

Vatican Secretary invites the East to join efforts for Church unity



OCTOGENARIAN SPEAKER—The study of ecumenical councils has been a hobby of Mrs. James L. Russell, a New Albany octogenarian, for 25 years. A former school teacher, Mrs. Russell will give two talks on the councils at the St. Thomas Aquinas Library in New Albany. At left is Miss Jane Unclebach, library president.

The Vatican has answer for Nikita

VATICAN CITY—The Vatican City daily has told Soviet Premier Nikita Khrushchev that the Church is not promoting peace in his particular terms.

Osservatore Romano spoke in reply to Khrushchev's comments on the peace appeal made by His Holiness Pope John XXIII in his radio address to the world on September 10.

The Pope had pointed out: "It is truly wise when the issue depends: that force shall not prevail, but right; through free and sincere negotiations that truth and justice shall be vindicated by safeguarding the essential liberties and the inalienable values of every nation and every human person."

The Soviet Premier commented on the Pope's address (Sept. 20) in answer to a request from the Soviet Union's two top newspapers, Pravda and Izvestia. He credited the Pope with "talking common sense" and called the peace plea to support his own call for negotiations to "normalize" such East-West conflicts as the Berlin situation.

During his remarks, Khrushchev reaffirmed his atheism. "Observatore's reply made two points:

- The Pope's peace plea cannot be twisted into a single interpretation.
- The Church's peace efforts have been recognized for the first time by an official Soviet source.

Khrushchev's affirmation of atheism was timely and unnecessary.

The Vatican City daily's editorial was unsigned, but it is known that it was cleared with the highest authorities of the Holy See.

It declared: "The peace message of Pope John XXIII was addressed to everyone, governments and people. It purports to refrain from any reference to or judgment of particular situations, and did so because of its obviously apostolic, and therefore, universal meaning. It cannot be supposed, nor is it justifiable, that such a message could be forced into a single interpretation."

WHILE NOTING that a Soviet authority had for the first time recognized the Church's peace efforts, the editorial also emphasized that those efforts had been inspired by "powers presumed to be the promoters of international conflict, intent on the destruction or complete subservience."

It described the Church's peace efforts as "of the essence of the apostolic faith, and for the safety of peoples not only today, but forever."

The editorial continued: "The 'treated and wholly unnecessary proclamations of atheism . . . are . . . a cause of" (Continued on page 9)

ONE FAMILY'S DECISION

Join missions at home

By AL ANTZIAK

ALTADENA, Calif.—Bill Starrs, 24, worked his last day as a Los Angeles County juvenile probation officer, and two days later left here for a new life in the Sangre de Cristo mountains of New Mexico.

Early in the morning he headed his second-hand Volkswagen bus east on U.S. 66 across the desert. With him went his wife Joyce, their four children, aged five months to seven years, and Inky, the family dog.

The destination is Mora, a mountain hamlet in a green valley, 7,000 feet high, 100 miles northeast of Santa Fe.

AHEAD OF HIM and his family is a new life as lay missionaries.

Behind them is a comfortable home in the foothills of Altadena's Sacred Heart parish and a normally predictable future of savings, schooling and security.

The chief coin of the Starrs' journey is a trust in Divine Providence.

At Mora, New Mexico, Bill will teach in St. Gertrude High School, drive a school bus and also teach at Immaculate Heart of Mary grammar school in nearby Holy Man.

Mrs. Starrs will do any necessary substitute teaching, some bookkeeping and will manage the household to caring for her four children.

DURING ONE of their last evenings at their Altadena home, Bill Starrs talked of the reasons for his decision.

The supper dishes were done, Kerry, Teresa, Kevin and baby Patrick were in pajamas but wide awake. Inky had been banished from the living room. It was peaceful and outside there were crickets and the night sounds of the foothills.

"The seed of all this really started years ago at San Jose where the Starrs began."

He is matter of fact, a man conditioned to realities by the responsibilities of a family, searching for a profession, a teacher's experience as a World War II infantryman.

HE WAS BORN in New Jersey and educationally "you might say I'm a product of the public school system. I was born in Arizona, maiden name Duffy, and she's a convert."

Seven-year-old Kerry looked up from the floor and quietly asked, "Mama, what's a convert?"

Mrs. Starrs justified the children's question by the dog came back reinstated with a proprietary air stretched out before the fireplace.

"I consider that I was a poor Catholic in college. I used to go down to the Newman Club to argue with the chaplain and bring up all the bad popes," Starrs continued.

AT THIS TIME he was taking graduate studies in psychology and Joyce Duffy was working toward her teacher's credential. Eventually Bill brought her to the Newman Club for instruction and for a chaplain officiated at their marriage.

"One of our wedding presents was a subscription to the Catholic Worker from the Newman Club and we used to read a lot about voluntary poverty. We'd say 'that's fine' and forget about it," Bill Starrs said.

"Then we started reading in Los Angeles archdiocese (Catholic Worker) the Tidings about three years ago how different people were becoming lay missionaries going to the missions. We'd say 'that's fine' and forget about it," he continued.

"**ONLY WE REALLY** didn't forget. We began to think of all the blessings we had and wondered if we were doing anything to pay God back. It seemed as

if we were really only paying Him back on the side—as if we were only tipping God."

At this time Starrs was already doing a five-year stint as a member of the Confraternity of Christian Doctrine.

Eventually they contacted Msgr. Anthony Brouwers, archdiocesan director of the Society for the Propagation of the Faith and founder of the Lay Mission Helpers Association.

With overseas assignments of family groups difficult, Msgr. Brouwers counseled the Starrs to wait and finally referred them to Archbishop Edwin V. Byrne of Santa Fe.

IN AUGUST, Starrs devoted his vacation to traveling to Santa Fe and offered his services as a lay missionary to the Archbishop. The Archbishop gave him a long interview, told him his needs and said he could be of value in Mora.

"Go up and look at it, see if you like it" the Archbishop told him. He sent his secretary out to show us the way," Starrs said.

"At Mora we were shown a house and told this was where we would live. It was adobe, overgrown with weeds, had an outhouse and one faucet connected to an electric pump. This was a bit of shock. But by the time we

saw the priest's house we weren't so shocked."

MORA IS NOT a plush community. It's neighboring parish is Greek island of Rhodes. It drew representatives of Orthodox churches from all countries, including the Soviet Union.

Cardinal Coggianni underlined the fact that the spiritual head of the Faith all made a single language (Continued on page 12)

There are Sisters at Mora, one lay missionary with a wife and four children, a group of six women from Massachusetts, lay missionaries—and now the Starrs.

Bill Starrs figures to get his adobe house shipshape. Necessary will be provided but the place is poor and Bill will need the rental income from his Altadena houses.

The lay missionaries are encouraged to be self-sustaining if possible. Msgr. Starrs said, receive help—at \$1 a month—from friends back home.

Bill and Joyce Starrs were calm and unruffled by questions of security. What if they need a doctor, an X-ray? They matter of factly said they trust that if a doctor or an X-ray are needed they can be had.

The economy is different when "you are paying God back" for His blessings.

Tells Orthodox their ancestors looked to Rome

By MSGR. JAMES I. TUCKER

NAPLES—An appeal for efforts toward reunion of Eastern and Western Christianity has been issued here by the Vatican Secretary of State.

Cardinal Amleto Coggianni's plea was regarded by ecumenical experts as particularly significant because it was made just before a major Orthodox meeting that may be expected to discuss the same matter.

Cardinal Coggianni made the appeal as he reviewed the history of the ancient Christian schism for delegates to a Study Week of the Christian East here last week. It was the first occasion in modern times that a Vatican secretary of state had taken up this subject.

The Pan-Orthodox Conference began several days later on the Greek island of Rhodes. It drew representatives of Orthodox churches from all countries, including the Soviet Union.

Cardinal Coggianni underlined the fact that the spiritual head of the Faith all made a single language (Continued on page 12)

The great discrepancies of ethnic and character, the different mentalities and traditions, the heterogeneous condition of the cultures and civilizations of the Christian people and the rapid pace of their progress toward the Faith all made a single language (Continued on page 12)

WFBM hosts at religious P. R. clinic

Two nationally prominent persons in Catholic programming and educational television will highlight the one-day Catholic Communications Clinic tomorrow, September 30, at the WFBM Stations in Indianapolis.

The Clinic is being sponsored by the WFBM Stations for Religious and Educational Television. It will be assisted by Father Raymond T. Bosler, editor of the Criterion, will conduct a panel discussion entitled "The Catholic Church and the Daily Press" with representatives of the Indianapolis Star, News, and Times.

Two sessions on "The Local Picture" in the Archdiocese of Indianapolis and the Diocese of Lafayette will be conducted, respectively, by Father Kenny Zwovone, Archdiocesan Director of the R. Radio and Television Apostolate, and Father James O'Neill, Director of Radio and Television Communications for the Diocese of Lafayette.

ARCHBISHOP Schulte will offer Mass for participants in SS. Peter and Paul Cathedral at 11:45 a.m. He will be assisted by Father H. Francis Van Benter, rector of the Cathedral, and Father Albert Alaric, Archdiocesan Director of the Liturgical Apostolate. Hank Franz, WFBM Radio Station manager, will be commentator.

Eldon Campbell, vice president and general manager of WFBM Stations, will give the concluding address to participants of the Clinic.

HE TRACED the historical defense of the Faith against its first attacks during the time of the first seven Ecumenical Councils, all of which were held in the East. Then came the political rivalry, he said, between Byzantium and Rome with the confusion and overlapping of church and state authority and its resultant challenge to Rome's primacy of jurisdiction.

He continued: "We attribute, therefore, through an irreparable and irremediable procedure, the full expression of the political confusion which sees the primacy of the Supreme Pontiff subject to the fates of the Roman Empire . . . a cry of indignation and a protest rose in the East when Pope Leo II brought back to the Holy Roman Empire, placing the imperial crown on the head of Charlemagne . . . and similarly other historical events, such as the Council of Clermont, the capture of Constantinople, the East as offenses committed by a

ANTI-BIAS STATEMENT

NEW ORLEANS—A statement calling all persons to work for "the peace and order of the city" by "respecting the rights and dignity of all men," was signed here by more than 100 Catholic, Protestant and Jewish clergymen.

The signers included Archbishop Joseph F. Rummel, Auxiliary Bishop I. Abel Calibout and 30 priests of the New Orleans archdiocese. The statement asserted:

"The basis of the Judeo-Christian tradition, which we share as our common spiritual heritage, is the belief that all men are brothers because God is their Father. In this sense, we are indeed 'created equal' as the American Declaration of Independence affirms."

"It follows from this that any act of discrimination against our fellow men which leads to the denial of his equal rights on grounds of race or for any similar reason is a repudiation of the one God Who made us all."

Therefore, we, the undersigned clergymen of New Orleans, speaking in the spirit of our common religious tradition, appeal to our fellow citizens of every faith to translate the fact of human brotherhood into the realities of daily life by respecting the rights and dignity of all men. Let us demonstrate our faith in God by being loyal as responsible Americans by refraining from all acts that turn brother against brother, and by working for the peace and welfare of our city."

Octogenarian to lecture on Ecumenical council

By TERRY KELLY

NEW ALBANY, Ind.—There are probably few lay Catholics who know very much about the ecumenical councils. Most know that one is coming up next year. But how many realize that it will be the 21st such council? How many know that the average is held only once in 100 years?

An imminently qualified New Albany octogenarian who has spent 25 years studying former councils is Mrs. James L. Russell, a former school teacher. She will give two public lectures on the ecumenical councils at the St. Thomas Aquinas Library here on October 5 and 12.

The octogenarian founder of study groups in her home on the Mass and plans to do the same on the subject of the councils. She recently purchased 13 books on all aspects of the councils to familiarize herself with the topic material.

Noting that her studies have given her a "better understanding of the unity of the councils and a clearer view of the steps being taken in preparation for the coming council," Mrs. Russell feels that the laity should be better informed on the basic issues that will be discussed.

SHE ALSO declared that the "supreme love" is apparent to anyone talking to Mrs. Russell. She grows expansive when talking about the Mass or of the councils. Her home is filled with nearly as many books as are contained in the library she has acquired on the subject.

She remains youthful through intense interest in her studies. Lectures and study groups are an outlet for the knowledge she has acquired on her favorite subjects. Mrs. Russell's study gives her pleasure and the satisfaction of starting others on the path of study which might enhance a greater love for their Faith and their Church.

ST. MEINRAD, Ind.—The traditional pilgrimages to the shrine of Our Lady of Mount Cassino here will be held on the five Sundays of October, starting at 2 p.m. The shrine is located one mile north of St. Meinrad Archabbey on U.S. 460 (Indiana 62).

Father Paschal Boland, O.S.B., S.T.D., superior of the Archabbey junior Brothers, will open the pilgrimages on Sunday, Oct. 1. He will speak on "The Virtue of Piety in the Home."

The remaining pilgrimages on successive Sundays will be conducted by:

- Father Gerard Ellspermann, O.S.B., "Nazareth—Model of Family Prayer," Father Benedict Meyer, O.S.B., "Spirit of Poverty—Remedy Against Secularism," Father Blaise Hettich, O.S.B., "Hope—The Positive Aspect of Despairment," and Father Leo Duesing, O.S.B., "Eternal Charity in the Home."

Named after the famous Benedictine abbey in Italy, the shrine of Our Lady of Mount Cassino has been a favorite place of pilgrimage for hundreds of people from Indiana, Kentucky and Ohio.

HAIL ENCYCLICAL

Farmer's magna charta

CARACAS, Venezuela—The new papal encyclical was hailed at the International Catholic Rural Life Congress here as "The Magna Charta of rural workers." Speakers at speaker had urged that no time be lost in putting the teaching of "Mater et Magistra" into effect.

Venezuela's President Romulo Betancourt in the closing address of the meeting indicated that the social doctrines pronounced by His Holiness Pope John XXIII would form the basis for Venezuela's agrarian reform program. "It is the firm decision of this government to carry out land reform," he said. "We shall hold to this pledge—an agrarian reform taking place according to healthy democratic principles, respecting legal rights and the dignity of man."

PRESIDENT Betancourt said that despite the fact that Venezuela has the highest per capita income in Latin America, it has 200,000 landless farmers. These families live without churches, without schools, without homes, on the margin of national life," he said.

President Betancourt, in citing "Mater et Magistra" as setting the path for a new day for country people, said that land reform

must be brought about as a material of social justice, not simply as a means of combating communism.

The Apostolic Nunzio to Venezuela, Msgr. Luigi Dadaglio, also spoke out on the plight of the farmer worker. "The worker must be depressed when he is not given his cultural development, and culture is a natural right of man. We have isolated him, denying him means of communication, while showing off wide city avenues and superhighways and industrial centers. We have squeezed him with usury and have humiliated him by showing airs of urban superiority. And then we complain about the exodus from the farm!"

MSGR. DADAGLIO went on to say:

"Man is not for the economy, but the economy is for man. The farm worker is not a kind of instrument of the nation, but a man, an individual, a person, an individual Christian citizen, working for the bourgeoisie and the industrial proletariat, which also considers him inferior."

