

Negotiate for peace, Pope asks world leaders



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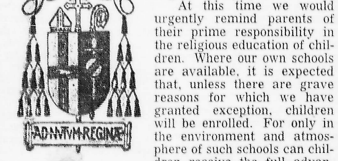
INDIANAPOLIS, INDIANA, SEPTEMBER 15, 1961

Archbishop's Letter

TO THE CLERGY, RELIGIOUS AND LAITY
OF THE ARCHDIOCESE OF INDIANAPOLIS

Greetings:

Sunday, September 17, is designated throughout the Archdiocese as Catechetical Sunday. Annually this occasion is a forceful reminder of that purpose of our existence which has to do with knowing God. We move toward or away from the fulfilling of our eternal destiny to the degree we grow or do not grow in the knowledge of Almighty God.



At this time we would urge our parents as the prime responsibility in the religious education of children. Where our own schools are available, it is expected that, unless there are grave reasons for which we have granted exception, children will be enrolled. For only in the environment and atmosphere of such schools can children receive the full advantage of a totally Christian education. Accordingly, during our years as your Archbishop, we have unceasingly concerned ourselves with the construction of new schools and the addition of classrooms. With most, the response to our appeals has been such as to indicate a deep appreciation and earnest desire for Catholic education. And yet in these days, when so much fear is expressed of the threats to man's physical existence, one can but lament the indifference of too many of our own to the dangers threatening immortal souls. Our Lord's warning, "And do not be afraid of those who kill the body but cannot kill the soul; but rather, be afraid of him who is able to destroy both soul and body in hell" seems to fall on deaf ears.

Where conditions and circumstances preclude young people from receiving Catholic elementary and secondary education, we would have you mindful of the grave responsibility to see that they attend religious instructions provided in their parishes. One would sin gravely against the virtue of Faith who should be negligent in this minimal opportunity to learn more of our holy religion.

Nor would we forget the need of adults themselves for continuing the study and increase of their own faith. We urgently, then, bring to your attention the Confraternity of Christian Doctrine discussion groups and other programs of adult education available throughout the Archdiocese. We note with pleasure the increased participation on the part of the laity in such programs. It is our hope that they may be even more extensively used.

One final word of exhortation: where inquiry and instruction classes are held in parishes, we urge cooperation of all in extending invitations to their non-Catholic friends to learn of the Faith. This is a splendid opportunity we have of fulfilling our responsibility of sharing with others the great gift which we have received from Almighty God.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the Service of Jesus and His Immaculate Mother,

Faithfully yours,

Paul Schulte
Archbishop of Indianapolis

Cubans 'starving' in body and spirit, priest reports

Related story on Page 9
MIAMI, Fla.—Cubans under the Red regime are starving physically and spiritually, according to a priest who arrived here recently from Havana.

Religion is "rationed" just as much as are staple foods, said the priest, who requested that his name be withheld from parochial activities, devotions or Christian doctrine classes, and in small villages they are not permitted to enter the churches or administer the sacraments.

The priest said a "barage of propaganda" is carried on "night and day" by the Castro regime.

"The Western countries," he added, "cannot realize the effect of the tremendous propaganda campaign to instill the Marxist theory into the people and to distract their minds and prevent them from thinking for themselves."

Loudspeakers blare continually with attacks on the Catholic Church, the priest stated, and one radio station in Cuba is devoted almost entirely to attacks on Catholicism, the clergy and nuns.

MIAMI, Fla.—Some 25,000 Cuban refugees here prayed for the intercession of Our Lady of Charity of Cobre, patron saint of the regime of Fidel Castro, last night. The refugees, who had left their political differences and united in prayer at a huge demonstration of the Faith.

Remove war threats, nations are urged

CASSEL GANDOLFO, Italy—Pope John XXIII called here for "free and sincere negotiations" between leaders of the East and the West to ban the threat of war.

Warning that "every war brings upheaval and destruction to persons, regions and the entire world," he stressed especially the unlimited havoc that would result from "modern implements of war derived from the secrets of nature and capable of unleashing unending energy."

The pontiff's appeal was made following a special Mass he celebrated for peace in the audience hall at his summer villa here. His message was immediately broadcast by the Vatican Radio in 30 languages, including those of 19 Curia countries.

In solemn and weighty tones, the pontiff urged "the rulers of all nations to take seriously the tremendous responsibilities they bear before the tribunal of history, and what is more, before the judgment seat of God, and we entreat them not to fall victims to false and deceiving provocations."

"It is truly upon wise men," he said, "that the issue depends: that force shall not prevail, but that 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 of every human being."

THE POPE recalled the impassioned appeal by Pope Pius XII on August 24, 1959, just eight days before the outbreak of World War II: "Nothing is lost with peace; all may be lost with war," Pope John rephrased it more strongly:

"Whereas everything is lost, and lost to everyone, through war, nothing will be lost through peace."

The Pope stated however that despite the increased tension in the world, he is confident that war is not imminent.

"By the mercy of God, we are persuaded that up until the present there has been no serious danger either immediate or remote war."

HE WENT ON to explain that "We mean nothing more than to take still another opportunity of

appealing with confidence to the serene and sure wisdom of all men who guide the nations of the world." What the world has been witnessing, recently, he said, is merely the appearance, but "the too irresponsible and tragically deplorable appearance"—of the threat of war.

But he said since the threat does appear, he felt impelled to address his peace appeal to all the peoples of the world. "It is quite natural," he said, "that I should make Our own the anxious solicitude of Our predecessors and present it as a sacred warning to all Our faithful children, as we feel it Our right and Our duty to call them, to all who believe in God and in His Christ, and even to unbelievers, since all men belong to God and to Christ by right of origin and of redemption."

PERHAPS, said the Pope, the Mass for peace he had just of joined the faith of the Catholics the world over, "could well be the first of a series of assemblies of peace, not marred by political clamor, but glorified by a heartfelt sentiment of elevation and peace, an assurance of the tranquility and nobility of life in the Kingdom of Christian society, which is, in Christ, divine brotherhood and a foretaste of the joys of heaven."

Pope John noted that the Catholic Church throughout today's troubled and divided world is "preparing for a universal gathering—the ecumenical council—which is aimed at the promotion of that true brotherhood of the nations which exalts Christ Jesus . . ."

He went on to say: "Let us pray with one another and for one another, and for all the scattered creatures of God, to make up the Holy Church and the Holy Faith, which is also all His own."

"We would extend Our most urgent invitation to prayer to priests, to consecrated souls, to the innocent and to the suffering. Let all of us together be a light of light and of grace to enlighten the minds and hold the chief responsibility for the life or death of the peoples. Let us pray for the peoples themselves, that they may not allow themselves to be dazzled by exacerbated nationalism and destructive rivalry, and that, as we so earnestly exhorted in Our encyclical 'Mater et Magistra,' the relationships in the life of human society may be re-integrated in truth, in justice and in love."

"Let us all pray, that by means of the generation of the Christian spirit, morality may (Continued on page 9)



REACHING FOR SUCCESS—These two Bishop Brute Latin School seniors—Charles Johnson, left, of Holy Trinity parish, and William Hartwell of St. Andrew's parish—gave the school's flagpole a fresh paint job this summer. Other Latin School boys busied themselves in classrooms, washing desks and doing similar chores throughout the summer months. In the photo background above are the twin towers of Holy Rosary Church. (Staff photo)

SACRED HEART LANDMARK

Razing of old convent stirs fond memories

By PAUL G. FOX

Five pairs of eyes peered apprehensively from the window of an Indianapolis convent last week as workmen began demolishing a familiar landmark nearby.

The five were Sisters of St. Joseph, all teachers in Sacred Heart parish school. They had a keen interest in the wrecking of the old parish convent school.

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Five named New Delhi observers

VATICAN CITY—For the first time in history the Church will send official observers to a meeting of the non-Catholic World Council of Churches.

Five Catholics have been named to attend the New Delhi, India, general assembly of the Council November 18 to December 6. They were picked by the Vatican's Preparatory Secretariat for Promoting Christian Unity. A U.S. priest and a Dutch layman are included.

Although Catholic priests and laymen have attended meetings of the World Council of Churches, the appointment of observers by a central Church office in Rome marks a departure from the former "private" representation of the Church at such non-Catholic meetings.

WORD OF THE appointments was confirmed here by the Vatican secretariat, which was established last year by His Holiness Pope John XXIII to keep informed on the work of the forthcoming Second Vatican Council. The news was first given out at the World Council's Geneva, Switzerland, headquarters by Dr. W. A. Visser 't Hooft, the secretary general.

The observers are: Father Edward J. Duff, S.J., of St. Louis; Ms. Jan Geel of the Netherlands; Father M. J. Le Guillou, O.P., of France, and two priests from India whose names will be announced later. The latter were picked because of the assembly site at New Delhi.

A secretariat spokesman said the appointments were made because the results of the World Council assembly sessions could be of interest to the various commissions reading the Vatican Council's general message. After the Catholic observers would say (Continued on page 9)

Bishop insists on union labor

EL PASO, Tex.—The Bishop of El Paso has instructed his priests in his diocese to specify in advertisements for bids on construction projects that only union labor can be used.

Bishop Sidney M. Metzger reacted in a letter to pastors that economic and industrial growth has been hampered in many instances by outstripped wages and employment benefits.

"This is not to be wondered at since the Church has been unable to overcome indifference and lack of understanding," he wrote.

ON-THE-SCENE ANALYSIS

Religion in the German election

By ADOLPH SCHALK

HAMBURG, West Germany—When the German people vote in this Sunday to elect a new chancellor and parliament, believing Catholics and Protestants will be able to choose a party made to order for them, the Christian Democratic Union, for this political party, with its Bavarian affiliate, the CSU (Christian Social Union), is dedicated to applying Christian principles to the political sphere.

But is the choice for a Christian voter in West Germany, 1961, really so easy? In the great challenge of applying religion to life is it possible to identify Christian values with its specific political party—with its whims and blunders, as well as its ideals? What happens in practice when such a combination is tried out?

The nature of the problem is indicated by the very name of the leading political party, the Christian Democratic Union (CDU). Instead of separating religion from politics, this party founds its choice at the outset to unite them.

WHEN THE CDU was formed in 1945, within three months of the Nazi defeat, an amazing thing happened. For the first time in German history Catholics and Protestants found it possible to cooperate. One important reason (not the only one) was statistical: In pre-war Germany Catholics were in the majority. In the division of the country the number of Protestants and Catholics in West Germany was about even.

By hindsight it now appears that, along with Chancellor Konrad Adenauer's amazing coordinating ability, the Christian bond

was the only one that could have united into a single party such diverse groups as the interests as workers and industrialists, farmers, craftsmen, small businessmen and tycoons, liberals and conservatives.

Christianity itself, the CDU aims to be big enough, embracing all to include everybody.

So much for the theory. In practice that word "Christian" has been the red flag that aroused heated controversies here and again. I remember one excited speaker at a recent rally of the second largest party, the opponents of the CDU, the Social Democratic Party (SPD). He kept

shouting, "It's about time we kept religion out of politics!" And another speaker praised the encyclical of Pope John XXIII, "Mater et Magistra," as "just what we've been saying all along."

In a more sober vein, Fritz Eriker, top echelon president member and foreign policy expert of the SPD, and a Protestant argues against the use of the word Christian in the CDU's name.

In an address that he has given repeatedly all over Germany, "We're Christian, but not a Christianer Sinner" (When Christians are

ERLER'S ARGUMENT cannot be lightly dismissed. For one thing, the Catholic Church in Germany does little to conceal its preference for the CDU. During the 1957 campaign Bishop Michael Keller of Muenster, Westphalia, said at a public meeting that as long as the Social Democratic Party is a Marxist party, no Catholic can vote for it.

Chancellor Adenauer, speaking to 30,000 Catholics in Bamberg last year, said "great issues in the elections was whether Germany would remain Christian or become communist. I.e., vote CDU or for that 'Marxist' party, SPD."

In the 1951 election campaign such oversimplifications were for the most part avoided. From official quarters both Catholic and Evangelical Churches issued general statements urging all Christians to vote, stressing Christian value and the dignity of man but not specifying a particular party.

Some participants in the conference, however, did make an influence in behalf of the CDU was exerted as in previous campaigns. One printer in Cologne began a huge shipment of CDU leaflets to all Catholic rectories in the area with a special note (Continued on page 3)

Letter of German bishops cautions Catholic voters

BERLIN—West Germany's Catholic bishops, in a joint pastoral letter which stirred immediate controversy, urged Catholic voters to cast their ballots in the Sept. 17 parliamentary elections only for candidates whose public activities in the past have been marked by adherence to Christian principles.

Regarded as a clear endorsement of Chancellor Konrad Adenauer's Christian Democratic Union (CDU), the bishops' admonition was promptly challenged by Dr. Erich Muehle, chairman of the Free Democratic Party (FDP), who charged it violated the principle of party-state separation.

Dr. Mende, who took issue with the bishops even before the official publication date of their let-

ACCM Leadership Institute slated to open tonight

A three-day Leadership Development Institute, co-sponsored by the National and Archdiocesan Councils of Catholic Men, gets underway tonight (Friday) in the Sheraton-Lincoln Hotel in Indianapolis.

Purpose of the Institute is to introduce NCCM's new service "Parish Leadership Development Course on Basic issues of the Lay Apostolate." Lay leaders from 12 neighboring dioceses will attend along with four national officers.

A seminar on Catholic Education will be presented by Msgr. James P. Galvin, Ph.D., Archdiocese of St. Paul, president of the Catholic Education Assistant Superintendent of the Indianapolis Public Schools.

Dr. I. Lynd Esch, president of Indiana Central College, and Irving Levine, director of the Jewish Community Relations Council of Indianapolis, will present a seminar on Communism.

A third seminar on Racial Justice will feature Michael Quinn, president of the Catholic Interracial Council of Indianapolis; and Mrs. Osma Sprulock, director of the lay service of the Interarchdiocesan Council. Mrs. Sprulock was recently selected to receive the James J. Hoy Award for Interracial Justice.

Archbishop Schulte will address the lay leaders at the Sunday luncheon.

General chairman of the Institute is Albert Maillard of Indianapolis.

Editor of The Criterion.

Communications seminar planned

The first Catholic communications seminar to be held in the Archdiocese of Indianapolis will be sponsored by Stations WFBM-TV and WFBM-TV on September 20.

John E. Kelly, director of the Bureau of Information, National Catholic Welfare Conference, will deliver the address.

Participants will include Richard Walsh, director of radio and television, National Council of Catholic Men; Sister M. Rosale, director of educational television for the Diocese of Pittsburgh; and Father Raymond T. Bosler, editor of The Criterion.

The TROUBLE with Social Security

By BERNARD FAGAN

The quickest way I know to get yourself in an argument today is to declare that you are opposed to Social Security. I have made this statement on occasions and an still looking for the first person in favor of Social Security who knows what it is.

The Old Age and Survivors Insurance Act—so-called—is not insurance. It is a tax. About a year ago there was a great furor in St. Louis over an increase of 1/2 per cent in the city earnings tax on wages earned in the City of St. Louis, yet I heard no comment from any quarter about the increase in the Social Security tax 1/2 per cent that went into effect Jan. 1, 1960.

