Drama; Charles Haines, Art Appreciation; and Donald C. Herring, Journalism.

Two new instructors in the Evening Division will be Sister Agnes Regina, O.S.F., M.S., who will conduct a course in Teaching of Religion, and James Conners, C.P.A., who will conduct a course in Cost Accounting. Appointments of new full-time faculty members was announced earlier.



**HOSPITAL THESPIANS TO PRESENT PLAY**—Miss Joan Smerdel, R.N., (left) adjusts the habit worn by Miss Sharon Hon, who plays the part of Sister Maria in St. Vincent's Hospital Drama Club's first performance since it was organized recently. Mrs. Ruth Griggs, R.N., (right) is wardrobe mistress for the production, "Seven Nuns at Las Vegas," written by Natalie E. White. Members of the drama club, who are employees of the hospital, designed the nuns' habits from cast-off cassocks. The play will be premiered tonight (Friday, Sept. 11) at 8 p.m. in the auditorium of the Nurses' Residence. It will be shown again at 2 p.m. and 8 p.m. tomorrow (Saturday).

## Opinions

(Continued from page 4)

NLBB "war on business." Such are the right distortions of the realities. Clarification of the rights of unions to bargain collectively is still being fanatically fought as threats to "free choice" of a government "intervention." The powerful interests arrayed against the poor textile worker (and mean poor average wage earner) are only \$1.45 per hour in work clothing manufacture) can appeal their unfavorable NLBB to the courts. In this case, still defend "absolute rights" in private property! But now the Solicitor General, the NLBB and the amicus brief of the AFL-CIO are taking the case to its last appeal. The Darlington Case is a question of whether the barbarians within the gates in our society shall prevail or the civilizing regulatory forces.

Forbidding a company this activity is not only a logical development of the healthy cooperation between government and union and responsible businessmen favorably commented upon by Pope John in his references to socialization.

As Father Doran should know the right property is not absolute. In this case, a decision favoring the Milliken interests would set the clock back to the 18th, a freer and more liberal and a laissez-faire age that the right wing reactionaries rhetoricians so preposterously acclaim.

Father Doran's incomplete and simply a partial version of this reactionary rant—a futile and superfluous exercise in self-righteousness. It is neither in accord with accepted non-union American public policy nor with Catholic Social thought since the 1891 encyclical, *Rerum Novarum*, and the 19th Century fossil fantasies. No. Lets have some more worthy conservative opponents who deserve intellectual respectability.

Matthew K. Clarke  
Program Director  
Religion and Labor Council  
Washington, D.C.

**An explanation**

To the Editor:

In connection with your recent editorial supporting the livestock packers' action by the National Farmer's Organization, I would appreciate your publishing the following comments for the enlightenment of your readers.

The National Farmer's Organization is a bargaining agent for packers. The reason we need a bargaining agent is that prices paid to farmers are less than the cost of production. Farm magazines tell us it costs \$14.85 to produce 100 lbs. of pork. This spring we "sold" it for less than six cents. Some farmers report they lost \$25 a head on their steers.

A lot of people shy away from NFO because of what they hear about labor unions. They don't stop to think what labor would be getting if they had an labor union. NFO cannot really be compared to a labor union inasmuch as they not only are labor but also are proprietors and managers.

We have been told to become more efficient. But when you have no say-so in what you get when you sell, efficiency counts for little. In a few words, we have to get our cost of production plus a reasonable profit (as all other businesses do) to remain on the farm.

There are countless farmers with old-fashioned help-me-out expenses. When this happens they take away from another man.

We have been told that by 1970 only FOUR out of ten farmers will be left on the farm. The men leaving have no alternative but to go on the already overcrowded labor market. More hired labor on the increased acreage farms (they say we will have to have three times what we now farm to remain in agriculture) means a higher cost of production. Hired helpers aren't always as careful as a member of the family would be when using farm equipment.

We feel that if corporation farms are the rule rather than the exception that those few will organize and corporations are not even apt to use money so they will organize and set a price and all consumers will pay much more for their food.

When farmers were getting the price they received in 1954, there would be no need to organize.

Now they tell us only one boy in five will remain on the farm. I feel it could be less than that as no young man will be able to start farming unless the farm is in the family. A man who rents is unable to get a loan to buy a farm only because the loan company will see there is no much of a chance that they will be repaid. Only a man who owns at least one farm can purchase another.

In Pope John's Encyclical "Mater et Magistra" he wrote that the farmer will have to organize for the family type operation will soon become a thing of the past.

