

Asks return of religion to U. S. public schools

CINCINNATI — A way must be found to restore religion to public education, Archbishop Karl J. Alter of Cincinnati said here.

Addressing the International Federation of Catholic Alumnae at its 47th anniversary convention in Cincinnati, he said that the removal of religion from public schools and colleges has made most Americans "religiously illiterate."

"The consequence is a slow but inevitable erosion of Christian principles and a concomitant deterioration of morals," he added. The Archbishop predicted that in the next 50 years the American people "will demand some new approach to the moral and spiritual training of their children."

The 600 delegates to the convention elected Mrs. John F. Hennessy of New York, a graduate of the National Catholic Conference, president of the IFCA, succeeding Miss Alice R. May of Baltimore.

SPEAKING at the convention banquet, Archbishop Alter called on the delegates to "be alert to the danger of anemia and starvation which threatens our Christian civilization from within" and to "be conscious of the need of restoring religion to its rightful place in a national system of public as well as private education."

Among the "unique and invaluable" elements of our culture, the Archbishop declared, are "the concepts of personal dignity; of unalienable rights and duties of man; of the sacredness of the moral law; of the primacy of the state; of the sanctity of the family; of the right of man to the social structure of those of the state."

"If we lose these ideas," he said, "or if they become weak and anemic from a lack of nurture, if they cease to be instilled into the minds of future generations, then our civilization must inevitably change in character or wither away."

The Archbishop went on to emphasize that "there is no provision in our society for the propagation or maintenance of this common fund of ideas and precepts."

"In times past," he pointed out, "religion was intertwined with both public and domestic life . . . at the chief agency was always the educational system, whereby the rising generation was indoctrinated into the culture and the moral values which gave it a continuity of character to our society."

"THINGS HAVE radically changed," the Archbishop continued. "Public life has become secular. If they are ever known before. . . For more than 100 years there has been a progressive diminution of religious instruction in our system of public education, on both the lower and the higher levels."

Archbishop Alter told the Catholic alumnae that "the system of education and someone be introduced into the system of public education, if a correction and instruction in our system that we build more Catholic schools and colleges. That is only a partial solution; it does not reach the masses."

He admitted that "the solution presents extraordinary difficulties," but went on to declare that the difficulties "only accentuate the problem."

"If anyone assumes that the present public school system is a second criterion in its adaptation to public need, or an unalterable fixture of our national life, I think he is mistaken," the Archbishop said.

"I sincerely believe that in the course of the next 50 years the American people are going to give an increasing amount of thought to this question and will demand some new approach to the moral and spiritual training of their children."

"The mere claim to inculcate such values will not suffice; the Communist terrorist intends to tear apart the Berlin diocese."

"But all the firmer," it said, "will Berlin Catholics stand together in this hour."



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'SILENCE INDEFENSIBLE'

Says race prejudice must be condemned

DETROIT—Bishop Victor J. Reed of Oklahoma City and Tulsa declared here that a Christian can take only one attitude toward racial injustice—"condemnation."

"When the honor and leadership of our country or the Christian social character of the Church is at stake, a policy of silence is indefensible," Bishop Reed said.

He spoke at a Mass which he offered for delegates to the convention of the National Catholic Conference for Interracial Justice.

Replying to those who argue for gradualism in attempting to solve the race problem, the Bishop declared that "never before could such delay cause the damage that can be caused today, when all the world knows the news in a few hours."

"OUR COUNTRY is today the world's leader. Her failure affects others than herself. . . Her public image is being gravely distorted by her enemies as a result of racial segregation difficulties. . . The common good of our national society seems to be at stake. Therefore the United States cannot afford to wait long on this issue," he said.

As for the Church, Bishop Reed continued, it "cannot afford to wait either."

"With secularism trying to seize leadership and seeking to interpret life on every side, the Church cannot delay. Her mission in the world is not to follow but to lead."

In recent months Bishop Reed himself has been embroiled in an integration controversy centering on efforts to desegregate eating facilities in Oklahoma City.

A LEADING role in the restaurant sit-in movement was taken by an Oklahoma City priest, Father Robert G. McBride, who was twice arrested for his part in the sit-ins. Other priests have joined with clergymen of various denominations in the demonstrations.

Bishop Reed said in a statement last January, evoked by Father McBride's activities, that "those who seek equality of race in the use of public services are simply seeking justice."

Referring in his sermon here to these incidents, Bishop Reed said, "Last winter the photograph of a Catholic priest being carried out of a public restaurant by two policemen appeared on the front page of newspapers all over this nation and in other parts of the world."

"The incident took place in my own Oklahoma City. It was but one event in a generally calm and concerted program on the part of some of my fellow-townsmen to remove racial discrimination in public eating places."

"I OWN TO SOME uneasy moments at the time. For one thing, it was not a very dignified sight—who could maintain dignity in such a position? And I place considerable importance on personal dignity, above all on priestly dignity."

"Frankly, I feel that it is the man who appreciates the importance of personal dignity who properly reacts to the deplorable indignities suffered by his own of the Negro race in so many of our communities."

"If a priest must occasionally suffer indignity to call reluctant public attention to the indignity of racial discrimination, then I consider the breach of decorum is justified."

Religious clergy shifts confirmed by Chancery

The Chancery Office has confirmed the appointments of five priests, all members of religious orders, to posts within the Archdiocese.

Father Joseph Barry, O.M.I., former pastor of St. Monica parish, Gary, has been named pastor of St. Bridget parish, Indianapolis, effective September 6.

Father William Ryan, O.M.I., St. Bridget's pastor since 1953, has been appointed pastor of Immaculate Conception parish, Lowell, Mass. The appointments are effective September 6.

FATHER James Finigan, O.M.I., has been named assistant pastor at St. Bridget parish, Indianapolis, and chaplain at Marion County General Hospital and the Indiana University Medical Center. He replaces Father Ralph Karl, O.M.I., who becomes assistant pastor at St. Simon and Jude parish, West Jefferson, Ohio, and chaplain at Columbus State School, Columbus, this appointment is effective September 2.

Father Conrad Motola, O.F.M., former assistant pastor of St. Augustine parish, Chicago, has replaced Father Kurt Buranich, O.F.M., as assistant pastor of St. Roch parish, Indianapolis. Father Kurt was transferred to St. Augustine. The transfer became effective August 25.

FATHER ROLAND Averbeck, O.F.M., has been named resident retreat master at Alvena Retreat House, Indianapolis. He replaces Father Pius Barth, O.F.M., Ph.D., who will become president of the Franciscans' international college in Rome next month.

Father Roland, pastor of Sacred Heart parish and superintendent of Sacred Heart Central High School from 1948 to 1960, has served the past year as retreat master at Marys Lake Retreat House, Chicago.

Father Alban Berling, O.S.B., former assistant pastor at St. Benedict's parish, Evansville, was appointed chaplain at Our Lady of Grace Convent and Academy, Beech Grove. He replaces Father Matthew Preske, O.S.B., who was named assistant pastor at St. Benedict's. The appointment became effective August 16.

PAPAL PRAISE CASTEL GANDOLFO, Italy—Pope John XXIII addressing some 200 delegates from 60 countries to the first United Nations Conference on New Sources of Energy, told them they were engaged in a "great task of mercy" in seeking to better mankind.



THEY KEEP COMING—The new Indianapolis parish of St. Simon the Apostle will have 603 youngsters in its school when the doors open on September 6. According to the pastor, Father Earl Fellman, the staff will be composed of four Sisters of Providence and seven lay teachers. Plans are now being made for a 10-classroom addition, to be started in the spring. At last count there were over 700 families registered in the parish. Shown above with Father Fellman is Mrs. Kenneth J. Roberts who is registering her daughter, Linda, for school. (Staff photo)

ENROLLMENT SOARS School bell to ring September 6

By PAUL G. FOX
 • Two new parish grade schools.
 • One new coeducational high school.
 • A new centralized special education center.
 • Enrollment increase of 1,500 in Archdiocesan grade schools.
 • A claim of 400 high school students.

Such is the 1961-62 educational view from the Archdiocesan School Office and its Superintendent, Msgr. James P. Galvin, Ph.D.

Opening day for most of the 38,500 Catholic youngsters in 104 parish schools is Wednesday, Sept. 6. Schools in some areas of the Archdiocese, conforming to the public school calendar, began classes this past week.

The two new parish schools—both in Indianapolis—are St. Simon's and St. Luke's. Both schools will be staffed by Sisters of Providence and lay teachers. St. Simon's, located at 800 Roy Road, will open with 400 children in 11 classrooms. A 10-classroom addition is planned next spring. St. Luke's, at 75th and Illinois Sts., will open its doors to nearly 200 children in 7 classrooms.

CHATHAM HIGH School, the first of three coeducational high schools to be built by the Archdiocese in the Indianapolis area, will open with 220 freshmen on Wednesday, Sept. 13. The school is located at Kessler Blvd. and Crittenden Ave.

Other major construction completed over the summer months include a 10-classroom addition at St. Monica's School and a classroom-gymnasium being at Bishop Brute Latin School.

The new age requirement for admission to the first grade—six years old by October 1—has resulted in a 25 per cent decrease in first grade enrollment in many schools, the School Office reports.

An estimated 6,500 boys and girls will report to the 12 secondary schools in the Archdiocese. Of the total, more than 600 are enrolled in the nine Indianapolis-area high schools.

Scecina Memorial reports a capacity enrollment of 1,350 students. Late registration is scheduled on Saturday, Sept. 2, and Tuesday, Sept. 5, from 9 a.m. to noon. Registrations will not be accepted after September 5.

capacity enrollment of 920 boys is expected.

New faculty members include: Brother Norbert Henske, Brother Joseph Ballard, Brother William Von Diska and Brother Donald Bailer, all Brothers of Holy Cross. Six Brothers were transferred from Cathedral. New lay teachers are: Janet Brandt, social studies; James Schott, Latin and English; Carol Puchala and Michael Garland Jones, biology.

SACRED HEART Central is expecting 630 students when classes resume next week. More than 200 freshmen will report for orientation on Wednesday, with the other classes returning on Thursday. Mass of the Holy Spirit will be celebrated at 8 a.m. Thursday in Sacred Heart Church.

New to the Sacred Heart faculty are Sister Margaret Ellen, C.S.A., business, and Cletus Willbur, coach and physical education.

St. Agnes Academy will welcome about 100 freshmen at 9 a.m. Wednesday, Sept. 6. All students will report at the same time for registration. Half-day sessions will be held the balance of the week. Total enrollment expected is 450 students. New faculty members include Sister Bridget, S.P., music, and Mrs. W. T. Brechenmacher, history and English.

Classes at St. Mary Academy will resume at 9 a.m. Wednesday, Sept. 6. Expected enrollment is 403 girls. Faculty additions include Miss Pauline Boll, English and business; Miss Mary Jane Sheridan, English and history; and Miss Judith Mijler, physical education.

Ninety-five freshmen are enrolled at Our Lady of Grace Academy, Beech Grove. Regular classes will begin Wednesday, Sept. 6, with a full-day schedule. The total enrollment will be 230 girls, of which 105 are resident students. New faculty members are: Sister M. Kevin, O.S.B., librarian; Sister Jonathan, O.S.B., journalism and business; Miss Jo Ann Bartoo, social studies and physical education; and Miss Marie Meister, French and business.

FATHER JOHN FISH, principal of newly-erected Chatham High School, has announced the following first year faculty: Sister Mary Jane Sheridan, English; Miss Judith Mijler, physical education.

Annual observance

Labor Day Masses set in three communities

Special Labor Day Masses have been scheduled in three Archdiocesan cities next Monday, September 3. Representatives of management, labor union officials and civic leaders will attend.

The annual observance is sponsored by the Archdiocesan Council of Catholic Men and the District Councils of Indianapolis, Terre Haute and Richmond. Father Schmidt will celebrate the Mass of St. Joseph the Worker at 10 a.m. in St. Mary's Church, Indianapolis. The sermon will be delivered by Father William J. Schmidt, S.J., president and organizer of Brechard Terrace in Indianapolis. Father Schmidt is a former principal of the Jesuit Father's Chicago Province.

Special pamphlet missals will be distributed to those attending. General chairman of the 12th annual project is William E. Ready, president of the Indianapolis District Council.

THE 15TH annual Richmond District observance will be held at 9 a.m. in St. Gabriel's Church, Connersville. Father Arthur R. Schumacher, pastor of St. Gabriel's parish, will offer the Mass. Father James Barton, pastor of St. Joseph's parish, will offer the Mass.

General chairman of the project is Edward Becko, president of the District Council. A traditional Labor Day parade through the streets of downtown Terre Haute, will follow the Mass.

IN TERRE HAUTE, Father Joseph Bechem, moderator of the Terre Haute District Council of Catholic Men, will celebrate the Labor Day Mass at 9 a.m. in the Columbus home, Chairman of the affair is James E. Riedman, president of the parish Holy Name society.

General chairman of the project is Edward Becko, president of the District Council. A traditional Labor Day parade through the streets of downtown Terre Haute, will follow the Mass.

Stresses teachers' duty to ecumenical movement

BOSTON — Teachers have a duty "to strengthen the ecumenical spirit and movement," Bishop John J. Wright of Pittsburgh said here in a message.

Addressing the final session of the four-day Archdiocesan Teachers' Institute, Bishop Wright gave advice on attitudes that will help to reunite all Christians.

"Catholics should have tact," he said, "so that the spirit of concord will hasten the day when major differences be pointed out was the Protestant opinion that there is not now one true Church, in contrast to the Catholic teach-

ing that it is the one true Church. "Although Catholicism is not one sect among many," he added, this does not mean that "we are indifferent to other religions."

"Our greatest enemy," he said, "is our complacency, which arises from our conviction that we possess the truth. With this attitude, and without the stimulus of outside competition, we could be led to educational stagnation."

"In our fear of contamination, we're so overly cautious that we're often our own worst enemies," he warned. "There is an urgent need for us religious teachers to wake up, to come out of our old-fashioned ideas."

THE NEED FOR friendly contact with other educators was the theme of a talk given at the institute by Father Raymond J. Swords, S.J., president of Holy Cross College, Worcester, Mass.

"Our greatest enemy," he said, "is our complacency, which arises from our conviction that we possess the truth. With this attitude, and without the stimulus of outside competition, we could be led to educational stagnation."

"In our fear of contamination, we're so overly cautious that we're often our own worst enemies," he warned. "There is an urgent need for us religious teachers to wake up, to come out of our old-fashioned ideas."

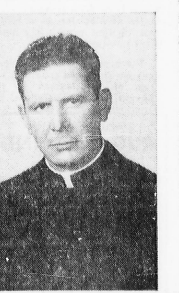
"The more claim to inculcate such values will not suffice; the Communist terrorist intends to tear apart the Berlin diocese."

"But all the firmer," it said, "will Berlin Catholics stand together in this hour."

Determined BERLIN — Petrusblatt, Catholic newspaper published here, has issued an editorial that Berlin Catholics are firmly determined not to allow themselves to be divided by Communist terrorist measures to seal off East and West Berlin.

The paper said that the recent refusal of East Berlin authorities to permit newly-named Bishop Albin Beck to visit Berlin to lead the Soviet sector in order to visit his diocesan headquarters in West Berlin heightened the Communist's intention to "tear apart the Berlin diocese."

"But all the firmer," it said, "will Berlin Catholics stand together in this hour."



FATHER SCHMIDT

APPEAL REJECTED COLOMBO, Ceylon—The Ceylonese government has turned down all appeals to exempt foreign priests and religious from the new "temporary residence tax," thus requiring them to pay \$55 a year to remain in Ceylon.

NEW HIGH SCHOOL TO OPEN—Wednesday, September 13, will be the opening day for 230 boys and girls who will compose the first freshman class at Chatham High School, located at Kessler Blvd. and Crittenden Ave., Indianapolis. Father John Fish, principal, reports that orientation will begin at 8:30 a.m. on Wednesday with early dismissal. Forming the faculty will be five Sisters of St. Benedict, five diocesan priests and two lay teachers. School colors will be royal blue and white. (Staff photo)

The Lay Apostolate and the coming Council

By ROMEO MAIONE

A FEW YEARS AGO, a small group of highly regarded theologians met to discuss the role of the layman in the Church. The principal result of their discussion

Editor to Readers: Mr. Maione, a Canadian with long experience in the lay apostolate is currently international president of the Young Christian Workers. He recently visited Rome for meetings in connection with the anniversary of the social encyclicals of Leo XIII and Pius XI.

nicely illustrates a central problem in the life of the Church to-

day. For nothing like a consensus on the role of the layman came out of the meeting. The theologians could agree only that the layman is neither priest nor Religious. Around the world, hopes are running high that the Episcopal Council will have something positive to say about the role of the layman. And there is good reason to believe that these hopes are well-founded.

In response to the calls of modern popes, laymen have begun to shoulder more and more responsibility for action. Indeed, the question is no longer whether laymen can bear the responsibility of carrying the Christian message into everyday life, but how far to go.

