

Limited socialization is supported by Pontiff in new historic encyclical on the social order

Polish Reds ban religion in schools

BERLIN — Poland's communist regime railroaded through parliament a bill outlawing religious instruction in the public schools, thus openly violating express provisions of the 1958 church-State agreement.

It was learned here that the Polish Sejm passed its education "reform" bill the very day it convened in Warsaw for its third full session (July 14). The law includes the declaration that "schools are lay institutions."

The law in effect puts the final touches on the major drive the communists started in 1958 against religious education in the schools. In December, 1958, shortly after the regime of Wladyslaw Gomulka replaced the old "Stalinist" government, the State entered an agreement with the Church which among other things provided for optional religious classes in public schools where the majority of parents requested them. Religion classes were then restored in the overwhelming majority of Poland's schools.

But the communists and atheists whittled away at the existence of religion classes. In August of 1958, the education minister issued a decree stating that "persons who belong to religious orders cannot be teachers of religion in State schools." This, together with other measures, reduced religious instruction to times outside regular school hours, deprived thousands of schools of their religion classes.

DESPITE THIS, Communist party official Gomulka declared the following month that the government "does not intend to back out of the agreement concluded with the Church."

In introducing the new ban in the Sejm, communist deputy Andrzej Werbian declared that elimination of religion classes in schools was "in no way a result of undisturbed educational progress." He said the new law would enable the young people of Poland "to be brought up by socialist principles."

Werbian asserted however that "no obstacles are being put in our way before anyone who wants his child to receive religious instruction."



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250 youngsters study French during vacation

By PAUL G. FOX

While thousands of parochial school youngsters have already exhausted their imaginations for interesting summer activities, more than 250 Indianapolis boys and girls have found a partial answer—summer French classes.

Pupils of three Marion County parishes have the opportunity to learn a foreign language, beginning in the second grade. One teacher—Mrs. Ralph Brafford of St. Joan of Arc parish—has 175 French students at the two schools.

Mrs. Marcella Smith of Our Lady of Greenwood parish is conducting French classes for 85 youngsters throughout the summer at St. Mark's School, where she is a third grade teacher during the regular school term. Although this is her first attempt to teach French to elementary school boys and girls, the language is not new to Mrs. Smith—it is her native tongue.

BELGIUM-BORN Mrs. Smith, mother of four children, has ten children who are all bilingual in French and English. She has taught French the past two years at St. Joan of Arc and Immaculate Heart of Mary Schools. She has 175 French students at the two schools.

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Mrs. Brafford's summer course at the adjoining northside schools is limited to six weeks, ending July 28. On the final day the youngsters will present short programs for their parents and friends.

Each of Mrs. Brafford's five classes numbers about 35 youngsters, who meet for one hour each day of the week. Her day is divided between St. Joan of Arc, where she has three morning classes, and Immaculate Heart of Mary for two groups in the afternoon. These same youngsters come to her French lessons during the school year, taking a one-half hour class three days a week.

"We only admit the boys and girls to the French class after the second grade," Mrs. Brafford explained. "In that manner they develop their vocabulary and a language proficiency throughout the remaining six years of grade school. By the time they enter high school these youngsters should have a reading knowledge and smooth pronunciation of the language."

A FORMER language teacher at Butler University and the Immaculate Heart of Mary School, Mrs. Brafford is currently teaching French at St. Joan of Arc and Immaculate Heart of Mary Schools, Indianapolis, adjusting the pace of the daily French classes. Mrs. Brafford is currently teaching this summer at the two schools. "Red" is Michal Ann Goode, a third grader at St. Joan of Arc. (Staff photo)



LE PETIT CHAPERON ROUGE—Mrs. Ralph Brafford, French instructor at St. Joan of Arc and Immaculate Heart of Mary Schools, Indianapolis, adjusts the cap of "Little Red Riding Hood" during a French class. The play was one activity of the daily French classes. Mrs. Brafford is currently teaching this summer at the two schools. "Red" is Michal Ann Goode, a third grader at St. Joan of Arc. (Staff photo)

Global aid is asked of wealthy nations

VATICAN CITY—His Holiness Pope John XXIII in his long-heralded social encyclical said that limited socialization can benefit society and that rich countries have a duty to help the underdeveloped nations.

Four new social problems confront modern man, the Pope said in his letter to the Catholic world. He said they must be solved in terms of truth, justice and love. He listed these problems:

- The increased state of agriculture in an increasingly industrial and technological world.
- The great differences between the underdeveloped nations and the technologically advanced nations.
- The world population increase and its relation to economic development.
- The lack of mutual trust among nations.

The encyclical discussed at length the phenomenon of "socialization." It is at the same time, the Pope said, "an effect and a cause of growing intervention of the public authorities in order to meet the needs of the result of man's 'natural tendency . . . to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals.'"

The Pope held that socialization brings many advantages: "It makes possible, in fact, the satisfaction of many personal rights, especially those called economic-social, such as, for example, the right to the indispensable means of human maintenance, to health services, to education, to housing, to recreation." (Continued on page 2)

The 20,000-word encyclical commemorates the 70th anniversary of the first encyclical of Pope Leo XIII's great social encyclical, *Rerum Novarum*. The new encyclical is dated May 15. But its release to the world was held until July 14 so that translations in various languages could be given out simultaneously.

THE ENCYCLICAL is divided into two parts. The first part reviews teachings of *Rerum Novarum* and of subsequent documents on similar subjects issued by the major popes of the last century. The second part is an explanation and development of the teachings of *Rerum Novarum*. Part Three spells out the major new aspects of social life and the Church's teaching. The final part discusses the reconstruction of social relationships on the basis of truth, justice and love.

Underlining the teachings of his predecessors, Pope John reaffirmed the right of private property. He spoke of the evils of class government and of "interference in social and economic life, but at the same time warned that public authorities may not remain inactive in promoting the public good."

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Unprecedented volume of world-wide acclaim greeted Pope John XXIII's monumental 22,000-word encyclical, *Mater et Magistra*, which now ranks as one of the Catholic Church's great social documents, along with the *Rerum Novarum* of Pope Leo XIII and the *Quadragesimo Anno* of Pope Pius XI.

Joining in hailing the new encyclical were not only Catholic prelates but also members of the Orthodox and Jewish churches both in the United States and other countries. High praise was sounded by the Vatican Radio. Never before in history has a papal pronouncement been so widely and promptly publicized. It was front-page news not only in the United States, but also in most of Western Europe, where it drew warm editorial acclaim.

AMONG THE first Protestant leaders to extend their congratulations was Dr. Reinhold Niebuhr, noted theologian and retired vice-president and professor emeritus of the Union Theological Seminary in New York, who said he "admired" the document.

"I think the Catholic Church," he said, "has done a great service in social legislation except on dogmatic things like birth control. The Church, as Church, has not gone so far as the Pope went, but the hierarchy has been rather liberal on social issues—opposing the 'right-to-work' laws, for instance."

By offering the encyclical as "a superb reaffirmation of the too often ignored social message of the Christian Gospel" was Archbishop Iakovos, of New York, Greek Orthodox Primate of North and South America. He said: "It provides Christian nations, and for that matter all people who believe in God and accept the laws on the divine ones, with a Christian Magna Carta of human rights, in sharp contrast with the fallacious Marxism promises to the slaves of the totalitarian regime."

A Jewish leader—Dr. Harold H. Gordon, executive head of the New York Board of Rabbis—commented: "The Pope's call to aid underdeveloped areas reflects man's eternal responsibility to his fellow man as recorded so well throughout our Bible. It is to the credit of the United States government that our country has been in the forefront of assistance to nations over the world which are seeking to be free. This is the most effective way of keeping them free."

CATHOLIC commentators included Father John F. Cronin, S.S., assistant director of the Social Action Department of the National Catholic Welfare Conference, who said the Pope's encyclical "is its reasonableness and warm solicitude for human suffering, may well hold up a moral standard around which men of goodwill can rally."

"Its moral fervor," it said, "can be shared by those, irrespective of creed, who hold there are other than material concerns at work in human affairs. Whatever differences of detail may arise in the wake of 'Mater et Magistra' it should be welcomed into the armory of ideas whence free men draw their weapons."

Daily News, top-circulation tabloid daily, described the encyclical as "an enormous document which covers a broad range not only of international relations but international responsibilities."

The Washington Post and Times (Continued on page 12)



POPE JOHN XXIII—For the world a fresh enunciation of social principles.

Encyclical is given wide acclaim

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The Washington Post and Times (Continued on page 12)

Cuban refugees spend 5 days at sea in small craft with consecrated Hosts

MIAMI—Twenty-three Cuban adults and children have arrived here after a five-day ordeal on the high seas in small boats.

During that time they carried with them a precious cargo—a handful of consecrated Hosts.

The refugees came from Canagney Province, which they left on the night of June 29. They are members of four families, including those of Drs. Justo de Varona and Adolfo Ponce de Leon and two other couples.

The Cuban escapees came to Miami from Nassau, where their incredible odyssey ended safely.

The four families left their homes in Canagney after deciding that they preferred risking their lives in a dash for freedom to continued existence under the Cuban Red regime.

They made their escape in a motor launch and two smaller boats. With them they took consecrated Hosts secretly given them by priests who had been expelled from Cuba.

The priests had instructed them to give the Hosts to Catholics in danger of death and to other faithful who wished to receive Communion.

This was reminiscent of early Christian practice in the Catacombs during violent Roman persecution.

Camp Christina to open July 23

Camp Christina, new girls' camp in Brown County, will open officially on Sunday, July 23, when 36 young ladies start their week of outdoor living. The girls' camping season will extend for five weeks. Five weeks of girls' camping seasons at neighboring Fanchon Framas will close this weekend.

The girls will sleep in tents which have been erected on the concrete flooring which will later serve as the base for a permanent house. (YO) officials said. A screened mess tent will be used for the serving of meals.

Permanent buildings already erected at the camp include a water filtering plant and an all-purpose recreation and storage building.

When they reached Nassau, one of their first acts was to seek out a priest to whom they gave the consecrated Hosts. Later they attended a Mass of thanksgiving.

THE CHURCH AND THE WORLD

Honored by Pope—Pastoral warning—Jesuit appointed

THE VATICAN

Japanese Foreign Minister Zentaro Kawasaki was given formal state honors when he paid a visit to Pope John XXIII on July 13. The Pontiff and the Foreign Minister visited privately for 15 minutes in the Pope's private library and then the Pope welcomed the Foreign Minister's wife and daughter and two daughters of Japanese Prime Minister Hayato Ikeda. Kosaka, who had been presented with the Grand Cross of the Order of Pius IX, assured the Pope of the good wishes of the Japanese imperial family. The Pope in turn expressed his good wishes for the imperial family, government and people of Japan.

The Holy Father moved out to his summer villa in the cool Alban hills and began his stay by reciting the Angelus with the 4,000

people who gathered to welcome him. Hundreds of Romans lined the Appian Highway to watch the Pope's small motorcade en route from Vatican City to Castelgandolfo. He is expected to reside at the summer residence until mid-September.

AT HOME

NEW YORK—The Post Office Department and Congress were congratulated by the Catholic Press Association for the decision to exempt religious, non-profit presses from the proposed increases in postal rates. Father Albert J. Nevins, M.M., president of the C.P.A., sent a telegram to Postmaster General J. Edward Day and Rep. Tom Murray of Tennessee, commending their "recognition of the importance of the religious press to the moral welfare of the nation." Murray

is chairman of the Post Office and Civil Service Committee.

ABROAD

LA PAZ, Bolivia.—The Bishops of La Paz have protested in a joint pastoral letter against Red demands that six Canadian missionaries be ousted from the South American country. Earlier Archbishop Abel Arce and J. Rodriguez of La Paz had urged Bolivia's government to assure the safety of the Canadian priests—all Oblates of Mary Immaculate—against a pastoral warning issued by the communist threat here. The Canadian priests were accused of being "anti-labor" and "anti-communists."

MEXICO CITY.—A pastoral letter from Archbishop Miguel Dario Miranda y Gomez of Mexico City urged all Catholics to defend their faith against communist inroads in the country. "The Catholic Church is neither left nor right," said the Archbishop. "It is non-political. But the faithful have the right and the obligation to defend their faith, and to strive to maintain the type of social order which permits them to practice their faith."

LOURENCO MARQUES, Mozambique.—The head of the Catholic Hierarchy in this Portuguese East African territory told his

people to rule out dreams of independence because their destiny lies with Portugal. Cardinal Teodosio Gouveia, Archbishop of Lourenco Marques, labeled it an error to hold that a nation should consist of people of only one color or should be formed exclusively of peoples living in one geographical area. "It is within the power of man to make progress as to material, cultural and moral progress, loyally cooperating with the Portuguese authorities and obeying their orders," he stated.