We need all the help we can get to educate both farm and city

people as to what is happening in agriculture. We love the farm and have put in a lot of time and work to make N.F.O. a success.

Wheatfield, Ind.  
Vivian Duttlinger

**Hits NFO policy**

To the Editor:

First I am a Catholic and we have a 60-acre farm that we made a fair living on. I am writing in reference to the National Catholic Rural Life item. I do not think it was right to back the NFO.

We do not want to join the NFO and have even been threatened by Catholics if we don't join. Now that this item appeared in the paper they say they are in the right because the Catholic Church backs it.

I do not know why NFO is right or wrong but I do say no Catholic paper should back it until they find out how much unrest and how much NFO is doing to the farmer. I do not believe a Catholic has the right to threaten anyone for not joining.

Please do not use my name in any way but I do believe there is wrong in all sides and they are now saying the Catholic Church backs them.

(Name withheld)

**Backs NFO move**

To the Editor:

Please allow us to be the first to thank you for your kind words and obvious support on the NFO holding action.

We are glad to reach the general public with the truth in a situation such as this. They seem to feel that farmers "owe it" to the public. However, we are in business just the same as any other businessman, and we also deserve a fair price for what we sell.

One thing commonly forgotten by non-farmers is that we are consumers too. Therefore, we are not out to hurt the "other end of the line." We are only suggesting a more thorough "conscience-searching" on the part of the middle-man.

Does it make sense that the packing-house worker get \$2.83 an hour for cutting up meat while the farmer who produces it earns less than \$1 an hour? If you are a packer, you are only a dinner-pan and carfare invested in his job while the farmer has invested many thousands of dollars (I can't even judge against labor, only giving a comparison.)

Jim Thomson, Washington correspondent of "Farmer's" put it very clearly in a recent issue when he wrote:

"In the wrangle over NFO holding for higher prices it is interesting to note that the newspaper headlines give top priority to the threat of a strike by the United Auto Workers. Packers offered NFO little or nothing, but the Big Three auto manufacturers offered the UAW higher wages, bigger pensions, longer vacations, and company-paid insurance which the UAW turned down as 'unfair, inadequate, and unrealistic.'"

To the national picture, cars seem to be more essential than food. The irony in the UAW settlement will be that farmers probably will be stuck with higher machinery prices since UAW is also bargaining for most of the farm machinery industry.

This is good food for thought for all segments of the economy. Despite a probable hike in prices cars next year will undoubtedly be a record year for auto sales—with no complaints on the part of the consumer. What about food?

Thank you again for your support.

Mr. and Mrs. Thomas Hoff  
Brookville, Ind.

**Denies charge**

To the Editor:

I have just read your editorial "Farmer's Rights" in the latest issue of the Criterion. I too share your view that farmers have as much right as any other segment of society to resort to orderly collective bargaining. By other segments I include workers, management, and traders.

I have read many of your editorials and find that I often do not agree with them. I think this is fine, as long as you stick to opinions and facts. I do not like you when you resort to libel. Your editorial goes on to say "Packers, processors, distributors and other middlemen are the villains in the food price story. I claim this is unjust and untrue. On what do you base it?"

If you ever get a chance to read financial information (which I doubt), you will find the packers, processors, and distributors operate on very low margins. In

## Immaculate Heart girl joins Papal Volunteers

INDIANAPOLIS—Miss Mary L. Fox, daughter of Mr. and Mrs. James V. Fox, of 5615 N. Delaware St., is working as a Papal Volunteer for Latin America in Jamaica, B.W.I. She left Indianapolis Sept. 1 to serve a two-year appointment there.

Miss Fox is a graduate of Immaculate Heart of Mary Grade School and St. Agnes Academy. In 1961, she was graduated from Marquette University, Milwaukee, Wis.

She began training with the first class of the new Papal Volunteers last fall in Fond du Lac, Wis. after teaching two years in the Milwaukee Public School System. The training was continued this summer in the New Orleans area at a religious day camp where she and the other Jamaican volunteers did remedial work with 100 fifth and sixth grade children.

Miss Fox is working under the supervision of Bishop John McElaney while teaching in a school for the blind. She and her fellow Papal Volunteers are serving in Jamaica.



MISS MARY L. FOX

## American church art wins nun's support

NEW ORLEANS—Sister Lurana was hammering copper nine years ago while an art student at the University of Notre Dame when a blow hit her smack-dab over her pet projects.

The blow wasn't made by the hammer—but by a remark from a visiting architect who was inspecting her work. The architect was doing just the type of work he wanted for stations of the cross in a church he was designing. He said that the artist would have to go to Europe to get it done.

