

LADYWOOD'S OLD AND NEW—The aerial view above shows the wooded campus of Ladywood School, Indianapolis, as it appears following construction of the new \$2.5 million building complex. In the foreground is the former Slaughter A. Fletcher estate mansion, which was the original school and residence building. It is used at present to accommodate the Sisters of Providence who conduct the school. At the right upper portion of the view is Laurel Hall, student residence hall and former classroom building.

Ladywood dedication scheduled this Sunday

Several thousand persons are expected to attend dedication ceremonies Sunday to mark completion of the new \$2.5 million expansion program at Ladywood School. Archbishop Schulte will bless the new buildings at 2:30 p.m.

Mrs. James P. Galvin, Ph.D., Archdiocesan Superintendent of Schools, will deliver the dedication sermon.

Among the special guests present will be Reverend Mother Rose Angela, S.P., Superior General of the Sisters of Providence who conduct Ladywood School.

The new facilities were constructed by the F. A. Wilhelm Construction Co.

The four-building complex includes a classroom unit, auditorium, gymnasium, cafeteria and chapel, included in the academic unit are 20 classrooms, science and language laboratories, home economics, and visual, art department, library, book-store, administration offices, lounge and recreation area.

The auditorium, which will accommodate 300 persons, has a complete stage and other theatrical facilities. Gymnasium seating capacity will be 600, while the cafeteria will serve 400 persons at one time.

According to Sister Dorothy Mary, S.P., principal, the new facilities will allow the secondary school to expand to a capacity of 600 students. Enrollment this fall will be 355, she said.

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Labor Day Statement asks equal job rights

WASHINGTON — Equal employment opportunity is the "master key" to the nation's race problem, the Social Action Department of the National Catholic Welfare Conference says.

The Social Action Department's 1963 Labor Day statement says the "ultimate success" of racial justice efforts largely depends on equal employment opportunities.

Complete text of Labor Day Statement follows: Implementing "a universal policy of equal employment opportunities for Negro workers in every industry and trade."

"The effective exercise of many of the Negro's other basic human rights will depend . . . on whether or not he is given an equal opportunity to develop his native skills and talents and to secure gainful and suitable employment on his own merits and without regard to the color of his skin," the statement says.

The Social Action Department's 1963 Labor Day statement says the "ultimate success" of racial justice efforts largely depends on equal employment opportunities for Negro workers in every industry and trade.

While recent months have seen "limited steps" in this area, it says, labor, management and government have so far "hardly scratched the surface of the total problem."

"Much more can and should be done . . . to protect the basic rights not only of Negroes, but of Mexican Americans, Puerto Ricans, American Indians, people of Asian background, and the members of other minority groups who, in varying degrees, are the victims of prejudice and discrimination," the statement declares.

The NCWC department makes these recommendations on equal employment opportunity: —Trade Unions. While there are no longer any unions which are "ily white" under the terms of their constitutions, nevertheless "a number of key unions" in practice exclude Negroes by making it "extremely difficult, if not impossible, for them to qualify for membership."

This is done by refusing to enroll Negroes in apprentice ship programs or by arbitrarily limiting the number of Negro apprentices. And other unions discriminate by confining Negroes to so-called "auxiliary" locals.

While calling on union leaders to take steps to remedy these conditions, the Social Action Department at the same time stresses the need for rank-and-file efforts on behalf of racial justice. It says that "the most effective way that they can help remedy abuses is by playing an increasingly active role in the trade union movement."

—Employers. The statement declares that "Christian moral teaching requires every employer to maintain and enforce non-discriminatory policies in hiring, upgrading and discharge."

Acknowledging the difficulty faced by individual employers in this matter, it recommends that "voluntary, non-governmental associations and trade associations 'come to the assistance of their individual employer members' by taking on the burden of equal job opportunity."

—Government. The Social Action Department says there is "urgent need" for a permanent Federal Fair Employment Practices Commission with wide jurisdiction and the power to enforce sanctions. It also recommends "voluntary, non-governmental organizations."

In addition, the statement calls for enactment of the youth employment opportunity bill now pending before Congress.

At the same time, however, it notes that legislation alone cannot solve the problems of school dropouts, "functional illiterates" and other "disadvantaged" young people.

Primary responsibility for aiding such youths to qualify for employment, it says, rests not with government agencies but with "voluntary, non-governmental organizations."

Pastor named



VOL. III, NO. 47 STATE EDITION INDIANAPOLIS, INDIANA, AUGUST 30, 1963

MANY BISHOPS PRESENT

Catholic involvement in 'March' extensive

WASHINGTON — Catholic involvement was extensive and varied in the August 28 March on Washington seeking "jobs and freedom."

Catholic groups, local and national, marched under identifying banners, a Catholic archbishop offered the invocation at the Lincoln Memorial, a Catholic layman who was one of 10 co-sponsors addressed the outpouring, extra Masses were scheduled in downtown churches and Catholic institutions offered overnight accommodations.

Archbishop Patrick A. O'Boyle of Washington accepted an invitation to deliver the invocation at ceremonies held at the Lincoln Memorial. The Archbishop is chairman of the local Interreligious Committee on Race Relations.

Other members of the Catholic hierarchy were present. They included Archbishop Lawrence J. Shehan and Auxiliary Bishop Thomas A. Murphy of Baltimore; Bishop John J. Nease and Auxiliary Bishop Ernest J. Unterkoeler of Richmond; Bishop Michael W. Hyle of Wilmington and Auxiliary Bishop Philip M. Hannon of Washington. The Catholic Archbishops and Bishops assembled at the Washington Monument grounds with George F. Power, pastor of St. Leonard's parish, West Terre Haute.

EDITOR'S NOTE — Among the participants in the Washington March from the Archdiocese of Indianapolis were five priests — Father Bernard J. Strange, pastor of St. Rita's parish; Father Joseph Barry, O.M.I., pastor of St. Bridget's parish; Father John LaBeauve, S.V.D., presently attached to S.V.D. Peter and Paul Cathedral parish; Father Joseph J. Schaefer, assistant pastor of St. Thomas Aquinas parish, all of Indianapolis; and Father Leonard's parish, West Terre Haute.

representatives of the National Conference on Religion and Race and officers of Catholic Interreligious Councils and marched to the Lincoln Memorial.

In addition, Protestant and Jewish groups were represented. Rabbi Yurt Miller of the Synagogue Council of America delivered a brief prayer midway through the Lincoln Memorial ceremony and Rev. Dr. Benjamin Mays, president of Morehouse College and a Baptist leader, gave the benediction.

The 10 leaders of the march also spoke. Representing Negro civil liberties groups, Protestant bodies and unions, they also included Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice, Chicago.

IN THE MARCH in the memorial, Catholic organizations and parishes were sprinkled among the participants.

Among the national Catholic groups were the National Catholic Conference for Interracial Justice, the National Liturgical Conference, the National Catholic Social Action Conference, the Knights of St. Peter Claver and the Alumnae Association of the Catholic University of America.

In addition, more than 100 priests representing the various houses of studies of religious communities found in the city were present. Local groups also included the Young Christian Work-

ers, the Knights of St. John and the Third Order of St. Francis.

The Washington archdiocese scheduled extra Masses at five downtown churches at 9 a.m. on that day. The National Shrine of the Immaculate Conception also scheduled an additional Mass.

The archdiocese, with a \$25,000 gift from the national board of directors of the Knights of Columbus to help defray expenses, also provided hostels for participants unable to return to their own homes the same day.

Eight parish halls were set aside as were the gymnasiums at Georgetown University and the Catholic University of America.

AN INTEGRATED committee of the Knights of Columbus, headed by District Deputy Edward Malloy, served throughout the day at an information booth set up by the Urban League on the Monument grounds, issuing appli-

cations and tickets for hotel accommodations.

A box lunch supper Wednesday evening, sleeping facilities and breakfast Thursday morning were among the services supplied.

Applications for accommodations at these hostels were also processed through a full-time office set up by the Washington Interreligious Council of Washington well in advance of the demonstration. Open 10 hours a day, it was situated in the social center of St. Paul and Augustine parish.

Catholic Interreligious Councils of Baltimore, Chicago, Washington, Brooklyn and Richmond made a total of \$15,000 available to the local committee charged with arrangements in Washington for the March.

Food was provided at cost by the president of a food distributing company and the District Human Relations Committee.

Special Labor Day Masses will be held in Indianapolis and Terre Haute next Monday, Sept. 2, to bring together representatives of management, labor unions and the civic community. Sponsoring the events will be the Indianapolis and Terre Haute District Councils of Catholic Men.

Archbishop Schulte will celebrate the Mass of St. Joseph the Worker at St. Mary's Church, 317 N. New Jersey St., in downtown Indianapolis at 10 a.m. Monday.

PREACHING the sermon at the 14th annual Labor Day observance in Indianapolis will be Msgr. Reynold Hillenbrand of Chicago. He is national director of the Christian Family Movement, the Young Christian Students and the Young Christian Workers.

The Terre Haute observance will be held at 9 a.m. in St. Joseph's Church, 113 S. Fifth St. Father Gregory Kolros, O.F.M. Conv., St. Joseph's pastor, will deliver the sermon there.

Celebrant of the Terre Haute Mass will be Father Joseph Beechem, principal of Schulte High School and moderator of the District Council of Catholic Men.

Donald Haake, Indianapolis DCCM Religious Activities Chairman, is in charge of the Indianapolis project.

IN ADDITION to his duties with the social action groups, Msgr. Hillenbrand is pastor of Sacred Heart parish, Winnetka, Ill., an executive board member of the International Economic Committee for Africa, and a member of the International Peace.

Father Gregory, recently named pastor of St. Joseph's Church, spent 10 years at the Shrine of the Most Holy Body of Christ, St. Anthony's Novitiate in Angola, Ind. The last six years he served as novice master. He has also been an assistant pastor, chaplain and retreat master.

Both the Indianapolis and Terre Haute Labor Day services are open to the public. Special arrangements have been issued to representatives of management, labor and the civic community.

Refreshers

HARBORER, England — A French bishop is taking a refresher course in English at St. Gabriel's Retreat House here so he can take a full part in the economic council.

Auxiliary Bishop Jacques Le Cordier of Paris said a knowledge of English is essential for full participation in the council. He declared:

TO OPEN SEPTEMBER 4

Archdiocesan schools expect 39,000 pupils

By PAUL G. FOX

Two new Catholic elementary schools are opening in the Archdiocese this year while another is forced to turn away 75 pupils. Such is the picture as teachers, youngsters and parents prepare for the opening day of school Wednesday, Sept. 4.

The Archdiocesan School Office has estimated that nearly 39,000 pupils will enroll in the 1963-64 school year. About half of that total will attend the 38 parish grade schools in Marion County.

Fifteen Catholic high schools in the Archdiocese will have about 7,500 students, with the 11 Marian County Catholic institutions accounting for more than 5,000.

NEW GRADE schools are opening in Indianapolis and Columbus, St. Gabriel's School, 600 W. 34th Street, Indianapolis, will open to more than 300 pupils in grades one through six. The faculty is composed of Sisters of St. Francis, Oldenburg, and lay instructors. A major classroom addition is planned for the new school in the near future.

In Columbus, St. Columba School is nearing completion, but will not open for several weeks. Meanwhile, St. Bartholomew School will accommodate the St. Columba youngsters until the building is complete. Each of the two schools will enroll about 250 pupils in eight grades. Benedictine Sisters and lay instructors will teach in both schools.

OUR LADY OF THE Greenwishes School, Greenwood, will turn away about 75 pupils this fall, according to the pastor, Father Richard Mueller. The school will maintain approximately the same enrollment as last year—470 pupils. Classrooms are available, said the pastor, but the parish does not have sufficient funds to hire additional teachers.

St. Mark's School, Indianapolis, will continue to use available classrooms at Chartrand High School for its overflow enrollment. Five classrooms will be used in the high school to accommodate 200 fifth and sixth grade pupils. St. Mark's has a total enrollment of 829.

Evenly, O.S.R. The new supervisors plan to work closely with existing curriculum committees.

FOLLOWING is the detailed back-to-school information for diocesan and private high schools:

BOTH CHARTRAND High School and Brentwood Prep School will begin their second year of operation this fall, while Chartrand High School begins its third year of classes. Each started with a freshman class. Ritter High School, under construction near St. Michael's School, Indianapolis, will be completed in time for opening in September, 1964.

In other new developments, full-time Sister Supervisors have taken over their duties in the Archdiocesan School Office. They are: Sister Thomas, S.P.; Sister Mary Denis, O.S.F., and Sister

Secena Memorial Secena maintains its position as the largest diocesan high school, with a total enrollment of 1,230 students expected, including 310 freshmen. The freshman class will report at 9 a.m. Wednesday, Sept. 4, sophomores at 1 p.m. Wednesday, Sept. 4; juniors at 9 a.m. Thursday, Sept. 5; seniors at 1 p.m. Thursday, Sept. 5. Classes will begin Friday, Sept. 6.

The faculty numbers 20 Sisters of St. Francis, Oldenburg; four (Continued on page 3)

BY THE END of the past school year, U.S. Catholic education, including colleges and universities, had undergone an enrollment growth since 1942 of 127.4 per cent.

In 1963, elementary schools will enroll an estimated 4,515,000 pupils, roughly 20,020 more than last year, and high schools will increase to about 1,050,000, an estimated 40,870 over 1962.

These are highlights taken from an estimate of the 1963 enrollment and an actual count of 1962 figures made by the Department of Education of the National Catholic Welfare Conference here.

BY FAR the largest private school system in the world, U.S. Catholic schools have in recent years faced problems in absorbing the number of children seeking admission.

This has been largely due to a shortage of teaching Sisters and the increasing difficulty of Catholic parishes in financing salaries of lay teachers and construction of additional school facilities.

This strain has shown in discussion by Catholic educators of the merits of dropping some grades and in decisions by two Sees, the St. Louis archdiocese and the Rochester, N.Y., diocese to stop temporarily construction of new schools or additions to old ones.

The pressure is reflected in the NCWC department's figure which shows only about a one per cent enrollment increase in elementary schools last year in sharp contrast to increases of as high as 16 per cent in secondary schools.

(Continued on page 3)

PROVIDENCE CHEER LEADER—Miss Annette Gohmann, daughter of Mr. and Mrs. H. R. Gohmann, Jr., of Our Lady of Perpetual Help parish, New Albany, is one of a battery of attractive cheerleaders getting set for the coming school year at Our Lady of Providence High School, Clarksville. Annette, who is 16, is entering her senior year. (Photo by Rachel Eberle)

A THEOLOGIAN'S ANSWER

Who belongs to the Church?

By GERALDINE CARRIGAN Copyright, 1963 KANSAS CITY, Mo.—Who belongs to the Church?

According to a leading European theologian interviewed here, there is no simple answer to the question.

"So far theology has given us two terms," he said, "member of the Church and non-member of the Church. But it is impossible to adequately describe by these two concepts the multiplicity of relations to the Church which exist in reality."

Interviewed was the Rt. Rev. Laurentius Klein, O.S.B., abbot of the age-old Benedictine monastery of Trer in Germany (founded in 560 A.D.). Professor, author, lecturer, he has been theologian consultant to Cardinal Augustin Bea since the creation of the Secretariat for Christian Unity by the late Pope John XXIII.

This summer he lectured at Conception Abbey's Pastoral Institute, Conception, Mo. His topic: "The Church and Church Unity." During the past weeks he has also addressed a special ecumenical conference here and met with the Protestant clergymen of the Conception abbey area.

"The question of who belongs to the Church is a theological one of real scientific concern. Our doctrine is not yet clear on the subject. Pope Pius XII left the door open for more study and thought," the abbot said. "Myself I consider intentionally to use language that will stimulate theological work. The work did increase after its publication here. And Pope John by what he did and said promoted further great strides."

Q. If we begin with the thought that the Church is a mystery, we are immediately faced with the fact that most people regard the fact that most people regard her membership. If you say, "Who belongs to the Church?" the average parishioner will think of the name listed on the parish roster. The sum total of all parish lists equals the Church. Abbot Laurentius: Yes, and many people think that to be a Catholic is to have a certain kind

of passport — one straight to heaven. To understand anything about the mystery we must first distinguish between visible membership in the Church and eternal salvation. And then we must think about the Church in such a way as not to leave out the non-Roman Catholic Christians who are our brothers.

Q. What makes them our brothers? Abbot: The first thing that makes them our brothers is baptism. They are baptized and by baptism, made members of the Church.

Pope John in Ad Petri Cathedram affirmed another reason. He noted St. Augustine: "Whether they wish it or not, they are our brothers. They only cease to be our brothers if they cease to say: our Father, Non-Roman Catholic Christians pray the Father in heaven, the Father of our brothers."

Another reason they are our brothers is their faith in Jesus Christ. They believe in Him, they trust Him. They submit themselves to Him. They even submit to Him as supreme Head of His Church and to His authority on earth, as they understand this authority. This certainly makes them our brothers.

Q. How do they understand this authority?



ABBOT LAURENTIUS KLEIN, O.S.B.

Abbot: As their bishop, or the patriarch, or the Word of God as written in Holy Scripture and so on. They submit to Christ and try to understand His kingdom in the world as well as they can according to their own convictions. They

give witness to Jesus Christ in their families, in the communities in which they live and throughout the world. Many of them have suffered and do suffer death for Christ and their Christian convictions. Therefore they are our brothers.

Q. To understand this better, can we go back to the very beginning? How did the first people become Christians? Abbot: That is difficult to explain but I think that the first thing that happened is that they were called by Christ. Christ spoke a man to become a Christian. His voice in their hearts. Later on He called the next ones through the Christian mission-aries, but not only through the voices and examples of the missionaries. He also called them in their hearts. He awakened the desire in them to become one with Him. He elected them from out of the other people of their time. They became the chosen people of God. He sanctified them. He liberated them from the law of Moses. He liberated them from the domination of sin: He liberated them from error by giving them the gospel of truth. Wherever there is truth, there is liberty. Wherever there is the Holy Ghost there is liberty.

Q. Throughout the centuries, there were people who have been called, liberated, given communion with Christ are the people of God? Is there any way of telling to whom this has happened? Abbot: I would say it has happened to all Christians. This includes today those Christians who no longer live in the full visible, juridical society of the Church. It happens to all Christians. They are baptized, they feel in their hearts the call of Jesus Christ and the appeal of the Holy Spirit to live according to the precepts of Jesus Christ. Because of this they are not brothers whether or not they have full membership.