SYDNEY.—In a new development in the controversial issue of state aid to sectarian schools, the New South Wales branch of the conservative Australian Country Party proposed here that the government provide interest-free loans for construction purposes to denominational schools. The proposal, adopted at the branch's annual conference here, was seen as a compromise between an anti-sectarian Labor Party plan to offer direct state aid to parents of church school children in New South Wales and a communist group opposing any type of assistance to parents or schools.

BANGALORE, India.—Catholics of Mysore State have protested against a government commission's ruling that India's

Catholics are an "advanced community" and therefore not entitled to preferential treatment from the government. Under Indian law, communities recognized as "backward" are entitled to receive financial aid from the government. Admission to institutions of higher learning is also made easier for members of backward communities. The Mysore Catholic Action Society has formally asked the government of India to reclassify Catholics as a backward community.

BONN — German Catholics have protested that this nation's new law restricting Sunday work in the iron and steel industry does not go far enough. The Catholic Committee for Sunday Work Questions, a body of experts named by the German Bishops, has stated that the continuous operation of certain types of blast furnaces allowed by the new law is unjustifiable. The Catholic

U. S. artists win awards in Italy

TRIESTE, Italy.—Two American artists were among winners at the first International Exhibition of Sacred Art. Siegfried Reinhardt of Kirkwood, Mo., won second prize in painting. The winner of the show's Novara prize for painting was William Congdon of Providence, R.I.

Grand Gold Medal winner of the entire exhibition (May 23-July 6) was Tsugouharu Leonard Foukita, celebrated Japanese painter who has long lived in France. Foukita was converted to the Catholic Faith in October of 1959 and took the baptismal name of Leonard in honor of the Renaissance genius Leonardo da Vinci.

Workers' Movement has also criticized the law. The change in question is the elimination of a phrase saying that the law's provisions were to be only a "first step" to still further cutbacks of Sunday work in the future. In view of the elimination, the committee said, the impression has been given that the continuous operation of larger blast furnaces permitted by the law will not be restricted even in the future.

CALCUTTA.—A Jesuit priest has been appointed chief botanist to the Botanical Survey of India. Father H. Santapau, 57, was selected by the government's Union Public Service Commission after it had interviewed a number of candidates. For 20 years, Father Santapau has been head of the Biology Section and Botany Department of St. Xavier's College, Bombay.

BERLIN — Government interference with church building has again led to rioting in communist-ruled Poland, according to reports reaching here. Polish Catholics in Przesucha fought workmen with sticks and stones when the latter tried to demolish a self-completed church on government orders. A construction permit was refused by the government because the building "does not satisfy the elementary requirements of esthetics or safety." The town is located 150 miles south of Warsaw.

JERUSALEM.—Israeli Minister of Education Abba Eban said here it would be undemocratic to forbid Jewish parents to send their children to Christian mission schools and churches. The Education Minister spoke following a wave of anti-Christian feeling caused by the trial here of Adolf Eichmann. Rabbi Manahem Per-

ush of the small Orthodox Jewish political party, Agudat Israel, said in the Knesset (Parliament): "Our faces redden with shame when we see in the streets of Jerusalem, Jaffa and Haifa children walking in rank and file, children saved from the Nazi terror, accompanied by priests and nuns."

ROME — Weak disapproval was the immediate reaction of Rome's communist and socialist press to the social encyclical Mater et Magistra of Pope John. The great length of the encyclical prevented immediate comment other than generalizations and brief quotes from the text. Unia, the communist party organ, looked for hidden meaning in the

delay of the encyclical's publication, suggesting that there was disagreement and dissension behind the scenes. It praised called the encyclical "long and verbose" and dismissed it as being "as poor" in doctrine as it is in political effectiveness. "The Socialist party organ Avanti acknowledged its need to give more thorough study to the encyclical before it could comment properly."

HOME MADE BUTTER CANDIES

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Gives advice on training priests

ROME—Faith in the effectiveness of divine grace and the certainty of the Christian tradition constitute the basis of the Church's education of its future priests, according to Cardinal Giuseppe Pizzardo.

The Prefect of the Sacred Congregation of Seminaries and Universities told a group of Italian seminarian rectors that although modern teaching techniques should not be overlooked, they must not forget they are forging priests of God.

Cardinal Pizzardo declared that sacrifice and renunciation must be made an integral part of the teaching of future priests. "If we wish to live with faith we must not fear speaking often of renunciation and of sacrifice to our young men," he said.

Warns of psychoanalysis for clerics and religious

VATICAN CITY.—The Sacred Congregation of the Holy Office has issued an official warning against the practice of psychoanalysis by clerics or religious and against its use for testing religious vocations.

The Holy Office document, called a "monition" (warning), was issued July 15. It stated: "Since many dangerous opinions are being published and spread regarding the sins incurred by violation of the Sixth Commandment and regarding the imputability of human actions, the Sacred Congregation of the Holy Office establishes the following norms for public knowledge: (1) BISHOPS, presidents of faculties of theology, rectors of seminaries and schools for religious must require that those whose duty it is to teach moral theology and similar disciplines comply exactly with the traditional teaching of the Church (Canon 129)."

Canon 129 provides that clerics must not neglect the study of the sacred sciences and that in their studies they must always follow the sound doctrines handed down by the Fathers of the Church and commonly accepted by the Church. They must also avoid the novel theories, speculations and what is wrongly called scientific. The document continued: (2) Ecclesiastical censors must use great caution in censoring and passing judgment on books and publications which deal with the sixth precept of the Decalogue. (3) CLERICS and Religious are forbidden to practice psychoanalysis according to the norms of Canon 129, paragraph two. Canon 139 provides that clerics must avoid affairs which, although not unbecoming in themselves, are foreign to the clerical state. Without special permission they may not practice medicine or surgery or accept certain public offices. The document concluded: (4) The opinion of those who consider that a psychoanalytical examination is definitely necessary before receiving Holy Orders must be disapproved. Likewise disapproved are the opinions of those who hold that the so-called psychoanalytical examination and relative investigations are necessary for candidates to the priesthood and for religious profession. This applies also if it is a matter of investigating the aptitude required for the priesthood or for religious profession. Likewise, priests and men or women religious must not go to psychologists except with the permission of the Ordinary and for grave reasons."

The document continued:

Fence is not the garden, liturgists are reminded

ST. LOUIS—Liturgists were advised they "must never confuse the fence with the garden" by a former president of the National Liturgical Conference here. Msgr. Martin B. Hellriegel, pastor of Holy Cross parish here, spoke out against liturgists who pay more attention to externals than to the Real Presence of Christ at a liturgical institute at Webster College in nearby Webster Groves. The Monsignor said the "so-called compendiums of liturgy" which confine liturgy toward directions of "when to make a small bow or a large one" better could be named "expedients" since they can be dispensed with quite easily.

"THE GREAT mistake made by some, years ago, was that they got into on the territory of the never got to the Real Presence inside," Msgr. Hellriegel said. As a consequence, he added, liturgy, itself received a bad name. "Rubrics aren't life," he declared. "We must never confuse the fence with the garden. The liturgical movement is a movement toward the very life of Christ. And it does not move from externals from the outside. The more I appreciate the Holy Eucharist, the more I appreciate the sacraments. The more I appreciate the sacraments, the more I appreciate the purpose of the sacraments. The liturgical movement is really the movement of the Holy Spirit in the Church."

The Monsignor, who has written several books on the liturgy and is associate editor of Worship magazine, which is devoted to the liturgical movement, said preoccupations with externals has affected many people's attitudes towards some sacraments.

"TAKE BAPTISM, for example," he said. "I think in the minds of many people this is nothing more than a sort of spiritual vaccination. They fail to see that this is the marvelous moment of a child's incorporation into Christ. Mortality goes out,

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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.

Inside information

From now on anyone curious to know "what Catholics are up to" must study Pope John XXIII's encyclical Mater et Magistra, for this extra-ordinary document boldly and clearly reveals what Catholics will be striving for in the social, economic and political challenges of this changing modern world.

If the curious one cultivates a peeve against the Church of Rome, he had better read with care lest he be overwhelmed by the realization that the ancient Church could still be the "Mother and Teacher" of civilizations yet to be formed.

Archbishop Iakovos, Greek Orthodox Primate of North and South America, finds the new encyclical to be "a superb reaffirmation of the too-often ignored social message of the Christian Gospel."

"It provides Christian nations," he says, "and for that matter all people who believe in God and base their laws on the divine ones, with a Christian Magna Carta of human rights, in sharp contrast with the fallacies Marxism promises to the slaves of the totalitarian regime."

Mater et Magistra will profoundly and permanently influence modern thinking. It is surely no secret that Pope Leo XIII's encyclical on the social order, "Rerum Novarum," and Pius XI's enlargement upon it, "Quadragesimo Anno," inspired the Christian statesmen of France, Germany, Italy, Belgium and Austria, who are responsible for the strong Christian democratic movement behind the social and economic unity that may soon lead to the political unity of Western Europe. And these writings had no little influence on the Labor movement in this country and the social legislation passed here in the Thirties.

All this was in spite of the fact that for many years the papal social teachings were all but ignored in Catholic schools and pulpits.

Pope John is not taking any chances this time. "Christian social doctrine is an integral part of the Christian conception of life," he writes in Mater et Magistra. And he orders that the teaching of this social doctrine "be extended by regular systematic courses in Catholic schools of every kind."

"It is to be inserted into the religious instruction programs of parishes and of associations of the lay apostolate," he adds.

His Holiness is counting heavily upon the laity; he expects the message of Mater et Magistra to be "spread by every association of the lay apostolate."

This lays a heavy responsibility upon all who are now planning for Catholic organizations in the coming year. We recommend they heed the Holy Father's request and devote a major portion of their programming to a study of the encyclical Mater et Magistra. The National Catholic Welfare Council in Washington, D.C., promises to have available in August a text of the encyclical with a study club guide.

This newspaper will begin next week to print the encyclical in serial form and promises through its editorials and columnists to make its teachings so familiar and pertinent that here in the Archdiocese of Indianapolis, at least, folks can know what Catholics are up to by reading Mater et Magistra.

To be, or not to be...

A Mr. Dave Beck, then president of the Teamsters' Union, the largest single union in this great country, was accused, found guilty and sentenced to a term of imprisonment for criminal acts, most of which he committed in the office he held. (Our information, by the way, is that he has not served any part of the sentence, so far.) His successor in the hierarchy of the union officials was a Mr. James Hoffa who, since he took the same high office, has been widely reported as indulging in similar criminal acts.

Rightly or wrongly, there exists a wide and strong and persistent public impression that Mr. Hoffa is not—shall we say?—a law-abiding citizen, that he is not to be relied upon to discharge properly the great public responsibility which rests upon him. This impression is due, in part, to the many different indictments brought against him. (None of these, incidentally, were made to stick for all sorts of different reasons.) In and out of court, accusations have been made against him by the highest and most responsible officials of different departments of our government.

We are in no position to make a definitive assessment of Mr. Hoffa's guilt or innocence. We are not in the seats of justice. We do not have evidence properly before us, as a judge in court or our U.S. Department of Justice would have. There is, in an aspect of the affair, however, which might usefully be thought about, especially in these days when so many of the internal disturbances of our society are so widely publicized throughout the world, when the firmness and wisdom of our nation's leadership is being so closely and anxiously scrutinized.

It is simply this. Either Mr. Hoffa is being falsely and recklessly accused by reputable, responsible U.S. authorities, or else, being rightly accused on adequate and reliable evidence, the same authorities lack both the skill and determination to deal with him—as they are known to deal with citizens who are less powerful, financially and politically. This ambiguous and doubtful situation has now existed for some years, and, in the interests of equal justice for all—both Mr. Hoffa and less prominent citizens—it ought to be resolved soon.

We yield to no one in our respect for the due process of law and its value as a protection of the fundamental rights of every individual. At the same time, we feel the less the Hoffa situation continues in its present condition, the less likely our authorities—and our nation—may come out of it with credit, whichever way it goes.

Especially abroad, there is a danger that patience and a sense of fairness may ultimately appear in the minds of men to be no more than a nibbling parasitism. And this is something to have in mind as we approach the fulfillment of our international commitments, in Berlin and elsewhere, with all their delicate and dangerous implications, and with all our need for ready acceptance of the wisdom of what we decide and do.

Captive nations

This is Captive Nations Week. When such a week was first proclaimed by former President Eisenhower, three years ago, Soviet Premier Khrushchev criticized it as "a notorious week, directly interfering in Russia's internal affairs."

It may well be that Mr. Khrushchev has a point. It may well be that the many in Europe with Communist governments have been so deeply sunk in their captivity as

to be considered a part of metropolitan Russia. Their ruling classes were first set up and are now maintained by a military force commanded from Moscow. Similarly commanded are all their movements in the management of both their domestic and foreign affairs.

