

Time Errs, Apologizes To Priests

Fresno—(NC)—The attorney for five priests who filed a \$5 million damage suit against Time, Inc., said the litigation is ended with publication this week of an apology to the priests in Life magazine.

Richard McCormick, legal spokesman for the five Merced, Calif., priests, stressed that the original purpose of the suit was a retraction and not money damages.

"The priests did not ask for a cash payment and none was made as part of the settlement," said McCormick who added that petitions for dismissal of the suit will be filed immediately in Merced County Superior Court and Fresno Federal Court.

Life, in a correction published in its Sept. 3 issue, says that it was misinformed when it reported in a June 4 article that Merced priests had counseled a Merced Catholic housewife to proceed with an abortion. She feared that German measles she contracted during her pregnancy would cause physical and mental damage to the unborn child.

The priests, who are the only priests in Merced, denied talking with the woman, Mrs. Dolores Stonebreaker.

McCormick said that the priests first asked Time, Inc. for a retraction, but that the parent company of Life refused and the only course left open to get a correction was a damage suit.



Mission Helpers Mark Jubilee

The eight members of the Mission Helpers of the Sacred Heart in the Rochester Diocese marked the 75th anniversary of their nationwide order's founding at a Mass at Sacred Heart Cathedral Friday afternoon. Bishop Casey celebrated the Mass. Priests of parishes where the nuns teach religion to children who attend public schools assisted at the Mass.

Ban Remains On Voting for Atheists

Vatican City — (NC) — Alfredo Cardinal Ottaviani has stressed that the Congregation of the Holy Office decrees forbidding Catholics to belong to or vote for atheistic political parties, or for persons known to support such parties, still are in force.

In an interview granted to the magazine Cardinal Ottaviani observed that the decrees prohibiting Catholics from associating with parties inspired by directly supports the communist atheistic materialism are in force.

Cardinal Ottaviani, secretary of the congregation, confirmed the force of the decrees in an article which is to be published by the monthly magazine Social Studies, which is printed by the Don Sturzo Institute in Rome.

In 1949 the Holy Office issued a decree excommunicating any Catholic who joined the Communist party or willingly and knowingly gave support to it. In 1959 it ruled that it is sinful for a Catholic to vote for a candidate who even in direct support of the communist cause.

'To Interpret Correctly'

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father, he must have our undivided loyalty. As he interprets the teachings of Christ for us, we must follow his directions and suggestions and we must not, as some have done recently, twist his words so that they serve our wills instead of molding them. May we never separate ourselves from him. If we do, we cut ourselves off from the source of Life.

The Holy Father alone is the Vicar of Christ. He alone is qualified to speak as the Vicar of Christ. And when you read, in newspapers or magazine articles, loose comments criticizing or attacking the Pope, recall one cold fact, and it is an historical fact, that never since the Papacy began "did any power, material or moral, civilized or savage, go to war with Peter and get the better." Cardinal Newman said this, and he added, "all who take part with Peter are on the winning side." We can never go astray, following the guidance of the Holy Father.

Sixty years ago, a saint spoke strongly about the allegiance we owe to the successor of St. Peter. When he answered the disciples of modernism, Pope St. Pius X stated, "When there is the question of the Vicar of Jesus Christ, it is not the time to examine, but to obey; we must never mete out the extent of the order given, so as to limit the obedience we owe to him; we must not carp at his clear meanings to disguise them; we must not interpret the will of the Pope by popular prejudice and thus destroy its evident substance; we must not bring forth other rights against the right of the Pope to teach and to command, nor must we weigh his judgments or discuss his orders, unless we wish to offer a direct affront to our Divine Lord Himself. The whole body of society is sick; all its most noble parts are affected, the very sources of life are tainted. The one refuge, the one remedy is the Pope."

Next week, two thousand bishops, led by Pope Paul, will walk the streets of Rome in a penitential procession to open the Council. The Pope has appealed to all Catholics and to our brothers in other Christian communities to pray for the success of the Council and he has asked you and your children to do penance for the success of the Council. I know you will respond to his appeal, each in your own way. Please continue these prayers and acts of self-denial until the Council closes.