It was in his 27 resolutions that the rural life congress selected Pope John's social encyclical as the "Magna Charta of rural workers." The congress in this point was echoing a speech made by

Rafael Caldera, leader of Venezuela's Social Christian party (COPEI) and the party's unsuccessful candidate for the presidency in 1958.

CALDERA TOLD the congress that "Mater et Magistra" was the basic document which drew the main practical proposals for agrarian reform:

- A tax system in conformity with justice, so that those who have more can assist activities favoring more needy groups, such as farm population.
- Special low-interest credits for agriculture.
- Social laws aiding farm workers through insurance and adequate subsidies.
- Price protection for agricultural products.
- A Christian system of farming, with social justice as its criterion.
- Organization of farmers for solidarity and cooperation in order to make their voice heard in national decisions, but always seeking the common good.

Caldera's main points were included in the conclusions of the congress. In supporting the establishment of co-ops, the congress said this is "the only means to bring about an agricultural reform that is really solid both economically and socially."

Oldenburg Sisters open second foreign mission

OLDENBURG, Ind.—Two sisters of St. Francis will leave their home in Oldenburg, Ind., to open a second foreign mission of the community in New Guinea. They will join four other Franciscan sisters who have served in New Guinea since last October. Accompanying Sister Mary Lorraine and Sister Thomas Ann on the 11,500-mile plane trip to the Cape Mission in the southern highlands of Papua will be Rev. Father Mary Cephas, superior general of the Oldenburg community, and Sister Mary Hortense, dean of women at Marian College and one of the congregation's sisters.

DURING the past several months the two mission-bound Sisters have made a concerted effort to improve their medical knowledge—one in practical nursing, the other in pharmacy.

The 23,000-square mile Papua mission is under the direction of American Capuchin Fathers in Pittsburgh. At present 175 boys and 60 girls are enrolled in the school at Mendi.

Tari, the second foundation of the Sisters, is located 150 air-miles inland from Mendi.

Sister Mary Lorraine is the daughter of Mrs. Carl Geis of R.R. 1, Connersville, and the late Mr. Geis. She attended St. Ann's School and St. Gabriel's School, Connersville, and Immaculate Conception Academy, Oldenburg, before earning a bachelor's degree in education from Marian College. Since 1954, Sister Mary Lorraine has been teaching at St. Catherine's Academy in St. Louis.

SISTER THOMAS ANN is the daughter of Mr. and Mrs. Northrup Frey, formerly of Cincinnati, now of Dover, Ind. She attended elementary and secondary schools in Cincinnati and a bachelor's degree in science degree in education from Marian College.

Her teaching appointments have been to Our Lady of Perpetual Help School, New Albany, and St. Anthony's School, Streator, Ill.

Departure ceremonies for the two missionaries will be held at



SISTER M. LORRAINE



SISTER THOMAS ANN

will receive the mission's crucifix and special liturgical blessing following a Solemn High Mass at 10:30 a.m. on October 2. Celebrator of the Mass will be Father Paul Frey, assistant pastor of St. Martin's Church, Cincinnati, brother of Sister Thomas Ann.

MASS-A-MONTH

LAFAYETTE, Ind.—The 31 couples in St. Mary's cathedral Christian Family Movement have started a Mass-a-Month plan in which a different couple represents the group at Mass on each day of the month.

President Betancourt, in citing "Mater et Magistra" as setting the path for a new day for country people, said that land reform

What happens to Charity in Welfare State?

By FR. ILLUD EVANS, O.P.

SOME 30 years ago Beatrice Webb (who, with her husband, Sidney, was a principal architect of what since has come to be called the Welfare State) wrote of the "irrelevance of Charity."

It was a revealing phrase, for it faithfully reflected the attitude of English Socialists, who had come to identify charity with the patronage of the rich, the condescension of the "haves" towards the "have-nots."

"Charity was irrelevant," they thought, because the complex problems of a modern society could no longer be solved by the casual methods of voluntary organizations.

Such disasters as unemployment and sickness could no longer be left to the Lady Bountiful, convinced of the God-given status of "the rich man in his castle, the poor man at his gate."

As "charity" was the historical description of the minimal handouts of the rich to prevent the poor from actually starving.

It was a tragic travesty of what charity really means, of that burning love which should be the mark of Christ's followers and which in the end will be the single condition of their salvation.

But there was a measure of truth in the Socialist complaint, for too often such a parody of true charity has been used to cover a multitude of sins, not the least of which is the denial of justice.

IN A SIMPLER society, closer to the natural rhythm of things, the needs of the sick, the poor and the rejected, could often be met within the community itself.

Life was still an organic reality, and the works of mercy which the Church sustained were readily available in a context of which still allowed for the sense of a neighbor who was known.

But the industrial revolution, with its destruction of the old, familiar patterns of the natural community and the growth of huge agglomerations of people, so often impersonal and rootless, created a new and sad situation.

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The process of course, was a gradual one, emerging from such measures as Lloyd George's unemployment and health insurance legislation before World War I to the comprehensive welfare program of the Labor Government of 1945-50.

IT WAS Lord Beveridge's celebrated report on social insurance, published towards the end of World War II (in which his principal assistant was a Catholic, Frank Pakenham—later the Earl of Longford) which provided the basis of the National Health Act and its accompanying legislation.

The Labor Government did not accept the Beveridge Report's provisions for financing the huge program that was designed to remove one and for all the menace of unemployment and sickness.

In Beveridge's scheme the actuarial principle of a system of insurance was insisted upon: the Labor Party's policy, while of course requiring substantial contributions from every citizen (graduated according to category), was that unemployment was largely to be financed from general revenue.

The principle was that national health was a national responsibility, and while individuals were still free to choose private treatment (and the doctors, naturally, were entirely free to remain in private practice), the whole program of health (including hospital and specialized services) was to be available to all without respect to their ability to pay.

THE ARCHITECT of the scheme was Aneurin Bevan, a labor union leader of genuine whose memory was always haunted by the industrial depression of the 1890s, especially in his native South Wales.

Such calamities as unemployment and sickness and slums, he maintained, were not to be endured any longer by those who suffered, almost always through no fault of their own. A responsible society must assume responsibilities which a confused and

It was no longer enough to rely on isolated efforts to meet the hazards of an industrial society. Charity indeed can never be irrelevant, for it is synonymous with the very life of the Christian, yet it can never be an excuse for neglecting the claims of justice. Justice, too, has its place and its primacy in its proper sphere.

THE complexity of our society can come to demand, then, a sort of social engineering designed to cope with its terrible stresses and strains. Mass unemployment can be a calamity for which the individual workers bears no sort of responsibility; he is the victim of forces that he can neither understand nor control.

It becomes a matter of justice, for instance, that the father of a family should have a measure of security so that the chance that seems to govern his very hope of employment should not menace the life of his children and leave them hungry and cold.

It is a matter of justice and of the common good, because the state carry with them corresponding duties, and the resources of the community should be harnessed to secure the basic social needs of the citizen. A freedom to preserve individual freedom should not conflict with an unjust indifference to those needs.

IN ANY developed society the problem of providing for a whole range of social agencies has been increasingly assumed by the state, and it is beyond a minimal provision for material hardships, and even the duty, to intervene when gross hardships fall on the shoulders of only their labor to bargain with.

Moreover, as Pope John XXIII has recently remarked in his encyclical, *Pacem in Terris*, "the state of social insurance and social security can contribute efficaciously to a re-distribution of the national income in the industrial community, according to the standards of justice and equity."

Such systems do not merely avert crises; they can become effective means of achieving a more just distribution of wealth and thus of giving workers a measure of social stability.

But many countries have developed systems of social security which go beyond a minimal provision for material hardships. In this context the experience of Great Britain is often quoted—and often misunderstood.

In the last Labor administration there were two admirable Catholic cabinet ministers, and the present government of the Trade Union Congress (which is, of course, closely allied to the Labor Party) is also a Catholic.

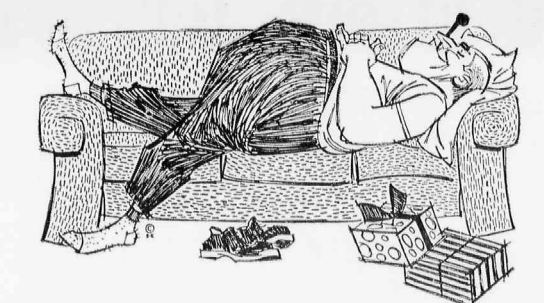
THE assumptions of the Welfare State can indeed be disastrous to the Christian, if a misunderstanding of the primary intention—in a democratic society—Christians refuse to take their part in transforming them. They can be disastrous, but need not be for the primary intention—in Great Britain at least—has been to serve the ends of social justice, and the basic social needs of the community may be met as a common responsibility.

The dangers of a cold and officious bureaucracy are evident and the extravagance that marked the British Health Service in its first stages (with the accompanying jokes about free wine and Orientals arriving by the boat-load in England to get free spectacles and artificial teeth) was a reality.

But the fact that a system can be abused does not mean that it is itself to be rejected, and the change offers to Christians of good will to see that it serves its proper ends, which are those of justice itself.

But what of Charity? It is often argued that the compulsion of the Welfare State, in providing for every contingency from the cradle or before it, for the care of the aged and infirm, by means of the traditional activities of the Church in exercising her mission of mercy.

It is here that a sharp distinction between the proper sphere of justice and charity must be established. The fact that the state now assures—or seeks to assure—such basic necessities as health services, child welfare, the care of the old and infirm, by no means excludes the work of voluntary organizations. In fact their scope has greatly widened of recent years, and the help they



Do people get lazy in a Welfare State?

Father Illtud Evans, O.P., distinguished editor of Blackfriars, British journal of opinion, answers from experience in the accompanying article questions often raised about what happens to charity and personal initiative in a Welfare State. His answers may surprise many American readers who have heard and read alarming distortions about the effects of socialized medicine in England.

inconsistent pattern of services could not adequately meet.

"I am not a Christian, you know, but I'm not one of those agnostics with an anti-Catholic chip on my shoulder."

Such was Aneurin Bevan's greeting to me in the House of Commons, when I had been asked to meet him by one of his closest associates with an anti-Catholic chip on his shoulder.

His account of himself was true and during the heated controversies that marked the Health Bill's progress to the statute book, Cardinal Griffin acknowledged Bevan's sense of justice.

It was very willing that Catholic hospitals should maintain their independence, if they preferred, and it was he who insisted that hospital chaplains should be paid (which they never had been hitherto) since their work was integral to the purposes of any hospital. Bevan was a passionate advocate of his plans as the articulation of a true Socialist programme.

And it may be hard for American observers to realize that this did not at all mean that the majority of Catholics found them unacceptable. The Christian tradition of British Socialism is deep, and such Catholics as John Wreayley, the Minister of Health in the first of all Labor Governments (that of 1924) represented the overwhelming support of the Catholics engaged in industry for the aims of the Labor Party.

It seems to be only when Labor is in power in Great Britain that Catholics achieve any significant representation in government. This in the last Labor administration there were two admirable Catholic cabinet ministers, and the present government of the Trade Union Congress (which is, of course, closely allied to the Labor Party) is also a Catholic.

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receive from public funds has enabled them to improve their facilities while retaining their own autonomy.

AN EXAMPLE might be quoted from the Home Office's course for the training in social work of religious sisters. Their homes for orphan children, schools for the delinquent and the maladjusted—like himself a Catholic and a "Bevanite" Labor member of parliament.

To make this possible, a special course is provided by the Children's Department so that Sisters may keep in touch with recent developments and bring to the resources of professional excellence on a work that, for them, is a vocation, motivated by the charity of Christ.

The charity that it theirs to exercise is not lessened because it is a work of co-operation with the agencies of the state.

A freedom from material concern—the ceaseless business of raising funds by every sort of device—need not diminish, instead it could increase, the true role of charity, which is the love of persons, in whom the person of Christ is acknowledged and served.

And within the statutory organizations themselves, the presence of Christians inspired by the perennial motive of charity can altogether transform what might otherwise be a chilly sort of social service. Here Catholics in particular have a specially important part to play.

If they should stay outside, they could leave the issue to those whose professional zeal is unquestioned but who have little understanding of the truth that when justice is served, it may be that

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is then that charity really begins.

IN LONDON, to take only one example among many, the Irish Sisters of Charity conduct a wonderful hospice for terminal cases, for whom there is little hope of cure. The hospice is independent, though the regional hospital boards are largely responsible for sending the cases and make some payment for the actual cost of their treatment. (The cost of the building is one the Sisters have to meet.)

Here is a supreme work of charity, in which the devotion of the Sisters brings to the last weeks of life a sense of joy and peace that no merely "official" hospital could ever match.

The cooperation with the statutory authorities is always excellent, and the removal of some at least of the material burdens of upkeep, in fact, sets the Sisters free to do their proper work—which is not raise funds but to tend the sick.

BRITISH visitor to the United States is often asked what is the British answer to Communism and, if he wants to start a fierce argument, he will reply "the British Labor Party."

Yes it remains true that social

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injustices are Communism's opportunity, and in Britain, at least, Labor worked consistently to protect the workers' rights as well as to make provision for their social security as part of a national service.

In fact, by this Conservative Party is just as committed, as are the Socialists, to the assumptions of the Welfare State. Thus the relative ineffectiveness of the British Communist Party (which has failed to return a member of Parliament since 1945) is in large part due to the removal of so many of the grievances in which it feeds.

AND IT MUST always be remembered that Ernest Bevin, the most powerful of all English Union leaders, was the most unsparing opponent of Communism—not only in organized labor but in international affairs as well.

He always maintained that socialism, so far from being the beginnings of communism, was in fact its effective answer. (Historically it has been the Fascists and the anti-Semites, the arch-conservatives and nationalists, who have found the conversion to Communism much easier to achieve than have the moderate Socialists, who however secular their assumptions may have been, have on the whole retained a respect for human freedom.)

The baptism of the Welfare State is perhaps a long and uncertain business. But to those who say that it must necessarily conflict with the Catholic understanding of man in society and his true needs as a person one can only answer that justice and charity should never be made into enemies.

And if the justice that the welfare state claims to serve seems imperfect, can it honestly be said that the alternatives are a truer reflection of man's needs and of his destiny?

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Charity is more than handouts

TOLEDO, Ohio—Charity toward one's neighbor demands both individual effort and community effort, Archbishop Karl J. Alter of Cincinnati told delegates to the convention of the National Conference of Catholic Charities.

"Your function is to exemplify and exercise the spirit of Christian solidarity in human society," the Archbishop told the delegates in a sermon delivered at a Pontifical Mass in the Cathedral of Our Lady Queen of the Most Holy Rosary.

Archbishop Alter declared that "in the Christian concept of society, all are responsible for the whole" and "the individual responsibility is to promote the common interest of all."

The Archbishop then recalled that the recent encyclical, "Mater et Magistra" of His Holiness Pope John XXIII "re-emphasizes this need of a socialization of efforts."