But to accept the brutal facts of this political situation as a finality is not in our interests or in those of the free world. We do not so accept them, and President Kennedy spoke our minds for us when this year he urged us to recommit ourselves "to the support of the just aspirations of all peoples for national independence and freedom."

At the same time, we might think that expressions of sympathy and solidarity with oppressed peoples may end in discouragement for them if the expressions are not seen to be backed up with practical considerations. Human beings who are suffering may not always be expected to be wise and patient with their sympathizers.

The firm proposals in the United Nations in regard to Angola might well be repeated in regard to Hungary, for example. In that way, it might help to convince the Russians that the Western Powers mean business when they express firm opinions on such as the Berlin situation.

QUESTION BOX

Can divorced man become Catholic?

By MSGR. J. D. CONWAY

Q. My husband is a convert and his father and mother are divorced. His mother has remarried. He would like to have his father join the Church, and his mother to be excommunicated. Could this ever be possible, or would this divorce keep him out of the Church?

A. It would surely be possible if his father believes and wishes very very hard to join. Usually it is only when a person has re-married after divorce that grave difficulties arise against membership in the Church.

Q. I am writing about a question in your column some time ago. If I had read this question in any other paper than a Catholic one I would not have believed it could happen in a Catholic parish and diocese. Because a family happened to be called they were excluded from the parish religious groups, their children are not allowed to go to the Catholic school, and even the priest and sisters are afraid to do their duty. They are acting in a wrong manner to gain the favor of their community, just like Pontius Pilate.

Q. Would a husband and sisters imitated their actions they could condemn any other evil act and be sinless before God. I wonder if the bishop of that diocese knows of this very serious wrong. I wish you would forward this letter to him. If we persist to act as Catholics are doing very bad and take care of their souls will ever become Catholic; and believe me those who are responsible will have to answer to God.

According to the teachings of our Holy Catholic Church there are only three places we can go after death: Heaven, Hell, and Purgatory. Now where are those Catholics who refuse to associate with Negroes? There are sure to be Negroes in Heaven, and probably some of them will go to Hell. If they treat Negroes as nobodies here on earth, they would certainly refuse to associate with them in eternity. Maybe God should create a special place for this brand of Catholics where they can spend their eternity in segregation.

A. I suspect that God has thought of this already; probably the ninth flight down in Hell, where Jim Crow will be in reverse, where whites will be relegated to the back seats of buses; restricted in the places they can visit; clearly and take care of normal needs; very clearly designated as inferior, made to shine black boots and speak always with deference; and made to live beyond the red-hot tracks of Hell's segregated railroad.

Q. Would a Catholic president be bound by the protocol rules of his church which require a Catholic to kneel before a Catholic bishop or Cardinal when one of these should come into his presence?

A. This is one I pulled out from the bottom of the stack; it came in during the campaign. Remember?

I believe the past six or seven months have given an answer. What about federal aid to parochial schools? Protocol is hardly the word anyway. Look it up in the dictionary. Custom requires that we greet people properly; Hi, huh! may be entirely proper in some circumstances. Good morning, sir! is better for others. If you are an army officer you give a snappy salute to the Colonel, or elset! An ancient custom, much loved by the people, calls for Catholics to kiss the ring of their bishop when the opportunity presents itself—and under some circumstances there is no reason why they should not show their reverence for a successor of the Apostles, one who represents the authority of Jesus Christ.

Q. A friend of mine recently loaned me a relic of St. Anne. It was enclosed in a heavy monstrance-like holder, very handsome, and stood on its own stand. All in all it appeared to be a first class relic. My question: How can they have a bone-chip of St. Anne when she has been dead two thousand years?

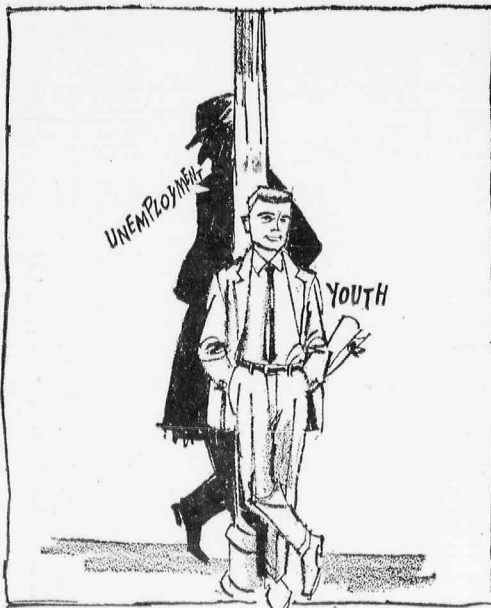
Another relic I have seen recently, a small pouck-like enclosure containing a piece of our Blessed Mother's veil. A sister gave these relics to high school pupils who had done extra curricular work. Again my question is the same. The Mother of God has been gone from earth two thousand years and relics of her veil, even if they existed, would certainly not be common enough to hand around indiscriminately. This is the way it would seem to me.

A. That is the way it seems to me too.

Q. I was brought up in a home where gossip was completely taboo; and besides I was once the innocent victim of a vicious lay story. So I realize the incalculable harm of gossip. I have tried at times to come to the defense of persons being maligned, but I was resented as spelling a gossip. I once was so indiscreet as to characterize a series of meetings as "barbecues at which choice specimens were served well roasted." My protestations, irony, and attempts to change the subject are all useless. And so I use my name in letters because I would seem to be pointing a finger, and I do not want to hurt anyone.

A. Probably the Eighth Commandment is the one flaunted most freely by pious people—and with least regard. I really don't know what you and I can do about it. I was resented as spelling a gossip. We can at least show a genuine lack of interest in juicy stories, often change the subject with dexterity and without being obvious about it, and even say something good about a person sometimes—uninteresting as it may often be. With those who know us well we may be able to make it frankly clear that we dislike gossip—provided we really do! But we should choose an inoffensive moment and method to make our aversion known—not spoil the climax of a narrator's art by our clumsy rebuke.

Bad companion



OPINIONS

Criticizes position of lay scholars

To the Editor: The reaction of the nine lay scholars to the timely remarks of Archbishop Vagnozzi at Marquette University, very obviously, was based on a fallacy. The fallacy lies in the assumption that His Excellency was referring, in his complaints, to intellectuals; he was too much the gentleman to draw a picture and too trusting of his audience to think it was necessary.

The New World, in an editorial on this subject, went directly to the heart of the matter, which lies in a definition of the word. The New World stated that an intellectual might be a scholar or he might be almost nothing but essentially "he must be called upon to make some truly worthwhile contribution to the thought of the day. . . . Only those who use their intellects in a productive fashion to lead others to Almighty God are truly intellectuals."

In the light of this excellent summation as well as the Archbishop's own references to certain attributes of intellectuality, it is clear that he had something other than intellectuals in mind in that section of the address quoted by the scholars. The scholars revealed the real source of their discontent by quoting, out of context, a statement of Bishop Wright to the effect that there is an element of anti-intellectualism among American Catholics. The use of the quotation in this discussion demands that consideration be given to the possibility that Bishop Wright would agree that there is also an element of anti-pseudo-intellectualism, an element of anti-intellectual snobbery and an element of anti-obscurationism. Sometimes it is difficult for us priests to distinguish between them.

Cornelius F. Sullivan Jeffersonville, Ind.

Correction

To the Editor: I would like to correct a small error in Michael Bowles' "Stray Leaves" column last week. The "Molly Mayfield" column he mentions does not appear in the Star, but in the Indianapolis Times.

A Times reader Indianapolis

Not enough

To the Editor: One notes with pleased surprise that The Criterion now includes a column of opinion which is counter to that of the editors. This is indeed progress when the paper finally recognizes its 175 year old constitutional freedoms for those who disagree with its editors but must support them financially.

We are taught that one of the marks of the Catholic Church is that it is catholic or universal.

In this sense no one ever found The Criterion editorial slant to be catholic prior to the inclusion of the new column. Nor does releasing 2% of the paper's editorial space to a contrary opinion now constitute catholicity in the universal sense.

This is particularly true on the communist question. The Criterion could progress further if it devoted more space to opinions and reports in the vast area between the John Birchers and the beatnik Catholic editors and reprints we have been given.

Joseph E. O'Mahoney Indianapolis

An appeal Encouragement

To the Editor: We of the Ladies' Guild of St. Charles Barroness Church, Morgantown, West Virginia, are planning an early fall Bazaar to acquire funds to purchase items necessary for the maintenance of our new Church. We know you must receive many of this type of appeal, but we ask you to give us some serious consideration. We are a small mission Church, and thanks to God's goodness, and the help of many loyal friends, our dream church became a reality this year. We now hear Mass in our appropriate House of God.

Mrs. Joe L. Wyand Indianapolis

SERMONETTE

Deliver us from evil

By REV. RICHARD MADDEN, O.C.D.

There isn't much good news in the papers anymore. Everything, all over the world, seems to be going wrong. For our stride that is! We, who live in a God-fearing society, gaze appalled at the sorry progress we are making in comparison to the giant strides of evil. And in a knock-down, drag-out battle, it is the good that looks pretty much like evil is getting the upper hand.

Daily the Church is becoming a smaller and smaller part of the world's population. In Africa, Moslems are increasing three times faster than converts to Catholicism. One out of every three persons in this world is a communist, or lives under communism's heel. One out of every four persons born into this world is Chinese; and in China, the Church is dead, the years of painstaking toil on the part of valiant missionaries wiped right out. China is gone. And so are a lot of other countries.

It looks good when you read that the Church increases its membership through births and converts, by 4,000,000 people each year; but it doesn't look so good when you realize that the world itself increases its population by 18,000,000 people each year. And even though I'm no great shakes at mathematics, no matter how I figure it, 4,000,000 looks pretty sick beside 18,000,000. Why, if the Church were to merely keep pace with the growing population, it would have to enlist 7,000,000 converts each year. But what do we get? Only a half million that's all!

We, who supposedly love Christ, are dividing; those who hate Him, are increasing. Indeed, I do believe that the gates of hell will not prevail. He will provide for that. But maybe He left too much in our crippled hands and we have failed Him. Maybe we're just not good enough.

Mahatma Gandhi said it as well as anybody: "All the world would be Christian, but you Christians are so little like your Christ." Evil is not God's fault. It is ours. We begot it; we must destroy it. Deliver us from evil, O Lord, but also prod us off our backs and into the fray for the cause of good.

STRAY LEAVES

Artistic freedom or exploitation?

By MICHAEL BOWLES

Returning from a trip abroad this year, a Mrs. Upham of New York City had a copy of a book banned as obscene in this country. The U.S. Customs took it from her at the port of entry. She has since brought two separate lawsuits in the Federal courts; the one, to get a ruling that the book was incorrectly adjudged obscene and also that the Tariff Act of 1930 was unconstitutional; the other, to recover possession of her property, anyway, from the U.S. Customs.

Without going to the trouble of judging for ourselves its artistic and other attractive features, there are a few questions arising from the affair which might be interesting to toy with in an idle moment.

The lady, Mrs. Upham, is described in the newspaper reports as "an artist." It is not clear from the very wealthy; very respectable no doubt, but definitely not in the upper-income-dormitory bracket.

In obscenity of publication cases, there always emerge very many superfine hairs to split, factually, legally, constitutionally, religiously, artistically, morally, socially, philosophically, politically, or any other way an experienced ingenuity can articulate beforehand or a forensic agility can improvise in court.

Such lawsuits are always very expensive and in pushing her case in any sort of definitive conclusion, Mrs. Upham runs a pretty steep bill of costs. To anyone of less financial stature than a millionaire, it would be heartful, if not actually ruinous. Even if she were outright, the actual value of her property at issue, one copy of a book, is three or four dollars and, besides, her costs in the action would not be recoverable.

There is no mention of the ACLU or similar organization having an interest in the case. It is reasonable to think that her lawyers are not donating their services free of charge in their anxiety to protect the general freedom of society from a predatory, censorship-minded Federal Government, or to insist on the general rights of the free-ranging human spirit in search of artistic and intellectual fulfillment.

If Mrs. Upham is not bearing the entire cost of the lawsuits, who is? There may be a clue in the item, also mentioned in the newspaper report, of an American edition of the allegedly obscene book has already been got ready, apparently as a sort of wild-cat speculation that the ban will be upset, or compromised, or at least confused in a lawsuit. Win, lose or draw, an lawsuit would be possible to cash in handsomely by selling the book either over or under the counter.

The criterion set down by the U.S. Supreme Court for these cases is "whether to the average person, applying contemporary community standards, as a whole appeals to the prurient interest." As it is based on the phrase, "contemporary community standards," the criterion could be thought—respectfully, of course—to be void for vagueness. Contemporary community standards have declined notably in the last forty years.