When the original Social Security Act was passed on by the United States Supreme Court in 1937 it was validated by that court merely as an exercise of the constitutional taxing power of Congress for the benefit of the general fund of the United States Treasury.

In substance the Supreme Court held that if and when the government needs money, Congress can tax earnings of employers and em-

EDITOR TO READERS: The divergent viewpoints on the merits of the 26-year-old Social Security program reprinted on this page appeared originally in separate issues of the St. Louis Review, official weekly of the St. Louis Archdiocese. Bernard Fagan is a member of Christ the King in St. Louis, and a former member of the Commerce and Finance faculty of St. Louis University. Robert E. Bray is a member of Our Lady of Lourdes parish, Columbia, Mo., and associate professor of Business Management in the University of Missouri's School of Business and Public Administration.

employees in the same way it can tax a bottle of whiskey or a gallon of gasoline.

Nothing thus raised the money, the Supreme Court said that Congress could, in its future discretion, spend the money for whatever Congress then judged to be the general welfare of the country.

The court further held, though, that Congress had no constitutional power to earmark or segregate certain kinds of tax for certain purposes, whether the purpose be farm price supports, foreign aid or Social Security payments.

All federal taxes go into the same general fund of the U.S. Treasury. From this fund Congress makes appropriations for all purposes of the federal government, including payments for Social Security benefits.

Congress can continue to collect the payroll taxes even though

it discontinues the Social Security payments. It could also discontinue the payroll taxes and continue to make the Social Security payments out of the general fund of the Treasury.

ANY APPARENT connection between the collection of Social Security payroll taxes and the payment of Social Security benefits is purely coincidental. The Supreme Court has held that Congress is without constitutional power to establish such a connection.

For this reason, the so-called Federal Old Age and Survivors Insurance Reserve Fund is actually non-existent. The legal fiction of such a fund was conjured up to dissolve popular resistance to one of the most cruel and unjust systems of taxation ever imposed on the American people.

The fraud of this great deception is the deliberate and official misrepresentation of Social Security taxes as payment of insurance premiums for the right to special back specified benefits at a specified time.

There is no such right. The government is under no contractual obligation to make any return payments at all. From the beginning, the Social Security Tax Act has carried this provision: "The right to alter, amend, or repeal any provision of this act is hereby reserved to the Congress."

The Secretary of the Treasury testified to Congress in 1955 that "Under the present provisions of collections and disbursements the Old Age Survivors Insurance System is actually unsound." This is one of the greatest understatements of that or any other year.

If a man had earned the maximum taxable income in each of the 22 years, from 1937 to become, 1960, he would have paid a total of \$1,290 in Social Security taxes. His employer would have matched that amount, bringing their combined total to \$2,580.

If that person had retired on Jan. 1, 1960, having reached the age of 65 and if his wife had also passed her 65th birthday, they would be eligible for retirement benefits of \$138 per month.

Thus within 19 months he would receive more in benefits than he had, in conjunction with his employer, paid in Social Security taxes in the 23 years since the program was initiated. But

There is only one of two solutions to the problem. One is that the taxes will be increased constantly to make the higher payments necessitated by the fact that there will be constantly more people receiving payments.

The other solution is that someday American taxpayers will no longer tolerate a tax burden which robs them of incentive to produce and earn and save, then it will be an arbitrary decision which bears the sad news to Social Security beneficiaries: "Lack of tax revenue precludes our fulfillment of the poorly rounded promises of previous administrations."

The most probable political solution will be to let inflation eat away the value of the promised pension dollars. In other words the dollars may be paid as promised, but beneficiaries will find little security value in those weak coins.

IT MAY BE argued, of course, that no aspirant for political office would ever dare rouse on such promises to the old folks. But there is the possibility that eventually the citizens who work for a living may resent having their earnings treated as the property of the government.

Those who will be paying the



The BEAUTY of Social Security

By ROBERT E. BRAY

The beauty of Social Security is that it harnesses a national effort to help solve a national problem. In the words of Winston Churchill, it brings "the magic of averages to the rescue of the millions."

If help comes to us that we are one nation, one people, bound by a common purpose, benefactors of a common heritage, creators of a common destiny, and, it may well be, victims of a common fate.

Cooperation is at least as human a trait as competition. Cooperation and civilization were born together and, if the devil in all of us ever completely has his way, they will die together.

"The Achilles heel of free enterprise," wrote Clarence H. Randall, prominent and successful business executive and former head of Inland Steel Company, "is the tendency toward occupation with self-preoccupation to the point of neglecting the national interest and the welfare of the community as a whole. Free enterprise is not mere license to exploit the economy for personal gain."

SOCIAL SECURITY purports to minimize the flow of material necessities to most of the American people. That it does not do this for all of them is attributable to the freedom of those who will not see and to the seemingly unavoidable technicalities of a system administered under the law.

The Social Security Act of 1935, as amended, covers nine programs. These programs have the basic objectives of keeping individuals and families from becoming destitute due to loss of earnings, keeping families together and giving children the opportunity to grow up in health and security. These nine programs may be grouped under three categories:

- A. Social Insurance
 1. Old-age survivors, and disability insurance.
 2. Unemployment insurance.
- B. Public assistance to the aged
 1. Old-age assistance.
 2. Aid to the blind.
 3. Aid to dependent children.
 4. Aid to the permanently and totally disabled.
- C. Children's Services
 1. Maternal and child health services.
 2. Services for crippled children.
 3. Child welfare services.

Although the Social Security Act is a Federal Law, the Federal Government operates only one of the foregoing programs—the aged, survivors, and disability insurance program.

The other eight programs are operated by the states with federal cooperation. It was with the first of these programs—commonly referred to as "OASDI"—that Bernard Fagan was apparently concerned in his article, "The Trouble with Social Security" in the St. Louis Review of May 28, 1961. I, too, shall concentrate the remainder of my remarks on OASDI with the caution that OASDI is only a part of a larger program.

Is OASDI insurance? The question seems to me to be of only academic interest. The answer depends upon which definition of insurance one happens, at the moment, to prefer.

As a college teacher of insurance, I know that there are many definitions of insurance, most of them conflicting. The correct and correct for certain purposes. If one means by insurance "the sharing of losses—unpredictable in the individual cases but predictable on a group basis," then certainly OASDI is insurance.

If one adds to the foregoing basic definition the concepts applicable only to individual insurance, of a contract and of a more basic relation between the premiums paid and benefits payable, then OASDI is not insurance—nor should it be! Certainly the word insurance is used to indicate that in OASDI there is less of a "means" test for entitlement to benefits than there is in other parts of the Federal-State Social Security program. The differences are real, whatever words are used.

In the relationship between taxes paid and benefits payable, OASDI strives, not for individual equity, but for social equity. One of the beauties of OASDI is its automatic flexibility. If John Q. Citizen, working in covered employment, is single with no dependents, his potential benefits are minimal.

When John marries and begets a child, his insurance goes up. The appearance of a third child or a third child pushes his insurance (in terms of the present value of annuities payable) still higher and higher. As the children approach maturity, John's potential OASDI benefits slide downward.

If John chooses to continue working in covered employment and outlives his good wife, his in-

urance can become quite small indeed. It can truthfully be said that, because of OASDI, the young contribute to the old, the single to the married, the higher paid to the lower-paid, but this situation existed, to some degree, before OASDI began and would continue were OASDI abolished. We are individuals, yes, but we are a society, too.

WHY SHOULD the absence of a contract between John and his government disturb him? John has no contract with his city for police or fire protection. He has no contract with his State for access to courts of justice nor with the United States for the maintenance of armed forces for protection from aggressor nations.

Disabled veterans of past wars have no contract assuring their support by "wrote Clarence H. Randall, prominent and successful business executive and former head of Inland Steel Company, "is the tendency toward occupation with self-preoccupation to the point of neglecting the national interest and the welfare of the community as a whole. Free enterprise is not mere license to exploit the economy for personal gain."

Is the financing of OASDI benefits actuarially and actually sound? Of course it is!

In approaching the problem of funding any pension plan, private or public, two extreme positions may be distinguished: One, commonly called "pay-as-you-go," calls for no reserve fund but contemplates the payment of current benefits out of current receipts. The other, "full-reserve funding," involves the accumulation of a reserve fund equal to the present value of future benefits less the present value of all future premiums or taxes payable.

The Advisory Council on Social Security Financing has repeatedly recommended, and the Congress has quite properly adopted a middle ground for financing OASDI between these two extremes, "partial-reserve funding."

To appreciate the reasonableness of this middle way must keep in mind that a reserve fund in any pension plan, public or private, serves two principal purposes: (1) To make possible an orderly termination of the pension plan at some time in the future and (2) to provide investment income.

If complete termination of the plan is disregarded as a real possibility, then the purpose of a trust fund is simply to provide a source of investment income.

In the latter case, the appropriate size of the reserve fund at any given time is almost entirely a matter of judgment, choice, and discretion, keeping in mind the current fiscal policies of government and the total government function.

"**THE ESSENCE** of the reserve concept," writes Dorrance C. Brennan, Fellow of the Society of Actuaries, in his book, *Concept of Actuarial Soundness in Pension Plans*, "lies in an admission that the plan may have to wind up some day. If the contributions to a plan are to continue in perpetuity, the scientific reserve liabilities lose importance and any reserve assets may be of an unorderly character to use only for carrying interest in the employer's favor."

According to present provisions of law, the OASDI Trust Fund will be growing for about the next 25 years. This means that, with the increases in OASDI tax currently in effect, the OASDI Trust Fund income will exceed outgo for a period reaching far into the future.

WHAT IS DONE with this "excess" income? It is invested. Where is it invested? It is invested, according to law, in interest-bearing obligations of the United States. Why is it so invested? First, to insure the safety of the funds (U.S. Government securities being the safest form of investment) and, second, to keep this publicly operated program from investing funds in competitive business ventures. If the OASDI Trust Fund were to buy the securities of business and industry, such action might become a means of direct public intervention in private business management.

"Actually," writes Mr. Fagan, "up until now the collections have exceeded the payments on Social Security and the government has already spent the excess." A similar statement could be made with equal truth, about any commercial insurance company, y, although any soundly-financed private pension plan.

Mr. Fagan seems to object, in one place, to future increases in OASDI tax rates and, in another place, to an excess of income over outgo and investment of this excess. While either position, separately, could be rationally defended, surely together they are contradictory, mutually exclusive.

It should be clear now that in investment of OASDI Trust Funds in Government obligations does not involve misuse of these moneys, endanger the fund, or involve "double taxation" for Social Security purposes, as the Advisory Council on Social Security Financing has aptly declared in its report for 1959.

If the Treasury did not borrow from the OASDI Trust Fund, it would have to borrow equivalent amounts elsewhere for national defense and other general purposes of the government, and if borrowed elsewhere, taxes would surely certainly have to be raised to pay interest and principal on the borrowings.

While it is quite conceivable that OASDI could have a deleterious effect on private savings and effort, the preponderance of the evidence, so far, is that it has not had such effect.

Total assets and total insurance in force in commercial life insurance companies, total personal savings, and per capita disposable personal income, for example, were all higher in 1960 than in 1959, whether measured in current prices or in 1960 prices.

Although I am not prepared to endorse blindly in advance all conceivable changes in and additions to OASDI or the total Social Security program, I am convinced that, as presently constituted, it is a sound and solid program in the best interests of the United States of America and of the citizens thereof.

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THE CHURCH AND THE WORLD

Bomb detector—Religion in schools—Red defeats

THE VATICAN

♦ Pope John XXIII has told an international assembly of scientists that science should always count on the support of the Church. He recalled to them the figure of Christ, who went about healing the sick. He said that like Christ "the Church has always... considered the cure of the afflicted as a direct part of its ministry of charity." Among the scientists present was Dr. Philip S. Hench of the United States, winner of the Nobel Prize for his discovery of cortisone.

Ban nuclear tests now, Rome urges

VATICAN CITY—War is "not a Vatican that is bound to happen," the Vatican Radio declared in a broadcast urging the renunciation of the testing and use of nuclear weapons, calling for a general control of armaments.

"The invention of nuclear arms has so alarmed humanity that there is now a determined movement to bring about a general war of aggression, the station noted."

The station stressed that the obligation of peace resting upon nations and peoples has become transformed into an obligation to negotiate sincerely and practically, any time divergencies and differences appear."

Moreover, it added, "the obligation of accepting agreement, the willingness to become a signatory to treaties, and the readiness to associate with conventions that guarantee reciprocal rights and common prosperity are now becoming more urgent than ever in the face of a possible nuclear war."

Peace, the Vatican Radio declared, is "promoted, built upon and defended through the elimination of differences and through agreements that followed the correct method worthy of man."

Says coexistence peril seen in Cuba

NEW YORK—A Cuban Catholic leader said here that the Red takeover in Cuba demonstrates the dangers of trying to coexist with communism.

Dismissing arguments in favor of coexistence and neutralism, Frank Bernardino declared that the "heads" of neutralists "will fall in the Soviet basket minutes after the West's defeat."

Bernardino, a leading member of the Cuban Catholic Association for University Students, made the statement in an address to the third annual Sociality Congress of the Lay Apostolate.

booklet, as well as the whole SPD approach to religion is strongly criticized. The Church fears that the SPD, once it got into power, would circumscribe ecclesiastical authority, especially in important social, educational and cultural matters. It fears too much State control would result, religious instruction would be curtailed, and a liberal policy on marriage, divorce, etc. would result, Church-State relations would be strained.

IN ADDITION to the ideological aspects, there is a widespread fear, never publicly admitted, that the SPD might even make great common cause with the Communists if they could thereby achieve reunification. It is widely believed that the SPD could give up its own principles for the reunified Germany because the greater majority of East Germany's 16 million persons are Protestants and also traditional socialists.

Conversely, an equally strong rumor holds that the CDU could not only remain in power so long as Germany is divided and that therefore the CDU is really not too eager for reunification. Adversaries have accused the party of being a mere puppet service to reunification for this reason.

Thus the existence of a political party under the Christian label does not necessarily make the choice of voting easy for a Catholic, a Protestant. To this American observer it seems that, as in most temporal matters, the German religious issue in politics clearly shows that there is no Catholic, no Protestant, no Christian "line."

Politics, like every other work in life, is composed of men and women of flesh and blood, with weaknesses, impulses, passions, selfish interests. To label a political party Christian does not solve its problems, puts a strain of commitment on the church and poses an immense, profound risk.

aidence here was the first news of Archbishop Milleville's arrival in Italy. He had taken refuge in Dakar, Senegal, after his expulsion from Guinea.

AT HOME

♦ UNITED NATIONS—For the third time in three years Argentina has opposed a request that the United Nations foster contraceptive techniques throughout the world. The opposition was prompted by a joint Danish-Swedish request that the United Nations discuss population control during the September meeting of the General Assembly. Contraceptive practices, the Argentine delegate declared, "are against the most essential foundations of its (Argentina's) spiritual and ethical order and... they do not constitute, furthermore, an adequate manner to give a solution to the economic and social problems created by underdevelopment."

♦ WASHINGTON—Two Catholic University of America scientists, Edward J. Dineen and Clive Cowan, have devised a way to spot dynamite bombs hidden in airline luggage. The atomic detection technique, called the "alpha-ray" method, is simple, inexpensive and fully automatic. It is safe and does not require special handling of luggage. The detection method would require dynamite manufacturers to add a chemical to their product that is a good absorber of neutrons, part of the nucleus of an atom. Then luggage could be tested by shooting it with neutrons while it is being checked with a detector.