Lay apostles sincerely attempt-

ing to "restore all things in Christ" according to the mandate of Pope St. Pius X are asking for clarification of the limits of their responsibility and the extent of their autonomy.

In the absence of a consensus on the necessary distinctions, too easy solutions have often been provided. Those who have advanced neat temporal-spiritual distinctions, and would limit the involvement of the Church in our time to the purely spiritual level, have learned that circumstances demand something more.

Many questions are heard, but perhaps the most familiar and the most critical could be put this way:

"How far can the lay apostolate go into the temporal order without committing the

Church to detailed, debatable, political or economic programs?"

The failure to resolve this question led to the division of the vast and well-organized family movement in France in 1950. One element wanted to plunge into the political field to solve the pressing housing problems, while others insisted the movement remain purely educational. The movement finally split, and the French hierarchy set up a new apostolate to insure the spiritual development of the two movements.

OTHER examples of how pressing this particular question can be have occurred in Australia and Italy, for example.

In Australia, a lay apostolate organization called simply "the Movement" did a very effective job of clearing the communists out of the trade unions, then tried to clear them from the small minority of communists in the Labour Party. The Labour Party asked the Movement to stop its activities. It didn't. The Labour Party condemned the Movement and, in time, the Movement split the Labour Party.

In Italy, the ACLI (Associazione Christiano-Laboratore Italiano), one of the major Italian lay worker movements, is facing a crisis because many of its leaders are also members of parliament. The Church has called on the organization to get out of politics. An ACLI leader can no longer take a responsible job in the political field.

The temporal-spiritual division, it appears, is better made in books than in life. The average worker neither has the theological background nor the time to treat frontiers of action as textbook exercises.

He knows that as a lay apostle, he is called to be a good trade union leader, or a good politician. As the leader of an organized movement, it is his job to develop an apostolic spirit among members, encouraging them to take positions on moral issues in political and economic life, the temporal order.

AT LEAST IN Europe, the question of the day is, how far can an apostolic movement go into the temporal order. It cannot escape the attention of the Council.

In Europe, of course, the rural society in which the Church was born is gradually giving way to a new and industrialized Europe.

This evolution is much slower than in the U.S. In America, the "new ideas" about the lay apostolate came to a new country. In Europe, they germinated and grew in a well-established order.

Today, the Church in Europe is trying to free itself from the "old order" so that it can embrace and bring the good news to the developing new way of life. In an effort not to be identified with the old ways, some advocate the Church completely remove itself from the temporal order.

This, of course, would reverse the whole momentum of the lay apostolate to date. From a state of suspended animation, the laity has now been awakened, and responding to the Pope's attempt to meet some of the serious crises of our age. And inevitably, the spiritual and temporal interests intersect.

IT WOULD be difficult to pinpoint the moment in modern history when the laity was awakened. The lay apostolate to exercise an active apostolate in the Church.

The words of both these modern Popes gave new life to many traditional lay organizations, and at the same time gave birth to new lay movements like the Young Christian Workers, Young Christian Farmers, the Young Christian Students, the Christian Family Movement, and a host of others.

This revival of lay activity was also marked by the creation by international coordinating bodies, based in Rome, designed to implement the work of lay movements.

The Conference of Catholic International Organizations, whose main office is in Freiburg, Switzerland, and the Permanent Committee for the Organization of the Lay Apostolate Congresses, whose offices are in Rome, are both working to develop the lay apostolate internationally.

Two international conferences on the lay apostolate in Rome, in 1958 and 1959, were held after the Ecumenical Council.

Although preparations for the Council and the work of its various commissions are shrouded in silence, it is becoming clearer that one of the central themes of the Council will be the question of the lay apostolate.

One of the commissions of the Council will address itself exclusively to the problem of the lay apostolate. (It is interesting to note that this commission is the only one which does not depend directly on any of the congregations making up the Curia.)

The setting up of this commission of the lay apostolate was greeted with great joy by laymen active in the affairs of the Church. Although some were less than joyful to find that no laymen are present on any of the commissions, particularly the lay apostolate commission.

(At a recent international meeting a lay leader was overheard to say, jokingly, "Well, it was the men who discussed the role of women in society and finally granted them the right to vote; it is now the turn of the clergy to discuss the potential energies of the layman.")

Many lay leaders, particularly in Holland and Austria, have been openly discussing the absence of laymen in the preparatory work of the Council—and some high Church authorities have promised to bring the matter up in Rome.

WHILE ONE may regret the absence of experienced laymen in the preparatory work, one can rejoice at the impressive array of internationally-known clerics with first hand experience of the lay apostolate who make up the Commission which will deal specifically with lay matters.

Cardinal Fernando Canto, the president of the Lay Apostolate Commission, was once a nunzio in Belgium and has first hand knowledge of the lay movements, especially the worker movements. Monsignor Achille Glorieux, secretary of the commission, was once a Young Christian Workers chaplain in France, and is now chaplain of the Permanent Committee for the Organization of Lay Apostolate Congresses. Monsignor Joseph Cardijn, international chaplain and founder of the Young Christian Workers, and Bishop E. Larraín of Chile, vice president of CELAM, the Latin American Council of Bishops, are two others on the commission.

(It was Monsignor Cardijn, incidentally, who was the first to use the see-judic-act method, which Pope John recommends in Mater et Magistra as a central part of the modern lay movement.)

The general lines of the commission study are apparent: the role of the layman in the Church and the relations be-

tween the lay apostolate organizations and the hierarchy, the problem of the limit and extent of the autonomy of the lay apostolate in the temporal order, all these will certainly be on the agenda.

Many well informed laymen seem to be reasonably sure that the Fathers of the Council will set up a Congregation for the Laity which will play an active part in the Curia. In any event, the question of the laity in the Church is bound to be taken up by several of the Commissions.

THE COMMISSION on Theological Studies will discuss the doctrinal position of the laity. The Liturgical Commission will discuss the participation of the laity in the liturgy. The Seminarian Commission will approach the problem under the heading of the necessary formation of priests who will be formers of lay apostles.

The Missions Commission will surely study the question of the laity when it discusses the promulgation of the clergy in mission lands, and in a more particular way, Latin America. This will lead to a discussion on the pastoral role of the layman in mission countries.

Finally, the commission set up to deal with the unity of the Churches will be discussing the laity because of the increasing contacts between Catholics and non-Catholics in everyday life.

SO THE LAYTY will be very much present in the Council, sharpening the awareness expressed by Bishop de Smet of Bruges in a pastoral written in preparation for the Ecumenical Council.

"Jesus continues His priesthood in the Christian community as a whole," the Bishop wrote.

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YCW SECTION MEETING—Group action is the pivot of the parish-oriented Young Christian Worker section. Federation president Ernie Schnipfel, far left above, is showing conducting a typical section discussion in Indianapolis. Other members, left to right, are: Mary Elma Voight, section vice president; Bill Noone, federation organizer; and Judy Miller, section secretary. (Staff photo)

7 YCW units active in Archdiocese

Who are the Young Christian Workers of whom Mr. Maione speaks above? How active is the organization in this country? In the Archdiocese of Indianapolis?

According to official YCW literature, the world-wide movement is composed of young, single men and women who have finished school and have taken their place in the world of work. In general their ages are between 18 and 30.

But these people aren't satisfied in being merely "workers" or "Christians." They want to go beyond their own lives to improve the environment or spirit of life around them.

Upon investigation by the founding members of the YCW, attitudes of working people seemed pagan; their idea of the purpose of life, their work-life, their free time, and their love-life. Thus the Young Christian Worker Movement has two goals: individual and the environment or spirit of our times.

A PRODUCT of "our times," the YCW (Joicist Movement) was established in 1925 by Msgr. Joseph Cardijn, in Belgium, as a specialized Catholic action movement. Its designated purpose is "to train, serve and represent young workers, and to enable them to re-Christianize their own lives, their working and social environments, and their fellow workers."

World membership in YCW, recognized by the Holy See as an international organization of the Church in 1957, is 1.5 million. In the United States a YCW council

was organized in 1947. At the present time there are about 3,200 members in 41 U.S. dioceses. National chaplain is Msgr. Reynold Hillenbrand of Winnetka, Ill., a pioneer in the lay apostolate movement in the country.

IN THE ARCHDIOCESE of Indianapolis there are more than 100 active YCW members in seven "sections" which are organized on the parish level. Five sections meet in Indianapolis, while two are active in Richmond. Each section is composed of about 12 members. Since last October the YCW has been affiliated with the Catholic Youth Organization, under the sponsorship of the Archdiocesan Youth Director.

Group action is the key to YCW, similar to the other apostolic movements—Young Christian Students and Christian Family Movement. Besides periodic meetings where members review their current programs and reflect upon a Gospel reading, YCW sponsors other activities such as study weeks and social outings.

During the past year, for example, a study week was held at CYO Camp Rancho Framax which drew 75 persons from various Archdiocesan communities and neighboring dioceses. Two national officers were present for addresses and discussions centering on politics, parish life and minority groups. A panel discussion in Indianapolis on prejudice, featuring a Negro, a Hindu and a Jew, drew 100 participants.

OTHER INDIANAPOLIS section or federation activities in-

cluded: Chilean Relief collection, clothing of an orphan through Catholic Charities, collection and repair of toys distributed by Catholic Charities, Christmas caroling at various institutions and social functions.

A special project the past few months has been a service for young people coming to Indianapolis for work. The YCW units help these persons to adjust to the community and introduce them to other young Catholic people.

The Richmond units have sponsored group attendance at Mass on Labor Day, First Fridays and Saturdays, a Day of Recollection for high school seniors, established a YCW library, donated to African missions, instituted a Mother-of-the-Year award, and filled food baskets for the needy at Christmas and Thanksgiving.


FIFTEEN representatives of Archdiocesan YCW units, including two priest-moderators, recently participated in the National Study Week sponsored by the YCW at St. Joseph's College in Rensselaer. The Study Week initiated a six-month training program to promote an active role among young working people in alleviating world problems.

Federation officers are Ernest Schnipfel, president; Ann Albrecht, vice president; Pat Gietzen, secretary; and Dennis Woelfel, treasurer. Headquarters of the federation are located at the CYO Office, 1502 W. 16th Street, Indianapolis.

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THE CHURCH AND THE WORLD

Turmoil in Rio—Land reform—Fight superstition

THE VATICAN

◆ Pope John XXIII, speaking to a large group of pilgrims from the United States and other western countries, sharply criticized those national leaders who were preaching the necessity for peace actually are engaged in dividing nations by sowing hatred.

◆ Archbishop Luigi Reimondi, Apostolic Nuncio to Mexico, has been received in audience by the Holy Father.

◆ Cardinal Aloisius Muench, a member of the Holy See's central administration has returned from his annual month visit to his native United States.

AT HOME

◆ UNITED NATIONS — The United Nations conference on statelessness here proved "a very difficult conference but a very fruitful one."

◆ AUGUSTA, Maine—The leading opponent of Maine's new school bus law said his recent blast at Protestant clergymen for not helping him file a referendum on the law has resulted in a petition.

◆ RIO DE JANEIRO—Rio's Cardinal Archbishop went on television and made an appeal for public order and respect for the law.

◆ CARACAS—Land reform, bad medicine in Latin America, is on its way in Venezuela, according to visible signs.

◆ CASTRO sentences two priests and lay youth leader

◆ Says Cuban youth shipped to Russia

◆ MAMI, Fla. — Thousands of children are being sent from Cuba, many against their will, to the Soviet Union for indoctrination in Marxism, it was reported here.

◆ This was believed to be the first time priests have received long prison sentences under the regime of Premier Fidel Castro.

◆ The priests are Father Jose Luis Rojo Seijas and Father Reiniero de Guzman. The youth leader is Alberto Muller, 23-year-old nephew of Bishop Alfredo Muller of Cienfuegos in Cuba.

◆ They were among 73 tried in Santiago on charges of plotting against the regime "under the influence of the Church and of the U.S. Central Intelligence Agency." Five were acquitted. Others received sentences up to 15 years.

◆ Muller, as a student at Havana University, was a leader of the youth branch of Cuba's Catholic Action and a member of the Catholic Association for University Students. As an active member of the Cuban underground, he was secretary general of the Cuban Student Revolutionary Directorate.

Mater of Magistra will serve as a guide for the discussions.

◆ BUENOS AIRES — President Arturo Frondisi in a major foreign policy address asserted that Argentina is a Catholic nation and that it repudiates totalitarianism, assaults on the dignity of man, and the philosophy of materialism.

◆ CIUDAD TRUJILLO—Violence and even political killings continue in the Dominican Republic, but at least in some Catholic circles there is hope, according to an unidentified Catholic leader.

◆ CONAKRY, Guinea — Expulsion of the head of the Catholic Church in Guinea by the leftist government of President Sekou Toure was the result of the Church's stout defense of its schools in the face of moves for their total nationalization.

◆ BARSA, Malta—Supporters of the Maltese Labor party of former Premier Dom Mintoff hurled stones and bottles at Catholics leaving a church service here.

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labories broke out and police intervened. A number of Labor Party supporters were detained by police.

◆ NEW DELHI—Catholics from the Philippines, North and South America, Vietnam, the Congo, Guyana and other countries delegates to the 10th annual assembly were of the World Confederation of Organizations of the Teaching Profession.

◆ PONDICHERRY, India—Thirteen Catholic doctors have pledged themselves here in an hour of free medical treatment daily in the service of the city's poor.

◆ TAPEI—The number of Catholics in Formosa has now topped the 200,000 mark. Figures released by Church authorities here show that Catholics number 200,110 compared with 20,112 in 1952—nearly a tenfold increase in nine years.

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(Aug. 28). The Holy Ghost missionary prelate had been warned by Toure that he would be expelled unless he retracted part of what he said in a pastoral letter concerning the schools. The order expelling him said that the Archbishop was challenging the authority of the State.

◆ HANOVER — Protestant and Catholic Church officials are moving a leading role in a campaign to wipe out the remnants of superstition in rural areas, particularly here in northern Germany. A flood of reports on so-called "witchcraft" cases has brought about the campaign, with Christian theologians urging an increase in cooperation between scientists, educators and the Churches to lessen the grip of superstition on people.

◆ MILAN, Italy—The Archdiocese of Milan has opened an office of social-pastoral action to carry out the counsels of Mater of Magistra, the recent social encyclical of Pope John XXIII. The office plans to cooperate with all organizations working for social justice. Cardinal Giovanni Montini, Archbishop of Milan, said the office will work with "all associations and endeavors of whatsoever denomination or origin, which in the boundaries of the archdiocese seek with declared Christian intent the welfare of workers, leaders and employers."

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PLAN RETREAT HOUSE BENEFIT—The building fund of Our Lady of Fatima Retreat House will benefit from the proceeds of a Social, planned Sunday, September 10, at Lyons Hall, 5232 E. Washington Street. Continuous playing is scheduled from 2 to 11 p.m. The event is sponsored by the East Side Area, Fatima Parish. Committee members are, left to right, standing, above: Mrs. Dea Spialek, of St. Francis de Sales parish; Mrs. Louise Hofer of Holy Spirit; Mrs. Nina O'Connor of Nativity; (seated) Mrs. Mary Tierney of Little Flower; Mrs. Virginia O'Connor and Mrs. Ruth Griffin, area chairman and co-chairman, respectively, both of Our Lady of Lourdes. Not present for the picture was Mrs. Francis McConahay, of St. Bernadette's parish. (Staff photo)

CONFERENCE SET IN GREECE

Unity, lay participation are on Orthodox agenda

NEW YORK — The Pan-Orthodox Conference scheduled for the end of September will have before it topics ranging from dogma and participation of the laity in worship to relations with the Roman Catholic and other Christian communions and family life problems.

The conference was summoned by Patriarch Athenagoras I of Constantinople. It is to be held on the island of Rhodes, Greece, September 24 to October 1, and has as its goal the approval of the agenda for the coming Presynod of the Eastern Orthodox Churches.

Major work of the conference will be "the determination of the catalogue of subjects for a future Pre-Synod." The archdiocesan office indicated that an agenda worked out by a special patriarchal committee will be the basis of discussion for the Presynod agenda.

—Declaration of dogma and a reaffirmation of the Orthodox doctrine.

—The principle of infallibility in the Church, its derivation, its biblical basis.

—Participation of the laity in worship and in the sacramental life of the Church.

—Reappraisal of the regulations governing ecclesiastical fasting.

—Relations of the Eastern Churches between each other and with other Christian churches.

—Study of the disputable issues on which the two churches differ in reference to: (1) faith and doctrine; (2) administration; (3) ecclesiastical activities such as proselytism and the Unia movement.

Other suggested agenda topics include the need to determine a common Orthodox practice regarding canonization of saints; means of combating atheism, and such marriage and family problems as divorce, children, birth control and divorce.

—The disclosure was made here by Secundino Fernandez, a refugee who for 16 years was a pursuer for the Cuban Aviation Company. He said that planes on which he was stationed carried Soviet ships carrying hundreds of Cuban children have sailed from the ports of Sagua la Grande and Cienfuegos.

—He said the children who were flown to Prague were outfitted with clothing there and shipped to the climate of Soviet Russia. He said the children will study Marxism in Russia for two and a half years.