"I mention this relationship between individual and social responsibility," he continued, "because a clear recognition of the facts involved constitutes the basis of all good social work or Christian charity."

"Social work had its origin in an understanding of the fact that many of the problems which affect the well-being of the individual—whether it be poverty, or disease, or dependency of any kind—can be traced in part to social causes. . . . Scientific social work is not an invidious reflection on the genuine spirit of charity, but rather its rational implementation. Charity, to be genuine, must be an intelligent service to our neighbor, not a brush-off with some passing alms."

The Archbishop explained that "charity is a thing of the spirit," and "social work a thing of the mind," and "the two are not in opposition but are complementary to each other."

"I mention these things for two reasons," Archbishop Alter stated. "The first is that we must never lose sight of the fact that it is the spirit of Christ which must infuse all social work to make it meritorious. . . . The second reason is that there is a growing tendency to minimize individual responsibility and over-emphasize social responsibility in the cause of human welfare. The right attitude is one of balance. . . . In a word, there must be individual responsibility to match a program of social responsibility."

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Sons serve at father's first Mass

COLLEGEVILLE, Minn.—A 66-year-old former physician who put aside the white robe of a doctor for the black robe of a monk in 1936 was ordained to the priesthood here.

Dr. George Collentine, who raised a family of three and has 18 grandchildren, began to consider becoming a Benedictine priest shortly after his wife died in 1931.

In 1936, at the age of 62, after he had practiced medicine for 37 years, he enrolled at St. John's University here as a special student for a year of preparatory studies.

While in the novitiate and seminary, the physician, now Father Fidelis Collentine, studied and worked with men young enough to be his grandchildren.

A son, Dr. George Collentine, Milwaukee, Wis., surgeon, was master of ceremonies for his father's first Mass. His other son, John, a Milwaukee lawyer, and a grandson, Thomas Collentine, were servers for the ceremony. Abbott Baldwin Dworeschak, St. John's Abbey gave the sermon.



TO OBSERVE ANNIVERSARY—Mr. and Mrs. M. J. Hoffman of St. Mary's parish, Madison, will celebrate their 50th Wedding Anniversary on Sunday, Oct. 1, with an Open House in their home on Shun Pike Road from 2 to 5 p.m. A brother of Mrs. Hoffman, Father Clement Hunger of St. Mary's parish, Lanesville, will offer a Mass of Thanksgiving on Tuesday, Oct. 2, in the jubiliarians' parish church. The Hoffmanns are the parents of eight children—Marcella, Robert, Maurice, Herman, Joseph, Matthew, Clement and John, all of Madison.

RELIEF AID PLEADS

Give needy know-how

TOLEDO, Ohio—Millions of impoverished people need and are asking for handouts but for technical know-how that will help them help themselves, a relief services expert said here.

Charitable agencies of the Church should play a key role in providing such help, declared James J. Norris, assistant to the executive director of Catholic Relief Services-National Catholic Welfare Conference.

Norris, who is also director in Europe of CRS-NCW, spoke last week at the convention of the National Conference of Catholic Charities, which was attended by some 1,000 delegates.

He said that poverty, hunger, disease and homelessness are the basis of unrest among thousands of the world's population and "represent a constant invitation to rebellion."

He then referred to the abject conditions under which millions of people abroad live. Speaking of the problem of hunger alone, he stated:

"When we say that two-thirds of the world lacks enough to eat, what is meant is that either they do not receive an adequate quantity of food, or there is lacking in their diet one or more essential nutrients, such as protein, vitamins or minerals. To realize the extent of this problem, it is necessary to imagine a line of people starting at your front door, made up of the hungry of the world. The line stretches a round the world for 25,000 miles and returns

to your front door. On and on it stretches, not once or twice but 25 times."

NORRIS ALSO SAID that there is a vast belt of homelessness stretching around the world. "Of the 40 million people who were displaced by the war and its after effects," he added, "there are still today at least 20 million persons who are homeless."

Calling attention to words of His Holiness Pope John XXIII in his recent encyclical, "Mater et Magistra," that "we are all equally responsible for the undernourished peoples," Norris said the Church in the U.S. and in other countries, particularly Germany, is doing a noble job in assisting destitute peoples.

But what is needed is long-term help, not only emergency aid, he added.

"IN EVERY ONE OF the 64 countries where Catholic Relief Services carries on programs," he continued, "bishops, priests and laymen ask not for handouts, but for the means to be put at their disposal so that they may be able to help themselves. We, in turn, are convinced that our most important task is not the distribution of daily rations of food, clothing and medicines, but rather providing help to the Church abroad for the purpose of establishing permanent organizations which will be concerned with the social problems of the people."

in Latin America, in particu-

lar, the results of this policy are most striking. Six years ago there did not exist a single national Catholic charitable organization. Today, thanks to American Catholic help, there is one in every country of South America."

"While we can take satisfaction from the progress that is being made," Norris said, "nevertheless we cannot be complacent, because only the surface has been scratched in helping to overcome the misery and distress that beset the world today."

"We cannot rest on our laurels so long as there are millions of hungry people, and actually deaths from starvation, while America's storage bins are cluttered with eight billion dollars' worth of so-called surplus food. Surely it is not surplus so long as there is one hungry child in the world."

"We cannot rest content with our highly professionalized Catholic Charities movement in the United States, while in almost every land there are hands outstretched, asking for assistance in the form of technical know-how."

Castro and aids may evade formal excommunication

VATICAN CITY—Some Vatican officials have expressed the belief that the Holy See will not formally excommunicate Cuban Premier Fidel Castro and other Cuban leaders for arresting a bishop and expelling him from the country along with 135 clerics.

But, they pointed out, the Holy See's intention to excommunicate anyone formally can only be known when an official excommunication decree is actually issued.

On September 17, Auxiliary Bishop Eduardo Boza Masvidal of Havana and 135 priests and Brothers were ousted from Cuba by the Castro regime. The Bishop had been arrested on September 12, two days after a major anti-government demonstration took place outside his Church of Our Lady of Charity in Havana. The Cuban government contended that in expelling the bishop and other clerics it was merely acting against so-called counter-revolutionary forces.

On September 20 the Pope expressed the hope that persecution of the Church in Cuba can be ended by good will, calm deliberation and a serious effort to safeguard Christian values.

Some Vatican officials said that the conciliatory statement on Cuba made by His Holiness Pope John XXIII on September 20 could be interpreted as showing the Vatican's intention to withhold a formal declaration of excommunication against Castro in hope of a more satisfactory settlement of the Church's problems in Cuba.

Value Catholic education

SAPPORO, Japan—While some Americans are opposed to federal aid in any form to parochial schools, in Japan it's another story.

Here the public schools seek the aid and assistance of Catholic schools.

Since the end of the war many Japanese have lost all sense of moral direction," Father Bertram A. Gramm, pastor, S.M.M., of Jasper, Ind., said. "Particularly among students there seems to be a complete lack of knowledge between right and wrong, and authorities are shocked with the nation-wide rise in juvenile crimes."

To counteract this trend, the local authorities have asked Catholic school teachers to initiate a course of ethics for all public school students. This latest action is further proof of the high regard the Japanese hold for Catholic principles of education."

THE CHURCH AND THE WORLD

Rare papal visit—Station warned—Protest U. S. Smut

THE VATICAN

◆ The expulsion of a bishop and 135 clerics from Cuba led Pope John XXIII to make his unexpected visit to the cathedral on September 19, according to Vatican City's daily, L'Osservatore Romano was referring to the Vatican's quarter, Auxiliary Bishop Eduardo Boza Masvidal of Havana and the others. It said: "It was this last, most serious and now confirmed episode of real persecution that certainly led the Pope to make his silent pilgrimage to the catacombs and to make his subsequent address to pilgrims." In his statement the Pope expressed his confidence that goodwill and common sense would prevail in Cuba and "safeguard the values of Christian civilization" there.

AT HOME

◆ UNITED NATIONS—The Holy Father's condolence on the death of Dag Hammarskjöld was received by the United Nations by the Apostolic Delegate to the United States, Archbishop Egidio Vagnozzi, expressing to the Secretary-General "a deep and sincere condolence" on the death of the UN Secretary General, saying his demise "represents an incalculable loss to the entire world."

◆ WASHINGTON—The Federal Communications Commission granted only a one-year renewal of license here to a Florida radio station which has been carrying recorded music and commercial spot announcements instead of religious and other public service programs. The station is WTKO at Cocoa, Fla., situated in the booming Cape Canaveral area, was told to amend its rules or face license revocation. The station said it would devote six per cent of its broadcasting time to religious programs. The station also showed it was devoting only one-tenth of that amount—or 15 minutes each—a week—to such programs.

◆ The U.S. Civil Rights Commission has called for legislation to compel segregated parochial schools to begin desegregation. The commission envisioned legislation requiring all school boards maintaining segregated schools to file a desegregation plan within six months. The plan must include such boards would be required to take their first steps toward compliance with the Supreme Court's school desegregation ruling at the start of the following school year. The Attorney General would be instructed to see that the school boards complied. One of the members of the five-man commission is Father Theodore M. Atchberg, C.S.C., president of the University of Notre Dame.

◆ A Catholic spokesman has expressed the hope that President Kennedy will veto the two-year extension Congress has given the Atomic Energy bill program. The comment was made by Father James L. Vizard, S.J., as spokesman for the National Catholic Rural Life Conference, the Social Action Department of the National Catholic Welfare Conference.

Discuss possible missionary center

WASHINGTON, D.C.—Representatives of Catholic missionary-sending societies voted here to send a delegation to Cardinal Richard Cushing, Archbishop of Boston, to explore his recent proposal for a national Catholic missionary center.

The action was taken by nearly 1,000 delegates to the 12th annual meeting of the Mission Section of the National Catholic Rural Life Conference, held here for information and services to aid missionary work overseas.

Cardinal Cushing has suggested the establishment of a coordinating center for all American Catholic religious and lay missionary activity which would act as a "powerhouse of missionary knowledge, zeal and support."

STRICKEN

ROME—Archbishop William O. Brady of St. Paul has been hospitalized here after suffering a coronary thrombosis while en route bringing him here to attend a meeting of the preparatory Commission for Bishops and the Government of Dioceses for the coming ecumenical council. He is a consultant of the commission.

ence and the Bishop's Committee for Migrant Workers and the Spanish-speaking.

ABROAD

◆ BERLIN—A national program of family housing has been urged by the Swiss bishops in a pastoral letter marking the country's day of thanksgiving and prayer for the Swiss people. The Swiss people to sidetrack luxury construction in favor of simple, roomy and inexpensive family housing. They called attention to current housing conditions in which they saw "shameless exploitation of tenants, boycotting of larger families and newly-married couples, and neglect of older people. Construction of houses suitable for families ought not to be left to the free play of supply and demand, but is a national moral duty, the Swiss bishops declared.

◆ OSNABRUECK, Germany—Catholics in this historic religious center in West Germany have won their fight to name a local Catholic school in honor of St. Boniface, the Apostle of the North. A request from Catholic parents that the school be named in honor of the famous saint had been rejected by the city council. The Social Democratic-dominated city council. Yielding to continued Catholic protests, however, the council reversed its decision.

◆ BERLIN—Over 2,000 Catholics in West Berlin's Communist Christ church for the solemn enthronement of Bishop Alfred Bengsch of Berlin. The rites were presided over by Bishop Oskar von Meissen and attended by all other prelates in the Soviet Zone. Bishop Bengsch, named to the See by Pope John to succeed Cardinal Julius Diefenfer, now Archbishop of Munich, was given a loud ovation by the crowd as he entered the church. It was announced that Bishop Bengsch had been given Communist-provided housing in the similar enthrone rites there. The separate ceremonies were made necessary because West Berliners are no longer allowed to cross into East Berlin.

◆ LIMBURG—The people of Germany have been lured by their "economic miracle" and need to stir themselves if they want to go on living in peace and prosperity, according to Bishop Walter Kampe, Auxiliary Bishop of Limburg. Noting the extent of anticlericalism in the recent election campaign, he also warned that a real crisis could stem either from a breakdown of peace or from a serious economic recession. "Confessional wrangling," Bishop Kampe stressed, "would be the worst thing which could happen to us right now. In view of the danger from the East and the world-wide threat to Christianity, we must avoid everything which can divide and

weaken us. Let us make up our minds, that our nation must pass through one of the hardest tests of its history."

◆ LONDON—Members of Parliament, churchmen and other public leaders are joining a new campaign here to check the flood into Britain of pornography from the United States. Cheap U.S. paperbacks with suggestive titles and lurid covers are being sold in bookstalls following the loosening of restrictions last year in a sensational English High Court decision which decided that the unexpurgated edition of D. H. Lawrence's novel, "Lady Chatterley's Lover," could go on public sale. About 40 members of the Parliament recently handed together as the "Moral Law Defense Association" to encourage public anger against the activities of "progressive" authors and publishers.

◆ CANBERRA, Australia—Protestant leaders have attacked the Australian government's decision to aid parochial primary schools here in the federal capital through construction loans. Catholic and some Anglican spokesmen have praised the move. Previously, the government has supported only church secondary schools in the capital and this action, adopted in 1950, sparked a politically and religiously divisive issue which has cut deeply into the country in the past few years.

◆ URBAGA, Uganda—Special prayers for the success of the London Conference that will decide this African nation's future have been ordered by Archbishop Joseph Kwanuka, W.F., of Rubaga. The conference, which began September 18, marks the newest step in self-governing Uganda's progress toward full independence. Uganda is a high, hilly country the size of Oregon with a pleasant climate despite the fact that it lies across the Equator. Although missionaries did not reach Uganda until the late 1800's, 40 per cent of its 7 million people are now Christians, two-thirds of whom are Catholics.

◆ NYALAND, Nyasaland—The Bishops of Nyasaland have announced that East Berlin's Communist Christ church for the solemn enthronement of Bishop Alfred Bengsch of Berlin. The rites were presided over by Bishop Oskar von Meissen and attended by all other prelates in the Soviet Zone. Bishop Bengsch, named to the See by Pope John to succeed Cardinal Julius Diefenfer, now Archbishop of Munich, was given a loud ovation by the crowd as he entered the church. It was announced that Bishop Bengsch had been given Communist-provided housing in the similar enthrone rites there. The separate ceremonies were made necessary because West Berliners are no longer allowed to cross into East Berlin.

◆ ADDIS ABABA—A Christian radio station with the most powerful transmitter in Africa has begun trial broadcasts and will go into full operation late next year. The 100-kilowatt station was set up on the initiative of the World Union of the Lutheran Churches with the consent of Emperor Haile Selassie of Ethiopia. It is called the Voice of the Gospel and will be interconfessional. Catholic groups will be invited to broadcast their programs.

