

Sees no bar to school prayer, aid

CHICAGO — Chief Justice Charles S. Desmond of the New York Court of Appeals denied here that the Constitution bars religion from public schools or public aid to church schools.

Desmond, addressing the national convention dinner of the National Federation of Catholic

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College Students, urged Catholic colleagues to "meet the challenge of militant secularism."

"You and I owe it to our country to meet and dispel and disprove the current extremist arguments of American secularists who, through a minority, seem to be acquiring some sort of supposed right to set the tone for American institutions, especially the schools," he declared.

Desmond spoke after receiving the NFCCS Archbishop Noel Award.

HE QUESTIONED the soundness of the Supreme Court's June 25 ruling against a prayer published for recitation in New York public schools by the State Board of Regents.

He said that when the Founding Fathers in the First Amendment barred "establishment of religion," they had in mind "a definite, categorical outlawing of a existing religious institution, and no reason appears why it should now be accorded loose and expansive meanings."

The New York jurist said he would not differ with any state school board or school principal who considers it "more prudent in our pluralist society" to eliminate religious practices from schools.

"But I deny that our Constitution or our tradition forbids them," he said.

As for the idea that government aid to "church schools is 'un-American or even unconstitutional,'" he attributed this belief to "theoretical and abstract thinking or to a sudden demand for radical change."

He listed a number of instances of government aid to church schools and other institutions, beginning with the Congregationalists in 1789 and continuing up to the present.

DESMOND URGED Catholic college students to employ "the logical and reasonable argument from logic and justice and principle and history" in defense of "the American traditions that will not die because they must not die."

He said it is an "indisputable fact" that "belief and trust in a Creator has always been regarded as an integral and inseparable part of the fabric of our fundamental institutions and that belief in a Supreme Being is as natural and permanent a feature of the American governmental system as is freedom of worship."

OPINIONS

The commuter's life is not for Sisters

To the Editor:

Your idea of concentric consolidation presented by The Tablet in your August 23rd issue in the suggestion of providing centrally-located faculty-houses for Sisters teaching in various elementary schools, to replace the traditional parish convent, has many strong points and pro.

We are not sure whether the benefits derived to an individual, economic savings of major proportions" is thought of in terms of the Sisters or of the parishes.

If, however, parishes with school staffs that combined in residence, could profit financially in maintaining one large faculty-house for many Sisters and in providing and keeping in operation enough station wagons to transport Sisters and their school children back and forth, daily, they might also be able to employ a real chef who would not be deterred by the thought of cooking for large numbers of persons, as is often the case with a lay woman who considers ten or twelve Sisters a "large" number and declines.

THE FINANCING by the parishes of such a chef for the faculty-house would constitute one real "economic saving of major proportions" for the Sisters, since in many cases it takes a full month's salary of two Sisters to pay one month's salary of a lay cook. The lay cook does not need to attend summer school for five or six successive years, either as Sister-teachers must do to keep abreast of educational demands, and to meet the sum-



CANOE LAUNCHING—A home-made canoe, the two-year effort of boy scouts Joseph Askmit and John Teagardin of Holy Name parish, Beech Grove, was recently launched in the outdoor swimming pool at Marydale School, Indianapolis. The boys told Sister Mary Geraldine, R.G.S., director of girls at Marydale, seated in the canoe with a Marydale student, that they would name the canoe for her if she would allow them to launch it in the pool. Members of Troop 108, Joe, right, is a sophomore at Sacred Heart Central High School and John is a freshman at Chartrand High School. Both have achieved Eagle Scout rank. Following the launching, the boys gave a demonstration of canoe techniques. (Staff photo)

TO RESOLVE CONFLICT

'Socialization' needed, Canada bishops assert

OTTAWA, Ont.—The Canadian Catholic Bishops have pointed to "socialization," as outlined by His Holiness Pope John XXIII, as the solution to the conflict between totalitarian socialism and individualism.

The Bishops, in a Labor Day statement issued here by the Canadian Catholic Conference, said society "must learn the formula of active, free and intelligent participation, as its members organize themselves in those social groupings that will be expressive of a social philosophy fit for man in this new age."

The Bishops noted that the process of "socialization" had been described by Pope John in his social encyclical *Mater et Magistra*. They defined it as the "tendency to organize into groups for various common purposes."

"TOTALITARIAN and materialistic socialism are extreme, a heretical form of socialization," they said. "In

itself, socialization no more necessarily leads to this kind of socialism than the natural desire for freedom necessarily leads to the other extreme, individualism."

"Indeed, socialization, with all the organizational activity which it implies, is the natural solution to the dangers of both extremes in our society," the Bishops added.

They began their statement by citing "a problem of conscience... the conflict of values, the social philosophy of socialism versus social progress."

THE BISHOPS said the 19th century conflict between individualism and socialism "is still with us." On the international scene, they said, it is evident in "an inability to find a place for such a cultural-economic experiment in socialization as the 'European Common Market.'"

"It is equally evident on the national scene in the case of medicine, in the persistence of

bitter industrial disputes, and a continued block of enforced unemployment," they said.

Noting that "energy, action and good will are only wasted" without an adequate social philosophy, they recommended study of the social teaching of the Church.

The Bishops said that in the modern age technological development has become "so much an instrument of man and can be so clearly put at his service, that the person, the family, and the free group can now begin to control the order of this development as never before."

"AS THIS becomes truly private," they continued, "private property, the worker, and the right to free association by co-operation, should no longer be expected to be on the defensive in our society."

"In short, while technology displaces in many traditional types of labor, socialization can make ordinary man more pro-

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10 cardinals named to reside at Council

VATICAN CITY — Pope John XXIII has created a presiding committee of 10 cardinals, one of whom is Cardinal Francis Spellman of New York, for the Ecumenical Council, which opens on October 11.

The 10 cardinals will take turns presiding over the working sessions.

Also named to the committee was Cardinal Eugene Tisserant, Dean of the College of Cardinals.

In action taken on Wednesday of this week, the Pope also laid down rules for the Council, including those governing the secrecy of both participants and observers.

THE HOLY FATHER also named 10 other cardinals, all with regular Vatican posts, as presidents of the various Council commissions. These commissions cover fields ranging from faith and morals to television and motion pictures.

In addition, a Secretariat for Extraordinary Affairs was created to handle any problems not already anticipated in the preparatory work. The president is Cardinal Amleto Cicognani, Vatican secretary of State. Cardinal Albert Meyer of Chicago is a member.

THE VATICAN announced 12 non-Catholic church groups have agreed to send delegate-observers.

These observers will be sent by the Anglican Church, World Lutheran Federation, World Presbyterian Alliance, Evangelical Church of Germany, World Convention of the Church of Christ, World Committee of Friends (Quakers), World Council of Congregationalists, World Council of Methodists, World Council of Churches (Geneva), the Coptic Church of Egypt, the Syrian Jacobite Church and the Old Catholic Church.

Theology training for laity stressed

PITTSBURGH—College graduates with only one year of knowledge of their Catholicism are of little use to the Church in her mission, a priest-theologian at the National American Club Federation convention here.

The Church needs men and women who are "experts in their own particular field of activity" in the schoolroom, said Father Kenyon, O.S.B., professor of theology at St. Meinrad (Ind.) Seminary.

"If the layman is to act, he must have vision," said the Benedictine theologian, "and the vision so desperately needed today only theology can provide."

Father Kenyon defined theology as "the fruit of living one's faith intellectually."

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Raps Catholic apathy toward civil liberties

WEST ORANGE, N.J.—Secular humanists have taken control of civil liberties because U.S. Catholics have neglected the field, the newly elected president of the Catholic Council on Civil Liberties said here.

Thomas F. Ritt, a native of West Orange who now resides in Los Angeles, said Catholic groups now are making a belated start toward greater activity in the field. He visited here after being elected president at the first national convention of the CCCL in Pittsburgh.

"We have nine units presently operating in all parts of the nation and almost as many more being organized in places like New Orleans, St. Paul, Fresno and San Francisco," the Fordham University alumnus said in an interview.

"THERE ARE about 4,000 members now, but we hope, in about five years, to be larger than the American Civil Liberties Union, which has about 40,000 members," he stated.

Ritt, a one-time street preacher in New York, now edits a technical magazine in Los Angeles and is a member of the California ACLU.

Explaining the aim of the CCCL, which was founded in 1958 under the name of American Freedoms Council, he said: "We intend and expect to be controversial. We hope to operate in the area of civil liberties with an awareness that civil law has transcendental values."

"America, it seems to me, is beginning to look to the natural law as it applies to civil rights and civil liberties—and the CCCL advocates the use of the natural law tradition as one of our chief heritages. The ACLU, of course, rejects the tradition of the natural law," Ritt said.

THE CCCL is not in competition with the ACLU, Ritt said. The CCCL is committed to co-operating with the ACLU "whenever the goals of both organizations coincide," he added.

Ritt said a "sm of omission" by Catholics in failing to join the ACLU in its early years has resulted in the field being dominated by secular humanists who have adopted a hard line on Church-State relations.

As an example of where the CCCL might part company with the ACLU, he cited the Finkbine abortion case. He said the ACLU

assisted the Finklines in their court plea for a legalized abortion in Arizona.

"When it was rejected and there appeared chance for an appeal, the CCCL had drawn up a brief which would have allowed us to enter the case on right of petition acting for the unborn child," Ritt declared.

Ritt said he is working on a book, "Catholics and Civil Liberties," in which a group of leading social writers will comment on such topics as St. Thomas Aquinas, natural law, political movement of the right and left, secularism and the ACLU as they affect civil liberties in the U.S.

However, he said, his organization is not yet in a position to undertake the role played by the ACLU in the U.S. courts.

"IT TAKES \$2,000 to take a case right through to the U.S. Supreme Court," he noted, so for the time being the CCCL will confine itself to local cases and to entering other cases through "friend of the court" briefs.

Ritt said he does not feel that the CCCL and the ACLU will always be divided on some of the questions which find them traveling divergent paths. He said he is particularly hopeful of a meeting of minds in the Church-State area and serves on this committee for the ACLU in south California.

"What we are trying to do," he explained while noting that at the present he is almost alone in the fight, "is to get the ACLU back to its original declarations which contained none of the extremes which has developed in recent years."

Funeral Mass offered for J. K. Ruckelshaus

A Solemn Funeral Mass was offered Wednesday morning in St. Thomas Aquinas Church, Indianapolis, for John K. Ruckelshaus, member of the Board of

Directors of the Criterion Press, Inc., and for many years a legal advisor for the Archdiocese.

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Distribute 'syllabus'

ATLANTA, Ga.—A syllabus on racial justice for use in Catholic schools of the Atlanta archdiocese has been presented to all school principals.

The syllabus contains an outline of instruction in racial justice for grades seven through 12. This year for the first time, Negro students are enrolling in previously all-white schools of the archdiocese.

IN A PREFACE to the syllabus, Archbishop Paul J. Hallinan of Atlanta says the program outlined "is not a saturation-course in integration nor a crash program for racial justice."

He adds: "For a century, our priests, Sisters and lay teachers have taught our children about the universality of the Church, the Mystical Body of Christ, the virtue of justice.

"Now swift and disturbing changes are occurring in the traditional racial pattern. We must do what we can to make these changes in keeping with these sound Catholic doctrines."

The number of Negro pupils who would transfer to formerly all-white Catholic schools had previously been set at 11.

The names of the students and schools involved were not to be made public until after classes opened, it was indicated.

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dent last Friday on Lake Michigan near his vacation cottage on Burt Lake, Michigan.

Celebrant of the Funeral Mass was Msgr. James P. Galvin, Archbishop Schulte gave the final absolution. The sermon was preached by Father Mured Vogel, S.J., of West Baden College, who collaborated with Mr. Ruckelshaus in founding the St. Thomas Aquinas Discussion Group more than 15 years ago. The group, which works in cooperation with the Jesuits at West Baden, is devoted to the study of philosophical and theological works.

MR. RUCKELSHAUS also pioneered the establishment of the Burt Lake movement in the Indianapolis area.

Active in the Republican Party, he was at one time mentioned as a candidate for Governor of the state.

Mr. Ruckelshaus, who practiced law in Indianapolis, is pictured here.



MR. RUCKELSHAUS

a.m., until the last bus load has left at 4:30 p.m.

They have taught large heavy class of students all day, with practically no respite from school duty and with no convent near in which to relax a little even here. Such constant pressure on Sisters can be a heavy drain on even the strongest physique.

And some Sisters, living at a distance from their convent, are now following the above 9-hour-a-day school program. Preparation for their next day's teaching must fill in a few more hours after they go home.

Good Pastors cannot always prevent these things because circumstances necessitate that the Sisters live and work thus. Maybe the Sisters' workday should begin and end when classes open and close, not when bus pupils arrive and leave late, and if the Sisters too must "navigate," who will shoulder the innumerable odd-jobs of the pre-school and post-school hours that the Sisters have long been accustomed to and which the entire parish takes for granted they will do, if anyone in the parish except the Sisters ever gives it a thought.

ON MORE IDEA on this item: In places where the Sisters today live at a distance from their school in Indianapolis and elsewhere, they must not merely "push" but literally "rush" from the breakfast table at 7:10 a.m. or earlier to be driven to the school where they teach in order to supervise the bus pupils from the first load arriving at 7:30

Picketing and threats mar school integration

Catholic schools in two Deep South cities, where the desegregation has proceeded more gradually without any serious incidents, but at Critterian press time Thursday the situation seemed to be worsening.

More than half a century of segregation at schools in the New Orleans and Atlanta, Ga., archdioceses came to an end (Sept. 4) as white and Negro pupils marched into schools together, in most instances after attending Masses in parish churches.

In New Orleans and its suburbs, 35 Negro students attended

VATICAN CITY—His Holiness Pope John XXIII will receive Vice President Lyndon B. Johnson in private audience on September 7. Vice President Johnson will be received with his wife and daughter on the last day of his visit to Rome, where he arrives on September 4.

classes with white students. In Atlanta, 17 Negro students—the total number who had registered—attended classes with white students.

AS ANTICIPATED by school authorities in both cities, there were incidents of picketing by segregationist groups, but no major disturbances were reported. In New Orleans the activities of the pickets were curtailed shortly after classes convened as rain began falling.

At Our Lady of Good Harbor school in Buras, 60 miles south of New Orleans, 13 white students were in attendance. The school had opened August 27 with 40 white and five Negro children in attendance.

The school was closed two days later when school authorities learned rumors that the students had been threatened with "economic reprisal and bodily harm."

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How Hoosier Catholic newsman tricked Reds

By GRIFF CRUMP
(Second of two articles)

Besides the number and variety of persons in Helsinki working to take the play away from the Communist organizers of the eighth World Festival of Youth and Students for Peace and Friendship, other woes beset the festival planners.

Finnish students who usually think to contrast to camp in the summer, had gathered, instead in Helsinki, filling the hotels and depriving the festival of living quarters to rent for the delegations. Businessmen refused to rent their halls and auditoriums for meetings. The Finnish government finally provided

Editor's Note—The author of this eye-witness account of the recent Communist Youth Festival in Helsinki is a copy writer on the Indianapolis News and a member of St. John of Arc parish. He attended the Festival in Vienna three years ago.

all of Helsinki's schools as living quarters, but the festival's sponsors had to rent beds and buy bedding for thousands upon thousands of delegates. They paid through the nose.