A final, personal word: I leave for Rome Wednesday and ask your prayers for a safe journey. God has been good in allowing me to be a part of this Council. It has been the major experience of my life to watch the pageant of the most momentous religious event of this century unfold before me, to see the spectacle of two

(thousand shepherds gathered in one place to form and guide the holy People of God, men who are in themselves weak and fallible but convinced of being able to pronounce truths that admit neither contradiction nor termination, men who are sons of our own time and our own earth, yet above time and above earth to take upon their shoulders the burdens of the people and to lead them to spiritual salvation.)

The past three years I have seen two popes and many cardinals and bishops striding by in the Council, men whose names will go down in church history as the leaders of the Vatican Council, giants in the world of the spirit. Never again in this life shall I behold a scene more impressive, more dramatic or more solemn. It will never come again for me.

The task of the Council is now almost finished. When it is completed, all men will know that the Catholic Church, through the Council, has measured up to the commission given it by Christ Himself to become, in our day, the light of all the nations and the standard which all men can follow.

God's Obituary Premature

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tion of Swiss theologian Father Hans Kueng, a Council adviser. In an article in Commonweal magazine he says that "the accomplishments of the Council to date obviously fall short of what was generally expected" and he doesn't expect any "significant change" in the final session.

Another writer, using the pseudonym of F. E. Cartus in Harper's magazine, says those who advocate a progressive position for the Catholic Church now admit "that any hope in this direction must be abandoned" and that only "at a later date and a more favorable time" will the Church be able "to step fully into modern life."

All this pessimism presumes that God's obituary has the same finality about it as that of His creatures.

These "prophecs of doom" — as Pope John termed them — forget the Emmaus road. Then, as now, men thought God was dead and precisely at that moment of their deepest void God comes back again, uninvited, unknown and ever unwanted. He comes incognito, through the stable door of everyday experience, as if He were just some other fellow like me — a spouse or parent or son or daughter, a school chum or team mate, a work companion, a neighbor or a poor person in need.

Scripture tells us that on the first Easter morning, Jesus emerged from the stone door of the Emmaus road not in splendor as risen Saviour but simply as a stranger sympathetic to their questions and their sadness. And when they responded in love to what they thought was His need, the simple food of a poor man's supper, then it was they recognized Him. (Luke, 24)

And this is hardly surprising. Jesus told His disciples before He died they would find Him again — in the stranger they would see naked, or ill, or in prison, hungry and thirsty. Their response to Him in this condition, He said, would actually decide whether they would be sheep or goats in eternity. (Matthew, 25)

Christians of earlier centuries understood this so well they sang their hymn "Ubi caritas et amor, Deus ibi est" — where there is love and affection, there is God."

St. John said quite the same thing — "God is love and he who abides in love abides in God, and God abides in him" (1 John, 4:16)

And when Jesus made love for our fellow men the "sacrament" or proving sign of our love for God, He was really not introducing a "new morality" — it was God's commandment which Moses gave the Israelites fifteen centuries before Jesus was born. (Leviticus 19, 18 and Deuteronomy 5, 5)

The "new commandment" of our Lord, as St. John admitted, "is the old command which you always had before you." (1 John 1, 7)

The Vatican Council, therefore, will attain its true success not by its grandiose schemes to improve food production, or expand the literacy rate, or limit war or even end it, nor just by improving the efficiency of the hierarchy, or the piety of priests, or the number of nuns, and not only by speaking eloquently against racial hatreds, or Communist persecution, or bad books and shows — but by emphasizing and convincingly reminding Catholics and Protestants, Orthodox Christians, Jews, Muslims and Buddhists and atheists that we are all "to love one another." (John 13, 34)

Then it will be our turn to understand what happened on the Emmaus road.

We will find God very much alive after all, not in the dusty bones of theological enigmas — He will be instead that "inner God" in us which will also send us speeding back to our brothers in their need for us.