ABROAD

♦ MWANZA, Tanganyika — An African bishop has called it high time the Africans start supporting their Church and stop asking for money abroad. Auxiliary Bishop Renatus B. F. B. Mwansa of Mwanza told a week-long meeting of 130 laymen from East and Central Africa that such dependence on foreigners "makes us look like a miserable people." He said that in the Diocese of Mwanza all parishes and parish priests are supported by Catholics of the parish. He said the diocese operates on the principle that the parish is an "extended family" and that Catholics have the responsibilities of a family under a father, not that of an organization under a manager.

♦ KAGABVI, Ruanda-Urundi — Catholic observers here said the tragic anarchy that followed independence of the Congo is not expected to be repeated in Ruanda-Urundi next year when Belgium gives up its administration of the territory. They predicted a happy beginning for Ruanda-Urundi as a free nation, with some two million people.

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religious instruction can be given only at "catechism teaching points," usually parish halls attached to churches. It also states that two hours per week will be the maximum class time allowed for such instruction.

♦ ROME — Twenty-five specialists in migration problems met here for the 10th annual conference of the Catholic International Commission for Migration. Representatives of the United States were James J. Norris, president of the commission, and Mr. Luigi Ligutti, permanent representative of the Holy See to the Food and Agriculture Organization of the United Nations. Mr. Norris revealed that the commission has given financial and technical aid in 25 countries to affiliated Catholic organizations, thus assisting more than 100,000 persons with its efforts.

♦ CIUDAD TRUJILLO, Dominican Republic — A warning that harsh repressive measures may lead to revolt in this troubled Caribbean land has been addressed to the successor of slain dictator Rafael Trujillo by the country's Bishops. In their joint letter to President Joaquin Balaguer, the prelates mentioned brutality by the authorities, in some cases involving death, and urged the moves toward a stable government that have been made since Trujillo was slain on May 30. It was reported that President Balaguer had endorsed the appeal, and promised that his regime would continue to seek to avoid illegal acts and attacks against the right of citizens."

♦ LIMA—Peru's communists received two setbacks when they were defeated in university elections in Arequipa and when tens of thousands marched in protest in Cuzco. For the first time in many years the result of the student elections at the University of Arequipa resulted in a total victory for the anti-communist forces in Cuzco, a strong of Catholics, estimated in the tens of thousands, marched in the procession in honor of Our Lord of Earthquakes in public penance for communist attacks on the Church throughout the world.

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GERMAN ELECTION POSTER—In downtown Hamburg, a citizen pauses to read election campaign posters. The one on the left reads: "SPD warns—don't drag religion into the election campaign." (Photo by Adolph Schalk)

Religion in the German election

(Continued from page 1) attached for all "Monitors, Rev. pastors, Fathers." "Would you please distribute these circulars in a suitable way to all concerned (but not at the church door)?" Most Catholic publications come straight out for the CDU, some of them, like Mann in der Zeit (circulation 680,000) militantly—typical pulpit remark in pre-election sermons: "All Catholics of good conscience will vote for that party that regards the word Christian as important!"

The Evangelical Church (virtually identical with Protestantism in Germany) does not come out as strongly for the CDU but does support it in great numbers. Protestant Bishop Otto Dibelius of Berlin, for example, along with a large number of Protestant clergy, have come out publicly for the CDU.

Whatever its shortcomings, the CDU can point to an impressive list of accomplishments, some of which show a decided influence of Christian social thinking. To Professor Ludwig Eckhard, a Protestant, CDU's minister of economics, goes a large share of the credit for an economic policy that brought West Germany to its present state of prosperity.

It was the CDU which led the young republic along pro-Western paths, which has launched a big foreign aid program, which strongly supported and subsequently joined NATO (in spite of great reluctance on the part of the populace—ever to re-arm again). It has fostered the European Common market and proposed the European movement, its slogans "assistance for the family" and "property for everyone" are not earth-shaking but they are backed by effective legislation. It established allocations for children, savings bonuses and subsidies for family housing.

Not only does the CDU boast of its accomplishments but it also has a strong case against the SPD. Even if the CDU did not have the Christian label, the Catholic Church would probably be concerned about the SPD, for the following reasons:

1. Its Marxist Origin. Karl Marx and Friedrich Engels, the great theorists who laid the groundwork for communism, also contributed to social philosophy and socialism in Germany. The actual beginnings of the SPD are more closely bound up with workers' associations; nevertheless Marx's thinking was an integral part of the party's platform.

By the end of the 19th century however, the German social democrats had already parted ways with their early Marxist leanings. Today, especially since World War II, the Social Democrats have been unmistakably and vigorously anti-communist. No sincere critic doubts this.

The SPD broke away even further from its past at its 1959 convention. It dropped its time-honored socialist principles such as unconditional nationalization of key industries, planned economy and the definition of the Party as an "ideological entity."

Nevertheless, in spite of the banners of international socialism, which previously dominated Social Democratic assemblages in Germany. The Catholic reaction, understandably, was reserved. Cardinal Josef Frings, Archbishop of Cologne, said on Sept. 5, 1959: "The new program of the SPD no longer includes Marx and Marxism among the fathers of socialism. But this program, by any means show that they have given up their liberal heritage... They have not succeeded in creating that there no longer is a contradiction between today's 'democratic socialism' and the Catholic viewpoint."

The SPD's Attitude Toward Religion. While many Catholic leaders in the CDU tend to regard the SPD in some respects as anti-religious, the SPD's attitude toward religion—until recently—has been one of indifference rather than hostility. Religion to them is a private matter. This attitude leads to a policy toward education, marriage laws and the like that would leave religion out altogether. This is directly opposite to the CDU approach, which favors confessional schools, religious instruction, tight divorce laws.

MEANWHILE the SPD has been going out of its way to win over the Catholic vote. It was the first to congratulate Pope John XXIII for promulgating the new encyclical, Mater et Magistra, and especially for the Holy Father's distinction between "socialization" and "socialism," which they interpret to favor their position. The SPD played up for all it was worth the fact that Pope John received in a private audience their candidate for the chancellorship, Mayor Brandt of Berlin. The SPD also accuses the CDU of not living up to the spirit of the encyclicals; specifically, they accuse the CDU of favoring the wealthy in order to promote big industrial investments. The SPD claims its own policies of wealth distribution and taxation come closer to the spirit of the encyclicals. Brandt has stated his case in a widely circulated booklet, "Der Katholik und die SPD." Jammed with quotes from the encyclicals to back up their own position on such issues as class society; free enterprise; economic theory; private property; Church and State. The party has a considerable following among Catholic and Protestant intellectuals, notably the highly respected Catholic layman, Walter Dirks, official of West German Radio and Television. The famed Father Oswald Nell-Breuning, S.J., has defended a number of SPD positions. From official and semi-official Catholic quarters, however, the

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Comment

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

The Pope's appeal

No one can fail to be deeply impressed by the Holy Father's recent prayer for peace among the nations and his appeal to the world's leaders to continue trying to resolve their differences by negotiation. The impression is made not only by his paternally benevolent phrases but also by the simple fact that he mentioned the subject at all. It is obviously the Holy Father would not have spoken as he did unless he saw a third world war as a real, though not quite immediate, possibility.

To impress the more clearly his urgent sense of what may well happen if there is no alternative in existing trends, the Holy Father associated his present appeal with those made on previous occasions; by Pope Pius X in 1914 before the outbreak of World War I; by Pope Pius XII in 1939 before the outbreak of World War II.

Indeed, emphasis has been added to these previous appeals. Pope Pius XII said in 1939: "Nothing is lost with peace; all may be lost with war." The Holy Father now puts this thought more strongly. He says, "Whereas everything is lost, and lost to everyone, through war, nothing will be lost through peace." This is the real danger to which we carry the weight of the bitter knowledge acquired by mankind since 1939.

The assigned reasons for any war are very seldom the real ones. Besides, real or not, the reasons are always lost sight of before the war is over. We were told that World War I was being fought to defend democracy and the rights of small nations. Almost the only statesman at Versailles in 1919 to speak for rights and principles, in the absolute sense, as a basis for lasting peace was Woodrow Wilson, and he was later repudiated by his own country. We were told that the immediate cause for the outbreak of World War II was a defense of the political integrity of Poland. Need we point out what happened to that?

Probably, as Mr. Harold Macmillan, the British Prime Minister, said a few weeks ago, nobody—not even Russia—is going to fight over Berlin just because it is there, or just as it does not lie there, or in any one set of circumstances.

The real danger lies in the development among the nations of an expectation of war, of a firm conclusion that war is unavoidable no matter what anybody does, and ultimately of a will to war. If the nations really do not want an outbreak of war, no provocation will bring it about. If the nations are psychologically ready for a fight, any excuse will do.

They take upon themselves an awful responsibility who would urge us right now to adopt a fighting attitude in response to our martyr, and heavy provocations. The country, now or at any time, does not want war as a solvent of its problems and the tensions they cause. What may happen, however, is that a mounting anger in the face of provocation may bring us to lean on our emotions rather than on our intelligence, and we may drift into a situation in which a conflict is truly inevitable, a conflict in which, as we all know from World Wars I and II, there can be no victory for anyone.

This country already knows very well what it can do when put to the test. Its strength, and the acceptance of it as a fact, needs no proof. To exchange angry words with the Kremlin will add nothing. Indeed, if the exchange were to show anything at all, it might simply show we were losing our patience, our steady hold on our intellectual and other resources and, worst of all, our nerve.

An absurdity

Should Catholic children be prevented from using the educational materials in public libraries for the preparation of their school assignments? That they are allowed to do so means the use of public funds as an aid to the education of children at non-public schools.

The question is absurd, of course. Absurd or not, however, it may be imagined as a possibility if some "interpretations" of the doctrine of Separation of Church and State are carried to their logical conclusion.

In Hagerstown, Md., St. Mary's (Catholic) School applied to hook up with a closed-circuit television program for schools in that area. The project, initiated and supported by a grant from the Ford Foundation, is now supported by public funds for education. The school was willing to pay for the cable connections and the cable rent. Its application was turned down.

The argument of the attorney for the Maryland Board of Education was "the law says in effect that all money appropriated by the state shall be used for public education." He claimed "there's more to it than just the connection fees," and cited instructors' salaries, laboratory equipment and other material paid for with public funds.

If the opinion of the learned legalist is upheld, this means that all religious schools, Protestant or Catholic, and all private schools could be excluded from the benefits of the valuable researches under grants from the Ford Foundation. What, for example, will be the position of the Catholic schools in this area when the result of the current Ford researches in television education are taken over by the state from the Ford Foundation?

Throughout the country, there are already 58 educational television programs in operation, with more in the planning stage. Legislation pending in Congress would make up to \$50 million available for new stations. Will it be decided to amend this legislation in some way, to avert a "risk" that non-public schools might derive some benefit from public funds expended on education?

The manifest absurdity of the Maryland controversy could have one merit. It could spur our wise men, at national and state levels, to be excluded from the benefits of the doctrine of Separation of Church and State in its application to the education of American children—of all of them, and without discrimination.

Woman's role

Secretary of Labor Arthur J. Goldberg seems to have got out of touch with the realities, if we are to judge by his recent statements on woman's role in our society.

Religious groups, sociologists, probation officers dealing with juvenile delinquents, all know that the instability of family life is one of the major problems of this country. Everyone knows that when both parents are away from home working a forty-hour week, the circumstance is almost as bad as divorce as a contribution to that instability. Everyone knows, too, that minding a young family, as it should be minded, is a full time occupation for any woman. Everyone, except a doctrinaire Communist, recognizes that a nursery or a day-care center is not a makeshift substitute for a mother's care. Yet we find Mr. Goldberg saying

that "We live under the illusion that a woman's place is in the home—a concept that is not basically accepted."

On what authority does Mr. Goldberg base his opinion that a woman's place is not in the home, as the center and focus of the good family life? On what authority does he base the claim that this concept is "basically not accepted"? Not accepted by whom?

We certainly agree that women without menfolk—unmarried, widowed, divorced—are entitled to the chance of earning their living. We certainly agree that some women, whether with or without special talent, may reasonably prefer a career other than that of home-maker. We distinguish, although we deplore, the desire of married women with families to go out to work for the time-payments on that "essential" second automobile, or that exciting new model TV, or that "pay later" holiday trip to Hawaii. We

also distinguish, and also deplore, the necessity of women to go to work to supplement their menfolk's income— income which may be depressed by the competition of lower pay scales allowed to women in business and industry.

But what on earth can Mr. Goldberg be thinking of when he says "the country cannot get along without an increasing number of women working force"? Does he forget already that the number of men in unemployment is supposed to be a major concern of the present Administration, and of his department in particular? Does he forget that the concern has been deepened by the new, and as yet unsolved, problems presented by the large increase in automation?

We hope Mr. Goldberg will think again and that, when next he sounds off on the subject, his remarks will have the imprint of a more mature understanding of what he is talking about.

QUESTION BOX

Marriage questions are often complex

By MSGR. J. D. CONWAY

Q. I have a young friend only 24 who is non-Catholic, going with a young Catholic girl. He is a divorced man. He got the divorce; one of many reasons was that his wife was a kleptomaniac. He is taking instructions and getting a dispensation to marry this girl. I do not know if he will join the girl, and he told me about it. My sister got a divorce for infidelity and adultery but she has never remarried. She knew the Church did not allow it. She was married by a priest. These cases are very confusing.

A. They are confusing, indeed; because marriage is a complicated affair, and the laws which regulate its validity are necessarily complex. My general advice would be this: unless you have time to study the marriage laws thoroughly, leave the solution of these difficult cases to the officials whom the Bishop or the Holy See has appointed to take care of them. I make that plea personal; I have been handling these problems for 25 years, and I still run into many cases which rack my brain, and make me get out my big books, and consult with other canon lawyers. In this quarter century I have come to know a majority of the men who handle these cases in the United States, and I can vouch for their honesty, zeal and integrity.

That is merely a plea; it is not an answer to your question. I don't know the answer. Now the case of your sister I can understand. She was married by a priest, and the laws of the Church about the preparations for marriage are very strict; they aim to leave no loopholes. Every precaution is taken to make the marriage valid—indubitably valid.

When marriages take place outside the Church these strict laws are not observed, and there might be a variety of reasons for that. Your sister got a divorce for infidelity and adultery but she has never remarried. Maybe that little kleptomaniac had been married before, and had a real living husband from whom she was civilly divorced. That would make her marriage to your friend invalid; and leave him free to marry his Catholic girl. Maybe the lady there was supposed to be a Catholic; that is, her marriage outside the Church would be invalid, leaving her and your friend both free.

Another possibility is that he becomes a Catholic and can make use of the Pauline Privilege to marry his Catholic girl. He can do that if neither he nor the kleptomaniac was baptized at the time of their marriage, and he still remains unbaptized and refuses to live with him. Or maybe he is asking Pope John XXIII to grant him the privilege of the faith; he might obtain this if either he or the klepto—just one of them—was unbaptized during the total time of their marriage.