◆ BRASILIA—President Jose Goulart has voiced his agreement with the call for aid to underdeveloped countries made in the recent encyclical, Mater et Magistra. In a Constitution Day address (Sept. 18) the new Brazilian chief of state appealed to the United Nations General Assembly "to find the path to understanding, agreement and peace." He called for the cessation of nuclear tests and war preparations and for the transfer of "the money now spent on armaments to help the needy populations of the world."

◆ WARSAW—The forthcoming Second Vatican Council will be a major topic of discussion at a

conference in the Catholic University of Lublin attended by Cardinal Stefan Wyszyński, Primate of Poland, and most of the Polish bishops. One of the decisions of the conference was to suggest that Auxiliary Bishop Julian Griebicki of Cracow a priest in all the Polish parishes systematically acquaint the faithful with the problems of the Vatican Council and devote at least ten sermons to the subject.

◆ RANGOON, Burma—Prime Minister U Nu has threatened to resign and refuse to form a new government unless Burma's Parliament approves a new constitutional amendment guaranteeing the rights of minority religious groups. He told members of the Union party they will be expelled from the party unless they vote for the amendment. The Union party holds large majorities in both houses of the legislature, an amendment, guaranteeing the right of minority religions to "freely profess, practice and teach" their faiths, was drawn up by the government after Parliament adopted Buddhism as Burma's state religion in August,

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FAMILY CLINIC

Birth control article stirs debatable issues

By JOHN L. THOMAS, S.J.

Our discussion group would like your views on a widely publicized article concerning the birth-control issue, written by "an eminent Roman Catholic doctor" (Good Housekeeping, July; Reader's Digest, September). The author, Dr. John Rock, seems to make too little of the real differences between Catholic and non-Catholic thought in this subject, and we were amazed at his position concerning the use of sterilizing contraceptive "pills." What do you think his "solution" to what the article calls this "divisive religious controversy"?

Since the article you mention deals with several highly controversial points, George, your request presents a big order for a small column. Hence, I must be brief and selective in my comments. As I understand it, Dr. Rock's thesis, although Catholics and non-Catholics differ in doctrine, they share similar views concerning the need to regulate family size under certain conditions, so that their disagreement is not over the objectives of family planning but over the methods used. Further, since we live in a pluralist society, our laws and policies should recognize the distinctions and respect the convictions of all groups.

This means that existing restrictive laws should be abolished and permissive institutions should make available all methods of birth control on a voluntary basis. Finally, progress toward the resolutions of doctrinal differences will come about only if a much broader variety of birth-control methods emerges, so that effective techniques acceptable to all religious groups will become available. This requires extensive research, and the article closes with the suggestion that the federal government should support such programs.

Even this necessarily brief outline indicates that the author has tackled his difficult subject with considerable acumen and insight. We agree that controversy concerning family planning has tended to focus on methods rather than objectives, and the article regarding birth control will probably follow the precedents established in regard to divorce, therapeutic abortion, and sterilization. As recent experiences in New York, Denver, and Washington indicate; and that considering the world-wide significance of family planning programs, there is need for much more research.

On the other hand, the article contains several statements which must be qualified if misunderstanding of the Catholic position is to be avoided. First, and this is by way of greater precision, the Church does not teach that chemical and mechanical methods of birth control violate natural law so that they frustrate procreation.

Such methods are judged contrary to natural law because they hinder or inhibit the fulfillment of the marital act by interfering with the natural physiological process it initiates. Hence the contraceptive act is judged evil in itself and not because it

may frustrate a possible conception. Second, with the exception of religiously active Protestants and Jews, Catholics do disagree with non-Catholics over the objectives of family planning. They regard marriage as a sacred calling or vocation in which the partners seek their mutual sanctification by dedicating themselves to the service of new life. In this connection it is relevant to note that modern secular definitions of marriage do not include procreation as an essential element.

Third, it is understandable that Dr. Rock's statement concerning the "pill" should prove disconcerting, since it seems to imply that the Catholic view on this subject has not yet been clarified. However, Catholic moral theologians are unanimous in stating that the use of the "pill" for contraceptive purposes is prohibited, inasmuch as it constitutes direct sterilization, which is wrong.

Fourth, although the doctor's solution to the difficult problems relating to public policy will probably be accepted in our pluralist society, it will disturb many Catholic thinkers, since they maintain that the arguments against contraceptive birth control are derived from principles based on natural law, which should be applied to all thinking men. However, they must admit that the traditional Christian conception of natural law has been rejected by the majority of non-Catholics, so that arguments based on it are no longer accepted.

Finally, it is possible that this article proved so upsetting to your group, George, because it brought them face to face with the practical implications of a pluralist society for a religious minority. Different beliefs concerning the nature of man and his basic institutions have far-reaching consequences in the practical order both in terms of public policy and personal conduct.

As members of a religious minority, American Catholics must face the fact that they cherish a distinctive set of beliefs, values, and norms relating to sex and marriage, their approach both to the objectives and methods of family planning may differ from the majority, while in matters of public policy they must take into consideration the practical implications of pluralism. (Father Thomas will be unable to give personal replies.)



OPERATION DISASTER—A mock disaster involving 45 victims was enacted recently at St. Francis Hospital, Beech Grove, to prepare and organize its employees for maximum efficiency during a real disaster. Forty boy and girl scouts and five members of the St. Francis Hospital Guild portrayed the casualties. Miss Mary Frances Konnebaun, R.N., above right, checks the blood pressure of "patient" Kitty Hood of Beech Grove. Taking Miss Hood's pulse is Mrs. Raymond Day, an aide. (Staff photo)

WHAT OF THE DAY

See Administration drive to control electric power

By REV. JOHN DORAN

Several writers who are ordinarily accused of being conservative recently made some mention of the danger of an over-enthusiastic federal control. Father Benjamin Masse makes a good point in his article "Is Government Doing Too Much?" in the August 20th America.

He says in speaking of big government: "The realistic task before us is a double one: to see that government functions honestly and efficiently, and to foster all the tendencies in our society pointing toward greater assumption of responsibility by individuals and private groups."

MONSIGNOR Higgins in his September 15th column, The Verdict says: "In summary, while the public authorities must not remain inactive, it is not their function to replace the free initiative of individuals and voluntary groups."

Both of these Padres must have been as interested as was I in last week which concerned this very problem of government seeking to do what private groups can do as well or better. The administration insists that the federal government must spend money to distribute the electrical power of the Upper Colorado Storage Project even though a combine of private electrical companies are able and eager to do so.

"THIS INSTANCE of the administration's insistence upon spending tax money for a system which private money is willing to provide is worthy of considerable study for anyone concerned with the ever enlarging government control over our country. It is also an interesting study from the point of view of the states, municipalities and school districts which would be deprived by the government system of tax revenue which any system built by the power companies would have to produce.

THE YARDSTICK

Encyclical reflects Pontiff's optimism

By MSGR. GEORGE HIGGINS

Mr. D. L. Munby, Professor of Economics at Nuffield College, Oxford, notes in a recent book, God and the Rich Society, that "the man, if not the only, really inescapable thing in our society is change."

He asks himself, as a devout member of the Church and a student of Christian social ethics, "how far is this in itself a blessing or a curse." His answer is on the optimistic side.

"We live," Professor Munby writes, "in a world of rapid change, which will continue for as long as we can see ahead." This, he concludes, confronts us with a world of serious problems, but it also "presents us with ever-widening opportunities to give glory to God, as we discover more of His inscrutable wisdom."

Professor Munby has much in common, in this regard, with Pope John XXIII. Surely one of the most distinctive features of the Holy Father's new social encyclical, Mater et Magistra, is its consistently optimistic and constructive tone—its tone of quiet and reassuring Christian optimism and unaffected benevolence so characteristic of his author.

In view of world conditions, one would not have been greatly surprised if the encyclical had taken a rather dismal and pessimistic view of the immediate future.

The fact is, however, that Pope John is profoundly optimistic in the face of problems which might have tempted a lesser man to throw up his hands in despair. "Our era," he says, "is penetrat-

ed and shot through by radical errors, it is torn and upset by deep disorders. Nevertheless, it is also an era in which immense possibilities for good are opened to the Church."

"The Holy Father's optimism is notably apparent in his treatment of the "profound transformations" which have taken place in recent decades in the field of science, technology and economics, in the social field, and, finally, in the field of politics.

His comprehensive listing of these transformations shows that he has a thorough understanding of the modern world, but even more impressive than his understanding of the specific changes which have taken place in recent years is his serenely optimistic attitude with regard to change itself.

At no point does he turn his back on the modern world with all its problems, and at no point does he retreat to the present unfavorably with the past.

To be sure he espouses "the most perniciously typical aspect of the modern era," which "consists in the absurd attempt to reconstruct a solid and fruitful temporal order proceeding from God..." He also points out that scientific and technical progress

"should be valued according to their true worth, namely, as instruments or means used to achieve more effectively a higher end, that of facilitating and promoting the spiritual perfection of mankind, both in the natural and supernatural order."

At the same time, however, he is at pains to emphasize that scientific and technical progress and "the resultant natural well-being are truly good and, as such, mark an important phase in human civilization."

Moreover, he points with satisfaction to a number of developments "which contribute toward making human beings more conscious of their own limitations and toward creating in them a striving for spiritual values; and this cannot be but a happy earnest of a sincere understanding and profitable co-operation."

"The Holy Father's concern, then, is not in the past or in the utopian modern progress, but simply to point out that "after all this progress, and even because of it, there remains the problem that the social relationships be reconstructed in a more human balance both in regard to individual political communities and on a world scale."

Pilgrims escape crash at Dublin

DUBLIN—Sixty-nine pilgrims returning home from the Marian shrine at Lourdes suffered only scratches and bruises when their plane crashed-landed at Dublin airport (Sept. 19). Neither the plane nor any of the four crew members were seriously hurt.

The chartered four-engine DC4 overshoot its runway and ended up on the main Dublin-Belfast road, a half-mile away. It was extensively damaged. The passengers on making their way to the airport terminal knelt in thanksgiving on the tile floor.

THE CHURCH IS FALLING DOWN

IN RMALEH a village in LEBANON... and small wonder! It was put together hardly twenty years ago, by Catholics who had been persecuted and put to flight by Mohammedan invaders. To save their Religion and their lives, these Catholics had fled to the mountains. They established a new village—and now RMALEH is predominantly Catholic... The Catholics in RMALEH like to believe that Christ climbed the hillside where RMALEH now stands... it's certain that He visited SUND, less than nine miles away, for we know that He did. There are many who look at their church, which is crumbling to pieces, and wonder if they'll ever have a decent home for the Blessed Sacrament... By themselves, the Catholics in RMALEH can only admit, they can't do it. The soil which they farm in this place, is rocky and arid; it produces scarcely enough to keep them alive. They are poor people, very poor. Their little church is made too small; it will hold, at best, 200 people—and there are 1,130 Catholics in RMALEH... Young Catholics in the parish have taken it upon themselves to dig by hand the foundation for a new and larger church. Week by week they are able to contribute coins on Sunday. But the church, for the present, is only a dream... HISIOP KOEHCHE, who sends us these facts, is anxious, of course, that RMALEH have a church, but in addition to what the parishioners have saved, the church will cost \$5,000 more... We'd like this week to help the Catholics of RMALEH build their church. If you could do something to help, for \$100, \$50, or \$10, the pastor in RMALEH will have our check immediately. Perhaps 100 people can send \$50 each. Perhaps you can send \$25, \$20, or \$10. Whatever you send, the Holy Land Shrine will help you help the Blessed Sacrament in the land made holy by Our Lord.

WORLD OF CONTRASTS IN A COUNTRY LIKE OURS, where food is usually so plentiful, it's hard to realize there are thousands of people suffering from hunger... THE PALESTINE REFUGEES, for instance, are ARABS, some of them Catholics, who lost their homes and farms—sometimes even members of their families—as a result of war 13 years ago. Since 1948 they have lived as political exiles in refugee camps in the HOLY LAND. We can FEED A FAMILY of these PALESTINE REFUGEES for as little as \$10 A MONTH. If you can imagine what it means to be hungry, the Holy Land Shrine will help you, perhaps, to help FEED A FAMILY. As a token of our thanks for your gift of \$10 we'll send you an OLIVE WOOD ROSARY from the Holy Land. The Rosary will remind you to pray for our refugees, too.

FREE PAMPHLET WOULD YOU LIKE TO KNOW MORE about Catholics of the Eastern Rites? The Catholics in RMALEH, LEBANON, for instance, are MARONITE. They have their own Faith and Morals, but Catholics who observe different liturgical customs and laws. You can read all about the MARONITES in our pamphlet, "The Irish of the East," which we'll send you on request.

THE OFFERING YOU MAKE, WHEN ONE OF OUR MISSIONARIES OFFERS MASS FOR YOU IN THE HOLY LAND, REPORTS HIM FOR ONE DAY. REMEMBER OUR MISSIONARY PRIESTS.

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University honors canon law expert

ST. BONAVENTURE, N.Y.—Dr. Stephen Kuttner, an expert in canon law who fled Nazi Germany in the 1930's, has been named to receive the 1961 Catholic Action Medal of St. Bonaventure University here.

The medal, awarded annually since 1934 to an outstanding Catholic layman, will be presented to Dr. Kuttner on October 4, the feast of St. Francis, by the founder of the Franciscan order and patron of Catholic Action. Dr. Kuttner has been a professor of the history of canon law at Catholic University of America, Washington, D.C., since 1942. He is the founder and president of the Institute of Research and Study in Medieval Canon Law, an international organization engaged in editing a collection of medieval works of canon law.

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Protestant dean speaks to Catholics

WASHINGTON—An official of a Protestant seminary will be one of the featured speakers at the 24th annual conference of the Catholic Association for International Peace to be held at the Sheraton-Park Hotel here from October 26 to 29.

Rev. John C. Bennett, dean of the Union Theological Seminary, New York, will speak at a joint session on October 27. The CAIP said Protestant and Catholic solars will speak as panelists so that members may have an opportunity to learn the views of Protestants concerned with "Ethics and Foreign Policy," which is the convention theme.



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• ANNE CULKIN

Girl older than boy

Dear Miss Culkin:

I have been reading your column for quite some time. I enjoy it very much because it is interesting and usually enlightening. Now the time has come when I have a question that I would like answered. I am soon to be nineteen. The girl I'm going with is almost two years older than myself. What is the church's view on a situation like this? I would appreciate very much an answer to my problem.



Dear Reader:

In the same mail with your letter I received another one from a different city which read: "I met a very fine fellow about six months ago. He has the same Catholic outlook about the important things in life, marriage and love as I do. The problem is that I am older. He is twenty-five and I am twenty-nine. What do you say about age difference?"

As both of your letters pose the same problem they can be answered jointly. The Church discourages any marriage if there is an obvious factor in the age of the partners. An example of this would be a great age difference between the two persons who are contemplating marriage. A two or five year

difference as mentioned in your individual letters is not unusual and should not be reason for concern if maturity is on a par.