There has been an observedly determined continuous, progressive effort to relax community standards, in movie and stage productions and the advertising standards of the news media, and in the ordinary entertainments, for whom an artist must spell out every little four-letter word in order to make his communication and express "The Truth" in contemporary life as he sees it?

Of course, the consideration of artistry and censorship can involve us in very deep—and sometimes muddy—waters, but we may well wonder where we are going.

Anna Karenina or Madame Bovary, for example, studied in an academy, were achieved without a single four-letter word or a single passage even faintly "exciting" to the most avidly curious adolescent hanging about a drug-store book-shelf. Can it be that Tolstoy or Flaubert had a readability that is as sensitive, more intelligent, less mature readers, as the obscenity index by which is ordinarily excitements, for whom an artist must spell out every little four-letter word in order to make his communication and express "The Truth" in contemporary life as he sees it?

If this book, of which Mrs. Upham bought a copy in Europe, is found impossible to determine legally as obscene, will it be the another advance of the frontiers of civilization? Or will it merely mean another example of exploitation of a natural human weakness and curiosity, by pushing down the "contemporary community standard" another notch?

(Question Box Continued)

Q. Would you please advise if there are other Mothers permitted to help Novenas? These prayers are said loudly up to the Consecration. Very confusing trying to pray with the priest.

A. Confusing indeed! And completely out of harmony with all recent liturgical reforms and directives of the Holy See.

FAMILY CLINIC

Problem of the single: Learning to live with themselves

By JOHN L. THOMAS, S.J.

Do you think God loves me? I'm 28 and single—though not by choice, for I've always wanted to marry but never seemed able to attract the right man. From my earliest recollection, all I can remember of my life is disappointments. Now I read in a pamphlet on vocations that not the single life but only consecrated virginity is praiseworthy. That's ironic. I didn't choose the single life, though I've tried to be a good Catholic. At times I get so lonely life doesn't seem worth living. Please tell me what to do.

Well, Peggy, I can answer your first question very definitely—though you know the answer as well as I do. Yes, God does love you. One look at your crucifix will remind you how much He loves you. But that's not really your problem. You are a free-wondering young woman who seems full of frustrations, disappointments and sorrows even from childhood, while others seem blessed with happiness and success. And as you imply later in your letter, it is frequently not the people who pray most or appear to be the most faithful that get all the lucky breaks, so that you almost agree with your friends at work that it doesn't pay to try to be a good Christian.

Faith tells us that God made us to His image and offers to each of us all the graces needed to develop this image in His love and service under whatever circumstances it is our lot to live.

As the saints tell us, the first step toward sanctity is to really accept ourselves as we are, together with the conditions under which we must lead our lives. This brings us to your second problem in regard to vocations. It appears that you read the pamphlet with attention too hastily.

The author was comparing various possible life-vocations or states of life and making the point that virginity was superior to marriage or the single life not because it implies mere physical integrity or non-participation in sexual life but because it is consecrated to God and one's fellowmen.

The author did not state that the single life lived according to the presents was not praiseworthy—which would be absurd. That considered as a state of life, singleness does not imply as complete a dedication to divine service as consecrated virginity and consequently does not rank as highly.

Your real problem, Peggy, is learning to accept yourself and to live with your situation. Of course you're not too old to marry, but your past experience suggests that you probably won't. Under the circumstances, therefore, you may as well be prepared to "go it alone."

You need to enlarge your intellectual scope and interests. Are there any study or discussion groups available? Night school? Perhaps a summer session at some school or a tour to refresh your interest and open new horizons.

THE YARDSTICK

By MSGR. GEORGE HIGGINS

In August 1939 Armour and Company, second largest meat packing company in the United States, signed a two-year collective bargaining agreement with the two principal unions in the industry, the United Packing-House Food and Allied Workers and the Amalgamated Meat Cutters and Butcher Workmen of North America.

It was a landmark in industrial relations when it was established a year ago this August. The Report reveals that while the labor and management representatives on the Committee still have some outstanding differences of opinion, nevertheless they unanimously agree that the work of the Committee has been most advantageous and constructive.

The whole concept of a tripartite committee meeting regularly in a non-crisis atmosphere in an effort to approach mutual problems in a more constructive fashion is new.

Collective bargaining has an indispensable role to play in the field of labor-management relations, but, wherever possible, it ought to be supplemented by new forms of labor-management cooperation fitted to the particular needs of individual companies and industries.

The report of the Armour Automation Committee comes to one general conclusion which is then broken down into six specific recommendations. The first conclusion is that "Only through a coordinated approach in which public policy and private action mutually reinforce one another can the employment problems of technological change be met."

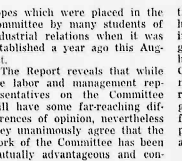
The Armour Automation Committee, thus far, and will not supply ready answers to the problem of technological unemployment. But the fact that the members of the Committee are cooperatively studying the problem in an atmosphere of frankness and good will is most encouraging.

Their first Progress Report is a tribute to their statesmanship. I recommend it very highly. Copies may be obtained by writing to Mr. Rodden W. Fleming, Executive Director, Armour Automation Committee, Armour and Company, Chicago, Illinois.

Labor and management confer on automation problems

Prelate welcomes Papal Volunteers

BELEM, Brazil.—Archbishop Alberto Braz of Belem do Para has greeted the first teams of U.S. Papal Volunteers to arrive in Latin America to serve as lay missionaries.



WHAT OF THE DAY

By REV. JOHN DORAN

Last week I attended the vesting ceremony at the Benedictine Sisters' St. Scholastica Priory in Duluth, Barbara Darland, who had been one of the first graduates of our young parish school, was the principal.

During the long ceremony my mind wondered, as I am afraid it often does, without pause, and it began to consider the matter of human liberty. Here was an example of the high ranges to which human liberty can reach.

My thoughts moved forward to the years that the new Sister Jacinta will spend in the Religious Life. I hoped that her Superior will understand well this truth of human freedom.

The obedience which those in religious life owe to their superiors is that of adults who have freely chosen to associate themselves in the work of God.

The citizens do not expect and do not need any fuzzy-father-image in Washington, complete with slide rule and three-color ink-ballpoint pens in pocket, to guide them like children.

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YOUR WILL, A WAY? "Where there's a will, there's a way"—we heard this from the Sister in grammar school when we were struggling with arithmetic.

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Convent life and human liberty

obedience does not lessen human liberty or detract from human dignity; it merely aligns the man freedom toward the works of God.

The obedience which those in religious life owe to their superiors is that of adults who have freely chosen to associate themselves in the work of God.

HOOSIER HEADS ORDER. TOBONTO.—Father Joseph C. Weir, C.S.B., a native of Hammond, Ind., has become the first American elected Superior General of the Basilian Fathers.

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Edited by the Cleric Seminarians of West Baden College

The class

Another work week closes, and another set of observances on a settlement house work in the big city comes forth to you, the readers of TCO. So what's new? The reading class is under way. We have a trip to the zoo planned for next week.

The little shoe-eyed Puerto Rican girls, fresh from a third or fourth-grade classroom in one of our local schools, have come to our red-brick settlement house building. They have come down stairs to our basement classroom which is brightly lit with overhead fluorescent lights.

Sometimes it gets just a bit tiring, don't you know? Sometimes you feel like calling it a lifetime and at such an early age, task, task. But then you walk smack into a situation where you see that you have done some good; where you can't help but know that your being here and doing this has made a difference. There are the happy moments that pay off.

BUT BESIDES all these little moments, or even besides those quiet, contented days in which you are not giving to anyone, there is, besides the ordinary honest satisfaction that you get from doing something that helps someone, there is a deep realization that even if none of them appreciated it, even if none of them says a word of appreciation, you would be instructing the ignorant, consoling the sorrowful, clothing the naked with some knowledge that leads to knowledge of Him who is Eternal Wisdom.

SOME WOULD talk all the time if you let them. Some can hardly get an answer out loud enough for you to hear it. Some can read surprisingly well—has the charm of atmosphere from a crowded schoolroom to this somewhat relaxed situation made the difference? Some can hardly tell the letter from another. They're not woebegone—yet.

The 13-year-old who is at least three years behind his age-grade is beginning to show signs of being fed up with it all. He'd like to be moving; he'd like to be learning with others his age, but he speaks Spanish quite a bit better than he does English. He reads English, but not well enough to be passed to his age-grade.

Lord, when did we see these hungry, orange-gloved eyes? When did we see them naked and clothed there, in prison and visit there. When Lord? At Christ's ask of the saints at the final judgment, in wonder: "What shall I praise of them. When you did it to one of my least brethren," will Christ answer you as smoothly. "This is enough for the worker to know. This is rock-foundation for every other joy and satisfaction that comes to him from helping others."

Explosion

He comes from a good family—but this business of reading is one of the pressures working on him; one of the pressures that can possibly make it very difficult for him at some future date to do the things he is supposed to do; the things he really wants to do. He may just give up on education entirely, settle for a skilled labor later on, when he is really capable of better than that. And all, or mostly, because he never learned to read; because the school that he went to in a big, crowded city was big and crowded too; because Teacher had too many like him to give him the attention he needed to overcome the barrier of his native Spanish.

A little boy exploded the other day in our settlement house. Not literally. But exploded is the word. He is in his 7th year, a little fellow with stocky legs and arms, a little fashion that would irritate eyes that mirror an exceptional intelligence. Physically, he seems to be a marvelous specimen. Psychically (if you'll pardon the big word), he is in bad shape.

He swears, he swings his little arms, he rages and rants in his little-boy fashion that would really fool you to paying little attention, if it were not for the adult-mad words he throws out. He had wanted to play with a certain toy, but another child had it already. He was refused the toy; he exploded.

THE WOMAN who was directing the group took him into an office next to mine for him to cool off in. He didn't cool at all, and she called for me to come in and hold him. He had swung and knocked the wind out of her. He was still swinging and yelling, and I took hold of his arms and (Continued on page 8)



PRACTICE IN COUNTING—St. Mark's fourth grader Barbara Urvits bounces the ball, Pamela Deutsch, Betty McMillan and David Laier count the number of bounces it makes in French. Whichever one comes up with the right number when Barbara stops gets to bounce the ball. This is a little game the young pupils enjoy while learning their French lesson. Eighty-five youngsters are enrolled in 10 summer classes at St. Mark's. (See story on Page One)

St. Joan of Arc swimmers again cop CYO crown

St. Joan of Arc parish, Indianapolis, solidified its position as the cream of the crop in CYO swimming circles by sweeping to its second consecutive over-all championship in the annual Archdiocesan Junior Meet last Monday and Tuesday at the Broad Ripple Pool.

In a meet that drew a record 1,013 entries, St. Joan of Arc swimmers participated in 9 of 14 new records in amassing 156 points to take the over-all title. Christ the King finished a distant second with 97 points. Immaculate Heart took third with 25.

The champions also took top honors in the novice and open divisions with identical totals of 72 points. Christ the King was second in the novice class, and Immaculate Heart third. The two runners-up reversed their positions in the open classification.

St. Catherine's, Indianapolis, finished fourth in the over-all category, and tied with Little Flower, Indianapolis, for fourth spot in the novice class. In the open division, St. Michael's, Indianapolis, finished fourth and St. Charles Borromeo, Bloomington, fifth.

THERE WERE two triple winners in the meet—both from St. Joan of Arc. Carol Quieser took the gold medal in the novice 50 meter back stroke for girls 13 to 14 and 34.8 and the novice 50 meter free style in 24.4—both record times. She was also on the girls' novice relay team which set a new standard of 2:32.2.

The other triple winner was Eddie Kim, of St. Joan of Arc, who captured the boys' open 100 meter butterfly in 1:04.4 and the boys' open 100 meter backstroke in 1:12.2. He won his third gold medal as a member of the winning relay team, which posted a time of 2:04.4 in the event.

IN ADDITION to the two triple winners, there was one double winner—Tom Hannon, of St. Catherine's, Indianapolis. Tom won the 50 meter novice boys' butterfly for boys 13 and over in the record time of 41.9. His second victory came in the 35 meter novice free style for boys 15 and over where he posted a time of 31.1.

Two swimmers from out-of-town parishes broke into the winners' circle: Steve Stevens, of St. Charles Borromeo, Bloomington, with a sparkling 1:03.9 in the 100 meter open free style; and Guy Mascari, of Sacred Heart, Terre Haute, who topped top honors in the novice 30 meter free style event for boys 13 and 14. His winning time was 32.5.

THE QUALITY of the swimming in this year's meet is indicated by the fact that out of 12 events, 10 girls' records were broken and four boys' records. One of the outstanding performances was turned in by Julie Campbell, of St. Andrew's, Indianapolis, who negotiated the 100 meter backstroke for open swimmers in 1:18.8—only 2 second off the all-time record.