Need I go on? There might be a dozen other possibilities, but these are the most probable ones. And here is a final bit of advice, which I do not intend as offensive: just don't worry about other people's private problems. Again let me call on my quarter-century of experience: when I read about some movie-actress, film director or millionaire getting permission to marry in the Church, after a divorce, I haven't the slightest curiosity as to the reasons or grounds or procedures involved. I just say to myself: some poor *Officiale* had a tough morning. Our own happiness is limited by what though I probably have a dozen in my files which are tougher—and more interesting. Let him handle his problems; I'll handle mine! And we both follow the same law.

Q. When we went to school we were taught that in heaven, where there is no suffering, there is happiness, and since there is nothing better than perfect, what do they mean when they say that there are different degrees of happiness in heaven?

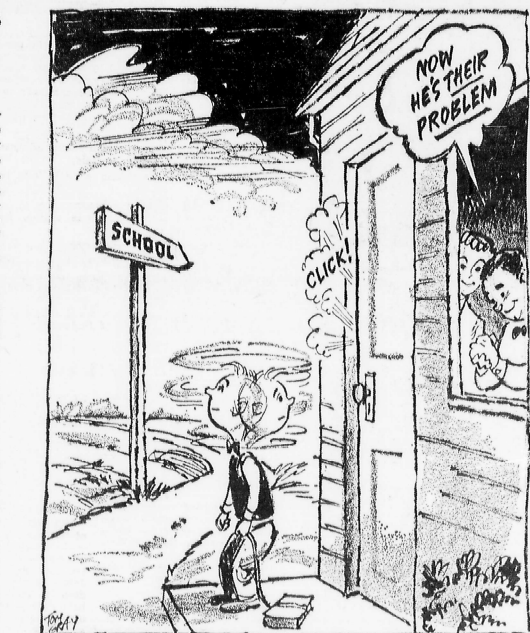
A. In speaking of our future happiness in heaven we use the word perfect in a relative, not an absolute sense. Only God can be absolutely perfect, and only God can have perfect happiness, without any limitations. Our own happiness is limited by our capability of enjoying it. When we say that we will be perfectly happy in heaven we mean: as happy as it is possible for us to be. Other people may be capable of more happiness—have greater capacity for it. That is, they may have had greater saints here on earth; they have allowed God's grace to develop their capacity for knowing and loving God. Their faith has been lively and strong; it has prepared them for seeing God directly. Their love has been ardent and faithful; it has prepared them to love God more deeply and intimately forever.

St. Thomas Aquinas has defined the happiness of heaven, in my translation, as: "the perfect good which entirely satisfies our desire." Our happiness consists in knowing God and loving Him. Only God can know Himself perfectly. You and I know Him as far as we are able with our human minds elevated to a supernatural level. And the better we are capable of knowing him the happier we will be with him. But how happy we know him depends on how we are able, we are just as happy as we can be—and we couldn't possibly want for any more.

Q. Would you please express your sentiments about the message of Fatima which was to have been revealed in 1960 and was not?

A. Yes, with restraint: good riddance!

Not that easy



OPINIONS

Missouri doctor defends AMA stand

To the Editor:

In reference to your editorial "Socialized Medicine" (July 23, 1961), you unfortunately use a line similar to the one of Father Smith several months ago—you attack the American Medical Association rather than give substantial reasoning for your opinion that health benefits for the aged should be granted through social security legislation.

If you would spend more time studying all aspects of the problem of such social security coverage and do it in an unbiased manner you do admit to bias in your editorial; you might realize that such coverage would be inadequate. If the AMA is biased, it is only in favor of the good health and welfare of not only our senior citizens but also of the entire population.

The subject is too complex for blanket statements in editorials and letters-to-the-editor. If you are truly concerned enough, give your readers and yourself exposure to a series of articles illustrating the pros and cons of such legislation.

Dr. William L. Drake's letter, as noted in the August 11 issue, was an example of the type of thought-provoking writing that should be presented.

Joseph J. Lauber, M.D. Creve Coeur, Mo.

Quest for peace

To the Editor:

With a stalemate having been reached by the forces of atheistic communism and the western leaders of democracy after many talks and attempted negotiations, and the world figuratively if not actually sitting on a keg of powder, and the Holy Father, Pope John appealing for world wide prayer for peace, I think it is high time for all of us to abandon passivity and begin thinking very seriously about our common predicament and doing something about it.

In their pursuit of world conquest the Reds have avowed that they will conquer the world with their atheistic philosophy. They have ostentatiously boasted to us on our own ground that they would buy us, it is no secret that they have been gaining much ground. With their political cunning they have been subtly manipulating the annexation to their communistic camp the smaller states of the defenseless countries, subjugating and tyrannizing those who believe in God. Some whom I am sure we can all remember are Poland, Yugoslavia, Czechoslovakia, Hungary, and more recently the island of

Cuba which is but a mere 90 miles from our shores.

Even though our Western Nations are well equipped and in readiness for the defense of freedom in case of a nuclear attack by the Reds, what a terrible catastrophe such a warfare with its devastating power would wreak upon all mankind, the innocent as well as the guilty, the sick and the well, the weak and the strong, the young and the old, the poor and the rich.

And now with the threat of air pollution by nuclear tests the installation of family size "nuclear fallout" shelters is being recommended by Civil Defense authorities. I recently saw one on exhibit at a Terre Haute shopping center. This may be a timely project, but what a calamitous situation we will create if it becomes necessary for our freedom loving people to rush in panic into these artificial caverns for protection from aerial onslaughts.

SERMONETTE

Keeping fit

By REV. RICHARD MADDEN

The sight of the Kennedy family, throwing a football along the beaches of Cape Cod, struck a responsive chord in the hearts of most Americans. The Democrats thought it was great; the Republicans thought it was frivolous. But all Americans must admit that there is nothing wrong with a bit of exercise.

President Kennedy himself took a long searching look at the modern teenagers and didn't like what he saw. He noticed, and accurately, that youth today is going soft. The accessibility of cars and all other forms of automation has made physical fitness the property of the poor, who are forced to work and to walk. It is the fervent hope of this writer that our President is successful in getting our high school kids some of a few pushups and knee bends during the coming school year.

In Korea, the American prisoner made a horrible showing in the Red prison camps. Never before in the history of our great nation did so many American prisoners die in prison camps. And they died because they weren't tough enough to live. Only the Marines measured up to the challenge of enemy hardship. Therefore, in the hope of toughening American youth, we have resorted to a nation-wide physical fitness program.

It's a great idea, of course. But I keep thinking of another Man who gave the world a better physical fitness program. When Christ set forth his teachings, he asked the best we had to give. And any man who measures up to his teachings, is going to be a rugged character, indeed. There is no room for possibility for flabbiness in his Christianity.

"Do penance," said Christ. And if you do, if you cut down on surplus food (and each American eats three-quarters of a ton each year), then the waist line will melt. Get a little interested in the corporal works of mercy, and you won't have time enough to sit for hours on end in front of a TV set. Live the "Take up your cross and follow me" and you will soon discover that nothing else will be hard. Kennedy called for rugged individuals across the length and breadth of our nation. But Christ beat him to it. And Christ called not just for Americans, but for everybody.

STRAY LEAVES

Education, Music, Harmony, etc., etc.

By MICHAEL BOWLES

The recent beginning of the school year in Atlanta, Ga., was an educational occasion, not only for the school children but for everyone. It was an education in how a community may solve difficult problems and get through difficult situations without mess or fuss; provided it receives the right kind of leadership and follows it. Here is an extract from a letter received from these last weeks.

"The way the whole integration thing in Atlanta has worked out so far seems to be a kind of miracle. How blessed we have been in having people like Ralph McGill (of the Atlanta Constitution), Mayor Hartnett and his police chief (whose name is Jenkins) and others of their ilk on the side of the angels—where they can command the ears, eyes and consciences of the many people involved—and scatter ideas—reminds me of the lovely line in one of Edger Allan Poe's stories—ideas that may be small and intangible at first, but collectively are "stars, like seeds of light."

The letter then went on to tell of a man who left his daughter to school on the morning of the critical opening day.

"On her way there in the car, the child seems to have been worrying about the 'ghastly' possibility of having her picture in the paper being interviewed by newspaper reporters like those in New Orleans last year, I suppose instead of worrying about swords, guns, bombs and riots. The place was surrounded by newsmen and photographers and masses of very calm, matter-of-fact but alert police—but practicing no one else was there. Anyone hanging about, even out of mere curiosity, was instantly picked up and moved on without fuss or feathers. There was an amusing wind-up. In their zeal, the Atlanta police picked up a small group of applicants of various types who happened to be on the premises—and to everyone's confusion, they turned out to be FBI agents."

That last bit about the FBI is amusing. It would make a cat laugh. It would make anyone laugh. It could even make us roll right into the aisles—to use the colorful theatrical phrase, And why not? We should be grateful for any scraps of amusement which come our way these days.

When the paroxysms of our mirth have subsided, however, we may be ready to absorb the reflection that no irreparable mistakes are ever made by people acting with genuine good will, in small or large affairs. What was really intended was that made this country the laughing-stock of the whole world was the carry-on at Little Rock a couple of years ago, when the President of the United States had to call out the Army of the United States to protect the basic rights of citizens in the United States within the borders of the United States. And the actions, more recently, of Governor Jimmie ("The Banjo") Davis, together with the elect of the sovereign State of Louisiana in legislative session, would tend to make us feel that we are a wise, efficacious, the mark of rational human beings, citizens of a great country to which so many countries of the world are turning for leadership in these dangerous times? Yuh, yuh, yuh, yuh.

My Excellency's special correspondent in Washington, D.C., in whose existence nobody seems to believe has sent me a curious dispatch. Usually, his messages are about politics but his latest seems to be about Music (of all things).

He mentions some fellow called McNamara who has a band. It seems some of the leading members of this McNamara Band insist on playing their own interpretations of their band-part. This embarrasses the band-director, perhaps because it tends to produce a ragged, cacophonous effect.

Some authorities on harmony and counterpoint believe this McNamara should encourage the temperamental performers to lead the band, and form another if they like. If they still have insuperable problems in following unified direction, there is always the pre-learned, tried at one time in Communist Russia, of having an ensemble with no director at all.

There are other authorities who insist the performers, with their highly individual ideas on interpretation, should be allowed to remain in McNamara's band and continue to play in whatever manner they want to.

What puzzles My Excellency is that, whatever my correspondent, this latter opinion is regarded as Conservative. I know that certain musical theories were developed in 19th-century Europe some decades ago which, as some insist, make obsolete the old-fashioned, conservative concept of harmony and good order. (They were generally regarded as Radical.)

It is necessary to discuss these theories here. Let it suffice to point out that, with all the most Liberal, avant-garde theories on Music which have been developed, there is not, so far, any one which allows the freedom of a band to play as they see fit, ignore what is set up on the music-stands—no matter if they want to continue to regard themselves as members of that particular band.

One way or another, My Excellency is very much puzzled by the peculiar nature of messages from My Excellency's special correspondent in Washington. Perhaps it is a cryptogram of some sort, intending to convey some very secret information. Is there any of my five or six readers with an enlightening comment to make?

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The teaching of Pope John XXIII's new social encyclical, Mater et Magistra, on the subject of "socialization" was discussed in the last release of this column.

In various ways for the protection of common interests. The encyclical adds, however, in the very next paragraph that "the public authorities must not remain inactive, if they are to promote in a proper way the production and development in behalf of social progress for the benefit of all the citizens."



The Holy Father goes on to say that with the continuing development of scientific knowledge and productive technology, public authorities more or less inevitably "feel the need not only to exercise the field of economic activity, but also to require for

this same end, that they give themselves suitable structures, tasks, means and methods." The Holy Father does not deny this growing tendency, but he does insist that governmental action in the economic order must be exercised so as to protect the essential personal rights of individuals and the rights of the family.

"For the rest," he concludes, "historic evolution itself puts into relief ever more clearly that there cannot be a well-ordered

and fruitful society without the support in the economic field both of the individual citizen and of the public authorities; a working together in harmony in the proportions corresponding to the needs of the common good in the changing situations and vicissitudes of human life."

The encyclical's forward-looking treatment of the role of gov-

ernment is indeed very timely. Some commentators are trying desperately to water it down. This, it seems to me, is a futile waste of time. But it would be a mistake to concentrate so heavily on the encyclical's support of government action as to ignore the Pope's repeated emphasis on the primary role of voluntary organizations in promoting the general

tance of government and under its general supervision but free from its stifling control. The Holy Father is at pains to say that he considers it necessary "that the various social enterprises, the numerous social organizations in which above all socialization tends to find its expression and its activity, enjoy an effective autonomy in regard to the public authorities and pursue their own specific interests in loyal collaboration with the assistance of the state, subordinately, however, to the

demands of the common good." 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 and to focus attention so clearly, coordinate, supplement, and integrate" the activities of individuals and groups in the interest of the common good.

Unfortunately, this, the central teaching of the encyclical on the role of government, has been almost completely ignored in the general press. Too much attention has been given to what the encyclical has to say about legitimate government activity and too economic welfare with the assist-

little attention has been given to what it has to say about the indispensable role of voluntary groups.

It remains, then, for the Catholic press to redress the balance and to focus attention so clearly, as possible on "the fundamental principle" of the encyclical, namely, "that individual human beings are and should be the foundation, the end and the subject of all the institutions in which social life is carried on; in which social life is carried on in so far as they are and should be by their nature, intrinsically in the plan of Providence, by their elevation to the supernatural order."

FAMILY CLINIC

Important difference

By JOHN L. THOMAS, S.J. Do you think religious differences are really important if a couple are mature and deeply love each other? I'm going with a wonderful non-Catholic girl, and we intend to marry as soon as we finish school. We believe marriage is what you make it, so that a sincere couple can work out their differences if they really try. Why do a couple have to be as much alike as two peas in a pod in order to be happy?

To make. You are old enough to know that contemporary Americans hold widely different views concerning marriage and the family. Religious differences are so significant in marriage that certain religion plays such a decisive role in defining the moral norms, standards, and goals relating to all marital relationships.

People who make light of religious differences in marriage, Phil, fail to understand both the meaning of marriage and the nature of religion. You must never forget that married love does not exist in a vacuum. If you are sincere, you must carefully examine the context within which it develops. Let us begin by considering some of the ways in which religion affects that context.

Briefly, by giving us our concept of image of man (Where do we come from? What are we? What is our purpose or destiny (life), religion plays an essential role in defining our norms and goals relating to marriage. For example, if you want to know why people think certain forms of conduct related to sex and marriage are acceptable or otherwise, you must first know how they define the nature and purpose of marriage. If you wish to learn why they define marriage as they do, you must first know what they believe to be the origin, nature, and destiny of man.

Ultimately all definitions of human values stem from some concept of human nature. When people have different ideas about the nature of man, they will logically define the nature and purposes of marriage differently, and they will consequently set up different patterns of conduct relating to marriage.

Further, our Catholic religion tells us that Christ has made the marriage contract a sacrament. As St. Paul reminds us, Christian marriage is a visible symbol or image of the mystical union of Christ with His Church, and Christian spouses are to pattern their relationship after this model of Christ and His Church. This makes the marriage bond one of respect, submission; and just as the union of Christ and His Church is the source of sanctification, so the union of husband and wife becomes "two in one flesh." Love leads to the desire to communicate and share. If you do not think alike on essentials, if they do not view human nature, the purpose of marriage, the view of your own union.