This, too, was no central location for the festival, and festival "secrecy" was practically impossible to maintain as the delegates wandered through the city on their way to and from meetings and activities.

At the Helsinki International Student Club, the same young Finns who rioted against the festival opened their doors nightly and were gracious hosts to all delegates throughout the festival.

An American jazz band was having several nights a week at the festival. The Communists avoided these places like poison, but other delegates flocked there nightly.

THE FESTIVAL also was unable to rent streetcar advertising, which must have called the organizers considerably every time a gaily-colored train passed by which contained no passengers, but was totally covered with red, white and blue, star-studded placards advertising an exhibit called "Young America Presents."

Prominently located across from the railroad station, it was an exhibit of modern art, sculpture, architecture and literature organized and conducted by young Americans active in those fields. Thirty-eight thousand persons visited the exhibit, including groups from most of the Communist countries.

Festival leaders explained to delegates that this and other activities were the work of 200 U.S. State Department agents sent to wreck the festival.

Swiss students had set up an even larger exhibition showing Swiss industries and arts, with a huge chart outlining explaining the workings of Switzerland's neutral government, and the political makeup of the country. Its effect was not lost on the dele-

gates of other neutral or would-be neutral nations.

Finnish sports organizations turned down cold festival pleas that the annual Finnish-Swedish games be held outside Helsinki so the festival would not have to vacate the Olympic Stadium for ten days. It vacated.

But if many of the delegates whom the festival organizers had labored so expensively to attract to Helsinki were falling prey to the "contaminating" influence of "anti-festival elements," much of the credit for this was due to the success of the festival themselves—the International Union of Students, headquartered in Prague, and the World Federation of Democratic Youth. (Both of these international Communist front organizations were long ago stripped of their consultative status at the United Nations on charges of "partisan political activity.")

THE FESTIVAL itself was boring. This was my feeling, at least, and of others from many countries to whom I talked. The seminars were loaded with anti-Western speakers. This was a surprise. But at seminar after seminar the most prosaic topics were twisted almost invariably to end up in denunciations of the West and a plug for Soviet policies.

It was shown, for instance, at a seminar on cultural values of the East and West that almost all had a detrimental effect on artists (which probably no one would have denied) and that, therefore, "total and complete disarmament" was the only solution, and "we must oppose the war-mongers of the West and other imperialist and reactionary forces . . ." Repeated by speaker after speaker, this sort of stunt was repeated.

Those who suffered most, perhaps, were the interpreters, all of whom said they had volunteered for the job, and were surprised to find themselves in a seminar on "problems of peace and national independence."

He ran his hands through his hair "these!" he exclaimed. "I'd like to put every one of these guys (speakers) into that interpreter's booth for 15 minutes before I talked! I'll never do this again."

And at a later seminar, another interpreter came out for a breather while a Hungarian delegate was explaining why Soviet nuclear bombs are good and necessary and Western bombs are bad and criminal.

"Hah!" he laughed. "Listen to that." "Do you not support the fight against militarism?" challenged a flushed young man nearby.

"Right now I'm just against bribery," answered the interpreter.

Not all the baloney was such coarse fare, however. The president of the International Union of Students for one, St. Patrick, served his up very smoothly. In meeting after meeting, his com- sence was explaining why Soviet opinions seemed to predominate at the meetings, it was because those with opposing opinions refused to participate in the festival. He was quite convincing, which undoubtedly explains why, on the brink of 40, he is still entitled to speak for students, one of which he is not.

Actually there were plenty with opposing opinions participating, but the locker was that in almost all meetings, the speakers were pro-Soviet.

WHEN I INFORMED Meyer-son, the leader of the American delegation, that I wished to speak



PARADE SCENE—At the closing parade of the Eighth World Festival of Youth and Students, Todd Leiko, of Detroit, was one of more than 100 delegates who attempted to join the line of march with signs protesting nuclear testing. Festival officials, mindful of the 30-megaton bomb detonated by the Soviets that morning, branded the demonstrators "anti-Festival."

at a seminar, I was asked if I had a paper to deliver. I said I would speak from notes. He told me I was too early to consider it and to see him later.

When I saw him later, he told me I would have to give him a copy of the speech to be passed upon. I typed up an impecunious, plummy talk praising the festival and emphasizing the need for peace and gave it to him. The next morning he said he had seen the members of the panel, and I could give the talk.

Despite the fact that the time and place of the meeting were switched without the American delegation being informed, I was elated in time to make it.

As I hurried to the hall, I pulled up short. I didn't have a pin on my lapel. All 300 festival delegates wore pins of peace and friendship pins and the like. I wasn't wearing any, because I found I made more Finnish friends that way.

I detoured into the railroad station, and spotted a friend who was working on the festival for the Assembly of Captive Nations, Inc. of New York. "Gimme all your pins!" I pleaded him.

"Here's a very decorative han- dle of the bomb pin," he said. "Thanks," I answered, pulling it and several more off of him. I was re-emboldened when I reached the hall.

I INTRODUCED myself to the head of the panel, a French

RECALLS EARLY DAYS

1902 graduate at Woods reunion

By RACHEL EBERLE

ST. MARY OF THE WOODS, Ind. — While St. Mary of the Woods students are registering for classes on September 20, they can look admiringly to Mrs. William J. Reever, of New Albany, who is the only living member of her 1902 college class at the recent Woods alumnae reunion.

Mrs. Reever, who traveled to St. Mary's for a return visit with "a carload of six," explained that "everyone was so nice to me. I wore an ordinal sent by the local alumnae association, and I guess I just stood out. People kept coming up to me, and I was making it if I was the 60-year graduate."

SHE WAS accompanied to the Woods campus by her daughter, Mrs. Maurice Jones, her son and daughter-in-law, Mr. and Mrs. Robert Reever, and two granddaughters, Diana Jones and Sandra Reever.

Mrs. Reever has been active in St. Mary's for a return visit with the Alumnae Association as secretary of her class until recently. She admitted that the job of writing letters to members of the alumnae class (there were 12 in all) and writing their happenings to be published in the "Alumnae News" was "more than I could keep up with."

Along with Sister Mary Joseph, S.N.P., Mrs. Reever helped establish the Alumnae chapter of the Alumnae Association.

COLLEGE in 1902 was much different from today's university life, she noted. At that time St. Mary's had a total attendance of 150. Still known as a small college, it has an enrollment of about 500 now.

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ated by the Soviet Union, I was asked if I had a paper to deliver. I said I would speak from notes. He told me I was too early to consider it and to see him later.

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alism and colonialism, and urging delegates from emerging nations to study the nature of historic European colonialism and make a few comparisons. He was listened to, despite the fact that a Soviet delegate jumped to the microphone to say that he had been living in England for four years, and therefore wasn't entitled to speak as an Indian. The Indian finished his talk and went to his seat with applause.

But one of the most surprising elements of the festival were the attacks upon the United Nations. In meeting after meeting, the U.N. was referred to as "the tool of imperialism," "the weapon of the West," and "the pawn of the militarists." Nor was this the language of "doublethink." It was aimed at the party faithful and all the delegates to the festival who could be impressed. The United Nations and its members were even lumped together for condemnation.

Some serious setbacks to the festival occurred. Among them was the defection of nine members of the East German delegation. Also among them was the departure in protest against the festival's one-sidedness, of the leader of the youth section of the Indonesian delegation, who was also an official representative of the Indonesian Foreign Ministry.

The entire Ceylonese delegation also quit the festival for the same reason.

The deck-stacker, it seemed, had done their work too well. But if the Finns, and the non-Communists in the delegations, and the students and young people outside the festival who had come from all over the world to combat its pro-Soviet atmosphere, had not done enough, it was the festival's patron saint, the Soviet Union, which really poked a hole in the peace and friendship balloon.

ON THE LAST DAY of the festival, after nine members of the Communist speakers for 10 days had harangued the audience about the horrors of nuclear war and the need for instant disarmament — the Soviet Union exploded a 40-megaton nuclear bomb.

It was too much for the pacifists. Danes, Britons, Americans, Indians, Swedes, Canadians and

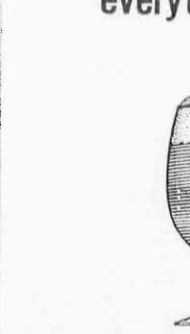
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even 15 members of the Icelandic Communist Party's 25-man delegation unfurled their battle-bomb flags and sent runners to all the delegations asking delegates to join in a massive march to protest tests. East or West. For their trouble, some of them were beaten, kicked, and thrown down stairs by Finnish Communist guards at the delegations' doors.

As the festival's closing parade moved off toward the harbor that night, more than a hundred opponents of testing stood in line, black flags and placards hoisted and festival delegate cards displayed, waiting to join the line of march. But they never did.

The festival leadership had assured the police there would be no violence if the pacifists attempted to join the parade. The demonstrators conferred, and decided not to go against the police. But the Icelanders slipped off with their paraphernalia and joined their delegation.

As the delegation left the square and entered the street for the march, up went their battle-bomb flags and placards. A hand of festival goons jumped into the line of march, ripped them away, threw them on the street and stomped them.

The deck-stacker, it seemed, had done their work too well. But if the Finns, and the non-Communists in the delegations, and the students and young people outside the festival who had come from all over the world to combat its pro-Soviet atmosphere, had not done enough, it was the festival's patron saint, the Soviet Union, which really poked a hole in the peace and friendship balloon.

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The rest of the demonstrators stood silently in the square for an hour in protest.

As dusk fell upon the city, one of the pacifist demonstrators and I walked along the streets with the crowds filtering homebound. Festival flags fluttered from poles on the bridges and the boulevards. From the harbor area came thundering reports and flashes of light. The eighth world festival of youth and students for peace and friendship was ending up with fireworks.

"Well, they're ending it with a bang," I remarked.

"Aah," snorted my companion, "it sounds like bombs."

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THE CHURCH AND THE WORLD

Commemorative medals—White House visitor—Aid to education



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2,000 AT CLASSES

Franciscans conduct summer apostolate

OLDENBURG, Ind. — More than 2,000 elementary and secondary school pupils in six states received religious instructions this past summer in 21 centers conducted by the Sisters of St. Francis...

Indiana centers, whose enrollments spanned grade levels from kindergarten through third year high school, included the parishes at Cambridge City, Danville, Milan, Montezuma, Napoleon, Gosport and Rockville...

At Mary, Queen of Peace, Church, Danville, the first vacation session enrolled 100 pupils. At Elizabeth, Cambridge City, 100 was attended from St. Andrew's School, Richmond, and pupils at St. John, Gosport, were taught by sisters stationed at the motherhouse. Enrollments this summer were 104 and 65, respectively.

LARGEST out-of-state vacation and weekly instruction center was at Sacred Heart parish, Fairfield, Ohio, where lack of space in the parish school obliged 259 children to attend the public school.

Labor urged to fight bias

WASHINGTON — Organized labor was urged by the Archbishop of Washington to take the lead in a campaign to eliminate racial discrimination in the nation.

Archbishop Patrick A. O'Boyle spoke after offering the 10th annual Labor Day Mass in the Shrine of the Sacred Heart. The congregation included more than 1,000 Government officials, labor and management executives and other prominent guests.

Farthest vacation schools were at St. Xavier Mission and at Holy Family, Montezuma, among them 17 pre-school tots. Almost equally distant in the southern Rockies, a weekly instruction center at Cannonville, New Mexico, drew 65 Spanish-American children.

Vatican, Austria ratify school pact

VATICAN CITY—The Holy See and the Austrian government have exchanged documents ratifying their agreement concerning Catholic schools in Austria.

The pact is expected to bring relief to Austria's 300 Church schools, many of which have been on the brink of financial ruin. The exchange of papers took place on Aug. 27 between Austrian Ambassador to the Holy See Johannes Corcuh and officials of the Vatican Secretariat of State.

'A lot of bull'
DUBUQUE, Iowa—Ten head of Holstein cattle from the farm of Holslein cattle from the farm of the Trappist monks at the Abbey of Our Lady of the Meadows attracted crowds at the Dubuque County Fair.

The Vatican

A firm specializing in commemorative medals has presented Pope John XXIII with 21 medallions commemorating the 20 ecumenical councils of the past and the approaching Second Vatican Council.

Pope John has raised his personal confessor, 82-year-old Msgr. Alfredo Cavagna, to the episcopate. Two other Italian prelates were named bishops—Msgr. Luigi Ciavard, a canon of St. Peter's, and Msgr. Dino Tommasino, of Foligno.

The Pontiff made a visit to a Trappist monastery in Rome on his way back from his summer vacation home in Castelgandolfo. He held a general chapter meeting the Order of Cistercians of the Strict Observance that the Trappists should preserve their traditional prayer and penance—and to continue their ancient love for Our Lady.

Pope John told specialists in prehistoric science assembled at Castelgandolfo that the general meeting of the Order of Cistercians of the Strict Observance that the Trappists should preserve their traditional prayer and penance—and to continue their ancient love for Our Lady.

Msgr. Gino Paris, a former student at the Catholic University of America, has been named as Proprietor of the Pontifical Institute of Oriental Studies.

The Pontifical Relief Organization has been reformed, and churches and mobile altars to the earthquake-devastated areas of southern Italy following a series of tremors that began Aug. 23.

At home
WASHINGTON — Marinate Patrick Paul P. P. Mouchi of Antioch paid a courtesy call on President Kennedy at the White House and recalled fondly that his first pastorate after his ordination nearly 40 years ago was in New Bedford, Mass., near the President's summer home.

Federal aid to higher education
WASHINGTON — The House has passed a bill for this session of Congress, Sen. Wayne Morse of Oregon took an educators' group there.

Msgr. John E. Kelly has resigned as director of the NCWC Bureau of Information. He has returned to the home diocese of Trenton, N.J., for assignment.

APPOINTED
VATICAN CITY—Msgr. James I. Tuckey, head of the Rome Bureau of the N.C.W.C. News Service, has been named director of the English-language group for the press section of the Newsmen's Council.

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adviser to the Newman Club at the University of Arizona for more than 25 years.

Abroad

OSLO, Norway—The executive committee of the Baptist World Alliance decided here against sending delegate-observers to the Second Vatican Council.

STOCKHOLM—The first consecration of a Catholic bishop in Sweden since the Reformation will take place here on September 25 when an American priest is raised to the hierarchy.

HANOVER, Germany—West German President Heinrich Lübke urged German Catholics attending ceremonies of atonement to make up for past crimes by "ardent help for those who are in need."

UTRECHT, The Netherlands—The sect known as Old Catholics has appointed an observer to the Vatican council.

BERLIN — The Bishops of Poland have accused that country's communist government of trying to crush the Church completely by closing down all the nation's Catholic institutions.

BOMBAY, India—A statement issued by the government is not prejudiced against foreign missionaries has been made here by the new Deputy Chairman of the upper house of the national Parliament.