Cy Cipher A STAGE ANYONE? — The CYO Office is looking for a suitable site for the 1961 Junior CYO Talent Show, tentatively set for Friday, August 18. Parishes interested in hosting this year's show are asked to contact Bill Sahm at the CYO Office. A new write-up for this year's renewal of the popular summer event is the scheduling of auditions prior to the show. In recent years, there have been so many acts that the show has become unwieldy. This year's show will be confined to the top 28 acts—14 instrumental and 14 variety. Mr. Sahm said. The date, time and site for auditions will be announced later.

JUNIOR BASEBALL—The Indianapolis CYO will have two entries in this year's Class C Junior Baseball playoffs, scheduled for late July or early August. The champions of the two CYO leagues, now being determined, will compete against other entries from the Indianapolis area.

LATE REMINDER—The deadline for entering the Archdiocesan Junior CYO Tennis Tourney is August 3. "I'm grateful." That's how Carmen Maldonado describes her reason for forsaking an immediate start on a career in inland area teaching in Catholic schools in Alabama. There the Manhattan-born girl, recently graduated from Caldwell College for Women, Caldwell, N.J., will receive \$150 per month and an apartment which she will share with two other girls she has yet to meet. Like the others, Miss Maldonado was recruited for her job by Father Paul Mallaney, who annually tours northern Catholic women's colleges looking for apostolic colleagians to volunteer for the teacher program in the 50-mile Birmingham diocese. Explaining her own decision to volunteer, Miss Maldonado said: "I've had so many blessings—health, parents who have spoiled me all my life, just life itself, I guess. I love God so much."

ANNE CULKIN

'The boys won't dance'

Dear Miss Culklin: The problem I have is an old one. The boys at St. ... dances won't dance. One time the boys had the audacity to bring cards and play poker. I think this is an insult to the girls. They don't want to dance why do they come? ... We girls try to look happy like we're having fun, but it's not any when the boys dance with one cutie all night if they dance at all. What shall we do to get them to dance and still act according to etiquette. I hope the boys read this and take pity on the girls.

Dear Hopeless: You're right in saying that your problem is an old one. It is one, that will persist until schools and organizations sponsoring youth dances realize that a successful dance doesn't "just happen."

And nothing is very apt to happen if music, a dance floor and a "bouncer" are the only advanced plans made for any dance. There must also be a plan for a person to lead a "mixer" such as a Paul Jones, Grand March, Broom dance, Bunny Hop, call it what you may, but the type of dance that allows the less-aggressive boy and the less-popular girl an opportunity to dance.

Moreover, it discourages one boy from dancing with the same girl all evening, and encourages what the Church wants the dance to be—a social providing wholesome recreation.

At first the boys often make "must we" protests when the true mixer dance is announced, but once on the floor, they love it. All

ter all, they don't attend a dance to play poker anymore than the girls attend to chat with one another on the sidelines. I find it more difficult, Hopeless, to criticize the boys who engaged in a game of cards than I do the organization (named in your letter) that conducted the dance and permitted this to happen. Your complaint is voiced by young people all over the country. It seems time something would be done about it. My advice would be for a committee of your group to meet with the priest who is in charge of your dances. Voice your problems to him. I feel confident he will do what public dances don't do: church-sponsored organizations should be doing and, in some cities, are doing.

Dear Miss Culklin: Do you think eighth and ninth-grade students (girls and boys) should go on chaperoned joyrides? Barbara

Dear Barbara: As far as "should go," there is no reason at all why someone shouldn't go on a joyride, but the ones to judge whether the

hayride should be planned are your parents. Perhaps their first question will be "where do you plan for the chaperones to sit?" Depending on the size of the wagon, there should be two or four alert chaperones, a good song leader, a plan for several stops (for games, food or both) and, of course, a meal at the end. This presupposes a late afternoon affair, ending just before dark.

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MENU — Thursday Potato Salad ... 10c Baked Beans ... 10c Coney Sandwich ... 25c Pickled Beets ... 10c Apple Sauce ... 10c Coffee ... 10c All Other Drinks 10c Fish Sandwich ... 30c Coney Sandwich ... 25c Hot Dog Sandwich ... 20c Pork Barbecue 25c Ham on Bun ... 30c Our Own Home-made Chili ... 25c Home-Made Pie 15c Ice Cream ... 10c

MENU — Friday Baked Macaroni ... 10c Apple Sauce ... 10c Baked Beans ... 10c Coney Sandwich ... 25c Pickled Beets ... 10c Hot Dog Sandwich ... 20c Pork Barbecue 25c Ham on Bun ... 30c Our Own Home-made Chili ... 25c Home-Made Pie 15c Ice Cream ... 10c

MENU — Saturday FRIED CHICKEN DINNERS—Fried Chicken with Mashed Potatoes, Choice of Two Vegetables, Salad, Drink, Butter and Rolls. Adults, \$1.25—Child's Serving, 60¢—Extra Milk or Soft Drinks, 10¢. Home-Made Pie ... 15c Ice Cream ... 10c VEGETABLES Mashed Potatoes and Gravy ... 10c Green Beans ... 10c Baked Beans ... 10c SALADS Cole Slaw ... 10c Pickled Beets ... 10c Potato Salad ... 10c Sliced Tomatoes 10c Apple Sauce ... 10c SANDWICHES Fish Sandwich ... 30c Hot Dog Sandwich ... 20c Pork Barbecue 25c Coney Sandwich ... 25c Ham on Bun ... 30c Our Own Home-made Chili ... 25c Carry Out Service All Three Nights at 4:30 P.M.



MEET THE TEACHER — Belgium-born Mrs. Marcella Smith has no problem teaching French to 85 youngsters this summer at St. Mark's School, Indianapolis. It is her native language. A third grade teacher the past two years at St. Mark's, Mrs. Smith has started her first formal language classes this summer. She also teaches a conversational French class each week during the school year at Ladywood School, where her daughter is a student. (Staff photos)

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ST. MARY'S CHURCH DIAMOND HOME COMING Sunday, July 30th CHICKEN or BEEF DINNER Adults \$1.25 Children 75c Serving Begins at Noon Mass at 11:00 A.M. ENTERTAINMENT FOR ALL AGES To reach Diamond take State Rd. 39 north to Clay-Parke County line. Rd. turns right. Turn right 2.5 miles. Follow markers!

Chicken Dinner MILLHOUSE HOME COMING Sunday, July 30 Dinners served on the hour — 11:00, 12:00, 1:00, 2:00 Adults, \$1.25 Children, 75c Pre-schoolers, 25c Send Dinner Reservations to: Rev. Carl Risenhaber, R. R. 2, Greensburg, Ind. (State number and address) Millhouses in reach via Interstate 74 to Shelbyville and P. 41-421 through westbound to sixth stop light, turn right, cross concrete bridge and take right fork to Millhouse.

Volunteer to work in mission field ST. LOUIS-A 26-year-old accounting supervisor for the St. Louis Regional Blue Cross office and a 30-year-old claims representative for the U.S. Social Security office are quitting their jobs to become the first Papal Volunteers from the St. Louis area. Both will serve in Bolivia, forming the nucleus of a lay missionary team to work in two Bolivian parishes staffed by St. Louis archdiocesan priests. They will leave for a four-month course in Spanish and Latin American culture in Cuernavaca, Mexico, August 2. E. Side seniors elect officers Jack Sears is the new president of the Eastside Senior CYO. Other officers include Joan Elliott, vice president; George McMillan, treasurer; and Marie Heitner, secretary. The group meets monthly on the second and fourth Wednesdays. The next meeting will be held at 8 p.m. on Wednesday, July 26, in Little Flower Hall, 4720 East 12th St.

THE FAITH EXPLAINED

The end of the road

by Rev. Leo J. Trese

Most of us probably would wonder if someone were to call us a saint. We are too conscious of our imperfections to accept such a title...

practice? It means that all of us who are united in Christ—the saints in heaven, the souls in purgatory, and the faithful members of the Mystical Body of Christ were classified as saints...

The word "saint" derives from the Latin word "sanctus" which means "holy." Every Christian soul, incorporated within Christ by Baptism and harboring within himself the Holy Spirit...

The love that the blessed in heaven have for the souls in purgatory and the souls on earth is not a passive love. We might call it an active, hungry love.

The word "communion" here means "union with" (again from the Latin), and we are saying that we believe that there exists a union, a fellowship, an intercourse among all souls in whom dwells the Holy Spirit...

THE SAINTS in heaven pray for the souls in purgatory and for us. For our part, we must reverence and honor the saints. Not just because they can and will pray for us, but also because our joy for God demands it.

This fellowship includes first of all ourselves, members of the Church here upon earth. Our "branch" of communion of saints is called the Church militant—that is, the Church still struggling, still fighting against sin and error...

Honor given to the saints is not taken from God. In honor given to the saints is God in a manner which He Himself has indicated and desires. And it is worth remembering that we honor them, we are honoring their Maker, their Sanctifier and their Redeemer.

THE SOULS in purgatory also are members of the communion of saints. They are established in grace forever, even though their minor sins and debts of penance have still to be purged away.

That is why, in addition to special feast days for certain canonized saints, the Church dedicates the whole Church Triumphant, the Feast of All Saints, on November 1.

There is, finally, the Church triumphant, made up of all the souls of the blessed in heaven. This is the everlasting Church. It will be glorified at the last Judgment, both the Church militant and the Church suffering.

As members of the communion of saints, we upon earth also pray for the suffering souls in purgatory. They cannot help themselves now; their time for meriting is past. But we can help them by the love of God. We can relieve their sufferings and speed them on to heaven by our prayers for them, by the indulgences we have offered for them, by the indulgences we gain for them.

The Liturgical Week

BY REV. ROBERT W. HOVDA July 23—Ninth Sunday after Pentecost. Catholics who are content with a state of affairs in which Sunday worship is less than a genuine religious experience for the children of God would do well to reread today's Gospel.

vention must be balanced by the female principle of nurture. The Church as mother is a Church which protects and nurtures. We see this in her worship as in other areas of her life.

These are not two unrelated spheres. The Temple is in the city as the incarnation was in the world. The temple exists, in a sense, for the city—to bless it, to express its worship, to make it conscious of God's judgment.

It must be beautiful, free of doggerel in language, free of the cheap, the showy and the mass-produced in art. It must be intelligible, so that its sign and symbol language can be understood by the mind of man. It must engage us as participants, as actors in this sacred play, so that "audience-preference" is forever banished.

MONDAY, July 24—Mass as on Sunday. If the temple does not throw with life, it is not surprising that the city should ignore it. If the temple cheapens its witness by an ostentatious preference for the peripheral and the non-essential, the city, even when it accidentally hears something of the Church's say, will take it to be gibberish.

Under Herod He was safe enough, for the tetrarch had no Jewish blood and therefore no interest in the teachings which the Pharisees hated so much; nor had the Carpenter, as the Baptist had, attacked Herod in his notorious marriage to his brother's wife.

TUESDAY, July 25 — St. James, Apostle. Part of what we give involves the willingness to appear at times to be "fools" for Christ (Eph. 5:2), to be what Cardinal Scharlitz in his magnificent pastoral called "signs of contradiction."

In any event his beholding of the Baptist and the remorse that followed left Herod uncertain as to whether he should kill or spare the man. He might very well have felt that the man who was preaching elsewhere else.

WEDNESDAY, July 26 — St. Anne, Mother of the Blessed Virgin Mary. Woman of the conversation appears in both Epistle and Gospel of today's Mass. The male principle of worship.

But there is more serious things. He went on healing on the Sabbath for instance—that Sabbath on which the scribes and Pharisees were so angry because he did not thereby add us to the company of the martyrs.

THURSDAY, July 27—Mass as on Sunday. If we are to have this redemptive effect on the city as the incarnation was in the world, the temple exists, in a sense, for the city—to bless it, to express its worship, to make it conscious of God's judgment.

And if we are to have this redemptive effect on the city as the incarnation was in the world, the temple exists, in a sense, for the city—to bless it, to express its worship, to make it conscious of God's judgment.

I love You!"—and prove what we say by our actions. For some the road is short, for others long. For some the road is comparatively smooth, for others rough. But for all of us the road ends. We die.

Death is simply the separation of the soul from the body. Through the ravages of time or of disease or of accident, the body becomes damaged to the point where the soul no longer can continue to operate through the body. At this point the soul leaves the body, and we say the person is dead.

The exact instant at which the soul leaves the body can seldom be known. The heart may have stopped beating, breathing may have ceased, but the soul may still be present. This is proved by the fact that sometimes persons apparently dead are revived by artificial respiration or other means.

That is why the Church permits a request to give conditional absolution and conditional Extreme Unction for as long as two hours after apparent death, just in case the soul may still be present. Once the blood has begun to congeal, however, and rigor mortis has set in, we know definitely that the soul has left the body.

WHAT HAPPENS then? At the very instant the soul leaves the body, it is judged by almighty God. Even while those about the bedside are crossing the hands upon the breast and closing the sightless eyes, the soul already has been judged; the soul already knows what its eternal fate is to be.