Now let us consider the meaning of marriage. Happiness in marriage implies an intimacy, a special unity and togetherness through which husband and wife become "two in one flesh." Love leads to the desire to communicate and share. If you do not think alike on essentials, if they do not view human nature, the purpose of marriage, the view of your own union.

As lovers you may agree that you will not talk about religion, that you will not interfere with each other's beliefs, that you will allow each other complete freedom to practice religion, but your religious differences will stand like a wall separating between you because religious training and beliefs color your entire outlook on marriage and life.

Don't deceive yourselves. Religious differences cannot be isolated or pushed aside to some convenient corner of your lives as you can with divergent views on politics, sports, and other things. Religious differences run much deeper than these, for your beliefs define proper moral conduct, specify the nature of your marriage, clarify your view of human nature, and provide you with a philosophy of life that gives meaning and significance to your activities. Life changes none of these things; neither can it resolve conflicts that arise because of them.

For example, since this girl will not share your views concerning the use of contraceptives, if she decides that two or three children are sufficient, how do you solve the conflict, since it is based on opposing religious convictions? Remember, you can build a happy marriage together only if you both follow the same basic print.

(Father Thomas will be unable to give personal replies.)

Opinions

(Continued from page 4) spiritual decadence with the onrush of materialism and secularism. It would certainly be a great manifestation if we would fill our Churches daily with fervent communions praying most earnestly for world peace. We cannot forget what recently happened in Cuba.

I have in the past prayed fervently during the last few weeks have prayed incessantly for our sons away at battle, and for those who died on the battlefields, and for those who escaped with their lives, but were brought back maimed and dismembered, deaf, blind, neurotic. Can't you now see the urgency for fervent petition to God to prevent the cold war from becoming hot; that we be spared the horrors of a devastating nuclear THIRD WORLD WAR.

Urges sermons on temperance

ST. PAUL, Minn.—Alarmed by the abuse of liquor, Archbishop William O. Brady of St. Paul has called on his priests to dust off "the old-fashioned sermons on temperance and even on total abstinence."

"When one sees, as we often do, the tragedies that are played out in families, in business and in clubs, it is more than a pious wish to say that it would be good if every bottle were at the bottom of the sea," the Catholic prelate said.

Writing in his weekly column in the Bulletin, Archbishop Brady observed: "The pickling process has become so socially acceptable that far too many are in a state of continual artificial preservation while they are still breathing—heavily."

The archbishop noted that Catholics never joined the prohibitionists, but they always condemned the abuse of drink.

WHAT OF THE DAY

A Pope's meditation

By REV. JOHN DORAN

"The Pope was in his chapel before the day's social enterprises (Don John of Austria is hidden in the snookie). The hidden room in man's house where God sits all the year, The secret window whence the looker looks small and very dear."

These words from Chesterton's "Lepanto" came back to my mind during the events of the last several weeks. The Holy Father, seeing the world poised over the abyss of nuclear war, kneels before the altar in supplication for his worldwide family, and calls his children to join him in his prayers. Mushrooming before him in mind's eye are the test blasts of Russia and those soon to be resumed in America. He knows that these are tests now, but he shudders at the purpose for which these tests are made.

But, I suppose, the tests will go on, both in Russia and in America. It doesn't seem possible that we can refrain from the tests in the face of the Soviet thundering and the neutral countries' wavering. From the back door of my parish church, I will again be seeing the ominous flash from up Nevada way, seeing it as I go in for morning Mass.

Where does the blame lie for the resumption of the tests? Was of America see it as resting squarely at the Kremlin door. The Soviets can make a case from the American Plan for Russian Demolition which they either obtained or had leaked to them in a naive attempt at intimidation on our part. The Neutralists seem to insist that it all goes back to West-

A COMMON reaction among diocesan priests arriving from abroad to work in Peru is that the work is not too much different from what they were doing at home, with the exception that it seems to be more fruitful.

The reason for the fruitfulness is, of course, that Peru has only one priest for every 6,000 Catholics compared to one for 600 in the U.S. The result is that the priest-studied people are tremendously responsive to every apostolic effort.

A visiting diocesan priest from California recently remarked that many more U.S. priests would come to work in Latin America if they only realized that the work here is little different from the States, while the need is so much greater.

English-speaking priests score in Peru experiment

By VINCENT MALLON, M.M.

LIMA, Peru—Peru's three experimental English-speaking missionaries from English-speaking countries are succeeding beyond all expectations.

Hundreds of diocesan clergy from the United States, Canada and Ireland have volunteered to work in Latin America for from three to five years in answer to the plea of His Holiness Pope John XXIII to rush help to the beleaguered area. However, the problem has been how to handle the volunteers.

In Peru the diocesan priests from Anglo-Saxon countries are working under three separate systems. One group has formed its own society, with its own superior. Another group has taken over a section of a large understaffed diocese and is working it like a rural deanery. A third group has associated itself with a community of "professional" missionaries and will work under the community's superiors.

CARDINAL Richard Cushing's fast growing Society of St. James the Apostle comprises the largest group of U.S. diocesan priests working in Peru. Twenty-eight priests from a dozen dioceses are laboring here under the direction of Father Rudolph Masciarelli of Boston, the mission superior.

The Fathers of St. James have a city parish in a Lima suburb, three difficult mountain missions high in the Andes, and are currently building a center for a language school and retreats in one of Lima's suburbs.

Four diocesan priests from Ireland are presently working with the Columbian Fathers among

AT CRASH SCENE

MILAN, Italy — Cardinal Giovanni Montini, at the request of His Holiness Pope John XXIII, personally visited all 24 spectators injured when a racing car hurtled off the track at Italy's Grand Prix at Monza.

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CAN YOU SPARE A BLANKET? LAST WINTER thousands of BEDUONS in South Jordan nearly froze to death because they had no blankets or warm clothing.

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tern colonialism and imperialism to what they never join any condemnations of Russia's annexations. In fact, the attitude of the neutral nations was probably what it has almost always been these last few years: Uncle Sam is a poor old fool to whom you can say anything and still get a poor old fool to whom you are. I realize, as does, I presume, the Holy Father, that we of America must continue our atomic preparation since Russia does, and that any war between these two colossi will be nuclear, but I cannot rid myself of a feeling of historic guilt that these bombs fell first from planes flying the American flag.

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Delinquency

Your PTO man has gotten back to his college life again, and hasn't done with talking about the summer's social work in Big City. But one of his fellow Jesuits has come up with an interpretation of the delinquency problem that PTO thinks you ought to be interested in.

Edited by the Cleric Seminars of West Baden College

Most sociologists in fact agree that the dissolution of strong family life has been the greatest single factor in the increase in juvenile delinquency. If this is the case, then what must we do?

Only bandages?

Today's young people have been called by many names. This generation has been given such titles as "shook-up," "beat," and just plain "rebels."

The increase in juvenile delinquency

has been recognized as a threat to our nation's security, but what remedies can be taken? To solve the problem solely by increased spending for parks and recreational facilities or for education is a little like bandaging a wound without dressing it first.

Comment:

FTO's editor, when asked this summer for some ideas on how to fight juvenile delinquency, came up with an answer with much the same emphasis as this solution by the author of "Only Bandages."

De-emphasis

SOUTH ORANGE, N.J.—Seton Hall University has de-emphasized basketball as a varsity sport. The university, which won the National Invitation Championship in 1953, acted after a lengthy study following last spring's college basketball scandal.

More New Jersey schools make use of tape recordings

ELIZABETH, N.J.—More and more students in the North Jersey area are getting some of their training in the sciences from tape-recorded lectures, according to boosters of the technique.

Polish clergy meet in unity session

WARSAW—Importance of the ecumenical movement, especially its relation to the problem of Christian unity, was underscored at a meeting here between Catholic clergymen and representatives of the Evangelical Lutheran Church of Poland.

RETAIN SOFTBALL CROWN

This St. Catherine Girls' Softball team is shown just after copping a second consecutive Junior CYO Stadium League crown at the Garfield No. 1 Diamond early in August. The defending champions beat old adversary Sacred Heart 9-6.

De-emphasis

Some of these hazards which make it difficult for even the most conscientious parents to bring his child up through the teen-years are: crowded housing conditions, the unemployment and lack of job security, crowded schools and sometimes backward and inefficient school administration, lack of sheer running and throwing space, etc., etc.

CVO grid jamboree set Sunday

Expect more than 6,000 persons

More than 6,000 persons are expected to turn out next Sunday afternoon for one of the most popular CVO events of the year—the Tenth Annual CVO Festival.

The main attraction, of course, will be the traditional East vs. West football battle, which will give fans a look at the more than 1,000 boys who will compete in CVO football play during the coming season.

Reads 11,000 words a minute

NEW ORLEANS—They'd better stock up on books at Loyola University's library. Mary Jo Hunt of Atlanta, Ga., has arrived on campus and she's rarin' to read.

Warns of spread in smut menace

CINCINNATI—Neighborhood drugstores, supermarkets and newsstands are turning into schools of perversion, Charles H. Keating, Jr., founder of Citizens for Decent Literature, warned here.

Cy Cipher

Football weigh-in

Indianapolis CVO Cadet and 100 League football players were reported this week for the CVO Office of the annual weigh-ins to be held Saturday, Sept. 16, at the CVO Stadium beginning at 9 a.m.

Catholic youth week

Catholic Youth Week will be observed from October 29 through November 5. Remete plans for the Indianapolis observance call for a City-wide Communion Breakfast; Rosary on the Air with the Junior CYO participating; the annual CVO Banquet at Securus on November 1; the annual Cadet Hobby Show at Council 427, Knights of Columbus, on November 3; and the annual Junior CYO Baking Contest tentatively scheduled for the Little Flower Auditorium on November 5.

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JAMBOREE LINE-UP

Table with 2 columns: EAST Division IV and WEST Division III. Lists names and opponents for various teams.

Half-time

Table with 2 columns: Division I and Division II. Lists names and opponents for various teams.

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ANNE CULKIN

The engagement party

Dear Miss Culkin: I would like to know what type of gift you are expected to bring to an engagement party. I have never been invited to one nor do I know anyone who has been at one.

Dear Sandra: A gift is not necessary. If you choose, however, to give one, then select an item that is attractive but inexpensive such as a guest book or an ash tray.

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THE FAITH EXPLAINED

Sacrilege and superstition

By REV. LEO J. TRESE

Faith is not easily lost. If we cherish and cultivate the gift of faith which God has given us, we shall not become apostates or heretics. To cherish and to cultivate it means, among other things, to make frequent acts of faith...

By the critics a book may be, however sophisticated a magazine may seem—if they are opposed to what we as Catholics believe, then they are not for us. And it will be not only the Index of Prohibited Books which will guide us in our reading. Our own well-formed conscience will warn us away from many publications which may never reach the eyes of the Church's official censors.

Some so-called intellectuals resent this restriction which we Catholics place upon our reading. "What are you afraid of?" they will ask. "Are you afraid you'll find out that you're wrong?" You shouldn't be so narrow-minded. You should be willing to listen to both sides of the question. If your faith is any good, you should be able to read anything without coming to harm.

TO CHERISH and cultivate our faith means above all that we will live our faith. We shall lead a good life in accord with the principles which we profess. An act of faith becomes a jumble of meaningless words on the lips of one whose daily actions show: "There is no God; or if there is, I don't care what He wants."

And of course, on the negative side, the cherishing and cultivating of our faith requires that we avoid the company of persons who pose a threat to our faith. It is not so much the outright anti-Catholic whom we have to fear here, with his bitter attacks upon the faith. It is rather the polished and urbane snob-lover, with his friendly condescension for his "naive" beliefs and his smiling indifference to our greater danger. We do so hate to be thought unmoderate, we do shrink from being laughed at.

Our concern for our faith also will steer us away from any type of literature which might impair our faith. However highly praised

Our answer is that, quite honestly, we are afraid. We are afraid not of finding out that we are wrong but of finding out, too late, that we are weak. Original sin has dimmed our reason and weakened our will. Faith requires no small degree of sacrifice.

What God wants is so often not what we want, humbly speaking. The little devil of self-love tells us that life could be so much easier if we did believe. Yes, quite honestly, we are afraid that some clever writer may succeed in inflating our ego to the point where, like Adam, we shall decide to be our own god. And whether the censorship be that of the Church or that of our own conscience, we do not deem it a denial of our liberty.

The refusal of poison to the mind is no more a frustration of liberty than is denial of poison to the stomach. We do not have to drink carbolic acid in order to prove that we have a good digestion.

Assuming, then, that our faith is a strong, living, and well-cared-for faith, there is much danger that we shall fall into another sin against the first commandment—our own lack of faith: the sin of sacrilege. A person sins by sacrilege when he mistreats sacred persons, things, or places. In its slighter manifestations, sacrilege is due to a lack of reverence for that which belongs to God. At its worst, sacrilege is due to hatred for God and for all that belongs to God.

In our own day the Communists give heart-breaking examples of sacrilege at its worst, as they stab horses in churches, imprison and torture priests and nuns, and trample the Holy Eucharist underfoot. These examples, incidentally, typify the three classes of sacrilege which theologians designate as follows:

THE MISTREATMENT of a person consecrated to God in the clerical or religious state is called a person-sacrilege. To mistreat or defile a place of divine worship which has been publicly dedicated to God by the Church is called a place-sacrilege. From the Latin word "locus," meaning "place." To misuse sacred things, such as the sacraments, the Bible, the vessels of the altar, anything, in short, which has been blessed or consecrated for us in divine worship or for religious devotion—would be a real sacrilege: from the Latin word "realis," meaning "pertaining to things."

The Liturgical Week

By REV. ROBERT W. HOVDA

SEPTEMBER 17-17th Sunday after Pentecost. It Sunday we all have a certain admiration for the Order of the Holy Eucharist. Today's Gospel parable of the Kingdom, and in the Epistle's beautiful hymn to love. Even the most ardent and social dedication, is nothing without love, without worship. It can too easily become a formal righteousness which is cold and sterile, or an unreal optimism destined for shipwreck on the rocks of evil sin when they are encountered.

MONDAY, September 18-St. Joseph of Cupertino, Confessor. The primary is to give again in today's Gospel parable of the Kingdom, and in the Epistle's beautiful hymn to love. Even the most ardent and social dedication, is nothing without love, without worship. It can too easily become a formal righteousness which is cold and sterile, or an unreal optimism destined for shipwreck on the rocks of evil sin when they are encountered.

TUESDAY, September 19-St. Januarius and Companions, Martyrs. The Gospel is about the end of time, the end of imperfection, of change, of evolution—of fulfillment. Another reason for our primary worship and prayer is the Christian's refusal to make social reform a goal.

WEDNESDAY, September 20—Ember Wednesday in Autumn. These quarterly Masses together and pray with a special liturgy for our needs and for those ministers who are here to help us. They are a kind of little Lent. A pause in the normal rhythm of our worship to look at God more closely, at His Word, at His more closely.

THURSDAY, September 21—St. Matthew, Apostle. Matthew, like the rest of us, is one of the sinners whom Jesus has come to call. What irony in the gospel statement, "I have come to call sinners, not the just." It is just because of our human frailty, our tendency to think that worship is the Christian's primary activity. That would be a kind of desecration, a mere recognition of power.