**THE PET PEEVE** of the Blessed Sacrament nun, who now is professor of art at Xavier University here, is not too many believe that art isn't good "unless it's imported." She has no quarrels with European art, but insists that American artists are just as capable.

So Sister Lurana founded the Xavier Art Guild at the university here—and has proved her point to a large number of persons by obtaining commissions for copper stations of the cross and other objects.

Frank Hayden, one graduate of the predominantly Negro university, who got his first recognition through the guild, now is classed as one of the top 10 sculptors of religious art in this country.

The work of the guild can be found in most of the "Pennsylvania and Florida, and other places.

Sister Lurana now is more dedicated than ever in her job of selling contemporary art by American artists.

Projects obtained through the guild include a 40-foot long mosaic, depicting the miracles of Christ, for a school near Chicago. The guild even made its own tiles for the mosaic.

Most projects have been of religious nature, but not exclusively so. A guild member—John Scott, who is now attending Michigan State University on a fellowship—did the sculpture for a new civic center of Naples, Fla.

Guild members use various materials for their work—paint, clay, stone, metal, or wood. To fit in with wood carving, a school in Virginia recently gave Sister Lurana a black walnut tree, which will have to be dried out before it can be used.

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## Chatard schedules first PFO meeting

INDIANAPOLIS—The Chatard Parent Faculty will hold its initial meeting Thursday, September 17, at 8 p.m. All parents are urged to attend.

Members of the entire faculty will be introduced. Father James Higgins, principal, will speak on his "Philosophy of Education."

## Calendar

**SATURDAY, SEPT. 12**  
The Saturday Sacred at Holy Cross begins at 6:30 p.m. in the parish auditorium, 125 N. Oriental St.

**WEDNESDAY, SEPT. 16**  
A Card Party at 8 p.m. in St. Philip North hall, 550 N. Rural St.

**FRIDAY, SEPT. 18**  
A Fish Fry Festival beginning at 4 p.m. in the Assumption school hall, 1105 S. Blaine Ave.

**SATURDAY, SEPT. 19**  
Fish and Chicken dinners will be featured at Assumption Fish Fry Festival in school hall, 1105 S. Blaine Ave. Serving begins at 12 noon. Social games will be playing beginning at 6 p.m.

**SUNDAY, SEPT. 20**  
A Miscellaneous Card Party, sponsored by the Auxiliary 200 Knights of St. John, in Little Flower Auditorium, 11th and Bosart. Playing begins at 2 p.m.

## Ecumenism

(Continued from page 1)

raments unless he received them at the hands of the Orthodox.

The new draft on ecumenism appeals to principles that would not only clear the way for common worship, but would even spur Catholics to worship in common with Protestants and Orthodox. While such actions are forbidden by canon law, the law itself states that the council enjoys the highest authority throughout the universal Church. In any event, authorized experiments in common worship on a local level would offer guidelines to the revision of canon law, which Pope John put among the major aims of the council he called into being.

As for the schema's declaration on religious liberty, those who drafted it as well as some of those who criticized it most severely, agree that it has benefited from its interim-period facilitating.

The original draft affirmed the principle of religious liberty, but then asserted that its expression could be, and at times must be, regulated by the common good. This appeared to put religious liberty and the common good into some sort of conflict or intrinsic opposition. The revised schema situates religious freedom within the common good, which is not an integral part, while pointing out that every right has limits.

However, the admitted improvement which that delay made possible has given them pause for thought.

**THE ANXIETY** of some that the council issue a forthright declaration of religious liberty was summed up by an American, Father John Courtney Murray, S.J., when he said that without the statement "we are cooked."

Corresponding anxiety about the statement on the Jews was summed up by a German priest, Father Bernard Haering, C.S.S.R., when he said that unless the council stiffens the resolve of Christians, they may once again be meat speculators at a slaughter of the Jews.

Another occasion for a different kind of anxiety among the Jews is the schema's new emphasis on the eventual approach of the Jews to the Church. While the schema advances this as an additional motive for respecting

the Jews, to Jewish ears it could ring of conversion. And conversion to another religion is a topic which almost by definition falls outside the pale of the ecumenical schema.

Ecumenism limits itself to removing obstacles to reciprocal understanding, esteem and eventual union.

Concluding, the Pope said he is praying to Our Lady for Sisters, that they might give them certainty in the rightness of the choice of vocation they have made. "It is the best, the most difficult, and at the same time the easiest life," he said. "It is the one nearest to that of the most blessed Mary, because like hers it is governed wholly by the simple and total abandonment to the divine Will."

