

Council's Work Nearly Done

VATICAN CITY — (NC) — At the close of the Council's weeklong recess, the feeling began to spread among the council Fathers that the job is almost done. In fact, because the general debate is now over, many are wondering how they will spend their time profitably.

"There are no surprises anymore," remarked one bishop, "so let's pack our grips."

Another recess is scheduled from Oct. 30 to Nov. 8, after which the council will convene to vote on the documents readied by then. There is a faint hope that with another public session to promulgate the remaining documents, the council may be able to close by Nov. 22.

AN EARLY closing date is still speculation, however, because in the council's caucus rooms the Fathers are skirmishing over unfinished documents. The Secretariat for Promoting Christian Unity has completed its work on the religious liberty declaration and has distributed its draft to the Fathers.

There is a divergence of views on the schema on divine revelation. That document's thorny problem of relating Scripture and Tradition has yet to be resolved. The schemas on the missions and on the priestly life are also being processed.

The most difficult task of all, however, is the one faced by those entrusted with producing a satisfactory text on the Church in the modern world.

AN ATTEMPT is being made to lengthen this schema — already 82 pages long — by incorporating new suggestions made during the fourth session. But the 25 subcommissions working on the document still do not see the light of day. Once they are ready, perhaps by Nov. 10, the revised text must go to the printers, be distributed to the Fathers,

and be discussed anew. If further amendments are offered as seems likely, one more council recess will give the commissions an opportunity to study them.

Another complication has arisen because more than 500 bishops led by Bishop Luigi Carli of Segni, Italy, have demanded that the modern world schema include a strong condemnation of communism.

Other council Fathers regard the condemnation as inopportune. As Bernard Cardinal Alfrink of Utrecht, Holland, said, everything that can be condemned in communism has been condemned already and needs no further condemnation.

ONE LOOKS back over the first six weeks of the council and cannot help being astounded at what has been accomplished.

The work done in previous sessions has borne fruit in large measure, as will be demonstrated by the wealth of material accumulated for future use in the documents Pope Paul VI will promulgate. Of course, these are, in a sense, but blueprints. It is their practical application in the years to come that will prove their worth as instruments for the Church's inner renewal.

Pope Paul's strategy is now paying off. The note of confidence injected into the council by his announcement of the creation of a world synod of bishops at the beginning of this session makes up for whatever business may remain unfinished.

The synod, according to the view now prevailing here, will in due course help solve many problems which on paper may appear to be left in the air. The synod will actually be an extended council.

Jack Balls Scores Four Touchdowns as Cougars Triumph

By Fred Seely

Charlotte News Sports Writer

Jackie Balls weighs only 160 pounds and isn't any taller than the average waterboy, but every inch of him contributes to the best speed in Charlotte.

Just ask West Montgomery's football team, which got run around, over and through by the speedy Charlotte Catholic halfback Saturday in a 44-0 loss.

Balls scored four touchdowns in the romp, gaining a total of 257 yards via pass receptions and runs. His work gained him the title of News Player of the Week.

"Jackie is the best halfback in the city for my money," says Coach Willie Campagna. "He may not weigh too much now, but he should get up to 190 pounds. We think he's a great college prospect."

Balls grabbed touchdown passes of 30, 65 and 40 yards from quarterback Terry Layman and tallied a fourth on a seven-yard dash. In all, he caught four passes for 144 yards and rushed for another 113.

Liturgy Changes

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tion of middle-aged Catholics" find the changes hard to accept.

Among reasons, he said, has been "misleading clerical pronouncements that Vatican council will produce little or no change in the life of Catholics."

Father McManus stressed his concern that parishes implementing the changes would stress the new positions and moves of the participants in the Mass more than the motives.

HE HELD THERE is a danger that "changes in the external forms will be treated as rubrical prescriptions, grudgingly accepted because authoritatively imposed."

"There can be a crisis of obedience, even a chaos arising from diversity and welcome flexibility, but these are far less to be feared than formalism and neo-rubricism."

"The answer seems to be in more and more profound study and diffusion of the Constitution on the Liturgy as a doctrinal pronouncement—proclaiming a theology of the Church and the Church's worship and supporting pastoral and disciplinary changes with reasons and motives," he said.

Jaffa Port Closes After 3,000 Years

JAFFA, Israel — (NC) — The port of Jaffa, honored in pagan, Jewish and Christian history, is closing down in November.

Located midway along Palestine's Mediterranean coastline, the port from which Jona set out for Tharsis is too shallow to take most ocean-going ships and too vulnerable to offshore wind and waves. The new man-made port of Ashdod will take all major shipping by Nov. 25.

Now they're talking of making Jaffa a harbor for pleasure boats. Jaffa (or Joppe) can trace its existence into prehistoric times. An offshore reef that protected the rocky harbor from most of the wind and waves made it a commercial center even then. Phoenicians traded here. Records show an Egyptian pharaoh conquered it in the 15th century B.C. The Assyrians came down on it in 701 B.C., and the Philistines, Romans and Turks held it at one time or another.

WITH ALL THE conquering going on, Jaffa was never a dull town. Greek mythology gives Jaffa as the site of the Andromeda legend. Andromeda, daughter of the king and queen of Ethiopia, was chained to one of Jaffa's rocks to placate a sea monster then ravaging Ethiopia. Luckily she was found by Perseus on his way back from killing Medusa. Perseus not only rescued her; he married her.

The Old Testament contains several references to Jaffa. The Lebanese cedar used to build Solomon's temple in Jerusalem arrived through this port. Simon the Machabee made it a part of Judea in 144 B.C.

ONE OF THE most famous of the travelers who passed through Jaffa was a man named Jona who "went down to Joppe and found a ship going to Tharsis" to escape the commanding voice of God. Not as fortunate as Andromeda, Jona was tossed overboard by the crew members and swallowed by a whale. After three days of that he decided to obey the Lord. He preached to the Assyrians at Niniveh and converted the city.

The Acts of the Apostles tells us that St. Peter "stayed some time in Joppe at the house of one Simon, a tanner." It was here that he raised the woman Tabitha from the dead, and it was near here that he had the vision of the clean and the unclean food, impelling him to preach to the Gentiles.

IN CHRISTIAN times, Jaffa became the see of a bishop. It was captured by the Moslems, recaptured by the Crusaders in 1126, taken again by Saladin in 1187, and overcome by Richard the Lion-hearted in 1191. King Richard's armored knights lost only two of their own in the battle and killed 700 Turks. But the crusading era was drawing to a close. The port was taken again by the Turks in 1196 and the city was burned to the ground 200 years later when another invasion threatened it.

Despite the intermittent battles, Jaffa was a major seaport in the Middle Ages for pilgrims traveling from Europe to the Holy Land. From Solomon's time to the present day it has been known as the principal seaport of Jerusalem.

Jaffa is due to close as a commercial port on Nov. 9. No one here knows what will happen to it after that, but no one believes its long history is over.

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