Dear Failure:

Your letter is too lengthy to print. Would you feel better, however, to know that there are thousands to testify that not only their first date but also many dates in their first period of dating were complete failures? But what happened to them will eventually happen to you. Gradually you will become more relaxed in the company of boys and will be able to "talk" to them and

"be yourself." This kind of poise is more easily and sooner acquired by "group dating" than by individual dating. Recreating in a group gives you an opportunity to observe not one but many boys and to learn that they are people too! Don't consider each boy in the crowd as a potential date but rather as a person you would like to know. Talk to him and act accordingly and much of your self-consciousness will be eliminated.

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42 priests attend tithing workshop

SCOTTSDALE, Ariz. — Forty-two priests from 12 states attended the first workshop on tithing sponsored here by the Tucson diocese.

Bishop Francis J. Green of Tucson, host to the meeting, gave the opening address. Other speakers included Fathers Joseph Jennings and David Sullivan of the Mobile-Birmingham, Ala. diocese, who have written three pamphlets on tithing. Each presented a sample sermon to be used to explain the tithing system to a congregation.

Theme of the meeting was "God's Plan for the Support of His Church." A variety of aids, including a pastor's handbook, audio filmstrips, pamphlets, posters, sample sermons, special parish bulletins and education folders, were made available at the workshop.

2,000 MORE

ROME—The number of Catholic missionaries in the world increased by 2,000 during the past year, according to statistics given by Vatican Radio.

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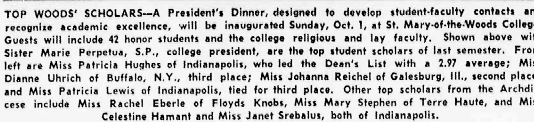
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TOP WOODS' SCHOLARS—A President's Dinner, designed to develop student-faculty contacts and recognize academic excellence, will be inaugurated Sunday, Oct. 1, at St. Mary-of-the-Woods College. Guests will include 42 honor students and the college religious and lay faculty. Shown above with Sister Marie Perpelus, S.P., college president, are the top student scholars of last semester. From left are Miss Patricia Hughes of Indianapolis, who led the Dean's List with a 2.97 average; Miss Diane Ulrich of Buffalo, N.Y., third place; Miss Johanna Reichel of Galesburg, Ill., second place; and Miss Patricia Lewis of Indianapolis, tied for third place. Other top scholars from the Archdiocese include Miss Maria Eberle of Floryds Knobs, Miss Mary Stephen of Terre Haute, and Miss Celestine Hamant and Miss Janet Szrabala, both of Indianapolis.

Cy Cipher

ATTENTION, ALL SCOUTS—George L. Roldenhag, chairman of the Catholic Committee on Scouting, has asked that as many Scouts and their leaders as possible participate in the annual Columbus Day Parade in downtown Indianapolis on Sunday, October 1. They are asked to assemble on the World War Memorial Plaza at 1:30 p.m. in order to permit the Scouts to participate in the parade. Mr. Roldenhag announced that the annual Fall Retreat has been rescheduled for October 13, 14 and 15 at Fort Harrison.

ESSAY CONTEST—The Josephite Missionary Fathers have announced a nationwide essay contest, open to all seniors in Catholic high schools, on the subject: "What is Racism Doing to the Catholic Church in America Today?" Five \$1,000 college scholarships will be awarded to the five best entries each year for the next five years. Essays are to be between 800 and 1000 words in length. The contest period in the individual schools extends from November 2 through December 7. Each school will select its best essay to be sent to the "reading college" designated for each of the five geographical areas. Five essays will be selected at each "reading college" for final judging by a Board of Judges. The five scholarship winners will be announced on May 1, 1962. The 20 runners-up will receive a standard typewriter as a consolation award. The contest has the approval of Msgr. James P. Galvin, Archdiocesan Superintendent of Schools.

YOUTH WEEK—A full slate of CYO activities were finalized this week by the CYO Office for the observance of Catholic Youth Week, October 29-November 5, Little Flower parish, Indianapolis. The city-wide Communion Breakfast following the 9 a.m. Mass there on Sunday, October 29. The Junior CYO Youth Council will appear on the Rosary Radio Program on Tuesday, October 31. Secunia Memorial High School will host the annual Junior CYO Banquet on Wednesday, November 1, while the Cadet CYO will stage their big Hobby Show on Friday, November 3, in the Knights of Columbus auditorium, 13th and Delaware. Concluding the week's program will be the Junior CYO Baking Contest, Saturday, November 4.

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Edited by the Cleric Seminars of West Baden College

A priest dies

Fr. Delmar Dosch, S.J., died in a burning automobile near Chicago last August 28. This final, flaming holocaust was a fitting symbol for a life consumed with love for his fellow men. Among his fellow Jesuit contemporaries there are many who knew him better, but few who knew him longer than I.

I sat in his Latin class when I was a freshman in high school, amazed at the way the personality of Christ shone through this many-teacher of mine. I remember how he kept a bunch of us after school one day because we hadn't mastered the declension of "hic, haec, hoc." Of course, we should have known it by then, but he didn't take it as a personal insult. When we didn't know, we just left—no lecture, no nothing.

Around the school Fr. Dosch was always doing little repair jobs, the kind of job most of us avoid, or the kind that people would just as soon not do, since they really aren't absolutely necessary anyway. He would pick up after the football team, when prudence would seem to dictate that he teach the boys to pick up after themselves. Perhaps the impress of all this helped steer me into the Jesuits.

YEARS LATER, when I was a Jesuit scholastic teaching in Cincinnati, I attended a Year of Milford banquet at a large hotel. This banquet was a yearly affair for all the men of the diocese who had made retreats at the Jesuit retreat house, of which Fr. Dosch was then the director. The Archbishop was present, along with other prominent and important guests, and the proceedings in the main dining room of the hotel were televised by closed circuit to the overflow crowd in another dining room. A thousand men were present.

While the toastmaster was introducing the men seated at the speakers' table, a gentleman whose spirits had been overly fortified before the dinner, rose and began haltingly to thank Fr. Dosch publicly for all he had done for him. His friends eventually quieted the intruder, but the scene embarrassed Fr. Dosch and everyone else because of its impropriety. Yet everyone felt—as I did—that the tribute was deserved.

FR. DOSCH deserves a better tribute than my pen can compound. In such tribute appeared in a Cincinnati paper soon after Father's death, and it is worth re-

Grid forecast

You grid experts with a knack for picking the right team and a yen for some extra cash—here we are again to start the 1961 football season. You old-timers know the rewards—one dollar for each week's winner and a handsome prize of five dollars for the overall high total winner for the season. Follow the rules carefully and may the shrewdest football prophet win!

Football Forecast

RULES: 1. Put an X next to the team you think will win. 2. Give the exact score of the football game. 3. Call for FIVE DOLLAR PRIZES. 4. Send to West Baden College, West Baden Springs, Ind. Entries must be postmarked not later than Wednesday, October 4.

Games for the weekend of October 7

() Army	vs.	Michigan	()
() Ohio State	vs.	U.C.L.A.	()
() Auburn	vs.	Kentucky	()
() Navy	vs.	Miami	()
() Indiana	vs.	Wisconsin	()
() Oklahoma	vs.	Iowa State	()
() Washington	vs.	Pittsburgh	()
() Northwestern	vs.	Illinois	()
() Xavier*	vs.	Cincinnati	()

Give the exact score of this game:
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THE FAITH EXPLAINED

Bless those who persecute you, but do not persecute them

By REV. LEO J. TRESE
"Bless those who persecute you; bless and do not curse," says St. Paul in his epistle to the Romans (12:14).

To curse means to wish evil upon some person or place or thing. A form of curse that frequently is heard upon the lips of those who have little regard for the honor of God's name is "God damn you!"

The meaning of these words is "May God send you to hell!" It is easy to see why such a curse would be a mortal sin, if a person spoke the words deliberately and really meant what he said.

To ask God to send to hell a soul whom He has created, a soul for whom He died, is a most serious act of dishonor towards our infinitely merciful Father. It also would be a grievous sin against charity. Charity binds us to wish for, and to pray for the salvation of all souls—not for their eternal condemnation.

USUALLY such a curse is uttered in anger or impatience rather than with cold-blooded intent; the person does not really mean what he says. In such a case the curse would not be a mortal sin—although the anger might be.

This is a point to bear in mind with regard to other misuses of God's name, also: the fact that very often it is the hatred, or the anger, or the impatience which is the real sin, rather than what we say. In going to confession, it would be more correct to say, "I was angry, and in my anger I cursed another," or "in my anger I used profanity," rather than to confess simply, "I cursed" or "I used profane language."

There are, of course, other forms of cursing besides the common one mentioned above. Any time I wish evil to another, I am cursing. "I hope that he breaks his neck," "if he never gets well, it will be too soon to suit me," "May the devil take him and the likes of him." In these and similar phrases usually ut-

tered without full deliberation charity is wounded and God is dishonored. The general principle is that if in the harm we wish another is a grave harm, and we mean what we say, and the evil we wish is great, then the curse is a mortal sin. If it is only a small evil that we wish (I hope his golf ball goes in the sand trap), "I hope she gets caught in the rain with her new hair-do," then the sin is venial.

And, as already mentioned, even a grave evil wished upon someone might be a venial sin because of the thoughtlessness with which it was voiced.

Remembering that everything that God has made is dear to God, we can understand that it dishonors God to curse any of His creatures, not only human beings. However, animals and inanimate things are of incomparably less value than an immortal soul. Thus, the race-fan who says, "I hope that horse drops dead," and the "do-it-yourselfer" who says, "Damn that leaky faucet," are not guilty of mortal sin.

It might be useful, at this point, to remind parents of the importance of forming right consciences in their children in the matter of bad language as well as in other matters. Not all so-called bad language is a sin, and children should not be told that it is a mortal sin, rather than what we say. For example, the words "hell" and "damn" are not in themselves sinful words. The man who says, "Damn it, I forgot to mail that letter," or the woman who says, "Oh, hell, another cup broken," may be using language that is ungentlemanly or unladylike—but not language that is sinful.

This is true also of the four-letter Anglo-Saxon words which frequently are used (instead of the more respectable words, or derivatives) to describe bodily parts and processes. The four-letter words for urine and for feces are not sinful words, but coarse words, vulgar words, but they are not sinful words.

When a child comes in from play with a newly learned word and says, "I saw a striped cat," parents would make a great mistake to appear profoundly shocked and to tell the child that such a word is so big, and God won't love you any more. To tell a child that is to give him a distorted idea of God and a tangled concept of what perhaps never will be straightened out.

The Liturgical Week

By REV. ROBERT W. HOVDA
OCTOBER 1.—Nineteenth Sunday after Pentecost. In the Gospel we have another image of the kingdom of heaven. How else can we think of it, picture it, speak of it? Our language is the language of this world of space and time. To draw a picture of heaven would involve space, and we know that eternity is beyond space. To speak of it in terms of earthly life would involve time, and we know that eternity is beyond time.

So it is whenever we speak of eternity, that we transcend. Our words fall short. We do not so much describe as hint at, not so much explain as point toward. The liturgy, our Catholic public worship, is typically satisfied with this imagery. So its words and other signs and symbols require of us some penetration, some human effort to really see the image—in its full sense, not merely in its literal or superficial meaning.

MONDAY, October 2.—The Good Shepherd. This imagery is especially evident in the Bible's language about angels. Those mysterious messengers of God, the angels, are mentioned in the Bible, a child to be initiated (Gospel), innocence to be protected (rich man's neighbor), and we find the same kind of thing every day in the liturgy, not only in the Scriptures, but also in its song and prayer.

WEDNESDAY, October 4.—St. Francis of Assisi. The story of St. Francis, whose spirit of total renunciation of property and anything that might come between him and his brothers, makes him most unlikely of widespread popular imitation, the liturgical movement has attracted great numbers of Catholics of the world over because of its preoccupation with essentials, because it seeks to get down to the bare facts of religion. "Francis' renunciation was a necessary pre-condition for the freedom in which he sought to re-assure and revive the Christian people."

THURSDAY, October 5.—Mass on Sunday. The high point of the liturgical week is this year, in my view, the following: (1) the daily celebration of the Eucharist, in which all congregations of laymen, priests and Religious found unity and renewed faith in an intelligent and intelligible proclamation of God's word, in a serious and solemn offering of the Lord's Passion, Death, Resurrection and Ascension, and in sharing that Bread which is the staple of the Christian's diet;

FRIDAY, October 6.—St. Bruno, Confessor. The imagery of which the liturgy, and the Bible itself, are so rich and so fruitful use requires of the Christian the watchfulness of today's Gospel. Words themselves are images, and so the words of public worship, whether of its common prayer or of its proclamation of the saving good news of our redemption, require attention, real listening, the attitude of a good student.

SATURDAY, October 7.—The Most Holy Rosary of the Blessed Virgin Mary. Mary became fruitful and the mother of life because she looked and she listened. She heard His Word and accepted it. This year's liturgical week, both in its major addresses and in its discussions made it vividly clear that we are not hearing the Word of God adequately, and that our lack of respect and reverence is not hearing the Word of God adequately, and that our lack of respect and reverence is not hearing the Word of God adequately.

SUNDAY, October 8.—St. Ignace of Loyola. At the end of the first day of this last week, He went back to Bethany.

Worker participation
(This is a continuation of Pope John XXIII's encyclical on the social order, Mater et Magistra.)
Modern times have seen a broad development of associations of workers for the specific purpose of cooperation, in particular by means of collective bargaining, and the general recognition of such association in the juridical codes of various countries and on an international scale. It cannot be too emphasized how timely and imperative it is that the workers exert their influence, and effectively so, beyond the limits of the individual productive units and at every level.

BLASPHEMY is the sin which is most directly opposed to the second commandment. One who uses profanity dishonors God by using His name carelessly, thoughtlessly, disrespectfully as does he, also, who takes an oath when there is no need for it, or who takes an oath to tell the truth and then proceeds to tell a lie, dishonors God by making Him the unwilling witness to an untruth. One who curses dishonors God by asking God to work evil upon one of His creatures, and the same blasphemer dishonors God, not indirectly as do these others, but in the most direct and obvious way, by speaking insultingly of God or of what is dear to God.

He is guilty of blasphemy who speaks of God (or of the saints or of holy things) in a spirit of contempt or ridicule, or in any other vicious spirit.

There are varying degrees of blasphemy. Sometimes it is a thoughtless reaction to emotional strain, such as impatience or pique or pain. God is not hurt by this. He lets such things happen—"God can't love me, or He'd never let me suffer like this." Sometimes blasphemy has a smart-aleek origin: "That cranky old man upstairs won't let me do it!" "If that guy goes to heaven, then I want to go to hell!"

Sometimes blasphemy is outright irreverent and even God-hating: "The Bible is just a bunch of lies!" "The Mass is a lot of hocus-pocus." Or even, "God is a fat and a myth."

In such blasphemy as these latter ones, there is, of course, the sin of heresy, as well as the sin of blasphemy. Any or false swearing, vows rashly made or vows broken, cursing, and blasphemy.