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OKLAHOMA CITY—One of the great needs of the Catholic Church in America today is to "remold our present lay groups into true active members of the Church," a lay speaker told the 22nd annual North American Liturgical Week here.

Dr. J. C. Wilke, a physician from Cincinnati, Ohio, said that "We 40,000,000 Catholics belong to, I am told, 100,000 different Catholic lay organizations in this country." But, he asked, "Do these organizations deserve to be called Catholic Action groups? What about their liturgical and religious activities?"

The speaker cited the book, "The Living Parish" by Father Leo R. Ward, C.S.C., in which he said that "most laymen sincerely believe that the meager and almost total lack of real Catholic action in most lay organizations today is just as it should be."

Not only are they not apostolic enough, but they don't feel it necessary to be. They don't even think it would be interesting."

He said "we have new groups in the Church which do have this new lay apostolic goal, such as the Grail and the Christian Family Movement and like groups today, to mention only two very different examples."

"We need more and more of these, but our main job is to slowly re-educate our traditional organizations like the Holy Name Society and the Knights of Columbus to their new destiny in the Church," the speaker stressed.

DECLARING that some pastors have been content with the status quo and have not stimulated and motivated their people sufficiently, Dr. Wilke urged:

"Why not throw open to your people the tremendous fact of their membership in the Mystical Body of Christ? Explain to them their true place as active, working members of Christ. Accept them as co-workers in parish life, in the vineyard of the Lord. Here is one of the basic facts of the entire problem we face today. The laity, though largely dormant, has tremendous apostolic potential if ignited—but in most parishes, most of the time, the priest must strike the match."

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint... necessarily THE Criterion viewpoint.

New complexities

Next Monday, Labor Day comes round again. This year, it comes at a time when the need for our country's leadership to be acceptable and effective is more vitally important than ever to the peace of the world we live in.

The time has come for very hard, solid thinking on the present and future state of labor-management relations. The old-style tussles between employers and employees over wages and fringe benefits may still continue, of course, but they are being complicated by new factors peculiar to our times.

Some technological advances are beginning to bear some of the characteristics of a runaway Frankenstein monster. Automation is having an increasingly favorable effect on our gross national output, but, pending a correct solution of its new problems, its effect on over-all employment will not be equally happy.

There is, too, an increasing sales-pressure on outlets for our enlarging production. The resultant credit-busting condition of our economy, and its public acceptance, seems to have made it necessary for women, whether married and with young families or not, to go to work as well as the men; if only to "keep up with the Joneses."

Is automation to be dealt with by retarding it? We think not. That would be just as silly as coping with the so-called population "explosion" by measures of artificial birth-control. It is to be dealt with by "leather-bedding" it.

These factors are putting additional pressures on the contacts between management and labor. To continue to rely on force, on the medieval "trial by ordeal" method now preserved in strike procedures, is not enough.

In fact, it may be that these and other factors present problems altogether insoluble within the traditional framework of collective bargaining. It may be they are elements which require some sort of "third party," some form of representation of the at present, partially neglected public interest.

In the infinitely subtle and ever changing patterns of human society, it is unprofitable to speculate too much on the ultimate evolution of labor-management relations, but we all know one thing as certain, right now. The honest effort to adhere to, and apply, established, fundamental principles to unfamiliar complexities is the only safe way.

Progress

Hotels all over the country are building public lounges, coffee-shops and other additions to their general amenities. In doing this, they are approaching more and more to the old-fashioned concept of a hotel.

At the same time, new hotels seem to be built on or near the outskirts of cities, and, with their arrangements for free parking, are coming closer to the concept of a motel.

No so long ago, too, the small "foreign" automobile was a new fashion. It forced our indigenous automobile industry to meet the serious competition by making what came to be called the "compact" car.

How are we to comment on these evidences of progress? Does a platitudinous remark that "competition is the life of trade" or that "the more things change, the more they are the same"?

Or perhaps we may invent a new saying, based on the preliminary objectives of astronauts: "The farther and faster we travel, the more we come back to where we started from."

Proceed with care

Recently, we had the pleasure to notice the sensible measures taken in Dallas, Texas, to preserve community peace and good order during the schools' integration program which begins there this week.

We have now the further pleasure of noticing similar evidence of sanity in Atlanta, Georgia, where four schools are being integrated for the first time. The Mayor of Atlanta, the leading newspapers, the responsible citizens in general, all are doing their part.

The schools' principals, with the backing of the law-enforcement agencies, are barring all unauthorized persons from the school buildings and grounds during the critical days of registration and of school-opening. Trouble-seekers will be prevented from assembling in the vicinity

QUESTION BOX

Reader asks about Hemingway rites

By Msgr. J. D. CONWAY

Q. Please explain the Catholic services at the graveside of Hemingway—and about the Catholic rites at his funeral—as a convert, I can't understand this myself, let alone explain it to the non-Catholic side of my family.

A. Yours is one of many questions I have received on this subject. I have delayed answering because I do not like meddling in the personal lives of people just because they are prominent. However, to do this in the special circumstances here justifies an answer. And your letter is much more honest and charitable than many I have received.

First, I pass no judgment on the moral life of Ernest Hemingway. The four wives can hardly be ignored; but for the rest he was a robust person who got much publicity. Maybe his sins were simply more glamorous than yours and mine.

Secondly, great charity is always required in a case of suicide. Who can enter into the heart and mind of a man so desperate as to take his own life and there judge his moral culpability?

Third, the evidence I have casually gathered about Hemingway's Catholicity has been contradictory. Was he ever a Catholic? Was he raised a Catholic? Did he join the Church after his second marriage? Your answer, as a convert, is most appropriate. Those who actually know are staying out of the publicity. One fact seems certain: he did not consider himself a Catholic, and made no effort to practice his religion in the later years of his life.

Fourth, he did not get a Catholic burial; there was no public funeral service for him; only private prayers for his family requests it, almost any priest will go to the grave of anyone—no matter what his religion or moral background—and say a few private prayers for the good of his soul and the comfort of those who loved him. It is done often; it just happens that in Hemingway's case it got wide and inaccurate publicity.

Fifth, I have no reason to believe Hemingway's fourth wife had any Catholic connections. Sixth, whatever else you may say about him he was an exquisite master of an English style so pure it is severe. For that and for the rigid discipline he must have exercised to achieve it, I admire him greatly. May his restless and troubled soul now repose in peace!

Q. I cannot quote the passage from the Bible but there is a part in Revelations which described the end of the world; it says, "Woe to women with child or infants at the breast or something similar. It is the men who are to be married and worried; I am only 23 and have a few more children ahead of me to bear. After all the world is going to end during someone's life. Why not mine?"

A. I see your problem; it would be had to be caught pregnant at a time like that!

Actually these words come from the Gospels and were spoken by our Lord, but they apply to the destruction of Jerusalem rather than the end of the world: His prophecies about the two events are quite intermingled as the Gospels narrate them.

You can readily see the difficulty: it will be hard enough for anyone when the invading army comes; they will have to take to the hills quickly. But it will be doubly hard for a pregnant mother, or one who has to carry her nursing infant with her.

Q. Why is it called the Bishop's Relief Fund? Surely they aren't receiving relief; and I am certain they aren't giving it, exclusively, because we have an annual collection for it in all our churches. On television they advertise the combined relief drive as "Jewish, Protestant and Bishops." Isn't it too bad Catholics aren't giving?

A. I believe you are overly sensitive about a name. The appeals for help come to our bishops; they organized the annual campaign by their combined efforts; and they have established an organization to distribute the proceeds where they are badly needed. Everybody knows that the donations come from the Catholic people and are merely collected and handled by the bishops. Would you prefer that we call it the Lady's Relief Campaign?

Q. A non-Catholic woman married a Catholic man before a Justice of the Peace. I know that the Catholic church does not recognize that this Catholic man is married. But if this woman divorces him is she free to marry another Catholic man in the Church?

A. As free as any other non-Catholic woman would be. There must first be a careful investigation to see that the allegations conform to the facts. Then, of course, she will have to take some instructions, sign the pre-nuptial promises, and get a dispensation. Or, if she has such a pronounced preference for Catholic men, she may want to join the Church herself.

of the schools. So that there will be no possible confusion about who is and who is not "authorized," it was arranged that parents could have needed consultations with school personnel up to August 29. News items were requested to stay away, too, because there is nothing the irresponsible domogogue desires more than publicity, of whatever kind.

It is a pity that the faint hopes of some peace and good order in New Orleans are fading during this same critical time. The maverick Louisiana State Legislature would not be in session, normally, but now it seems that Governor Jimmie Davis intends to call a special session for no other purpose than to repeat his damaging "Pied Piper" performance of last year. The performance did considerable damage to the city's tourist and other business, to say nothing of its deplorable effect on impressionable school-children.

There are counties in the State of Virginia, too, where

Negroes have been deprived of all schooling for the past year. The public schools were closed while public monies were granted to "private, segregated schools. A federal court judge in Richmond, Va., has now declared that every cent to allow tax funds in the guise of tuition grants and tax credits for this purpose, but it seems likely the legal wrangles and appeals and "due process of law" will go on for some time yet. No regard for the just entitlement of children to a peaceful, orderly existence while they prepare for their future existence as good citizens.

"Cation-School" and "We Love Our Children" are road-signs to which our attention is particularly drawn at this time of year. They are designed primarily for motorists. They might be heeded with even greater attention by those who look upon the child as a child. A child is permanently maimed in his attitude to life and living, the damage, in many respects, is more serious and far-reaching than if he is maimed physically.

STRAY LEAVES

Is this an example of Catholic writing?

By MICHAEL BOWLES

There was once an old, old man with a long, white beard. Probably because he slept very well—a solid eight hours, right through, every night—he had enjoyed the best of good health all his life.

One day his little grandson shattered this happy state of things, at one stroke and irrevocably, by asking a perfectly reasonable and innocent little question. "Grandpa!" he said, "when you go to sleep at night do you have your hand on your head inside or outside the bed-clothes?"

Poor grandpa had never thought of this before and, during the few weeks before they let him away to a psychiatric institution, he never slept a wink. He was kept awake trying to find out whether it was more comfortable to have the hand inside or outside.

I do not have a long, white beard, nor am I an old, old man; not, at least, in years. (I admit I am a little older than the picture appearing in this column, but I deny the low suggestion, which has been made once or twice, that it is my Confirmation photograph.) Old or not, however, I have been living in peace and quiet with the hand on my head. Until recently, that is. And now a fellow came along to ask whether I have an over-all plan or purpose in these columns.

This idea is that all columnists have some sort of plan or format. There is the political commentator with his "inside" information on, for example, what President Kennedy thinks of Chester, my distinguished namesake. There is the gossip columnist with his snippets of low life in high places. What my intention is meant to say was that every column had a character. It was on the same lines every time. You knew what to expect. You felt comfortable with it. You read it automatically.

"But this Stray Leaves paper!" he said. "How could anyone read it steadily? How can you expect a column to be anything but a jumble of bits coming next. One week, it's 'adult' reading material in the drug-stores. The week before, it's a story about a carriage door that anyone could see was invented. Before that, it was The Rosary or rocks-and-roses. How can you expect a column to be anything but a jumble of bits coming next. One week, it's 'adult' reading material in the drug-stores. The week before, it's a story about a carriage door that anyone could see was invented. Before that, it was The Rosary or rocks-and-roses. How can you expect a column to be anything but a jumble of bits coming next. One week, it's 'adult' reading material in the drug-stores. The week before, it's a story about a carriage door that anyone could see was invented. Before that, it was The Rosary or rocks-and-roses. How can you expect a column to be anything but a jumble of bits coming next. 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FAMILY CLINIC

Curious about the facts of life

By JOHN L. THOMAS, S.J.

My eight-year-old daughter has started asking me many questions about babies. Two years ago, when she first asked me where babies come from, I told her from a seed, like a flower or vegetable.

This implies that you have given some thought to what your daughter needs to know at different stages in her development. Many parents probably intend to give their children the facts in a simple, unobtrusive way.

As you probably discovered, Lucy, little girls are just as curious and inquisitive as their grown-up sisters.

Why do many parents find it so difficult to meet the needs of their children in this regard?

THE YARDSTICK

Labor Day and the encyclical

By MSGR. GEORGE HIGGINS

Pope John, in his new social encyclical, Mater et Magistra, counsels labor and management to think of themselves as loyal partners in a common enterprise.

This brief passage from the new encyclical very closely related to the theme of Labor Day, which will be celebrated on Monday of next week.

Labor Day was established in 1882. It owes its origin principally to the late Peter J. McGuire, founder of the I. O. O. F. and one of the original leaders of the old American Federation of Labor.

With the protection of the job, with work rules and seniority, with absence of discrimination, with wages and hours and fringe benefits, the creativeness of the worker itself has been lost sight of.

Arrest of priests reported in Spain

PARIS — Radio Independent Spain, an anti-Franco station located on the French side of the Pyrenees Mountains, reported that a number of Catholic priests were among a group of members of the Basque Nationalist Party recently arrested by Spanish police.

The station said the party members were charged with sabotaging the railroad tracks between Bilbao and San Sebastian. It said the arrested priests were believed to be adherents of a group of Basque clergymen who have petitioned their bishops and the Spanish government several times for a more liberal role in Spain.

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Opinions

(Continued from page 4) (here or anywhere), it is perhaps tolerable. If it is analyzed in terms of the "responsibility" of the press, it is unobjectionable.

Biblical scholars warned by prelate

VATICAN CITY—Some Biblical scholars are "hypercritical" and have departed from traditional Christian teaching, according to Cardinal Ernesto Ruffini, Archbishop of Palermo.

Want name of St. Joseph placed in Mass prayers

CHICAGO — A memorandum prepared by scholars under international auspices and published in five languages argues for the inclusion of the name of St. Joseph in prayers of the Mass.

Wanted: a 'total' man

By REV. JOHN DORAN "There's room at the top for the 'total' man," read a newspaper headline the other day in the Los Angeles Times.

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Joey

Remember the little boy who "exploded" in the settlement house a month or so ago? The one who swore and raged and...

bus and try to understand his feelings? And how could I really feel with him? How could I...

He nodded goodbyes, stood up and stepped off the bus. I looked after him. He crossed the street facing the bus and then turned...

If he had looked puzzled, bewildered, he would have been only an object of pity. But he looked desperate, angry. I did pity that man. My heart went out to him...

Gino

Remember Johnny, the teen who had to be boss, who masterminded all the liver-kidney and window-breaking? Well, you know something about Gino, too.

But when I talked to Gino's parents later that week, I didn't even have to bring up the phone call. Gino had been a trouble maker. I was well-equipped without it. I told the parents, among other things, that Gino had sworn at me earlier in the summer.

But when Gino was confronted with the accusation by his mother, he denied it. The mother turned to me. I shrugged. She asked Gino again. He denied it again. We sat at that kitchen table for forty minutes more, and little Gino (not yet fourteen years old) never admitted to his parents or to the Roman-catholic cleric that he had sworn at the cleric. Gino is a hard boy.

But Gino has been a trouble maker of the year at a local Boy's Club. He has played Pony League baseball when he was under-age, and made the all-star team. He has eaten up sports books by the dozens; he reads far over his grade level. He's a gem with his little brother.

But Gino hasn't played baseball all this summer. Gino hangs now with the "Lazy Gents" and wastes his time. Why?

Partly because his public grade-school principal decided sometime last year that Gino was no good, and told him so. He told him he was no good so often that Gino, talented Gino, finally decided his efforts weren't worth it anymore. He didn't change overnight. But he did change.

Adults? For the birds. Who cares? Not Gino. No sir, Gino doesn't care. Gino's through caring.

My question: Who will help him to start caring again?

Believes atheism spells Red doom

MEXICO CITY—Jesuit Father Riccardo Lombardi of Rome, world-famous preacher and director of the "Movement for A Better World," told newsmen here that communism would fail as a philosophy of life because of its atheistic tenets.

"It will fail because it leaves out God," the priest predicted, adding that "God has allowed it to flourish up to the point, in a material way, so as to startle us into living a more active Christianity."

TO ENTER ORDER—Miss Margaret Anne Norris, daughter of Mr. and Mrs. Ralph Norris of St. Mary's parish, North Vernon, will enter the convent of the Holy Spirit at Feby, Illinois on September 8. Miss Norris attended St. Mary-of-the-Woods High School, Shaw Memorial High School, Madison, and St. Mary-of-the-Lake College, Notre Dame. She has served as counselor at Camp Rancho Fransua in Brown County. An informal Open House will be held at her home, 105 Norris Ave., on Sunday afternoon, September 3.