Q. We are more used to thinking of the visible facts than the internal elements you mention. Is this part of the answer?

Abbot: Part of the reality. Once again, it was Pope John [Note: Cf. Abbot Laurentius Klein's "Who belongs to the Church?" Worship, March, 1963, p. 210.] Q. "Brother" is not a complicated term but still it must be asked, in what way are we all related to the Church? Abbot: One can have many relations to the Church. One can be a Catholic according to a baptismal certificate issued from the Cathedral and not be living in the state of grace—even be excommunicated. One can live outside the visible society of the Church and be in the state of grace. Those who do so in good faith have not themselves separated from the Body of the Church. They have been born into a kind of separation, educated as Lutherans, Anglicans, Orthodox, and so on. Their membership in the Church is an implicit one. But then, of course, there is another kind of relationship to talk about—the one that exists between the Church and the non-Roman Catholic communities as communities. Not only is this relationship established by their desire to be members of Christ's Church but also by the special workings of a living Church which go on in their midst. Christians are given to them as communities; they pray together in the name of Christ; the word of God is read and preached in their worship; they give a common witness to Christ (in the New Testament sense of the word "martyria"); they give common service (their "diakonia" as the New Testament says). This is a real spiritual thing, a great contribution to Christianity. All these things presuppose an intimate community and such a community has a special relationship with the universal, the Catholic Church. We can talk about all these dif-

ferences in various ways. For example, full and visible relationship, full and visible membership, implicit membership and so on. Holding these facts up against the old axiom, "outside the Church there is no salvation," we can use the rules of logic and also say, "where there is salvation there is no such thing as being outside the Church."

Q. These questions do make you think about Church unity, though.

Abbot: Yes, it is very important. Pope John, especially in his later sermons avoided the phrase "to return to the Church." He was being very logical. Since they already had implicit membership, Church unity means that their membership be completed or fulfilled, preferably through corporate reunion.

We have to awaken the desire in all for the great reunion of all Christians in unity and catholicity. We need each other in order to meet the non-Christian world together in the name of Jesus Christ.

Q. So even Church unity is not the end of the story?

Abbot: No the end of the story has to do with the ultimate will and plan of God, the forgiveness of sin, eternal life.

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Christ. But more important, we have to stay together and come together because it is the will of Jesus Christ. We have to move with our brothers into eternal life.

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BOOKS OF THE HOUR

Inside Vatican II?

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

It is frequently a fault of American publishers that they will insist on giving their customers too much of a good thing: if one book on a certain subject is good, half a dozen more must be better, though it is frequently the case that the one is enough.

This is by way of a preface to saying that Robert Blair Kaiser's "The Pope, the Council, and World" (Macmillan, \$4.95) comes too close on the heels of, and does much the same job as, Xavier Rynne's "Letters from Vatican City" so that it is unlikely that the reader who has finished one will learn much from the other that is new.

Mr. Kaiser is the Rome correspondent for Time magazine. He was in as good a position as any secular correspondent could have been to get the inside story, assuming that there was just one—and therein, I think, lies the major failing of his book. There is a sort of arrogance about its subtitle, "The Story of Vatican II," when a more truthful, as well as modest, title would have been "A Story."

This reviewer is a regular reader of Time and a frequent

defender of the magazine against charges that it is too pill and flip and of a surprising omission, especially in its coverage of the religious matters that are now interesting to so many readers; this book has all these irritating qualities.

Take the following reconstruction of a supposed-to-be interrupted dialogue: "Why can't we come together?" Archbishop Roncalli was supposed to have asked a Protestant in Paris. Said the Protestant: "There are different ideas . . . Ideas, ideas," answered Roncalli with a shrug, "ideas are such little things among friends." One wonders what Mr. Kaiser's version might be of these ideas that are little things so much the spirit of the book.

The theme of a large part of the volume is oversimplified along the lines of a Cops and Robbers dichotomy: the Good Guys (the liberals) against the Bad Guys (reactionaries led by the Curia). Of course, many other Catholics believe that the Curia is not so crushing and reactionary as Mr. Kaiser, nor in such bad taste.

After the initial session on the

A salute to Mother Seton

By MSGR. FREDERICK G. HOCHWALD (Director, Department of Education—N.C.W.C.)

American Catholic schools from coast to coast will soon open the 1963 fall term. It is appropriate at this time that American Catholics should salute Blessed Elizabeth Ann Seton, so recently beatified in Rome. She is the first native born American to receive this honor and can be truly said to be the mother of the parochial school system in the United States.

She was born with the nation, six days before the first Continental Congress, and 13 years later, stood with her father in the gathering that witnessed George Washington's taking the oath of office as first President of the United States.

SHE GREW UP in the formative years of the Republic, acquainted with Washington, Hamilton, Knox, George and DeWitt Clinton, John Jay, Gouverneur Morris, John Scott, Livingston, Schuyler, Van Rensselaer, though doubtless one day quickly followed another in those early decades and such names were not yet inscribed in the American history books, today it has become apparent that this child, indeed this grandchild of American born children, was thoroughly national.

She was, moreover, Catholic, one of the arduous spiritual battles for the Faith was concluded at the age of 31. Now again, in the young widow's bitter day-to-day struggle for survival, indeed it could not be the knowledge of names were going to be listed in the annals of the Catholic Church in America, the retrospect reveals the astonishing importance of those years.

THE PRIESTS who originated and forwarded projects that were urged upon her were to become the great pioneer leaders of the Church: Carroll, Cheverus, Dubois, Flizet, Dubois, Brute. Her dying words to the Sisters of her

community were "Be children of the Church, be children of the Church." A hundred years later, when Cardinal Gibbons began to champion her cause, it was taken up variously by Popes Pius XI, Pius XII, and John XXIII.

She was exceptional. She did not plan it so, but she herself was well educated, and when social exile after her conversion, and poverty threatened her, her education was the only asset that she had. The result was to be the beginning of the parochial school system in America.

It did not seem important then; but Sister Formation, the new catechesis, the implications of the Ecumenical Council are seen to have re-emerged from conditions made possible by the parochial school system, and with changes that none of us can fully predict, will in turn insure to that system a future even more significant than its past.

IT WAS APPROPRIATE that the founder of America's parochial school system should be a growing child, be standing at attention as the father of this country took the Presidential oath. Precisely how appropriate it was will gradually become more evident. But history has advanced enough at least for us to notice how high that moment God was: Washington kept his oath.

Now America's destiny is taking on a magnitude which without God would be perilous, and the role of Catholic education is becoming bound up with the survival of civilization. And the newest insight into that moment is that the young child who was present is started on the way to joining the saints of the Church, at the instance of good Pope John.

Since it takes a lifetime to know what a saint is, the boundaries of that moment continue to educate us. But reflecting on it is itself a blessing, and all Catholic Americans rejoice in it.

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THE CHURCH AND THE WORLD

Immigration law - Ask school aid - Attack Vatican

The Vatican

◆ Pope Paul VI urged a group of 70 Nigerian Boy Scouts to prepare for the future by developing the "qualities leadership men whom the scout movement lay so much stress." The scouts visited the Pope's summer residence at Castelgandolfo on their way home from the 11th International Scout Jamboree at Marathon, Greece.

◆ MILWAUKEE — The Supreme Council of the Knights of Columbus reaffirmed here its appeal that Federal aid to education proposals should have equal benefits for all school children. It said benefits may be given as matching grants or long-term loans to institutions, the providing of textbooks and non-religious equipment, scholarships, tuition payments, tax benefits or in some other form.

◆ BONN—Government agents are still stationed in the offices of the Hungarian embassies, checking all visitors, mail and telephone calls. It was announced in July that this practice by the communist regime would end, but the agents still remain at Szekesfehvar and Hajducsanak. The aim of the program was to limit the contacts of the Hungarian bishops with their priests and people.

◆ WARSAW—Strong attacks on the Vatican's "double-faced" attitude toward communism were made in articles published here by Argument, organ of the Polish atheist societies. Observers here said the articles seemed to reflect a stiffening of the communist regime's recent attacks upon the Catholic Church. One article declared that Pope Paul VI, "after paying lip service to the progressive policies of Pope John XXIII, is now showing signs of following the policies of Pope Pius XII."

◆ KAMPALA, Uganda—A government-appointed commission said that Uganda still has room for denominational schools but pointed out that the central and local governments are responsible for education. Catholic organizations run 2,618 schools in Uganda, a former British territory which became independent in October, 1962.

◆ ROME — The government of the Sudan has expelled three more Catholic missionaries—all of them Verona Sisters. The three said on arrival here that a Verona Father had also been ordered expelled from the Sudan, but was now in jail for refusing to sign a document stating that he was leaving the country because his work had been completed. The monks bring to 113 the number of Catholic missionaries ousted by the Muslim regime of President Ibrahim Aboud since the latter part of 1962. About 50 Protestant missionaries have also been expelled.



LATE INSTRUCTIONS—School will begin for the first time this fall at the new St. Gabriel's School, 4000 W. 34th St., Indianapolis. Eleven classrooms will be opened for pupils in grades one through six. Father Victor F. Wright, pastor, is shown above with Sister Mary Edwin, O.S.F., principal, and Miss Theresa Rosner, one of the school's six lay instructors. Sister Mary Edwin will teach a sixth grade class. Miss Rosner, a recent graduate of St. Mary-of-the-Woods College, will teach a fifth grade class. An eight-classroom addition is planned for the school in the near future. (Staff photo)

Archdiocesan schools expect

(Continued from page 1) full-time and 16 part-time priests; and 18 lay instructors.

Also, Ricardo Mendez, social studies; Charles Ranz, science and mathematics; Edward Simmons, social studies and English; Sister Mary Cecile, English; Sister Mary Clare, English; Sister Mary Clare, English and social studies; Sister Lucia, English and librarian; Sister Patsy, mathematics; John Barrett, biology and physical education.

Also, James Jenks, English and social studies; John Meredith, mechanical drawing; Patricia Rieve, English and business education; Lowell Stalbaum, English; and June VanWagner, physical education and business education.

In other new appointments, Father Patrick Harpenau has been named dean of boys, while Father Gerald Gottlingger was named guidance director.

All students will report at Chartrand High School at 8:15 a.m. Wednesday, Sept. 4, for full classes. Now in its second year, the school expects a total enrollment of 450 students, including 252 freshmen.

The Chartrand faculty includes five Sisters of Providence, three priests and 10 lay instructors.

Faculty additions are: Father Robert Kolentis, religion and music; Sister Marguerite, French and linguistics; Sister Ann Margaret, English; Miss Mary Ellen Benedetto, home economics and Spanish; John Day, English; Michael Mahon, social studies; James O'Brien, driver education, health and physical education; Roy Ross, industrial arts and mechanical drawing; Harold Schorn, mathematics.

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In other new appointments, Father Patrick Harpenau has been named dean of boys, while Father Gerald Gottlingger was named guidance director.

All new students at Chartrand High School will report from 9 to 11:30 a.m. Tuesday, Sept. 3. Old students will report the same day from 1:30 to 3 p.m. Classes will begin Wednesday, Sept. 4. A total enrollment of 355 students in three classes is expected, including 170 freshmen.

The Chartrand faculty numbers seven Sisters of St. Benedict, eight priests and 12 lay instructors.

New faculty additions include: Fred Belser, social studies, track and cross-country; Thomas Deem, social studies, athletic director, football and wrestling; Miss Mary Ann Dwyer, Latin and French; Denis Harrington, general business, health, physical education and basketball; Miss Dolores Kolme, mathematics and English.

Freshmen orientation at Sacred Heart Central High School will begin Tuesday morning, Sept. 3. Upperclassmen will return Wednesday, Sept. 4. Total expected enrollment is 350.

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Sees council 'updating' Catholic marriage norms

ST. MARIAN, Ind.—The Second Vatican Council can be expected to seek to underscore the sacredness of marriage as a vocation, according to Monsignor Joseph W. Baker, canonist to Cardinal Joseph Ritter of St. Louis.

Matrimony is more than a matter of banns and ritual, said Monsignor Baker. "There is a state of life that is just as religious and just as much a vocation as that which everybody talks of as a religious vocation."

Monsignor Baker said there are also developments in the field of family planning which "the Church cannot afford to ignore."

St. Marianne's school is expected to have a total enrollment of 200 students, with about 75 freshmen.

The instructional staff includes five Ursuline Sisters, four priests and three lay teachers. New additions are: Father Gerald Gottlingger and Paul Drabick, social studies, English and French.

Resident students at Ladywood School, Indianapolis, will report Wednesday, Sept. 4; day students will return on the following day. Classes will begin Friday, Sept. 6. An estimated 155 girls, including 50 freshmen, make up the Ladywood enrollment.

The faculty is composed of nine Sisters of Providence, two priests and two lay instructors.

New faculty additions are: Father James J. Duffy, religion; Father Edward B. Smith, English and Latin; Scholastic James R. Hoy, mathematics; Karl V. Hertz, English and public speaking; John H. Maies, health and physical education; J. Joseph Spang, typing; Bernard Weimers, music; and Thomas A. Ytter, English and social studies.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Epitaph

Catholic education was important to Ronnie Borman. At great sacrifice to himself and his family he managed to receive 17 years of education in Catholic schools. This fall he was to begin a teaching career in Catholic schools.

But Ronnie Borman is dead. He and his bride of two weeks were killed last week in a highway accident returning from a Mexican honeymoon.

Tragedy is not new to the Borman family. It has hit before. When Ronnie was 11-years-old, his parents were killed when his father's private airplane crashed into a field near Greenfield. He was then legally adopted by his grandparents.

Despite the shattering experience and resulting hardships, Ronnie managed to attend Little Flower School, Indianapolis, for eight years. He did not live near Little Flower parish, but in a northeast Marion County rural area which had no Catholic elementary school. He was enrolled at Secunia Memorial High School, still commuting a great distance every day.

At the age of 16, Ronnie started driving to school. A top student at Secunia, he was awarded a scholarship to Marian College. During his freshman year there he was interviewed for the student newspaper. "Why did you choose Marian College?" he was asked.

"Because it was the closest Catholic college," he answered.

Ronnie was an exceptional student at Marian. He was among the first to participate in the college's honors program and was graduated magna cum laude. He also served as student manager for the basketball team, was elected president of the Student Education Association and senior class president.

Ronnie wanted to teach. A mathematics major, he followed the demanding secondary teacher training program at Marian. During more than one semester he maintained a perfect 3.0, straight-A average.

Graduating in June, 1962, Ronnie was awarded a scholarship to participate in the newly-organized master of arts in teaching program at the University of Notre Dame. He combined advanced study of mathematics and education there and received the M.A.T. degree on August 3 of this year.

The following Saturday he was married to Sandra Hank at St. Thomas Church, Fortville. Like Ronnie, she had attended Secunia and Marian, where she had completed her sophomore year. Like Ronnie, she was an honor student.

While many people about to enter the education field are attracted to the better-paying public schools, Ronnie applied only to Catholic schools.

All his life he knew exactly where he was going. Obviously he sought first the kingdom of heaven.

He would have started teaching next week at Chatham High School in Indianapolis. But Providence intervened, and Ronnie Borman found a quicker way to reach his goal.

Politics of fear

"To him who is in fear," wrote the Greek poet Sophocles, "everything rustles."

These days, it seems that there are so many Americans so afraid of their national government that everything in Washington "rustles." Not since 1787, when the new Constitution was introduced to the people at large, have so many people looked with apprehension toward the central government as some kind of federal Frankenstein.

Somehow, the idea has become almost axiomatic that fear is the one and only way to regard government. But, in words applicable to our time, Joseph Mill dismissed this notion as false more than a century ago. "There is no recognizable principle by which the propriety or impropriety of government interference is customarily tested. We decide according to their personal preferences." He went on to observe: "The interference of government is, with about equal frequency, improperly invoked and improperly condemned."

Mill's suggestion that the matter of government doing no wrong or doing nothing right is a 50-50 proposition strikes us as a pretty good axiom against the way government is "customarily tested" today.

We think it might help also if some of the more intellectual alarmists take another look at one of their favorite platitudes, which they offer time and time again in articles and even ads: "We have to keep our minds of Lord Acton: 'Power corrupts; absolute power corrupts absolutely.'" We were pretty shaken by this warning about government, until we pulled out our trusty Bartlett and read: "Power tends to corrupt; absolute power corrupts absolutely."

We thought to ourselves that Washington is never going to get that absolute power (and never going to be allowed to take it).

We thought, too, that power may well tend to corrupt. But just let some of those people we elected fall into that "tendency."

It so happens that, Democrat or Republican, the people we elect to Washington got there after—and only after—we got a good look at everything that their ideas on Khrushchev to how long they had been in the Elks club.

Now that they are there, we can easily find out on what committees they are serving, how they voted, when they are absent, and what kind of junkets they take.

No, we don't live in the world of 1787 . . . when the "news management" controversies of today couldn't hold a candle to the undemocratic secrecy in which the Constitution was born . . . and when it took months before many Americans even saw a copy of it. We know more about the President's preferences in food than our ancestors knew about their scheme of government.

Finally, and perhaps most personally, we think there would be fewer Americans unduly frightened about government if they realized that you can see American government in a mirror in your home.

We are government. Although other people in Washington pass the laws and run the offices, government rests on the projections of ourselves . . . the extending of our aspirations, our affirmations, our compassion, to Americans we may never meet and in parts of America we may never see.

If each one of us is government—if all of us are government—we have great cause to dismiss fear.

Migrant law

As was reported in The Criterion last week, the U.S. Senate has voted to renew Public Law 78 for a year and permit the temporary entry of Mexican farm worker crews, "braceros," to harvest the fields of California, Colorado, Texas and several other states.

The bill still has to pass the House, but the large-scale growers who sponsor Public Law 78 make no secret of the fact that they hope for many more annual renewals, year after year.

The Senate action is very disappointing to all those who are acquainted with our own domestic migrant farm workers, because the bracero program is one of the factors that makes them so poor. The average migrant farm

worker makes less than a thousand dollars a year, but many of them leave their homes in Texas for migrant work just because they cannot live on the low pay which the Mexicans are willing to accept.

The Senate action is especially disappointing this year because on June 29 the House of Representatives rejected a renewal of Public Law 78. At that time Congressman publicly acknowledged the fact that impoverished Americans in the South, especially in Texas, are eagerly seeking these same jobs. Aid to Mexico should not be at the expense of our poorest citizens.

Now Public Law 78 must go back before the House again, in the new Senate bill. Letters from home had a lot to do with the unexpected "No" vote in the House earlier this year, but many more letters will be needed now, to overcome the weight of the Senate action.

Constituents of Representatives Richard L. Roudebush and William G. Bray especially ought to write them to thank them for their action. They might also write to the same again. Marion County residents might wish to write Rep. Donald Bruce they wish he had not voted "Yes" on Public Law 78, and request that he reconsider his position. The other Representatives of counties in the Archdiocese, Ralph Harvey, Earl Wilson, and Winfield K. Denton, did not vote last time. Surely it is especially fitting that Catholics of Henry County, Ripley County, Bartholomew County, and Scott County write to their Congressmen expressing their opinion. The Spanish-speaking migrants working in these counties are the very people who are hurt by this law, and they are not only poor, but they are our poor brethren, "of the household of the Faith."

Simply write: The Honorable (Name), House of Representatives, Washington, D.C.

QUESTION BOX

May I send child to public school?

By MSGR. J. D. CONWAY

Q. I have always been under the impression that to send a child to a public school when a Catholic school was available was a sin of serious nature.