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SCHOOL AID FOE

Admits tuition rebate would not be illegal

DULUTH, Minn. — A tax rebate for parents who send their children to parochial and other private schools would be constitutional, Leo Pfeffer, general counsel for the American Jewish Congress, conceded here.

Pfeffer and William B. Ball, executive director of the Pennsylvania Catholic Welfare Committee, came to agreement on only this one substantive issue in a three-hour debate at the University of Minnesota here.

Pfeffer, veteran of legal fights against Bible reading, prayers and religious programs in public schools and opponent of U.S. aid to parochial schools, said that the possibility of a clear historical understanding of the "establishment of religion" clause of the First Amendment.

HE SAID many past governmental practices in the field of church-related educational and welfare activities might well be unconstitutional, and added that "there is no way in which such things as the G.I. Bill of Rights can be tested in the Supreme Court."

At no time," he asserted, "has the Federal Government or a single state passed a law to give money to a church school. Only now do Catholics claim that their schools qualify, not only for auxiliary benefits, but also for secular educational benefits from federal sources."

He noted that "much of the latter controversy surrounding this topic is based upon misconceptions of the Catholic position." He said Catholics take no official stand on the economic, political, or educational feasibility of Federal aid to the nation's schools.

But Catholics do have a position on two related points, Ball said. "Provided that massive Federal support to public education comes about," he said, aid for the education of the "citizen church-related schools" must also be offered.

If Federal aid to schools were given, Catholics would not object to the receipt of aid solely for the secular aspects of education in church-related schools," Ball added.

CONTENDING that the U.S. Supreme Court has not banned aid to the Catholic Church.

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family attending public schools." Ball said "a tradition such as this tends to continue." He said there is "no fright expressed of the emergence of an educational month in this country, with nothing but 'official' education any longer available."

Ball said that the separation of Church and State is "to Catholics a concept not merely to be desired, but something to be insisted upon." He questioned the idea of the "absolute separation" which is "a stranger to the Constitution."

He said this extremist doctrine has "by no means reached its high tide in the (New York) school prayer case." Already a small group in New York wishes to have the courts ban from the public schools the second verse of the Star Spangled Banner because of the words "G. D. in God is our trust," Ball said.

He also predicted that teams of vigilantes will set out this winter to challenge the erection of nativity scenes in public Christmas holiday practices having religious overtones that are provided for by public authority.

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southwestern states have set up a national body to press for government aid for private schools. The Australian Association for Educational Freedom elected a provisional committee to formulate a draft constitution and call a national convention within two months.

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COMMENT

A man who made Catholic claims both attractive and believable

The only convincing proof of the claims of the Catholic Church are the lives of those Catholics who make them attractive and believable.

Take, for example, the claim of the Church to be the defender of the human intellect and the respecter of free intellectual inquiry.

There is a persistent conviction among many scholars and intellectuals that the only reason educated people remain Catholics or convert to Catholicism is because they are afraid to think for themselves and have a psychological need of clinging to the illusion they have all the answers.

Arthur Koestler, the disillusioned communist turned

novelist, gave expression to this unfortunate conviction when he described his own conversion to communism by comparing it with what he thought went on in the mind of one converted to Catholicism.

"The whole universe," he wrote, "falls into pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to every question. Doubts and conflicts are a matter of the tortured past—a past already remote, when one lived in dismal ignorance in the tasteless, colorless world of those who do not know. Nothing henceforth can disturb the convert's inner peace and serenity—except the occasional fear of losing faith again, losing hope, alone makes life worth living, and falling back into the outer darkness, where there is wailing and gnashing of teeth."

There is just enough truth in this description to make it plausible. You are not going to dislodge anyone from the conviction that it is accurate by marshalling papal quotations urging the pursuit of truth or arguing that the Church built the first universities.

You are only going to do it by offering the vivid, living demonstration of an intellectual Catholic with an inquiring mind who has made the claims of the Church attractive and believable.

That was the very considerable accomplishment of John K. Ruckelshaus, whose sudden death by drowning has dramatically demonstrated how influential one quiet man can be in a community.

All three Indianapolis daily newspapers have called

attention to the intellectual contribution John Ruckelshaus had made to the State of Indiana. In a splendid tribute, the editors of The Indianapolis Star described him as follows:

"He had a searching, curious and perceptive mind that was not limited to seeking either success in his profession or to the practical necessities of politics in which he was both active and influential. He sought, through his restless, inquiring study of philosophy and history, some of the answers to the mysteries of human nature, of religion, economics and the social nature of man.

"John was a natural leader—the sort who so often rises in a society of free men—a doer and achiever on the one hand, a thinker and questioner on the other. He won the respect and affection of his fellows not only by his considerable achievements in the field of law, but by his kindness, his warm sympathy, his friendly and eager curiosity about others, his continuing quest for truth and understanding."

This is scarcely the description of a man who thought he had all the answers and a monopoly on truth because he was a Catholic.

And John Ruckelshaus was not a maverick Catholic. For much of his life he was a daily communicant. He was honored by the Church as a Knight of St. Gregory. He was an avid and long-time student of Catholic philosophy and theology and social teaching. He was a staunch promoter of natural law philosophy in his professional and political affiliations. As founder and chief promoter of the St. Thomas Aquinas Discussion Group at Marian College he year after year successfully encouraged adult Catholics and non-Catholics to study and discuss Scholastic philosophy and Catholic theology.

Far from closing his mind, his knowledge and acceptance of the teachings of the Church expanded his quest for truth and understanding, as a microscope or telescope reveals more of reality and at the same time raises new questions.

Not everyone can use what he discovers with the microscope or the telescope to push on in the quest for truth. The same is true for what men do with the knowledge that comes from faith.

Far too many Christians use their faith as a soporific rather than as a stimulant. That is why Christianity has not penetrated and shaped modern civilization.

The popes of our day have been appealing to the laymen to use the knowledge of faith to renovate society.

"The Church today," wrote John XXIII in Mater et Magistra, "is faced with an immense task: to humanize and to Christianize this modern civilization of ours. The continued development of this civilization, indeed its very survival, demand and insist that the Church do her part in the world."

And the Holy Father was very definite about it: the Church does her part in the world through the laymen, for he supported Pope Pius XII's teaching:

"... the laity are stationed in the front ranks of the life of the Church and through them the Church is the living principle of human society. Consequently, they especially must have an ever clearer consciousness, not only of belonging to the Church, but of being the Church."

Anyone who wants to know what the popes have in mind should study the life of John K. Ruckelshaus.

CONTROVERSY

'America's' stand draws reaction

America, national Catholic weekly, published without comment a 1,200-word statement from the American Jewish Committee in New York strongly criticizing it for an editorial in which it said the Jesuit-edited magazine had accused Jews of an all-out campaign to secularize the public schools and public life "from top to bottom."

The editorial, which appeared in America's September 1 issue, made particular reference to the recent U.S. Supreme Court decision barring from the New York public schools a Regents composed prayer which it said had been opposed by "militant" leaders of American Judaism. Addressed to "Our Jewish Friends," the editorial said there had been "disturbing hints of heightened anti-Semitism" in the wake of the court's decision.

Addressing its reply, in turn, "to Our Catholic Friends," the American Jewish Committee—founded in 1906 for "combating bigotry" and "protecting the civil and religious rights of Jews"—told America that its complaint of an all-out secularizing campaign "by some Jewish quarters" contained disturbing implications.

"We would like to point out," it said in part, "that by accusing Jews of participating in a campaign to 'secularize' the country on no evidence other than their commitment to the First Amendment, and by asserting that the general population is overwhelmingly opposed to this campaign, you have made it appear that the heightened anti-Semitic feelings over which you express such friendly concern are the product of righteous outrage against Jewish vigilance on the principles of the separation of Church and State."

"You therefore counter the Jewish community to forestall the threat of anti-Semitism by abandoning or compromising its commitment to the First Amendment as it is interpreted by the Supreme Court.

"This seems to us a very strange piece of advice indeed to offer in the name of pluralism. We believe, and we have always believed, that the impression that America believed, that pluralism involved the right of every American group to express its viewpoint and press its position through the impartial judicial process which our democratic state has established for such purposes."

The Jewish Committee said America had exaggerated the part played by Jewish groups in the prayer case, and we have supported by others besides Jews, including Protestant and Catholic sources.

"Catholics do not then question whether 'what is gained in the courts...' is worth the breakdown of community relations' which followed. Similarly, the successful legal battle to strike down an unconstitutional prayer law requiring children to attend public schools (Pierce v. Society of Sisters)—a case in which the American Jewish Committee submitted an amicus brief supporting the Catholic position—was pursued without regard to whether the victory would produce 'a harvest of fear and distrust.'"

The Committee agreed that "there are, of course, real community relations problems to confront," but it contended that for America "to take the tone of an aggrieved majority admonishing an imprudent minority suggests a double standard of judgment."

MEANWHILE, at least two dozen papers expressed editorial reaction to the America editorial. The Central California Register, Fresno, Calif., took exception to the fact that the magazine had "failed to mention the many Protestant groups also aligned in the opposing camp."

Editor Gerard E. Sherry stated that "there are many more non-Jewish groups opposing official prayer in public schools than there are opponents in the Jewish faith."

"We do not deny," the editor wrote, "that some influential Jewish leaders have concurred with the Supreme Court on official prayer in public schools. And we think that these same Jewish leaders, along with the many Christians who agree with them, are unwittingly leading to promote the cause of secularism in our national life.

"However, that does not surely mean that we who believe in and promote the cause of Christian education should not necessarily take the Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

QUESTION BOX

Salvation dogma proves puzzling

By MSGR. J. D. CONWAY

Q. I must explain to you that I am a freshman in high school. Recently in religion class we were discussing this dogma: "Outside of Him there is no salvation." Our religion teacher tried to explain this to us, but still many of us don't quite understand this dogma, because in grade school we were taught that even if someone did not belong to the Church, but belonged to another Protestant Church, and firmly believed his religion was the true one, that he would be saved. Now I am more confused than ever.

A. Be not surprised, my young friend, that you are confused. It is a difficult problem, because sanctification and salvation are supernatural things, beyond the range of our natural knowledge. We can know only so much about them as God has revealed to us.

We are sanctified by the grace of Jesus Christ. He obtained this grace for us by His death on the cross; and He gives it to us in the ways He has judged best for us.

Sanctifying grace is inseparable from love—mutual love. It is God's effective love for us; and we cannot have it unless we love Him.

Sanctifying grace takes away sin—which is our lack of love. God's love of us will renew the fervor and effectiveness of our love for Him—when we permit it.

Love and grace can operate in us only when we have faith. We cannot love a God in which we do not believe. We can love God fully only when we believe in Him completely.

While Jesus was on earth He established His Church as a means of leading us to Him and teaching us about Him, and as an instrument for our sanctification. It is through the Church that we acquire our faith and our knowledge of His teachings. It is in the Church, His Mystical Body, that we are united with Him in love. And it is the Church which gives us the Mass and the Sacraments, the channels of grace which Jesus Himself instituted.

Our Savior was quite forceful in insisting on our need for those Sacraments: "He who believes and is baptized will be saved..." "Unless a man be born again of water and Spirit he will not see the Kingdom of God" (Mark 16, John 3, 5). "Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you" (John 6, 53). "Receive the Holy Spirit. If you forgive any man's sins they are forgiven; if you retain any man's sins they are retained" (John 20, 23).

Jesus did not establish a number of churches and tell us to take our pick. He established only one; and to the others, the apostles and the ministers of this Church, He said: "I am with you at all times as long as the world will last" (Matt. 28, 20).

So our Lord did not establish any alternative means of salvation. That is the meaning of the traditional statement: "Outside the Church no salvation is to be had." Established by God for the sanctification and salvation of all men.

Now we must look at the other side of the picture, and consider facts which, at first glance, may seem to be contradictory. Almighty God deals directly with each individual soul and conscience. He will not blame anyone for honest, faultless errors, without guilt. He will not receive a hope against hope, if it is based on a wobbly foundation. And He will never leave unrequited any love that is honest. In fact, He loves first, and His love will be effective in the measure it is accepted.

In consequence, my freshman friend, God sanctifies anyone who honestly strives for sanctity, and He will save anyone who really wants to be saved. But how can He do these things for people who are outside His Church, and who seem to have no direct connection with the only means of salvation which He established?

Our theologians explain it this way: There really is a connection, even though it is invisible to us. They call it membership by desire. And even the desire is not explicit: it is rather a faith and sincerity. Good faith can go a long way as a substitute for true faith. And sincerity can cover a multitude of errors. God loves an honest, generous heart, and He is ready to come and accept the same soul of anyone who will make room for Him. And where He lives and finds love He sanctifies. And when He sanctifies He saves—His grace is not repelled.

Other Christian churches have a multitude of connections with the true Church of Christ. They call it membership by desire. And even the desire is not explicit: it is rather a faith and sincerity. Good faith can go a long way as a substitute for true faith. And sincerity can cover a multitude of errors. God loves an honest, generous heart, and He is ready to come and accept the same soul of anyone who will make room for Him. And where He lives and finds love He sanctifies. And when He sanctifies He saves—His grace is not repelled.

(Continued on page 9)

OPINIONS

Commuter's life is not for Sisters

(Continued from page 1) school, that is, the "free time" of those who do not already "navigate" to a distant school, or in being attached to an adjacent school, do not have their turn that day on school-hall or playground duty before or after classes.

Sisters are their own housekeepers, and in most places their own part-time cooks; and part-time laundresses, because they cannot afford to hire lay people full-time to do these things.

The Sisters live a three-fold life: professional, domestic, and religious; and it is hard to see how their daily schedule on school days could be revised to any great extent, except by pushing the hours out at both ends, and that is just what authoritative "adaptation" have been urging Sisters not to do. Seventeen hours of work with a little prayer and a little recreation mixed in is a day awfully long for anyone!

Advantages:

One can see distinct advantages in the proposed faculty-house centrally located:

- (1) The Sisters might be ensured greater privacy in their living quarters than some convents, both small and large, now afford them.
- (2) The Sisters could pool their means, finances, which come from salaries earned for ten months of the year, but which must be stretched out to help them live in sickness and in health, over twelve months of the year and sooner or later to attend universities for graduate studies besides.
- (3) The Sisters could pool their companionship, their professional ideas, their administrative helps with more persons in a larger group and they could thus share a fuller community life. Yes, living in a centrally-located faculty-house might have some advantages, and maybe the idea is something to look into for all concerned.

If consolidating convents would be an "economical" saving of major proportions," would not the same hold true for consolidating elementary parochial schools in some areas? And maybe even consolidating rec-tories?

Is the convent really the most expensive portion in the parish plant, considering cost per person and the number housed and

served under one roof? In proportion to the services rendered, are the Sisters really a big expense? They themselves would not wish it to be so!

A group of Sisters of Providence

Sister's comment

To the Editor:

Our mission reads your "The Tacker column and we enjoy the humor and "local color" it adds to The Criterion. The comment suggesting that nuns live together in a centrally located convent, however, cannot go by without receiving some personal repercussions. Such a "revolution" would affect the lives of us nuns vitally.