J.C. Wilson Funeral Homes ME. 2-9433 CHAPEL OF THE CHIMES—1224 Prospect SOUTHPORT CHAPEL—38 Union St. GREENWOOD CHAPEL—S. Madison—Greenwood BURKHART CHAPEL—371 W. Main—Greenwood



BOYS' TENNIS TROPHY WINNERS—This happy group took home all the trophies for boys at the 1961 Junior CYO Tennis Tourney. Survivors of the largest boys' field in the history of the event, shown above, are: Front row (left to right)—Jerry Ungerman, Immaculate Heart, Open Mixed Doubles runner-up; Steve Taylor (second from left) and John Schmidt (fourth from left), St. Roch, Novice Boys' Doubles runners-up; John Alton (third from left) and Steve Wakefield (right), St. Catherine, Novice Boys' Doubles Champions. Back row (left to right)—Don Nester, St. Christopher, Novice Boys' Singles titleholder and co-winner (with Kathy Martich) of the Novice Mixed Doubles; Chris Bieli, St. Catherine, and Werner Braun, Holy Name (Chris is the Open Boy's Singles runner-up and Open Mixed Doubles co-champion, with Kathy Lawrie, while Werner won the Open Boy's Singles and teamed with Chris for the Open Boy's Doubles crown); John O'Connor, St. Joan of Arc, Novice Mixed Doubles runner-up (with Mary Ford); and Larry Schmalz and Tony Krebs, St. James, Open Boys' Doubles runners-up.



TENNIS QUEENS—These girls were involved in all the trophy-winning done by the feminine set in doubles competition at the recent Junior CYO Tennis Tourney. Shown are: Front row (left to right) Elaine Cristen and Connie Lovell, St. Philip Neri, Novice Girls' Doubles runners-up; Thelma Wilson and Pat Snyder, St. Catherine, Novice Girls' Doubles Champions. Back row, left to right: Kathy Martich, St. Christopher, who paired with Don Nester to cop the Novice Mixed Doubles; Sandy Albricht, Immaculate Heart, runner-up in Open Mixed Doubles along with Jerry Ungerman; Mary Ford, St. Joan of Arc, teamed up with John O'Connor to finish in the runner-up spot in the Novice Mixed Doubles; Cathy Sauer and Kathy Lawrie, St. Catherine, Open Girls' Doubles Champions (Miss Lawrie also shared the Open Mixed Doubles crown with Chris Bieli). Not present for the picture were Marcia Wilks and Marie Schneider, Little Flower, Open Girls' Doubles runners-up.

Cy Cipher

KICKBALL SEASON TO OPEN —The Indianapolis Girls' Junior CYO Kickball season will open on September 10 with 33 parish squads playing in three divisions. Games are generally scheduled for Sundays. The Cadet league will open their season on September 15 with 32 teams in the three divisions. Coaches met on August 31 at the CYO Office to discuss rules and regulations governing league play.

SEMINARIANS' TENNIS TOURNAMENT —Forty-five seminarians and priests participated in the Seminarians' Tennis Tournament sponsored by the Serra Club of Indianapolis last Saturday at the Riverside Courts. Singles winner in the College and Priests' division was southpaw Father Paul Richard, who defeated Father Albert Ajaric, 3-6, 6-3, 8-6, in the final match. "Skip" Hlake dropped the Latin School student Tom Sweeney, 4-6, to take the singles title in the High School age group. Father Paul Richard and Major Romanarian Peter Martich teamed up to take the doubles crown in their division, while Mike Tindera and Tom Sweeney, both of the Latin School, won the doubles title in the high school category.

CYO CONVENTION FUND—The CYO Office reports that the drive to raise \$1,000 to help provide transportation for Archdiocesan delegates to the National CYO Convention in Buffalo next November is making good progress. "Skip" Engel, Junior CYO Council president of St. Joseph of Arc parish, is serving as chairman for the campaign, assisted by his vice-president, Tom Termain, of St. Philip Neri parish.

YOUTH WEEK KITS AVAILABLE—Special promotional kits for National Catholic Youth Week are now available from the NCWC Youth Department, 1312 Massachusetts Ave., N.W., Washington D.C. The observance will begin held October 29 to November 5. The kits contain posters, bumper stickers, prayer cards, a sample sermon, Radio and TV handbooks and other items which will be helpful to local groups in planning programs.

OUTSTANDING CAMPER—Ellen Morley, daughter of Mr. and Mrs. Joseph M. Morley, of St. Andrew's parish, Indianapolis, was named the outstanding girl camper of the year at Fort Scott Camp, Hamilton County, O., at the Awards Night Campfire held at the camp on August 25th. The announcement and presentation of a large victory trophy was given

ANNE CULKIN

Friend betrayed her

Dear Miss Culklin: There are four girls in our crowd. We've all been good friends but now I know one of them is deceitful. I know this because she talks about other girls who are friends of hers. One of these friends told me something that I told her as a secret. But I am afraid if I have an argument with her she will say worse things about me. What's the best thing to do? M. L.

Dear Miss Culklin: If girls are educated why can't they act as though they were when boys are around? Girls who date a lot tell me they aren't going to date me until I learn that they don't like smart girls. I am to be a senior this year and if I keep my grades up I will finish third in my class. Do you think that in order to rate with boys I should pretend to be stupid? Susan

as though you had a brain but not to the point where the boy is made to feel that he is without even the smallest cell of one. Men want to feel superior. Girls less smart than you recognize this fact. Dear "Pizza": Pizza is considered a finger food. It is perfectly all right to pick it up.

Dear M. L.: It seems to have her shortcomings; however, Christian charity should prevent you from discussing these with anyone. Indeed, your best bet is to say nothing. Gradually, by changing the subject, you may let her know you are not interested in gossip about others. Am possibly in the future you will be more careful in choosing those friends in whom you confide.

Dear Miss Culklin: Supposing a girl is visiting your sister at the house but she is not your date, do you have to help her with her coat? Bud

Dear Bud: You sure do! The fact that she is not your date does not change

Finland's 3d priest since reformation set for ordination

HELSINKI — Finland's third priest in modern times is being ordained here on September 3. He is the first priest to be ordained in Finland since the Reformation, though two other Finns had been ordained abroad.

Matti Vuolilainen, O.P., receives the priesthood from Bishop William Cobbin, S.C.L., of Helsinki at an afternoon Mass here.

He credits his conversion to an Anglican poet, a Catholic philosopher and the charitable work of his sister, a member of the Salvation Army.

"I was a convinced agnostic," Vuolilainen said of his days at Helsinki University.

He said the fine fruits of his sister's Christian charity as a member of the Salvation Army helped move him away from agnosticism.

"It was my curiosity about modern English metaphysical poetry which brought me in contact with the writings of Jacques Maritain and the Catholic Church."

He explained that his curiosity was aroused by references to the philosopher Maritain in the writings of T. S. Eliot, the St. Louis-born poet now a British citizen.

"Maritain's works led me to other books at the Dominican Information Center in Helsinki, and here I am!" he added.

NOT PLEASED —WARSAW—Arguably, organ of the Polish Atheist Society, took sharp issue with Pope John XXIII for having repeatedly stressed the right to private property in his encyclical, Mater et Magistra.

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MOTHER AND TEACHER

A living wage

(This is a continuation of Pope John XXIII's encyclical on the social order, Mater et Magistra.)

Our heart is filled with a deep sadness in contemplating the immeasurably sorrowful spectacle of vast numbers of workers in all lands and entire continents who are paid wages which condemn them and their families to subhuman conditions of life. This is doubtless due, among other reasons, to the fact that in these countries and continents the process of industrialization is just beginning or is still insufficiently developed.

In some of these countries, however, there stands in harsh and offensive contrast to the wants of the great majority the abundance and unbridled luxury of the privileged few.

In still other countries, the present generation is compelled to undergo inhuman privations in order to increase the output of the national economy at a rate of acceleration which goes beyond the limits permitted by justice and humanity, while in other countries a notable percentage of income is absorbed in building up or furthering an ill-conceived national prestige, or vast sums are spent on armaments.

Moreover, in the economically developed countries it not rarely happens that while great and sometimes very great remuneration is paid to the workers for some small task, or one of doubtful value, the diligent and profitable work of whole classes of decent, hard-working men receives a payment that is much too small, insufficient or in no way corresponding to their contribution to the good of the community, to the profit of the undertakings in which they are engaged or to the general national economy.

We judge it, therefore, to be Our duty to reaffirm once again that the remuneration of work, just as it cannot be left entirely to the laws of the market, so neither can it be fixed arbitrarily. It must rather be determined according to justice and equity.

This requires that workers should be paid a wage which allows them to live a truly human life and to face up with dignity to their family responsibilities.

But it must be noted that the assessment of their remuneration regard be had to their effective contribution to the production and the economic state of the enterprise, to the requirement of the common good of the respective political communities, especially with regard to the repercussions on employment, the amount of the labor force in the entire country, and also to the requirements of the universal common good, that is, of international communities of different nature and scope.

It is clear that the standards of judgment set forth above are binding always and everywhere, but the degree according to which concrete cases are to be applied cannot be established without reference to the available wealth, wealth which can vary in both quantity and quality and which can, in fact does, vary from country to country and within the same country from time to time.

(To be continued)

The Liturgical Week

By REV. ROBERT W. HOVDA

SEPTEMBER 3-15th Sunday after Pentecost. Making the liturgical week the object of the liturgy and the special aim of the liturgical revival. From the baptismal gift of supernatural life to the final affirmation of that life in the last anointing, Christian public worship is what Jesus does in today's Gospel.

Whenever a sacrament is being celebrated, Christ is acting, teaching, sanctifying, communicating life. This is true even in the most unlikely circumstances—e.g., a parish in which there is no participation by the people in Sunday Mass. It is still Christ's act, and the Christian who does can still find Him there and can still experience His saving power.

MONDAY, September 4—Mass as on Sunday. But there is another way, too, in which the dead can be made to live. The way we celebrate these living rites and sacraments can sometimes have the appearance of being dead. Even when actually they are making or are Christ's acts. So the liturgical revival should be their meaning bright and clear by influencing the manner of their celebration. The use of good art, healthy and symbolic and intelligible language—all of these things make a difference on the human level.

TUESDAY, September 5—St. Lawrence Justinian, Bishop, Confessor. Today's Gospel tells of the talents which some spent wisely and some merely hid. We so often bury Christ's sacramental acts in obscurity and indifference, instead of using every device that the Church has in her history for increasing emphasis upon and understanding of those acts.

WEDNESDAY, September 6—Mass as on Sunday. The matter of bringing the sacraments to life is not the problem of priests only. Certainly, it is partly theirs: to celebrate the sacraments with the greatest care for conveying the full intention of their acts of Jesus. But it is also true that parishioners can make the sacraments much more meaningful by their preparation for their reception.

THURSDAY, September 7—Mass as on Sunday. There should always be at least some preparation for the Sunday Mass on Saturday night at home—perhaps just a line or two from the Epistle and Gospel, perhaps a reading of the Scriptures in English. There should be enough to draw the attention of the family to the fact that Sunday worship is something special, that its message is the most important message from God during the week.

FRIDAY, September 8—Birthday of the Blessed Virgin Mary. The Gospel today speaks of Jesus as the Son of David and the son of Abraham. So the community to which we belong is not only a community of the here and now, it is a community of prayer and Mass and sacraments. At the same time his or her spiritual life is neglected the young people become disoriented people who has a patronizing disdain for "outmoded superstitions" and religion.

SATURDAY, September 9—Mass of St. Mary on Saturday. It is because of this profound historical sense that the Christian liturgy has always made so much of Our Lord's mother. Daughter of Abraham and of David, she provides the link of assurance that God has come in the flesh and that His coming is the salvation once promised. Even more than her physical motherhood, it is her acceptance of the Word (Gospel) that is praised.

THE FAITH EXPLAINED

against the

heresy of faith

By REV. LEO J. TRESE

The first commandment obliges us to do and not to do. It is revealed, to believe firmly what God has revealed. This is what we mean by the faith. Any time we deliberately fail in one of these three directions we are guilty of a sin against faith.

But there are certain specific and grievous sins against faith which merit special mention. The first and the most serious is apostasy. The word "apostate" may look something like the word "apostle"; in meaning, however, the two words are almost opposites.

An apostle is one who spreads the faith; an apostate is one who completely abandons the faith. Apostates are to be found in almost every parish; people who will tell you they once were Catholics but that they don't believe in any of it more.

Very often apostasy is the end result of a bad marriage. First a Catholic excommunicates himself by marrying out of the faith, then he marries a non-Catholic, perhaps a divorced person or to a partner who refuses to be married by a priest. If, after a year or two, he receives grace, the excommunicated Catholic's faith withers and dies, and he ends up with no faith at all.

APOSTASY is not the same thing as laxity. There may be a person who has not received Holy Communion for ten years. Usually such laxity is at the root of such neglect of the work that God has given me. I need my rest on Sunday morning," he may say. If you ask this man what his religion is, he will answer, "Why, I'm a Catholic, of course."

Usually he will go on to defend himself by saying that he is a better Catholic than "lots of people who go to church every Sunday." This is an overworked piece of rationalization which every priest has to listen to time and time again.

The point is, however, that this lax Catholic is not yet a heretic. In a vague sort of way he does intend, at some time in the formless future, to get back to the practice of his religion. If he does before doing so, he will not necessarily be denied Christian burial—not if the pastor can find any evidence at all that the man did still retain his faith at the hour of death.

It is a mistaken notion that the Church denies Christian burial to everyone who missed his so-called "Easter duty." It is true the Church does take Easter-time Communion as a standard by which a person does profess the true faith. If that evidence is at hand, then no further questions need be asked.

But the Church is still the loving Mother even of her wayward children. They will lean over backwards to give Christian burial to a person who died professing the true faith. If that evidence is at hand, then no further questions need be asked.

Christian burial by no means guarantees that the soul will go to heaven; but the Church does not want to compound the sorrow of the survivors by denying Christian burial if any valid excuse for it can be established.

A LAX CATHOLIC, then, is not necessarily an apostate Catholic. Very often however, laxity does lead to apostasy. A person cannot go on living with his back turned upon God month after month and year after year. The more a person cannot go on indefinitely living in mortal sin, continually rejecting God's grace, without in the end finding that his faith is gone.

There is, for example, the young man or young woman who attends a secular university and grows careless in the matter of prayer and Mass and sacraments. At the same time his or her spiritual life is neglected the young people become disoriented people who has a patronizing disdain for "outmoded superstitions" and religion.

harm to impressionable youngsters and can spread the contagion of his own intellectual pride.

UNWISE READING can be an other threat to faith. A person who reads the superficial in intellectual poverty may easily get caught in the quicksands of smart and sophisticated authors whose attitude towards religion is one of gentle amusement or lofty scorn.

Reading such authors, the superficial nature is likely to begin questioning his own religious beliefs. Not having learned to weigh evidence and to think for himself—forgetting that "a fool can ask more questions in an hour than a wise man can answer in a year"—the unwary reader surrenders his faith to the sparkling sophistries and the profound absurdities which he reads.

Finally, apostasy may result from habitual sin. A person cannot continually live in conflict with himself. If his actions are at war with his beliefs, something has to give. If grace is neglected, it is the faith, rather than sin which goes out the window. Many who explain their loss of faith as due to intellectual inferiority are really trying to cover up a very basic and less noble conflict with their passions.

Besides the complete rejection of the Catholic faith, which is the sin of apostasy, there also can be a partial rejection of one's faith, and this is the sin of heresy. One who commits the sin of heresy is called a heretic. A heretic is a baptized person who refuses to believe one or more of the truths revealed by God and taught by the Catholic Church.

A truth revealed by God, and solemnly proclaimed as such by the Church, is the doctrine of faith. The virgin conception of Jesus—the fact that He did not have a human father—is an example of such a truth. It is the fact that the Holy Father, St. Peter's successor, is infallible when he officially teaches a doctrine of faith or morals to all Christians also is a dogma. Another example is the fact that God created Mary's soul free from original sin—the doctrine of the Immaculate Conception.

There is one form of heresy that is especially prevalent and especially dangerous. That is the error of indifference. Indifference is a state of mind which is equally pleasing to God; one religion is as good as another, and it is just a matter of personal preference which religion you profess or whether you profess any religion at all.

THE LIFE OF OUR LORD

The advent of Caiphas

By F. J. SHEED

In all His parables, there is only one character to whom Our Lord ever alludes. His name is Lazarus. It means "God has helped." He, we remember, "died and was carried by the angels into Abraham's bosom"—a phrase for the place where the just of the earth wait. Lazarus died and was carried by the angels into Abraham's bosom. He was buried in a tomb which he had dug for himself. He was buried in a tomb which he had dug for himself.

That was the parable. And now, in fact not parable, a man named Lazarus did come back from the tomb. He was the brother of the Carpenter. And they did not believe. Instead the leaders of the Jews decided to kill the Carpenter. They decided to kill the Carpenter. They decided to kill the Carpenter.

They must try to follow the thought processes of the leaders of the Jews. The Pharisees, we know, had long determined that the Carpenter must die, for the crime of contradicting the tradition which were the whole of religion to them. But the Sadducees had no special attachment to the tradition. They were essentially power politicians, they had secured for themselves the High Priesthood and the total control of the Temple. They knew how to handle their Roman overlords.