We have a new million dollar Catholic high school in our city and there are still people sending their children to the public high school, both schools being about the same distance from town. These same people are weekly communicants. I don't mean to sound accusing about this, but I would like to know your stand on this matter.

A. Parents have a grave obligation of giving their children a good, sound religious education. We may wonder whether those parents who choose a public school when a Catholic one is available are fully conscious of this obligation. Do they give the religious education in their own home? Or do they count on a one-hot-cash CCD class to raise their consciences? If so, their consciences are readily eased.

The Church has explicit laws about the teaching of religion in the schools, and the obligation of parents to see that children receive this education. But the strongest law is in Canon 1374: Catholic children should not attend non-Catholic, neutral or mixed schools; and only the Bishop, following instructions of the Holy See, can decide in what circumstances and with what precautions, exception may be made to this rule. Some bishops have made such decisions by diocesan regulations with force of law; in other dioceses regulations may legitimately interpret the intent of the Bishop. But everywhere the obligation of parents to give their children a Catholic education is a serious burden on their consciences.

Q. In a recent Question Box column you answered a question about the written promises required of the non-Catholic partner to a mixed marriage. One promise required of the non-Catholic partner to a mixed marriage is that all children of the marriage will be raised as Catholics. Some people understand that the proposed elimination of the pre-marital written promises really does not make much difference; that the non-Catholic will still be bound by natural law to raise the children Catholics.

In his encyclical *Pacem in Terris*, Pope John stated that "every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly." In view of this, how can we say that a non-Catholic has an obligation in conscience, apart from written promises, to raise his children in a religion in which he does not personally believe?

If the written promises are eliminated, do you think the non-Catholic marriage partner would still have such an obligation?

A. Certainly there is no direct obligation in conscience from the natural law or any other source—or a man to raise his children in a religion which he does not personally accept. The present obligation of a non-Catholic partner in a mixed marriage arises from the promises which he signed. Even if the formal promises were eliminated, there would still have to be force of law, signed promises, and practice regarding the religious education and practice of their family. Otherwise they would be asking for trouble, and if a man makes a personal promise to his wife that his children will be raised Catholic, he has the same obligation in conscience which he now has under signed promises. The practical juridical effect would be the same; the present signed promises cannot be enforced.

It is certainly unfair to impose on a man an obligation which violates his honest conscientious convictions. A frequent problem with mixed marriages is that they bring contradictory convictions into practical conflict. Something has to give: convictions, conscience, or the marriage.

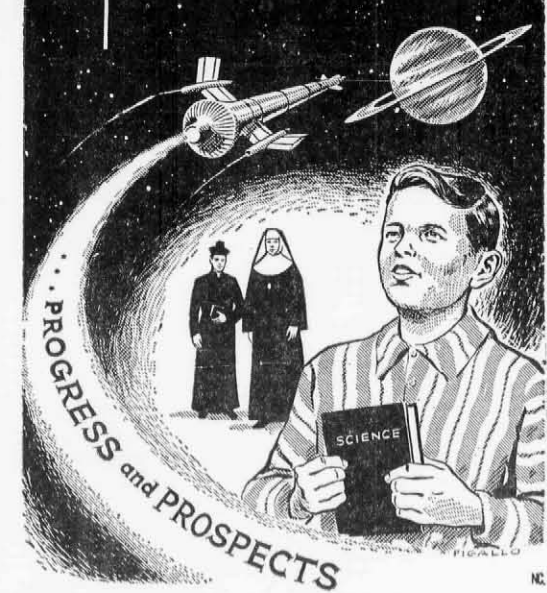
Q. This is probably a dumb question, but maybe you will clarify it anyway. Among other things the Christmas Creed says: "The earth is made of good will." Does that mean that all others are not supposed to be happy on that day?

A. The words you quote are from the song of the angels announcing to the shepherds and good news of the Savior's birth. There has always been a bit of uncertainty and disagreement about the exact meaning of these words. In Greek the word for peace is practically a synonym for grace. And the word for good will usually refers to the will of God and His favor. So the meaning may well be that this Christ Lord who has been born in Bethlehem will bring divine grace to His chosen people.

Q. Have you ever heard of the belief that St. Anthony helps find lost things? Is there any basis for such a belief? Perhaps it is a kind of devotion of even sacrificial to call on the good Saint for such mundane reasons. I hope not—being a disorganized person, I would be lost without him.

A. It is a widely popular belief and devotion. To me it always seems to hint of superstition or to trend in that direction. But on the whole it is probably harmless—especially for disorganized people.

CATHOLIC EDUCATION



SOCIAL UNION

Time and automation wait for no man

By WILLIAM J. SMITH, S.J.

When, on July 22nd, President Kennedy proposed a Joint Congressional Resolution in regard to the railway dispute, he added a most significant recommendation to his message. It concerned the urgent need for a Presidential Commission to study the pressing problem of automation. "To underlie," as he put it, "the most comprehensive review of this complex and many-sided subject ever ventured and report no later than the close of next year. Its report must pioneer in the social, political and economic aspects of automation to the same extent that our science and industry have pioneered in its physical aspect."

After summing up in broad outline the social burden of unemployment and the relationship of technological advances to it, the President remarked, "These problems are not new; they are the price of progress in a dynamic society. More particularly, the phenomenon that we call 'automation' is not new; technological innovation and change have been the main spring of economic growth in this country for more than a century."

"But seen through the magnifying lens of our general unemployment problem of the past six years, the difficulties faced by those who are technologically and structurally displaced from work have captured unprecedented attention; and this is as it should be. Our awareness has been mounting that it is unfair to ask particular workers—or in some instances, even particular employers—to bear the full societal costs that attend such progress."

"It is my intention to appoint a Presidential Commission on Automation," the President went on to say, "composed of the most eminent in public and private life charged with the responsibility of:

1. Identifying and describing the major types of worker displacement . . . which are likely to occur during the next ten years, and the social and economic effects in public and private life on our economy, our manpower, our community, our family and our social structure and human values; and
2. Recommending—specific administrative and legislative steps to be taken by the Federal Government in meeting its responsibility to share the costs to

mitigate the loss of automation job displacement and so forth."

Not one day should be lost in the appointing of this Presidential Commission. Ten years at least have already been lost in facing the problem. To my recollection, the one man who persistently had been sounding the alarm over the years was Walter Reuther.

Myopic leaders both in government and in industry, however, shrugged off the warnings of the articulate leader of the United Automobile Workers. "Can any good come out of UAW officers in Detroit?" they most likely murmured if they listened at all as he raised the question. "Can any good come out of Nazareth?" Reuther's was the "voice of one crying in the wilderness."

On October 17, 1955, in a statement to the Joint Congressional committee on the Economic Report, Reuther stated, "One of the essentials of a strong and effective democracy is that we have leaders who attempt to anticipate situations which may arise and prepare in advance to deal with them. Too often in the past, however, we have failed to do so."

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Recently, I have been wading away idle minutes in an imaginary conversation between such disparate persons as Benjamin Franklin, the founding fathers' (Continued on page 9)

Guest comment

By INEZ ROBB (Reprinted from The Indianapolis Times)

Franklin, whose stature continues to grow through the years and whose reputation for wisdom only increases, wrote to Josiah Quincy in September, 1773, "There never was a good war or a bad peace."

I fear the good Dr. Franklin would have a tough time with Dr. Teller and his school of thought, a group that seems far more afflicted by the prospects of a nuclear peace than a nuclear war. (Continued on page 9)

YOUR WORLD AND MINE

Will hunger bring understanding?

By GARY MacEDON

Geographically, Dublin and London are not much further apart than New York and Washington, one hour by jet. What really divides them is nearly a thousand years of culture conflict and several hundred years of religious difference.

I was not less amazed than gratified on a recent visit to these two capitals to find them both buzzing with the same intellectual excitement, and both miraculously in agreement on what might have been expected to start a new phase of bitterness and reimmolation.

I refer to the book *The Great Hunger*, a best seller in both those capitals, and now rapidly becoming one in this country. It is not my purpose to review it, for that has been done widely and on the whole admirably on both sides of the Atlantic. What I should like to bring out are some of the political results of the book; to use the word in its broadest sense.

My impression, as I discussed it with leading people both in England and Ireland, was that it could well have an impact on Anglo-Irish relations similar to that inspired by Aristotle to great drama, a cathartic reappraisal leading to a new awareness of reality.

Anglo-Irish relations continue to be embittered by one problem, and objectively by only one problem, namely, the separation of the six counties of northern Ireland from the rest of the island. Cultural and geographical unity which is the island of Ireland.

The problem is not that simply that these six counties are cut off, but that a third of their population, committed, under the formula devised and implemented by the British Government in the early 1920s, to a condition of perpetual subjugation and deprivation of citizens rights similar to that which has been the lot of the Negro in the southern United States since his emancipation.

Nobody wanted the six-county solution—not the English, not the Irish Nationalists, not the Irish Unionists. It resulted from a series of stupidities and refusals to face reality comparable to those which produced the great famine of the 1840s. But once the massive fact imposed by Aristotle to great drama, a cathartic reappraisal leading to a new awareness of reality.

What Mrs. Smith's book apparently succeeded in doing, or at least in beginning to do, is to make English and Irish recognize what it took two decades of self-perpetuating, because its nature was such as to make more bitter the already bitter relations between the three parties involved. Any proposed change always finds two of the parties in opposition to what must appear as a victory for the third.

Translated into current Irish terms, this would require a reappraisal by the Orangemen and the Nationalists of their mutual relations and interests as profound as that which Adenauer and De Gaulle have achieved in Europe.

In this ecumenical phase of Christianity, the thought is not so chimerical as it would have seemed even a few years ago. What has recognized, least of all the parties themselves, is the extraordinary identity of culture and attitude of Orangemen and Nationalists in Ireland.

Though usually divided by religion, their religious and ethical attitudes and their standards of behavior are amazingly close. Even the issues which currently divide Catholics and Protestants in other countries, their conflicting views about birth control and divorce, do not apply in Ireland.

An Irish Catholic and an Irish Protestant are in closer agreement on all elements which one might describe as an outlook on life than an Irish Catholic and an English Catholic or an Irish Protestant and an English Protestant.

Probably nowhere is this re-evaluation more desirable than in the United States, where the groups representing the two positions are much further apart because of the time lag resulting from the fixation of position and cut-off at a given historical moment. The Irish in America have a great part in bringing into being the Irish Republic.

They could today play an equally decisive part in an emboldened reappraisal leading to a completion of the process, not by violence and a dictated decision, but by facing facts as realistically as the French and Germans have done, and speaking for civilization as well as for Christianity for the same reasons.

That is why I think *The Great Hunger* deserves to be as widely read and appreciated in this country as it has been on the other side of the Atlantic, and why I hope it will play an important part in resolving what remains one of the basic divisions within the western alliance.

(Question Box Continued)

Q. Please answer my question. I say that God Almighty in His Infinite Wisdom knows at this very moment what we will do, how we will die, and where we will go, to heaven or hell.

A. No question about that.



THE YARDSTICK

Labor and civil rights

By MSGR. GEORGE HIGGINS

"Has Success Spelled Big Labor?... Saturday Evening Post..."



relations and civil rights. The unions in its approach to the problem and cannot seem to make up its mind how far it really wants to go in supporting the current crusade for complete racial equality.

"This sort of calculating 'prudence' is somewhat out of character for the labor movement and can hardly be reconciled with the past and present will of the current crusade for complete racial equality."

Negro leaders are also asking — quite legitimately — when the labor movement is going to lower the boom on those unions which are still practicing racial discrimination. When an employer tries to discourage the organization of his workers or refuses to engage in collective bargaining, the labor movement will go to almost any length to bring him to time and, if necessary, will drive him to the wall. Negro leaders are disappointed that it tends to react much less vigorously when one of its own affiliates is guilty of practicing racial discrimination.

Some Negro leaders may be too critical of the labor movement. They may not fully appreciate the complexity of the problems with which they are faced. Their leaders are confronted in their efforts to promote the cause of complete racial equality.

However, many labor leaders have yet to grasp the depth and the passion of the present racial crisis. As a result, there is a growing rift between organized labor and the Negro community.

This is the most serious problem with which the labor movement is presently confronted. Instead of going through the usual routine of self-criticism, during Labor Day, 1963, labor would be well-advised to take a self-critical and ruthlessly honest look at the present racial situation, which is largely of its own making. It can ill afford to get the reputation of being even partially out of sympathy with the Negro's legitimate and very varied demand for complete equality.

The assistant to the president of Notre Dame University predicted that by then half the Catholic laymen of the U.S. will be the result of unions in which at least one parent will have had a college education. To provide clerical leadership for a much better educated Catholic laity, Shuster proposed a formation movement for the secular clergy.

"Is it too bold to advocate that in the not too far distant future something like one-third of all diocesan priests be enabled and indeed encouraged to acquire doctorates in a variety of academic subjects?" he asked.

Shuster said he considered some such action essential "if our traditional relationship between priest and parish is to be conserved, and if the trend, already so evident in not a few urban areas, toward making the priest a dispenser of the sacraments in assembly-line fashion and a collector of ecclesiastical revenue is to be halted."

THE FORMER president of Hunter College in New York said he has a great deal of respect for the lay apostolate. "But just

Father James S. Stefaniak, M.M., of Milwaukee of the expanded institute. He has served in Peru for the past 10 years and has assisted in training Peace Corps personnel for work in that country.

PAPAL Volunteers taking the present course will be assigned to projects in Chile, Guatemala, Ecuador, Peru and Puerto Rico. They include three married couples and eight single persons. Among those presently taking the course is Miss Gertrude Waltmann, of Richmond, Ind. She attended Marian College, Indianapolis.

More Catholics SEUL—The number of Catholics in the Republic of Korea went up to 575,789 in 1962, an increase of 45,000, or 8.5 per cent over the previous year's total according to statistics released here by the Catholic Committee of Korea. The figures do not include North Korea. South Korea's total population is about 23.5 million.



INTRODUCTIONS—Before Leigh Ann Morgan, 6, attends first-grade classes at Holy Family school, New Albany, she becomes acquainted with characters from the reading primer. Tom on the left is familiar to first-graders who use the Grimm & Co. series, while Jane is a character from the Scott, Foresman & Co. series used in many schools throughout the Archdiocese. Leigh Ann is the daughter of Mr. and Mrs. Jack Morgan. (Photo by Rachel Eberle)

Changed clergy-lay relationship foreseen

as I do not believe that college students can be well educated unless their professors know how to educate, so also I do not believe that the apostolate will ever thrive to a great deal unless there are priests who can lead it," he said.

Stressing that the times require civic and cultural cooperation with others, Shuster said "higher education for priests can uncover the potential relationships between theology and the other interests and pursuits of society."

"We often wonder why it is that the social teachings of the Church even now receive so little attention," he continued. "I believe that the major reason is quite simple. One has to know a little about social institutions and trends before one can reconcile any kind of teaching with them. The plain facts are that not only have Catholics in the United States neglected the social sciences in the general education of the laity, but that priests normally come out of seminaries knowing nothing whatever of them."

SHUSTER called on major Catholic institutions of higher learning to establish workshops "in the principal areas of social concern" to be attended by younger priests along with parishioners with the necessary time and ability. Such workshops, he said, would provide much needed insights and skills and might lead to others involving non-Catholics.

He stressed that these would not be college or university courses as such, but rather "a community experience in wrestling with problems."

In approaching the problem of race relations, for example, nothing is gained if individuals propel themselves into the turbulent stream, Shuster said. "What is called for is careful and well-trained group approaches to the heart of the matter."

The solution to the social problems facing America "cannot result from Catholic endeavors alone," he stated. "Nor from non-Catholic efforts alone. It can only be in the best analysis a community enterprise."

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WHAT OF THE DAY

A whale of a family

By REV. JOHN DORAN

To raise a family is an accomplishment, no doubt of that. What if your family numbered two hundred and fifty? Up in the hills of Cuernavaca, about forty-five miles south of Mexico City, young American priest, Father Wason, is doing just that. In a converted large home, just off the main road, he has established a boys' town, called Los Pequeños Hermanos, the Little Brothers, wherein he is taking care of about two hundred and fifty homeless boys, and up and down this spot there is another home where he has established another home. This one for about a hundred homeless girls. This home is called, naturally enough, Las Pequeñas Hermanas, the Little Sisters, and is run by the Sisters of St. Joseph from France.

Children from three to twenty can be seen in these homes at work at school and at play. Their dormitories, all equipped with steel double-decker bunks spaced about a foot and a half apart, show how crowded and yet how clean is the life in these homes. Everything was so neat and orderly, even the shelves whereon the clean clothes, evidently used in common by the younger children, were stacked in rows of shirts, socks, undershirts and such. The kitchens, small and neatly equipped by American standards, were spotless places where in the rice and beans a little chili meat were being cooked for the noon day meal.

About nine years ago Father Wason began this home with the approval of his Bishop of Cuernavaca. While it was still

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small, the home was faced with its first emergency, a call to assist children made homeless and parentless by the floods in Tampico. Father called a meeting of his twenty-five children, and explained to them that, if he were unable to bring in another twenty-five or thirty of these children from Tampico, those already there would have to share the scanty food and even share their single beds with them. He took a vote among the children and found that they voted overwhelmingly to share their scant possessions with the children of Tampico. He knew then that the story of love he was showing to them was being read by them, read loud and clear.

Children do not remain children, however. They have a way of growing up. Hence Father has been faced with the question of preparing them for their life outside the home. One solution he has already worked out is a branch building at Mexico City where his men can live and study with the Christian Brothers at Normal School. Some fifty of his older lads are there now. Nine have already graduated as teachers and of these nine some have come back to teach in the home which nurtured them.

For his less scholarly older boys Father is now arranging a Father extension of the home where they can learn methods of advanced farming, and be prepared to bring back to the soil a better knowledge of how to extract a living from it.

Nine years is not long in the life of a family, but with a family as large as this it can be a

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LAUGHINER'S CAFETERIA

MONSIGNOR GOOSSENS SAYS: GUEST OF HONOR

Long, long ago at Emmaus You paused while on your way Far was the day then spent And they begged of You to stay. No longer now on earth; You walk not among men. But daily at each meal, We honor You as then.

They spoke of Christ, the Saviour, They knew not then, that You Were in their very midst As man, and as God, too. You took of the bread at table To bless, to break, and to give Their eyes then were opened, "The Saviour does live!" Full well do we remember Sublime words You once said, When we give unto You, The hungry ones are fed. By Dorothy M. Reitel 306 High Street, Brookville, Indiana

The author of the above has indeed caught the true spirit of "giving God 1 cent for each meal." Join up. Use your Penny Prayer Cover daily. CATHOLIC HOME AND FOREIGN MISSIONS POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA

India: "A Good Abode for Our Jesus"

THE POOR CLARES of Our Lady of Lourdes Convent, in the village of CHERRU in Southern India, have written: "A small number of people here to attend Holy Mass. They have to stand in the road to hear Mass late in the evening. We desire greatly to build a chapel, a good abode for our Jesus. But we cannot expect much from our neighborhood for our people are very poor and the others are mostly Hindus. We need \$2,000 for a chapel. Their Bishop adds a note of approval and recommendation. These happy Sisters are devoting their lives in India in the full spirit of their wonderful founder, St. Clare. Maybe you would like to help them, a little or a lot. . . . Anybody who sends the message of Christ is known to relatively few—less than two per cent of the population. It is a dream of devout religious countries, drawn to God. With your generous help, it will one day be truly Christ's abode!"