My personal opinion is that the nuns teaching in the parish school should live in the parish. To the apostolic, parish-minded, twentieth century religious the parish she is assigned to is of personal interest. It is for her the cell of the Mystical Body in which she is privileged to work. The souls in that parish boundary receive priority in her intentions at Divine Office. She is interested and concerned with the fervor or laxity of the parishioners because the children that are her responsibility in the classroom are influenced by their environment.

Having been privileged to work in small parishes where the Sisters can know the parents personally, know the influence for good the teaching Sister can be. Many informal contacts are made after school or on week-ends when parents, former pupils, or parishioners stop in at the school or convent for many and varied reasons.

The very presence of Sisters attending Divine Services in their parish church has, according to the opinion of some priests, a real influence on that parish. But... the Sisters must be at the parish to do the influencing.

Another problem posed by living at a centrally located convent is that much of the nun's extra-curricular activities after school and on week-ends would have to be discontinued. Dedicated sisters, teachers spend much time after school and on week-ends in their classrooms. After school hours often include work with choir, servers, hand practice, play practice, French Club, Red Cross Unit, and the "thousand and one" activities that enter into American Education.

Students entering special con-

tests or working an individual project receive their share of after-school hours too.

The nun choir-directress finds herself needed for choir work at Saturday morning weddings and funerals. Unlike the priest-teacher and lay-teacher each nun-teacher cannot have her own car to provide transportation to and from the school. She would be dependent on a Sister-chauffeur who would find herself with a full-time job.

Some would advocate relieving the nun-teacher of all extra-curricular activity. I think this activity, as long as it has direct relation to the school and parish in which she works, gives the nun with initiative needed diversion and makes her a more active part of the parish, her cell in the Mystical Body. Discretion, "the mother of virtues," guides the mature religious woman in this as in all other things.

The nun must be at the school and parish to do this work. Having as a community just finished a money campaign, we can readily understand and sympathize with the new parish faculty's staggering financial debts. We nuns would certainly be willing to live at a central house as long as financial circumstances make it necessary...at many of us prefer living in the parish as a part of that parish.

The above view is entirely personal and certainly does not represent the view of my community. Nuns' personalities are as rich and varied as one finds in any professional group, so opinions pro and con for "central living" will probably be just as rich and varied.

As for me, let me be near and dear to the parish in which God's Will has assigned me.

Sister Mary Cecile, O.S.B. St. Mary Convent, Floyd Knobs, Ind.

Mr. Ruckelshaus

To the Editor:

Death often occasions our understandable exaggerations of the good points of the deceased. But it would be impossible to exaggerate the good points of John K. Ruckelshaus. Surely his family, friends and community have lost the immediate physical presence of one of the finest men who ever lived.

His intellectual honesty was undiminished, and his appetite for truth (Continued on page 9)



Let Johnny punt

A University of Vermont sociologist, commenting on the Little League program, has recommended giving childhood "kick to children" by eliminating what he terms "synthetic" competition. Doctor J. Anthony Samenfk also warned of the psychological and emotional effects on children of parental pressure and a no-lose coaching philosophy.

Of course, the latter habit is practically up, out, and gone. However, soon the autumn air will be filled with the dull thud of a kickoff and the sharp snap of a hard tackle. Millions of small boys will be urged out to do their best to drive like Jim Taylor and hit like Sam Huff.

We don't advocate blowing the whistle on athletic programs for children. Still, it might be well for parents and coaches to take time out now to check their attitudes. The competition doesn't have to be "synthetic"; and the professionalism and intensity of The Big Game should be left to the Packers and the Giants.

Dad, let's not force Johnny to make up the difference because you couldn't make the team a few decades ago. And, please, none of that philosophy Wally Loran tries to impart to Bill and Happy in the flashbacks of "Death of a Salesman."

If Johnny does get in the game and a fourth-and-one situation develops, let him punt. Maybe Jim Taylor could plunge for that first down. But Jim Taylor is years of coordination and pressure ahead of Johnny. So forget that day your name wasn't on the squad list, visions of scholarships, and the neighbors. Let him punt. Mom will feel relieved too.

Let's not do away with anything, only do it a different way. Even so, we do confess to a certain nostalgic feeling for many autumns ago, when the boom of a kick and a few shouts brought us kids a-running to the old sandlot. No organization (in fact, no adults). We just stuck like "Tall, skinny Tommy probably wound up at defensive tackle and punter, but carry it as a scabbard." Still, like Huck Finn away from Widow Douglas, we were "free and satisfied."

We do hope, though, that Johnny—who enjoys organized play and coaching we could have used—will be able to look back like Bo McMillan (at his Indiana University coaching career) and say: "We didn't always win. But, gee, didn't we have fun?"

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.

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ONLY 45 IN 1869

250 U.S. prelates will attend council

By MSGR. JAMES I. TUCEK

VATICAN CITY — The U.S. Bishops who attend the Second Vatican Council will represent for the first time in such an assembly a Church which has fully come of age.

Four eccumenical councils held in the New World had not yet been discovered—nor by Columbus, at least. And it was only a short time after Columbus' discovery that the Fifth Lateran Council, the 18th of the councils, was held in Rome from 1512 to 1517.

During that council, Vasco Nunez de Balboa was on his way to the Pacific and the Spanish conquistadores and missionaries were just beginning to penetrate the Americas.

By the time of the opening of the Council of Trent in 1545, Francisco Vasquez de Quiroga had led his expedition into what is now the southwestern United States, and Rodriguez de Ca-

This article is one of 15 special articles by the head of the Rome bureau of the NCWC News Service giving a preview of the council's proceedings. The author served as a member of the council's Preparatory Secretariat for the Communications Media.

brillo had explored the Pacific coast of North America.

Before the closing of the Council of Trent in 1563, the French were colonizing the shores of the St. Lawrence River. Franciscan missionaries were fanning out into the regions of the Southwest, the Dominicans were in Tampa Bay and the Jesuits were preparing to establish their first mission on Chesapeake Bay.

Three hundred years passed between the closing of the Council of Trent and the opening of the First Vatican Council in 1869. In that time the missions were founded and flourished. Missions became colonies and colonies became a nation. In that span of years the United States was born.

When the First Vatican Council was called, the young nation was just beginning the work of recovery after the tragedy of the Civil War. General Ulysses S. Grant had just entered office as the 18th president of the U.S.

The members of the U.S. hierarchy at the First Vatican Council represented the Sacred Congregation for the Propagation of the Faith.

Thirteen of the 36 States had not yet been admitted to the Union. Colorado (1876), Montana, North Dakota, South Dakota and

Washington State (1889), Idaho and Wyoming (1890), Utah (1890), Oklahoma (1907), Arizona and New Mexico (1912), Alaska (1959) and Hawaii (1960).

The American Archbishops were invited by a letter of Cardinal Alessandro Barnabo of May 18, 1868, to select one man to go to Rome and join in preparing an agenda for the First Vatican Council. He was Father James A. Corcoran, Vicar General of the Holy Christian diocese. Father Corcoran arrived in Rome in November, 1868, and served as a consultant of the Theological-Dogmatic Commission, whose president was Cardinal Luigi Billò.

Against the one priest who helped prepare the agenda for the First Vatican Council there were 115 American bishops, 12 bishops and 37 priests of the U.S. who were invited to prepare for the Second Vatican Council.

The U.S. delegation at the First Vatican Council was made of five archbishops and 49 bishops. Eighteen of these were the guests of Father Silas F. M. Chalaré, rector of the St. North American College.

To make room for them, Father Chalaré moved some of his seminarians into a dormitory, and the archbishops and bishops the small, cell-like rooms, where they suffered through the "messianic rains" of the winter of 1869.

A MARBLE plaque on the wall of the old American College on Humility Street—now renamed Casa Santa Maria dell'Unità—removes the memory of the American hierarchy who took residence there during the council. They were:

Archbishops Martin J. Spalding of Baltimore and John Purcell of Cincinnati; Bishops John J. Lamy of Santa Fe, Tobias Muller of Erie, Francis P. McFarland of Hartford, John McGivney of Richmond, Bernard J. McQuaid of Savannah, John J. Williams of Boston, James H. Bayley of Newark, John J. Conroy of Albany, William H. Elder of Natchez, John Longhain of Brookfield, Patrick Lynch of Erie, James P. Wood of Philadelphia, James M. O'Gorman, O.S.S.O., Vicar Apostolic of Nebraska, and James Gibbons, the Vicar Apostolic of North Carolina. The latter, later to become cardinal, was the youngest American bishop and the youngest archbishop in attendance at the council at 35 years of age.

The U.S. contributed two seminarians also to the corps of student fathers during the First Vatican Council: Theodore Metcalf of the Boston diocese and archdeacon. A priest in clerical studies and five seminarians will be members of the corps of the U.S. in the coming council.

While the First Vatican Council was in progress, the American Bishops met once or twice in an assembly hall of the North American College. Later the conciliar authorities instructed that the hierarchies of the United States and the groups should meet together to reach a common agreement on the disciplinary matters which they wished to be considered.

Accordingly the chosen delegates of England, Ireland, Canada, Australia, British India, the British colonies and the United States met in periodic meetings at the North American College. This year of events brought under the same roof two outstanding figures in the debate over the definition of papal infallibility: Archbishop Henry Edward Manning of Westminster, England, one of the most vigorous proponents of infallibility, and Bishop Edward Fitzgerald of London, who was elected one of the two dissenting votes on the final ballot on infallibility.

The solemn public session of July 18, 1870, in which the vote was taken on the constitution defining papal infallibility, was also the occasion of the First Vatican Council. On the day following, all the Fathers of the Council were given permission to return to their dioceses for the summer with the understanding that they would be back again for the resumption of conciliar business on September 11, 1870.

BY THE END of the week of July 20, 1870, all the American Bishops had left Rome. Two months later, on September 8, the gates of Rome were stormed by the Italian troops and the council was never resumed. Pius IX issued the bull, Postquam De Munere, on October 29, suspending the council indefinitely. It was not until 1962 that the council, except by canon 229 which rules that a council is automatically suspended with the death of the pope who convokes it.

On October 11, 1962, an anticipated 250 members of the American hierarchy—cardinals, arch-

TO ENTER CONVENT — Miss Sandra Kessens, of St. Paul's parish, Tell City, will enter Our Lady of Grace Convent, Beech Grove, on September 7. Miss Kessens is the daughter of Mr. and Mrs. Norman Kessens and a 1962 graduate of Our Lady of Grace Academy, Beech Grove.

TO ENTER NOVITIATE — Miss Maurine Chrisman, daughter of Mr. and Mrs. Edward Chrisman, of St. Mary's parish, Aurora, will enter the novitiate of the Glenside Home Mission Sisters in Fayetteville, Ohio, on September 8. Miss Chrisman is a 1962 graduate of the Academy of the Immaculate Conception, Oldenburg.

Prelate told Moscow Reds of Pope's peace efforts

VIENNA — The acting head of the Hungarian hierarchy told the Soviet-sponsored World Peace Congress in Moscow that His Holiness Pope John XXIII is using all his influence to eliminate war and preserve peace, according to a delayed report reaching here.

Bishop Edre Hanayv of Csanak was one of 31 Hungarian delegates to the July 9 to 14 meeting. Magyar Kurir, Hungarian Catholic news bulletin issued in Budapest, reports that Bishop Hanayv addressed a morning session of the congress in Latin. He had earlier offered Mass at the Moscow church of St. Louis of the French, the bulletin said.

MAGYAR KURIR quoted Bishop Hanayv as telling the peace congress: "I am a Bishop of the Roman Catholic Church. As such I am a servant of peace by virtue of my office. As a Bishop and I am beset upon to use the law of peace. When taking leave of his disciples he said, 'My peace I leave you, my peace I give you.'"

He asked repeatedly for the peace which should reach to the roots of the human heart, and considered it so important that he even forbade his disciples to draw their swords in his defense.

It is natural, therefore, that the earthly vicars of the Prince

bishops, bishops and abbots—will take their places, together with the Fathers of the Second Vatican Council. They will represent 43 million Catholics of a national and international Church in the United States.

They will be assisted in their work by a newly created Rome office of the National Catholic Welfare Conference, which will supply them with the means necessary to make a substantial contribution to the work of the council.

The Rome office, an extension of the N.C.W.C. Headquarters in Washington, D.C., will be under the general direction of the N.C.W.C. General Secretary, Msgr. Paul Tanner, and under the Rome direction of Msgr. Paul Marcinkus, a priest of the Chicago archdiocese employed in the Vatican Secretariat of State.

Msgr. Marcinkus will be assisted by Msgr. Joseph Emmanuel of the Holy See, and by Father Robert Trisco of the Chicago archdiocese as research director.

"Gentlemen, I have expressed a few principles concerning the question of disarmament. I have said nothing new and I am sure that the brilliant minds here assembled will know how to promote the question of disarmament with far weightier evidence. I will close my address with the words of the long-famous bishop, St. Augustine: 'It is a greater glory to kill war by words than with weapons.' That is—before new wars are started and rather useful implements than murderous weapons."

LOS ANGELES — The Los Angeles archdiocese has added 10 classrooms to its school system this year. Enrollment is expected to be 78,000, double that of 1959.

WHAT OF THE DAY

Entrance — No Exit

By REV. JOHN DORAN

The other day in a parking lot I saw an interesting sign: "Entrance—No Exit." Undoubtedly the sign was meant to indicate that one was to enter at this point

and could go out at one other; but that was not what the sign said. This sign came back to my mind as I was reading different Labor Day discussions about the worries of both industry and labor that the government has moved into the field of collective bargaining, and moved in to stay. I think they can save the government has come to stay. The sign, which was not valid in the parking lot, is valid in government; after entrance there is no exit.

The blame for the increasing role of government in labor-industry bargaining is not necessarily to be laid in one huge bundle on the doorstep of the White House. Both industry and labor have sought and found—at different times—the sheltering wing of the big eagle in Washington. Industry used government for many years to back its entrenched position. Labor found that it could prosper itself by favorable legislation. Both can protect me out of all I own."

Nor does the question end there. Neither industry nor labor have been conspicuous in their concern for the common good. The corporations, run first for the benefit of their management and then for the benefit of the stockholders, have all too often taken the position of profiting themselves. All the market would bear. The labor unions have treated themselves as a privileged class, giving scant concern to the non-unionized laborer and

to the public in general. The cause of the common good was a vacuum which, like all vacuums, sought to be filled. Government was at hand to fill it.

A person would have to have an over-stimulated view of the complexity of modern living to think that there was never a place for government in collective bargaining.

There are disputes which immediately affect the common good, others which effect even the national defense. Government cannot be indifferent to these. Labor's position on well that the cold war puts obligations on the Government in the field of national production which are hard to define, but harder still to neglect. All this complicates the matter.

The principle of subsidiarity is sometimes stated "that which is not done on the lower level must be done on a higher level," and there is a good deal of truth in that statement. I like to think,

however, that it could also be stated: "Many things should be accomplished on the lower level so that they will not have to be done on a higher level."

It would be well for the leaders in both labor and industry to think hard and carefully on their present position. If they cannot learn that their collective bargaining concerns not only their own interests but those of the public as well, they can expect to have the government step up and more often, an intrusion which they are already beginning to regret.