They would not have bothered about the Carpenter's religious heresies—they thought the Pharisees heretical anyway. But upsetting the Romans was a very different matter. The masters of the world were always on the watch for men who might lead the Jewish people to rise in revolt. When Our Lord was a boy they had destroyed three who claimed to be Messias, hanging two thousand of their followers on crosses a few miles from Nazareth. With this in mind, they knew they were dead on Jerusalem's very doorstep. The Sadducees suddenly saw Jesus as dangerous. It looked as if he were about to rise in revolt for power. Even if he had no such intention, this was the sort of miracle that would have the

THESE ARE but a few of the dogmas which, intertwined with each other, make up the fabric of Catholic faith. To reject one is, in substance, to reject all. If God, speaking through His Church, could be wrong on one point, there is no reason to believe that He is right on any point.

There is no such thing as being "slightly heretic" any more than there is any such thing as being "slightly Catholic." We sometimes feel that the members of the High Episcopal church (or Anglo-Catholics) are very close to the Catholic Church because they believe almost everything which we believe and have ceremonies like our ceremonies of the Mass, have confessionals in their churches, and wear vestments and use incense. But in truth the phrase "almost a Catholic" is as meaningless as the phrase "almost alive."

It should be noted that in the sin of heresy, as in every sin, we have to distinguish between material sin and formal sin. If a person does something which is wrong, objectively—but a wrong of which he is unaware—then we say that the person has sinned materially but not formally. In his wrong action, there is no personal guilt.

A Catholic who would reject a truth of faith, who would decide, for example, that he didn't believe in hell, would be guilty of the sin of heresy, both materially and formally.

A Protestant, however, sincerely believing the teachings of the church in which he was raised and with no opportunity for knowing otherwise, would be a material heretic only; he would not be formally guilty of the sin of heresy.

There is one form of heresy that is especially prevalent and especially dangerous. That is the error of indifference. Indifference is a state of mind which is equally pleasing to God; one religion is as good as another, and it is just a matter of personal preference which religion you profess or whether you profess any religion at all.

The basic error in indifference

ism is the supposition that truth and error are equally pleasing to God; or else the error of assuming that there is no such thing as absolute truth; that truth is whatever you want to make it. If we suppose that one religion is as good as another, the next logical step is to conclude that no religion is really worth bothering about, since no religion can be divinely established and approved.

THE HERESY of indifference is particularly widespread in America, where we like to pride ourselves on our "broadmindedness." So many people are fuzzy in their understanding of what democracy means. Democracy demands—indeed Christian charity demands—that we respect our neighbor's conscience and sincere convictions even when we know that he is wrong.

But democracy does not demand that we pretend that the wrongness doesn't matter. Democracy does not demand that we pretend that the same is good as truth. In short, the Catholic who bows his head in agreement when someone says, "It doesn't matter what you believe in, it's just what you do counts," is guilty of a sin against faith.

Indifference can be preached by actions as well as by words. That is why it is wrong for a Catholic to attend non-Catholic religious services, even though he may take no active part in such services.

It is obvious that to participate actively in a non-Catholic religious service would be a grievous sin against the virtue of faith. We know how God would be worshiped, therefore it is gravely sinful for us to worship Him in ways that are fashioned by men rather than dictated by God.

But even though we take no active part, it still is wrong for us to attend non-Catholic religious services. By our very presence there we are silently proclaiming our acceptance of the heresy that one religion is as good as another; we are giving scandal to all who recognize us as Catholics. The only time that we may attend non-Catholic religious ser-

less without sin (provided we take no active part) is when there is a sufficiently grave reason. Charity, for example, would justify our attendance at the funeral or wedding of a non-Catholic relative or close friend or business associate. In such cases everyone knows why we are there and there is no danger of giving scandal.

SOMETIMES our fellow citizens find it hard to understand this firm attitude which we Catholics take in the matter of non-participation. Several Protestant ministers may join together for an interdenominational service on some special occasion; and they are likely to consider the local

Catholic priest as unduly narrow-minded because he will take no part in it.

A non-Catholic neighbor may say, "I went to midnight Mass with you on Christmas; why can't you come to our Harvest Service with me?"—and will be rather resentful of the Catholic's "intolerance."

It is not easy to explain our position to such critics, to make them see how supremely logical is our attitude. If one possesses religious truth, he may not in conscience compromise with religious fallacy. Tolerance is something which we show towards persons, not towards the person's errors; however honestly those errors may be held.

The science of theology

Christian theology is a science. Remember that there are two sorts of science. Some sciences are based on principles evident of themselves to the reason, for instance, arithmetic, geometry, and so forth; others on principles accepted from a higher science, for instance, optics presupposes geometry, and musical theory presupposes arithmetic. Christian theology is a science of the second sort, for it works from principles known by the Light of a higher knowledge, namely the vision enjoyed by God and the blessed. As music takes its principles from mathematics, so Christian theology believes principles revealed by God.—St. Thomas Aquinas

Saints of East and West



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Radio and TV Programs

Table listing radio and TV programs for various areas including Indianapolis, Madsion Area, and Shelbyville Area, with times and station call letters.

BOOKS OF THE HOUR

Good book poor title

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

Pamela Carswell's 'Offbeat Spirituality' (Sheed and Ward, \$3.95) is a good book, but I think the publishers have done the author a disservice in their choice of title. Nor am I sure that the jacket, by its blurb, when it tells us that the author has set out to discuss in ordinary terms the problems of the battered Little Man of the Church...

morally mediocre, but so far as one can see, quite obvious of the fact? Why do the 'good Catholics'—those who do give some thought to their souls—so seldom show any sign of getting rid of the things that are their faults? Why are there so few Catholics who give the impression of being not only good, but also happy in life as it all, can the Church in her daily pastoral activity be held responsible? On the whole, these are pretty much the questions that Rosalind Murray found bothering her some dozen years after her conversion, and about which she wrote impressively a few years back in 'A Further Journey'.

specifically, Miss Carswell suggests that the answer is, "Perhaps a good deal." The chapter provocatively titled, "Does the Church Want Us Holy?" she lists some of the things that are their faults. Why frequency with which confessors offer directions toward spiritual perfection, the lack of concern on the love of God (instead of on the dangers of communism or of mixed marriages), the tendency of priests to assume that the laity "in the world" are hardly in a position to seek perfection, while at the same time urging them as a matter of course "to make the heroic denial of self for the love of God that constitutes sanctity."

POAU drops suit in land dispute

ST. LOUIS—The directors of the local chapter of the Protestants and Other Americans United for Separation of Church and State have voted to drop plans for the appeal of the State Supreme Court's 3-11-60 decision.

For one thing, she suggests, there are too many "obnoxious Catholics"—those who think of themselves as good examples of practical virtue, but who have very seldom investigated what the good Catholic really means. The "obnoxious" ones hardly ever think of the Mystical Body and its meaning. They think of the solemn of the Trinity and never about the Trinity, they cultivate special devotion to private saints, and at the same time could never give a possible explanation of the meaning of the Mass.

Nor has our author neglected to make use of the insights of genuine psychiatry and psychology. The kind of neurosis, and psychoses are touched upon, together with the dangers of nursing the wrong kinds of idealism or perfectionism, and the necessity of being always aware of one's own reality and the reality of the world.

The unanimous Court decision upheld the right of the Jesuits to the St. Louis University to buy 21 1/2 acres for campus expansion in the local Mill Creek Redevelopment Project, the nation's largest.

In short, they just "happen" to be Catholics, they think of themselves as Catholics, and never about the Trinity, they cultivate special devotion to private saints, and at the same time could never give a possible explanation of the meaning of the Mass.

And having asked at the outset why some Catholics are better, she concludes sensibly, in the light of the mystery of grace. "For all we know, God may have no criterion at all about the people who we think could or should be better. He has His own way of setting us."

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A LOOK AT MORAL DECAY

'La Dolce Vita' is disturbing film

By JAMES W. ARNOLD



TO BECOME POSTULANT—Miss Winifred Miller of St. Philip Neri parish, Indianapolis, will enter the novitiate of the Sisters of Providence, St. Mary-of-the-Woods, Ind., on September 18. She is the daughter of Mr. and Mrs. Arthur Miller. Miss Miller was graduated from St. Agnes Academy.

CALENDAR

- SEPTEMBER 1 First Friday Card Party at 8 p.m. in Sacred Heart high school cafeteria, 1500 S. Meridian St. All games will be played. The Annual Fish Fry Festival at Assumption parish, 1105 S. Blaine Ave., begins at 5 p.m. St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal Ave. A Fish Fry at 4 and Social at 7 at Holy Name in Beech Grove.

"Sweet life" along the Via Veneto. A hedonist, but not entirely venereal, he is drawn inexorably deeper into the miscellaneous corruption. Among the more important characters in the maelstrom... 1—A bored heiress (Anouk Aimee), knowing she needs love but having lost somewhere the key to it, who tells Marcello with some insight: "My trouble is too much money; yours is too little."

For Fellini does not mean to entertain or to inspire. This is an angry work, produced by a 41-year-old genius at the height of his powers. His relentless exposure of truth, relieved only occasionally by irony, is a close relative to the social worker's exploration of the slums, the mission doctor's tour of a leprosyarium, or even Dante's journey through hell.

hospital where Emma is treated after attempting suicide; the mat-to-fact cruelty of the rat packs of photographers; the horror of the symbolic sea-monster washed ashore after the final, most degrading party. It is all put together in superb, wide-screen black-and-white that makes surviving the film all the more like genuine experience.

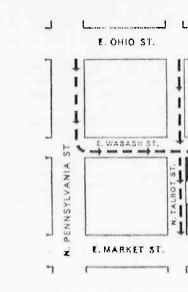
2—An American scene goddess (Anita Ekberg), favored over by press and public, who lives on such a pitifully sensual level that when she comes upon one of Rome's most mercenary scene hunters, her only response is to plunge into its waters. 3—Two miserable children, who pretend a vision of the Madonna and who provide, with the help of radio, press and television, a thunderstorm and frenzied onlookers, the film's most meretricious scene.

he has done in "La Strada" and "La Dolce Vita," his intentions in "The Miracle" appear complex. His problems, in adapting "La Dolce Vita" for a mass medium were vast and not entirely solved. It is probably that certain scenes will trouble even the intelligent, adult and forward-looking.

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Deplores 'cult of vulgar' in U.S. religious art

OKLAHOMA CITY—An educator complained here that U.S. religious art is "a cult of the vulgar and the ugly." Father Robert W. Howda told the North American Liturgical Week that bad religious art is "vicious and evil because it negates and distorts and devalues the Gospel message."

He urged Catholics to recognize that "the very talent of the artist has something in it very close to religion, whatever his own faith or lack of faith may be." "Just this relatively modest appreciation of the artist's vocation could create a new climate in the Church," he said.

"The artist concerned with the sacred arts could desire no greater freedom than the writers of the Scripture books possessed," he said. "Submission to truth, yes, bowing under the Wrath of God—but in the proclamation of that Word employing every human trick, every skill, every literary talent and every type of literary form."

But despite the richness of the Scriptural model, he continued, U.S. Catholic religious art is at present suffering from poverty. One reason, he said, is that "we won't have artists dedicated to the sacred until the concrete institutions of the living Church employ them and pay the salaries that will feed their children. And this obviously is not happening, with the exception of a very few places."

FATHER HOWDA noted the parish priests "who hire excellent electricians, competent plumbers, professional heating engineers—but the closer we get to the arts, the more unwilling we seem to be to disclaim complicity."

BISHOPS BARRED BERLIN, Germany — Catholic bishops from the Soviet zone of Germany, including newly appointed Bishop Alfred Bengel of Berlin, were refused exit permits to attend German Bishops' meeting at Fulda (Aug. 28-31).

The Audience is Shocked

The audience is shocked, numbed and repelled. But the trip is not just for morbid kicks. The end result, for those who can bear it, is an intense look at moral decay as might have been scorchered into by an Old Testament prophet. Materialism is easily condemned in the abstract; but it is not nearly so easy to feel its horror, its crushing weight on the human spirit.

Poetry contest winners listed

MATHE DAME, Ind.—A 27-year-old Lithuanian born nun, who uses English as a second language, has won a national poetry contest. Sister Mary Antanina, F.M.A., of Kownalek College, Boston, won first prize of \$50 for her poem "Men on a High Rock" from the Sister Mary Madeleva Poetry Association. The association's contest was open to all students of U.S. Catholic colleges and universities. More than a thousand poems were entered.

TO ENTER NOVITIATE—Miss Jean Meyer, daughter of Mr. and Mrs. Albert Meyer to St. Anne's parish, Hamburg, will enter the novitiate of the Sisters of St. Francis, Oldenburg, on September 8. She attended St. Anne's parochial school and is a 1961 graduate of Batesville High School.

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Tic Tacker

The church architect must have a deep "sense of the sacred" which 20th century man has largely lost, according to Father Thomas Phelan, president of the Catholic Art Association. He told 200 priests, nuns, architects and artists his views on the subject at the recent Architects' Seminar at the University of Notre Dame.

It is the church architect's vocation "to transform stone and wood into the temple of the New Testament, the perfect worldly meeting place of God and man," Father Phelan said. "His is the vocation to transfigure. He cannot begin to function without a deep feeling for the sacred."

The architect can develop a sense of the sacred only by becoming a student of both the Old and New Testament and the Divine Liturgy, Father Phelan contended. "The church is built to celebrate the liturgy," he said, "and the liturgy, in turn, helps us to understand how to embody the sense of the sacred in wood and stone, structure and decoration."

STATE FAIR TIME—One of the attractions at the Indiana State Fair, through September 7, is the perennial Knights of Columbus booth. Chairman of the project is Phil Grahame. Knights from the five Indianapolis councils are staffing the booth and answering questions of passersby.

ARITHMETIC WORKSHOP—Sacred Heart parish, Jeffersonville, will host a teacher workshop on "new trends in arithmetic" September 5 and 6 from 2 to 4 p.m. A representative of the Scott-Foreman Company, whose text is used in Archdiocesan schools, will conduct the sessions.

NEW CHART ON PAPACY—A new, full-color chart containing portraits and pontifical highlights of every pope from St. Peter to Pope John XXIII is available for schools, homes and churches. The chart, which has hundreds of interesting facts, is printed on simulated antique parchment, with the papal seal reproduced in purple and gold. It measures 36x55 inches. Copies are \$2 each, payable in check or money order, from: Catholic Studies, 630 W. Lake St., Chicago 6, Ill.

NAMES IN THE NEWS—Steve Chiovare, director of volunteer services the past three years at Muscatatuck State School, Butlerville, has been named director of Noble School for Retarded Children in Indianapolis, effective September 1. He was a member of St. Mary's parish, North Vernon. . . . Father John Fish, principal of Chatham High School in Indianapolis, reports that Sister Therese, O.S.B., has organized ten new libraries before assuming the same task at Chatham. By the way, there are a few empty shelves in the school library. Father Fish offers pick-up service (no encyclopedias, please). . . . John Stahl, formerly associated with Krieg Bros. Catholic Supply House in Indianapolis, has announced the opening of his own church goods store, J. Stahl Company, in Evansville on September 5. He is located at 217 Main Street. . . . Sister Mary Virginia Schreiner, granddaughter of Louis Schreiner of St. Michael's parish, Brookville, took perpetual vows as a Franciscan Sister of the Poor at St. Clare Convent, Hartwood, Ohio, recently. . . . Sister M. Malachy, O.S.F., former history teacher at Sexton Memorial High School, Indianapolis, received a master of arts degree this summer from John Carroll University in Cleveland. She will teach at John Carroll High School in Dayton, O. . . . Miss Marlene Harpring, a member of St. Mary's parish, Greensburg, was named a scholastic leader in the 1961 class of the Marion County General Hospital School of Nursing.

AND THE WALLS COME TUMBLING DOWN—Father Conen Mitchell, O.F.M., superior of Sacred Heart Central High School, Indianapolis, reports that the three-story former convent of the Sisters of St. Joseph who staff the school, will be demolished within a few days. The venerable landmark, erected in 1878, was most recently used by the high school for overflow classroom space. (It was reverently referred to as the "fine arts" building.)

TREAT FOR CHILDREN—"Puss in Boots," a children's production by the Traveling Playhouse will be the fall offering of the Indianapolis Junior League Children's Theatre. Scheduled November 10 and 11 at Wood and Shorthridge High Schools in Indianapolis, the performance offers a theatrical treat for area youngsters. Reserve seats, at 25 cents each, are available from the Junior League Office, 2625 North Meridian St., after October 23. Mrs. Joseph A. Sawrey is chairman of the Children's Theatre Committee.

ACTIVE COLUMNISTS—Two of our columnists are in the news this week. Mr. George G. Higgins, director of the social action department of the National Catholic Welfare Conference and author of "The Yardsick" column in this journal, will be featured in the "Christian Thought and the Modern World" theology lecture series at Marquette University, Milwaukee. . . . Father Leo J. Trase, whose serialized book "The Faith Explained" appears on Page Seven, is the author of "Book for Boys," to be published in October by Fides Publishers of Notre Dame.

Blames 'history,' not 'heresy'

ASHEVILLE, N.C.—Bishop John J. Wright of Pittsburgh said here that "history more than heresy" prevents the "easy" reunion of the Christian churches.