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Such a sacrilege might, however, be committed not only by reference to the structures of the enterprises in which productive activity unfolds itself. There is, in fact, an innate tendency in human nature which demands that when men are engaged in productive activity, they have the opportunity of employing their own responsibility and perfecting their own being.

Wherefore, if the structures, functioning and surrounding of an economic system are such as to compromise human dignity, in so far as men unfold their proper activity in it, or if it systematically denies them the sense of responsibility or constitutes in any way an impediment to the expression of their personal initiative, such an economic system is unjust, even if, by hypothesis, the wealth produced, though it reaches a high standard and the wealth is distributed according to the criteria of justice and equity.

IT IS NOT possible to spell out in particular that structure of an economic system which is more in conformity with the dignity of man and more suitable to the development of his responsibility. Nevertheless, Our predecessor, Pius XII opportunely delineates this directive as follows:

"The small and average sized undertaking in agriculture, in the arts and crafts, in commerce and industry, should be safeguarded and fostered by grants and subsidies of larger firms by means of cooperative union; while in the large concerns there should be the possibility of moderating the contract of work by one of partnership."

THE ARTISAN enterprise and the farm enterprise of family size, as also

small people, Spiritist mediums, combating their own abnormality (self-induced hysteria) with the man suggestibility and very often with outright fraud, can stage their own show, even the supposedly sophisticated.

Supernstition is a sin against the first commandment. It is a sin against the first commandment because it gives credit to some created thing or to a human person for powers that should be given to God. Honor that should go to God, is instead to one of God's creatures.

For example, everything good that comes to us comes from God; it does not come from a rabbit's foot or a horseshoe. And nothing bad happens to us unless God permits it to happen, and God does not permit it to happen unless He has a purpose in it.

Similarly, no one but God knows the contingent future absolutely, with no ifs or buts. We can make educated guesses about the future.

We know what time we are going to get up tomorrow (if we don't make a habit of sleeping in). We know what we are going to do next Sunday (if nothing unforeseen occurs); astronomers can tell us when the sun will rise and set and on February 15, 1987 (if the world has not yet ended). But only God can know the future with absolute certainty—both those events which depend upon His own eternal decrees and those which depend upon our free choice of other human wills.

That is why it is a sin against the first commandment—a disloyalty to God. Honor that should go to God, is instead to one of God's creatures. Honor that should go to God, is instead to one of God's creatures.

SOMETIMES our non-Catholic friends suspect us of sinning against the first commandment because of the honor we pay to the saints. This accusation would be true if we paid to the saints the divine worship that is due to God alone. But we do not, nor are we in our right minds. Even the honor which we pay

Small business

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

Justice is to be observed not only in the distribution of wealth, but also with reference to the structures of the enterprises in which productive activity unfolds itself. There is, in fact, an innate tendency in human nature which demands that when men are engaged in productive activity, they have the opportunity of employing their own responsibility and perfecting their own being.

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the cooperative enterprise that serves likewise an element of integration and of the two, are to be preserved and encouraged in keeping with the common good and within the limits of technical possibilities.

We shall return shortly to the topic of the farm enterprise of family size. Here we think it appropriate to underscore the importance of the artisan and cooperative enterprises.

Above all, it is necessary to emphasize that the two undertakings in order to be effective must constantly adapt themselves in their structure, function and output to ever new situations created by the advance of science and technology, as also by the changing demands and preferences of the consumer. This adaptation must be first of all effected by the craftsmen themselves and the members of cooperatives,

TO ACCOMPLISH this the two groups must have a good training, both technically and morally, and they must be organized professionally. Furthermore, it is imperative that appropriate economic measures be taken by the government, especially regarding their formation, taxation, credit and social security.

Moreover, the measures taken by public agencies on behalf of craftsmen and members of cooperatives are also justified by the fact that these two categories of citizens uphold true human values and contribute to the advance of civilization.

For these reasons, We paternally invite Our beloved sons, artisans and members of cooperatives throughout the world, to realize the dignity of their profession and their substantial contribution, so that they may keep alert their sense of responsibility and spirit of cooperation in the national community and their desire to work with dedication and originality ever

from the honor that is due to God. The saints are God's masterpiece of grace. When we praise them, it is God—Who made them what they are—Whom we honor most. The highest honor that can be paid to an artist is to praise the work of his hands.

WE HONOR the statues and the pictures of the saints, yes; and we venerate their relics. But we are not adoring these representations and relics. No more so than a hardheaded business man is adoring the picture of his sainted mother before which he places a fresh flower every morning, or the lock of whose hair he carries reverently in his wallet.

And when we pray before the crucifix or the image of a saint, in order to better fix our mind upon what we are doing, we are not so stupid (let us hope) as to suppose that the plaster or wood or metal has in itself any power to help us. That would be a sin against the first commandment, which forbids the making of images in order to adore them. But we do not, of course, adore them.

When we pray to our Blessed Mother and to the saints in heaven (as we should) and beg their help, we know that they can never they may do for us will not be done of their own power, as though they were divine.

Whatever they may do for us will be done for us by God, through their intercession. If we value the prayers of our friends here upon earth and feel that their prayers will help us, then surely we have the right to feel that the prayers of our friends in heaven will be even more powerful.

The saints are God's chosen friends, heroes in the spiritual combat. It pleases God to encourage our imitation of them and to show His own love for them by dispensing His graces through their hands.

Nor does the honor we show to the saints detract one whit from the honor that is due to God. The saints are God's masterpiece of grace. When we praise them, it is God—Who made them what they are—Whom we honor most. The highest honor that can be paid to an artist is to praise the work of his hands.

Radio & TV Apostolate Presenting... "Saints Alive" with FATHER KENNY SWEENEY WLW-TV (13), 8:15 A.M. Sunday, Sept. 17 thru Saturday, Sept. 23

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon-Fri.—7:45 P.M. FRIDAY, Sept. 15—(Tape) Rev. Paul Landwerlen. MONDAY, Sept. 18—(Tape) Rev. Kenny C. Sweeney, Requested by a listener in memory of a Son and Brother. TUESDAY, Sept. 19—(Live) Rev. Edwin Seegal and members of Little Flower Junior League of King Edward. THURSDAY, Sept. 21—(Tape) Rev. Kenny C. Sweeney, Requested by a listener for a Special Intention.

Located in the Heart of Indianapolis The ROSARY RADIO PROGRAM 148 W. Georgia St. Indianapolis 25

THE LIFE OF OUR LORD

Into a far country

By F. J. SHEED

The conversion of Zachaeus is followed (Luke XIX 11-28) by what I feel as the strangest of Our Lord's parables. The Unjust Steward, you think? No. This one is fairly straightforward. I mean the parable of the noble man who went into a far country to receive for himself a kingdom.

It is not fresh in your memory, if you read it now before going on with this Column.

The key words are "He spoke a parable because He was coming near to Jerusalem and because they thought that the Kingdom of God should immediately be manifested." Throughout this last journey, the minds of His followers had been dominated by that thought of, surely, had prompted the effort of James and John to bespeak for themselves the highest places—Matthew XX, 20. So Our Lord spoke the parable as a corrective. But where

is the connection between the parable and their mistaken expectation?

In the word "immediate." They were expecting Him to go the last twenty miles to Jerusalem and there He was to be glorified. That picture He painted out. He told them that He must go "into a far country"—to the next world as we know now—to receive His Kingdom, to be invested with the Kingship by His Father in heaven. On His return He would sit in judgment upon His servants, rewarding those who had diligently used the treasures He had left with them, while those who had neglected them would lose all.

So far there is nothing very strange. His Kingdom would be in this world, indeed, but not of it; we must all use sanctifying grace or lose it. The strangeness lies in verse 14: While He was in the far country His citizens who hated Him, sent an embassy after Him, saying "We will not have this man to reign over us." What happened to these rebellious ones, the parable tells in verse 27: "But as for those my enemies,

who would not have me reign over them, bring them here and kill them in my presence. How will I render to each an embassy sent to leave me a far country to which Our Lord has actually gone? What can it make Him their king, but to make Judea a Roman province under a governor.

Thirty years before, with Our Lord still an infant, what we may call a framework of the parable had actually happened. When the Jews had killed the oldest surviving son Archelaus as his principal heir.

Archelaus went to Rome—a far country. Two thousand mile journey—to ask the Emperor Augustus to make him king, as his father had been; only Rome could give him the kingship. The Emperor, however, sent fifty of their most important men hurrying after him to urge the Emperor not to make him their king, but to make Judea a Roman province under a governor.

Our worship is that of sinners in response to a forgiving and redeeming love. So the frequent references in our public worship to our sin and to God's mercy is no kind of pessimism but a joyful confidence that the latter has totally overcome the former.

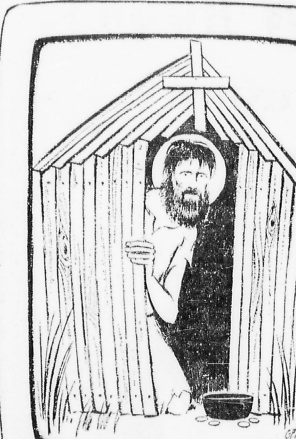
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Saints of East and West



ST. JOHN CALYBITES... after having been a monk at Gomon on the Bosphorus, he returned home and lived disguised as a beggar outside his parents' house in a little hut (Kalybe) whence his name. Feastday January 15.

CHANGE OF PACE

'Young Doctors' makes stab at realism

By JAMES W. ARNOLD

Good pictures about doctors are rare as good pictures about priests, and for about the same reason. Movie-makers have been much too timid to admit that human beings, whatever their profession, are usually human. The result has been a movie image of doctors that would seem to require moving them en masse into the calendar of saints.

"The Young Doctors" is obviously a try for realism. The film was shot in gloomy black and white on location at four New York area hospitals. The offices, corridors, laboratories have the air of a hospital, and the lighting is in the bright chrome and glass hospitals Dr. Kildare used to labor in.

The doctors themselves are always grunting at each other or struggling manfully for answers in the face of uncertainty. There is some darning (or Hollywood) chit-chat about high prices and profits in medicine. And as an up-to-date film about business ex-

ecutives, there is the struggle for status and prestige.

THE FILM shows clearly that doctors lack omniscience and are seldom 100 per cent sure, about either diagnoses or their own wits and emotions. Viewers are also usefully impressed with the idea that "seconds count" in the diagnosis and treatment of cancer.

The central character is not a glamorous surgical genius but a hard-nosed lab man, a veteran pathologist who has let himself get sloppy and out of touch with progress. Despite the film's title, the old doctor played with engaging blip by Fredric March, and deserves most of the attention.

March is absorbing to watch as he struggles with a distressingly real problem: how does one face obsolescence? How does it feel to stand in the office door one morning and see the "mex man" come, with youthful vigor and ideas, to begin working toward goal job?

While the movie offers no happy formula answer, it does show that March's brooding, defensive reaction leads to tragedy. But the point is blunted by the ending, which has March cheerfully accepting his usefulness and walk out into the night and an old age of memories and checkers in the park. The solution, surely, lies elsewhere.

Beyond this skillful presentation of the universal conflict between generations, however, the picture is routine. Joseph Hayes' script, adapted from a novel and TV play by Arthur Hailey, leans heavily on dialog, close-up of perspiring medics and patients, and scenes where tense actors stand around waiting for the phone to ring. Frankly, the largely restrained inner conflicts of pathologists are not ideal screen material.

AS THE NEW MAN ("young, green and full of lofty ideas," March says bitterly), Ben Gazzara is not much help. Normally a method actor who explodes in all directions, Gazzara operates under tight rein, barely opens his lips to talk and smile. The fault is either with casting or director Phil Karlson, who with this interpretation wastes a good man. The audience is wooed with two sub-plots. The more interesting involves teenage idol Dick Clark (of all people) as a harassed interne whose new-born child is en-

dangered by the pathologist's old-fashioned stubbornness.

Clark gets through it determinedly, boyish cockiness and all, though, he will not endanger the memory of James Dean. Ancient Eddie Albert, who still looks only a bit older than Clark, steals this scene with a virtuoso operating room performance in which he works as hard as a man doing push-ups in a Turkish bath.

The film's success hangs on the second situation, a clumsily handled romance between Gazzara and a gorgeous nurse, played with big-eyed amazement by Ina Balin. As in most medical pictures, the girl friend contracts a horrible disease to jazz up the hero's emotional involvement and save the expense of hiring another actress.

As if this weren't doubtful enough, one must believe in love

at first sight for the intensely serious Gazzara (whose rare smile makes the Mona Lisa's look like hysterics) and the empty-headed Miss Balin doll, who describes herself, aptly, as "a silly little idiot." The fantasy passed off as real love destroys the power of crucial dramatic scenes when only real love will do.

BOTH YOUNG and old doctors do much soul-searching in this film about the mysteries of life and death. Their answers reflect the existential spirit of the times; chance rules life, all one can do, now, is to live and forget that life ends.

The Christian is inevitably disappointed by this. But in an alien world, he needs to swallow his disappointment, take what he can from art, and demand more and better.



NOVITIATE-BOUND—Above are 13 of the 15 young ladies from the Indianapolis area who will enter the Sisters of Providence Novitiate on Monday, Sept. 18. They were treated to a buffet dinner and open house last week by the Sisters of St. Agnes Academy. Front row, left to right, are: Barbara Hall, Martha Cannon and Mary Hill. Middle: Winifred Miller, Linda Raymond, Alice Rhinesmith, Nancy Coleman and Ann Donahue. Standing: Susan Dineen, Carol Schmidt, Mary Agnes Gilligan, Patricia Cline and Carol Dickerson. Absent were Eileen Lally and Mary Morley. Seven are graduates of St. Agnes Academy, five of the Providence Aspirancy, two of Secunia Memorial and one of Sacred Heart Central. (Staff photo)

BOOKS OF THE HOUR

Population explosion

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

Fr. Anthony Zimmerman's Catholic Viewpoint on Overpopulation (Harper House, \$8.50) is the latest volume in the publisher's "Catholic Viewpoint" series, and likely to be one of the most eagerly consulted.

It will be interesting to observe the tone of reviews of the book in the secular press, which is committed in general, to upholding that school of thought which demands drastic revision of the Church's view of contraception (and therefore of natural law).

Fr. Zimmerman begins by distinguishing between "absolute" and "relative" overpopulation. The former refers to the possibility that the world itself might simply not offer enough room for its peoples. In this event, the Church would urge her people to some form of legitimate population control. But the problem of the present is the latter kind: overpopulation of individual countries or continents, with India a prime example.

(With regard to the possibility of absolute overpopulation, Douglas Woodford has observed in a recent issue of the London Tablet that twice the present world population could be accommodated on the Isle of Wight, one of England's smallest geographical entities, if it were only a matter of a few feet of standing space per person.)

The big problem, of course, is support of the world's peoples. Here Fr. Zimmerman, like all Catholic theologians, sociologists, demographers, and so on) holds that the basic problem is not to limit the number of people in the world, but to increase the amount of food by utilizing available technological means.

Among other statistics, Fr. Zimmerman quotes the impressive extrapolation of Colin Clark, eminent British economist and demographic expert, to the effect that, if present-day farming methods of the Netherlands were used in the so-called "underdeveloped" countries, the world could produce food enough for 28 billion of people; and if Japanese methods were used, the world could feed 85 billions.