In a discussion of the commandments, it is necessary to examine the negative side, in order that we may have a rightly formed conscience. However, it is not the second commandment, as it is true of all the commandments, that abstaining from outright sin is only half the answer. We must not only avoid what is

BY ITS NATURE, blasphemy

The Church is never dated

Several historians, or perhaps more exactly, historical philosophers, maintain that the place of Christianity, and therefore of the Catholic Church, is in the Western world. . . . The Church is conscious of having received her mission and task for all time to come and for all men, and consequently of being tied to no determined time, but presented its rain; but he had not thought that it would last forever. In the City of God he drew a clear distinction between the existence of the Church and the destiny of the Roman Empire. In this his thought was Catholic.

What is called the West or the Western world has undergone profound mutations since the Middle Ages: the religious schism of the sixteenth century, rationalism and liberalism leading to the nineteenth-century State, to its policy of force and its secularized civilization. It was, therefore, inevitable that the relationship between the Middle Ages itself cannot be characterized as Catholic culture; it, too, although intimately linked to the Church, drew its elements from different sources. Even the religious unity characteristic of the Middle Ages is not specific to it; it was already a typical note of Christian antiquity in the Eastern and Western Roman Empire, before Constantine the Great to Charlemagne.

The Catholic Church does not identify herself with any culture; her essence prevents this. She is, however, ready to maintain contacts with all cultures. She recognizes and leaves untouched what, in them, is contrary to nature, but into each of them she introduces the truth of Jesus Christ and thus confers a new vitality to them all. This, in fact, is her most efficacious contribution to universal peace.

—Pope Pius XII

Radio and TV Programs

Table listing radio and TV programs for various cities including Indianapolis, Evansville, and Richmond, with times and station call letters.

existing and workers on more than one continent, which in the midst of many and frequently grave difficulties have been able and are continuing to strive for the effective promotion of interests of the working classes and for their material and moral improvement, both within a single political unit as well as on a worldwide scale.

IT IS WITH satisfaction that We believe it Our duty to underscore the fact that their work is to be gauged not only by its direct results and by those which are immediately observable, but also by its positive reaction on an economic and social order marked by justice and humanity, effected throughout the labor world, where it spreads the principles of correct orientation and supplies the impulse of Christian renovation.

We believe further that one must regard in the same way the work performed with true Christian spirit by Our beloved sons in other professional groups and associations of workers which take their inspiration from natural principles, dealing with each other and are respectful of the freedom of conscience.

We are always happy to express heartfelt appreciation to the International Labor Organization which for decades has been making its effective contribution to the establishment in the world of an economic and social order marked by justice and humanity, where also the lawful demands of the workers are given expression.

(To be continued)

always is a mortal sin, because always it involves a grievous dishonoring of God. The only time blasphemy might be a venial sin would be when sufficient reflection or consent was lacking. Such an instance might be a blasphemy uttered under stress of great pain or anguish.

With the sin of blasphemy we round out the catalogue of offenses against the second commandment, and to the association of the Roman Empire with the first.

ON THE POSITIVE side, then, we honor God's name when we recently take an oath at a time when an oath is necessary. Under such circumstances an oath is an act of divine worship, meritorious and pleasing to God. The same holds true of a vow; a person who prudently binds himself under pain of sin to do something pleasing to God, is performing an act of divine worship, an act of the virtue of religion. And every subsequent action which pertains to the vow is likewise an act of religion.

Our opportunities for honoring God's name are not, obviously, limited to oaths and vows. There is, for example, the quite common and very praiseworthy practice of bowing the head or tipping the hat at the name of Jesus, whether pronounced by ourselves or by someone else in our hearing.

When we hear the name of God or of Jesus misused by another, there is the admirable habit of making instant reparation by saying "Blessed be God," or "Blessed be the name of Jesus." There also is the public reparation which we make for blasphemy by saying "I am sorry" and joining in reciting the Divine Praises after Mass or Benediction.

God's holy name also is publicly honored by the rallies, processions, and other group demonstrations which are held on special occasions, testimonials in which we should be eager to take part. Whether the dignity of Christ or the glory of His Mother, is the proximate reason for such public manifestations, God and His holy name are being honored and God will bless us for our participation.

The important thing to remember is that if we love God truly we shall also love His name. It will be our love that will speak itself in love and reverence and respect. If we have the unfortunate habit of cursing, let us strive for the love we need; a love for God that will make the irreverent use of His name as bitter as a quinine upon our lips.

Our reverence for God's name will lead us, too, to find a special joy in those prayers which are primarily prayers of praise—such as the Gloria in excelsis, which we recite so often, and the "Gloria" and the "Sanctus" of the Mass.

We may even be moved to make use of the Book of Psalms as our occasional prayerbook; those beautiful hymns of David in which praise of God is sung and sung again—in the 112th Psalm, which begins:

"Praise ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord both now and forever. From the rising to the setting of sun is the name of the Lord to be praised."

Radio & TV Apostolate

Presenting . . . "Chapel Door"

FATHER EDWARD SMITH'S CATECHISM CLASS WISH-TV (8), 7:30 A.M. Monday, Oct. 2 through Friday, Oct. 6

ROSARY RADIO PROGRAM

WIRE-1430 on Your Dial—Mon-Fri.—7:45 P.M. FRIDAY, Sept. 29.—(Tape) Rev. Richard Kavanagh and members of St. Andrew's Church, Indianapolis. WEDNESDAY, Oct. 3.—(Live) Rev. Robert Berchmeyer and members of the Knights of Columbus, Patims Council, 1228.

THURSDAY, Oct. 4.—(Tape) Rev. K. Sweeney. For a special intention, for a listener of the program. To have your name enrolled in the Rosary Radio Program of Sponsors Send your offerings (large or small) to: THE ROSARY RADIO PROGRAM 148 W. George St. Indianapolis 25

THE LIFE OF OUR LORD

The first Palm Sunday

By F. J. SHEED

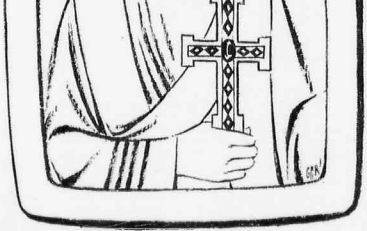
From Jericho, twenty miles from Jerusalem, where Our Lord had restored sight to blind Bartimeus and summoned little Rich-Zecharias down from his sycamore tree. He went on to Bethany, two miles from Jerusalem, where Mary anointed Him for His burial, and Judas was smothered for protesting. The Passover was only six days away. Jerusalem was crammed with people. All the talk was of the raising of Lazarus from the dead. Everybody wanted to meet the Miracle Worker—everybody but the chief priests who had decided to kill Lazarus along with the Carpenter who had so irregularly brought him back from the dead.

On the Sunday morning Our Lord began on the last two miles, taking the shorter way from Bethany, over the Mount of Olives. No one had ever chosen to move towards either death or triumph quite so oddly. He rode on a

small donkey, with its mother walking in the procession. It was only that His followers remembered the prophecy of Zacharias to thee, neck, and sitting upon an ass."

For the first time to our knowledge Our Lord came riding, in the way of kings; but upon a steed no king would have chosen for triumphal entry into his kingdom. His enemies in the crowd must surely have remembered how that other son of David, Solomon, had come riding into the city from this same Mount of Olives.

The roads would have been thronged with the pilgrims who poured into the city for the great feast, from all Palestine, from all over the Roman world. His followers, delighted at the riding but puzzled, one imagines, at the steel, spread their garments on the donkey and other of their garments in the road in front of Him. The excitement spread. Pilgrims cut branches from the trees and strewn them in the road in front of Him. Meanwhile the news that He was on His way brought



ST. EVODIUS . . . preceded St. Ignatius in the See of Antioch, being ordained perhaps by St. Peter himself. He is said to be one of the Seventy Disciples appointed by Our Lord. Feastday May 6.

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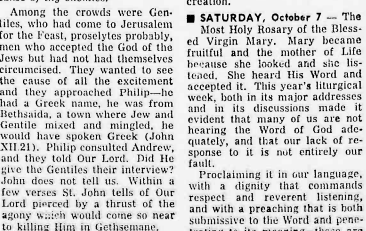
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Advertisement for the Rosary Radio Program, featuring a radio set and the text 'Radio & TV Apostolate' and 'Presenting . . . "Chapel Door"'. It lists the program details and contact information for Father Edward Smith's Catechism Class.

BOOKS OF THE HOUR

An excellent biography

By D. B. THEALL, O.S.B.
In The Search for St. Therese (Hanover House, \$3.50) Father Peter-Thomas Rohrbach, O.C.D., has done several things very well...

literary style of St. Therese, and the very nature of 19th century French spirituality. All of these objections Father Rohrbach meets calmly and systematically...

He quotes also from Pops Benedict XV, Pius XII and John XXIII, who stress over and over again the orthodox nature of the saint's spirituality...

All the standard objections now being made to her, she shows, made by the "Devil's Advocate" in the canonization process, and effectively answered.

In his newest novel, Minor Miracle (Dodd Mead, \$3.50) Al Morgan has himself effected a sort of canonization by the canonization process...

He spent 40 years of his life as curate and pastor of St. Martin's parish on the uptown east side of New York.

It was the general burden of these two works that a false image of the saint and of her spirituality was foisted upon a credulous world by the Carmelite nuns of Lisieux, scandalously anxious to have St. Therese canonized and the object of worldwide devotion.

Dr. Goerres criticizes the nature of the Martin family life.

Radio and Television

CATHOLIC HOUR (NBC-Radio) Sunday, Oct. 1. "Report on India" presents an interview with the noted economist, author and lecturer, Barbara Ward...

CHURCH OF THE AIR (CBS-Radio)—Sunday, Oct. 1. Father Thomas M. Coakren, O.P., of Providence College in Providence, R.I., will speak on "At Home with God." Music provided by the Dominican Friars of St. Rose Priory, Dubuque, Iowa.

LOOK UP AND LIVE (CBS-TV) Sunday, Oct. 1. "Boots of Liberty," Part I of a three-part series—"We Hold These Truths," is a pictorial documentary tracing the development of American beliefs and goals in relation to Catholic social philosophy.

SACRED HEART PROGRAM (TV)—Sunday, Oct. 1. Father John L. Hochman, S.J., Dean of the Jesuit Theological Seminary in Fordham, traces the mission of the religious life suggested by the recent novel "The Nun's Story" and describes what a nun really is.

See, hear the original "Music Man" — composer MEREDITH WILLSON and his wife, RINI,

"An Hour Of Mirth And Music"

Hear Meredith tell the story of how he wrote Broadway's happiest musical. See Meredith and his wife present a gay capsule version of "Music Man"

Saturday, Oct. 7, at 8 p.m. MARIAN COLLEGE AUDITORIUM 2700 COLD SPRINGS ROAD Tickets \$2 — Available at college.



THE PIT AND THE PENDULUM

Edgar Allen Poe would not recognize it

By JAMES W. ARNOLD

The current run on "stick horror" films, typified by Hitchcock's deft and successful "Psycho," has led to a revival of interest in Edgar Allan Poe, who was about as sick as they come.

Hollywood's interest is restricted chiefly to exploiting Poe's name and some of his more fiendish inventions: the local script-writers take over from there, but seldom and mostly silently produced and cloaked in the aura of classic literature, have proved immensely profitable.

Witness "The Pit and the Pendulum" (L. of D. A-2) which has leaped in its first month to a select position among the first five box office attractions nationally. The happy producer (American-International), an unflinching seeker of profits, has fattened enormously in a few short years.

Seeing "Pendulum" is like riding through an amusement park House of Horrors. It uses all the same scream-inducing devices: creepy background music and clammy, echoing darkness punctuated regularly by noisy apparitions with contorted faces and dripping blood.

The customer pretends to be frightened (mostly he is just startled, his senses jarred by the surprise and racket). But he really isn't perturbed, because he knows it is all phony and in a moment he'll come out into the sunlight.

The masterful Poe knew better. He knew that real terror depends on uncertainty. In his version "The Pit and the Pendulum," the groping victim is never sure what's happening to him, and the reader gravely doubts he'll escape. The horror of the pit is so unspeakable that Poe never describes it but leaves it, artfully, to each reader's nearly paralyzed imagination.

In "Psycho" Hitchcock, too, creates unbearable suspense by manufacturing a situation in which literally anything can happen. One does not have that feeling about "Pendulum"; we

know very well the handsome hero is in no real danger.

This is why foreign producers have for years made the best suspense films. It's not so much the inevitable Hollywood happy ending, but more a matter of characterization. The actors must be allowed to become real and human enough so that a tragic ending, as in life itself, is distinctly possible.

THE ARTIFICIAL horror in "Pendulum" is more an advanced version of the terrible faces played by parents make at babies. The basic trouble is that the audience is "entertained" by morbidity without any of the artistic or moral compensation provided by Poe (or even Hitchcock). The real horror is the effect dozens of films like this one are likely to have on the mind and soul of the unsuspecting viewer.

From Poe the film takes only the title and pendulum itself, plus the author's cheery obsession with premature burial. Writer Richard Matheson nearly borrows Freud to concoct a fantastic yarn about a medieval Spanish don (Vincent Price) trying to live down his daddy's reputation as an Inquisition torturer.

The don fears, for reasons the film makes painfully clear, that he's buried his young wife alive

down in the castle vault. Naturally he has to go plodding through the cobwebs, vermin and squeaking doors to take a look, clearly, the movie is not for the faint of heart or children subject to nightmares.

DESPITE some overripe dialogue ("I am the spawn of his depraved blood"), actor Price is solidly fiendish, having long ago mastered the character: sensitive, cultured, but beastly. He is eventually done in by hero John Kerr, who brings little to the role but a Prince Valiant haircut and a flat New England twang.

The talent of Barbara Steele, who was also buried alive in "The House of Usher," is largely concentrated in her eyes, which she can widen in alarm at the drop of a shovel. Pretty Luana Anders, as the don's sister, spends most of her time maneuvering those 16th century gowns up and down winding castle stairways.

Producer-director Roger Corman's work is grossly professional. His castle interiors, far more impressive than the character, are gleefully absorbing; his technicolor camera is constantly moving, soaking up the depressing atmosphere. He makes highly effective use of distortion and a single color (green, red, purple) to heighten the dreamlike quality of moody flashbacks.

But at crucial moments he is overcome by corn (seric ancestral portraits), bad taste (body hands slithering out of coffins) and clumsiness (constant cutting to the same old

surf pounding against the base of the same old ersatz castle.

It seems to make little difference. "Pendulum" is a dandy film to scream at, and its audience will be many times wiser than Poe reached in his lifetime.

a delightful interlude . . . South of the Border

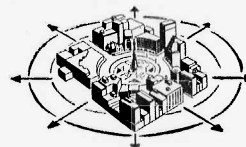


MEXICO Arroz con Carne. A delightful interlude . . . South of the Border. MEXICO. Arroz con Carne. A delightful interlude . . . South of the Border.