But, Bishop Wright added, "cultural unity" among the nations of the West "may hopefully lead to unity of the Church of Christ."

He made the statement in an address at a three-week Christian humanism seminar sponsored here by Bishop Vincent S. Waters of Raleigh. Representatives of more than 30 Catholic colleges attended lectures and took part in discussions during the seminar.

Bishop Wright said Christianity has given the western nations a shared view of man, and it is this humanist tradition which is the basis of the economical movement.


He noted that the threat of communism is a further incentive for the spiritual forces of the West to draw closer in a community dedicated to preserving the true image of man.

He declared Catholics today must be willing to admit human mistakes. Nothing will so disarm the Protestant critics of Catholicism as this humility, he stated.

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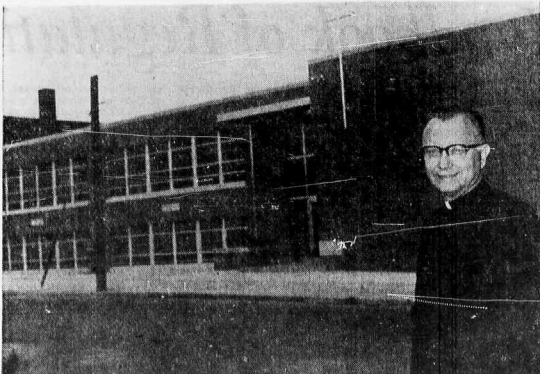
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LATIN SCHOOL ADDITION—Father Joseph Brokhage, S.T.D., rector of Bishop Bruté Latin School, stands before the secondary school's new wing, erected this summer. The structure contains three classrooms, science laboratory, library, recreation area and gymnasium. Ninety-three freshman boys will report on the opening day next Wednesday, September 6. Total enrollment will be 192. (Staff photo)

School bell to ring

(Continued from page 1)
ter Mary Ender, O.S.B., dean of girls and history; Sister Therese, O.S.B., librarian and English; Sister Cabrini, O.S.B., Spanish and English; Sister Juana, O.S.B., home economics and English; Sister Maureen, O.S.B., mathematics.

Also, Father George Elford, religion; Father Gerald Grottel, English; Father Harold Knoeven, religion; Father Randolph Marshall, religion and music; Father Donald Schneider, religion and mathematics; Miss Sandra Jordan, physical education; and Michael Gurechuk, coach and physical education.

Orientation for incoming freshmen at Chatham will begin at 8:30 a.m. Wednesday, Sept. 13, and continue Thursday. A short class schedule will be held on Friday with early dismissal. Regular classes will start Monday, Sept. 18.

Bishop Bruté Latin School will welcome 192 boys, including 93 freshmen, to orientation on Wednesday, Sept. 6. Mass at 11 a.m. will be followed by early dismissal. Regular classes will resume Thursday, Sept. 7. Joining the faculty will be Father Lantouche Lynch, coach and physical education, and Father Bernard Biegel, religion.

ONE HUNDRED and sixteen girls are registered at Ladywood School. They will report on Monday, Sept. 11, with classes beginning the next day. The new faculty principal is Sister Dorothy Mary, S.P., who succeeds Sister Maureen Therese, S.P.

Our Lady of Providence in

Asks return

(Continued from page 1)
curriculum itself must in the future be impregnated with super-human ideals and fortified with religious motivation.

HE EXPRESSED confidence that "Catholic intellectual leaders will be deeply interested and will generously cooperate in devising a system that will meet the needs of our pluralistic society with fairness and justice to all."

Referring to Catholic college graduates as "a rather privileged class in the ranks of the Catholic people," Archbishop Alter urged them to "be articulate as Catholics and serve as the representative spokesperson of the Church in all things which concern the common good."

"The first responsibility of Catholic college graduates is to know the mind of the Church and not substitute their own personal opinions for Church doctrine or official policy," he said.

He pointed out that "there is a definite body of doctrine, for instance, on international peace, aggressive warfare, sanctity of treaties; on the social responsibility of property, on the stewardship of wealth, on the rights and duties of labor; on race discrimination, on parental rights in education, and on the duties of states to exercise distributive justice in all allocation of public educational benefits. . . ."

Plan to honor future novices
Fifteen young ladies from the Indianapolis area who will enter the Novitiate of the Sisters of Providence at St. Mary-of-the-Woods on September 12, will be honored guests of the Sisters at St. Agnes Academy on Thursday, September 7.

Benediction will be celebrated in the Academy chapel at 5 p.m., followed by a buffet supper. An Open House for classmates and friends will be held from 7 to 9 p.m. at the Academy. No invitations have been issued.

Those entering the Novitiate are: Martha Cannon, Patricia Cline, Nancy Coleman, Carol Dickerson, Susan Dimm, Ann Donahue, Mary Agnes Gilligan, Barbara Hall, Mary Hittle, Elise Halley, Winifred Miller, Mary Morley, Linda Raymond, Alice Rhinesmith and Carol Schmidt.

Assumption parish schedules festival

The annual Fish Fry and Festival at Assumption parish gets underway today, September 1, at 5 p.m., on the school grounds at 1105 South Blaine Ave. Taste tempting fish dinners and sandwiches will be served beginning at 5 p.m. There will be indoor and outdoor games to everyone's liking. A variety of booths include fancy goods, ham, bacon, basketball throw and the ever popular fish pond.

Included in the caravan of top notch stars who will provide free entertainment will be the Farrell Brothers, Diane Dravis, the city-wide talent contest winner; the Rhodius Park prize winning Square Dancers and the Reuter Boys barber shop quartet. Door prizes will be awarded every half hour and a complete set of deluxe kitchen cabinets.



NEW PRINCIPAL—Sister Dorothy Mary, S.P., is the new principal of Ladywood School, Indianapolis. She formerly headed the Business Administration Department at St. Mary-of-the-Woods College. She succeeds Sister Maureen Therese, S.P., who has been transferred to Central Catholic High School, Ft. Wayne.

Guild card party scheduled Sept. 7

The fall card party sponsored annually by the St. Francis Hospital Guild will be held in the Wm. H. Block Co. auditorium on Thursday, September 7, at 1:30 p.m. Informal fashions will be modeled and all games will be played.

Miss Marie Lawhorn is chairman, assisted by the board of directors as co-chairmen.

The St. Francis Hospital Guild will meet Tuesday, September 5, at 12 noon in the hospital auditorium rather than at night as previously announced. Birthdays for the months of July, August and September will be honored following a covered dish luncheon.

EARLY START
PROVIDENCE, R.I.—Study of French will be introduced in the first grades of all Providence diocesan schools this fall.

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Official School Calendar

ARCHDIOCESE OF INDIANAPOLIS
ELEMENTARY AND SECONDARY SCHOOLS
1961-1962

SECONDARY SCHOOL CALENDAR will be the same as the ELEMENTARY SCHOOL CALENDAR—Except: They will NOT take Thursday, October 12, and Thursday, February 22, as free days. Where sectionals are played on Friday; school days that day will be a free day for SECONDARY SCHOOLS.

FIRST SEMESTER

Wednesday, September 6.....Opening Day
Thursday, October 12..... Columbus Day
(Teachers' Institute—Thursday, October 26, Friday, October 27)
Wednesday, November 1..... Feast of All Saints—Holy Day
Wednesday, November 22..... Thanksgiving Recess
Monday, November 27..... Begins with the close of School Day
Friday, December 8..... Feast of Immaculate Conception
Friday, December 22..... Christmas Recess
Monday, January 8..... Begins with the close of School Day
Friday, January 26..... End of Semester
Grading Periods (Elementary): November 10, January 26

SECOND SEMESTER

Tuesday, January 30..... Beginning of Second Semester
Thursday, February 22..... Washington's Birthday
Vacation Week: March 11-17
Friday, April 6..... Business Education Day
Wednesday, April 18..... Easter Recess
Tuesday, April 24..... Begins with the close of School Day
Also High School and Seminary entrance test
Wednesday, April 26..... Classes Resumed
Wednesday, May 31..... Memorial Day
Thursday, May 31..... Feast of the Ascension—Holy Day
Friday, June 8..... Close of School
Grading Periods (Elementary): April 6, June 8

NOTE: Each Parish is entitled to observe its Patronal Feast as a Holiday. If the Feast is transferred by rubrical laws, the day of its observance is a Holiday. If in either instance it occurs on a day which is otherwise free, the next school day may be declared free.

Each Community may observe its Official Community Holiday as a free day. If this Holiday occurs on a day which is otherwise free, the next school day may be declared free.

No other Feast, Holiday or Name-day may be the occasion for change in school time.

The Reverend Pastors may exempt their pupils from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. The Public School Calendar holiday should not be interpreted as a special holiday.

Parochial schools in the rural districts, may conform to the closing date for the public schools in their districts.

Issue Handbook of Regulations for schools

A detailed handbook of regulations for Archdiocesan parochial schools has been issued by the Archdiocesan School Office.

Prepared by Msgr. James P. Galvin, School Superintendent, and a committee of six teaching Sisters, and distributed to pastors and school administrators, the handbook outlines the varying procedures and efforts of those responsibly engaged in attaining the common objectives of our elementary schools.

In a cover letter, Archbishop Schulte gives his official approval to the new teachers' handbook and urges that it receive a "kindly acceptance."

The next is divided into two major areas—Administration and Organization, and Policies and Procedures. Also included is a section enumerating the services of the Department of Special Education—special classes, remedial reading, child guidance, religious instruction and Junior Great Books program.

IN ISSUING the handbook, the first in Archdiocesan school history, Msgr. Galvin underlined the importance of "a common objective of Catholic education which must be mutually accepted and followed by parents and teachers if they would succeed in their common task."

Noting that the primary responsibility of educating children belongs with parents, the handbook cites the following parental responsibilities: (1) to fulfill the grave obligation of providing a complete education for their children; (2) to work cooperatively with the principal and faculty for the welfare of their children and the benefit of the school system; and (3) to support publicly and privately the policies and procedures of the school.

OTHER HIGHLIGHTS of the handbook include:

- Effective with the 1961-62 school year, the admission age for grade one is six years, reached by October 10, an exception will be made for those youngsters, six by November 1, who achieve a score of C or better on the Metropolitan Readiness Test, administered during spring registration.
- The handbook reminds school officials to adhere closely to the official school calendar to achieve uniformity in the total number of days in session.
- Cultural activities, such as the CYO Song Fest, Music Mem-

ory contest, art contest and excursions to art museums, in addition to other co-curricular activities, received endorsement of the School Office.

The school system policy of no graduation ceremonies for pupils completing the eighth grade is restated in the handbook. A religious exercise may be held, followed by a class breakfast, but no diplomas are to be issued.

Homework—a subject of interest to pupils, teachers and parents alike, also receives mention. Home study should be based on material taught in school, study or written work, or

a combination of both. Written homework should not be required of first and second graders, but parents are urged to aid their youngsters meet their daily requirements.

Assignments for pupils in grades three, four and five, the handbook suggests, may require from 45 to 90 minutes of home study, while seventh and eighth graders may receive about 90 minutes of home assignments.

Dances and mixed parties are not to be sponsored by the schools. The handbook labels such affairs as "entirely out of line for grade school children."

Principals, teachers and pastors are urged to discourage ill-advised parents from holding mixed parties and dances in their own homes.

The criteria for promotion of a child to the next grade is based upon: (1) a general average of "C" with no failure in a major subject; (2) a pupil's mastery of class material, not upon regular attendance. If a child has a low average but has the ability to produce better work, the school may suggest that he attend summer classes in those subjects in which he has done unsatisfactory work.

Why Catholic schools?

"And Jesus advanced in wisdom and age and grace before God and men." In this quotation from Saint Luke we find embodied succinctly the objectives of Catholic education, for the family life of Nazareth was the prototype or model for all subsequent Christian education, whether in the home or in the school. A point frequently overlooked today is the recognition of the complementary and supplementary roles of home and school in education. It is essential for the child's

in which he lives, as well as some of the implications today's happenings may have for him in the world of tomorrow, and, certainly, of the principles of American democracy as they involve his social relations in a world which physically, through modern technology, is drawing nations and peoples closer and closer, but psychologically, through modern ideology, is separating people farther and farther.

So there is set before him at different levels of his development those instructional situations in that way of courses and lessons that make possible the developing of skill and gaining knowledge. That he be successful at these endeavors, there must be effort on his part which comes not spontaneously but from motivation and guidance of mutually interested parents and teachers.

Editor to Readers: The accompanying statement on the purposes and aims of Catholic education is taken from the introduction in the new Handbook of Regulations for Parish Schools compiled and issued by the Archdiocesan School Office.

progress that there be mutual cooperation and support between the parents and the teachers. This mutual assistance must extend beyond the physical order where parents build schools and pay teachers' salaries in return for which teachers receive the children and instruct them.

This is but the beginning and will be completely inadequate unless there is close agreement and cooperation in the order which requires, on the part of parents and teachers an identity of values, aspirations and goals. Otherwise the pupil becomes a confused victim of divergent principles and attitudes on the part of those responsible for his or her education. And so it is important that there be a common understanding of the basic objectives of Catholic education which must be mutually accepted and followed by parents and teachers if they would succeed in their common task.

IF WE IDENTIFY age with physical development and growth, then we see that physical well-being is one of the principal aims of Catholic education. Man is composed of body and soul. His progress and happiness in this life are considerably dependent upon his bodily health. Ignorance of or carelessness in observing these rules of health may considerably jeopardize physical well-being; later making for economic incompetency and all the disadvantages that go with this ill in the way of fulfilling family and civic responsibilities.

Beyond this, a Christian approach to the study of the body makes us appreciative not only of its natural qualities and potentialities, gifts of the Creator, but also of its sacredness and dignity in the super natural order. This objective takes on an even greater significance in these times when so many false concepts and values are taught about man's physical nature.

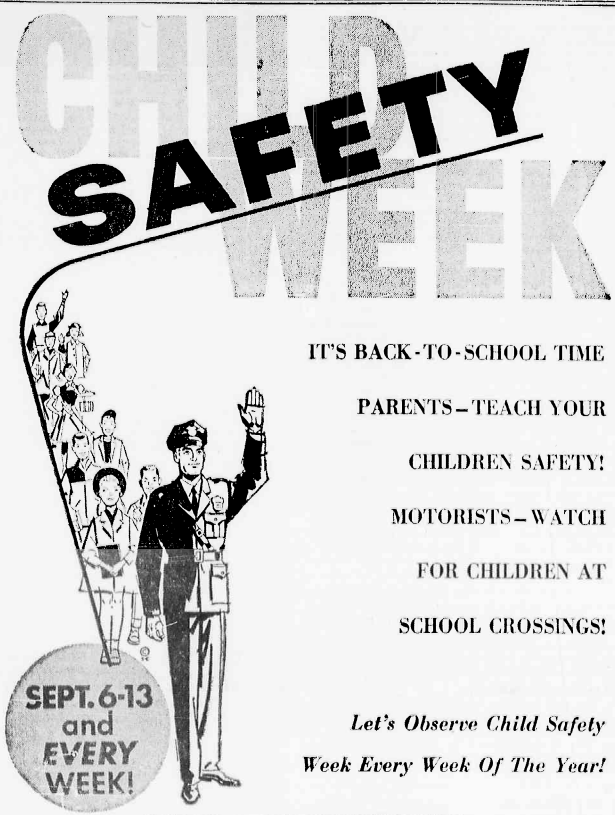
The wisdom in which Christ advanced may be likened to the child's intellectual development in science and knowledge as he progresses.

The money spent on buildings and the dedicated lives of our teachers are wasted unless the pupil advances to a deeper understanding of himself, his common heritage in the past, the world

IF WE CONSIDER these first two objectives as taken from the education program of Nazareth of essential importance, all the more so should we consider the third objective, progress in grace. For the most part all educators are agreed on the value of training the body and the mind.

The distinguishing feature between Christian education and secular education rests in this third and final objective. Here is to be found the reason for the laity to assume, in a sense, double taxation for building and operating parochial schools, the reason for the dedicated lives of our Catholic teachers. Here is the crowning goal in the hierarchy of Christian educational values that our children may progress not only in the knowledge of the natural, but also of the supernatural, so that they may advance in the ways of God as well as of man.

It is vital that there be close cooperation between the school and the home, so that the lessons and principles of religion learned in school may be reinforced by example of truly Christian living in the home. In this way do parents and teachers cooperate in reproducing truly Christ-like personalities which are the only product worthy of our Catholic education.



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Stamp suggested to honor Cardinal

WASHINGTON—Former Gov. Theodore R. McKeldin of Maryland has called for issuance of a postage stamp honoring the late Cardinal James Gibbons, Archbishop of Baltimore. McKeldin, in a letter to Post-

master General J. Edward Day, called for Cardinal Gibbons' inclusion in the "great Americans" stamp series. He said the Cardinal was "a distinguished Baltimorean whose wise counsel and good works were known throughout the world."