This judgment of the individual soul immediately after death is called the Particular Judgment. It is a tremendous moment for all of us. It is the moment for which all our years upon earth have been spent, the moment towards which our whole life has been directed. For of all us it will be the day.

Where will this Particular Judgment take place? Probably right here on the spot where we die, humbly speaking. Beyond the life there is no "space" or "place" in the sense in which we ordinarily understand these words. The soul doesn't have to "go" someplace to be judged.

As to the form which this Particular Judgment will take, we can only guess. All that God has revealed to us concerning the Particular Judgment is that it will happen; that is all we need to know.

The description of the Particular Judgment as a judicial proceeding with the soul standing before God seated upon His throne with the devil on one side and the prosecuting attorney and the guardian angel on the other as the defense attorney—all this, of course, is poetic imagery and nothing more.

Theologians speculate that what actually takes place probably is that God illumines the soul so that the soul sees itself as God sees it—sees the state it is in of grace or of unbelief, sin or of God-loving or God-rejecting—and sees what its fate is to be in accordance with the infinite justice of God. It is its fate which cannot be changed, a sentence which cannot be reversed.

WHAT COMES next? Well, let us get the worst over with first. The Kingdom of God. And they are last that shall be first; and they are first that shall be last" (Luke XIII:30).

There may not have been weeping at this assertion that Gentile Herod would not be the losers by their lateness, but teeth were certainly gnashed. The same truth was embodied in the parable of the Laborers in the Vineyard (Matthew XX), with those who came in at the eleventh hour receiving the same payment as those who had been there from the beginning.

What was far worse was the reiteration of His teaching that the Jews had forfeited their place of eminence, and that Gentiles would be their equals in the Kingdom. There could hardly have been any phase which more surely sealed His fate than "There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God. And they shall come from the East and the West, and the North and South; and shall sit down in the Kingdom of God."

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In any event his beholding of the Baptist and the remorse that followed left Herod uncertain as to whether he should kill or spare the man. He might very well have felt that the man who was preaching elsewhere else.

Meanwhile, He was busy undermining those elements in His teaching which were most certain to offend the Pharisees. They had planned His death a long time, and they gave them no excuse for a change of mind. Some of the things He said were harmless enough—like "You cannot serve God and money" (Luke XVI:13)—harmful only because the Pharisees took it (with reason, according to Luke) as directed against themselves.

But there is more serious things. He went on healing on the Sabbath for instance—that Sabbath on which the scribes and Pharisees were so angry because he did not thereby add us to the company of the martyrs.

Let us consider the lot of the soul which has chosen self in preference over God. It has chosen to die without turning back to God; in other words, the soul which dies in the state of mortal sin.

It is a tremendous moment for all of us. It is the moment for which all our years upon earth have been spent, the moment towards which our whole life has been directed. For of all us it will be the day.

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the companionship of the angels and the saints, including our own family members and friends who would be allowed us to share with them. But these joys will be only the thinking of little bells compared with the crashing symphony of God's love that beats upon us.

But what if, when we die, the Particular Judgment finds us neither severed from God by mortal sin, nor yet with that perfect purity of soul required for union with the all-holy God?

This, indeed, is very likely to be the case, if we have been content to remain upon this level of spiritual mediocrity; parsimonious in prayer, dogmatising self-denial, making compromise with the world. Our moral behavior, if any, may have been forgiven in the sacrament of Penance (do we not say, in the Creed, "I believe in... the forgiveness of sins"); but if ours has been a "comfortable" religion, it is not likely that we shall be capable, in our last moments, of that perfect and selfless love for God which is required for a plenary indulgence.

IT IS HERE that the doctrine of purgatory manifests its eminent reasonableness. Even had the doctrine of purgatory not come down to us from Christ and His Apostles through the tradition of the Church, reason alone would indicate that there must be some final process of purification to cleanse away whatever lesser imperfections might yet stand between the soul and God. This is the function of that state of temporary suffering which we call purgatory.

There is in purgatory, as there is in hell, a "pain of sense" but just as the essential suffering of hell is everlasting separation from God, so also the essential suffering of purgatory lies in the excruciating agony which the soul must suffer at being delayed, even for an instant, from union with God.

The soul, let us remember, was made for God. Because in this life the body serves (we might say) as an insulator, we do not feel the terrific attraction that God has for the soul. Some of the saints feel that attraction faintly, but most of us feel it hardly at all.

However, the moment the soul leaves the body, it is exposed to the full power of God's "pull" upon the soul. Craved with hunger—hunger for God—the soul beats itself against the barrier of its own remaining imperfections until finally it is purged by the very agony of its own restraint—and barrier falls, and God is there!

It is consoling to note that the soul in purgatory suffers joyfully, even though the suffering is of an intensely un-known this side of Judgment.

The great difference between the suffering of hell and the suffering of purgatory is the hopelessness of the former and the separation against the certainty of purgatory's release. The soul in purgatory would not want to appear before God in his present state, and so there is joy in its agony—joy in the knowledge of the ecstasy to come.

IT IS EVIDENT that no one can know "how long" purgatory lasts for any individual soul. We have put "how long" in quotes because, while there is duration beyond the grave, there is no "time" as we know it; no nights and days, no hours and minutes. However, whether we measure purgatory by duration or by intensity (and an instant of twisting torture can be worse than a year of mild discomfort), the fact remains that the soul in purgatory cannot lessen or shorten its own sufferings. But we the living can help that soul, by the mercy of God; and the frequency of our remembrance, and the endurance of our remembrance, whether of an individual soul or of all the faithful departed, will be measured only by our love.

If there is one thing that is certain, it is the fact that we do not know when the world will end. It may be tomorrow, it may be a million years from now.

Jesus Himself, as we read in the twenty-fourth chapter of St. Matthew's Gospel, has indicated some of the portents that must precede the world's dissolution. There will be wars and famine and pestilence; there will be the reign of Antichrist; the sun and the moon will be darkened and the stars will fall from the heavens; the cross will appear in the sky.

Only when all this has happened shall we "see the Son of Man" (Continued on page 9)

THE LIFE OF OUR LORD

A gnashing of teeth

By F. J. SHEED The three months which ended with the raising of Lazarus, Our Lord spent almost entirely outside Judea. For most of it He spent in the Galilee, the northern province to the east of Jordan; but we find Him on the borders of Galilee and Samaria and the healing of the ten lepers.

What was far worse was the reiteration of His teaching that the Jews had forfeited their place of eminence, and that Gentiles would be their equals in the Kingdom. There could hardly have been any phase which more surely sealed His fate than "There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God. And they shall come from the East and the West, and the North and South; and shall sit down in the Kingdom of God."

Under Herod He was safe enough, for the tetrarch had no Jewish blood and therefore no interest in the teachings which the Pharisees hated so much; nor had the Carpenter, as the Baptist had, attacked Herod in his notorious marriage to his brother's wife.

In any event his beholding of the Baptist and the remorse that followed left Herod uncertain as to whether he should kill or spare the man. He might very well have felt that the man who was preaching elsewhere else.

Meanwhile, He was busy undermining those elements in His teaching which were most certain to offend the Pharisees. They had planned His death a long time, and they gave them no excuse for a change of mind. Some of the things He said were harmless enough—like "You cannot serve God and money" (Luke XVI:13)—harmful only because the Pharisees took it (with reason, according to Luke) as directed against themselves.

But there is more serious things. He went on healing on the Sabbath for instance—that Sabbath on which the scribes and Pharisees were so angry because he did not thereby add us to the company of the martyrs.

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the Kingdom of God. And they are last that shall be first; and they are first that shall be last" (Luke XIII:30).

There may not have been weeping at this assertion that Gentile Herod would not be the losers by their lateness, but teeth were certainly gnashed. The same truth was embodied in the parable of the Laborers in the Vineyard (Matthew XX), with those who came in at the eleventh hour receiving the same payment as those who had been there from the beginning.

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Know Your Christian Symbols. A graphic illustration of various Christian symbols including the cross, the chalice, the host, and the dove.

THE FOUNTAIN OF LIFE

Those who live in a desert country, like the Holy Land, can best appreciate the blessing of spring. In the Near East the common name for spring is "God's gift." This name is applied only to natural fountains of living water, never to man-made cisterns.

The prophet saw the spring as a symbol of the coming Messiah: "Then you shall draw water with joy from the springs of the Saviour" (Isaiah 12:3).

David sang: "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God" (Psalm 141:1). Centuries later Jesus Christ proclaimed Himself the source of that living water springing up into life everlasting (John 4:14).

The harp, or stags, typify human souls who quench their thirst in the life-giving water. The waters of the Jordan, the rock of the Church. The water springs forth from the rock in the four rivers of Paradise—the Gospels.

"If a man thirst, let him come to Me and drink," Jesus declared (John 7:37). He also said, "He who drinks of the water that I will give him shall never thirst" (John 4:13).

27th in a series sponsored as a reader service by Indianapolis' Outstanding Colonial Mortuary. Preferred by Catholic Families. MERIDIAN AT 19TH STREET

BOOKS OF THE HOUR

Practical spirituality

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

It is rather easy these days to disparage certain aspects of 19th century spiritual writings...



the same function for her adherents in the Carmelite convent.

quently uses the words, "Strictly speaking, I could have avoided such and such a sin."

Such writing, it seems to me, one finds in St. Bernard of Clairvaux...

A much more systematic and more formally written survey of all aspects of the spiritual life...

Fr. Pichon was born in 1848 and died in 1919. He became the spiritual director of St. Theresa in 1887...

Home Beverage Store advertisement featuring beer and wine.

Contact Lenses advertisement for Sullivan Optical Service.

Rural Inn advertisement for Original Movie Bar.

W. O. Jones & Co. Rug Cleaners advertisement.

Grain Dealers Mutual Agency, Inc. advertisement for fire and auto insurance.

Safety formula

DUBLIN—A Jesuit priest asserted here that if the general public really accepted Christian principles...

Speaking at the opening of the 6th Irish National Road Safety Week here...

Teens only

(Continued from page 6) pined his legs under mine and sat in a chair to wait for him to quiet down...

THEN THERE was most twisting and trying to break from my grasp...

Famed English writers to be TV series feature

NEW YORK—The Old Hall of Lincoln's Inn, where St. Thomas Aquinas studied...

St. Thomas More, the first representative of this tradition, will be followed in the succeeding programs...

Radio and Television

FRONTIERS OF FAITH (NBC-TV)—Sunday, July 23...

SACRED HEART PROGRAM—Sunday, July 23, Father William K. Schwenker, S.J., production manager...

IN LOCATIONS intimately associated with each subject, the host of the series...

The first program is set in the oldest of the four great Inns of Court, the seat of English law...

England, and to his martyrdom. THE PROGRAM will feature discussion with Father Bernard Fisher...

Pray the Rosary advertisement with a cross graphic.

Saints Alive! advertisement for Rosary Radio Program.

Saints Alive! advertisement for explanation of parables.

Indianapolis CCW will meet Sunday

A change in the regular time for quarterly meetings of the Indianapolis Deaconery Council...

Women from St. Michael's and St. Monica's parishes...

Hoesier Monument Co. advertisement.

Bruno TV Sales & Service advertisement.

Benedict's Ceramic Center advertisement.

Tru-Fyre King of Color advertisement.

The Quad Shop advertisement.

K & K Barber Shop advertisement.

Fieber & Reilly Insurance Agency advertisement.

Mary Lou's Beauty Salon advertisement.

Holy Spirit Festival advertisement with a graphic of a person holding a cross.

Moosier Monument Co. advertisement.

Bruno TV Sales & Service advertisement.

Benedict's Ceramic Center advertisement.

Tru-Fyre King of Color advertisement.

The Quad Shop advertisement.

K & K Barber Shop advertisement.

Holy Spirit Festival advertisement with large text and graphics.

Hoesier Monument Co. advertisement.

Bruno TV Sales & Service advertisement.

Benedict's Ceramic Center advertisement.

Tru-Fyre King of Color advertisement.

The Quad Shop advertisement.

K & K Barber Shop advertisement.

Tic Tacker

Talk about "cheaper by the dozen!" Well, it's been established in Los Angeles that one way to beat the high cost of a family vacation is simply to gather enough friends and rent an entire camp outright.

Sixteen families with a total of 80 children tried it and found the cost averaged \$80 per family for a week in the mountains—complete with cabin, meals and recreation. The 16 families rented Camp Cedar Glen near San Diego. Dormitory cabins, one to a family, were \$13.50 each. There were enough bunks for even the largest brood.

Facilities included a fenced swimming pool, with guard, ball courts and diamonds and trails for hiking. It was active, restful, peaceful, lively, relaxing and bracing, the campers reported. They plan to do it again next year. All the campers are members of the Christian Family Movement.