CAN OLDER FOLKS BE IDEALISTS? We think so, even though today's conditions are youth oriented. In their generosity in the Peace Corps, Papal Volunteers and other altruistic causes, of course we cannot forget that wonderful source from the Apostle John, and we would like to have one in a band of a dozen! The older ones were just as dedicated.

SOME WAYS FOR OLDER OR YOUNGER APOSTLES OF TODAY TO HELP:

- 1 Educate a Sister like SR. MARIA ABRAHAM or SR. SARAH GOMMEN for two years, cost: \$134 a year.
2 Help to educate a seminarian such as PAUL NARIFFARA or GEORGE NIRAVATH, cost \$180 a year for six years.
3 Give a STRINGLESS GIFT. It will be used to where the Holy Father thinks the need is greatest.
4 BUILD A CHAPEL or SCHOOL. Cost: \$2,000 to \$6,000. What a wonderful MEMORIAL for a loved one!
5 Send MASS STIPENDS. Often a priest's only daily support in the NEAR and MIDDLE EAST.
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7 Join one of our MISSION CLUBS, helping orphaned, the framing of seminarians, and the printing of religious articles for charity. Donation: \$1 a month, whenever you can send it.
8 Make any gift in the name of a friend or relative if you wish. We'll gladly notify them of your thoughtfulness.

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AND IN RETURN If you are a member of the CATHOLIC NEAR EAST WELFARE ASSOCIATION, you share in the Masses offered by Monsignor Spellman, Pope Paul VI, in the Masses of our President, Cardinal Spellman, and in the Masses of all the cardinals and priests engaging in this work, 15,000 Masses each year and priests engaging in the dead, and every morning a priest offers Mass in St. Peter's Basilica in Rome for deceased members in our society.

Near East Missions FRANCIS CARDINAL SPELLMAN, President. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave. of 46th St. New York 17, N. Y.

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Crowd of 2,000 in attendance at Talent Show

Despite overcast skies, a crowd of more than 2,000 persons turned out for the Tenth Annual CYO Talent Show last Sunday evening at the Garfield Park Amphitheatre in Indianapolis. Veteran observers tabbed the over-all show as "one of the best" in recent years.

James Elder walked off with the coveted "best act of show" award with a highly professional vocal rendition of a medley from "Oklahoma!"

In the instrumental division, James Busk, of St. Ann's, Terre Haute, grabbed top honors with his accordion solo of "Lady of Spain" and "Accordion Boogie."

A trumpet solo by Charles Wadsworth, Holy Angels, was awarded second place, and Paula Kaperak, also of St. Ann's, Terre Haute, finished third with her piano solo.

TOP PERFORMERS in the vocal division (in addition to Miss Elder, of course) were (1) The Rogers Twins, Maureen and Pat, of St. Philip Neri parish, with a "Seaside" medley; (2) Holy Name Choral Group, Holy Name parish, Beech Grove; and (3) The Shave Chorale, St. Mary-St. Michael, Madison.

Connie Eaton was the only repeat winner from the 1962 show. The late St. Philip Neri performers again brought down the house with her sensational baton twirling. She went on to win first place in the variety act division. Runner-up honors were shared by the Christ the King Song and Dance chorale and Hula Dancers from Little Flower parish. The dancers included Martha Steele, Sue Steele, Margy Mathern and Rose of St. John's.

JURGES for the Talent Show were: Father Fred Schmitt, Mr. and Mrs. William Sylvester, Miss Cecilia Moster, Charles Wagner, Miss Mary Conner, Mrs. Felix Chiplis, Gerald Matheny, and Bernard Weimer.

Additional audition judges included Miss Mary Ellen Benedetto, Elmer Spicker, Mrs. Mary Teipen and Frank Wilson.

TOM REMMETTER, president of the Indianapolis Deaneery Youth Council, added cohesion to the show with his work as master of ceremonies. Distributing the cash awards and trophies were Father John Eford, Archdiocesan CYO Director, and Father Thomas Breidenbach, CYO moderator for St. Catherine's parish, where Garfield Park is located.

The "best act of show" award was a trophy and \$15 in cash. The first place winners in each division received a trophy and \$10 in cash. Second and third place awards were \$7.50 and \$5.00 in cash, respectively.



CYO OPEN TENNIS TROPHY-WINNERS—This is the crew which was responsible for all the individual hardware in the Open Division of the Junior CYO Tennis Tournament, which completed play at Garfield Park early in August. They are (front row, left to right): John Aton, St. Catherine, Mixed Doubles champion; Pat Snyder and Thelma Wilson, St. Catherine, Girls' Doubles runner-up; Eileen Brady, St. Catherine, Girls' Doubles champion; Betsy Bland, St. James, Mixed Doubles runner-up; Sandy Albright, Immaculate Heart, Girls' Singles runner-up; Mike Bauer, St. Roch, Boys' Doubles runner-up. Back row, left to right: Larry Schmalz, St. James, Boys' Doubles champion; Tony Krebs, St. James, Boys' Doubles champion, Mixed Doubles runner-up; Werner Braun, Holy Name, Boys' Singles champion; Kathy Lawrie, St. Catherine, Girls' Singles champion, Girls' Doubles champion, Mixed Doubles champion; Dave Albright, Immaculate Heart, Boys' Singles runner-up; Bob Billis, St. Roch, Boys' Doubles runner-up; Jim Schneiders, Immaculate Heart, semifinalist in Boys' Doubles.

List changes in Jamboree

A revised playing schedule, to provide for more even competition, has been announced for the 1963 CYO Football Jamboree. Bill Sahn, CYO executive secretary, told The Criterion that the various parish teams will be pitted against competition from their own divisions in place of the traditional set-up used in past Jamborees.

We feel that the new Jamboree schedule will provide closer competition and a better brand of football for the spectators," Mr. Sahn said.

THE JAMBOREE is scheduled for 1:30 p.m., Sunday, September 15, at the CYO Stadium. A total of 24 teams with more than 1,000 players are scheduled to see action in the traditional pre-season event.

Mr. Sahn stated also that there will be no advance ticket sale for the Jamboree as in former years; tickets will be available only at the gate on the day of the Jamboree. He emphasized, however, that there are plenty of seats available as well as ample parking facilities.

HE URGED that coaches and priest moderators make it a point to see that team rosters are returned to the CYO office no later than Friday, September 6.

Divisions 3 and 4 in the Cadet League will open play on September 16, and Divisions 1 and 2 start league play on September 22, Mr. Sahn said.

Indian pilgrimage

AUBREYSVILLE, N.Y.—A group of Hoopon Indians will lead the Indian Day Pilgrimage to the North American Martyrs shrine here on September 1.

Coaches to meet

A Cadet and Junior CYO Kickball coaches' meeting has been scheduled for 7:30 p.m., Wednesday, Sept. 4, at the CYO Office, 1922 W. 16th Street, Indianapolis. The Junior League has attracted an all-time record 33 teams for the coming season, which opens on September 8. The Cadets, with a total of 38 squads, lift the lid the following week on September 16.



CYO NOVICE TENNIS WINNERS—This group took home all the individual trophies in the Novice Division of the recent Junior CYO Tennis Tournament. They are (front row, left to right): Mary Ford, St. Joan of Arc, Girls' Doubles runner-up; Ann Stewart, St. Michael, Mixed Doubles runner-up; Cynthia Morris, St. Joan of Arc, Girls' Singles Champion and Doubles runner-up; Phyllis Stevens, St. Christopher, Mixed Doubles champion; Marcia Wilks, Little Flower, Girls' Singles runner-up; Theresa Baker and Sue Laughlin, St. Catherine, Girls' Doubles champion. Back row, left to right: Hugh Baker, St. Catherine's, Boys' Doubles champion; Noe Olinger, St. Michael, Mixed Doubles runner-up; Mike Mahan, Immaculate Heart, Boys' Doubles runner-up; John Wakefield, St. Catherine's, Boys' Doubles champion; Ron Givens, St. Bernadette, Boys' Singles champion; Tom Sweeney, Immaculate Heart, Boys' Singles runner-up, and Boys' Doubles runner-up; Greg Martich, St. Christopher, Mixed Doubles champion.

Advisor
SALFORD, England — Bishop George Beck, A.A. of Salford, chairman of the British Catholic Education Council, is visiting Nigeria at the request of that African nation's bishops to study its school system and advise the bishops on education problems.



TO ENTER CONVENT — Miss Martha Steele, of Little Flower parish, will enter the convent of the Poor Sisters of St. Francis, Mishawaka, on September 8. Miss Steele is a graduate of Scenic High School. An open house will be held on Thursday, Sept. 5, from 7 to 10 p.m. in the Little Flower school auditorium. Miss Steele is the daughter of Wesley Steele and the late Virginia Steele.



PRONOUNCES VOWS—Sister M. Elyse Connelly, daughter of Mr. and Mrs. Robert Connelly of Christ the King parish, Indianapolis, recited first vows as a Medical Mission Sister recently in Philadelphia. She was graduated from Ladywood School, The Medical Mission Sisters, staff 22 medical centers and houses of formation in Africa, Asia and South America.

Cite fraternity growth on Catholic campuses

DETROIT—"There has been a great expansion on Catholic campuses of national fraternities and sororities since World War II," according to a study made at the University of Detroit.

The study says that "over 10,000 students in Catholic colleges and universities have become members of National Interfraternity Conference fraternities or Panhellenic Conference sororities in the past 40 years."

Thomas A. Emmet, dean of men at the university, and W. M. Keenan, assistant dean, made the study. They state frankly that they are in favor of fraternity expansion on the Catholic college campus. The study includes "only those fraternities which either nationally or locally refer to themselves as social groups."

THE STUDY SAYS:
• "There were 29 Catholic colleges and universities that had national or local social fraternity chapters on their campus during the 1902-63 academic year."
• "There were 11 Catholic colleges that allowed social sororities on the national or local level in the 1902-63 academic year."
• "Despite the expansion of national fraternities and sororities on the Catholic campus, 'many big names' in this field are not represented."
Emmett and Keenan urge that major national fraternities and sororities "attempt greater contacts with Catholic colleges."
"There are many campuses who might well be interested," they add, "but are uninformed and do not know where or how to begin looking toward national expansion."
"ON THE OTHER HAND," they state, "Catholic college student personnel administrators should become better acquainted with national fraternity and sorority leadership and ideals. There is a great deal of lack of communication between those groups and the administrators."

Helping hand
LA PAZ, Bolivia — A parish school for 400 students built with help from Catholics in the Archdiocese of St. Louis was opened here by Archbishop Carmine Rocco, Apostolic Nuncio to Bolivia. Christ the King parish school will be run by Sisters from St. Louis archdiocese. Priests from the same archdiocese staff the parish.

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IN THE WHOLE CHRIST

His sacrifice

By ABP. EMILE GUERRY

... that Jesus should die... to gather in one the children of God that were dispersed.

At the Last Supper, Christ preserved His Redemptive Sacrifice of the Cross in a sacramental rite, so that He might extend the saving virtue of that Sacrifice through all ages and in all places. The Mass is this sacramental rite, which figures, expresses, contains in a symbolic manner, makes present and efficacious in its actual application, the one Redemptive Sacrifice of the Cross, so as through it to constitute the Mystical Body of Christ.

The profound meaning of the Sacrifice of the Mass

a) What is presented again figuratively in the Mass, is a past occurrence—the immolation of Christ upon the Cross by the shedding of His Blood. This event was not to be repeated or imitated: it occurred once only. Furthermore, it was a hideous crime committed by executioners. The separate Consecration of the Bread and of the Wine on the altar, symbolizes Christ's violent death on the Cross, when, by His immolation on Calvary, the Blood of Christ that had been split upon the ground was separated from the Body that hung lifeless and drained upon the gibbet.

It was fitting that this drama should be represented for us, in every Mass, so as to recall ceaselessly to us the love of Our Savior, and that Sacrifice of the Cross on which our whole Christian life depends; but also to teach us that "Jesus Christ is in the condition of a victim" upon the altar (Encyclical of Pope Pius XII, *Mediator Dei*).

b) What is signified is a mysterious and sublime reality which was accomplished in the Soul of Jesus Christ, during His Passion and throughout His whole earthly life; but which is continued now in the Soul of Jesus Who is made really present through the Consecration in the Mass. This reality is the mystery of love whereby Our Lord has made to His Father the complete oblation of His life, for the salvation of the world. It is in this oblation that the Mass continues the Sacrifice of Christ.

The mystery signified in the Mass is not, therefore, that of a corpse laid upon the altar, or that of a new execution, or that of a simple offering. . . . It is the mystery of Christ, as Head and Sovereign High Priest, offering Himself even unto death, in the redemption of men, in order to gather together into the living unity of His Mystical Body, the successive generations of mankind dispersed by sin.

c) Finally, what is signified, but also accomplished efficaciously, is our deep and intimate participation in Christ's Sacrifice and in the mystery of His love. This mystical participation is no longer, of course, in the natural Soul and Body of Christ, but in the condition of a Victim Who cannot suffer or die; but in us, the members of His Mystical Body.

The sacramental sign takes on its full meaning only if we understand clearly that it indicates, in order to produce within us, the dispositions which our cooperation in the building up of the Whole Christ demands of us, in our souls and in our lives.

On the other hand, the significance of the sacramental sign becomes fully clear only if we view it as directed towards the future, towards a purpose now being pursued and progressively realized in the Church since Calvary: the formation of the Mystical Body.

The dispositions which our Mass demands of us

In the Mass, Jesus gives us the graces which enable us to enter into the mystery of His Redemptive Sacrifice and to cooperate in the formation of the Whole Christ.

First, there is the special grace which helps us to remove from our hearts the obstacles which oppose the mighty working of Christ's love within us: the selfishness of our whole nature. This grace is, in a word, the grace of the spirit of sacrifice; that is to say, the spirit of personal participation in the Sacrifice of the Head, as offered for the redemption of the world. It is necessary that each one of us should be personally initiated into the great mystery of the Cross, if we are to cooperate in the formation of the Whole Christ.

The mystery of the Cross must be part of our lives and must penetrate our souls, since it is through this mystery that redemption is continued. The Mass is "the Sacrament of our Redemption"; Sacrament of Redemption, "Every time it is celebrated, the work of our redemption is accomplished." In the Mass, it is the same Christ Who, through the ministry of His priests, offers the same sacrifice of adoration and of praise, of reparation and expiation, of prayer and thanksgiving, as was offered by Him on the Cross. It is the same Victim, the same Priest Who offers Himself; but, this time, with us, the members of His Mystical Body.

When we seek the significance of our oblation and our Communion in the Mass, we find it in the oblation of immolation by which Christ was offered up to His Father "for the salvation of the whole world," all mankind being gathered into the unity of His Body. The Victim of Calvary is indeed present on the altar, but alive: He is no longer subject to humiliation and pain. He is in the triumphant glory of His Resurrection and His Ascension. The Sacrifice, the immolation of our selfishness, the Cross, the humiliation, are now for us, His members.

Furthermore, the proper grace of the Sacrament of the Eucharist is that of an increase of charity, which, on the one hand, purifies the soul from its former self-centeredness, and, on the other, kindles the fire of love for others and the flame of zeal, and develops the sense of devotion to the whole Mystical Body.

Moreover, the whole Christ is present at each Mass, offering the Sacrifice of Christ and offering itself with that Sacrifice; the Church in Heaven—"Communicantes"—the Church on earth, the whole Mystical Body. The Mass is the Sacrifice of the Whole Christ, offering Himself to the Father, through the Holy Spirit; it is the Sacrifice of the Head and of His members who participate in His Charity.

O Jesus, our Redeemer, when, at the Last Supper, You had just celebrated the world's first Mass, You offered up Your great prayer for unity: "For them do I pray . . . that they all may be one" (John, XVIII, 20, 21). In this prayer, it was surely Your intention to teach us the profound meaning of the Eucharistic Sacrifice to show us the dispositions we should bring to our participation (Continued on page 14)

Radio & TV Apostolate

Sister Eileen, C.S.J. St. Joan of Arc, Kokomo WISH-TV (8), 7:30 A.M. Subject: "IDEALS" Monday, Sept. 2 thru Friday, Sept. 6

Sister Says

Sister Eileen, C.S.J. St. Joan of Arc, Kokomo WISH-TV (8), 7:30 A.M. Subject: "IDEALS" Monday, Sept. 2 thru Friday, Sept. 6

THE WEEK IN LITURGY

By Rev. Robert W. Hovda

Sept. 1 THIRTEENTH SUNDAY, AFTER PENTECOST. "Owens" and "Gabb" are the themes of today's Mass. The God in whom we believe is a God who has affirmed our value to such an extent that He has sought us out, even in our sin and disobedience, and promised us the world and more. And to make these promises effective, to make us capable of accepting them, He has poured into our hearts a divine gift we call faith. Faith is our "yes" to His promises and to His love.

If a person loves us, we find ourselves performing loving deeds. It is natural for us to love, and to act our love, in return. But these deeds are not the reason the other person loves us. They are a response. So our deeds, our "works," are not the reason God loves us (First Reading). We must give thanks by our deeds, as did the Samaritan (Gospel), but our thanks do not win us health and life. Only faith, His gift, does that.

Sept. 2 ST. STEPHEN, KING, CONFESSOR. Man is by nature a doer, an actor. The villain of the Gospel story though he was refraining from acting, and wanted to refrain because he feared the Lord, he feared responsibility. But for us there is no neutral area between doing good and doing evil.

If we do not good, we thereby do evil. If we do not do evil, we thereby do good (First Reading). The business of public worship is an example. Refusal to take part in the Sunday assembly of God's people is not a neutral act. Insofar as it is deliberate, it is already idolatry and sin.

Sept. 3 ST. PUSX X, POPE, CONFESSOR. The Gospel is not the message devised by men or subject to men's approval. But to preach it, to exercise leadership and authority in the Church, one must love the whole race of men to whom the Gospel is addressed (First Reading). And one must love Jesus Christ, so that one is content and proud

FAMILY CLINIC

Is sanity possible in today's world?

By Rev. Walter Imborski
Guest Columnist
Fr. John L. Thomas, S.J.

We just had a mission in our parish, and the priest said we have to make our children saints. Frankly, my five children don't look very much like the pictures of St. Agnes with her lamb or St. Aloysius in his buster brown collar. They are certainly not given to prayer or mortification. Is sainthood a realistic goal for modern children and modern parents?

Dear Louise: First of all, remember that there are two categories of saints: Saints with a big "S" and saints with a little "s".