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BACK TO SCHOOL
The WFBM Stations

British government aids Catholic schools

By JOHN A. GREAVES

LONDON—Catholic schools in Britain enjoy substantial financial help from a government that considers all education a matter of national benefit.

In Scotland, which has its own educational system distinct from that in England and Wales, the government builds and entirely sustains schools for Catholics and other denominations. Teachers are paid by the government, and appointed by the government from lists drawn up by authorities of the church concerned.

Only a tiny proportion of Scottish children attend privately maintained schools. Publicly maintained schools have 867,000 students, and schools that take no financial help from the government have 22,000 students.

IN ENGLAND and Wales, more than 600,000 of the 7.5 million schoolchildren attend Catholic schools supported by the government. Teachers' salaries and most other maintenance costs are paid by the government, which in many instances supplies 75 per cent of the costs of building and repairs.

The government also provided loans at normal bank rates to cover the remaining expenses of construction and repair. These loans run 15 or 20 years, or longer.

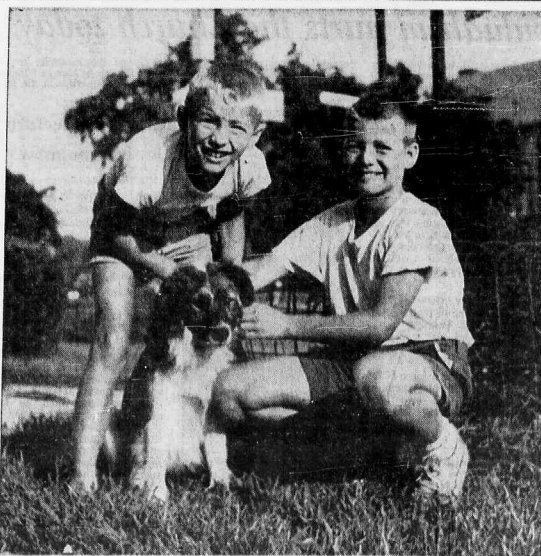
Tuition in state-aided schools is free.

Despite such help from the government, Catholics in England and Wales have a harder educational row to hoe than members of other churches. This, in a nutshell, is because they generally have more children and smaller pay envelopes.

BY FAR THE great majority of Catholics are industrial workers. Many of them are in fact among the lowest-paid manual workers, or "navvies." Since Catholic families are generally large, the wives have a full-time job rearing the children and are consequently unable to supplement the husband's earnings. In addition, they pay their share as citizens in the \$2.8 billion raised yearly by national and local governments to support education. They must also pay all running costs of the growing Church in Britain.

At present, Catholics in England and Wales are paying \$12 million a year for the Catholic schools aided by the government.

In 1959, when Parliament raised the state grant from 50 to 75 per cent of construction and repair costs, Catholic long-term plans in education called for a total expenditure of \$145 million. Since then Catholic commitments have risen to \$168 million.



TWO BOYS AND A DOG—On a romp with their dog, Pepper, during the waning weeks of summer vacation are Gary Ferguson, 7, left and his brother Pat, 9. When classes resume early next month, Gary will enter the second grade and Pat the fourth grade at St. Joan of Arc School, Indianapolis. (Staff photo by Fries)

German Sister's cure at Lourdes ruled a miracle

LOURDES, France — Bishop Pierre Theas of Tarbes and Lourdes has issued a decree declaring the cure of a 39-year-old German Sister at Our Lady's shrine here a miracle.

The cure of Thea Angèle of Tönnang, Germany—now Sister Maria Mercedes of the Immaculate Conception convent here—took place in 1950. She had been suffering from multiple sclerosis and had been pronounced incurable by doctors.

Sister Maria Mercedes is the first German whose cure at Lourdes has been officially declared to be miraculous. Her cure is the first to be recognized as such.

Thea Angèle, a stenographer, was 23 in 1944 when she fell ill with multiple sclerosis, which led quickly to complete paralysis. Doctors said her case was hopeless when she arrived here in 1950. On May 20, however, she was cured.

In April of this year the International Medical Committee of Lourdes ruled that her cure was "medically unexplainable," "miraculous" this year.

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Cites need for more Catholic authors

WASHINGTON — Too many Catholic books published in America are written in Europe, a Catholic publisher said at the Georgetown University Writers' Conference here.

Philip Scharper, American editor of Sheed & Ward, Catholic book publishers in England and the U.S., said (Aug. 18) these translations are good and necessary at present. "But it is," he added, "a mark of our (American Catholic) poverty that these 'imports' account for one of every four or five Catholic books published here."

Scharper said he hopes that

more native Catholic authors will write on such topics as the Catholic middle class, the morality of big business and the race question. American theologians, he added, should write more about problems of work, race, and in international cooperation.

NAMED EDITOR
LOUISVILLE, Ky.—Father William H. Zahner has been named managing editor of the Record, Louisville archdiocese newspaper. He has been business manager since 1959 and succeeds Msgr. J. William McKune.

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THE OTHER FOOT

Mother who teaches finds some answers

WEBSTER GROVES, Mo.—What do mothers look like to teachers?

A mother of four, who has had experience "on both sides" of the teacher's desk, says that mothers often seem just as unreasonable to teachers as teachers sometimes do to mothers.

Mrs. Rose C. Huth, a former newspaper reporter, said she used to wonder "why Johnny can't read, spell or add, and, as mothers often do, I blamed his problems on his teacher."

Then, she was asked to teach in the primary grades at Holy Redeemer parish school here. The nine-month experience proved a revelation.

"Formerly, when people asked how many children I have, I answered 'four,'" she commented.

"When I began to teach I said, in reply to the same inquiry, 'Four at home and 45 in school,' and hurriedly added: 'The 45 in school are less trouble than the four at home.'"

Among Mrs. Huth's tips to mothers, after a year's experience "on the other side of the desk":

• Discussing problems: It is impossible for a teacher to have all the visits she would like with parents. There aren't enough hours in the day. So telephone for an appointment.

• Helping the child: "Encourage reading—don't let them waste time on comics. Fill their bookshelves with the wonderful books on the market today."

• Homework: Have him complete his homework at a reasonable hour. "Playing out of doors until late, and then trying to finish a sheet of arithmetic problems adds up to one cranky child, two cranky parents."

• Passing the buck: "I remember saying as a mother, 'He didn't learn that word at home.' He probably picked it up at school.' As a teacher I remember saying, 'when a child uses dirty words, chances are he has heard them at home.' This is known as passing the buck. For teacher and mother it would be better to carry a bar of soap."

Warns individualism hurts the Church today

SAN ANTONIO—An individualistic Catholic mentality is hurting the Church today, the Italian Jesuit leader of the Better World Movement asserted here.

Father Ricardo Lombardi, S.J., acknowledged that the Church today is greater than at any other time in history, but added that it is failing to make a profound impression on the world and is not exercising an important influence on human society.

DURING A BRIEF VISIT to San Antonio, Father Lombardi addressed an audience of priests, brothers and nuns in the auditorium of Incarnate Word College.

He told his audience there are two almost contradictory aspects to the Church today. From the positive viewpoint he asserted that "the Church is perhaps richer in holy souls today than at any other time in history."

In support of this he pointed to the martyrs in the Congo, in Angola and in Cuba.

He said that many marriages today are real schools of sanctity and sacrifice. As for the governing authority of the Church, he said the episcopacy is outstanding for the quality and loyalty of its members.

SPEAKING OF the second aspect of the Church today, he noted that the Church is exercising very little influence upon the world. As evidence of this he stressed the low condition of family life

with frequent divorcees and fewer children in Christian countries than in communist China. And never, he said, was there a movement so strong against God as communism is today.

He noted, for example, that in Latin America a great number of Catholic universities think that the Church is unable to solve the social problems of the age and return to communism for the solution.

"The profound reason for our weakness," he asserted, "is the Catholic mentality—it is too individualistic. Most Catholics think of religion merely as a vertical relationship between themselves and God."

"HOW MANY Catholics," he continued, "think of their responsibility to the common good? How many think that it is a sin not to do all that one can do for the community?"

"We do not have a sense of the Church—the Mystical Body of Christ—but of our own little weakness. That is our immense weakness."

"We suffer the consequences of this individualistic mentality more today than ever before," Father Lombardi declared, "because the world is better organized and more complete than ever before. We must realize that we are all one or we are lost."

Referring to the scourge of communism, he said that God

permits communism to serve as a lesson to Christians to be one—to compel the Church to live in love.

"We are responsible for changing conditions," he insisted, "we must begin today—not tomorrow—to change ourselves. We need

Christians lecture Jewish congress

JERUSALEM—Lectures on the Dead Sea Scrolls by a Protestant theologian from East Germany and a Catholic priest from Austria were highlights of the Third World Congress of Jewish Studies here attended by some 800 Catholic, Jewish and Moslem scholars.

Speakers were the Rev. H. Bartkic of Leipzig, the only scholar to attend from a country behind the Iron Curtain; and Father Karl Schubert of Vienna.

Another priest, the Rev. Roberto Busa, S.J., of the College of the Assumption, Gallarate, Italy, aroused much interest among Israeli scholars when he suggested the use of automation for Biblical concordances and dictionaries.

Father Busa, who gave an earlier address at the congress, supervised the indexing three years ago of the Dead Sea Scrolls electronically on IBM machines.

CONFIRMATION RITE SOROKTO, Korea—Bishop Harold W. Henry, S.S.C., Vicar Apostolic of Kwangju, visited this subtropical island a mile off Korea's south coast to confirm 120 victims of Hansen's disease (leprosy).



TO ENTER CONVENT — Miss Ellen Miller, a member of St. Patrick's parish, Indianapolis, will enter the St. Agnes Novitiate of the Sisters of St. Francis, Oldenburg, on September 8.

The daughter of Mr. and Mrs. Robert J. Miller of 3616 Coliseum Ave., she attended St. Patrick's School, St. Mary's Academy and Marian College. An open house will be held in her parents' home Sunday, September 3, from 2 to 4 p.m.

Sister Formation project lauded by Vatican official

PORTLAND, Ore.—Modernization of the work of religious communities, especially in the Sister Formation movement, is the "best innovation" he has observed in this country, Father Elio Gambari, S.M., an official of the Sacred Congregation of Religious in Rome, said here.

Noting that he had been asked about possible modernization of religious habits, Father Gambari said (Aug. 31) that was "a very secondary point."

"What is important is that the religious are modernizing their way of working. They are working very hard for better formation of Sisters—spiritually, doctrinally, apostolically and professionally. Now more and more American communities have worked to improve their juniorates. This is the secret to the success of their action," he said.

FATHER GAMBARI lectured at the second annual Sisters' Conference on Spirituality at the University of Portland. Two hundred and sixty-five Sisters representing six religious communities came from 12 states and from Canada to attend the conference.

Another lecturer was Father Dennis J. Geaney, O.S.A., of the Augustinian Retreat House, Fort Wayne, Ind.

Father Geaney urged the Sisters to "re-examine the concept of freedom."

"Discipline in our schools is something that's good and draws a great deal of praise for Catholic schools. But it has within it a danger—only free people can love God and be responsible human beings. Creativeness can only exist in an atmosphere of freedom," he said.

FATHER Geaney said young girls will be "discouraged from entering religious life if we tell them the vow of obedience means giving up freedom."

Creativeness "will come to our classrooms when Sisters understand that their vow of obedience is one of free will—the freedom of the sons of God," he said.

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Text of annual Labor Day Statement

Labor Day in 1961 finds the people of the United States deeply concerned, and rightly so, not only about their own national security but also about the security of the entire free world. There is no denying the fact that we are facing with a serious crisis—perhaps the most serious in our national history.

No one can say with certainty how this crisis will eventually be resolved, but the next several years will probably tell the tale. The decade of the sixties may prove to be the decisive turning point in our continuing struggle to

Editor to Readers: This is the complete text of the 1961 Labor Day statement issued by the Social Action Department, National Catholic Welfare Conference, Washington, D.C.



counteracted, by peaceful and honorable means, the worldwide threat of Communist domination and to establish, or at least to lay the foundations of, a just and lasting peace.

It is possible, in other words, that by 1970 the forces of freedom throughout the world will have decisively won. Or, God forbid, decisively lost the so-called Cold War, which began almost immediately after the last shot was fired in World War II and which threatens momentarily to break out into a nuclear holocaust.

NO DOUBT many Americans will regard this as an inaccurate reading of the timetable of history. Some of our fellow citizens are convinced that the issue of freedom versus slavery will have been resolved, for better or for worse, before the end of the present decade. Others are of the opinion that we shall have to reconcile ourselves to a prolonged period of not so peaceful co-existence and somehow or other still shall have to learn to live with the nerve wracking tensions of the Cold War almost indefinitely.

In any event, there must be few, if any, Americans who need to be convinced at this late date that we are faced with a serious crisis, the outcome of which may well determine the fate of humanity for generations and perhaps even for centuries to come.

It is not our purpose in this annual Labor Day Statement to appraise the various measures our Government has adopted at the level of foreign policy in a desperate effort to resolve this tragic crisis.

Our only purpose is to emphasize the fact that the outcome of the present struggle depends on the decisions which individual citizens and their voluntary organizations make here at home in almost every field of human endeavor but, more specifically, in the field of labor-management relations.

WE CAN NO longer prudently ignore the fact that the future of freedom all over the world depends to a considerable degree on the health of the American economy; and that this, in turn, depends more than ever before on the willingness of labor and management to subordinate their own particular interests to the dictates of social justice and to think and act in terms of the national and international common good.

This is not to say that responsibility for the healthy functioning of the American economy rests exclusively with labor and management, nor is it to say that by themselves they are capable of solving all of our economic problems.

The Government also has an indispensable role to play—a greater role perhaps than some Americans are prepared to concede.

The fact remains, however, that the responsibility for putting the principles of social justice into practice and for promoting economic growth and economic progress rests, first and foremost, with labor and management. If

they are unable or unwilling to carry out this responsibility, the government will have to rush in to fill the gap. The trouble is, however, that in doing so, the government, rightly or wrongly, may deem it necessary to find it convenient to impose upon labor and management some form of compulsory arbitration.

This would be a very unfortunate development, for it might well signalize the beginning of the end of industrial self-government through free collective bargaining, and this at the very moment when the uncommitted nations of the world are looking to us for practical evidence that economic as well as political democracy is a realistic alternative to Communist tyranny.

"That prospect alone," as one of our leading labor economists has pointed out, "would seem to justify unusual efforts to create a stronger collective bargaining. The only alternative, the same writer reminds us, was aptly expressed by President Truman at the opening session of the National Labor-Management Conference of 1945. 'The American people,' President Truman told the delegates to that Conference, 'know the enormous size of your task. But the stakes are enormous, too. If the people do not find the answers here, they will find them someplace else. . . .'

UNFORTUNATELY the delegates to the National Labor-Management Conference failed to do even serious warring. They did not even seriously discuss much less resolve, the critical problems confronting the United States at that time in the field of industrial relations. In brief, the National Labor-Management Conference of 1945, like the one which was held in 1959, was for all practical purposes, a complete failure.

In any event, the warning sounded by the President of the United States in 1945 is still very timely—all the more so because representative national leaders of labor and management are now meeting for the third time under Presidential auspices as members of the recently established National Labor-Management Advisory Committee.

The task of this Committee, like that of the ill-fated Labor-Management Conferences of 1945 and 1959, is truly enormous, and the stakes are even higher, if only because of the fact that our nation is today in far greater peril than ever before. This time we may be reasonably certain that "if the people do not find the answers here, they will find them someplace else."

AMONG THE many urgent problems to which the members of the National Labor-Management Advisory Committee will have to address themselves very seriously and very conscientiously are the following:

—How to promote economic growth and economic progress at an annual rate sufficient to offset the loss of jobs caused by automation and, in addition, to provide gaining employment for our rapidly expanding labor force.

—How to bring prices, wages, and profits into proper balance so as to insure full employment and promote the national economic welfare.

—How to bring about a more equitable balance between the incomes of various categories of workers (skilled craftsmen, for example, and marginal factory workers) and between the incomes of workers in general and those of other groups in our economy.

—How to meet the growing problem of foreign competition in manufactured goods without resorting to restrictive tariffs or other forms of economic nationalism.

—How to prevent or at least to reduce the number of costly strikes and lockouts.

—How to rehabilitate the economically depressed areas of the nation and how to retrain or relocate the workers who have been left behind in these areas with no means of supporting themselves and their families.

—How to eliminate discrimination in industry and promote equal employment opportunity for all workers regardless of race, creed or color.

Some of these problems can be solved by labor and management acting separately on their own initiative or by both parties acting in concert. Others will require a combination of private initiative and public policy.

For example, collective bargaining between labor and management cannot fully solve the problem of unemployment. A problem of this magnitude can only be solved through a coordinated approach in which public and private action mutually reinforce one another.

WE have no time to lose in developing such a coordinated approach to this very serious and potentially very dangerous problem. "Too many men," Pope Pius XII pointed out in 1953, "are still victims of unemployment, while many who have temporarily got a job, live in constant fear of losing it. It is impossible to forget those — most numerous among day laborers—who suffer from short-time work and are prevented from earning a wage large enough to meet the essential needs of themselves and their families."