For those who persist in doubting the presence or power of God in our present world — or even in the Council at Rome — the outlook is indeed bleak.

Eileen Walstrom Johnson wrote these lines for such people in the July issue of Christianity Today magazine, addressed to the contemporary existentialist French philosopher Jean Paul Sartre:

Ah, so you have killed God, puny little man.
And now you strut about,
limitless, free, you think.
God is dead! which will also send us speeding back to our brothers in their need for us.
Our chains are gone.
And so is sin,
for death's fingers cannot point in scorn nor beckon to a judgment.
You did it once before—his Son.
It could you not learn?
The grave could not retain even his human form.
But now you say again
God is dead.

Well, then men die too...
So where is your great victory?
The grave's your end
and you have made it so.
You have vanquished yourself.
Take pride, take pride—
you have not long to crow.
Faith, however feeble, indicates there is, thank God, an alternative.

—Father Henry Arwell

Catho

Washington—(NC)—5,700,000 students have in the nation's Catholic primary and secondary school months.

This is the estimated National Catholic Education Association, based on many reports from school superintendents.

This means that about more pupils have been the rolls.

The students are in private schools with

Veterans Back War In Vietnam

New York — (NC) port for President Vietnam policies and civil rights, as well as denunciation of anti-Senator the Ku Klux Klan, with resolutions adopted Catholic War Veterans

Some 4,700 members CWV attended the town's 30th annual convention here (Aug. 17) selected Martin Riley, a delphia national co-succeeding Charles I of Brooklyn.

The resolution on called for efforts to rmonist aggression, th also urging the U.S. for an end to ho's through honorable ne at a time to be chose country.

Several resolutions created benefits for including a cold war tional assistance bill.

The civil rights backed racial justice of public facilities, in equal employment o and trade union m in anti-poverty effor education.

Other resolutions: 1 ped-up civil defens asked passage of ne legislation against called for liberalizat immigration laws; b er in public places, e should require a cor amendment; endorse ed observance of C tions Week and as formation of a co committee on captiv and called on the C operate with Newm the Catholic Youth tion, and the Conf Christian Doctrine.

Nuns Reside At Notre Dam

Notre Dame — (NC) representing more th igitous communities the country particip dedication of Lewis I residence for Sister for graduate degrees versity of Notre Dam

Father Theodore M. C.S.C., Notre Dame offered the dedicate Lewis Hall chapel as ed at the blessing o story, 143-room bui clearing that nuns " very heart of the America." Father said the dedication Hall marks a new .. Church in which .. and sanctity go hand

Papal

Taipe — (RNS) — many Protestant den a French cardinal, se ican monks and a Eastern Orthodox mst here to celebrat anniversary of the f the world-renowned monastic community.

The occasion als messages of goodwill Paul VI and top-ran estant and Anglican

Taipe is today no first Protestant mona the Reformation bu ential ecumenical ce

The anniversary c began in the morni Church of Reconcilia by 50 young German bol of repentance for of Nazism—where a conducted by P .Taipe, headed by P Schurz.

Meanwhile, in a C church—formerly the church of a ruined built by the Taise co Joseph Cardinal M bishop of Rouen, offe four Franciscan mon

The crowd attendi was so great that bu to stand in the yard.

An hour later, a service was conduct in the Church of Re by Metropolitan M Paris, the Exarch in the Ecumenical P and Metropolitan Y. Earch of the Mos archate of the Rus dox Church. A Gr offered the wine and



Once in a Lifetime

York, England—(RNS)—For the first time in 18 years Miss Rosemary Littlefair embraces her sister, Veronica, a Catholic nun at the cloistered Convent of St. Joseph in York. The nun is Sister Bernard, mother vicars of the Order of Poor Clare Colettines. The meeting took place when, for the first time in 100 years, the wooden gates of the convent were opened to the public for five hours. Permission for the unique visit of relatives and friends of the nuns came from the Vatican in connection with the centenary of the order. Said Sister Bernard: "This will never happen again. It's once in a lifetime."