A saint is not an austere, pallid, cold character standing in a stained-glass window with a lily in his hand. Saints are flesh and blood people. They come in all shapes and sizes. They come from battlefields and the courts of kings, hospitals and mission fields, from the streets of cities, from convents and kitchens. The saints the church will canonize in 1969 will look pretty much like you.

In the earlier times all good Christians were thought of as saints, the holy ones, the happy ones, those who are bound for heaven and going to put up a good fight. The process of canonization and other factors have changed this idea.

Canonization is the formal addition of a person's name to the list of official Saints—that is, to those who are definitely said to be saved, and to whom miracles are attributed. This procedure has turned Saints into a special caste—of super-heroes, and we begin to think sanctity is not for the likes of us.

Saints are simply spiritual people. This doesn't mean ghosts or spirits who pretend they don't have bodies. Saints are people responsive to the Holy Spirit, the Spirit of Love. They are people who commit themselves to God's Will, who open themselves to it in prayer, and carry it out in action. Sanctity consists in a life of virtue, that is, in habitually seeking and doing the Will of God. It is sanctity a realistic goal for your children? The psychologist means something quite like sanctity when they talk about complete maturity as a goal for your children. They distinguish three kinds of maturity. First, intellectual maturity. This is the most mechanical knowing of many things. It is rather knowledge the value and importance of things. The intellectually mature person orders his knowledge and creates a hierarchy and schema of values. He knows not only what is important but what is more important than money and justice more important than security; but also when it is more important. A nuclear physicist gaining fame but seriously neglecting his children is immature. A scientist who never spends too much time with his family neglecting his practice is also im-

to be His vicar and His instrument (Gospel). Authority in the Church is a work of love.

Sept. 4 MASS AS ON SUNDAY. Prescriptions, regulations, formulae—these things by themselves mean bondage. They mean slavery to the human element in the Church. But faith in Jesus Christ breathes holy liberty into the Christian's life, without infringing his respect for laws and dogmas. The latter convince us of our limitations, our weakness and infirmity. They convince us of God's certain and everlasting love.

Sept. 5 ST. LAWRENCE JUSTINIAN, BISHOP, CONFESSOR. "To enter into the joy of thy master" (Gospel) is a reward beyond any legitimate aspiration of a creature. But we are more than creatures, a conviction we celebrate at every gathering around the altar. We are sons and heirs. Jesus here gives us the right to rejoice in confident hope. The Christian has a right to be happy.

Sept. 6 MASS AS ON SUNDAY. "Remember, Lord, the covenant you made." We repeat in the Entrance and Gradual Hymns. We sing these words, not in doubt of God's constancy, but to remind ourselves that our eucharistic assembly is a covenant-assembly—created by God's Word, called together by God's Word, made effective as worship and fraternal bond by God's Word. It is a sure thing, a firm foundation, in a temporal sphere where hesitancy, insecurity and vacillation are common.

Sept. 7 ST. MARY ON SATURDAY. Mary, stands before us all in her full human glory, "blessed," "full of grace," as we repeat in today's liturgy. For in Jesus Christ it is neither cynical nor naive to speak of human glory, of divinity man. Such is His mission. Such is the effect of His power as Saviour. We see the result of His mission and the effect of His power in Mary, and we rejoice in her intercession.

WORKING TO BEAT HELL

Murder by tongue

By JOSEPH T. McGINN, S.J.

At some time or other, every teacher is going to be jolted to learn, with his graving, that he is teaching some very weird doctrines indeed. His teaching has lost something if not everything in translation, in translation.

Fairly more seriously, perhaps, a person will sometimes be shocked to hear, or to see, that some outlandish quotation is supposedly from himself. Or he may even learn that he is guilty of a whole series of actions he never heard of before. The worst may never be lucky enough to experience all this, but we can at least try to face the fact that a gossip is a contaminating, both male and female types seem to consider gossip is a harmless game indulged in by everyone. But the fact is that this allegedly harmless occupation resembles Russian Roulette more than it does any other "sport." It can result



"Gossip is the shortest path between a large mouth and an empty ear."

In tragedy, and it invariably does result in some harm to someone. Human nature always seems to require a scapegoat, someone to blame in order to ease one's self-esteem superior. There are those who preach the inferiority of races other than their own or the superiority of their own, for the same noble reason, tread on reputations. No matter how innocently the gossip professes to "be" the "truth" his ulterior-motive is still self-aggrandizement.

Sometimes the press sets the example for us, as some papers savour every moment of a family breakup and a new "marriage," and report every gleeful retail of the latest "romance" of some public figure. Gossip columnist seem all in case, in fact, when there are no games of marital musical chairs to cover. And if a story line is fairly innocuous in itself, an enterprising newspaper can always pep it up with a headline or a wile, a "friend" removed from the truth than the original story.

THIS IS CATHOLICISM

The empty tomb

By JOHN WALSH, S.J.

Q. What happened on the third day after Christ's death? It is an indisputable fact of history, that of all that took place the day after the crucifixion, the corpse of Jesus was missing from its tomb.

Q. How can we be so certain that the body was missing?

We are certain because the Jewish nation, admitted it, and we know that they would never have made such a damaging accusation unless they were sure it could possibly have been avoided. Clearly the yawning emptiness of Christ's mausoleum was so incontrovertible a fact that it could neither be denied nor concealed.

Q. Is the empty tomb the sole unarguable fact that occurred on the third day after Christ's crucifixion?

No. Not only was the sepulcher empty but the corpse had totally vanished. The leaders of the Jews could never locate it afterwards, they could not do so much as pretend to have found it. It had simply and permanently disappeared that they were helpless even to invent a theory as to where it might have been reburied or how it had been disposed of. So far as they were concerned, they were faced with the absurdity of all happenings—the perfect crime.

Q. Was any attempt made to explain this unaccountable disappearance of a dead man's body from a guarded tomb?

Two—and only two—solutions of the mystery were proposed by those who were actually living in Jerusalem at the time and who were in a position to verify all the details connected with the event. One explanation was offered by Christ's disciples, the other by the leaders of the Jewish people.

Q. What explanation did the Jewish leaders give?

They maintained that the tomb was empty because the disciples of Christ had come and stolen his body while the guards were asleep (Mt. 28:11-13).

Q. Besides the Jewish leaders, have others who deny Christ's resurrection also proposed their own explanations of the empty tomb?

Yes, other theories have been offered by writers and train workers after the event, notably by nineteenth-century German biblical commentators. Most of these theories fall under three headings:

1. Apparent death. Because of carelessness or some other precautionary measure it was not dead but

only in a coma when he was removed from the cross and interred in the tomb. Later, awaking from unconsciousness, this rightfully wounded man extracted himself somehow from his coffin, buried vault, eluded the sentinels, and rejoined his disciples on the third day. Thus the tomb was found empty.

2. Accidental disappearance. Although Christ actually died, his corpse, after it had been removed from the cross, was mislaid and buried in another tomb. There the empty tomb was found empty on the third day because his body had never lain there.

3. Coincidental disappearance. Although Christ actually died and his body was buried in the designated tomb, either an earthquake opened a fissure in the floor of the tomb and his body disappeared into its depths or an animal penetrated into the tomb and consumed the corpse. There the tomb was discovered empty on the third day.

Q. If a person feels drawn to accept one of these nineteenth-century explanations for the disappearance of Christ's corpse, what must be first assumed?

He must first presuppose that the Jewish nation at the time of Christ was administered by imbeciles. For we know that the leaders of the Jewish state, the priests, scribes, and Pharisees, were eager to counteract the rumor of Christ's resurrection and to produce a cogent explanation for the disappearance of his corpse. If, then, one of the theories advanced in the nineteenth century provides the real, true solution to the riddle of Christ's empty tomb, the Jewish leaders who were on the scene at the time and in position to verify all the facts must have been men of unbounded stupidity not to have stumbled on it.

Q. Is it legitimate to suppose that the leaders of Israel at the time of Christ were ignorant and slow-witted men?

The attempts they made during the Jewish lit to trap Jesus in his speech and the adroitness they displayed in maneuvering Pilate into sentencing Jesus to death indicate that the Jews, far from being stupid or impractical, were shrewd and skillful. There is no historical evidence to support the assumption that they were incapable of verifying a man's death, or of detecting the results of an earthquake, or of determining the exact location of a man's grave.

Q. This is Catholicism! by John J. Walsh, S.J. Published by Doubleday and Company, Inc.

Gossip is a low form of slaughter that no non-Christian adult should ever descend to—because "descent" is, from the level of human magnificence to the depths of cowardice. A real human being will have enough simple character and courage to find other, even more profitable occupations than gossip.

At the very least we can understand the wisdom of doing unto others as we would have them do unto us. But that isn't enough. We should also have enough sense to understand Christ's command to "do good to them who hate you," and His important observation, "What you have done to one of these, the least of my brethren, you have done to Me." Christ knew what gossips were—they crucified Him. And we can continue to crucify Him in our gossip about others.

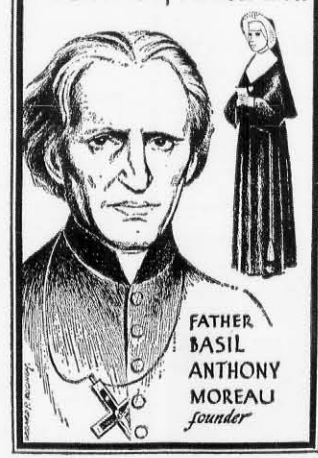
Radio & TV Apostolate

FRIDAY, Aug. 30—(Tape) Rev. William Ripberger. MONDAY, Sept. 2—(Tape) Rev. Robert Berchertmeyer and members of the Knights of Columbus, Faithful Council No. 3228. TUESDAY, Sept. 3—(Tape) Rev. Kenney C. Sweeney, and members of the Knights of Columbus. WEDNESDAY, Sept. 4—(Tape) Rt. Rev. James Hickey and members of Our Lady of Lourdes, Madonna Education Club. THURSDAY, Sept. 5—(Tape) Rev. R. J. Hurley, Edward Bockhold and members of Holy Trinity parish.

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THE SISTERS OF THE HOLY CROSS



FATHER BASIL ANTHONY MOREAU founder In the vineyard THE SISTERS OF THE HOLY CROSS were founded at LeMans, France in 1841, by Very Rev. Basil Anthony Moreau. In 1843, four Sisters left France for America and established their first foundation in the New World, at Notre Dame, Indiana. From its present Motherhouse there, at Saint Mary's Convent, the community has grown. Institutions under its direction number three liberal colleges, twelve hospitals and infirmaries, four orphanages, and some hundred elementary and secondary schools. They have foreign missions in East Pakistan, India and Brazil. Missions for the Negroes and Mexicans of the South are conducted in the United States. Father Moreau also founded the Congregation of Priests and Brothers of The Holy Cross.

New inter-American institute to open

CHICAGO—The first sixth-month course of the newly formed Inter-American Cooperative Institute will begin in January, 1964, at St. Mary's University in Ponce, Puerto Rico, the institute's director, Father Harvey Steele, S.F.M., said here. The purpose of the organization is to recruit and train volunteers from North and South America to help the peoples of Latin America to improve their living standards. Volunteers will live and work with Latin Americans. They will organize community projects, credit unions, cooperatives and do similar work that will enable the Latin American people to assume responsibility for their own welfare.

VIEWING WITH ARNOLD

Glitter, glamour, idiotic plots mark two new film comedies

By JAMES W. ARNOLD

Making profitable movie comedies in competition with free television must often seem as difficult as selling bottled drinking water at \$5 a gallon. The only way to succeed is to offer something the other fellow doesn't—like mixing some punch in with the water or bottling it in fine Italian cut glass.



Universal studios found the box-office formula with "Pillow Talk" and its successors, "Love Come Back" and "That Touch of Mink." Those three films alone had a gross profit of over \$11 million. The

idea is to spike the yaks with sex and wrap the product in a glittering package (polish, color, gowns, sets) that TV won't or can't afford. Latest off the Universal assembly line are two comedies ("The Thrill of It All," "For Love or Money") much like each other and their predecessors, with several intriguing differences.

Up to now the cycle had become progressively gamier ("Mink" spoofed, among other things, virginity and homosexuality), with heroine Doris Day type-cast as a Nice Girl Who Wishes She Wasn't and closer to her wish each time. As her husband and producer, Martin Melcher, put it recently:

"First she did movies in which she was sophisticated, but not married. It's what you call 'clean sex.' You go right to the borderline, and the phone bell saves everything. Now she's in a marriage cycle. She has a license to be sexy with her husband. . . . The last describes "Thrill," as well as the forthcoming "Move Over, Darling."

cuts, and run exactly 108 minutes. All the characters have incomes in the top one per cent, yet the acquisitive drive of more money is their main motivation. Miss Day is an obstetrician's wife who is persuaded to do TV soap commercials ("I couldn't say no to \$80,000"). In "Money," playboy-lawyer Kirk Douglas takes a distasteful job only because of the fee ("Who can turn down \$100,000?"). The films agree that every man has his price, differ only (slightly) in the amount.

The comedy targets are stereotyped and safe. In "Money," they are depth psychology, physical culturists, and the inevitable Beatniks. In "Thrill," one cruel, snobbish sequence is directed at sports fans; the rest is aimed chiefly at TV and advertising men. Some of the effect is blunted because of unrealistic details. Miss Day is supposed to give an unscribed, unorchestrated sales pitch in the same studio with actors busting on live drama. Little on TV is live and unhearsd except baseball and the UN.

Carl Reiner's script for "Thrill" leans heavily on a stock situation: Housewife gets glamorous job and fame. Resentful husband (James Garner) finds home life upset decides to make wife jealous. Just as the conflict peaks, the couple is united by a Crisis (Arlene Francis has a baby in a car). Wife repents and goes back to the kids, pots and pans, and maid.

The yaks are often rather desperate. Sample: the abandoned Garner arouses the sleeping maid (the late Zasu Pitts), who thinks she's being attacked and clubs him with a baseball bat. The film

is saved by young Garner's smooth comic flair and two marvelous sight gags—a swimming pool overflowing with sudsy detergent and five minutes of hysteria by character-actor Edward Andrews as a middle-aged first-time father about to give birth in the middle of the East River Drive.

"Money's" story line is too idiotic to relate, but it involves a dowager (Thelma Ritter) who hires Douglas to rig desirable marriages for her daughters. One is Miss Gaylor; the others are the Daisy Mae and Stupifying Jones of "L'il Abner" (Leslie Parrish, Julie Newmar). Among the prospective husbands is Gig Young, playing the same generally confused millionaire as he did in "Mink."

At one point, unbelievably, Bill Bendix is assigned to get laughs by feeling into a pay phone to see if he got his dime back. Miss Gaylor moves right into Miss Day's "clean sex" role and barges gaily to the borderline. Douglas invites her to his boat, warns her it's called the Misco-dund. Mmm, she smiles, "sounds promising."

But even "Money" has one or two moments. There is the time when Douglas and Miss Gaylor try to have a serious conversation while doing the twist. And near the fadeout, actor Young, wearing only a blanket, manages to get marooned on a pole in the middle of foggy San Francisco Bay. When that happens on TV, you won't see anything but a gray smudge.

(*Legion of Decency: "The Thrill of It All," A-2; "For Love or Money," B-1.*)

Bible still most translated work

NEW YORK—The Bible is still the world's most translated work, according to Index Translationum, an international bibliography published here by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The Bible was translated 246 times during 1961, a slight drop from the 258 translations printed in 1960, the bibliography states. In second place were the works of Lenin, with 185 translations. There were nine translations of the works of the late Father Teilhard de Chardin, French anthropologist and scholar.

The Soviet Union printed 4,666 translations in 1961, more than any other country, according to the bibliography. Nine countries published only one translation in 1961. Four of these countries were African, and their translations were restricted to the Bible or religious works.

If "Thrill" has Miss Day in her marriage cycle, "Money" continues the sophisticated unmarried cycle with another cute blonde, Mitzi Gaynor. Since marriage is a prerequisite for sex in, morally, a crucial technicality, one must prefer the new cycle to the old. But customers should not be confused: both films are materialistic fantasies in which marriage, oddly, is seen as a technicality, and in which the appeal is directed well below the eyebrows. Cross-breeding is evident. Producer Robert Arthur ("Mink") and director Michael Gordon ("Pillow Talk") handle "Money." Producer Ross Hunter ("Pillow Talk") supervises "Thrill." Both films use pastel-bright Eastman color with the women in gorgeous Jean Louis clothes, have scores by the same composer (DeVol), change scenes with spinning film

Planning common campus for Order seminarians

QUEBEC, Que. — A common campus for the training of seminarians in a number of religious orders is to get under way soon in an area between Lake St. Augustin and the St. Lawrence River.

In fact there are two campuses, one for religious orders of priests and the other for religious orders of Brothers. According to L'Action Catholique, French-language daily of Quebec, the projects will cost about seven million dollars.

In each case the plan calls for a central educational building or buildings where students from each of the cooperating orders would study together under the best available teachers. Groups about these buildings would be the respective houses of each participating community.

THE PROJECT for the religious orders of priests would center on training in the humanities to Philosophy II. The project for Brothers would center on training for pedagogical degrees. The Order of Religious of Quebec, as the plan is known, at the moment has six communities

of priests already committed to participation: Marists, Blessed Sacrament Fathers, Capuchins, Redemptorists, the St. Vincent de Paul Fathers and the Assumption Fathers.

EACH WOULD have a residence to accommodate from 80 to 100 students. Space is also available for four other communities, which the plan shows an interest in the plan. Each residence would be in a specially landscaped area.

The project for the teaching Brothers would include residences for the Christian Brothers, Brothers of Christian Instruction, the Marist Brothers, the Marianist Brothers and Brothers of the Sacred Heart.

Cost of the central buildings in each project would be borne half by government loans and half by the participating communities. Cost of the individual community residences would also be defrayed through government housing loans similar to those which help finance colleges and universities.

Urges service groups as aid to vocations

ALBUQUERQUE, N. Mex. — Bishop Lorez T. Lane of Rockford, Ill., has asked that girls be given the opportunity to learn more about religious life by assisting nuns in their work.

Bishop Lane, speaking on the campus of the University of New Mexico at the Theresians' National Sisterhood Vacation Conference, called for the formation of service groups which would be open to all girls.

WOMEN MUST work to build a type of society in which vocations to the religious life will grow, the Bishop told the Theresians, an organization of laywomen devoted to fostering vocations to the sisterhood.

The Theresian must work to present the true image of the nun to the lady, the Bishop said. To do this, he explained, she must be thoroughly acquainted with the life of the nun. Too often, Bishop Lane said, non-Catholics think of the nun as someone covered in yards of serge—a remnant of the medieval Church.