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Paulists acquire Newman Press

NEW YORK — The Newman Press of Westminster, Md., a leading Catholic publishing house, has been acquired by the Paulist Fathers who are expanding their famed apostolate of the printed word.

In announcing the acquisition, Father John A. Carr, C.S.P., executive publisher of the Paulist Press, said that the Paulist Fathers, said there will be no change in the location, policies or operations of the Newman Press.

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Sees likely revival of lay diaconate

SAN JUAN, P.R.—There is a likelihood that the ancient office of the lay diaconate may be revived as a result of the coming Second Vatican Council, Archbishop James P. Hayes, of the San Juan, told a meeting of the Serra Club here.

He said under such a revival laymen "even married men" may be ordained after preparation to the office of deacon. Such an arrangement, the archbishop said, would greatly aid the work of the Church in mission areas where there are shortages of priests and religious workers.

Thirteen of the 36 States had not yet been admitted to the Union. Colorado (1876), Montana, North Dakota, South Dakota and

INDIA: RICE IN THE BASKET SUNDAY
THE AMERICAN WHO VISITS XAVIER, IN SOUTHERN INDIA, GETS THERE BY FOOT—on a baked, dusty, toasty, and very hot road.

The village, he finds, is a cluster of bamboo huts, crowded tightly together along narrow, zigzagged "streets." Here are women carrying vegetable baskets and clothes in a small, shallow pool—while livestock drink the water . . .

Without a word to feed their families—but they find it impossible to save. Money they seldom see. That's why, on Sunday, the collection contains—instead of money—rice, fruit, coconuts, and seeds . . .

Our priest in XAVIER is FATHER MATTHEW KIDANANG. He has to build another church . . . The present church is much too small for the Catholics who come to Mass. It is crowded every Sunday—and hundreds stand outside in the heat and in the monsoon rain. To build the new church FATHER MATTHEW needs \$1,700 . . .

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Success

By JAMES H. ROWMAN, S.J. School days are upon us, like it or not. Moralistic adults begin telling teenagers and others who they don't hear down, they won't think high school, they won't get into college. They've won't get into college. They've won't get into college. They've won't get into college.

You can decide right now that life is to be lived here and now, for the rest of your life. For you can, for instance, take religion class seriously if you go to a Catholic school, or take it seriously that you have none if you don't.

You can try Mass more than once a week. You can get yourself a rosary and say it sometimes like the poor, content little old you are (that we all are), talking to your Heavenly Mother and asking for her motherly help.

You can elect yourself, if you are really a comer, to the under standing of the Mass that tells you Christ is there to be offered, by you as a member of the people of God, and to be offered, in turn, by you as a member of the people of God.

Study, oh yes. Of course. What do you go to school for? (Don't answer that!) Get the marks, sure. Get into the college (if you're college-inclined) that is first on your list.

But while you're at it, how about it? What he tells you, how about it, remembering especially his 2nd-greatest commandment which says to love your neighbor as yourself, especially you in his jungles or brushes his teeth with shoe polish.

And of course, there's old sex. You know what I mean. Cool it man, cool it. It isn't dirty, of course. It's never near that. It's your precious gem to take with you in a Christian manner, and to use it in the most judicious and most judiciously of priestly consecration later on. None have it very difficult in this area, for them as for everybody here as a confessor's ear and a confessor's arm raised in priceless absolution.

The priest who taught me religion in my senior year of high school ended his course just before graduation with the brief comment: "Please just remember that your success in life doesn't depend on how much money you make." I call that a good ending for a high school education. I think it might sum up what I have said so far.

And watch out for those moralistic adults who write teen columns. They're the worst kind.

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CYO NOVICE DIVISION TENNIS FINALISTS—Practically all the Novice Division awards in the recent Junior CVO Tennis Tournament, which attracted a record field of 805, were won by these CYOers: (Front row, left to right) Ginny Kish and Cathy Seyfried, St. James, Doubles Champions; Rita Lucid and Sue Laughlin, St. Catherine, Girls' Doubles Runners-up; Teresa Baker, St. Catherine, Mixed Doubles Champion; Phyllis Stevens, St. Christopher, Mixed Doubles Runners-up and Girls' Singles Champion; Marie Schneider, Little Flower, Girls' Singles Runner-up. Back row, left to right: Tim DesMarais, Immaculate Heart, Boys' Doubles Champion; Dave Albright, Immaculate Heart, Boys' Doubles and Boys' Singles Champion; Dick Eck, St. Roch, Boys' Singles Runner-up; Larry Sahm, St. Catherine, Mixed Doubles Champion; Mike Tindera and Tom Sweeney, Latin School, Boys' Doubles Runners-up; Fred Benedetto, St. Christopher, Mixed Doubles Runner-up along with Phyllis Stevens, was not able to be present for the picture.

Detail plans for Jamboree on Sept. 16

Detailed plans for the annual CVO Football Jamboree were announced this week by the CVO Office. About 1000 Cadet football players are scheduled to see action in the Jamboree to be held at the CVO stadium in Indianapolis on Sunday afternoon, Sept. 16. Action will begin at 2 p.m. following the traditional group photograph and flag-raising ceremony.

DIVISIONS 1 and 2 will represent the West, and Divisions 2 and 3 will play under the East banner. Divisions 1 and 3 will compete in the first half, with Divisions 2 and 4 forming the opposing squads in the second stanza.

Following is the schedule, by parishes, for the first half: Holy Name vs. St. Patrick; St. Philip Neri vs. St. Christopher; St. Michael vs. St. Simon; St. Lawrence vs. Holy Trinity; St. Mark vs. Our Lady of Lourdes; St. James of Arc vs. St. Catherine; Little Flower vs. Christ the King; and St. Andrew vs. Holy Spirit.

IN THE SECOND half, the following teams will compete: Assumption vs. St. Roch; St. Luke vs. St. Thomas; Holy Angels vs. St. Bernadette; St. Joseph, Shelbyville, vs. Sacred Heart; St. Ann vs. St. Matthew; St. James vs. St. Monica; Mount Carmel vs. St. Pius X; and St. Anthony vs. Immaculate Heart.

Playing time for each individual season will be six minutes, with no time-outs permitted except for injuries. Immaculate Heart is the defending league champion.

736 students in seminary

ST. MEINRAD, Ind.—An enrollment of 736 students began the 101st scholastic year at St. Meinrad Seminary here on September 7. The seminary figures include 116 in the School of Theology, 279 in the College of Liberal Arts, and 341 in the High School.

Another 38 students are enrolled in St. Placid Hall, training school for Benedictine Brothers. Eight instructors have been added to the staff of 51 Benedictine monks who conduct the seminary. The new additions include: Father Aidan Kavanagh, Father Francis Savage, Father Alan Melnich and Father Meinrad Brune.

Returning after graduate studies and other assignments are: Father Jerome Palmer, Father Basil Mattingly, Father Marian Strange and Father Brian Betz. St. Meinrad Seminary dates to 1861, seven years after the Benedictine Monastery was founded from the Abbey of Einsiedeln, Switzerland. Approximately 2,100 alumni of the seminary have been ordained, while lay alumni number over 5,000.

Cy Cipher JUNIOR KICKBALL Action will open in the Indianapolis Deamery Junior CVO Kickball League on Sunday, Sept. 9. There are 24 teams in the league this season. MEETING STATED—Youth meeting for the Council of Catholic Women will meet sometime next week to discuss plans for the Hobby Show, which has been tentatively scheduled for October 29 at K. of E. Council 472, Indianapolis. Charms will be notified by mail as to the time and place of next week's meeting, the CVO Office said.



COLLEGE AND PRIESTS' DOUBLES FINALISTS. At the recent Seminarians' and Priests' Tennis Tournament, held on the Riverside Courts August 18, this foursome captured doubles honors in the College and Priests' Division. Left to right they are: Steve Deer, St. Meinrad, runner-up; Leonard Care, St. Meinrad, champion; Father Albert Aianio, Holy Trinity and Marian College, champion (he also won the singles title); Gordon Harrington, St. Meinrad, runner-up. The champions knocked off the runners-up in the final match, 6-4.

HIGH SCHOOL DIVISION FINALISTS IN SEMI'S TOURNAMENT—These lads were responsible for all the trophy-winning in the High School Division at the Seminarians' Tennis Tournament August 18. All Latin Schoolers, they are, left to right: Ron Givens, Singles Champion; Mike Tindera, Singles Runner-up and Doubles Champion; Ron Huck, who teamed with Tindera to cop the doubles title; Dick Arnold and Barry Halloran, Doubles Runners-up. In final matches Givens beat Tindera, 6-4, while Tindera and Huck knocked off Halloran and Arnold, 6-2. The tournament was sponsored by the Serra Club of Indianapolis as part of their Summer Recreation Program for Seminarians.



TO ENTER NOVITIATE—Miss Evelyn Purcell, daughter of Mr. and Mrs. Loy William Purcell, of St. Anthony's parish, Clarksville, will enter the Novitiate of the Sisters of St. Benedict at Beech Grove on September 7. Miss Purcell attended Our Lady of Grace Academy.

Dates announced for Youth Week

WASHINGTON—National Catholic Youth Week will be observed from October 28 to November 4 this year, the National Council of Catholic Youth here announced.

The theme for the 12th annual observance is: "Reverent Youth—Loyal Leaders." The council said. Eight million youth will participate in the observance, it estimated. Information on the event is available from the National Council at 1312 Massachusetts Ave., N.W., Washington 5, D.C.

DACHAU CLOISTER MUNICH, Germany—A clustered convent for Carmelite nuns will be established on the site of the infamous Nazi concentration camp of Dachau near here. The convent, it was reported, would be built near the chapel dedicated to Christ in Azovs.

Mobile classrooms in use NEW ORLEANS—The New Orleans archdiocese has bought 16 mobile classrooms, each holding 40 to 45 pupils, to be used in seven parishes whose schools could not otherwise keep up with enrollment. The parishes that will use the units are in areas where there has been a rapid population growth in recent years. Even with extensive new facilities, they could not accommodate all the children. Once these parishes have adequate facilities, the classrooms will be shifted to other areas short of school space. Each classroom, in two sections for ease in transportation, has built-in educational facilities—chalkboards, bulletin boards, and storage space for supplies. The weather-tight but well-ventilated units have fluorescent lighting, drinking fountains and toilet facilities. Heating is through a baseboard duct.

Denies our Catholic grads are 'anti-intellectual'

WASHINGTON—A priest sociologist said here today that most of recent college graduates showed "little evidence" to support the charge of anti-intellectualism among graduates of Catholic schools.

Father Andrew M. Greeley, Chicago author and educator, declared that graduates of Catholic colleges were "more likely to see the purpose of education as intellectual and to think that their students shared this concept."

Father Greeley spoke at the 24th annual convention of the American Catholic Sociological Society, held at the Catholic University of America. The convention was held during the 53th annual meeting of the American Sociological Association.

FATHER GREELEY reported on a recent survey in which questionnaires were distributed to some 20,000 high school and college graduates, including those from both Catholic and non-Catholic schools.

He said evidence from this study showed the Catholic graduates were "no less likely to go to graduate school, to choose the arts and sciences, to specialize in the physical sciences, or to have a high academic record."

Moreover, these students were more likely to see education as having an intellectual purpose and were "more likely to be very loyal to their schools," he said.

ON THE OTHER hand, he said, the Catholic college graduates "were more inclined to business as a career, but because of an underchoice of education, not because of a Franciscan Sister!

JESUIT BROTHERS Assist Jesuit priests carrying on Christ's work. For information, write Brother W. R. Hays, S.J., West Baden College, West Baden Springs, Ind.

ENROLL THIS WEEK Eligible applicants are invited to enroll this week for the Fall Term opening September 10 to 24, day or evening. Counselors on hand 8:30 a.m. and until noon Saturday. This is the INDIANA BUSINESS COLLEGE of Indianapolis. The others are at Marion, Muncie, Logansport, Anderson, Kokomo, Lafayette, Columbus, Richmond, and Vincennes. Indiana's leading private business college—established in 1907. Bulletin and complete information, contact the location preferred.

MARIAN COLLEGE EVENING DIVISION Academic Classes for Credit and Marian Lecture Series All sessions to be held on Tuesday and Thursday nights. Evening classes start Sept. 25; adult education lectures start Oct. 2.

REGISTRATION EVENING CLASSES: Sept. 26-27, 9 a.m. to 8:00 p.m.; Sept. 27, 9 a.m. to 11:00 a.m. MARIAN LECTURES: Sept. 26 and Sept. 27, 2 p.m. to 9 p.m.; by mail. EVENING CLASSES: Course Title, Hours, Fee. THEOLOGY: Sacred Scripture, 16 hours, \$4.00-10.00. PHILOSOPHY: Metaphysics, 16 hours, \$4.00-10.00. PSYCHOLOGY: General Psychology, Mental Health, 16 hours, \$4.00-10.00. EDUCATION: Development of Education of America, Science and Social Studies in the Elementary School, 16 hours, \$4.00-10.00. ENGLISH: Creative Writing, 16 hours, \$4.00-10.00. SPEECH: Fundamentals of Speech, 16 hours, \$4.00-10.00. MODERN LANGUAGES: International French, Conversational French, 16 hours, \$4.00-10.00. SCIENCE: History and Geology, 16 hours, \$4.00-10.00. HISTORY: Modern Europe, 16 hours, \$4.00-10.00. ACCOUNTING: Advanced Accounting, Public Speaking, 16 hours, \$4.00-10.00. ECONOMICS: International Business, 16 hours, \$4.00-10.00. — MARIAN LECTURES — Business Ethics, \$1.00-3.00. Adolescence: Can Anything Help?, \$1.50-3.15. Indians in the Civil War, \$1.00-3.00. Author: Author. The further information, call or write EVENING DIVISION, MARIAN COLLEGE 3200 Cold Spring Road WA 4-7461

THE FAITH EXPLAINED

What makes a man marry?

By REV. LEO J. TRESE

"I'm going to have to drive it a long time; I want to make sure I get a good car." How often we hear a man say that as he sets out to buy a new car. He doesn't impulsively buy the first car that catches his eye. He is not misled by glamorous appearance or flashy performance. He visits several shops where men show wroooms, talks with salesmen, reads their literature. He discusses the various makes of cars with his friends and weighs their opinions. Gas mileage, riding comfort,

ease of handling, cost of upkeep—it is these considerations, and not the question of chrome stripping, that finally determine his choice. The same is true of the lucky man who goes to buy a fur coat. "I'll have to wear it the rest of my life," he says; "I don't want to make any mistakes. I'll shop around carefully, tries on many coats, seeks advice, and finally buys the one that fits best, will wear best, and best suits her figure for the money she can spend. It is a sad but observable fact that people sometimes will exercise more care in choosing a car or a coat than they will exercise in choosing a husband or a wife; in spite of the fact that this is a lifelong, unbreakable union (or better or for worse) into which they are entering.