## Women

(Continued from page 1)

fection and who are neither afraid nor ashamed to wear the religious habit."

He noted, however, that vocations to Sisterhood are declining today at the very time that the Church and society have increasing need for them.

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AROUND THE ARCHDIOCESE

Fall retreat is scheduled for New Albany DCCW

NEW ALBANY, Ind.—Father Joseph L. Claus, of Evansville, will be the retreat master for the first fall retreat for the New Albany Deaconry Council of Catholic Women the week-end of September 25 to 27. The retreat will be held at Our Lady of Fatima Re-



FATHER CLAUS

reat house, 5333 E. 56th St., Indianapolis. A chartered bus will leave East 8th and Elm Sts., New Albany at 5:15 p.m. September 25. The bus fee is \$3.25. Bus and retreat reservations should be made with parish retreat chairmen or Mrs. Louise Livingston, 1311 E. Market St., New Albany.

**LAWRENCEBURG**  
The annual Day of Recollection for the women of the Lawrenceburg Deaconry Council of Catholic

Ferdinand college to open Sept. 14th

FERDINAND, Ind.—With the opening of classes on Monday, Sept. 14, St. Benedict College here will begin operating as a two-year liberal arts college. It was formerly a four-year teacher training institution. Currently enrolled four-year students will complete their training program, according to Sister M. Assunta, O.S.B., college president, with St. Benedict's operating its teacher-training program simultaneously with the 2-year liberal arts program until June, 1967. St. Benedict's has a total enrollment of 112 students for the 1964-65 school year. They are housed in two modern new residence halls.

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Woman's mile

FOX, Ark.—A middle-aged married woman, too poor to make a contribution toward building this Ozark Mountain village's first Catholic church, went to Indiana to remedy the situation. The pastor, Father Adam A. Mick of St. John's Home Missions Seminary, Little Rock, assured to identify the woman who tries to make ends meet on her husband's small military pension. The woman told Father Mick she would spend several weeks in Indiana, helping with the farm and would donate all she is able to save from her earnings toward construction of the church.

Fr. Walsh

(Continued from page 7)  
judges, therefore, Christ was implicitly commanding sinners to confess their sins to the judge He appointed. For unless a sinner is repented, what he has done, how would an apostle decide whether or not the sinner should be forgiven? By the very formula which He employed, then, Christ indicated that His sacrament of pardon was to be conducted through a judicial process involving confession by the sinner and absolution by a judge; and such is the way this sacrament has always been administered in the Catholic Church.

Q. What is Christ's court of pardon called?  
A. It is called the sacrament of Penance or Confession.

From "This is Catholicism" by John J. Ryan, published by Doubleday and Company, Inc.

Joins daughters in religious life

STEINERKIRCHEN AN DER TRAU, Austria — A 51-year-old Austrian widow, Maria Sines, followed her three daughters, Agnes, Waltraud and Margarethe, by joining the Benedictine Nuns of the Immaculate Heart of Mary. Mrs. Sines lost her husband in World War II and had to take care of her three daughters, one by one joined the Benedictine nuns. Now all the living members of the Sines family belong to the same religious order.

Couple to observe jubilee at Dover

DOVER, Ind.—Mr. and Mrs. Carl Oehlman will celebrate their 50th anniversary on Sunday, Sept. 13. A Mass of Thanksgiving will be offered at St. John's Church on that date. The Oehlman family are the parents of Clifford, of Pataaskala, Ohio; Lawrence, Kenneth and Walter, all of Dover; and Dorine Oehlman, of Dover. An open house for relatives and friends will be held at the St. Leon Legion Home from 3 to 6 p.m. on Sept. 13. No formal invitations have been issued.

Dispensation

WASHINGTON—Three more airlines—National, Eastern, and American—have been granted dispensations by the Vatican's Congregation of the Council whereby Catholic passengers on their planes may eat meat on Fridays or other days of abstinence.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational contributions and other news of interest from the following areas submitted items for this issue:  
MISS EULA BRUNGER, Sellersburg  
MISS EUGENIE WINTONSON, New Albany  
MISS CAROLINE EHR, Palestine

Public schools to share cafeteria facilities

COLUMBUS, Ind.—Pupils attending St. Columba Catholic School here will use the cafeteria facilities of two neighboring Columbus public schools this year, according to terms worked out by the parish and officials of the Columbus Community Schools.

Clarence E. Robbins, Columbus Superintendent of Schools, recently notified Father Patrick Gleason, St. Columba pastor, of the favorable action of the city's Board of School Trustees.