THE BISHOP asked that women avoid any tendency to down-

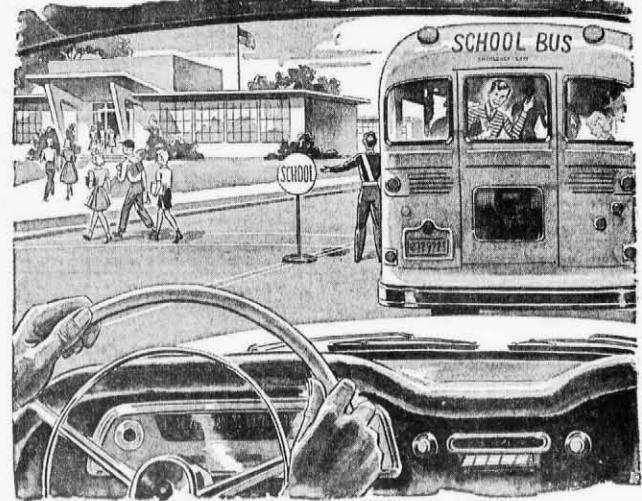
grade the vocation to the married state in the efforts to gain sisterhood vocations.

Mrs. Etwood C. Voss of Pueblo, Colo., founder and national director of the Theresians, said that about Junior Theresian groups have been started at three schools and two parishes, and that the work of the Theresians will soon be affiliated with the Pontifical Office for Vocations in Rome.

TO ENTER CONVENT — Miss Sharon White, daughter of Mr. and Mrs. Fred C. White of Our Lady of the Greenwood parish, Greenwood, will enter the Convent of the Sisters of St. Joseph in St. Louis on September 15. An Open House will be held at her home, Smith Valley Road, R. 4, Box 195, Greenwood, on Sunday, Sept. 1, from 2 to 5 p.m. No invitations have been issued.

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SEPTEMBER

September arrives
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Mother's rejoice
At vocation's end,
When back to school
Little troubles they'll send!
— by Patricia Holland

Tic Tacker

HERE AND THERE—Msgr. Reynold Hillenbrand of Chicago, national director of the YCS, YCW and CPM Catholic Action groups, will address local members of the three organizations in Indianapolis Sunday, Sept. 1. He will speak at 8:30 p.m. in St. Mary's Church, 317 N. New Jersey St. . . . Down in Evansville, parishioners at Holy Spirit Church may be tempted to "make the windows" instead of the Stations of the Cross. Father James Hill, Indianapolis-born pastor of Holy Spirit, has recently installed modern stained glass windows which have as a theme the sequence from the Mass of Pentecost. A booklet of brief meditations for the windows were distributed for use by the parishioners. . . . If your pastor took your Criterion subscription away from you because you didn't pay for it (oh, Ick), you can pick up a gratis copy at the Knights of Columbus information booth at the State Fair. (It's in the Manufacturers Bldg.) . . .

NAMES IN THE NEWS—Brother John Lavella, C.S.C., a native of Little Flower parish, Indianapolis, was visiting in the See City the past two weeks. He is currently Vocations Director for the Brothers of Holy Cross in Michigan and Ohio. . . . Four Sisters of Providence in Indianapolis participated in a Study Week on the Apostolate at St. Ambrose College, Davenport, Iowa, recently. They are: Sister Judith Ann, St. Matthew School; Sister Mary Adele, St. Joseph School; Sister Marie Augustine, St. Anthony School; and Sister Kevin Joseph, St. Thomas School. . . . Msgr. Adulf Grosberg, assistant pastor of St. Peter and Paul Cathedral, will attend the Vatican Council's second session as secretary to Auxiliary Bishop Jaques Rancians of Riga, Latvia. . . . Among the Silver Jubilarians this year at Immaculate Conception Benedictine Convent, Ferdinand, are: Sister M. Kathleen Finis of Indianapolis, and Sister Mary Grace Vogel of North Vernon.

OPEN HOUSE—Friends of Sister Brenda Boyle, O.S.F., daughter of Mr. and Mrs. M. J. Boyle of St. James the Greater parish, Indianapolis, are invited to an Open House, to be held Sunday, Sept. 1, from 2 to 3 p.m. in the Boyle home, 197 E. Hanna Ave. Sister Brenda will leave September 25 for the Papan Highlands of New Guinea, where the Sisters of St. Francis, Odenberg, have two mission stations. She will be home from August 21 to September 8.

HOUSEKEEPER NEEDED—A Terre Haute widower with five children (all in grade school) is looking for a woman to live in his home as housekeeper. For information contact William Oeding, 729 North 11th Street, Terre Haute. Telephone: Harrison 2061.

BRAILLE CATECHISMS—Mrs. Genevieve Marvel, 334 N. Green St., Brownsburg, UL 2-3661, has two volumes of instruction material for adult converts that she would like to give away. They are in braille.

SPECIAL NEEDS—The Newman Club of Indiana State College and Rose Poly Institute, Terre Haute, has need of office furniture, floor covering, lounge chairs and other items for the Catholic Student Center, recently established at Fifth and Mulberry Streets in Terre Haute. Contact Mrs. Carl Henry, C-198, or write to the Center. . . .

SPECIAL EVENT—When the priests of the Lawrenceberg Diocese got together for their diocesan meeting at St. Anthony's parish, Morris, on September 12, they will honor Father Albert J. Schad, who will be retiring 25 years as pastor of St. Anthony's.

'Right-to-work' claims disputed

WASHINGTON — A Catholic priest and a Methodist minister charged here that supporters of so-called "right-to-work" laws are guilty of fraud in saying the laws guarantee freedom. Msgr. George G. Higgins, director of the Social Action Department, National Catholic Welfare Conference, and Rev. Edward F. Allen, superintendent, Augusta

district, Maine Methodist Church, spoke on an eight-city radio network beamed from American University here. The two said the purpose of "right-to-work" laws is to take away the freedom of management and labor to negotiate a union shop agreement through collective bargaining.

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Guest

(Continued from page 4)
He might feel himself exiled to the Institute for Advanced Study at Princeton and both his character and his trustworthiness challenged.

DR. TELLER'S business is nuclear war and his expertise is not in question. Nor am I unconscious of the gratitude the nation owes him for his perfection of the hydrogen bomb. But, still, Dr. Teller's business is nuclear war, and from his Senate testimony against the test ban treaty, I gather that he demands business as usual.

Only the building of ever bigger and more powerful bombs can save us from the hideous terrors of peace, as I read Dr. Teller's testimony.

How much more sublime, how much more worthy of a great nation, to live always in fear of nuclear annihilation than to live in constant dread of peace!

Dr. Teller earnestly warns the American people of what the populace realizes only too well: that the Russians can break the test ban as cynically as they broke the test moratorium.

But millions and millions of Americans also know that if no effort is ever made to control nuclear arms and armaments, testing in the atmosphere continues to pour Strontium-90 into the air and into our children's milk, then we occupy a death house from which reprieve grows less and less likely.

WE HAVE THE WORD of the President of the United States that during the first hour of a nuclear strike, the United States could rain sufficient nuclear force on the world to destroy 300,000 persons. And that is during the first hour ONLY. What we have in reserve could take care of the survivors.

But Dr. Teller and his clique want ever bigger bombs, which this school wants an ultimate weapon. We all may well be incinerated here either we or the Russians devise it.

There is, in fact, no ultimate weapon, and there never will be. There can never be an ultimate weapon as long as the Dr. Tellers are around, begging to be permitted to stir up just one more batch of death.

Any treaty with the Russians is a gamble. But the alternative is an even bigger gamble.

It is quite possible that the choice between peace in our time or no time at all.

Pope encourages expansion of CFM

NOTRE DAME, Ind.—His Holiness Pope Paul VI has encouraged the Christian Family Movement to extend its influence among Catholic families. In a message to the national convention of the movement at Notre Dame University, Pope Paul VI's greetings were relayed in a message from Archbishop Dell'Acqua, Vatican Substitute Secretary of State. The message to 1,200 couples and 300 chaplains at the convention said in part:

"For two decades now, the Christian Family Movement has carried on its apostolate, and without doubt the results already achieved should serve to provide consolation and encouragement to further efforts to extend its influence in family life. The family is a most important cell of society and within its small circle are nurtured the virtues so precious and so necessary for later life."

3rd Order to meet
INDIANAPOLIS — The Third Order of St. Francis will meet at St. Roch's Church, 3603 S. Meridian St., on Sunday, Sept. 1, at 1:30 p.m.

Radio and Television

INDIANAPOLIS AREA		SUNDAY TELEVISION	
8:30 a.m.—Catholic Hour	9:30 a.m.—Catholic Hour	10:30 a.m.—Challenge	11:30 a.m.—Look Up and Sing
12:30 p.m.—Manday-Friday Telecast	7:30 p.m.—Sister Mary	Sunday Radio	
8:15 a.m.—Sacred Heart	9:30 a.m.—Catholic Hour	10:30 a.m.—Challenge	11:30 a.m.—Look Up and Sing
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8:15 a.m.—Sacred Heart	9:30 a.m.—Catholic Hour	10:30 a.m.—Challenge	11:30 a.m.—Look Up and Sing
12:30 p.m.—Manday-Friday Telecast	7:30 p.m.—Sister Mary	SUNDAY RADIO	



JUBILARIANS—Mr. and Mrs. Frank Lucke, of Tell City, will celebrate their golden wedding anniversary on Sunday, Sept. 1. A Mass of Thanksgiving will be offered at St. Paul's Church on that date. The Luckes are the parents of four children, Edward, of New Boston; Herman, of Tell City; Charles and Leo Lucke, of Tell City; and Mrs. Irene Solbrig, of Daolittle Mills. An open house will be held in the Lucke home, 1427 N. Twelfth St. from 2 to 4 p.m. Sunday, Sept. 1. No formal invitations have been issued. Relatives, friends and neighbors are invited to attend.

Fr. Smith

(Continued from page 4)
They have been surprised announcements by economic and social dislocations. In the spread of automation and the prospective large-scale industrial use of atomic energy. Reuther went on, "we are faced with mighty forces whose impact on our economy can be vastly beneficial or vastly harmful depending upon whether we succeed or fail in achieving economic and social progress that will keep pace with changing technology."

The willingness of this Committee to study these technological developments, and to look squarely at the potential problems they may create, gives hope that this time we will not be caught unaware. It gives hope, too, that we may be able to forestall the threat of dislocations and take action in advance to enable us to enjoy the benefits of a new abundance, without first having to pay a heavy price in unemployment and human suffering. That was on October 17, 1955.

President Kennedy's proposal for an overall comprehensive attack upon the problem by a "Presidential Commission composed of the ablest men in public and private life" was issued July 22, 1963. Reuther's premature commendation of the Congressional Committee today sounds ironical in retrospect. In the meantime what Pope Pius XI might have called "unbridled automatism" if he were living today, takes its toll, as the price of progress, in the loss of unnumbered jobs of working people with a threat of extinction for whole crafts and unions even in the present decade. The time for the appointment of a Commission as proposed by President Kennedy was ten years ago.

Noted conductor honored by Pope

SANTA FE, N.M. — Composer and conductor Igor Stravinsky was invested here as a Knight Commander with star in the papal Order of St. Sylvester. The investiture took place in the Cathedral of St. Francis at the conclusion of a musical program within the edifice which Stravinsky conducted. Applause filled the cathedral at the end of the ceremony. Stravinsky was given the papal honor at the request of the late Archbishop Edwin V. Byrne of Santa Fe.

Schools

(Continued from page 1)
as there or four per cent in some previous years.

IN ADDITION, the acute shortage of teaching Sisters, traditionally the backbone of Catholic elementary schooling, is dramatically illustrated by the 1962 figures. Religious teachers decreased in number last year while the number of lay teachers continued to shoot up as it has for several years.

There were 125,065 religious teachers in 1961, but the total dropped to 123,422 in 1962. On the other hand, the number of lay teachers increased from 62,744 in 1961 to 67,555 in 1962. The expanding role of lay teachers also is shown in figures for the 20-year span, 1942 to 1962. While religious teachers increased by 43.3 per cent during that time, lay teachers rose from a total of 13,289 to 67,555, a gain of 400 per cent.

In 1962, the NCWC department said, the United States had 25,022 Catholic secondary schools and 10,633 Catholic elementary schools.

Herron to host Marian courses

Two art courses taught by faculty members at John Herron School of Art have been added to the Evening Division schedule this fall at Marian College—Mannerism and Baroque Art, and Background of Modern Art. The Marian college has been enriched by these and six other Herron-taught courses, and seminars in Impressionism and Post-Impressionism, in a new program of cooperation between Herron and seven colleges and universities in central Indiana. Those who enroll through Marian College will receive academic credit from Marian while attending the classes at Herron Museum.

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Catholic layman's role in public education

By DANIEL L. SCHLAFLY
(President, City of St. Louis Board of Education)

Let me start by quoting from a letter I received recently.

"Well, you got the people to vote higher taxes. It makes me tired—a Catholic trying to tell us how to vote on the schools. Where do your kids go to school, Danny Boy?"

It is quite obvious that the writer—who did not sign his name—feels a Catholic has no role in public education. Just as this letter comes from my files, so the rest of what I write here will be essentially some observations and thoughts that grow from my own experience.

Among the reasons I draw on my own experience is the fact that "The Catholic Layman's Role in Public Education" is one educational topic on which there has been little research. I know,

looked around to see what others have said or written. And that brings me back to the letter I just quoted. The writing may not be scholarly, but it certainly expresses a point of view.

It is a point of view, or rather, "attitude" which, it appears to me, is held by many Catholics. I don't think many of us Catholic laymen really have given much consideration to whether we have a role in public education. Further, I do not think the view expressed in the letter is a common one among non-Catholics.

But there still remains the question: Why am I on the School Board? The answer is simple—because I think the public schools are my business—just as they are every citizen's business.

ONE NEEDS to be only casually aware of this nation's educational problems to realize that all too many citizens ignore their obligations to the public schools. A Catholic layman, who is a professor of education at a leading university, described the situation this way when I was talking with him recently: "About the only interest many Catholics take in the public schools is to get out and vote against issues that would increase taxes for public education."

No one has pushed us out of the stage. Quite the contrary. The public schools cry out for understanding, for help, for citizen leadership for support. The more we have given little heed to these cries is that we have devoted our primary attention and energies to the needs of our Catholic schools.

In the course of these efforts, there has grown a tendency to think of the Catholic schools as "our" schools and the public schools as "their" schools. I do not for a minute suggest that we should do less for the Catholic schools. But I do say we have a clear obligation to do more for public education.

A good case could be made for doing more even if we examined the question from the most narrow and the most selfish viewpoint.

THOUSANDS upon thousands of Catholic children attend the public schools. And even if non-public schools were suddenly to receive some form of tax support the resulting expansion of the parochial schools would not absorb all Catholic children.

There always will be significant numbers of Catholic children in the public schools. If that were the only reason for Catholic interest in the public schools, I would advocate that we not bother.

I think there is a central and basic reason why every good citizen—regardless of his faith, regardless of where he resides, his own children to school—has an obligation to take an active interest in public education.

That reason was expressed recently by William Salfonstall, as he left his post as Principal of Phillips Exeter Academy. He said:

"We've tried to learn what we could from the public schools, and to share what we know with them. After all, they carry the

raised and attended Catholic elementary schools in St. Louis. After graduating from Georgetown University, I returned to St. Louis to work. I was active in the parochial organization, Holy Name, St. Vincent de Paul—in community organizations, such as United Fund and Red Cross, and in a political party organization.

Yet, despite a desire to be of civic service, it never once occurred to me to take any interest in the public schools. But it was my good fortune to be associated with the United Fund Executive Committee with a truly remarkable man who had taken a keen interest in the school system. Just a little over ten years ago he asked me if I would consider running for the school board on a reform ticket.

BEFORE I could give the request any serious consideration, I had to do a lot of long-neglected homework. What I learned convinced me there was a great opportunity for service, and I agreed to run. On April 7, 1953, I found myself a member of the St. Louis Board of Education.

My experience during that campaign 10 years ago, and since, indicated to me that if we Catholics had more minor players in the great drama of public education in this country, it is because we ourselves have chosen such roles.

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THOUSANDS upon thousands of Catholic children attend the public schools. And even if non-public schools were suddenly to receive some form of tax support the resulting expansion of the parochial schools would not absorb all Catholic children.

There always will be significant numbers of Catholic children in the public schools. If that were the only reason for Catholic interest in the public schools, I would advocate that we not bother.

I think there is a central and basic reason why every good citizen—regardless of his faith, regardless of where he resides, his own children to school—has an obligation to take an active interest in public education.

That reason was expressed recently by William Salfonstall, as he left his post as Principal of Phillips Exeter Academy. He said:

"We've tried to learn what we could from the public schools, and to share what we know with them. After all, they carry the

great burden of American education."

As Mr. Salfonstall observed, the destiny of our nation is being determined in large measure by what is happening—or what is not happening—today in the classrooms of our public schools.

In these classrooms, 40 million American children are being prepared for the future. This total compares with an enrollment of about 5.6 million in the Catholic schools. For every one child in a Catholic school, there are seven children in the public schools.

THE NEED for public schools to keep step with other programs to improve a community was expressed forcefully last spring by one of the St. Louis school system's best friends, Cardinal Joseph Ritter.

In a statement strongly supporting a recent proposal to increase St. Louis school taxes, Cardinal Ritter said:

"The City of St. Louis has made rapid strides because of the help of many citizens in helping them overcome their handicaps and take their full place in American life. Now, just because the immigrants and the poor are predominantly non-Catholic, do we have any less an obligation?"

How then should we fulfill our rightful role in public education? First and foremost, we must be informed about our public schools—

SOLUTIONS to these problems, of course, require action in other areas as well as education—racial barriers to economic opportunities must be removed, racial barriers to residence must come down, civil rights must be extended in fact to all citizens.

But certainly there is nothing more basic to the long-range remedying of these conditions, than extending to every child the best possible education.

Many children who come into the St. Louis schools from other areas are two or three years behind where they should be. And let me emphasize this educational gap is not confined to Negroes or to St. Louis.

When children with such educational handicaps enter our classrooms, it is important that everything possible be done to help them. This nation has no future if they have no future.

In previous generations, when the migrants to our cities, and the poor, were heavily Catholic, the Church did heroic work in helping them overcome their handicaps and take their full place in American life. Now, just because the immigrants and the poor are predominantly non-Catholic, do we have any less an obligation?"

How then should we fulfill our rightful role in public education? First and foremost, we must be informed about our public schools—

roll, or to be sure that Catholics have some sort of proportional representation on the school boards.

RECENTLY, I met a Catholic layman who is on the school board in a smaller city. He told me, "We Catholics are going to take control of the board in the next election."

What deep animosities must be alive in a city that chooses school board members on the basis of religion. And what a penalty the children must pay—for the schools suffer when there are such divisions within a community.

I am strongly convinced that (Continued on page 12)

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Pope John XXIII-educator

BY ELIO GASPERETTI

"The crowds were astonished at his teaching; for he was teaching them as one having authority." (Matt. 7:29)

These words, spoken of Our Lord, might also describe the Christlike figure of his servant John XXIII.