For those who want something extra special—Tequila Sour \$3 — Decanter Wine \$9. Souvenir "MARCAS" are yours for \$5.00 (Exclusive with this dinner)

Key West Shrimp House. 2861 Madison Avenue ST 6-1441. The Indianapolis Restaurant with a National Reputation

COMPLETION OF STEP 1 METROPLAN



SUNDAY, OCTOBER 1ST LONG DISTANCE CHARGES ARE BEING DROPPED ON MANY CALLS

Sunday, October 1, marks the completion date of Step 1 Metroplan. At that time long distance charges will be dropped on many more telephone calls within the Greater Indianapolis area.

STEP 1 BEGAN—ON MAY 21—when MOORESVILLE was added to the local calling area of many telephone users. JUNE 4—OAKLANDON was added to certain areas. NOW—OCTOBER 1ST—Step 1 will be completed, and more calling areas are being expanded to permit even wider toll-free calling.

LOOKING AHEAD WITH METROPLAN

METROPLAN has been designed to serve, and serve well, the telephone needs of today and tomorrow in the fast-growing Indianapolis and Suburban area. Upon completion of METROPLAN in 1962 many more service improvements will go into effect: local calling areas will be substantially increased. Direct Distance Dialing will be introduced to the entire area and other improvements will help make service even better.



USE BEGINNING SUNDAY, OCTOBER 1

The new Indianapolis and Suburban Directory has all the answers about your local calling area and how to place calls. We'd like to suggest, however, that you don't use it until Sunday, October 1, when the many changes are effective. They take advantage of expanded local calling—use the new directory and the new service. They're designed for you and your telephone needs.

INDIANA BELL Good Communications Help Make Good Communities

Regret deporting Canadian priests

OTTAWA, Ont.—Prime Minister John Diefenbaker told the House of Commons the Castro regime has apologized for the expulsion from Cuba "by error" of nine Canadian Catholic priests.

He said the Cuban government has agreed to pay return passages to Cuba for all nine, who were among a group of religious deported to Spain.

The prime minister said a Cuban note handed to the Canadian ambassador also guaranteed the priests' future safety in Cuba.

Earlier, the Canadian government had conveyed to Cuba its concern over the priests' deportation.

Edith Stein guild to cite Maritains

NEW YORK—Jacques and the late Raissa Maritan, noted French philosophers, authors and converts to Catholicism, were named to receive the 1961 award of the Edith Stein Guild here for their contributions to the improvement of Jewish-Christian relations.

M. Maritan will accept the double award, the first in the seven-year history of the guild, at a Communion breakfast here October 14. His wife died in Paris last year.

zine, whose language is pretty earthy—but I can't see this as a serious drawback.) This is a lightweight book, all right, but miles beyond a great deal of what passes for highly meaningful, deeply theological writing about rectories and their inhabitants.

GUILD TO MEET

The St. Francis Hospital Guild will meet on Tuesday, October 3, at 7:30 p.m. in the hospital auditorium. Mrs. Fred Koch and Mrs. William Lossin are October chairmen.

FRIDAY EVE. SPECIAL Deep Fried Whole Wall-Eyed Pike. French Fries, Salad, Cole Slaw, Garlic Bread, Coffee \$1.50. Also Delicious TEXAN POKE, CHARCOAL BROILED STEAK and COCKTAILS. Special Feature—Oct. 5-6-7 the "INKSPOTS" • TONY GUIDONE'S RESTAURANT and COCKTAIL LOUNGE. 6429 E. Washington FL 3-0990

BOYS and GIRLS PLAY IN YOUR SCHOOL BAND. Select the Instrument of Your Choice. Use Our 8-Week Rental Plan. 8 Weeks' rental fee is paid upon receipt of instrument. Rental applies to purchase in all cases. No further payment is made until the end of two months' rental period. However, if instrument is returned promptly, your account is cancelled. INQUIRIES INVITED Paul H. Rime, President. 115 E. OHIO ST. ME 6-4486

Here is a chart that shows the areas which will be added October 1st. IF YOUR NUMBER BEGINS WITH: AX, CH, CL, HO, LI, PR, SH, ST, TE 5, TE 9, TI, TU, TW, UL 2, UL 6, UN, UP, VA, VE, VI. THERE WILL BE NO LONG DISTANCE CHARGE ON CALLS TO: VA (Gallatin), SH (Danville), PR (Noblesville), TO (New Palestine), TW (Cumberland), PR (Noblesville), CL (Columbus), LI (Lafayette), VE (Mooresville), UL 6 (West Newton), CH (Chapel Hill), TE 5 (Fairland), TU (Greenwood), ST (St. Louis), TU (Greenwood), UP (Zionsville), HO (Greenfield), TE 9 (Fairfield), TE 5 (Fairland), HO (Greenfield), VI (Carmel), SH (Danville), VA (Gallatin), TI (Fishers), AX (Anderson), UN (Anderson), SH (Danville), UL 2 (Brownsburg), UL 2 (Brownsburg).

Tic Tacker

This may not be American Library Week but that time may roll around later in the year and we'll overlook it. A few days ago Governor Matthew E. Welsh told a conference of library officials that "leadership in a democracy depends upon educated citizens. . . . It was of course in favor of more attention to public libraries in this state where 48 per cent of the townships are without library facilities."

Well, good readers, public libraries should indeed receive the wholehearted support of all citizens. But we would like to give a number of students in the nearest school times \$1 and you have the total "operating budget" for the year.

Our newer secondary school libraries are at a more serious disadvantage than the older, more established schools. They are faced with the task of accumulating a representative library in a very short time and shorter funds.

This brings us to the punchline. What can our readers do? First, acquaint yourselves with the situation in your favorite school or institution. Second, think out your own library and donate any suitable materials to your favorite librarian. Third, perhaps subscribe to a Catholic book club and have the monthly selection sent direct to the library of your choice. Librarians are grateful people.

ST. JOSEPH AUXILIARY—Blanch Polovitch, southside area chairman of the St. Joseph's Auxiliary of the Little Sisters of the Poor, reports that memberships to the group will be solicited during the coming weeks at St. Ann's parish (Oct. 1); Holy Name, Beech Grove, and Our Lady of the Greenwood, Greenwood (Oct. 8); St. Bernadette's and St. Jude's (Oct. 15). Proceeds from the membership drive will be applied toward the purchase of physical therapy equipment in the projected new home of the Little Sisters. (The Auxiliary now has 800 members.)

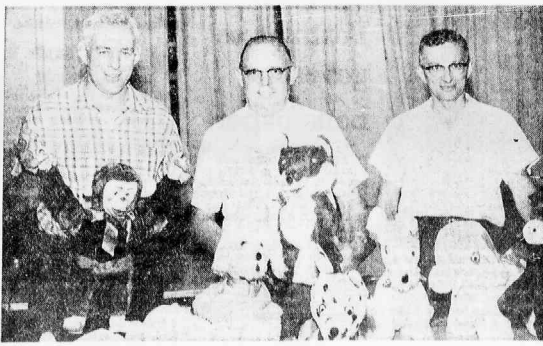
AMONG THOSE NOT PRESENT—Charles F. Commons, co-chairman of the Columbus Day observance planned Sunday in Indianapolis, has received a courteous reply from a special dignitary who was unable to attend the Sunday rites. Due to a previous engagement President Kennedy has declined the invitation of the Knights of Columbus. The President's special assistant, Kenneth O'Donnell, conveyed the message to Mr. Commons.

CONGRATULATIONS—Best wishes to Mr. and Mrs. M. J. Hoffman of St. Mary's parish, Madison, who will observe their Golden Wedding Anniversary on Sunday, Oct. 1.

NAMES IN THE NEWS—James A. Eldridge, editor of the Carpenter, will address a business luncheon of students from Cathedral High School and St. Agnes Academy, Indianapolis, on the topic "Is Cardinal Newman's Faith?" on Friday, Oct. 6. . . . Jack Leahy, a member of St. Michael's parish, Greentield, is now representing the C. S. Bagg Co. and has been appointed by the factory to represent the Servation China Co. in this area. Mr. Leahy formerly operated a Ford Motor Co. dealership in Greentield. . . . Father Benice Strack, O.F.M., a novice of Sacred Heart parish, Indianapolis, and a fifth year theology student at Quince College, Quincy, Ill., has an article entitled "Progress Report on Visual Aids" in the fall issue of "The Scientist" the organ of the DuSse Shrine Theological Association at St. Joseph's seminary. Editor of the publication is Frater Cary Fox, O.F.M., a novice of Immaculate Heart of Mary parish, Indianapolis. . . . John Charles Spotts, a member of Our Lady of Lourdes parish, Indianapolis, was named to the Dean's List last semester at Belmont Abbey College in North Carolina. . . . A series of photos taken at the Immaculate Heart Novariate of the Christian Fathers, Terra Haute, is displayed in the September issue of St. Jude magazine.



SACRED HEART FIESTA—The annual one-day Fiesta at Sacred Heart parish, Indianapolis, will be held on Sunday, October 1, in the gymnasium of Sacred Heart Central High School. Co-chairmen of the event are Leo J. Shanko, left, and Larry Lamping. Father Conan Mitchell, O.F.M., is pastor. Grand prize of the Fiesta is \$1,500. (Staff photo)



PLAN PROVIDENCE FESTIVAL—Shown above displaying some of the novel items to be featured at the Ninth Annual Providence Festival are left to right: Joseph Earl, and Edgar Day, both of Our Lady of Perpetual Help parish, New Albany, and Maurice Kochert, St. Mary's parish, Lanessville, Mr. Day is general chairman and Mr. Earl and Mr. Kochert are co-chairmen of the Festival, which will be held on the grounds of Providence High School, New Albany, on Sunday, Oct. 1. Chicken and ham dinners will be served at the Festival.

Hoosier

(Continued from page 11) mental disadjustments. When children are put in for institutional care, they are lodged in the state hospitals in wards with adult patients. This is obviously a very poor arrangement, not only a hardship on the young patients but also on the adult patients.

While these children are under institutional care, no provision is made for their formal education. A child could spend his entire adolescent years receiving institutional psychiatric care and come out unable to read or to add two and two together—a severe handicap likely to drive him back in a short time.

Members of the association are unanimous on the need for more public expenditure on this important branch of public health. In 1959-61, the state legislature allotted \$4.76 per patient per diem for the care of both the mentally ill and the mentally retarded. This has been increased to \$5.15 for the 1961-63 period. As a com-

First Friday

Members of the Nocturnal Adoration Society are reminded that October 4 is the First Friday of the month. The customary watch will be held Friday night and Saturday morning in the Blessed Sacrament Chapel at 55, Peter and Paul Cathedral.

There was one member I spoke to who sighed and said he wished the legislature and the administration were always as cautious, prudent and slow-moving in expenditure on other public projects.

Guild to sponsor membership tea

Mrs. Matthew E. Welsh will be among the honored new members of the St. Vincent's Hospital Guild at the New Membership Tea to be held in the Governor's Mansion on Tuesday, Oct. 3, from 2 to 4 p.m.

Reservations for the Tea are being received by Mrs. D. Joseph Fitzgerald, general chairman, assisted by Mrs. John M. Segerson, Mrs. Arthur G. Patton, guild president, and board members will preside at the tea tables.

CANDIDATE

TORONTO, Ont.—The Rev. A. W. Downer, an Anglican priest and former Speaker of the Ontario legislature, has announced that he will seek the office of Premier of Ontario, which will be vacated soon by Premier Leslie Frost.

Cicognani

(Continued from page 1) sorrow for Catholics. Such pronouncements become all the more dissonant in the context of a discourse which is supposed to have been directed to the revelation of possible points of rapprochement or of a meeting between men of the most diverse situations and positions. . . . interested in safeguarding the supreme good of the peace of all peoples.

"IN THE MESSAGE of Pope John XXIII it was said that the

INSURED

NEW ORLEANS — Blue Cross hospital insurance has been provided for religious and lay teachers in the Archdiocese of New Orleans and the new Diocese of Baton Rouge for the 1961-62 school year.

Pope addressed himself to all men, "believing and also non-believing," since they also belong to Christ by right of origin and redemption, in the evident consideration that there are at the same time natural values, needs and human rights, and common social goods, that must be given prior recognition, that must be saved and safeguarded.

"The Pope appeals to reason in the light of faith, and thus human reason, whatever may be its possible shadow of presence, is capable of recognizing what is evident to all as wisdom and truth, that is the circumstances of safeguarding mankind against the frightening dangers that threaten it.

"It is not only terror that urges us to peace, though this is most justifiable, but the consciousness of a supreme moral responsibility and the final judgment of God, in whom repose the roots of peace."

Card party set

for October 6th

St. Ann's Fatima Party Time Dance will be held on Friday, October 6, in the school hall, 2850 S. Holt Road, Indianapolis. The Headliners will play from 9 to 12 p.m. Admission is \$2.00 per couple. Tickets must be purchased in advance and arrangements may be made for delivery of tickets for large parties.

Mrs. Walter Lingner, CH, 13309, and Mrs. Joseph Giblin, CH, 19176, are taking reservations.

VISUAL AID

SALISBURY, Southern Rhodesia—An English Jesuit has taken a series of photographs explaining the Mass to Africans. All prelates, priests and laymen pictured are Africans.

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AROUND THE ARCHDIOCESE

Richmond organizations slate variety of activities

RICHMOND, Ind.—The annual card and hunko party sponsored by the Young Men's Institute Auxiliary will be held Wednesday, Oct. 18 in the YMI hall. Playing begins at 8 p.m. Mrs. Herman Heitman and Miss Ruth Vogelgesang are co-chairmen for the party. Mrs. Irvin Jurgens is president.

A Halloween party for children of members of the YMI and auxiliary, will be held at 7 p.m. on Monday, Oct. 30 in the downstairs rooms. Prizes will be awarded for those who come masked. Miss Martha Vogelgesang and Mrs. Martin Crane are co-chairmen. Lunch will be served at 8:30 p.m.

The next membership dance of the YMI and auxiliary is slated



D OF I CARD PARTY—The Daughters of Isabella will sponsor a Card Party and Fish Fry on Friday afternoon and evening, Oct. 6, in the Catholic Community Center, 634 N. College Ave., Indianapolis. Proceeds will benefit the St. Elizabeth's Home. Miss Jean Monaghan, above center, is general chairman, assisted by Miss Elizabeth Marks, left, co-chairman, Mrs. Alice Farrell, regent of Mother Theodore Circle.

Guinea's leftist state takes over all schools

FRETOWN, Sierra Leone — Neighboring Guinea's pro-Marxist government has taken over all Catholic primary and secondary schools. The west African country's leftist regime has also closed Guinea's seminary and sent all students to their homes. The action completed the seizure of Guinea's 70 odd Catholic schools which began with the takeover of 44 primary schools earlier this year. It came less than a month after the government of President Sekou Toure expelled the head of Guinea's hierarchy—Archbishop Gerard de Milleville, C.S.S.—for issuing a pastoral letter to protest against the threatened nationalization of all church schools.