CONGRATULATIONS—Best wishes to Mr. and Mrs. Paul F. Wernsing of St. Joan of Arc parish, Indianapolis, who are observing their 25th Wedding Anniversary today, July 21.

PEACE CORPS CANDIDATES—The first two candidates to be selected for the Peace Corps from the Indianapolis area are Catholic youths. Richard Kunc, a member of St. Joan of Arc parish and a graduate of Cathedral High School, is undergoing training for service in Colombia. Miss Theresa Atwood, a member of Nativity parish and a graduate of St. Mary's of the Springs College, Columbus, Ohio, will receive training at the University of Notre Dame for Chile.

MARIAN PRESIDENT IN HOSPITAL—Msgr. Francis J. Reine, president of Marian College, is in St. Vincent's Hospital "for observation and tests." He was released from the hospital just three weeks ago after a two-week stay. The nature of his illness was not disclosed. Prayers are requested for his rapid recovery.

NAMES IN THE NEWS—The directress of studies and dean of girls at the new Chateaufort High School will be Sister Mary Esther, O.S.B. . . Dr. Robert Christian, Ph.D., professor of English at the University of Notre Dame, will deliver the keynote address at the annual Teachers' Institute in October. . . Msgr. James P. Galvin, Ph.D., Superintendent of Schools, will give the commencement address at the first summer commencement exercises August 5 at St. Mary of the Woods Motherhouse of the Sisters of Providence. . . University of Notre Dame junior Gary Townsend ranked second in his class on the dean's list for the second semester. He is a graduate of Cathedral High School. . . Father Bernard R. Schmitz, assistant pastor of Annunciation parish, Brazil, in charge of the missions at Diamond and Carbon, invites his friends and former parishioners of St. Mary's, Diamond, to the annual Homecoming here on Sunday, July 30. For those who come early to make a day of it, Father Schmitz has arranged for an 11 a.m. Mass in St. Mary's Church. . . When Kewy Hinz of Sacred Heart parish, Indianapolis, left for the Franciscan seminary six years ago his parents and friends urged him to select the religious name of Duncan when the time came. He would then be known as "Duncan Hinz." Well the time came, and he did not receive the coveted name of Duncan. He was named Frater Wolfgang Hinz. . . Sister Marie Jeanette, S.P., former instructor at Ladywood School, Indianapolis, is one of 14 Newspaper Fund Fellows enrolled in "Workshops in Writing," a summer program in journalism at the University of Notre Dame. The Newspaper Fund is financed by the Wall Street Journal. Sister Jeanette is now on the faculty of Immaculate Junior College in Washington, D.C. . . Mrs. George Hoffman, recording secretary for the Archdiocesan Council of Catholic Women, is back home making good progress in recuperation after a three-week stay in St. Vincent's Hospital. She is a member of St. Lawrence parish, Indianapolis.

St. Christopher's schedules festival

St. Christopher Church in Speedway will have its Annual Summer Festival with "Tops in Food" Thursday, Friday, and Saturday, July 27, 28, and 29, on the church grounds, 5335 W. 18th Street.

Society to meet
The quarterly general meeting of the Indianapolis office of the St. Vincent de Paul Society will be held at 7:30 p.m., Sunday, July 23, in the cathedral Social Center, 1324 N. Pennsylvania St. All active and honorary members, as well as others who are interested in the movement, are urged to attend.

There will be a Fish Fry all three nights and a complete chicken dinner Saturday night. Complete dinners will be served all three nights from a variety of foods offered. Dining room, cafeteria style, from 5 p.m. to 8 p.m. . . Carry-Out Service opens at 4:30 p.m. . . and Snack Bar all evening.

Entertainment for young and old includes mechanical rides, ponies, games and booths.

The end of the road

(Continued from page 7)
Man coming upon the clouds of heaven with great power and majesty" (Matt. 24:30). That, however, tells us very little. There already have been wars and famines and pestilence. The "Communist" who very little could be the ruler of Antichrist.
The spectacle in the sky could happen at any time, and all the prophets would be forgotten. On the other hand the wars and famines and plagues that the world has witnessed up to now are nothing compared to those which actually precede the world's end. We just do not know. We can only hope.

For centuries the thirteenth chapter of St. John's Apocalypse (the Book of Revelation in the Protestant versions of the Bible) has provided a source of fascinating material for Scriptural students. There St. John, describing a prophetic vision, says that the devil will be bound and imprisoned for a thousand years, during which the dead will come to life and be judged. At the end of the thousand years the devil will be released and finally vanquished, and Satan will come the second resurrection.

Some, such as the Witnesses of Jehovah, have chosen to interpret this passage literally and believe that Jesus will come to reign upon earth for a thousand years before the end of the world are called millennium. From the word "millennium," which means "a thousand years." This view, however, does not agree with Christ's own prophesies, and indeed, his own is rejected by the Catholic Church as a heresy.

Some Catholic scholars believe that the "thousand years" is a figure of speech for a long period of time before the end of the world, when the Church will enjoy great peace and Christ will reign over the souls of men. The more common interpretation of Catholic Biblical experts, however, is that the "thousand years" represents the whole period of time from Christ's birth, when Satan, indeed, was chained.

All the just who live during this time have a first resurrection by the souls of the just who die long as they are in the state of grace, and they have a second resurrection at the end of the world. Parents who die in death by sin, and the second death in hell.

WE HAVE entered into this brief discussion of the millennium because it is a point that may arise in religious discussions with non-Catholic friends. Of more practical import to us, however, are the things which we know for certain concerning the end of the world. One such certainty is the fact that, when man's history ends, the bodies of all who ever have lived will be raised from the dead and will be united again with their proper souls.

Since it is the whole man, body as well as soul, that has loved God and served God, even at the cost of pain and sacrifice, it is then but just that the whole man, body as well as soul, enjoy that eternal union with God which is the reward of love. And since it is the whole man who has rejected God by unrepented mortal sin, it is but just that the body share with the soul in eternal separation from God which the whole man has chosen for himself.

Our risen bodies will, of course, be reconstituted in a way that will free them from the physical limitations which characterize them in this world. They no longer will need food or drink or rest, and will be in some sense "spiritualized." In addition, the bodies of those who are in heaven will be "glorified"; they will possess a perfection and a beauty that will be a participation in the perfection and beauty of the soul which is united with God.

Because the body of a person in whom grace has died, has been truly a temple of God, the Church always has insisted upon great reverence being shown to the bodies of the faithful departed. They are committed with loving prayers and ceremony to graves which have been especially blessed to receive them.

One human person who escaped the corruption of the grave was the Mother of God. By special privilege of her Assumption, the body of the Blessed Virgin Mary, united to her immaculate soul, was glorified and taken into heaven. Her divine Son, who had taken His flesh from hers, took her into Himself in heaven—an event which we commemorate on August 15, the Feast of the Assumption.

THE WORLD ends, the dead rise again—and then comes the General Judgment. The General Judgment will find Jesus Christ occupying the throne of divine justice, which has replaced His throne of infinite mercy—the cross.

The Last Judgment will hold no surprises for us, as far as our own eternal fate is concerned. We already have had our own particular Judgment, our souls already will be in heaven or in hell. The purpose of the Last Judgment is primarily to give glory to God by manifesting to all mankind God's justice, and wisdom, and mercy.

often has seemed to us like a tangled skein of unsorted events, sometimes harsh and cruel, and even unjust and stupid—all now will be unfolded for us. We shall see how the jig saw piece of life that we have known, fits into the great magnificent whole of God's plan for man. We shall see how God's wisdom and power, His love and mercy and justice have been at work throughout all.

"Why does God let this happen?" so often we have complained. "Why doesn't God do this and so?" so often we have asked.

Now at last we shall know all the answers. The sentence which was passed upon us in our Particular Judgment now will be publicly confirmed. All our sins—and our virtues too—will be exposed to public view. The shallow sentimentalist who said, "I don't believe in hell; God is too good to let a sinner suffer," now will find that God is not, after all, a doting grandfather. God's justice is just as infinite as His mercy.

The souls of the damned, in spite of themselves, now will glorify His justice forever, as the souls of the just will everlastingly glorify His mercy. For the rest, let us turn to the twenty-fifth chapter of St. Matthew's Gospel, and let Jesus Himself (verses 34-46) tell us how to prepare for that last and awful day.

And here the story of man's salvation ends, the story that the Third Person of the Blessed Trinity, the Holy Spirit, has written. With the end of the world, and the resurrection of the dead, and the final judgment, the Holy Spirit's work is ended. His work of sanctification began with the creation of Adam's soul. For the Church it began on Pentecost Sunday. For you and me it began at the time of our Baptism. As time ends and only eternity remains, the Holy Spirit's work finds its fruition in the communion of saints, now and single company in everlasting glory.

Nine recent Notre Dame graduates and three alumnae of nearby St. Mary's College are among those in the training program. Other Indiana institutions represented include the universities of Indiana, Purdue, Valparaiso and DePaul.

Couple to note
Silver Jubilee
Mr. and Mrs. Paul F. Wernsing, of St. Joan of Arc parish, will celebrate their 25th wedding anniversary today, July 21. The Wernsings are the parents of two children, Mrs. Barbara McDermott, and Kathy Wernsing.

FEWER DIVORCES
VIENNA—Divorces were granted to 8,011 couples in Austria in 1960, a decline of 48 per cent from the postwar record year of 1948.

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Holy Angels parish lures festival fans

By CORDELLA HINES
"The tantalizing aroma of good food, combined with lots of neighborhood sociability are two of the most important features of parish festivals. Plenty of both will be found at the big event scheduled today, Saturday, and Sunday, July 21, 22, and 23, on the grounds at Holy Angels Parish, 28th and Northwestern Ave.

In the food department, sizzling hot fish will be served Friday and Saturday from 5 to 11 p.m. A superb chicken dinner will be the piece de resistance on Sunday from 1 to 5 p.m.

An exciting array of booths, games, rides and surprises have been assembled for the enjoyment of the fun-loving festival fans. At the close of the affair on Sunday, the grand prize winner will pocket \$1000 in cash. Run-up cash prizes will also be given away.

Holy Spirit parishioners will entertain the public at their annual festival on Friday, Saturday and Sunday, July 28, 29, and 30. The affair will be held on the grounds at 7233 E. 10th St.

A full set of exciting rides, including the new paratrooper scrambler, octopus, ferris wheel, also the merry-go-round and four kiddie rides, will be found on the midway.

A green thumb booth will be featured along with a doll booth and other variety booths. Taste

tempting food will be served daily beginning at 4 p.m. Four bicycles (two boys' and two girls') will be given away—two on Saturday and two on Sunday.

Climaxing the big festival will be the awarding of a white 1961 four door Cadillac on Sunday evening.

St. Christopher's Festival—the one that is always "tops in food"—is scheduled Thursday, Friday, and Saturday, July 27, 28, and 29, at the church, 5335 West 18th St. Crisp, brown fish will be served daily beginning at 5 p.m. Tender fried chicken dinners will be the menu feature on Saturday. A la

carte selections will be served daily. A smooth carry-out service will be in operation all three nights beginning at 4:30 p.m.

The usual festival fun, games, and rides, will keep the fans entertained. Regular Speedway bus service comes direct to the festival grounds.

3RD ORDER MEETING
The Sacred Heart Fraternity of the Third Order of St. Francis will not have their regular meeting at Sacred Heart Church Sunday, July 23. The next scheduled meeting of the Third Order will be held August 27 at 3 p.m. at Sacred Heart Church.

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AROUND THE ARCHDIOCESE

Ice cream social to aid Carmel at Terre Haute

TERRE HAUTE, Ind.—A benefit ice cream social will be held from 5 to 9 p.m. at Steeple Park on Friday, July 23 in Rockville, Ind. A 9 a.m. Communion Mass in St. Joseph's Church followed by a light breakfast will precede the meeting in the Armory. Ladies will please make arrangements for transportation through their own parish priests.

The Terre Haute Deaconry Council of Catholic Women will hold its first quarterly deaconry meeting on Tuesday, July 25 in Rockville, Ind. A 9 a.m. Communion Mass in St. Joseph's Church followed by a light breakfast will precede the meeting in the Armory. Ladies will please make arrangements for transportation through their own parish priests.

Rev. Henry Garish is pastor of St. Joseph's Church and Mrs. Carl Cassidy is parish president of the Council of Catholic Women.



NEW ALBANY The Third Order of St. Francis will meet Sunday, July 23, at 2:30 p.m. in St. Mary's Church, followed by a business meeting in the school. No one in attendance will be held in the school at 1:45 p.m.

RICHMOND The annual steak fry sponsored by Knights of St. John will be held in the clubhouse from 5 to 8 p.m. on Saturday, July 29. Bill Pardeck is chairman. The public is invited.