The board's approval was extended for a one-year trial with an evaluation to be made next spring. St. Columba, which opened in the second semester of the 1963-64 school year, is located within walking distance of Lillian Schmitt Elementary School and Northside Junior High School. The enrollment at the Catholic school is 300.

Archbishop Guerry

(Continued from page 7)  
was made for sinful men, who would be ungrateful, and indifferent towards, this decisive proof of God's love. The Cross became, for all time, the means which mankind must use to be raised up to the true life—the divine life in the glorified Christ.

O Jesus, we are following Your example, in our warfare against sin in ourselves and in the world by using Your Cross. Grant that we may ever have an acute awareness of the misery of the world plunged in the abyss of sin; and that we may also have an ardent optimism and unshakably confident faith in the all-triumphant power of Your liberating Cross.

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

BRITISH PRELATE'S VIEWS

Mixed marriage law changes predicted

LONDON — The ecumenical council may provide for changes in the laws on mixed marriages, Archbishop John Hecan of Westminster said in an interview here.

The Archbishop discussed the canon laws which provide that when a Catholic and non-Catholic marry in the Catholic Church, they must sign a promise that all children of the marriage will be raised as Catholics and agree that there will be no other ceremony than the Catholic one.

"There are certain propositions that will be put to the council," Archbishop Hecan said in an interview in the World, Catholic monthly. "For example, there are those who feel very strongly that the non-Catholic partner should be able to go to his own church for a blessing, as well as receive the blessing of the Catholic Church.

"That kind of thing," Archbishop Hecan declared, "involves no great principle."

ANOTHER difficulty which he said is not insurmountable is the signed promise about bringing up the children as Catholics. "Some people have an actual objection to the physical act of signing a promise, unwilling to say 'yes' and agree, but not liking the written promise," Archbishop Hecan said.

"That kind of objection," he declared, "could easily be met."

But he warned: "What I would not be prepared to say is that the council will decree that it no longer matters about promising to bring up the children as Catholics. I cannot imagine, myself, that the council will say that."

The problem of Protestants and Catholics marrying is, he said, to a large extent "an imaginary problem." There are fewer mixed marriages in London now than there were 20 years ago, he noted, and the overwhelming majority of the non-Catholics who marry Catholics are not themselves practicing members of any religious community.

ARCHBISHOP Hecan went on to answer questions about "jacking up" the liturgy. In the state of the press, the decline in conversions, the potential strength of the Roman Catholic Church in Britain, and the restoration in England of the order of deacon as an independent ecclesiastical office, but part of the ministry.

He said he would like to see the discontinue of the give pastoral experience before a man has made the irrevocable decision of the priesthood. "I would say a future priest might well be sent out to the parish while still a deacon in order to test his fitness for the priesthood. He might spend a year in a parish acquiring pastoral experience and seeing whether in fact he has the aptitude, as a true vocation," Archbishop Hecan said.

"As it is, a boy goes into a seminary and comes out a priest. Afterwards he may find himself unsuitable."

The archbishop was asked: "How do you feel about certain moves which have been made to present Church music in a new way, such as the introduction of a jazz rhythm or what has been called a Broadway liturgy?"

He replied: "I think it most unlikely that the devotion of the faithful will be increased by jazz. And still less do I think that the

new Liverpool Cathedral on Merseyside — the home of the Beatles — will go in for the "Mersey sound." Nothing does more harm to religion than attempts to capture the public by cheap methods. It is pandering to vulgarity.

"The Salvation Army captured hit tunes originally. But that is quite a different matter from the liturgy itself. The liturgy should be dignified and beautiful. It is unthinkable to me that classical Masses at present in use should give way to jazz.

"But again all this is quite different from using the liturgy in Africa, for example, they have some excellent Masses. I've heard these. They are not vulgar. They are not cheapening. These particular Masses attract through the musical idiom which the people there understand and respond to. There is a big difference."

ASKED ABOUT the drop in conversions in England and Wales, and the suggestion that the ecumenical movement is influencing non-Catholics to hold back coming into the Church, Archbishop Hecan said:

"It is a great mistake, a fundamental error, in spiritual things, to go by numbers. If, as we believe, faith is the gift of God, then in a way it is impertinent for us to presume to decide why at a given moment the gift is given here and denied there. In fact, it is a most interesting case of studying this religious-social problem, to get the figures for 1963 and compare them with the figures for 1961. In some dioceses the figures have, in fact, increased.