3-act comedy to open Guild for Theater Guild

The "Show Off" a comedy in three acts by George Kelly, will be the first production of the Catholic Theater Guild's 1961-1962 season. Production dates are September 29, September 30 and October 1, at 8:30 p.m. at the Knights of Columbus Hall, 1305 N. Delaware St. The cast, headed by Larry Bowman in the title role, features Marge Johnson, Lee Clark, Faye Ramsey, Dave Barron, Mike Dixon, Thom Luckett, John Griffin and Bill Howard. Producer Charles Johnson will direct the stage show.

The Guild has also chosen to present "Night Must Fall," December 1, 2 and 3; a one-act "melodrama" with old-time vaudeville acts on January 28, 27 and 28; and the season's finale, "Hasty Heart" on May 4, 5, 6, and 7. Try-outs for these shows will be announced later. Anyone wishing to become a member of the Guild is welcome to attend the general meeting October 31 at the Knights of Columbus hall, at 8:30 p.m. Tickets for the current show may be obtained from any Guild member or by calling Marge Johnson, FL 7-7072. Season tickets will be on sale up to curtain time each night of the show for the entire season.

Castro planning state direction of all children

MIAMI, Fla.—The Castro regime plans direct state control of Cuba's children and to prohibit them from receiving any religious instruction, according to reports reaching here.

Photostatic copies of a proposed new decree now in the hands of Cuban exiles here declare mental and physical training of children between the ages 3 and 20 will be the responsibility of a new government organization called Organization de Circulos Infantiles.

The document states the OGI will take necessary steps to assure that each of the children will remain in the province where his parents reside. A child will have the right to visit his parents two days each month so the child will not lose contact with his father and mother, according to the decree.

After children reach the age of 10, the law authorizes their placement anywhere appropriate to the "highest interests of the nation." According to the text of the proposed law no one under the age of 20 will be permitted to leave Cuba and children will be forbidden to receive religious instructions within their homes.

Sacred Heart plans annual Fall Fiesta

Sacred Heart parish, Indianapolis, will hold its annual gala Fall Fiesta on Sunday, Sept. 24, at the Sacred Heart Central gymnasium, 1501 S. Meridian St. Tender hot turkey and taste-tantalizing meat fried dinner will be served in the school cafeteria from 11 a.m. to 3 p.m. There will be booths, games and prizes for young and old. A \$1500 grand prize will be awarded to some lucky person at the close of the affair (31 p.m.) Sunday night.

HOLY TRINITY STAG — A Men's Stag Party will be held at Holy Trinity Hall, W. St. Clair and Holmes Ave., on Saturday, September 30, beginning at 7:30 p.m. Card games will be played and refreshments will be available.

Portuguese governor bans paper

GOA, Portuguese India — The Portuguese governor-general of Goa has placed a three-month ban on the publication of the weekly Catholic weekly in the Concani language, the dominant tongue spoken in Portuguese possessions in India. Observers said the journal, Vuraddeanho Iti (Friend of the Worker) was suspended on grounds that it did not support Portuguese government policy refusing independence to its possessions on the Indian subcontinent.

The New Leader, a journal published under the auspices of the Madras Catholic archdiocese, noted that the circulation of the Goa weekly exceeded those of all the Portuguese-language papers in the colonies.

"It may be recalled that nothing may be published in Goa without first being submitted to the official censor," wrote The New Leader. "Hence, so far the Vuraddeanho Iti had never printed anything that was not approved by the government censors. But the paper is now suspended on the ground that it does not show interest in defending the national unity, as is its duty."

The Madras paper said the Goa journal, edited by priests of the Missionary Society of Pilar, complained that its suspension meant that 90 per cent of the Catholics in Goa had been deprived of "the only paper that met their needs."

Little Flower sets 'Harvest Moon'

The annual Harvest Moon Dance at Little Flower parish will be held in the parish hall, 5720 E. 13th St., on Saturday, October 7. The Crusaders will furnish the music from 9 to 12 p.m. Mrs. Joseph McNevin, FL 6-0373 and Robert Dangler, FL 6-4220 are taking reservations.

Advertisement for Shelbyville featuring HOOSIER PLUMBING & HEATING CO., Huesman's Garage, and Hilligoss & Son, Inc. with contact information for each business.

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INDIANAPOLIS
† HARRY W. HARRIS, 52, Sacred Heart Church, Sept. 19, Survivors: wife, Mildred; daughter, Mrs. Helen Messenger; mother, Mrs. Carrie Martin.

† BERTHA MORSE, 70, St. Philip Marri Church, Sept. 25, Survivors: daughter, Mrs. Julia Mitchell.

† JAMES R. WENDEL, 81, St. Mark's Church, Sept. 23, Survivors: wife, Josephine; daughter, Mrs. Virginia Kistler; son, Joseph; daughter, Mrs. Mary Catherine Hammond; daughter, Mrs. Elizabeth Hammond.

† JOHN S. MAMMATH, 77, Holy Trinity Church, Sept. 25, Survivors: wife, Josephine; daughter, Mrs. Mary Catherine Hammond; daughter, Mrs. Elizabeth Hammond.

† CHARLES W. JOSEPH, 69, St. Patrick's Church, Sept. 25, Survivors: wife, Sadie; daughter, Mrs. William Russell; daughter, Mrs. Billie South; daughter, Mrs. Charles Callahan; son, Richard Mulligan.

† JOSEPH C. BRITAIN, 56, St. Bernard's Church, Sept. 25, Survivors: wife, Lulu; daughter, Evelyn; sister, Josephine; son, Joseph.

† FRANCES ZORE, 83, Holy Trinity Church, Sept. 26, Survivors: daughter, Loretta; daughter, Mary Kroschke; brother, Louis Zore.

† BERNADINE F. WISER, 83, St. Roch's Church, Sept. 26, Survivors: husband, George; daughter, Mrs. Paul Thomas and Donald; son, Victor J.

† JOSEPH C. KELLER, 89, St. Bernadette Church, Sept. 27, Survivors: wife, Marie; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

† EUGENE P. CRANEY, 71, Little Flower Church, Sept. 27, Survivors: wife, Mary; daughter, Mrs. Mary; son, Victor J.

† GERTRUDE ANDERSON, 78, St. John's Church, Sept. 27, Survivors: daughter-in-law, Cecilia Anderson.

† THERESA NIES, 83, Holy Name Church, Sept. 28, Survivors: husband, Joseph; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

† ANN B. MURPHY, 94, St. Peter and Paul Cathedral, Sept. 27, Survivors: husband, Joseph; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

CHARLESTOWN
† RICHARD WOODRUM, 28, St. Anthony's Church, Sept. 27, Survivors: wife, Carolyn; daughter, Vicki Lynn and Terse Sue; parents, Mr. and Mrs. Woodrume.

† EDWARD WILLIS BROWN, 28, St. Augustine Church, Sept. 27, Survivors: wife, Betty; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

† FRANCES MYRTLE GOODIN, 95, St. Augustine Church, Sept. 23, Survivors: husband, John; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

† NORA ELLEN HARRIS, 73, St. Anthony's Church, Sept. 21, Survivors: husband, Charles; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

† RAY L. OLLIER, 48, Our Lady of Mercy Church, Sept. 25, Survivors: wife, Rose; daughter, Mrs. M. Mitchell; son, William S. Norbert J.

† THERESA WILLIAMS, 48, Our Lady of Mercy Church, Sept. 25, Survivors: husband, John; son, James E. and Thomas.

St. James plans Compostello Ball

The annual Compostello Ball of St. James the Greater parish, Indianapolis, will be held Saturday, Oct. 7, in the Knights of Columbus hall, 511 E. Thompson Road. Dancing will begin at 9 p.m. Thomas Uberto is general chairman. Reservations may be made by calling ST 4-3572.

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Indianapolis Knights set Columbus Day observance

Marching units from five Indianapolis Knights of Columbus Councils and three high school bands will participate in a downtown parade Sunday, October 1, marking the local observance of Columbus Day. A patriotic and religious program, near the host of Christopher Columbus on the Statehouse lawn, will follow the parade.

William A. Brennan, Jr., former state commander of the American Legion, will be the principal speaker.

'Hoodlum priest' says AFL-CIO neglect civil

CHICAGO—The AFL-CIO has failed the poorest of Christ's laborers—the working man who has done time in prison.

The evaluation came from Father Charles Dumas Clark, S.J., famed as "the hoodlum priest," who said today's typical ex-convict in search of a job has almost nowhere to go but to the Teamsters union, ousted from organized labor.

Father Clark came here from St. Louis to fill a speaking engagement. He became known as the "hoodlum priest" through his work in rehabilitating former convicts, which has been nationally publicized and the subject of a movie.

He criticized the organized labor union movement headed by AFL-CIO president George Meany and his second in command, Walter Reuther.

"These leaders of organized labor have done nothing whatever to ease the plight of men just released from prison and seeking an honest living for themselves, their wives, and their families," he said.

"It is ironical," Father Clark added, "that the only labor union promoting the cause of former convicts is the Teamsters union, in which a man can get a job if he can do the work."

THE PARADE, headed by the Indianapolis police motorcycle drill team, will begin at 2 p.m. at Pennsylvania and Michigan streets. At 1 p.m. the motorcycle drill team will perform its pre-rehearsal program, near the host of Christopher Columbus on the Statehouse lawn, will follow the parade.

In addition to the K of C Councils and bands, the marching delegations will include representatives from Councils throughout the state; the St. Plomin Club of the Indianapolis Fire Department, the St. Jude Club of the Indianapolis Police Department, Boy Scouts, Catholic Order of Foresters, Knights of St. Peter Claver, Knights of St. John, the Ito-American Club and the Ancient Order of Hibernians.

CIVIC AND religious dignitaries will include Msgr. James P. Galvin, Archdiocesan Superintendent of Schools; Mayor Charles H. Boeckel; Marion County Prosecutor Philip L. Bait; Inspector Carl Schmidt, Acting Chief of Police; Fire Chief Arnold W. Dillinger; and Dr. David Silver, Safety Board Director.

Chairman of the Columbus Day ceremonies are Charles F. Connors and Francis E. Connors. Anthony Lyons will be the parade marshal and William Sahn will be master of ceremonies.

Polish Catholics, Lutherans discuss

BERLIN—Catholic and Lutheran clergymen in Poland have begun formal discussions seeking interdenominational cooperation in spheres in which there are no theological conflicts.

Tygodnik Powozelny, Cracow weekly which is Poland's top Catholic newspaper, said in reporting on the initial meeting that the head of the Lutheran delegation, Dr. Zygmunt Michels, declared that the repeated calls of His Holiness Pope John XXIII for unity could only be interpreted as the voice of God.



PLAN COLUMBUS DAY RITES—The five Knights of Columbus Councils which comprise the Indianapolis Chapter will offer two attendance plaques to the organizations that have the largest representation in the Columbus Day Parade on Sunday, Oct. 1. Displaying the awards above are, left to right, Charles Connors, chairman; Fire District Chief Francis Connors, co-chairman; and Tony Lyons, president of the Indianapolis Chapter K of C and parade marshal. (Staff photo)

FOR SAKE OF CHURCH UNITY

Changes could be made

BERN, Switzerland — "The Church will have the courage to do what is overlooked wherever possible if it serves the cause of Christian unity, the Vatican's spokesman on religious reunion has declared here.

Cardinal Augustin Bea, head of the preparatory Secretariat for Christian Unity for the forthcoming Vatican Council, made this statement before an audience that included Swiss President Friedrich T. Wahlen, and other government. The Cardinal is touring Switzerland to talk on the ecumenical council and its relation to the unity problem.

CARDINAL Bea explained again, as he has before in articles and addresses, that the upcoming Vatican Council is not an "ecumenical" meeting in the Protestant sense and thus will not directly take up the unity question. But he said the council will definitely promote the spirit of unity.

"Dogmatic principles will not be discussed," the Cardinal stressed, "since articles of faith cannot be altered, and the road leading toward a peaceful meeting between Rome and Wittenberg (a Protestant center) cannot be shortened by inadmissible concessions."

Discussions between theologians have already clarified many misunderstandings that block the road to unity, the Cardinal reported. He promised that the council would clarify still others as it makes clear true Catholic teaching on the Scriptures and in the fields of canon law, liturgy and worship.

"The Church has already adapted itself to the needs of our time," he said, "and the Church will have the courage to change what is out-dated, wherever she can assume the responsibility for doing so," Cardinal Bea said.

TAKING NOTE of the varying concepts among Swiss Christians on the nature of religious unity, he nevertheless saluted all who are working in this cause. "Citing Christ's Gospel appeal that His followers demonstrate their complete union with Him, the Cardinal said:

"Only if we respond faithfully to this desire of Our Saviour, shall we be able to bear witness to Him, since He Himself has said that we must be united so that the world may believe that He has been sent by the Father. This testimony is of capital importance today, when so many people are separated from Him and when many turn away from Him, or even gravenly oppose Him."

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Mrs. Julia T. McQuade, president, will receive reports of activities covering the past three months from all parish and organization presidents or delegates.

Plan new sisterhood of parish housekeepers

YOUNGSTOWN, Ohio—A religious community for priests' housekeepers has been given preliminary approval by Bishop Emmet M. Walsh of Youngstown.

The tentative name is The Handmaids of Mary. It has four applicants and two properties for use as a convent.

Joan Frank, 31, housekeeper at St. Mary's rectory in Massillon, is founder of the prospective community. She has listed these general rules:

Each candidate will undergo a six-month postulancy as a vocation test.

Each will receive a year of intensive spiritual training in a novitiate.

Each will study for one year such courses as typing, record-keeping, and filing, as well as personality development, cooking, and religion. Those with musical talent would learn to play the organ.

Each will take vows of poverty, chastity, and obedience.

Each will wear a modern habit consisting of white blouse and dark blue skirt.

It is planned to have the members work in pairs at rectories and return to the motherhouse two days each week for recreation and prayer. On those two days, novices will substitute for professed sisters to gain experience.

Applicants must be high school graduates aged 21 to 30 and in reasonably good health.

Miss Frank said that the training program will prepare each member as a housekeeper, secretary, catechism teacher, and in some instances, church organist.

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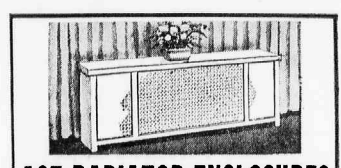
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Death follows desecration

BOXX, Germany—Soviet soldiers tried to destroy an illuminated mountain-top cross in East Germany and one of them fell to his death in the attempt. It has been reported here by KNA, the German Catholic news agency.

Although a Soviet officer apologized for the desecration to the Franciscan priests who maintain the cross, he also threatened them with reprisals if news about it were given out. The incident happened last May 8, KNA reported.

The KNA report said that a young Soviet soldier climbed up on the cross at Hohlshausberg in order to wreck the neon tubes that outline it. Other soldiers backed away at the base. But one man fell from the cross and died, and in the commotion the Franciscans at their nearby pilgrimage church began to ring all the church bells. The soldiers then fled across country in a jeep-like vehicle, but it overturned on a curve, and some of the passengers were reported killed.

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