More than that, it is a vocation which they are choosing, a state of life upon which will depend their men's salvation and that of their children. Before pronouncing his vow of chastity and accepting a call to the priesthood, a young man may devote several years of prayerful, thoughtful, under-constant spiritual guidance, to the wisdom of his choice. Yet, in spite of the fact that the marriage vow is just as permanent and just as binding as the vow of celibacy, a young man or woman sometimes will enter into marriage after a few months (or even weeks) of acquaintance, with a partner whose sole recommendation is one physical attraction. When the physical attraction burns itself out, there is nothing left but ashes—and long dreary years ahead.

FOR THE WISE person who feels that marriage is his or her vocation, what are some of the elementary steps in the choice of a life partner? A man's basic precaution, obviously, is to choose a Catholic partner. A husband and wife who cannot kneel at the altar and the Communion table together, who cannot live by a shared set of moral principles, who cannot pray the same prayers together with their children, begin their married life under a terrific handicap. And the only way for a person to be sure of marrying a Catholic is, of course, to have dates with none but Catholic companions. The problem of mixed marriages is as simple as that.

If Catholic boys dated none but Catholic girls, and Catholic girls none but Catholic boys, would there be any mixed marriages? The trap that catches many is the casual just-this-once date with a non-Catholic companion. "Oh Mother, don't be silly, I isn't that serious. I don't have to marry him just because I go out with him," they say. The words sound familiar, do they not? The catch is that little by little it does become serious. The heart becomes deeply involved, and the head goes out of the window. Another mixed marriage goes down in the parish register.

Admittedly, parents can be prejudiced. It is hard for a father to admit that any fellow is good enough for his daughter; it is hard for a mother to think that any girl will take as good care of her son as she has. In such cases, parents are aware of their own prejudices and do try to be objective in their judgments. More so, usually, than the girl or boy who is under the grip of what seems to be love.

When it comes to marriage, Mother and Dad cannot do the choosing for their son or daughter. It is son or daughter who will have to live with the spouse they choose, and it is son or daughter who must make their own decision. However, unless Mother and Dad are complete morons, they have learned a lot about human nature during the course of years. At the age of forty or fifty they can penetrate beneath the surface of a shallow charmer and spot a phony much more accurately than can a youth of twenty.

It is a wise young man (or woman) who, in large measure, is aware of his own prejudices and does try to be objective in his judgments. More so, usually, than the girl or boy who is under the grip of what seems to be love. If parental bias does seem totally unreasonable, there is a disinterested third party to whom the prudent parent should refer for guidance—his pastor or his confessor.

FAMILY CLINIC

About steady dating

By JOHN L. THOMAS, S.J.

Will you restate your views on steady dating and settle an argument for us? My sister's 15-year-old daughter is allowed to go steady 4 or 4 times a week with a 17-year-old high school junior. When I suggested this wasn't right, my sister quipped, "My sister quipped, 'I'm not sure of the types of steady dating were properly supervised and

know how to behave. I feel there's more to the problem than the subject of when the couple are so young. Here we go on steady dating again, Audrey? Steady dating was the subject of one of my first articles I wrote for this column back in 1957, and I have discussed it various times after that, but apparently I have not succeeded in making my position entirely clear, so the difficulties related to clear thinking about steady dating stem from its definition—the term is not univocal but

frequently loosely used to designate several different patterns of dating conduct. When discussing steady dating I have tried to identify these various patterns as they currently exist, and to give the relevant moral principles that apply to them. At the same time, in dealing with the general subject of the "problem" that are presently proposed, I have constantly insisted that inasmuch as a solution can prove effective only to the extent that it comes to grips with the real sources of a problem is the widespread parental promotion or toleration of early and frequent dating, together with the maintenance of a social system that provides youth with convenient means of sharing in the social life of their age-groups except on the basis of couples.

I maintain that as long as these conditions continue unmodified, steady dating will be prevalent, and it is probably this manner of defining and stating the problem that has caused your sister some confusion. Let us begin by defining some terms. "Steady" or "steady dating" was confined to the courtship period. This exclusive, intimate association of a couple, continuing throughout the period of their courtship, constitutes one form of steady dating. As dating for "fun" began to become acceptable after World War I, the term steady dating was used to designate a somewhat temporary, casual, non-committal agreement between a given couple that they could rely on each other for dates when free time was available for such participation. In other words, it was taken for granted by themselves and others that they could go to the movies, to the dance, to attend couple-centered affairs.

It is a wise young man (or woman) who, in large measure, is aware of his own prejudices and does try to be objective in his judgments. More so, usually, than the girl or boy who is under the grip of what seems to be love. If parental bias does seem totally unreasonable, there is a disinterested third party to whom the prudent parent should refer for guidance—his pastor or his confessor.

Admittedly, parents can be prejudiced. It is hard for a father to admit that any fellow is good enough for his daughter; it is hard for a mother to think that any girl will take as good care of her son as she has. In such cases, parents are aware of their own prejudices and do try to be objective in their judgments. More so, usually, than the girl or boy who is under the grip of what seems to be love.

When it comes to marriage, Mother and Dad cannot do the choosing for their son or daughter. It is son or daughter who will have to live with the spouse they choose, and it is son or daughter who must make their own decision. However, unless Mother and Dad are complete morons, they have learned a lot about human nature during the course of years.

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The Liturgical Week

By FR. ROBERT W. HOVDA

(Priest of the Pittsburgh Oratory)

THIRTEENTH SUNDAY AFTER PENTECOST. Today's Gospel tells us, "thy faith has saved thee," and the first reading has the same lesson: "by the faith of Jesus Christ the promise might be given to those who believe." It is no accident that this message is God's Word to us in 1962. For that tension between a religion of law, of rules, of outward observances, and the religion of the spirit will last as long as life lasts.

Even in Christ's Church—despite the whole tenor of His teaching, of the liturgy and the Church's tradition—there are those who still regard religion as a legal matter, a matter of fulfilling minimum demands, a matter of technicalities and regulations. They are still living in Pharisaism, still awaiting the Redeemer, unconscious of the vast upheaval wrought by a cross and an empty tomb.

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Sept. 9

Such is the 10th degree is the love of God for His human creature, His son and daughter. If this is foolishness in the world (first reading), it is eminent sense in those who recognize the human condition and who cannot dismiss man's need of pardon and free mercy.

Such is the love of one human being for another—the love of marriage, the love of friendship, the love of the 10th degree is the love of God for His human creature, His son and daughter. If this is foolishness in the world (first reading), it is eminent sense in those who recognize the human condition and who cannot dismiss man's need of pardon and free mercy.

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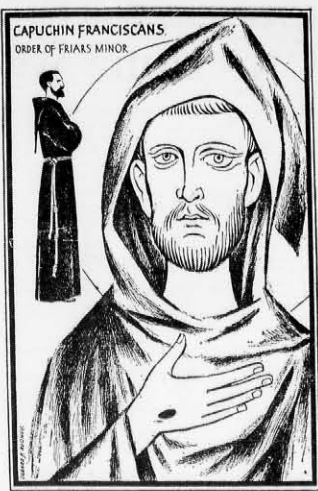
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In the vineyard

THE CAPUCHIN FRANCISCANS (O.F.M. CAP.)—The Order of Friars Minor founded by St. Francis of Assisi in 1209. As early as 1517 the Franciscan Order had divided into two district families known as Friars Minor Conventual and Friars Minor of the Observance. The Capuchin family is an offshoot of the Friars Minor of the Observance. Its foundation was aimed at a more perfect return to the primitive Franciscan ideal. The name Capuchin (Capuccini) was originally a playful designation suggested by the long pointed capuche, or hood attached to their garb. As followers of St. Francis, the Capuchins seek to live the gospel life and to interpret that life to others. Prayers, work, penance, poverty and simplicity characterize the Capuchin life. Both priests and brothers take solemn vows. Capuchins teach in schools, preach missions and retreats, conduct parishes, visit the poor, and shepherd souls in foreign missions. While Capuchin activity has always been manifold, its chief glory is in achievement in home and foreign missions.

receive the sacrament of Matrimony at a time when they may not have a Nuptial Mass.

For example, a couple might have some reason for wishing to be married during Lent or Advent. In such an instance, the couple should arrange to have a Nuptial Mass offered and to receive the nuptial blessing at some later date when it can be administered. Normally and ideally, the Nuptial Mass follows immediately upon the reception of the sacrament of Matrimony; but it does not have to.

THE YARDSTICK

Mr. Walker cites several specific cases in which union members have recently repudiated contracts negotiated by their leaders and have arbitrarily struck for higher wages. One of these rebellions took place not very far from the home city of the man who wrote the letter referred to above. In this particular case the dispute was settled only after a long strike which was costly to the defense effort. The workers finally accepted a third agreement after having rejected two others.

Will-power Christian criticized by priest

R. ST. LOUIS—A priest warned here against being a "will-power Christian" who depends too much on himself and not enough on God. Father Adrian van Kaam, pastor of St. Ignace, said that he was alarmed by the fact that many young men and women were simply admitting that fallen nature is the only reality; it is only the fool who thinks that he or she has no breaking-point. Through all sexual confession and Holy Communion are the best safeguard against a "will-power existence."

Radio & TV Apostolate

ROSAIRY RADIO PROGRAM WIRE-1430 on Your Dial—Mon-Fri—7:45 P.M.

FRIDAY, Sept. 7—(Tape) Rev. Richard Kavanagh and members of St. Michael parish. MONDAY, Sept. 10—(Tape) Rev. William Cleary and members of the Eastwood Senior Dept. TUESDAY, Sept. 11—(Tape) Rev. William Fisher and members of St. Andrew's parish. WEDNESDAY, Sept. 12—(Tape) Rev. Jim Hickey and members. Our Lady of Lourdes, Madonna Discussion Club. THURSDAY, Sept. 13—Rev. Lenny C. Sweeney. Requested by a member of Apostolate for a Special Interview.

Advertisement for Funeral Homes, Inc. with contact information: 1509 Prospect St. — ME 8-1474, 2226 Sherby St. — ST 4-2570.

BROTHERS GRIMM

Cinerama with a plot

By JAMES W. ARNOLD

"The Wonderful World of Brothers Grimm" is a historic picture if not a great one and at least one segment (about a dragon) is guaranteed to charge you a must.

The historic news is that after 10 years, Cinerama has finally been used to tell a story (several more are near distribution). Hysterics, however, are not in order.

Cinerama, a dazzling invention, achieves a true three-dimensional effect by simultaneously projecting three synchronized pictures side-by-side across a huge, deeply curved screen.

A beseeching natural, "Brothers Grimm" is based loosely on the young manhoods of the two Hessian highborn scholars who collected out of professional devotion many of the fairy tales that each night, for a century and a half, have berbed the world's children into bed.

Brother Wilhelm (Laurence Harvey) is depicted as a cracked but lovable young father who always loathes the scholarly collaboration with his elder brother Jacob (Karl Bochm) by collecting tales from aged flower woman and nutty old ladies who live in statched tents in the forest.

In reality both brothers were dedicated philologists as well as story-collectors. The film might have kept the tales beloved without, in a vaguely anti-intellectual way, second-guessing their contributions to knowledge.

Also helping to fill out the picture's wide-angle screen are quaint German townsfolk, pretty girls (Claire Bloom as Wilhelm's wife, Barbara Eden as Jacob's

steady date — she's doomed, whether she knows it or not, because Jacob was a life-long loner), a petteresse bookkeeper (Walter Slezak) who wants the brothers to write "about girls," and an aristocratic gargoyle (Gretchen Burkhoff) who keeps threatening to foreclose on the family homestead.

But all this is rather silly and slender and often outrageously overplayed (chiefly enigmatic Harvey and Burkhoff). The real stuff is in the dramatizations of three fairy tales, all directed by producer George Pal ("Hosianna" and "Tom Thumb"), who has won four academy awards for special effects. Pal puts this skill to work in one tale with animated puppets (a technique he devised himself in 1940) and in the sizzling funny death duel between the paper-mache dragon and the offbeat comedy combination of Terry-Thomas and Buddy Hackett.

The British funnymen with the nuttastic, hangly manner and missing front tooth may be a trifle too beastly as a covariously cunning wiselakes all the time after forcing his stout-hearted, stout-stomached servant (Hackett, with a cockney accent) to do all the fighting. But the dragon is affable as well as terrible (thus saving small children from nightmares), and its battle with Hackett, while Terry-Thomas covers among the rocks, is consistently hilarious. Among memorable sight gags, Terry-Thomas blowing smoke out of his suit of armor like a teakettle after being scorched by the dragon; Hackett being squeezed under the lion's feet, while Terry-Thomas charges into the cave in full armor, visor down, and clanging heavily into the low-hanging entrance wall.

Another tale is a musky bit involving a kindly old cobbler (actor Harvey under heavy makeup), Christmas Eve, rattling planks, and the puppets who come to life to do the cobbler a good deed. Several elements (the puppets repairing the sleeping cobbler's shoes, the tiny smallest orphan who is always goofing) remind one of almost every kid's show or cartoon made in the last 20 years.

But the major criticism of "Brothers Grimm" is that it's only mediocre Cinerama. Most of the film would have been just as good (or bad) in Cinemascope or VistaVision. The wonder, in fact, is whether Cinerama may be of more hindrance than help to drama. The process' major advantage, that striking feeling of depth, comes over best when the camera is moving and the audience seems to be riding along inside it. But the thrill is basically irrelevant to the drama; most logically, it turns the audience's attention from the characters to itself.

In the third tale, about a non-conforming princess who spends her nights dancing with Gypsies, director Pal makes his only major use of Cinerama. The audience goes along on a wild dream-come-true to get Yvette Mimieux back to the castle while her would-be boy friend (agile Russ Tamblyn) loaves about on the roof, rolls through the countryside and teeters on a lofty footbridge. This is Cinerama, all right, and exciting stuff, but a contrived distraction: Mr. Pal might just as well have taken us back to the castle by hoisted or roller coaster.

Cinerama shows scenery and movement more vividly than any other process, but these will have to be integrated into the drama (like the chaotic race in "Ben Hur") if Cinerama is to graduate from traveltogs. Even so, these

will be only peripheral effects: the viewer's main delights must still come from story, acting, direction.

Patrons must also pay for their thrills by sitting through 2 1/2 hours (in this case, counting 10-minute intermission) of Cinerama's defects, which are much more noticeable in drama. Among its: the omnipresent wiggly lines dividing eye screen into its three parts; the distortion in the outer frames (often gruesome in closeup); the resulting necessity of playing most important dialog scenes in the normally smallest center frame, while the viewer fights the temptation to look at the scenery on the outer frames. Worst of all: the audience seems to be looking at the actors through a window shaped like Stan Laurel's smile.

"Brothers Grimm," make no mistake, is diverting family entertainment if one can scrape together the admission. But one still needs to be convinced that the wedding of Cinerama and plot is not a shotgun ceremony demanded by the needs of commerce.

(L. of D.: A-1, recommended)



CONFUSING?—The identical twins at the right are both on the faculty of Our Lady of Providence High School, Clarksville. They are Sisters Mary Francine and Mary Charlene. Checking class schedules above with the twin Sisters is another faculty member, Sister Joan Therese. (Photo by Rachel Eberle)

BOOKS OF THE HOUR

One-sided study of TV

By D. B. THEALL, O.S.B.