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Asked if he thought the British secular press is improving in its coverage and treatment of Catholic affairs, Archbishop Heenan answered a definite "Yes." The newspapers, with an eye on sales, were following the public's interest which, in Catholic affairs, was definitely increasing.

"The change since Pope John is quite incredible," said Archbishop Heenan. "What the Church is doing and thinking is new of great interest to the public in general. So naturally the newspapers react to that. By and large they go to a great deal of trouble to get their facts right. They come to authority, the bishops or whoever may be the experts concerned, to make sure that they are not presenting a false picture. This is a new thing, and it is splendid—and much appreciated by the Church."

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# Council and matrimony

(Continued from page 2) of a sound education for children is strong and tender marital love.

This is true today as always, but the validity of this observation is now more evident. Pragmatic considerations of former centuries no longer obtain.

In earlier stages of the economic and cultural development, an abundance of children was an absolute necessity for the economic stability and progress of the family group, especially to support the aged. Today, children are scarcely an economic advantage for the family. It is becoming more clear that they have become an end in themselves.

Today's family is more manifestly oriented towards children. This is shown, above all, by its conscious wish to have children.

As in the Second Vatican Council, the Church sees her entire life in the light of love and unity, in Christian marriage and the Christian family must be seen in a clearer perspective as an expression of love, as conserving

love and as the fruit of love. The Encyclical of Pope Pius XI, on Christian Marriage, has already emphasized that love enables all the functions of marriage, that love must penetrate everywhere. However, love does not dispense with law. Rather, it gives to law its ultimate meaning and true foundation. Law has the function of protecting the development of the community of love against human frailty. Marriage has need of juridical norms and must be conscious of its obligations. These obligations will not do away with all the bounds of moral casuistry. Yet the necessary condition for a proper understanding of such norms and acceptance of them from conviction will be an appreciation of love, as requirements of true love.

The Church understands herself as the people of God on the way of pilgrimage. She knows that on earth she needs purification and progress. It follows that in married life there will be need of pilgrimage. She knows that in a Christian marriage there will be need of purification. She knows that in a Christian marriage there will be need of pilgrimage.

THE CHURCH KNOWS that her mission stems from the love of the Redeemer. She must take to heart seriously, she must accept current culture and current society. She must enter into dialogue with the world, a dialogue which can be fruitful for herself and the world alike.

Such is the atmosphere of the council and from it one can expect a doctrine on marriage that will very seriously take relationship and mutual interrelation of family with its environment. For the family, this implies an obligation to be a missionary force, to protect itself from harmful influences of the world around it. But what is good in the world calls for a conscientious response, since only those make good their own who contribute to its strength.

A truly Catholic "yes" to the ideal of marriage requires the common application of all and especially of families to the task of molding economic conditions, and of establishing social justice. They must be involved in town planning, housing, in the enactment of laws, and by no means least, in the forming of public opinion—all to the effect that the family might have a healthy environment.

Theology and the Magisterium should give us formulations of doctrine on marriage which will fit it into its proper place in this world. Nevertheless, emphasis must always be placed on the power Christian marriage derives from the world to come and to its character as a way of sanctification.

The council doctrine on marriage must touch on the difference between unalterable truth and its application to temporal circumstances. Because such an application is conditioned by circumstances of time, it is to a certain extent changeable. A permanent, unchangeable and changeless is always a requisite of love of revealed truth. In our present time of change, this task is doubly necessary.

If we were to try to place together in a heterogeneous mass various truths and formulas reflecting the mentality and social structure of yesterday, we should only provoke the sensitive man of our age to discard it all as a museum piece of an earlier century.

To cite one example, the question of responsible parenthood must not be handled with the formulas of yesterday. Rather, we must honestly confront ourselves with the spirit of the Gospel and we should consider the mighty social, economic and cultural transformation that has come about.

THE RESULT WILL not be a watering down to the greatest possible extent of the content of the New Testament. There will be a clear presentation of the high Christian ideals, but along with it, there will come a deeper understanding of the completely new difficulties of our time.

We must not be restricted to one particular, though one real problem concerns people today in their married life. We must show the way to a fully human cultivation of the will to do good, the meaning of marital fidelity. We must show a way that will enable men to understand that the love which clarifies the meaning of life, to give birth and to foster life is an inevitable result of love itself.