Pope John's teaching was as old as Christianity and as new as the 1960's. For he saw the Church, not as an institution

Writer, artist, historian, Elio Gasperetti is the author of numerous newspaper and magazine articles, many of which he illustrated himself. He revised and enlarged John Farrow's "Pope of the Popes" for the Holy Year edition (Sheed and Ward, 1959) and is presently working on another book.

marking time till the Second Coming as it sighed for the Middle Ages gone by, but as Christ on earth now. Religion was something in and of the 20th century—and so was education.

And yet his views on education were not particularly original. His advice to teachers to "adopt modern techniques," "establish fruitful contacts with the families of their students," and attempt an "understanding of the youthful personality and its problems" can also be heard at a teachers' convention.

Furthermore, teachers had already learned in teacher's col-

leges that the teaching process consisted not in "superimposing a set of notions . . . from outside or above" but in leading pupils "into a shared search for truth . . . arousing the adolescent's interest and spirit of cooperation . . . treating him with benevolence, understanding, fairness and compassion in order to develop his emotional values as well as his intellectual ones." And long before the late Pope told students that the future was their responsibility and that they must practice fortitude, self-reliance and perseverance others had given them the same advice.

While advocating greater excellence in technical and scientific training, John XXIII also upheld the liberal arts and counted all education incomplete if the teacher did not fulfill his nobler mission to "shape and mold the souls" of students. But, then, had not philosophers talked for ages of educating "the whole man?"

Pope John also spoke of the press' educational function and warned repeatedly about abuses against truth and morality in the communications media. But the world was already aware of much irresponsibility in the production of books, periodicals, motion pictures, and radio and television presentations.

Even the gentle indictment found in his great encyclical *Pacem in Terris* will strike a familiar chord. "It happens," he wrote, "in many quarters and much more too often that there is no proportion between scientific

training and religious instruction: the former continues and is extended until it reaches higher degrees, while the latter remains at elementary level." To many a Catholic university student, this has been a sad observation; it has been a sad experience.

Here we may note the sweeping boldness of his definition of education. "Education," he said, "is nothing more than respect for human values."

What food for meditation in this one sentence? What a broadening of the meaning and scope of education! Respect for human values! Human values as understood in the light of present-day conditions, but human values eternally derived from their source, the Creator of humanity.

What a wealth of respect for human values is found in his two major encyclicals *Mater et Magistra* and *Pacem in Terris*! Even here he followed paths originally laid out by Leo XIII and Pius XI, but he extended to reach out towards problems of the present.

Among other things, he saluted the United Nations' "Universal Declaration of Human Rights" as "an act of the highest importance because it proclaimed the right of free movement in search of truth and in the attainment of moral good and of justice, and also the right to a dignified life."

Again and again, in the two encyclicals, he dealt, gently but firmly, with the rights of man and his duties. He covered social welfare legislation, political structure, labor relations, racial equality, interfaith cooperation, aid to have-not countries, housing facilities, agricultural subsidies, colonial self-determination, the treatment of minorities, the position of women, freedom of migration,

the control of nuclear weapons, and the maintenance of peace. Twentieth century problems, to be sure—and how more easily solved than by "respect for human values!"

The Christian social doctrine, he taught is "an integral part of the Christian conception of life," and he earnestly wished that it be learned. "We strongly urge that it be included as an item in the required curriculum in Catholic schools of every kind, particularly in seminaries . . . inserted into the religious instruction programs of parishes and of associations, if it is to be called complete, should concern itself with every kind of obligation."

But, said Pope John, "it is not enough merely to publicize a social doctrine: it has to be translated into action." And this was John XXIII's greatest contribution—action.

Long before his election to the papacy, he had formed his ideas and translated them into action. As Pope he was to advise teachers to "keep abreast of the latest developments." But a former student remembered him as young Fr. Roncalli, the seminary professor: "The course he gave us . . . remains unforgettable because his apologetics were based on a sound knowledge of modern science. We knew that, in order to give us the course, he had to study night after night."

When, in 1960, he exhorted high school teachers to establish "good rapport with the adolescent" and to offer him the delicate and charitable respect to which he is entitled as a human being, he spoke as an apologist more based on a sound knowledge of modern science. We knew that, in order to give us the course, he had to study night after night.

Layman's role

(Continued from page 11) one result of our constructive participation in public education will be better rapport with our non-Catholic friends. The public school system is one of the most influential and important institutions in the life of any community. Working in the interest of the public schools may be our single most effective bridge to closer bonds with non-Catholics.

There is another vitally important reason why Catholic laymen must take an active interest in public education and when possible seek election to school boards. These boards are destined to have an important part in helping to solve our racial problems. It is absolutely essential, therefore, that we have on our school boards men and women who believe totally and sincerely in integration. Certainly a Catholic layman who is true to his Faith believes completely in the fundamental dignity, rights and worth of every human being.

To be sure, there are problems, and there are needs in the suburbs and in the non-urban areas,

as well as in the major cities. Catholic laymen who live in these areas have equally as great an obligation to be informed and to offer him the delicate and charitable respect to which he is entitled as a human being, he spoke as an apologist more based on a sound knowledge of modern science. We knew that, in order to give us the course, he had to study night after night.

It would like to put the whole issue in its hardest terms. Since Catholics have parochial schools to take an interest in and support, do we not assume an extremely heavy burden in working for the public schools? Of course. But is the Catholic layman true to his Faith when he takes or seeks the easy course?

The dictates of good citizenship alone demand that we do our part. Our religious belief places an even deeper obligation on us.

The public schools are our schools, no less than the Catholic schools. Many, many of our public school systems, and millions of the children are in desperate need of understanding and support and help. To ignore our obligations in the face of these needs is to ignore our Faith.

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halls, recreation rooms and dormitories, and provided inexpensive meals. Before such youngsters could study, they must have a chance to live once more as human beings.

If St. Paul could be "all things to all men," the future Pope felt he could learn Bulgarian while Apostolic Visitor to Bulgaria and Turkish while Apostolic Delegate to Turkey. And this respect for people among whom he lived was instrumental in prompting the Turkish government to allow the splendid mosaics of Hagia Sophia to be shown once more to the world. A valuable contribution to education!

As Pope he did not simply write about a just wage; he raised the salaries of Vatican employees and scaled them according to family needs. To many, the words "I was . . . sick, and you visited me; I was in prison, and you came to me." (Matt. 25: 35) are a vivid abstraction, but Pope John will be remembered for his visits to hospitals and prisons.

To him, "salvation is from the Jews" was no mere Scriptural text. While serving in Turkey, he had saved many "non-Aryans" from Nazi clutches. And as Pope, he expelled the offensive perfidious Jews from the Good Friday liturgy and greeted Jewish visitors with the words "I am Joseph, your brother."

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1963 Labor Day Statement

PREVIOUS Labor Day Statements of the NCWC Social Action Department have been concerned with collective bargaining, labor legislation, equal employment opportunity, automation, unemployment and a number of similar problems in the broad field of labor-management relations.

In varying degrees, all of these problems are still with us in the fall of 1963, and there is much that could be said about each of them, from the point of view of Catholic social teaching, in the present Statement.

This year, however, it would seem more appropriate to concentrate exclusively on one of these problems in particular—namely, the problem of equal employment opportunity, which goes to the very heart of the overall problem of race relations in the United States. In the year 1962, race relations is the most pressing and, beyond doubt, the most important of all the social, economic, and political problems confronting the American people.

FROM ONE POINT OF VIEW, the year 1963 has been an extremely difficult year in the field of race relations—a year of crisis and unrelieved tension. On the other hand, 1963 may prove to have been a blessed turning point in the history of the United States. Hopefully, future generations will be able to look back upon it with a measure of satisfaction, as the

year of no return for the United States in the field of race relations—the year in which a sizeable majority of the American people burned their bridges, so to speak, and enlisted for the duration in a peaceful crusade for interracial justice which, please God, will be crowned with success in the not too distant future.

The ultimate success of this crusade for interracial justice will largely depend, of course, on the willingness of labor and management to adopt and effectively enforce a universal policy of equal employment opportunity for Negro workers in every industry and trade. In a certain sense, this is really the master key to the solution of the total problem of race relations in the United States. In other words, the effective exercise of many of the Negro's other basic human rights will depend, in the final analysis, on whether or not he is given an equal opportunity to develop his native skills and talents and to secure gainful and suitable employment on his own merits and without regard to the color of his skin.

It is a matter of common knowledge that Negroes, by and large, are still being denied this opportunity. Even at this late date, the old saying that they are the last to be hired and the first to be fired is still being denied this opportunity. Even at this late date, the old saying that they are the last to be hired and the first to be fired is still being denied this opportunity. Even at this late date, the old saying that they are the last to be hired and the first to be fired is still being denied this opportunity.

Editor's Note—Following is the complete text of the annual Labor Day Statement issued by the Social Action Department of the National Catholic Welfare Conference, Washington, D.C.

professions there is no question of their being fired, for the simple reason that they are never hired in the first place.

IN RECENT MONTHS particularly labor and management—both on their own initiative, but, to some extent, at the insistence of the federal government—have taken limited steps to correct this intolerable situation. They deserve to be commended for what they have done thus far, but, in all honesty, it must be said that they have hardly scratched the surface of the total problem.

Much more can and should be done not only by labor and management, but by the Government as well, to protect the basic rights not only of Negroes, but of Mexican Americans, Puerto Ricans, American Indians, people of Asian background, and the members of other minority groups who, in varying degrees, are the victims of prejudice and discrimination.

THE FOLLOWING steps, among others, ought to be taken, without delay, by the parties concerned:

Trade Unions. There are no longer any unions in the United States which constitutionally bar Negro workers from membership. Theoretically, in other words, there are no longer any so-called "ily white" unions.

In practice, however, a number of key unions are still effectively excluding Negroes from their ranks by making it extremely difficult, if not impossible, for them to qualify for membership. They do this by the simple device of refusing to enroll them in their apprenticeship programs or by arbitrarily restricting the number of Negro apprentices.

Other unions are still discriminating against their Negro members by confining them to second-class membership in so-called auxiliary locals. Both of these situations are completely unethical and run directly contrary to the stated policy of American labor movement. They must be remedied immediately.

The chief officers of the relationship to be the simple device of refusing to enroll them in their apprenticeship programs or by arbitrarily restricting the number of Negro apprentices.

plish very little unless rank-and-file union members are prepared to cooperate with them by helping to create an atmosphere of interracial harmony and good will in the factories, offices, and shops in which they are employed.

Negro workers themselves can help to eliminate the abuses referred to above and can also make an important contribution to the overall cause of social justice by playing an increasingly active role in the trade union movement. It is to be hoped that their legitimate grievances against a minority of unions will not turn them against the labor movement as such nor discourage them from taking an active interest in union affairs. They have much to offer the labor movement and, by the same token, the labor movement, with all its admitted faults has much to offer them.

Employers. Christian moral teaching requires every employer to maintain and enforce non-discriminatory policies in hiring, upgrading, and discharge. To carry out this responsibility in the face of local patterns of prejudice and discrimination will often be extremely difficult for the individual employer.

It is strongly recommended, therefore, that local and national employers' organizations and trade associations come to the assistance of their individual employer members by taking a united stand in favor of equal employment opportunity. In the past, unfortunately, too many of these organizations and associations have tended to ignore the problem of race relations in the field of employment.

At the present time, however, the problem is so extensive and so serious—and the opportunities for correcting it so numerous and so promising—that they ought to give it top priority.

In this connection, it should be noted parenthetically, that employers, cooperating with one another through their own associations, can be extraordinarily influential in solving the total problem.

lem of race relations in the United States. Indeed, it would not be an exaggeration to say that they are in a position to do more than almost any other segment of the American population to promote the cause of interracial justice.

Government. To the extent that interracial justice in the field of economics and, more specifically, in the area of employment cannot be achieved by the efforts of unions and employers, the State has the right to intervene. The Federal Government, in the exercise of this right, has already accomplished a great deal through the President's Committee on Equal Employment Opportunity. The jurisdiction of this Committee is limited, however, to federal agencies and to employers and unions engaged in the production of goods or services under a federal contract.

There is an urgent need, then, for a permanent Federal Fair Employment Practices Commission, with statutory power and authority to bring the widest possible jurisdiction. It would be the duty of this agency of government to stamp out racial discrimination in hiring, upgrading, and discharge, in the widest possible jurisdiction. It would be the duty of this agency of government to stamp out racial discrimination in hiring, upgrading, and discharge, in the widest possible jurisdiction.

A Fair Employment Practices Commission should also be established in each of the states to eliminate discrimination by employers engaged exclusively in intra-state commerce and by the unions with which they have contractual relations.

It should be pointed out, however, that fair employment practices legislation, however necessary and desirable, cannot effect economic justice for the Negro unless other steps are taken by unions, employers, and other organizations to provide co-operation with the government, or, wherever necessary, by the government alone.

TO BE MORE specific about the latter point, we would strongly urge that the Youth Employment Opportunity Bill now pending before the Congress be enacted into law as soon as possible. One of the purposes of this pending legislation is to provide an opportunity for young men who are out of work to develop the skills which will qualify them for gainful employment.

The early enactment of the Youth Employment Opportunity Bill would be a helpful step in the right direction. It is obvious, however, that legislative programs alone cannot possibly solve all of the social and economic problems of high school dropout, so-called functional illiterates, and other disadvantaged youngsters.

On the contrary, the responsibility for helping these unfortunate young men and women to acquire the basic skills which will need if they are ever going to be able to qualify for gainful employment rests primarily, not on the agencies of government, but on the voluntary, non-governmental organizations which are so numerous and so influential in American society.

In some local communities, however, these organizations have already begun to meet this responsibility. Their example ought to be followed by comparable organizations in many other localities and employer associations throughout the United States.

Some of these organizations may not be in a position to provide training programs for the unemployed, but they can all do something even more important. They can encourage disadvantaged Negro workers, young or

old, to look ahead to a better day and help to motivate them to the point where they will want to take advantage of the training services provided by our secondary organizations or by agencies of government.

PROVIDING adequate training and motivation for unskilled Negro workers can help to solve the problem of racial inequality in the field of employment, but complete economic justice for the Negro is not likely to be achieved unless and until there is economic equality for all of our citizens, Negroes and whites alike. Racial discrimination can be, at best, only controlled in periods of widespread unemployment. It cannot be completely eliminated by anything short of full employment.

AT THE PRESENT time the rate of unemployment in the United States is alarmingly high. To minimize the importance of this problem or to postpone the adoption of corrective measures on the grounds that we must first of all solve the immediate problems of race relations would be a disservice not only to the Negro community, but to the nation as a whole.

Up to this point we have been discussing the general problem of race relations and the specific problem of equal employment opportunity in the more or less neutral terminology of economics and labor-management relations. In conclusion, however, we should

like to put these seemingly technical problems into their proper focus. "The heart of the matter," the American bishops pointed out in their 1958 Statement, "Discrimination and the Christian Conscience," is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments."

"To do this perseveringly we will need the grace of God in great abundance. And since the grace of God is given unfailingly to those who humbly ask for it, it is fitting to conclude this Statement with a prayer for justice and charity in the field of race relations.

Heavenly Father, who has created all men according to Your own image and redeemed us all by the Blood of Your Divine Son, teach us how to live together as brothers, in dignity, justice, charity and peace. May we afford to each other now the total measure of human rights guaranteed us by the law of our beloved land. But beyond that, graciously give us the vision to see clearly the full meaning of Your Command to love our neighbor as we love ourselves, and grant us the grace to observe this precept in our daily lives. Amen.

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AROUND THE ARCHDIOCESE

Annual dinners, picnics set at three locations

House fried chicken, roast beef and turtle soup are among the festive... specialties on the menu for parish picnics and dinners slated Sunday and Monday in the Archdiocese.

MORRIS Dinner patrons at St. Anthony's Labor Day Luncheon on Monday will choose from a menu featuring chicken and beef dinners, turtle soup and an ample selection of luncheon items. Dinners will be from 11 a.m. to 3 p.m. A la carte items will be served cafeteria style beginning at 4:30 p.m. in St. Anthony's spanking new dining hall.

The usual picnic entertainment will be offered and many valuable prizes will be given away.

ENOCHSBURG Mouth watering chicken dinners will be featured at St. John's annual picnic on Sunday, Sept. 1. All afternoon, turtle soup will also be served from 11 a.m. to 3 p.m.

A small prize will be awarded as an attendance prize to some lucky boy or girl. It is not required that the winner be present.

For reservations write to St. John's Church, R. R. 6, Greensburg, Ind. The new interstate

highway 74 is now open from Indianapolis to Ellettsburg.

FRANKLIN COUNTY Chicken dinners, the way Mom used to cook them, will be served from 11 a.m. to 3 p.m. at the annual picnic on Labor Day sponsored by St. Peter's parishioners. Adult dinners are \$1.25, children under 12, 75c. St. Peter's is located 9 miles from Brookville, 14 miles from Batesville. Games and entertainment have been carefully planned for the enjoyment of all. The public is cordially invited to attend.

LAWRENCEBURG Father Gerard Rispentmann, O.S.B., of St. Meinrad Archabbey, will be the speaker at a Day of Reflection for the women of the Lawrenceburg Diocese on Sunday, Sept. 8, at St. Maurice parish, Napoleon. Registration will begin at 10 a.m. and the observance will close with Benediction at 3 p.m.

Reservations should be made with parish units, presidents or with Miss Caroline Kohlman, R.R. 3, Osmond, Ind., no later than Tuesday, Sept. 3.

A short deamery meeting will follow the Reflection, with Mrs. Michael Klump presiding.

Captains' meeting slated at Alverna

INDIANAPOLIS—A Captains' meeting for the Men of Alverna, is scheduled Thursday, Sept. 12, at 8 p.m. at Alverna Retreat House, 8140 Sprengmill Road. All captains and their assistants are urged to attend. Out of town captains are also invited to attend.

The new retreat master, Father Donald Paulus, O.F.M., and his assistants, Father Daniel Francis Gehlert, O.F.M., and Brother Andrew Labusky, O.F.M., will be introduced during this meeting.

Short talks will be given by J. Earl Owens and J. Bernard Langan.

Retreats at Alverna are open to all men regardless of race or religion. For reservation phone CL 5-1340.

On TV program INDIANAPOLIS—Sister Mary Helen, C.S.A., of St. Joan of Arc School, Kokomo, will appear on "Sister Says" catechism program at 7:30 a.m. Monday, Sept. 2, through Friday, Sept. 6, on WISH-TV, Channel 8. Her subject will be "Heads."



ROAD CLOSED, SCHOOL OPEN—In order to construct the four-room addition at St. Mary-of-the-Knobs school at Flays Knobs, Ind., Martin Road had to be revolved. The corner of the new addition to the 16-room ground school reaches the edge of the original road. The construction is expected to be completed by the beginning of the school year, Wednesday, Sept. 4. Two new teachers are being added at St. Mary's, staffed by the Sisters of St. Benedict and lay teachers. (Photo by Rachel Eberle)



HERMITAGE BIRTHDAY PARTY—A monthly feature at St. Paul's Hermitage, Beech Grove, is the birthday party for all guests celebrating during the month. They are accorded a special place of honor, and joined by their friends at the Hermitage, are treated to visiting entertainment. The Ave Maria Guild is in charge of the monthly event. Shown above, seated from left, are: Mrs. Josephine Grothaus, Mrs. Mary Newbold and Miss Anna Maria Flaherty. Serving them is guild member Mrs. A. A. Schmidlin. (Staff photo)

St. Meinrad monk named to teach in Rome college

ST. MEINRAD, Ind.—A Benedictine monk-scholar from St. Meinrad Archabbey here leaves this week for Rome, where he will join the faculty of the Pontifical International Institute of Sant' Anselmo, a Benedictine institution.