And those who shout about the imminent dangers of a "population explosion" maintain that there is not enough food, nor will be in the foreseeable future, for three billion people! Even as I write, the Washington Post carries an article about the amazing gains of the Japanese in food and food production during the past decade—measurable only in hundreds of per cent.

And lest Dr. Clark, who is a Catholic, be suspect as a supporter of his arguments, Fr. Zimmerman quotes from a number of other demographic experts and UN surveys, to the effect that what the world needs is not limitation of population, but more equitable and efficient distribution of present resources and of peoples.

Radio and Television

SACRED HEART PROGRAM (TV)—Sunday, Sept. 17. Father John L. Hochman, S.J., will speak on the dying words of Christ in the last talk of the current series, "Last Will and New Testament."

CATHOLIC HOUR (NBC-Radio)—Sunday, Sept. 17. "Report on France," speaker: Father James M. Connolly of Bishop DuBois High School, New York City, and the author of Voices of France, a survey of contemporary French theology. This is part of a series of eight programs entitled "World Report on the Church." Religious folk songs will provide musical background.

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Pontiff stresses duty of women to society

Editorial, Page 1

CASTELGANDOLFO, Italy — Pope John XXIII told Catholic women's organizations they must become increasingly conscious of duties which "no longer exhaust themselves in the narrow circle of family life."

"Woman, no less than man," he said, "is necessary for the progress of society, particularly in fields demanding tact, delicacy and maternal intuition."

The pontiff addressed participants in a study course on "The Woman and Her Profession," organized by the Catholic University of the Sacred Heart in Milan. He said that "the dynamic rhythm of technical and social evolution of the past 50 years has drawn womanhood from without its domestic walls and put it in direct touch with public life."

THE PONTIFF stressed, however, that there were three main points concerning the function of modern woman in society which must be kept ever in mind.

First, he said, a woman's profession can in no way oppose "the unchangeable character of life" which the Lord has counterpointed her physiology.

Second, he noted, "the parity of rights justly claimed by men and women does not in any way imply a parity in their functions. The Creator has given women gifts, inclinations and dispositions which are her own by right, or different from those of men, and which mean that she has special duties."

And third, Pope John declared, the end goal of womanhood is maternity. "It is, therefore, essential," he said, "to bear in mind the particular demands of the family, which is the main center of activity for the woman and the one in which she is indispensable."

THE POPE said modern social systems are "still lacking the

possibility of granting women in their profession the fullness of their personality and the possibility of offering the contribution that society and the Church expected from her."

For this reason, he said, there is "an urgent need to find new solutions in order to reach a greater equilibrium in harmony with human dignity."

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Tic Tacker

TACKER TAKES A LASHING—From Terre Haute: "Just a note to let you know that Providence High School isn't the only one in the archdiocese on the ball. Our 'Scholastic' staff distributed the enclosed issue on the first day of school after presenting complimentary copies to the freshmen on their opening day. Our summer projects included several car washes, and bake sales, all designed to supplement our publication's finances. Incidentally, you'll notice in the staff box, that our journalism students are primarily females too!" (Signed) Karen Murphy, Scholastic Editor, Schute High School, Terre Haute, Ind.

HOPE FOR REUNION—The 1945 class from St. Patrick's School, Indianapolis, are hopeful of contacting enough members of the class to hold a reunion in the near future. If any readers belong to this group, call: Mrs. Pat (Foster) Neveln, Ft. 6-6655; Mrs. Anna Marie (Beach) Springer, NE 8-2939; or Jeanne Forrestal, Ft. 2-7159.

ANYONE FOR PENPALS?—A 19-year-old youth from Nigeria sent us a request this week "because I am seeking for pen-pal in your country due to my interest." His hobbies are football, boxing, dancing, letter writing and fashion. Write: Stanley Benjamin, 128 Lewis Street, Lagos, Nigeria, West Africa.

NAMES IN THE NEWS—Thomas F. Heinan of Christ the King parish and a graduate of Cathedral High School, Indianapolis, has received an appointment to the U.S. Merchant Marine Academy, Kings Point, N.Y. He has completed one year at the Indianapolis Extension Center of Purdue University.

MEXICAN FIESTA—The 151st anniversary of Mexican Independence will be the occasion for a Fiesta tomorrow night. Central Indiana Mexicans and other Latin Americans are invited by Rosend Rodriguez, a member of Cathedral parish, to the Fiesta to be held at the Indianapolis Moose Country Club, starting at 4 p.m. Mexican food, beverages and entertainment will be available. Providing the music will be the Beto Mendez band from Decatur, Ind. Tickets may be purchased at the door or by contacting Mr. Rodriguez, Walnut 8-4581.

TO BEGIN REHEARSALS—Michael Bowles, associate editor of The Criterion and conductor of the Philharmonic Orchestra of Indianapolis, has announced the orchestra's first rehearsal of the season for Monday, Sept. 18, at 7:30 p.m. in the Jordan Rehearsal Hall, 1116 N. Delaware. The 60-piece orchestra is in its 21st season. Musicians who desire to become members of the non-profit group will be welcome at the rehearsal.

WORD FROM THE WEST—Prior Rudolph Seidling, O.S.B., and the Benedictine monks at St. Charles Priory, Oceanic, Calif., report that The Criterion "keeps us in touch with our home state and abreast of the Catholic news of the world." The priory was founded two years ago from St. Meinrad Archabbey.

HAPPY BIRTHDAY—Birthdays congratulations this month to Our Lady of Providence High School, Clarksville, who began his 11th year on September 12. From that first freshman class of 137 in 1851, the school has grown to 841 students. Sister Michael Joseph, S.P., principal of O.L.P., said that extra emphasis on the progress and achievements of the school will be made in programs throughout the year.

WILD WEST ROdeo—Something new in the way of parish-sponsored activities is planned later this month by Father Paul English, pastor of St. Rose of Lima parish, Franklin. He has booked a two-day rodeo for September 23 and 24 in the Johnson County Fairgrounds at Franklin. The Cherokee Wild West show will feature trick riding, jumping horses, bronco riding, calf roping and square dancing on horses. On Saturday evening, from 4 to 8 p.m., the parish will hold a "Cheerful Dinner" also at the Fairgrounds. (Father E. reminds his Indianapolis friends that Franklin is only 20 miles south of capital city.)

JOURNALISM CREDITS—"The Crossier," monthly publication of St. Mary Academy, Indianapolis, has received the International Achievement "A" Award of the Quill and Scroll, journalism honorary society. The Academy's yearbook, "Vistas," was given the All Catholic Award from the Catholic School Press Association.

CONGRATULATIONS—Best wishes to Mr. and Mrs. James Yehler of St. Gabriel's parish, Conversville, who observed their 25th Wedding Anniversary on September 8. . . . Also to Mr. and Mrs. Elmer Weber of St. Philip Neri parish, Indianapolis, who will observe their 50th Wedding Anniversary tomorrow.

Lauds Catholic progress in interracial justice

DAYTON, Ohio—Catholics are becoming increasingly active promoting interracial justice, but many are still on the sidelines because they "don't know exactly what to do," an interracial movement leader said here.

Guichard Parris, a Negro who served as secretary of the conference National Urban League, said the present favorable trend in achieving racial justice is largely the result of work done by such men as Father John LaFarge, S.J., a founder of the Catholic Interracial Movement.

"ANOTHER sign of progress is the adoption of the interracial apostolate by the Third Order of St. Francis," said Parris, who for three years served as president of the Catholic Interracial Council of New York.

Parris pointed out, however, that there is still a gap between the unequivocal teaching of the Church on the subject of racial justice and the indifference of many lay people.

HE SAID THAT many Catholics are "ready to take the first step to eradicate racial injustice in their environment, but just don't know exactly what to do."

To such persons he offered this advice: "Begin right where you are, in your own position in life, and your own neighborhood. Show that your heart is in the right place. You'll probably get bounced around a bit in the process, but you will have begun to assume your obligation as a Catholic layman."

HOME-COMING DANCE
The annual Secunia Memorial Homecoming Dance will be held in the high school cafeteria on Friday, Sept. 29, following the New Castle-Secunia football game at the NYO Field. All alumni are invited.

Parris pointed out, however, that there is still a gap between the unequivocal teaching of the Church on the subject of racial justice and the indifference of many lay people.



WE WENT TO SCHOOL HERE—The 83-year-old convent and school at Sacred Heart parish, Indianapolis, which forms the backdrop for this picture, may not be standing today. But it was last week. And it was when these five Sisters of St. Joseph were children. They attended classes here. All are now teachers in the parish school. They are, left to right, Sister Albert Mary, Sister Rose de Lima, Sister Francis Mary, Sister M. Claudina and Sister M. Felicia, principal. (Staff photo)

Five named New Delhi observers

(Continued from page 1)

the sidelines and "not be entitled to speak or to vote," thus following the assembly's rules.

FATHER DUFF is director of the Institute of Social Order at St. Louis University and editor of the magazine, Social Order. He has studied the work of the World Council of Churches in the social field at its Geneva headquarters and has described it in a book, "Social Thought of the World Council of Churches."

Groot is the official delegate of the Dutch Hierarchy for ecumenical work in the Netherlands. President of the Association of St. Willibrord which promotes such work, he is also president of the Dutch Catholic Bible Society and has won notice for his studies of the Protestant theologian Karl Barth.

Father Le Guillou is a professor at Le Saulchoir, the Dominican institute of theological studies near Paris. He has written a study evaluating the growing missionary consciousness within the ecumenical movement.

NONE OF THE Catholic observers are members of the Secretariat for Promoting Christian Unity.

The secretariat chose the three Western observers after receiving the assembly invitation because they are well-known theologians and have a special interest in ecumenical problems.

The secretariat also said that "it is only logical to follow up the sending of Roman Catholic observers to several meetings of the Faith and Order" movement of the World Council Central Committee . . . and to the meeting of the World Council Central Committee at St. Andrew's Scotland, in 1950."

The secretariat explained that by appointing observers it would be possible to receive full information on four items on the assembly agenda of special interest to the Church.

The assembly will consider a proposal to integrate the International Council of Churches.

The venerable old convent now stood idle, save for temporary quarters for the music department. There were no funds to raise the structure. When mounting enrollment at Sacred Heart Central High School strained its classroom capacity, two temporary classrooms were organized in the vacant building, now nicknamed the "fine arts" wing.

Two socials set this week-end at Assumption parish

A Social Round Party to acquaint the parents and faculty of Assumption parish, Indianapolis, will be held on Friday, Sept. 15, at 7:30 p.m. in the school hall. Those attending are asked to bring a one-pound gift of food for the Sisters. Frozen food items and staples are especially welcomed.

Social games will be played by guests and faculty. Mrs. Louise Kratoska is chairman of the games. Refreshments will be served by Mrs. Barbara Coy and Mrs. Virginia Roach. All parishioners are invited.

A Dual Card Party will be held in the Assumption School hall, 1165 S. Blaine Ave., Indianapolis, on Sunday, Sept. 17, at 2 and 7:30 p.m. All games will be played. Refreshments and sandwiches will be served between sessions.

Charities of Circle Five, sponsors of the event, are Mrs. Bobby Dorney, Mrs. William Reuter, Sr., and Mrs. Roy Cault.

Negotiate

(Continued from page 1)

grow a strong vigorous strength of Christian families, the source of noble power and dignity and of blessed and joyful prosperity.

"Ever and always let us pray for the peace of Christ here below, between all men of good will: 'That all the families of the nations, rent asunder by the wound of sin, may be subjected to the most gentle rule of Christ.'"

FISH FRY TONIGHT

The Little Flower parish P.T.A. will sponsor a Fish Fry this (Friday) evening in the parish auditorium at 14th and Bosart Streets. Serving will begin at 5 p.m. with carry-over service starting at 4 p.m. The menu will include fish, french fries, cole slaw, cake and drink. The public is invited.

One killed, five wounded by Castro's militiamen

KINGSTON, Jamaica.—An 18-year-old boy was killed by Castro militiamen when Catholics flocking downtown Havana staged a protest demonstration over the cancellation of an annual procession in honor of the Blessed Virgin.

The dead youth is Arnaldo Socorro. At least five others were injured when police and militiamen fired into a crowd of several thousand which thronged the Havana church of Our Lady of Charity of Cobre, according to information reaching here.

A PROCESSION honoring the patroness of Cuba has been held traditionally at the Church on the Sunday afternoon following the feast of the birthday of Mary.

The incident this year took place following an edict by Ramiro Valdes, head of the secret police, that the procession could be held only in the morning, not in the afternoon as heretofore.

WHEN THE street outside the church of Our Lady of Charity began filling with people for the usual procession, the pastor, Auxiliary Bishop Eduardo Boza Masvidal of Havana, announced the police chief's ruling. Some of the people became irate, and began shouting denunciations of the government ruling. Also heard were such chants as "Cuba si, Russia no!" and "Long live Christ the King!"

Police and militia members were rushed in to quell the demonstration. Shots were fired and young Socorro and a number of others were hit. It was believed to be the first time under the Castro regime that militia had opened fire on a public demonstration.

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Convent

(Continued from page 1)

the Union Street school, which had housed the St. Cecilia auditorium since 1895, was demolished. Eight classrooms were carved from the old auditorium. The convent ultimately yielded the primary grades.

Three years later construction was begun on a modern, 36-bedroom convent on the monastery grounds. The Sisters were moved by the Feast of St. Joseph, March 16, 1950.

The venerable old convent now stood idle, save for temporary quarters for the music department. There were no funds to raise the structure. When mounting enrollment at Sacred Heart Central High School strained its classroom capacity, two temporary classrooms were organized in the vacant building, now nicknamed the "fine arts" wing.

Alterations were made this past summer in the high school to absorb its far-reaching needs. The old convent was totally abandoned. The heat was shut off. Bids were advertised. A contract was signed. Bulldozers appeared. A building died.

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CALENDAR
SEPTEMBER 13
St. Rita's Social begins at 6:30 p.m. in the auditorium, 19th and Arsenal Aves.

CLUB SETS LUNCHEON
The Irving-Catholics Women's Study Club has scheduled a noon luncheon on Wednesday, Sept. 20, at the Harold and Gretel Restaurant, 4458 Allisonville Road, Indianapolis. Father Kenny Sweeney will be the guest speaker. The outgoing president, Mrs. J. P. Stephens, and the president-elect, Mrs. J. T. Farrell, will be honored.

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AROUND THE ARCHDIOCESE

Announce annual retreat for Terre Haute Deanery

TERRE HAUTE, Ind.—The Terre Haute Deanery Council of Catholic Women will hold their annual weekend retreat at Fatima Retreat House, Indianapolis, Sept. 29 to Oct. 1. Non-Catholic women are invited to attend.

now in progress on the school grounds at Lafayette and Barbour Aves. The festival, which opened Thursday night, will continue through Saturday. Tasty fish sandwiches will be featured on the menu this (Friday) evening and country fried chicken on Sunday. All the popular festival booths including Parcel Post, Country Store, Fairy Work, Ham and Groceries, Candy, Handkerchief and Fish Pond will be included on the "midway." A hayride is scheduled for both nights.