## Remember them in your prayers

- INDIANAPOLIS
  - 1 CLARA L. LUX, 76, Great the King Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Father Leonard Hill, O.S.A. and Mother Lora Hill, Mrs. Hill.
  - 1 ANTHONY BARAKI, 60, 55, Peter and Paul Catholic, Dept. 4, Holy Cross Cemetery, New. Survivors: Barbara, Ignatius.
  - 1 JULIA T. PALMER, 77, St. Ann's Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: Mary, Barbara, William, Rose, John, Joseph, Catherine, Bernard, Thomas, and Julia Frances, all deceased.
  - 1 DR. JOHN J. BLACKWELL, 67, St. Joseph's, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Anna Marie, sons, Dr. John J. Blackwell, Jr., and Dr. Robert J. Blackwell, Sr., daughter, Catherine, and Mrs. Blackwell.
  - 1 FRANCES C. CASPER, 71, St. Joseph's, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Mary Ann, deceased.
  - 1 CHARLOTTE JEAN MORRIS, 41, St. Joseph's, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: husband, John, and three children, Mr. and Mrs. Cecil Gray, granddaughters, Mrs. William Gray, Mrs. Joseph Gray, and Mrs. Henry Taylor, brothers, Maurice and Julian Gray.
  - 1 EDWARD F. CONNERTY, 70, St. Patrick's, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Mary, and three children, Mr. and Mrs. Edward F. Connerty, Jr., and Mrs. Joseph Connerty, and Mrs. Joseph Connerty, and Mrs. Joseph Connerty.
  - 1 BERTHA C. FAUSTON, 70, St. James the Apostle, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: husband, John, and three children, Mr. and Mrs. Edward Fauston, and Mrs. Joseph Fauston, and Mrs. Joseph Fauston.
  - 1 EDWARD L. HULL, 68, Sacred Heart Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Mary, and three children, Mr. and Mrs. Edward Hull, and Mrs. Joseph Hull, and Mrs. Joseph Hull.
  - 1 LEO J. DEWINE, 63, St. John's Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Mary, and three children, Mr. and Mrs. Leo Dewine, and Mrs. Joseph Dewine, and Mrs. Joseph Dewine.

- TELL CITY
  - 1 PHOENIXA ANDERSON, 75, St. Paul's Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: husband, John, and three children, Mr. and Mrs. Phoenixa Anderson, and Mrs. Joseph Anderson, and Mrs. Joseph Anderson.
  - 1 CATHERINE WISSAGE, 65, St. Paul's Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: husband, John, and three children, Mr. and Mrs. Catherine Wissage, and Mrs. Joseph Wissage, and Mrs. Joseph Wissage.

- ST. ALBINO
  - 1 AUGUST F. BOND, 61, St. Albino Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Mary, and three children, Mr. and Mrs. August F. Bond, and Mrs. Joseph Bond, and Mrs. Joseph Bond.

- LEONARD
  - 1 JOHN E. FLANNERY, 68, St. Leonard Church, Dept. 2, St. Joseph Cemetery, Indianapolis, Ind. 46204. Survivors: wife, Mary, and three children, Mr. and Mrs. John E. Flannery, and Mrs. Joseph Flannery, and Mrs. Joseph Flannery.

- INDIANAPOLIS
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## Announce speakers for CFM meeting

INDIANAPOLIS—Charles Stimming, president of the Archdiocesan Council of Catholic Men, will speak on "Race" at the Archdiocesan Christian Family Movement Federation meeting Sunday, Sept. 13, at 8 p.m. at Little Flower parish here.

The Rev. James Cummings, pastor of Trinity C.M.E. Church, Indianapolis, and a member of the Indianapolis City Council, will discuss "Politics and Race," the 1964 CFM action theme.

Current officers of the Federation are: Leo and Mildred McNulty, of St. Philip Neri parish, president couple; George and Pat Crossland, of St. Michael parish, vice-president couple; John and Janet McMillen, of St. Gabriel parish, secretary couple, and Chuck and Mary Helen Marine, of St. Philip Neri parish, treasurer couple. Father Randolph Marshall is CFM chaplain.

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# Race issue seen crucial for labor

WASHINGTON — Organized labor today is "on the spot" as far as the race issue is concerned, Msgr. George G. Higgins, director of the National Catholic Welfare Conference's Social Action Department, said here.

Many labor leaders, Msgr. Higgins said, "have yet to grasp the depth and the passion of the present racial crisis. As a result there is, unfortunately, a growing rift between organized labor and the Negro community."

The NCCW's official spoke at the annual Labor Day Mass of the Washington archdiocese, Archbishop Patrick A. O'Boyle of Washington presided at the cele-

bration in the Shrine of the Sacred Heart.