Father Conrad Louis, O.S.B., S.T.D., who served as rector of St. Meinrad College from 1951-56, will teach Biblical language and theology in Rome for a period of eight years.

A native of Princeton, Ind., Father Conrad was ordained in 1940 after studies at St. Meinrad and the College of Sant' Anselmo. He received his doctorate in sacred theology from the Catholic University of America and a licentiate degree from the Pontifical Biblical Institute in Rome.

In addition to teaching at St. Meinrad, Father Conrad served as chaplain of Immaculate Conception Benedictine Convent, Ferdinand, and has taught at St. Benedict's College and Immaculate Conception Academy there. During the past two years he has served as retreat master at the St. Jude's Guest House, St. Meinrad.

Archbishop Guerry

(Continued from page 7) in it; and to recede. Your great design of forming Your Mystical Body through the Sacrifice of the Mass which You were giving to Your Church. It is not indeed the Mass which symbolizes and produces the unity of all Your members among themselves, in Your love?

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

Religion classes for 2163 children held this summer

OLDENBURG, Ind.—Sixty-four Sisters of St. Francis, Oldenburg, assisted by 18 lay catechists, gave religious instructions to 2,163 children in a four-state area this past summer, according to a summary report issued here.

The 19 instruction centers included areas where there are no Catholic school facilities and in parishes where the Catholic schools cannot accommodate all applicants.

Largest center in the Archdiocese was at St. Elizabeth parish, Cambridge City, where three nuns taught 110 elementary school children. Other Archdiocesan centers included: St. Mary's, Danville; St. Charles, Milan; St. Maurice, Napoleon; St. John's Osgood; and Miswatuck Catholic School, Butlerville.

During the past school year an additional 2,333 elementary and high school students who attend public schools were instructed at 61 centers. The staff included 136 nuns and 22 lay catechists.

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Fr. Imborski

(Continued from page 7) to open his hand, to extend his arms in giving, and finally to stretch them to the measure of Christ's on the Cross, to the Love which lays down its life for a friend.

If you can, teach your child the way of maturity, to know what is right, to know what is important, to control and channel his feelings, and finally to choose the good, even at a cost to himself, he is on his way to the beginnings of sanctity. Let him in addition then grow up in a home where faith and prayer are important, and God will do the rest. (Father Imborski will be unable to give personal replies.)

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To enter convent

RICHMOND, Ind.—Miss Elaine Reiss, daughter of Joe Reiss, of Holy Family parish, will enter the novitiate of the Sisters of Providence at St. Mary-of-the-Woods, on September 12. She is a graduate of the Richmond High School and St. Mary-of-the-Woods College where she took her degree in elementary education. Her sister also is a Sister of Providence.

Anglican bishops to lead pilgrimage

LONDON.—Two Anglican prelates—Bishop Mervyn Stockwood of Southwark and Bishop J. Fison of Salisbury—will head 400 pilgrims who will be receiving an audience by His Holiness Pope Paul VI next April.

A visit to the Orthodox Patriarch Athanasios in Istanbul is also planned. The pilgrims are taking part in an interdenominational pilgrimage to the Holy Land.

Prelate honored

MUNICH, Germany—President Heinrich Lübke of Germany has awarded this country's Grand Cross of the Order of Merit to Cardinal Julius Döpfner. The award was presented to the Archbishop of Munich and Freising on his 50th birthday by Minister President Alfons Goppel of Bavaria State.

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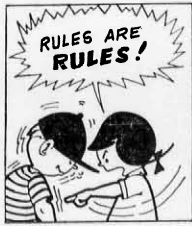
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Archeologists seeking historic altar

By PATRICK RILEY

ROME—An international team of archeologists is burrowing under the Church of Santa Maria in Ara Coeli at the summit of Rome's Capitoline Hill in hopes of finding an altar which legend says the Emperor Augustus erected to the yet-born Son of God.

The archeologists have sunk a shaft about 15 feet beneath the church's altar of St. Helena and the early medieval altar that lies just under it. On this very ancient altar is a relief depicting the dream Augustus Caesar is supposed to have had of the Virgin and Child.

Progress is painfully slow. "You have to pull the dirt out with teaspoons when you're digging under a church," said Professor Richard Kimball, director of the American Academy in Rome, one of the project's sponsors. "And you have to reinforce every square inch as you go along."

IF THE TEASPOONS are only metaphorical, real toothbrushes are being used to clean away dirt from some of the objects recovered from the earth. In a long, small room next to the chapel of St. Helena, workers are patiently scrubbing every bit of masonry and every shard of pottery that is fetched from the pit. Thousands of fragments have been sorted out and piled up on tables running the length of the room. The fragments help date the leveling the archeologists find them in as they work downward.

Alchemical legend links the spot with the alchemist Zosimos, who directed the Sibyl of Thrace about his mystifying dream. The earliest written records of the legend, in Greek, are sketchy and

date from the seventh century.

The altar of Augustus and the Church of Santa Maria in Ara Coeli are not linked in manuscripts until the 11th and 12th centuries, in guidebooks known as "Mirabilia" which described the chief points of pilgrimage in Rome.

In those times the church was known as Santa Maria in Capito, as the Capitoline Hill was then known. The name Ara Coeli was not given the church until the 14th century. Possibly it took this name from the words "Ara coeli" which stand together physically (but not syntactically) in the Latin inscription on the medieval altar depicting the dream of Augustus. By itself, the phrase "ara coeli" means Heaven's altar.

ALTHOUGH the Capitoline Hill is traditionally the citadel of ancient Rome and a center of its civic life, it remains what one of the archeologists now investigating it calls "an archeological blank."

VATICAN CITY—His Holiness Pope Paul VI has given instructions that the traditional formula used in reference to himself in all official publications be replaced by the simple term, "the Holy Father."

In the past the formula "La Santita di Nostro Signore" (the Holiness of Our Lord) has been used in the official notices printed in the periodical, Acta Apostolicae Sedis (Official Acts of the Holy See), and L'Observatore Romano, Vatican City daily.

The formula was dropped for the first time in the August 3 edition of L'Observatore Romano, and the less formal term, "the Holy Father" used instead.

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CONTROVERSIAL TOPIC

Scripture and tradition issue faces council again

By MSGR. GEORGE W. SHEA

Just as at the Catholic hierarchy's very first meeting in Jerusalem about 49 A.D., differing views and lively discussion have regularly preceded agreement in the Church's ecumenical councils. The Second Vatican Council is no exception.

Apparently the most controversial topic at the council to date is the all-important question of how best to expound and express Catholic doctrine on divine Revelation.

The council's Theological Commission had prepared a draft on that, but the project—especially its first chapter, "On the Two-fold Source of Revelation"—met so much opposition last November that Pope John called a halt after five days of discussion and sent the whole matter to be re-considered by a special committee of several cardinals and members of the Theological Commission and the Secretariat for Promoting Christian Unity.

The revision produced by this mixed commission bears the simple title, "On Revelation," and is to be discussed—quite likely at some length—when the council reassembles September 29.

The controversy last fall centered on the first chapter of the original draft. The chapter dealt with problems raised by the fact that God's progressive Revelation to mankind ended centuries ago, with the death of the last apostle.

Where do we find this Revelation? Only in divinely inspired books, Sacred Scripture? Or must we look also to Tradition—the deposit of Faith as handed on orally and in other ways, apart from Scripture—as a source of our knowledge of Revelation?

Further, did God put these sources of Revelation at the direct disposal of the individual, for his private interpretation, or did He intend entrust them as a sacred deposit to a divinely instituted and assisted teaching authority, charged with the task of guarding, defending and interpreting them authoritatively for the faithful?

The early Protestant answer was simply "Scripture alone." The Bible contains the whole of Revelation and is its only source and judge, according to the Reformers. Tradition, although it merits respect, is merely human, has no divine authority, and since the completion of the Bible, the individual interprets Scripture for himself with the help of the Holy Spirit, does not have to listen to any teaching agency.

Modern Protestant scholarship has tended, however, to place greater value on the place of Tradition. Against the anti-traditional stand of early Protestantism has come a new insight: Scripture is nowhere by itself alone.

LIKE PROTESTANTS, though to a lesser degree, the separated Eastern Christians have shied away from the idea of a teaching

This article provides the background on the important topic of Revelation which elicited vigorous debate in the first session of Second Vatican Council and will be taken up again when the council reconvenes on September 29. The writer is rector of Immaculate Conception Seminary, Darlington, N.J., where he has taught dogmatic theology since 1939. Contributor to a wide range of journals, including the American Ecclesiastical Review and Theological Studies, he is a past president of the Catholic Theological Society of America. He is an official expert to advise the Second Vatican Council.

agency divinely instituted to explain and interpret Revelation authoritatively for the faithful. But Eastern Christians do recognize Tradition as a source of Revelation along with Scripture. Indeed, they tend to exalt Tradition at the expense of Scripture. And they insist that Tradition contains much of Revelation which isn't in Scripture at all.

An summary in L'Osservatore Romano, the Vatican City newspaper, indicated how the Theological Commission's original draft conceived the Catholic answer to the above questions. God revealed through the prophets in the Old Covenant and through His Son in the New. The Apostles, sent by Christ, spread God's Revelation first and foremost by preaching, then later, some of them by writing. Hence, according to the draft, there are two sources of Revelation, Scripture and Tradition.

These complete and clarify each other and constitute the deposit of Faith, which God entrusted to the custody, defense and interpretation of the living magisterium, the teaching authority of the Church and not to the individual faithful. It seems implied in this summary that Tradition is to be found only in Scripture.

Many bishops objected that the draft presented as settled some points on the relations between Scripture and Tradition which they felt are still obscure and debatable.

Several barked particularly at calling Scripture and Tradition "sources," "two sources," of Revelation, on the ground that God alone is Revelation's source, and/or because theologians still dispute whether Scripture and Tradition are two distinct sources or only two manifestations of a single source.

Another criticism of the draft was that its wording was so abstract that it might make the truth incomprehensible to all but specialists.

Tied in with these and other objections was the desire to avoid doctrinal formulations that could sharpen Catholic and Protestant differences, thus retarding the reunion of the separated brethren.

THE CRITICISMS relied heavily on the many studies of recent years on Scripture and Tradition, which have sought to shrink the area of genuine disagreement between Catholic and Protestant doctrine.

In varying degrees, many of these studies limit Tradition to being a commentary on Scripture. The definition of the Council of Trent in 1546 (repeated by the First Vatican Council in 1870), was that divine Revelation "is contained in written books (Sa-

cred Scripture) and unwritten traditions."

Some people hold that Trent merely wished to uphold the views of the Reformers, the validity of divine Tradition, without determining its precise relations with Scripture. For example, the question whether any of Revelation is only in Tradition.

For their view that the whole of Catholic Faith can be found in the Bible at least in part, the latter authors appeal to Church Fathers and medieval theologians, adding that there is no Catholic dogma without roots in Scripture, roots discernible in the light of Tradition.

Most would permit one exception—the canon or authoritative list of the inspired books, which they admit to be a revealed truth known only from Tradition.

Finally, while maintaining that all matters of faith are in Scripture at least generally (save, perhaps, the canon), some concede that Tradition may be the sole vehicle of certain revealed liturgical and disciplinary practices of the Church, only to add at the same time that Scripture and Tradition go hand in hand, and that any theology viewing Tradition as something completely separate from Scripture would be dangerous.

THOSE SIDING with the doctrine and terminology of the first chapter of the Theological Commission's draft refer to critics along the following lines. Certainly, God is the author—and therefore the source—of Revelation. But since He doesn't speak to us directly, the medium or media of our knowledge of the divine message can legitimately be termed "sources" or "sources" of Revelation.

Scripture and Tradition have the same source, only that of Revelation for the last four centuries not only by the great majority of theologians but also since such popes as Sixtus V, Urban VIII, Pius IX, Leo XIII, Pius X, Pius XI, Pius XII, and John XXIII himself. And the latter has used the same language in provincial councils.

Moreover, the draft's defenders continue, that Scripture and Tradition are two distinct sources of Revelation is clear from this passage of the First Vatican Council: "By divine and Catholic Tradition, which is contained in the written word of God or in Tradition . . . And they add, this source is all the more undeniable if, as they contend, Tradition is the sole source of some revealed truths (the Scriptural canon and others).

In behalf of the latter contention, the draft's defenders make their own appeal to Church Fathers, medieval theologians, the Council of Trent and various popes.

Together with the common teaching of theologians of the last four centuries, all this, it is held, adds up to a solid argument from the ordinary universal magisterium of the Church against the view that the Bible contains the whole of Revelation.

PRIME MINISTER Macmillan said: "The satisfaction expressed by Your Holiness on the occasion of the signing of the treaty for the prohibition of nuclear experiments is an encouragement to have this expression of your understanding and support in this most important matter."

Finally, the draft's champions claim, by trying to move closer to Protestants (by conceding all Revelation is in Scripture), one would alienate other brethren and the members of the Eastern Churches. And even if all Revelation were in Scripture, the Church's authority to interpret the latter would still remain as a great stumbling block for some Protestants.

THE PROPOSITIONS of the original draft on this issue and Tradition of the council Fathers to vote in its favor last November 29, when a vote was taken on whether to discontinue discussion of it. Of 2,211 council Fathers present, 1,368 voted to shelve the document and 822 voted against. The opponents of the draft failed by 106 votes to achieve the required two-thirds majority.

It was then that Pope John intervened. He decided to have the document withdrawn in accordance with the wishes of the majority, and to have the whole question entrusted to a special commission consisting of both members of the Theological Commission and the Secretariat for Promoting Christian Unity.

Fuller Christian life needed, Pope declares

By MSGR. JAMES I. TUCEK

CASALEGGIO, Italy — His Holiness Pope Paul VI expressed his conviction that the present generation, in spite of its exposure to loss of faith, is called to a new and fuller realization of Christianity.

His belief in the coming expression of Christian life in "more joyful forms" was made (Aug. 29) at the cathedral at Albano, about two miles southeast of here. It was the Pope's third excursion from his summer villa here in eight days. Casaleggio lies within the Diocese of Albano, which is one of the seven suburban Dioceses of Rome traditionally headed by a cardinal-bishop.

The Pontiff celebrated the eight o'clock Sunday Mass in the cathedral. Those present included Cardinal Giuseppe Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, and Monsignor Antonio Maria Saffra, Bishop of Ispol.

FOLLOWING the Gospel of the Mass, the Pope preached a homily commenting on Christ's words to His disciples: "Blessed are the eyes that see what you see." Paul VI applied the text to himself — "those eyes and whose spirit are filled with profound joy at the scene afforded to us by the cathedral and the people of Albano."

Laud Pope on test ban

VATICAN CITY—His Holiness Pope Paul VI has been thanked for his message (Aug. 5) on the signing of the nuclear test ban treaty by President John F. Kennedy, Soviet Premier Nikita Khrushchev, British Prime Minister Harold Macmillan and United Nations General Secretary U Thant.

President Kennedy's message said: "I send my hearty thanks for your most thoughtful and generous message of congratulations on the occasion of the signature of the limited test ban treaty. It is a great encouragement to have this expression of your understanding and support in this most important matter."

PRIME MINISTER Macmillan said: "The satisfaction expressed by Your Holiness on the occasion of the signing of the treaty for the prohibition of nuclear experiments is an encouragement to have this expression of your understanding and support in this most important matter."

Premier Khrushchev stated: "I thank you for your message of joy on the occasion of the signing of the treaty for the prohibition of warlike nuclear experiments, which has paved the way to a solution of the international problems on the principles of peaceful coexistence. After it there shall follow other steps for the consolidation of collaboration among nations and for arriving at a stable peace in the whole world."

THE UN SECRETARY General wrote to Amleto Cardinal Giovanni, Papal Secretary of State, asking him to convey the following communication to Pope Paul VI: "I was deeply moved by the gracious message which Your Holiness so kindly sent me on the occasion of the signing of the treaty for the prohibition of nuclear experiments. We all share the hope so eloquently expressed by Your Holiness that this may point the way toward a new and true peace in the world."

to Albano was his second to the resort town 15 miles south of Rome in three days. He had of fered Mass at a home for invalids there the previous Thursday (Aug. 22), and then gone to visit the summer house of seminarians of Rome's English College.

He also had words of praise for Cardinal Pizzardo, his old friend and mentor, who is now 86 years old. It was Cardinal Pizzardo—then a monsignor—who in 1920 arranged for the newly ordained Father Giovanni Battista Montini to enter the Pontifical Ecclesiastical Academy to study Church diplomacy. Msgr. Pizzardo had further influence on the future Pope in 1924, when he urged the Father Montini work with Catholic university students.

POPE PAUL expressed to Cardinal Pizzardo "my deep veneration and my gratitude for the example which he has given me by his zeal, experience and interest."

He told the congregation: "I think that our generation, so exposed to the danger of losing its faith and its religious sense, is instead called by Providence to express its faith in Our Lord Jesus Christ in new, fuller, more conscious, more meritorious and more joyful forms. It is called to express its fidelity to the Catholic Church, and to demonstrate its capacity for giving witness, even in exterior works, of how Christianity is the salvation of the world. May the promise of truly giving a new expression to Christian life be the souvenir of our encounter!"

BACK AT Casaleggio, the Pope appeared on the balcony of his summer house at noon to lead the people gathered below in the recitation of the Angelus. Before giving his blessing, he again commented on the day's Gospel, which includes the parable of the Good Samaritan. Then he exhorted the people:

"Ask the Lord, through the intercession of the Madonna, to give also to us a knowledge of the needs of others, of the necessities which surround us, of the great hardships of our society which are perhaps created in this prosperity to prevent our passing over the needs of our neighbor. The capacity to discover a brother in every man, whatever his origin, state, condition or merits, is an exquisite and essential characteristic of the Gospel teaching."

The Pope's early morning visit

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CHARLESTON, S.C. — Integration of Catholic schools in the Charleston area will take place at the end of August, a year ahead of schedule, Bishop Francis F. Reh has announced.

The Bishop of Charleston said in a statement that the date was advanced from September, 1964, in view of a recent Federal district court order calling for desegregation of public school district 20 in Charleston.

of the new circumstances which will now exist in Charleston as a result of the court decision, attention has to be given to the provision" of a 1961 papal letter of the diocese that stated, "Catholic pupils, regardless of color, will be admitted to Catholic schools as soon as this can be done with safety to the children and the schools. Certainly, this will be done not later than the public schools are open to all pupils."

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