"Living With Television," by Ira Glick and Sidney Levy (Aldine Publishing Company, \$4.95) is presented as a sociological study of the reactions of Americans as polled by commercial and social science agencies, to television in all its aspects. That, at any rate, is what the editors seem to promise in their foreword; in fact, the book is disappointing as an overall view of the problems posed by the ubiquity of television or as an evaluation of its effects upon the viewing public as a whole.

Like David Riesman, with his tradition-directed, inner-directed, and other-directed groups, the authors of this volume offer a useful threefold classification of Americans, into television protesters, embracers, and accommodators.

Perhaps the most depressing

aspect of the book is the collection of verbatim quotations from the "embracers," attempting to say what it is they like about TV, and why they devote so large a portion of their days and nights to it. Typical quotations are these:

"Since the kids are grown, I haven't had much to do. I don't do sewing or knitting, and I never did read much, not even the newspaper. Shopping isn't much fun any more, and I don't think I ever did like to shop much. You might say (laughing) that I've been waiting for television to come along."

"It keeps a person busy and his mind off himself, and keeps you from feeling sorry for yourself. Actually, I don't know what I'd do without it."

After a good deal of this sort of thing, all the authors of the study can say is:

"If these people are 'addicted,' they are living in a world in which it seems a harmless addiction, and one which promises to get more interesting as it goes along."

"For most (sic!) elderly people, television is a very good

friend, often one of the best they have."

The protesters are given short shrift, and attention is focused on specific complaints about the excessive amount of violence portrayed or on the lack of educational programs. Nowhere is there any indication that a very large percentage of the population simply agrees with FCC Commissioner Minow that TV at present constitutes a "vast wasteland."

Nor are the protesters made to appear any more intelligent in their motives or literate in their expression of them than the embracers. An "upper middle class woman" is quoted as saying:

"I'm ashamed to say I watch television that much. The caliber of the programs is not up high, it's a waste of time. But I can't help it. I don't know why I watch some of those sub-culture programs. Sometimes I turn it off, but it's easier to just leave it on, even when you watch horrible ones, like those Westerns. . . . Some are intelligent and worth while, but the rest are about (Continued on page 9)

FRANCISCAN DIES—Father Alfred Fritz, O.F.M., former chaplain to the Sisters of the Good Shepherd in Indianapolis, died August 29 in St. Anthony Memorial Hospital, Elmhurst, Ill. Ordained in 1902, Father Alfred lived at Sacred Heart parish, Indianapolis, from 1946 to 1961, when he was transferred to St. Joseph Seminary, Teutopolis, Ill. He was buried at Teutopolis.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, Richmond, Salem, and others, with times and station call letters.

Advertisement for Bennett Furniture featuring a sofa. Text includes: 'Only at Bennett Furniture', 'Can You Expect Such a Value!', 'The SOFA with a Secret', 'Sleep-or-Lounge', 'SIT on FOAM - SLEEP on FOAM', 'Richard BENNETT Furniture', and '3 BIG LOCATIONS TO SERVE YOU'.

Tic Tacker

NAMES IN THE NEWS—Sister Anne Fanchae Kane, C.S.J., former teacher at St. Roch's School, Indianapolis, has been named parochial school supervisor in the education office of the Kansas City-St. Joseph Diocese in Missouri. Last year she served as chairman of the reading committee for the Indianapolis Archdiocesan School Office. **Chartrand High School** athletic director and dean of boys, Jim MacGregor, and his wife, Barbara, are the proud parents of a baby girl, Susan Marie. The new arrival has two older brothers. . . . **Michael F. Quinn**, past president of the Catholic Interracial Council of Indianapolis, has been named to the board of directors of the National Catholic Conference for Interracial Justice. He is a member of St. Thomas Aquinas parish.

ERRATA CORRECTED—The biographical sketch of Father Lawrence Frey, newly-appointed pastor of St. Joseph's parish, St. Leon (Dearborn) County, which appeared in the last issue of "The Criterion" should have mentioned three years as assistant pastor of St. Michael's parish, Brookville, from 1919 to 1922. Several issues back, Mr. and Mrs. Larry Sanders were identified as members of St. Roch's parish, Indianapolis. Taint' so. They belong to St. James the Greater parish.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Ben Uphus of St. Andrew's parish, Richmond, who will observe their 60th Wedding Anniversary on Sunday, Sept. 9.

SHORT TACKER-GRAMS FOR BUSY PEOPLE—To Confraternity of Christian Doctrine Workers: The St. Anthony's Guild of Paterson, N.J., has prepared an eight poster-panel entitled describing the goals and activities of the C.D. Each poster-panel measures 29x35 inches and provides an exhibit 15 feet wide. Writer: St. Anthony's Guild, 300 Marshall St., Paterson 3, N.J. . . . To Sunday TV viewers: Five more programs remain in the current series of "Insight," seen at 10 a.m. on Channel 6, Indianapolis. "Insight," narrated by Paulist Father Ellwood Kieser, blends the documentary and the dramatic in its attempt to provide a theological base to America's philosophy of freedom. . . . To NCCW program chairmen: A special study and discussion program on Latin America will be available for affiliated groups of the NCCW the week of October 7. "Focus: Latin America" is designed for nine meetings to be used by small informal study and discussion groups. Program material can be obtained from NCCW headquarters, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

Two Sisters from India arrive at Oldenburg

OLDENBURG, Ind.—The international flavor at the Sisters of St. Francis Convent here has been heightened by the arrival of two additional Sisters from Kerala, India.

Christina arrived in Indianapolis Wednesday morning enroute to the Oldenburg convent where they will study during the next four years. Some of their studies will be taken at Marian College in Indianapolis.

Canada

(Continued from page 1)
ductive, and can challenge the creative and artistic in man in exciting new ways.

"We have hardly begun to tap the organizational potential of the citizen in the democratic order, of the employer and the employee in the industrial society, of the family in the local community, of the professions in social planning.

"Until we do so, technological society will not be a human civilization insofar as it will not bear the imprint of the very human expressions, for socialization gives human features to the planning required by industrial society."

FOR NAZI VICTIMS

BERLIN—More than 2,000 young Berlin Catholics attended a Mass offered here (July 20) for victims of the Nazis. The Mass was sponsored by the Berlin diocesan youth organization.

PARISH DINNER

FORTVILLE, Ind.—The Improvement Association of St. Thomas Church will sponsor a chicken and noodle or ham dinner on Sunday, Oct. 7. The public is cordially invited.

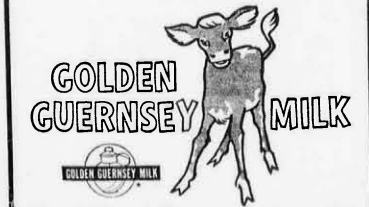


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AT READING WORKSHOP—A group of third graders and their teacher from St. Pius X School, Indianapolis, put on a demonstration during last week's reading workshop for elementary lay teachers held at the Latin School. Shown above with Sister Marlene, O.S.B., are (left to right): Kathleen Kinghorn, David Walker, Patty Helitz, and Julie Wade. The series of workshops was sponsored by the Archdiocesan School Office. (Staff photo)

Will singing in pews make choir obsolete?

ST. LOUIS—Will increased singing in the pews at High Mass tend to make regular parish choirs obsolete? "This seems unlikely, but at least some church choir members are not taking the emphasis on parish participation in the High Mass too enthusiastically, it was disclosed here at a "breakdown session" for church musicians.

The session was part of the St. Louis Regional Liturgical Days conference sponsored by Cardinal Joseph Ritter, Archbishop of St. Louis.

ONE CHOIR director said her choir wanted to disband because the pastor had suggested that the congregation sing the Kyrie, Gloria, Credo, Sanctus and Agnus Dei at High Mass. However, Sister Marie Madeleine Sophie, of the St. Louis Archdiocesan Commission for Sacred Music, denied that more congregational singing means that the parish choir will be unnecessary in the future.

Lay participation seen mark of the early Church

ST. LOUIS—The best method of getting the Catholic laity to participate in the liturgy of the Mass is to return to the spirit that characterized the early Church, the executive secretary of the National Catholic Liturgical Conference said here.

John B. Mannion told some 1,400 priests, nuns, religious and laity attending the first St. Louis Regional Liturgical Days that the early Christians could not only see what was going on, but they could understand the language.

ANOTHER visitor to the regional conference, Father Fredrick R. McManus, outgoing president of the National Conference, said "it never occurred to these early Christians that the priest would say these things silently. Our Lord at the Last Supper said these things out loud, and the apostles responded. In the early days of the Church the idea of responding and singing together was always there."

Both Father McManus and Mr. Mannion came directly to St. Louis after the closing of the national liturgical meeting in Seattle. The regional conference here was sponsored by Cardinal Joseph Ritter, Archbishop of St. Louis. Delegates from seven states participated.

FATHER McManus said he was "enthralled" about the progress being made in making the Mass more meaningful by having the laity respond during the Mass.

"It will take time, but it is coming," he said. "What makes it so difficult is that it involves so many changes for both priests and people. It isn't easy for people to change their ways, and it takes more than a mandate from on high to make them do it. They have got to get used to the idea, and it takes time."

Opinions
(Continued from page 4)
was unabated. He had an hour of "pure reading" daily before breakfast in his constant search for more "pure truth" about things and people never stopping along of truth to let mere smugness or bigotry.

His respect for law had come to be the most unusual among lawyers, because his interest in mere statute was transcended by his interest in the law as it is, and in the laws of nature, and in the natural law.

His humility was almost dramatic. Although his judgments were based upon in more study than are those of most men, he expressed them more rarely, more gently and more hesitantly than do most men—because the magnitude of the knowledge that was his showed him the magnitude of the knowledge that was not yet his. And he never forgot that his talents and opportunities to exercise them were the gifts of God or circumstance or both.

DCCM to meet

The quarterly meeting of the Indianapolis District Council of Catholic Men will be held at Sacred Heart parish at 7:45 p.m., Tuesday, Sept. 11. Holy Name Vespers and Benediction will precede the meeting in Sacred Heart Church.

William E. Ready, district president, will conduct the meeting.

Calendar

FRIDAY, SEPT. 7
Nocturnal Adoration Society members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

First Friday Card Party at 8 p.m. in Sacred Heart School Annex, 1509 S. Meridian St. All games played.

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

A Fish Fry at 4 and Arsenal at 7 at Holy Name in Beech Grove.

SATURDAY, SEPT. 8
The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 125 N. Oriental.

SUNDAY, SEPT. 9
The Assumption Social from 2 to 6 p.m. in the school hall, 1105 South Blaine. Refreshments.

THURSDAY, SEPT. 13
Holy Angels Social at 6:30 p.m. in the school auditorium, 28th and Northwest.

FRIDAY, SEPT. 14
The Card Party, sponsored by Our Lady of Hope Hospital Guild in Cathedral High School auditorium, 14th and Meridian Sts., at 8 p.m.

FRIDAY, SEPT. 21
A Card Party, sponsored by Our Lady of Hope Hospital Guild in Cathedral High School auditorium, 14th and Meridian Sts., at 8 p.m.

Integration

(Continued from page 1)
FBI agents entered the case and classes reopened September 4. Last year there were 340 white students and no Negroes enrolled at the school.

In Atlanta, Ga., Father Harold J. Rainey, Chancellor, said "everything went along smoothly. He said that only 17 Negro pupils registered to attend previously all white Catholic schools. They were all accommodated in six schools. The Atlanta archdiocese has 18 elementary and five high schools. There are 158 elementary and high schools in the New Orleans archdiocesan system.

Charges that Catholic parents were deliberating boycotting Our Lady of Good Harbor school in Buras were denied by Archbishop John P. Cody of New Orleans. Instead, he said, they have been intimidated by the press.

"From reliable information," the Archbishop stated, "I have learned that our good Catholic people are not boycotting the school, but that they hesitate to expose themselves and their children to threats of economic reprisal and bodily harm."

UNITED PRESS wires on Thursday morning told of mass picketing of Our Lady of Prompt Succor School at Wetsego, La., where priests "were jeered by angry adults and teenagers."

"Teenagers were running carrying placards urging Catholics 'to cut the money off' from the school."

At two New Orleans schools, St. Rose of Lima and St. Leo the Great, according to the United Press, classrooms were evacuated temporarily while police and firemen marched the buildings for bombs on the basis of anonymous phone calls. No bombs were found in either school, however.

Archbishop Cody said that he prayed that "responsible people and our fellow citizens will understand their Christian duty to their brothers in the great human family."

Questions

(Continued from page 4)
low the same morality, reverse the same virtues, and hope for the same heaven. Only a guilty rejection of Christ's Church would cut them off from the unique means of salvation which He established.

We must sum it up in other words: We are sanctified by coming into union with Jesus Christ in faith and love. The means He established for this union is the Church. His own Mystical Body. But those who are outside the Church's visible unity can enter in effective contact with her by good faith and right intention. So they receive faith and love through her, indirectly, and are thus united to Jesus Christ in grace—which means sanctity.

PLAN CARD PARTY

INDIANAPOLIS—A dual card party, sponsored by the Marydale Guild will be held in the school auditorium, 111 W. Raymond St., on Sunday, Sept. 16. Playing big games at 2 p.m. and at 7 p.m. All games will be played and supper will be served between sessions. Mrs. Virgil Kriech is chairman.

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Funeral

(Continued from page 1)
fied lay in Indianapolis for more than 30 years, was made a Knight of St. Gregory by Pope John XXIII in 1959 in recognition of his outstanding service to the Church and the Archdiocese.

He was a member and the first president of the board of Lay Advisors of Marian College.

SURVIVORS include the widow, Mrs. Marion D. Ruckelshaus; two sons, State Senator John C. Ruckelshaus, and Deputy Attorney General William D. Ruckelshaus; who was with his father on the ill-fated fishing holiday; a daughter, Miss Rosanna Ruckelshaus; and five grandchildren, all of Indianapolis.

Burial was in Calvary Cemetery.

Festivals

SEPTEMBER 7-8
Assumption Parish in Fish Fry and Chicken Dinner Festival, Friday and Saturday, Sept. 7 and 8 on the school grounds, 1105 South Blaine Ave.

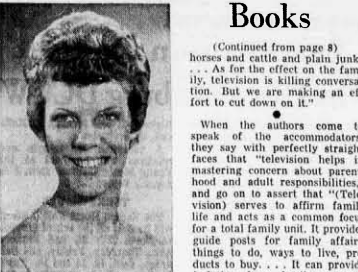
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TO ENTER CONVENT—Miss Nancy Ellen Wippel, daughter of Mr. and Mrs. Bernard Wippel, will enter the convent of the Sisters of St. Joseph of Carondelet, St. Louis, Mo., on September 15. A member of St. James the Greater parish, Miss Wippel was graduated from Sacred Heart Central High School this year. An open house will be held at the Wippel home, 1430 E. Gimber St., Indianapolis, on Sunday, Sept. 9, from 3 to 8 p.m. Friends are invited. No invitations have been issued.

St. Monica's women elect Mrs. Linder

Mrs. Fred Linder, Jr., is the newly elected president of the St. Monica Women's Club. Other officers include Mrs. James Schneider, vice-president; Mrs. Leo Scherrer, treasurer; Mrs. Frank Kossman, recording secretary; and Mrs. Robert Lang, corresponding secretary.