FOLLOWING the Mass Secretary of Labor W. Willard Wirtz placed a wreath at a statue of Cardinal James Gibbons of Baltimore in a park in front of the church. He also gave a brief address.

While calling the race issue "the most serious problem" facing organized labor today, Msgr. Higgins at the same time defended labor against the charges of many of its critics.

In particular he replied to the charge of "a sense of complacency and a lack of missionary zeal on the part of labor's top management" which he said had been leveled by some members of the "liberal establishment."

"Perhaps there is something to be said for this point of view," he said, "but some of its critics are really battling the labor movement instead of criticizing it constructively. And some of them ... are not keeping up with their

regionalists or are lukewarm in the civil rights movement."

"These people fail to realize," he said "that communism rises out of our failures."

He related that in recent racial disorders in several large cities "many of the whites involved were Catholics."

DISCUSSING the rise of communism in "95 per cent non-Catholic" Latin America, Father Twomey said, "our brethren in the southern hemisphere, including bishops, priests, nuns and Brothers, and the well-to-do and well-scrubbed lady have allowed themselves to be identified with the oligarchy."

He asserted that "we cannot roll back communism without a Christian solution" to such problems as race relations and poverty. He calculated: "Attitude toward race is the acid test of our attitude toward Christianity and democracy."

"It is going to be hard not to conform and to give witness to Christ in the extremely important area of race relations," he said.

AT A RECENT President's committee meeting in Washington in which the Harlem riots were discussed, Father Twomey said he heard one member say, "When a human being is deprived of the basic necessities of life, he reaches a breaking point."

He answered: "If we do, would we refer to the damned, dirty Niggers? When are we going to realize that Christ did not found the Church and then turn it over to the white man?"

homework and in fact don't even seem to be reading the big print in labor's current policy statements.

MSGR. HIGGINS said much of the criticism that labor has lost the zip it had in the 30's and 40's is "rather sentimental in nature."

Even "the most romantic and nostalgic of the old timers," he said, realize that "a union can't live indefinitely in an atmosphere of crisis and struggle. They also know that sooner or later a union has to put aside the easy-going carelessness of adolescence and get down to the serious business for which it was established."

As for the charge that U.S. organized labor lacks a "consistent philosophy," Msgr. Higgins replied:

"Its activities compare favorably with those carried on by the labor movements of other countries or in other periods in its own history, and the demands for wage guarantees and union pressure for a variety of fringe benefits in American industry show more novelty and imagination than the plans and programs of labor organizations anywhere else in the world."

The social action leader said that while it is appropriate to remind labor periodically of its duties and responsibilities, "it is also necessary to remind employers, editors, and whomsoever else it may concern that unions are not only legitimate but necessary and indeed absolutely indispensable in our type of industrial society."

# Pope selects ND head for special assignment

VATICAN CITY—Pope Paul VI hopes to build a center for Eastern and especially Orthodox theology in Jerusalem as a memorial of his January meeting there with Orthodox Patriarch Athenagoras of Constantinople.

He has enlisted the help of Father Theodore M. Hesburgh, C.S.C., president of Notre Dame University. Father Hesburgh has interested American oilman Ignatius A. O'Shaughnessy of St. Paul, Minn., in the project. O'Shaughnessy and Father Hesburgh were received in audience on August 29.

SUPPORT WILL also be sought from Catholic university rectors at the forthcoming Paris meeting of the International Federation of Catholic Universities.

This report from a well-placed and highly-reliable Vatican source received a "no comment" from the Papal Secretariat of State.

But another Vatican source pointed out that the Pope has long thought of creating two memorials to his historic meeting with Patriarch Athenagoras. One such memorial would be an academic foundation (such as the projected center of Eastern theology) and the other would be a charitable foundation.

A GERMAN Benedictine priest has already been selected as li-

brarian for the projected theological center in Jerusalem. The faculty however may be drawn from scholar of other religious congregations, diocesan priests and laymen. This is among the problems to be discussed at the Paris meeting of the university federation, of which Father Hesburgh is president.

It is possible that some of the faculty of the new theological center in Jerusalem will divide their time between there and the universities where they now teach.

While the projected center in Jerusalem would focus its studies on Eastern theology and especially on Orthodox theology, other Christian theological traditions are expected to receive attention too.

## Issues peace plea

FRIEBOURG, Switzerland—Pax Christi, international Catholic peace movement, issued an appeal on the 25th anniversary of the outbreak of World War II and the 50th anniversary of the start of World War I urging all men of good will "to avoid everything that promotes nationalism, hatred and hostility and to omit nothing that serves reconciliation and peace."

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