Rynne Rapped, Irish Anglicans Defend Pope

Belfast — (RNS) — Pope Paul VI found a champion in a Church of Ireland (Anglican) weekly here when it took issue with an analysis of the pontiff written for the London Sunday Times by "Xavier Rynne."

This is the pseudonym of the author or authors, of a series of books and articles on the Second Vatican Council which have been published in the United States.

The Church of Ireland Gazette said in an editorial that "Mr. Rynne" had presented the Pope as "a complex personality willing for reform but anxious to placate and carry with him those elements that are less favorable; over-scrupulous, cautious and with an almost obsessive desire to do justice to both sides."

"We venture to suggest," the weekly replied, "that Mr. Rynne, faced with analyzing a complex personality, has overlooked a simple explanation of a good deal of the apparent elusiveness of Pope Paul.

"Few men have to so great an extent lived under the shadow of a predecessor—and in more ways than one. Not only is the memory of 'good Pope John' in whose short reign 'the barriers came down and the world was given a vision of humanity, kindness and simple Christian charity, still fresh in men's minds.

"In addition, his successor has been bequeathed a task that calls for qualities of a subtler kind and whose completion he is perhaps better qualified to bring about. If he has been partly responsible for slowing down the pace of reform it may well be because he is inclined to take a longer view than that of his predecessor about whose decisions and plans there was bound to be an ever-present urgency."

Words of the Council

The Vatican Council, like the space age with its jargon of blast-off and all-systems go, also has its own special terminology.

Here are words you will want to remember:

Council — a meeting of the present Catholic bishops. The present Council began in 1962—is the 21st such meeting in the Church's near 20 centuries of history.

Ecumenical — from a Greek word meaning worldwide.

Session—a series of working assemblies of the Council. This autumn's session will be the fourth and final session of the present Council.

Vatican II—the name of the present Council. Vatican I was held in 1869-1870. Other Councils have been held at Trent, Constantinople, Ephesus, etc.

Schema—like a bill in Congress, a proposal up for discussion and decision. Plural is schemata.

Council Fathers—the voting members of the Council — the bishops and the heads of religious orders like the Dominicans, the Franciscans, Jesuits, Redemptorists, etc.

Peritus—an "expert"—one of the advisers on the technical subjects under discussion. Plural is periti.

Observers — representatives of Protestant and Orthodox churches. They don't vote but their advice is sought on subjects that have overlapping interest among the various churches.

Auditors—Catholics who also don't vote but, like the observers, also are asked for their opinions. Laymen, laywomen and nuns have been appointed auditors.

Moderators—four prelates who take turns presiding at Council meetings, like a chairman.

St. Peter's—the world's largest church, built over the spot where St. Peter is buried. The tent of a mile area from the main door to the main altar has a bleacher-like arrangement for the desks and seats of the more than 2000 bishops at the Council. The Blessed Sacrament is kept in a side chapel—which is as big as many of our churches—where the bishops can pause to pray and from Council meetings.

Italian Nuns Staff Hospital

Ernakulam — (RNS) — The Italian Sisters of Charity, who were in charge of the nursing section of the Government Hospital here for 40 years, have taken over the management and administration of the newly established Lourdes Hospital.

A few Sisters who took post-graduate courses in England have arrived to join the team of able and experienced members of the order.

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"Dad, how come you call Security Trust a family bank?"

Well, son, Security offers any service that mom and I could possibly want.

Our family checking account is here. So is our savings account. Even our Christmas Club. We pay for our house here. And this is where we borrowed the money to buy our car. Your mom and I keep our Wills, Savings Bonds and a few important letters in a safe deposit box.

And you have a savings account here, too! Granny started it for you to help pay your college expenses.

Last year I borrowed the money for our vacation.

It's good for us to do all our financial business at one bank, because we get to know the people here better and they know us. Then, any time we need banking help we call our friend.

That sort of takes us back to the beginning, son. A family bank is a bank for the whole family. And mom and I think that Security Trust is just about the best financial friend our family could possibly want. Say, you ask the longest questions.

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