The annual Fall Festival sponsored by Sacred Heart parish is

Prayers for sick said in vernacular

BRUSSELS—Liturgical prayers for the sick will be recited in the Flemish language beginning September 15 in Flemish-speaking parts of Belgium, in accordance with instructions from the Belgian Bishops.

The new officers of the Holy Name Society of St. Patrick's parish include: Anthony C. Cala, president; James Berger, 1st vice-president; William J. Stann, Jr., 2nd vice-president; secretary, E. J. Price; treasurer, James J. O'Neil; and marshal, J. E. Insetta.

CLARKSVILLE

Our Lady of Providence High School will hold its ninth annual Fall Festival on the school grounds on Sunday, Oct. 1, it was announced this week. Plans for the affair are now being drawn up under the direction of Edgar A. Day, general chairman.

SEELYVILLE

An Ice Cream Social will be held from 3 to 6 p.m., Sunday, Sept. 17, at Scheelley's Hall sponsored by Holy Rosary Church. In addition to ice cream, sandwiches, homemade cakes and pies will be featured. There will also be a variety of games.



TO ENTER NOVITIATE—Miss Eileen Marie Lally, daughter of Mrs. M. E. Lally of Cathedral parish, will enter the Novitiate of the Sisters of Providence at St. Mary-of-the-Woods on September 18. She is a 1961 graduate of St. Agnes Academy.

Another reason

NEW YORK — A Lutheran minister who was in Berlin while the last East German refugees were pouring into the West says that religious principle as well as politics and economics forced him to flee.

Cathedral parents set first meeting of new school year

A joint meeting, the first of the new school year, of the Cathedral High School Parents' Club and Men's Boosters' Club will be held September 19 at 8 p.m. in the high school auditorium.

The new officers of the Mothers' Club for this year are: President, Mrs. Herman J. Koers, 1st Vice President, Mrs. John M. Woodside; 2nd Vice President, Mrs. Adrian Stigler; 3rd Vice President, Mrs. Don Dillon; Recording Secretary, Mrs. Arthur Basso; Corresponding Secretary, Mrs. John Von der Haar; Treasurer, Mrs. James Babcock; Parliamentarian, Mrs. William Micheli; Auditor, Mrs. James Maland; His- High School Mothers' Club and Men's Boosters' Club will be held September 19 at 8 p.m. in the high school auditorium.

U. S. priest named British Auxiliary

WASHINGTON—The Very Rev. Eugene Augustine Hornyak, of the Order of St. Basil the Great, has been named Titular Bishop of Hermionis and Auxiliary to Cardinal William Godfrey for the Ukrainian Exarchate in England.

CONTRIBUTORS

THE CRITERION will carry a list of names and organizational correspondents and others who have reported news for this current issue. The following persons submitted items for this issue:

MRS. BERNARD GAYNOR, Guilford; MRS. LAWRENCE SWAN, Terre Haute; LULA ENGINER, Sellersburg

School to have bomb shelter

PARMA, Ohio—A specially designed bomb shelter—first of its kind in the northeastern part of Ohio—will be included in a new 500-student high school being built here by the St. Joseph Ukrainian Byzantine Rite Catholic church.

Americans give church, school to Bolivia parish

LA PAZ, Bolivia—Archbishop Abel Antezana of La Paz dedicated the new St. Joseph parish church here and blessed its adjoining school, with words of gratitude for American Catholics who had made the parish possible.

Archbishop Antezana also expressed gratitude to Cardinal Joseph Ritter, Archbishop of St. Louis, for the "gift of flesh and blood"—the seven St. Louis diocesan priests sent here by the Cardinal as missionaries.

Cathedral parents set first meeting of new school year

A joint meeting, the first of the new school year, of the Cathedral High School Parents' Club and Men's Boosters' Club will be held September 19 at 8 p.m. in the high school auditorium.

HUNDREDS of Bolivian Indians were among the crowd that came to the Church for the dedication. Unaccustomed to chairs or pews, they sat on the floor during the ceremony, tears of emotion visible on many faces.

Lourdes festival chairmen named

Mr. and Mrs. James Ramsey have been named general chairmen for the annual Fall Festival sponsored by Our Lady of Lourdes parish, Indianapolis. More than \$6,000 in cash awards will be given away at the affair, which is scheduled for October 20 and 21 in Lyons Hall.

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Citizens' group urges seminars on Federal aid

ST. LOUIS, Mo.—Citizens for Educational Freedom has called for seminars to discuss how to share proposed Federal aid to education with children who attend private schools.

The non-denominational parents' group, which supports governmental grants directly to parents who consent to spend the funds for their children's tuition at the school of their choice, called the recently defunct Federal aid bill "obviously unfair" because it would have helped only public schools.

Fined for breach of anti-smut law

ROCK ISLAND, Ill.—A justice of the peace has fined a restaurant operator \$100 and court costs in the first court test of Rock Island's obscenity ordinance.

The fine was assessed against Vince Overstreet, operator of the Waffle House, by Justice of the Peace Robert Schroeder. Rock Island police had seized a number of magazines from the rack in Overstreet's cafe on June 1.

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FARMER'S VIEW

God in the tornado

By DANA JENNINGS mentioned one time when she told about her children's calf and chicken and garden projects and about how disappointed they were when a annual died or her garden failed, she said, "That's one of the big things about farm life, it teaches children early that God gives and God takes away."

Can we see the Creator in the black snake-like funnel of a tornado as it cuts across country with more force than an atomic bomb? Can we see God in the grasshopper plague that wipes out our harvest before our eyes?

It is an Article of Faith that everything comes from God. While God does not will evil, He will forgive you if you don't figure out just what that lesson was until the storm has passed.

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'PAINFULLY IRONIC'

Scores indifference to Educational TV

By RUSSELL SHAW

"Painfully ironic" is what Bishop James A. McNulty of Paterson, N.J., called it.

Thus he described the prospect that, if enrollment and financial pressures should force a cutback in the Catholic school effort, public schools might handle the influx of new students by using the very tool which could have saved the Catholic schools in the first place—educational television.

It would be "painfully ironic" for Catholic educators not to make use of ETV.

Earlier Bishop John K. Muccio of Steubenville, Ohio, expressed the same idea. Speaking in October, 1960, to a meeting of diocesan school superintendents in Peoria, Ill., he referred to the growing pressures on the public school system and its apparent inability to accommodate all the pupils seeking admission.

He said: "I am still of the persuasion that we will get nowhere in our search for an effective solution to our school problems by dallying with the threat of turning our children over to the public school system on the presumption that the public school authorities will be unable to cope with the situation.

"I am certain that after the first shock of the crushing load, this system would gradually absorb the increase. And they would do this most likely by adopting the very policies and modern aids which we today should be considering for adoption to our own needs."

There have been Catholic efforts in educational television, of course. But they have been too few and far between as evidenced by the fact that Catholic participation in ETV is still considered newsworthy.

Item: The Jesuits at the University of Detroit have been pacesetters in adapting television to the needs of higher education. Among other things, Detroit has cooperated in a project whereby

Educational television is now moving from its "decade of exploration" into its "decade of utilization." As it stands at this transition point, what is its status? What can it do? What changes will it cause in the American classroom? And where do Catholic schools fit into the educational television picture? Some of the answers to these questions are found in this article, written especially for NCCU News Service.

It celebrates a credit course in philosophy for Catholic students at the University of Michigan.

Item: In the Pittsburgh diocese, more than 1,100 classrooms use programs of an educational TV station for courses in science, physics and reading.

Item: In central Texas, four Catholic colleges are among the 11 schools participating in a closed circuit demonstration project in faculty sharing, sponsored by the U.S. Office of Education.

DESPITE these efforts and other sparse and spotty exceptions, Catholic efforts in ETV are few and far between.

Some of the nation's best informed Catholic educational specialists have expressed alarm at the implications of this situation.

"We stand in remote danger of failing to comprehend the challenge of television as we failed to comprehend the challenge of radio in the schools at the beginning—particularly FM radio after the war."

If uncorrected, what will the result be? Magr. Hochwalt says: "We will always be borrowing time and equipment and programs from others, rather than initiating our own particular type of program which suits our own particular type of needs."

ALMOST certainly the major reason for the relative scarcity of Catholic effort in ETV is a very basic one—money. ETV is expensive both initially and in its maintenance. It costs money to buy classroom TV sets; to install wiring for closed-circuit systems; to make or buy video tape recordings or kinescopes and to keep them in good condition; to give teachers the training necessary for them to make proper use of this new classroom tool.

But, reply ETV proponents, in the long run educational television will more than pay for itself. It will do so, they say, by saving on teachers' salaries, by making it unnecessary to buy at least some expensive laboratory equipment, by reducing construction costs through rendering large and expensive facilities like auditoria unnecessary.

Two TV courses for credit listed by Marian College

Marian College will take part in the presentation of two television courses for credit during the 1961-62 school year, according to an announcement by the college, Sister Mary Olivia, O.S.F.

Students at home who successfully complete the mathematics course—"Modern Algebra"—its full and "Probability and Statistics" next spring—will earn three hours of credit for each course. Those who successfully complete the two-semester science course called "The New Biology" will earn a total of eight hours of credit.



AT FACULTY TEA—A student-faculty tea concluded orientation week activities for 58 freshmen last week at St. Vincent's School of Nursing. Shown above, left to right, are Sister Virginia, D.C., director of the School of Nursing, Mrs. Alice Weisner, coordinator of student activities; Miss Barbara Russell, incoming freshman and a member of St. Michael's parish, Indianapolis; and Miss Linda Pitstick, junior from Goodland, Ind. (Staff photo)

Hails law allowing U. S. to use voluntary groups

NEW YORK—The new foreign aid bill signed into law by President Kennedy marks an historic development in the collaboration of voluntary agencies and the United States government. This was the opinion expressed here by Bishop Edward E. Swannstrom, Auxiliary Bishop of New York, chairman of the American Council of Voluntary Agencies for Foreign Service and executive director of Catholic Relief Services.

Following is an important excerpt from Bishop Swannstrom's statement:

The law specifies that the International Cooperation Administration and its foreign aid missions shall use the services and facilities of voluntary agencies in carrying the American foreign aid program.

This is truly an historical development.

THE ACTUAL wording of the current law is: "It is the sense of Congress that the President, in furthering the purposes of this Act, shall use to the maximum extent practicable the services

and facilities of voluntary, non-profit organizations registered with and approved by the Advisory Committee on Voluntary Foreign Aid."

On several occasions, I had representatives of other voluntary agencies, including non-Catholic organizations, have urged Congress to consider such an authorization.

There is extreme gratification that the final content of the law opens the door to further collaboration of private contractors in our joint efforts with the U. S. government toward peace and plenty for the whole human family.

GOVERNMENT and voluntary agencies have worked together now for many years, especially in the fields of refugee reception and resettlement, of food distribution and disaster relief.

In the past eight years, over nine billion pounds of U. S. goods, valued at \$1.5 billion, were distributed by twenty-one voluntary agencies to more than 60 million persons in ninety countries.

In political upheavals, in earthquake and hurricane, drought, flood and famine, we have joined forces to minister to suffering men, women and children.

From these common experiences we all—official administrators and private personnel—have learned much and have developed intertwining capabilities and responsibilities. We have come to need and to rely upon each other according to ability, function and resource.

This background prepares us for an ever more fruitful collaboration in the future.

BIBLE CONGRESS
ROME—More than 200 delegates from 42 countries are expected to attend the Catholic International Bible Congress here, September 25-30.

DIES IN RED JAIL
ROME—Father Andrew Tsai, S.J., has died in a communist jail in Shanghai after two years of imprisonment for his opposition to Red efforts to force Chinese Catholics into schism, it has been reported here by Fides, mission news agency.

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Recalls early struggle for racial justice

By GEORGE GENT

NEW YORK—When George Hinton told a Catholic friend in 1834 that he and several other persons had joined Father John LaFarge, S.J., in forming the first Catholic Interracial Council, the friend remarked:

"You are absolutely right. No reasonable man can argue with the validity of your principles. But you are 50 years ahead of your time and you will get nowhere."

There have been many times since when the usually optimistic Hinton was convinced that his friend had been more prophetic than pessimist.

Interviewed in the council's 10th floor office at 29 Vesey Street, the still vigorous Hinton—he hesitantly admits to being "70 plus"—cleaned back in his chair and musingly scanned the smoky, Manhattan skyline.

"JUSTICE for the American Negro was a most unpopular cause in 1934," he recalled. "Even well-meaning Catholics thought the Church should confine itself to missionary efforts among the Negroes. And there were those who never referred to us other than as 'those flag-wavers on Vesey Street.'"

Hinton, who is executive secretary of the New York Catholic Interracial Council and editor of the Catholic Interracial Review, said one of the early struggles was to gain the confidence of the Negro press.

"In the early days, most of the Negro papers were bitterly anti-Catholic," he said. "They would refer to 'the Rev. Mr. LaFarge' and that sort of thing. But gradually we gained their confidence by never trying to cover up anti-Negro prejudice and by helping them get the facts on every case involving Negroes and Catholics."

"We saw the editorials change from the good Father LaFarge but the bad Catholic hierarchy" to the present cordial relations between the Church and the Negro press. In recent years I haven't seen one anti-Catholic statement in any Negro paper in the U.S. That's one measure of the progress made."

He said the council's other front was to educate Catholics

on the Church's teachings on interracial justice.

"As Catholics," he stated, "we insisted that the integration of the Negro into American society was not primarily a sociological or economic problem, but a moral and spiritual challenge."

"The ideological battle for interracial justice has been won," he continued. "There is today no Catholic educator, editor, sociologist or economist who doesn't wholely and enthusiastically subscribe to the Church's interracial teaching."

"But much remains to be done. The teaching must penetrate down to the people on the parish level. There are many parishes on the borders of Negro neighborhoods that soon will have Negro parishioners. Now is the time to

prepare. Neighborhood committees should be set up to solve community problems. Negroes and whites working together for better schools and clean streets usually find they have a lot in common."

HUNTON, a member of the board of directors of the National Association for the Advancement of Colored People, objects strongly to recent criticisms leveled at the Negro rights organization.

"The NAACP, far from being better schools and clean streets usually find they have a lot in common."

Hinton, who has garnered many awards in his lifetime, including the Pro Ecclesia et Pontifice medal from Pope Pius XII, will receive the St. Francis Peace Medal of the Third Order of St. Francis on September 21.

Personal responsibility to be stressed at N.D.

NOTRE DAME, Ind.—University of Notre Dame students will find fewer disciplinary regulations and a new emphasis on personal responsibility when they return to the campus beginning Saturday, according to an announcement by Rev. Charles McCarragher, C.S.C., vice president for student affairs.

The structure of student life at Notre Dame has been revised, Father McCarragher said, "so as to provide an atmosphere that will encourage a degree of personal responsibility and increasing maturity in the student." One of the purposes of the new system, he said, is "to achieve a more intimate relationship between the intellectual life of each student and his life in the residence hall."

REGULATIONS governing student life have been reduced and simplified with the result that students will bear a greater degree of personal responsibility in their day-to-day activities and in their spiritual and moral development. Father McCarragher explained. For example, whereas Notre Dame's seventeen residence halls previously had "lights out" at midnight or before, each student will now set his own personal study curfew.

Rev. Theodore M. Hesburgh, C.S.C., Notre Dame president, has sent a letter to all the University's students outlining the new system and the reasoning behind it.

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