Coming events on the Women's club calendar include a card party, a Thanksgiving Dinner and a Mother and Daughter Dessert-Style show.

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AROUND THE ARCHDIOCESE

Recollection Day set by Lawrenceburg DCCW

LAWRENCEBURG, Ind. — Father Celsius Griese, O.F.M., will be retreat master at the annual Day of Recollection for the Lawrenceburg Diocese...

Richmond, and Mrs. D. J. Halligan, of Greensburg. A reception for friends and relatives will be held at the Young Men's Institute from 2 to 4 p.m., September 9.

TERRE HAUTE

The Sacred Heart Fall Festival will be held on the school grounds at North 13th St. and Barbours Ave. Thursday, Friday, and Saturday, Sept. 13, 14 and 15. Tasty lunches will be prepared and served on the grounds.

CLARKSVILLE

Holy Family Fraternity of the Third Order of St. Francis will meet Sunday, Sept. 9, at St. Anthony's Church. Benediction will be held in the church at 3 p.m., followed by a business meeting in the school.

School addition to be dedicated

LAWRENCEBURG, Ind. — Msgr. Victor L. Goussens, Archdiocesan director of the Society for the Propagation of the Faith, will deliver the sermon at the ceremonies dedicating the addition to St. Lawrence School here on Sunday, Sept. 9.

The school will be open for inspection by members of the parish and the community immediately following the dedication. Refreshments will be served by members of the St. Lawrence PTA.



NAMED TO FORMOSA—Something may have to stay behind according to this scale. But it won't be left! Sister Joseph Angela (left) and Sister Francis Loretta are obviously prepared and eager for their lengthy journey to the Oriental mission fields.

Named to Formosa post

TACHUNG, Formosa — Two Sisters of Providence from St. Mary-of-the-Woods, Ind., this week joined five American and four Chinese Sisters of Providence here to staff Providence English College and the American school for children of American personnel stationed nearby.

Sister Loretta Francis and Sister Joseph Angela, both natives of Chicago, are the latest additions to a line of missionaries who have served in China or Taiwan since 1920.

Fatima will host state KC session

INDIANAPOLIS — Grand knights, general program chairmen and financial secretaries of the 80 Knights of Columbus councils in Indiana are invited to a meeting on Sunday, Sept. 9, at the home of Our Lady of Fatima council, Indianapolis.

State Deputy Fred M. Priester will present the year's program, which was mapped out a month ago by state officers and committee chairmen, who also will attend Sunday's conference together with the 21 district deputies in the state.

A highlight of the meeting will be the presentation of awards by Francis J. Perrone, of Logansport, immediate past state deputy, to last year's outstanding council and district deputy according to the point system in effect the past two years.

CONTRIBUTORS will carry a list of parish and organization secretaries of all who have reported news for the current issue. The following persons submitted items for this week.

MISS LILIAN THUNDER, Greensburg; MISS MARION JACKSON, Terre Haute.

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Willhite & Son "Funeral Home" 216 E. Pike St. DI 2-3348

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Bastin Tire Service COOPER TIRES Recapping and Vulcanizing Hwy. 37, South DI 2-3784

Yardstick

(Continued from page 7) tional authority to exercise the power they deem necessary. Mr. Leiserson did not mean to imply — nor do I — that labor leaders as a group are always right and that the rank and file are always wrong.

The moral of all this, I suppose, is that while labor leaders must not be permitted to abuse their power, they must have enough authority to discipline irresponsible factors of rank and file unions active at the local level.

South Bend wins KC softball title

SOUTH BEND — South Bend council, Knights of Columbus, reigns as champion of the annual K of C state softball tournament, which was held here August 18-19.

Mike Burke, of Indianapolis Council No. 437, was given the sportsmanship award, and Gene Bejma, of South Bend, the coach's award.

FARMER'S VIEW Bleeding hearts

By DANA C. JENNINGS Driving through northeast Kansas one evening I picked up on the radio an interview featuring two "housewives" discussing the terrible cost of living.

One "housewife" is the editor of a national magazine, the other a lady bareheaded in Washington who figures up what fraction of a cent the factory worker's hourly wage should rise this month to keep pace with the ever rising cost of living.

Her editorial friend asked why was that and our lady bareheaded revealed that it is because of more built-in services such as cutting, freezing, pre-cooking, packaging and so forth.

I cheered until the car rattlers rang to think that at last someone besides the farmer realized

that not all is beer and cookies out on the land. Then our lady bareheaded revealed that farm gross income is the highest in history. She did not mention that their production expenses are likewise the highest ever and that their net income per family is down some more.

The two "housewives" also mentioned their labors in removing a package from the freezer, and they also made a big point of saving to perform marketing services—pushing the cart down the supermarket aisle—formerly done

Bedford Pay 'n Pakit IGA Mkt. Quality Meats—Beer & Wine Free Delivery—Open Sundays 1320 - 3th St. RR. 5-3121 MITCHELL OIL CO. NEED FUEL OIL? NEED TIRE? Phone BR. 3-5744 1018 7th St. Bedford, Ind.

RICHMOND Mr. and Mrs. Ben Uphaus, 617 S. Eighth St., will celebrate their sixtieth wedding anniversary Sunday, Sept. 9. A Mass of Thanksgiving will be offered in St. Andrew's Church on that date.

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Veto anthem excerpt as school prayer

ALBANY, N.Y. — An excerpt from "The Star Spangled Banner" may not be recited as an officially prescribed prayer in New York public schools, State Education Commissioner James E. Allen, Jr., has ruled.

Allen held that, "irrespective of the source" of its language, adoption of a prayer by a school board makes it an "official prayer," which is not allowed.

He suggested that periods of "meditation" be set aside in public schools in place of spoken prayers.

ALLEN based his ruling on the Supreme Court's June 25th decision barring recitation in New York public schools of a 22-word prayer prescribed by the New York Board of Regents.

On June 29 the Board of Education of the Union Free School District 17 of Oyster Bay, L.I., authorized recitation of the following passage of the National Anthem in public schools:

"Blest with victory and peace, may the heav'n rescued land Plead the power that's made us free, and preserved us a nation; Then conquer we must, when our cause is just, And this be our motto, 'In God is our trust.'"

The practice was challenged by Mrs. Alfred Tobinstein of Hicksville, L.I., and the case was brought before Allen for a ruling. The education commissioner

held that it is permissible for the National Anthem to be sung, read or recited in schools. He urged schools to devote more attention to "historical documents and officially expounded anthems."

He also commented that by teaching about heritage and America's religious heritage schools "can best complement and fortify the efforts of parents and religious authorities."

HE HELD, however, that the adoption of the passage of the National Anthem by the school board in this case constituted the designation of an official prayer contrary to the Supreme Court's ruling.

"Irrespective of the source from which the language set forth in the recommended prayer is derived, the adoption thereof by the board, which of course is an official body governing a political subdivision of the state, makes the prayer an official prayer," Allen said.

He said he saw "no abridgment of individual rights in such a practice since the prevailing silence . . . would prevent the intrusion of religious beliefs of others upon the consciousness of any person present."

SEATTLE, Wash. — There should never be any division or conflict among followers of Christ.

The observation was made by Father Clifford Howell, S.J., of Birmingham, England, author and theologian, at the North American Liturgical Week convention here. He said "the life of the Church, even considered as an institution, is to be characterized by love."

Church-State outlook in Puerto Rico 'better'

NOTRE DAME, Ind. — The strained relations between the Puerto Rican government and the Catholic Church, which burst into controversy in 1960, are improving, according to Bishop Alfred F. Mendez of Aricebo, Puerto Rico.

He commented on Church-State relations in Puerto Rico during a visit here to address the 20th national convention of the Catholic Students' Mission Crusade.

"The Church and the government will have a more friendly relationship from now on," he predicted. In mid-August, he said Church representatives met with Puerto Rican Governor Luis Munoz-Marin, to patch up differences stemming from civil laws that conflict with Catholic teachings.

CATHOLIC prelates in Puerto Rico opposed Munoz's Popular Democratic Party in the 1960 election because the party backed measures which would permit sterilization of persons with mental illnesses, also because it sponsored 143 government-endorsed birth control clinics.

In his own newly-formed diocese, the bishop said there has been a 20 per cent increase in Church facilities in two years. "I don't pretend to say that we have adequate religious education at present," he added, pointing out that only 4,000 Catholic children are in parochial schools, while 100,000 more are in public schools.

Because of the shortage of religious in his diocese, Bishop Mendez said the hierarchy has begun a program of educating laymen to assist in giving religious instructions.

"CURSOS OILLOS," or very short courses, are the immediate solution to the problem of providing religious education to more than 600,000 Catholics in the Aricebo diocese alone.

"We have educated 615 men so far, and they in turn have been working very dynamically with the public," the prelate said. "Churches which once were closed all but one Sunday a month are now open every Sunday, with laymen giving sermons and leading prayers."

Bishop Mendez said he hopes laymen eventually will be allowed to administer Baptism to relieve priests facing "overwhelming" duties.

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

INDIANA UNIVERSITY STUDENTS

It is a must to those students at Indiana University to visit the Newman Club and meet the Rev. Victor Wright (former chaplain at St. Vincent's Hospital and now director of the Newman Center at Indiana University).

NOCTURNAL ADORATION SOCIETY

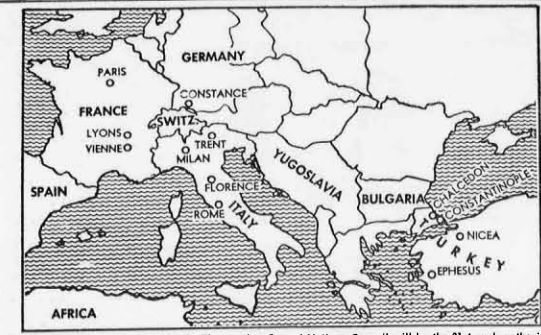
Friday, September 7, 1962

Members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

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LOCATIONS OF PAST COUNCILS

The coming Second Vatican Council will be the 21st such gathering in the history of the Church. The first and seventh councils were held at Nicea in 325 and 787. Four councils held in the East were those of Ephesus, 431, and Chalcedon, 451. Six councils have been held in Rome, five in the Lateran Basilica in the years 1123, 1179, 1215 and 1512-17, and one in the Vatican, 1869-70. Two councils have convened in Lyons, 1245 and 1274, and one each at Vienna France, 1311-12; Constance, Switzerland, 1414-18; Florence 1431-45; and Trent, 1545-63.

Church disunity deplored by British theologian

SEATTLE, Wash. — There should never be any division or conflict among followers of Christ.

The observation was made by Father Clifford Howell, S.J., of Birmingham, England, author and theologian, at the North American Liturgical Week convention here. He said "the life of the Church, even considered as an institution, is to be characterized by love."

"If the Church militant throughout her history," he asked, "had lived up to this ideal of our Lord, would we now be faced with the scandal of a divided Christendom?"

"But let us thank God," Father Howell continued, "that, in our own day, this scandal is being over and more appreciated. For what it is—an absolute contradiction of the will of Christ who prayed at the Last Supper for his followers: 'that they may be one, even as thou, Father, in me and I in thee; that they may also be one in us.'"

HIS HOLINESS Pope John XXIII, Father Howell said, has made it clear that the reunion of Christendom is a cause dear to his heart, and that it was in the forefront of his mind when he decided to summon the Second Vatican Council to convene October 11 in Rome.

"We must never approach our fellow men with suspicion or hostility, but always with love," Father Howell said. "We must see all the good that is in others and do our best to encourage it. We must remember that because we are in Christ, it follows that Christ is in us and that others should love us as clearly as we love the characteristics of Christ when we approach them."

"This is especially important whenever we come in contact with other Christians who are not of our own faith. We must never think of them as enemies or as rivals; they are, in fact, our brethren even though, alas, they are separated brethren," he continued.

"We have much in common with them already; they all love Christ and want to follow Him."

College student's mission defined

CHICAGO—A scholar has defined the five-fold mission of the college or university student at the national congress of the National Federation of Catholic College Students here.

William H. Conley, director of the Study of Catholic Education sponsored by Carnegie Institute, Pittsburgh, told some 200 delegates that a Catholic university's social responsibility goes "beyond the intellectual development through knowledge and integrates religious training with personal knowledge and with the personal life of the student."

The fivefold mission of the student, he said, is: (1) a personal sanctification, (2) to develop a civilized intellect, (3) to acquire competence in his chosen field, (4) to become competent as a Christian layman, and (5) to develop and strengthen a continuing motivation to perform all actions for the greater glory of God.

Never too old

CLOSTER, N.J.—The 67-year-old pastor of St. Mary's Church here has volunteered to work with the foreign missions in Sicuan, Peru, according to Father Kieran O'Hara, director of Carmelite missions in South America.

Father Kevin Cahill will depart for Ireland to recruit priests for the Sicuan diocese next September 16, and return to St. Mary's September 16.

Spanish bishops set up body for social action

MADRID, Spain—A commission to coordinate Church activities in the fields of labor and social action has been set up by the Spanish Hierarchy.

The announcement of the establishment of the commission stated that the action was taken with the approval of the Holy See.

The commission is under the leadership of Cardinal Jose Bueno y Monreal, Archbishop of Seville. The Cardinal recently issued a pastoral letter sharply setting forth the obligation of employers to pay just wages.

CARDINAL Bueno y Monreal said there are employers in his province who are generous in giving alms, but who haggle with their workers over the salaries they owe them in justice.

"The first obligation of an employer in compensating his workers is to know the minimum salary scale for his region in his region. This minimum salary is seriously obligatory in conscience," he asserted.

The Cardinal at that time appealed to priests, employers and workers in general to cooperate in solving unemployment and other economic problems in his Andalusian diocese.

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Donation

JOLO, The Philippines—Moslem officials here will give land to a college founded by an American Catholic Bishop.

The mayor of Jolo and the governor of the province of Sulu have agreed to give the land to Notre Dame College, founded in 1955 by Bishop Francis J. Morsley, O.M.I., Vicar Apostolic of Jolo, a native of Collingswood, N.J.

The gift, which will enable the college to expand, is a mark of gratitude for its contributions to Moslems, who make up 98 per cent of the province's population.

Sister Formation program praised

NORMANDY, Mo. — Sisters must be well trained intellectually and spiritually to be effective in bringing the world to Christ, Cardinal Joseph Ritter told a Sister Formation graduation class here.

The Archbishop of St. Louis cited the Sister Formation movement as a "providential thing" as 57 nuns representing eight religious communities were graduated from Marillac College, the nation's first Sister Formation college.

"For the Church is the community in Christ of redeemed mankind," Father Howell said, "the community of sons of God and brethren of Christ. And all, by living in Christ, are participating in the interior love-life of the Blessed Trinity."

"But whereas those of the Church Triumphant (in heaven) and the Church Suffering (in purgatory) are permanently in Christ, confirmed in their life of love, the same does not apply to us of the Church Militant. We are still faced with a great task—that of living the life of love here below amidst difficulties. That we may succeed, it is important that we understand as clearly as possible the nature of this love which must inspire our lives," he said.

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