THESE WORDS are directly pertinent to the situation in which we find ourselves in the United States at the present time. Unemployment in this country is currently running at the rate of approximately 7%, and even if we succeed in reducing this rate as low as 4% by the end of 1961, the problem of unemployment will not have been solved.

Government statisticians tell us that we must be prepared to create 25,000 new jobs per week, or a total of 13,500,000 new jobs, between now and 1970, just to take care of the expected growth of the labor force. This is a formidable challenge, but it can and must be met without delay.

The problem of unemployment and all of the other problems listed above belong on the agenda of the National Labor-Management Advisory Committee. This Committee will create no miracles, it cannot and will not solve all of our economic problems.

Nevertheless there is reason to hope that, if given a chance to prove itself, it will help create the kind of atmosphere in which it will be possible for labor and

management, with the assistance of the Government to agree on the guidelines of an effective national economic policy. In other words, there is reason to hope that the Committee will succeed in giving a new dimension and a new direction to collective bargaining and that it will enable labor and management to begin looking at their mutual problems in broader perspective and to relate their decisions to the requirements of the common good.

It goes without saying that the establishment of the National Labor-Management Advisory Committee is only one of many steps that must be taken if we are to solve the problems listed above and the many other problems confronting labor and management at the present time.

In the final analysis, the members of this Committee will be able to accomplish very little unless their efforts to improve collective bargaining and to develop a better system of labor-management cooperation at the national level are paralleled by similar efforts at the local level in every major company and every major industry in the United States.

IF AMERICAN unions and employers' associations undertake such efforts at every level of the economy, they will be fulfilling the purpose for which they were established.

"It is in order to insure harmony between capital and labor," Pope XII pointed out in 1953, "that labor's many addresses on the labor-management problem, 'that recourse is had to employees' organizations and trade unions; and they must be thought of not as weapons designed for offensive or defensive war, which must provoke reprisals, nor as rivers in flood, which divide and destroy, but as bridges."

To the extent that labor and management and their respective organizations are not fulfilling this purpose, they can be said to be lacking not only in the virtue of social justice, but also in the virtue of social charity.

"Justice," as the authors of a recent treatise on Christian social ethics remind us, "is able to show us the objective standard for social affairs—and on no account may the obligations to

which it points be reduced—but it cannot provide a radical remedy for social conflicts which arise from deeply rooted injustices. A lasting peace cannot be attained without the aid of charity, which alone is able to counterbalance the disorders provoked by the passions consequent on man's sin."

PLEASE GOD, the worldwide observance this year of the anniversary of the great social encyclicals of Pope Leo XIII and Pope Pius XI and the publication within recent weeks of Pope John XXIII's historic encyclical on the social problem will serve to remind us of this basic truth—remind us, in other words, how indispensable it is, in the world of Pope John, to put aside our selfish interests and to be guided in the field of industrial relations by "the motives of justice and equity, to the advantage of both sides, invoking as necessary both the intervention of the State and the honest and loyal action of the interested parties."

The social encyclicals of Pope Leo XIII and Pope Pius XI, like the new encyclical of Pope John XXIII, are built around "the supreme principle according to which every relation is governed; that is to say, not unbridled free competition, nor overbearing economic power, but blind force, but the eternal and holy requirements of justice and charity."

It is our prayerful hope that labor and management, as they raise on Labor Day to reappraise their past performance and to make their plans for the coming year, will renew their commitment "to this supreme principle" and that they will do so, in the words of Pope John, "to the praise of God, and in the service of justice, equity . . . and human brotherhood."

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AROUND THE ARCHDIOCESE

Annual Recollection set for Lawrenceburg DCCW

LAWRENCEBURG, Ind.—The annual day of Recollection for the Lawrenceburg Diocese Council of Catholic Women will be held Sunday, September 10, at St. Anthony's Church, Morris.

The soup will be the main feature in the evening along with sandwiches, desserts, and fine pastries from expert kitchens of the parish.

Rev. Benedict Meyer, O.S.B., St. Meinrad Archabishop, will conduct the spiritual exercises. The day will close with Benediction at 3 p.m.

St. John's is located just three miles north of Newport. Guests may take Highway 16 from Greensburg or Batesville. The road is clearly marked.

Father Ambrose Schneider, pastor, extends a cordial invitation to the general public to attend the event.

TERRE HAUTE

Mrs. John Geiger is the newly elected president of the Scholastic Mother's Club. Other officers include Mrs. Anthony Gault, vice president.

ENOCHSBURG The welcome mat is out for festival fans at St. John's annual festival picnic.

A buffet-style dinner will be served from 11 a. m. to 2 p. m.



VISITS NEW ALBANY LIBRARY—Mrs. Paul Bonani, wife of the Minister of Agriculture and Community Development in Tanganyika visited the Archdiocese recently. She is shown above in the St. Thomas Aquinas Library, New Albany, with Mrs. Eli Goodman, of Jeffersonville, president of the Archdiocesan Council of Catholic Women, and James J. Russell, president of the Archdiocesan Council of Catholic Men. Mr. Russell is a New Albany resident.

FARMER'S VIEW

Face flies

By DANA JENNINGS

Cattlemen, both beef and dairy, now have a new scourge to contend with. As if they didn't have enough insects and diseases to plague them, now the face fly has moved down out of the Northeast into the Middle West and is heading westward.

The face fly looks like the house fly but it lives on the tears and mucous secretions of the cow. These are most of their damage by irritation and have even carried pink eye and caused blindness.

Now, you will may ask if the farmer is partner with God in creation as we claim, why does God send this additional trouble to His partner? That is something that only Faith can answer; namely, God has His own good reasons. Today we look upon the face fly as being simply a pest which must be controlled by chemicals.

It's things like this that make the farmer of little faith want to quit. It's things like this that drive families from the farm. It's also things like this that have been the making of many a farm family. A little added adversity can trigger their determination to stick it out.

So about the only comfort we can take in face flies, grass hoppers, tornadoes, droughts, floods and other tribulations of farming is that steel is tempered in the furnace, gold is purified in the fire and hard luck separates the spiritual men from the spiritual boys.

Says U. S. needs 'moral conviction'

DENVER, Colo.—A call for "national moral conviction" to offset the advances of communism throughout the world was made here by delegates to the 79th Supreme Council of the Knights of Columbus.

The K of C leaders said: "We recognize the fact that national moral conviction is the main weapon that can stop an enemy who knows that he need not resort to atomic weapons when his victim shows signs of a lack of courage and moral conscience."

Delegates endorsed the emergency steps taken by President Kennedy and Congress "to meet the sweeping challenge and threats of communism not only in Berlin but in the whole world."

Lutherans bypass school aid issue

FT. COLLINS, Colo.—A newly formed Lutheran school group ended its first national conference here without taking a stand on the question of federal aid to religious schools.

The American Lutheran Education Association adopted a number of resolutions, none of them touching on federal aid.

Dr. Frederick Schlotz, president of the American Lutheran Church, previously had issued a statement rejecting governmental aid for religious schools.

The education association, formed at the conference here of representatives of 48 schools conducted throughout the nation by the A.L.C., had been expected to support Dr. Schlotz's statement.

Powerful voices for federal aid, however, were raised at the meeting by persons carrying the financial responsibility of building and operating parochial schools.



TO ENTER CONVENT — Miss Sue Liston, daughter of Mr. and Mrs. Lawrence Liston of St. Ann's parish, Terre Haute, will enter the novitiate of the Sisters of Providence, St. Mary-of-the-Woods, Ind., on September 12. Miss Liston attended St. Ann's parochial school and is a 1961 graduate of Schulte High School.

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Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—A Funeral Mass was offered here for Sister Agnes Genevieve (Keenan) on August 29, after an illness of several months.

Born in Chicago, Ill., she entered the Community of the Sisters of Providence in 1914. For a time during her career she taught at St. Philip Neri School, Indianapolis.

Surviving is one sister, Mrs. E. L. Barrett, of LaGrange, Illinois.

French priest in Bible quiz

JERUSALEM, Israel — Father Guy Lepage, a 23-year-old French Catholic priest, is the first contestant to register in the Second International Bible Contest to be held here Oct. 3. He won the French national championship in July.

Fifteen countries have announced their participation in the event, which is being sponsored by the Israel Broadcasting Corp., Kol Israel. The contest is in the form of a quiz with questions limited to the Pentateuch and the Prophets. A panel of seven judges, including a Protestant and a Catholic Bible expert, will determine the international champion.

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Heed Pope's teachings, Latin America urged

DETROIT—A new social order in Latin America will succeed if based on the teachings of His Holiness Pope John XXIII in his recent Mater et Magistra encyclical, an official of Catholic Relief Services—National Catholic Welfare Conference told the National Catholic Social Action Conference here at the University of Detroit.

Father Joseph B. Greuillon, CRS-CNCW's senior executive director, who recently returned from a two-month tour of Central and South American countries, reminded that President Kennedy has insisted that the results of the Alliance for Progress program must be social as well as economic.

"This means that proprietors, industrialists and men of commerce and finance—the so-called class dirigente (directing class), the new managers and the old families—must forego century-old privilege and position," Father Greuillon said.

"TAX RATES must be based on ability to pay, based on investment reduced from 20 to 40 per cent, usury of 5 to 15 per cent per month must be slashed. Schools must be provided for that one half of the children who in many countries don't learn to read and write. Health services

and housing must be multiplied," Father Greuillon recounted that he attended the meeting in Punta del Este, Uruguay, at which 21 American nations drew up the Alliance for Progress treaty. He lauded the leadership taken by Treasury Secretary Douglas Dillon of the U.S. delegation. He warned that Ernesto (Che) Guevara, Cuba's Minister of Economy, whose plans were rejected formally at the meeting, "has allies by the millions" in the Central and South American countries.

The CRS-CNCWC official said that if communists help to get a roof over the home of a Latin American, he will turn to support the person who aids him.

"Yes, a new social order is in formation in Latin America," Father Greuillon said. "A social revolution is underway at last, at long, long last. Maybe it has taken too long. The powers of property have been in the saddle for four centuries. The countervailing power of personal rights and workers' voice has barely existed until now."

FATHER Greuillon said that in his Mater et Magistra encyclical His Holiness Pope John XXIII has expressed teachings of a new social order with great depth and dimension.

"Applying the guidelines of Mater et Magistra, augmented and from Catholic sources is clearly called for," the CRS-CNCWC official said. "The Catholic people of Germany have collected \$30 million for technical assistance, much of it for social action, during the past three years. They anticipated the Holy Father."

RAP TOURIST DRESS
JERUSALEM—Jordan authorities issued a warning to all foreign women tourists that they must wear "modest and decent" dresses when visiting the Holy Places in Jerusalem's Old City and Bethlehem, both under Jordanian control.



AFRICAN PRELATE VISITS INDIANAPOLIS—Archbishop John Kodwo Amisah, of Cape Coast, Ghana, West Africa, is shown above during his visit last week-end to Indianapolis. The photo was taken at a banquet held in his honor at St. Rita's parish, where he was presented with a purse of \$1600 to further the work of the missions in his native land. Pictured with the Archbishop are, left to right: Harlan Williams, who heads the Knights of St. Peter Claver; Russell Lane, Indianapolis public school board official and a member of Holy Angels parish, who spoke at the banquet; and Father Bernard Strange, pastor at St. Rita's. (Staff photo)

Greater stress on liturgy is seen among Protestants

OKLAHOMA CITY — Protestants and other non-Catholics who attended the 22nd North American Liturgical Conference here in large numbers seemed generally agreed that while the Catholic Church is headed toward more congregational participation in worship, the Protestant faiths are themselves moving more toward a liturgy.

Prominent among those who visited a specially prepared interfaith hospitality lounge during the sessions, attended the talks or visited exhibits, was the Rev. John C. Van Dyk, dean of St. Paul's (Protestant Episcopal) Cathedral here who saw in their common interest in worship matters an eventual meeting ground between Protestants and Catholics.

"In the Roman Church," he said, "the liturgical movement is traveling vertically—on a downward trend. In the Protestant Church it is moving horizontally—toward more action in worship. Here eventually there will be a meeting ground."

POINTING to the processions held before and after the Masses celebrated during the conference, the dean commented: "There were no burettes. There was no lace in evidence. The altar became simpler. The vernacular was used in the Introit, Epistle and in the Gospel."

"This is terrific," he added. "This can become the meeting place for the Anglican and Roman Churches, for the Protestant and Catholic Churches."

Dean Van Dyk observed that in

Protestant Churches the worship of God is beginning to take place not only in words, but in action. He said the Catholic Church has had action, "but it has been obscured by details." But "sheer action and represent, on these revealed a common meeting ground," he declared.

Another commentator was the Rev. Forrest A. Carhardt of Capital Presbyterian church in Oklahoma City, who said both Protestants and Catholics are trying to make the liturgy more meaningful in their worship, both to themselves and their children.

He said Protestants "must understand what each of the symbols mean and represent, or their worship is lacking. But I feel we are moving in that direction."

MR. CARHARDT said the different sessions of the Liturgical Week indicated that the two faiths were facing the same problem of reaching people outside the Christian faith, and of conserving those already in the faith.

"We are faced," he declared, "with a steady increase in secularism. The people also are faced with fear as to whether our Christian faith is relevant in this new time and age. In this new age we must stand together."

The Presbyterian clergyman's stand was supported by Mrs. Royal Gibson, a minister of the United Church of Christ, who said: "In many of the various study groups I have attended, I found that many of the same problems that are discussed by Catholics are faced also by Protestants."



TO ENTER NOVITIATE—Miss Diane Gunderson, daughter of Dr. and Mrs. Russell H. Gunderson, of St. Philip Neri parish, Indianapolis, will enter the Benedictine Sisters' novitiate on September 7. An open house for relatives and friends will be held at her home, 1023 N. Oakland Ave., September 3, from 4 to 6 p.m. Miss Gunderson attended Our Lady of Grace Academy, Beech Grove, for three years.

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He made up own mind, Delaney says

NEW YORK—Rep. James J. Delaney of New York said he did not contact any member of the hierarchy before casting the vote that bottled up the major bills for Federal aid to education.

"I did not consult any member of the hierarchy before making up my mind how to vote in the Rules Committee, nor did any member of the hierarchy attempt to get in touch with me. I made up my own mind," he said.

THE CONGRESSMAN, who has been accused in some newspaper editorials and elsewhere of casting "the Catholic vote," made his statement in an interview in America, a national Catholic weekly review published here.

Rep. Delaney cast a decisive ballot in an 8 to 7 vote by the Rules Committee on July 18 to shelve all Federal aid to schools proposals. The committee's permission is needed to bring major bills to the floor for debate.

USUALLY a supporter of the administration, he reversed himself and voted against large-scale Federal grants to public schools and other Federal aid bills. He charged that massive aid restricted to public schools was discrimination against private schools.

There are four Catholics who are members of the Rules Committee. They split their vote. The two understood to have voted against tabling the Federal aid bills in the closed meeting are Reps. Ray J. Madden of Indiana and Thomas P. O'Neill, Jr., of Massachusetts. The other Catholic who joined Delaney in voting to table was Elmer J. Hoffman of Illinois.

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Too much for Reds to believe
SOUTH ORANGE, N.J.—A few Russians may have a better idea of religion because of a Moscow visit by Father Owen W. Garrigan of Seton Hall University.

The priest, assistant professor of chemistry at Seton Hall, attended the fifth International Congress of Biochemistry at the University of Moscow.

The Russians he met were at a loss to understand how a priest could also be a chemist.

"They are brought up to believe that a conflict exists between religion and the sciences," Father Garrigan said, adding that he hoped his explanation cleared up this confusion for them.



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Ask Kennedy to free jailed freedom riders

DETROIT—The National Catholic Conference for Interracial Justice has appealed to President Kennedy to take steps for the release of imprisoned "freedom riders" in Jackson, Miss.

"They should be freed, argued the conference in a convention resolution, because "they are unjustly confined and have acted entirely within their constitutional rights."

The conference urged that the participation of Catholic clergy and laity in picketing, sit-ins and other "direct, nonviolent" actions against racial discrimination be extended.

THE CONFERENCE also asked President Kennedy in another resolution to issue a presidential executive order banning discrimination in all housing which receives Federal aid or mortgage guarantees.

It urged governors in states without fair housing practice laws to initiate legislative proposals for adoption of such statutes.

The AFL-CIO was asked to end racial segregation where it exists in local unions and to stop discriminatory practices in union-controlled apprenticeship programs.

George Meany, AFL-CIO president, was asked to "revitalize immediately" the union's civil rights committee "through appointments and executive support."

The conference reminded Catholic institutions of "their obligation in justice" to remove racial barriers in hiring and promotion.

IT URGED that all diocesan and other Catholic hospitals, hospitals, charitable agencies, schools and colleges—insist on strict nondiscrimination clauses in all building contracts.

Catholic newspapers were urged to accept "explicitly non-discriminatory" real estate ad-

vertising free of charge.

"This will be a real means of informing the Catholic community of the realities at stake in housing discrimination," said the conference.

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