Catholics operate 387 credit unions

MADISON, Wis.—Catholic organizations have formed most of the 1,200 credit unions which serve members of religious groups. Catholics operate 387 unions.

This was reported here by the Credit Union National Association. It said figures compiled for its 1961 Credit Union Yearbook show that more than six per cent of the 20,293 U.S. credit unions were formed for religious groups. In addition to the Catholics' 387, Protestant organizations operate 331 credit unions and Jewish groups have formed 25, the association said.

NOTRE DAME GRANT NOTRE DAME, Ind.—A \$20,000 research grant has been made to the University of Notre Dame to develop an overall study to develop means of converting the sun's heat to electrical energy for use in missiles and space ships of the future.

CONTRIBUTORS The CRITERION will carry a list of parish and occupational correspondents and who have reported news for this edition. The following persons contributed for this week: MRS. EARL INGRAM, Terre Haute; MRS. JOSEPH LANG, Terre Haute; MRS. HELEN KILPATRICK, Terre Haute; LAURA SAWYER, Terre Haute; AGNES OUSSEK, New Albany.

Spur interest in missing prelate

LONDON—The name of Archbishop Joseph Beran of Prague, missing and virtually unheard of since his arrest by the Czechoslovak Reds 10 years ago, is being kept before the public eye in Britain.

The Catholic Herald, a national weekly, announced across its front page that it has sent a cable to the missing Archbishop in care of the Czechoslovak government's Ministry of Culture in Prague. The cable congratulates Archbishop Beran on the 50th anniversary of his ordination.

A new organization called "Appeal for Amnesty" has publicly urged the release of Archbishop Beran. This organization, founded by Peter Benenson, a Catholic lawyer here, is pledged to work impartially for the release or fair trial of all prisoners of conscience everywhere in the world.

29 Oldenburg Sisters to observe jubilees

OLDENBURG, Ind.—Jubilee observances here on July 26 will honor 29 Sisters of St. Francis, in the 110th year of the congregation's history.

Solemn High Mass at 10 a.m. will be offered in the presence of Archbishop Schulte. Celebrant will be Father Cyril Hermann, O.F.M., pastor of St. Margaret parish, Big Lake, Texas; deacon, Father James Weber, pastor of St. Frances Cabrini parish, Tucson, Arizona; subdeacon, Father William J. Goldschmidt, pastor of St. Leo parish, Cincinnati; and master of ceremonies, Father Victor Drees, O.F.M., editor of St. Anthony Messenger.

The sermon will be preached by Father Rudolph Siebling, O.S.B., prior of St. Charles Priory, Occasdale, Calif.

HEADING the list of jubilarians is Sister M. Margaret, who is rounding out the 75th anniversary of her entrance into the religious life. She has served almost an equal period as convent printer. Sixtieth year celebrants, whose entrance year coincides with the fifty-fifth anniversary of the congregation's founding, are: Sister

Kentucky backs released time

FRANKFORT, Ky. — Released time for religious education—a practice followed in many states—does not violate the principles of Church-State separation, Attorney General John B. Breckinridge of Kentucky has ruled.

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South Bend will host CFM meet

CHICAGO—The Christian Family Movement will hold its 12th national meeting at South Bend, Ind., August 25 to 27, its headquarters announced.

The organization of married couples said about 1,000 couples, many accompanied by their children, will gather at the University of Notre Dame and neighboring St. Mary's College.

The movement, whose participants are grouped in small "cells" which meet for informal discussions to improve family life and to better their communities, devoted its attention last year to international life.

CFM groups brought more than 300 Dutch refugee families from Indonesia into the United States, extended hospitality to more than 5,000 foreign students, made contact by mail with about 4,000 family overseas and provided visits to their homes for thousands of exchange visitors, the headquarters said.

This year the emphasis will shift to national family life, CFM said. "Family life will be presented as the family thrust into the world, affected by the culture and environment which it helps to create, obliged to build a social order within which Christian families can flourish."

Shared abundance

By DANA C. JENNINGS

We read daily of storms killing a dozen of "minor" wars killing hundreds. We read and skip on, unmoved. If we hear of six local folk dying in a crash, we chuck and say how terrible. But if we see the bones and the blood we are profoundly moved. If disaster strikes down one of our own we are crushed.

Our reaction depends mostly on proximity. Yet the child crushed before our eyes is no dearer than the one that starved slowly in a barren rice paddy. Which mother's grief is deeper?

Last Sunday I was walking through a quiet residential section of Davenport, Iowa, when I heard a child's cries and a woman's screams. I ran around the corner and found two girls, sisters three and five lying on the bricks where a car had felled them. The screaming one was bleeding a little and I know that, with strength to make such noise, she was in no immediate danger of death. The other lay frighteningly still. I knew she was either knocked unconscious, in shock or dead.

Presently the still one began to move and to bleed a little, traumatically checking to one who feared her beyond earthly help. Much as I pitied the little victims, I was equally sorry for their hysterical mother who had to be forcibly held back from gathering them to her bosom and making compound fractures of their simple ones. I'd never seen any of these people before, but I would not have been much more

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JESUIT SOCIOLOGIST

Praises Freedom Rides for uncovering truth

NEW YORK—A southern Jesuit sociologist hailed the Freedom Riders' movement for uncovering some of the truth about attitudes on race in the South.

Father Albert S. Foley, S.J., said the Freedom Riders had put an end to several southern illusions and false traditions.

Father Foley, professor of sociology at Spring Hill College, Mobile, Ala., addressed some 100

people at a meeting (July 10) of the newly formed Bronx chapter of the Catholic Interracial Council.

He said the Freedom Riders had laid bare for all to see "the bitter and die-hard resistance" of Alabama officials to the orderly processes of law enforcement and to court decisions.

AT THE SAME time, he said, the Freedom Riders disclosed how willing these officials were "to encourage and promote the lawless and subversive activities of terrorist mobs, in order to nullify the efforts of American Negro citizens to secure equality before the law and in the enjoyment of the privileges of American citizenship."

Father Foley said the riders also revealed "the glaring discrepancy between the legend of Southern hospitality for visitors and the stark fact that some southerners, notably the members of the violent mobs, are savagely inhospitable to other American citizens, regardless of their high rank or clerical status."

mittee for the U.S. Civil Rights Commission and president of Alabama Council on Human Relations, said he had "nothing but the highest admiration" for the non-violent courage of the Freedom Riders.

But he cautioned against expecting too much from their efforts.

AMONG THE negative aspects of the movement he cited were: The possibility that the rides were simply an isolated and uncoordinated effort that would not be followed up.

The fact that southern Negroes would have to continue to live in an atmosphere of violence after the riders leave the area. The danger that race relations in the South might be made worse, with embittered Negroes entering the racist "huck Muslim" type of movement.

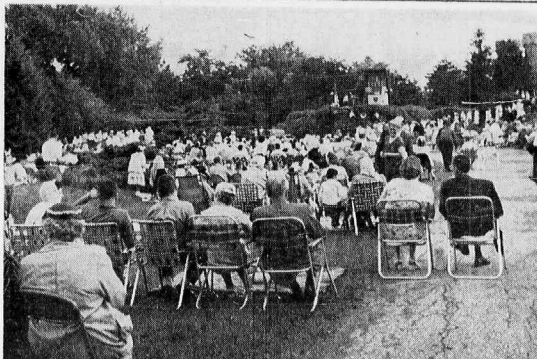
The possibility that it might become increasingly difficult for the reasoned approach to prevail.

Finally, the danger that revised socialism will cause the South to line up against the Freedom Rider movement as being of Northern inspiration.

DESPITE these cautions, however, Father Foley said he felt the movement has a good chance to succeed if its leaders coordinate their efforts with those of other organizations in the field.

In reply to a question on what non-riders can do to help the cause of interracial justice in the South, Father Foley said:

"Most of all we need people who will come down to the South, live among us, bear the trouble with us and work for us. We need permanent people."



AT CLOSING OF NOVENA—Above is shown a portion of the crowd which attended the closing of the annual Outdoor Novena at the Carmelite Monastery in Indianapolis last Sunday evening.

Prelate denounces East German Reds

NEW YORK—Auxiliary Bishop James H. Griffin of New York denounced "the political bastardy" of the East German regime in a sermon at St. Patrick's Cathedral here.

Preaching at a Solemn Mass (July 16) in commemoration of Captive Nations Week, the Bishop challenged the Soviet Union to "permit even one guaranteed free election in Eastern Germany or Poland or even in East Berlin, that showcases of despair."

Representatives of Eastern European exile organizations, including the flags of their countries, stood in the central aisle of the cathedral during the Mass.

School aid legislation seen doomed

WASHINGTON -- The House Rules Committee by an 8-7 vote tabled all proposals for Federal aid to education and thereby killed virtually all chances for congressional action in 1961.

Shelved by the Rules Committee action (July 18) were the administration's public school bill for construction, teachers' salaries; a bill to revise the National Defense Education Act which included long-term loans to private schools; and a bill of scholarship and construction bill.

Rules Chairman Howard W. Smith of Virginia said after the vote: "I don't know of any way the action can be reversed in this committee."

The motion to shelve the bills was made by Rep. William Colmer of Mississippi. Reports said the motion was supported by the five Republican members of the committee—Reps. Clarence J. Brown of Ohio, Katherine St. George of New York, H. Allen Smith of California, Elmer J. Hoffman of Illinois, and William H. Avery of Kansas—plus Democratic Colmer, Smith and Rep. James J. Delaney of New York.

Those voting against the motion, it was reported, were all Democrats—Reps. Ray J. Madden of Indiana, James W. Trimble of Arkansas, Homer Thornberry of Texas, Richard Bolling of Missouri, Thomas P. O'Neill, Jr. of Massachusetts, Carl Elliott of Alabama and B. F. Sisk of California.

Thus, according to this breakdown, two Catholics voted against tabling—Madden and O'Neill—and two for—Delaney and Hoffman.

HE SAID there are three major issues involved in the race question: as a human being, the Negro "wants the free use of all human rights; as a citizen, "he wants whatever other citizens want," if he is a Catholic, "he wants everything that the Church provides for everyone else."

Desegregation and integration are two different things, Father LaBauve explained. "Desegregation will insure that the Negro gets his just rights," he said. "As to integration, that's up to you. If you want to love me, that's up to you. But we have no right to take what belongs to another."

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More scholarships asked for Africans

CHICAGO—The National Catholic Conference for Interracial Justice has urged U.S. Catholic colleges and universities to increase scholarship opportunities for African Catholics.

The recommendation was contained in a report after a survey of scholarship, exchange and service programs for African students in this country was completed by the NCCIJ and the Foundation for International Cooperation recently organized by the Christian Family Movement.

Out of 1,800 African students in the U.S. last year, only 86 were in Catholic colleges, the report said. It recommended that Catholic colleges accept many more

African students and become involved in organized student exchange programs.



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Negro priest labels rides phase of 'cold civil war'

PITTSBURGH—A Negro priest from Mississippi said here that the Freedom Rides in the South are a "skirmish" in a "cold civil war" being waged over the race question.

Father John LaBauve, S.V.D., said that "if the rides result in something positive being done by Americans for race relations, then the riders will have done a good thing."

Father LaBauve, pastor of Holy Rosary church, Hattiesburg, Miss., spoke at the Summer School of Catholic Action for young people.

THE DIVINE WORD priest declared that racial injustice is a

Encyclical

(Continued from page 1) Herald: "The eloquent appeal of Pope John XXIII for social justice, for a fairer distribution of wealth within each country and among the nations of the world, amplifies the philosophy of the great encyclical of Pope Leo XII and reasserts the determination of the Church to concern itself with man's material as well as his spiritual wellbeing."

"The obligations of advanced nations to underdeveloped countries have not been better stated than in the sentence: 'We are all equally responsible for the undernourished peoples.'"

THE CHICAGO American: "Pope John XXIII's new encyclical... is an historic event of the first order... Like its predecessors [Hum Novarum and Quadragesimo Anno] the new encyclical... will have profound and permanent effects on the world's thinking. And like them, it will be disturbing to many people, Catholics and non-Catholics alike."

The Chicago Sun-Times: "Pope John's 'Mater et Magistra' brings the Vatican's potent influence into the space age and its problems... This country, in fact, would seem to furnish a model on which Pope John was basing many practical applications of moral principles... Only recently President Kennedy said aid to underdeveloped nations should be for aid's sake and not have political strings attached."

Pope John XXIII, meanwhile, at an audience in St. Peter's Basilica to several thousand pilgrims and tourists, gave his own simple interpretation of Mater et Magistra by saying that, as Christ had taught not only man's soul but also for his body, the encyclical therefore "meets the needs of the world."

He said that while God's law was "incurruptible," it had to be re-explained and applied to changing conditions.

AT CRASH SCENE DENVER—Seven priests were on the scene within minutes after A DC-8 crashed at Stapleton Field here killing 16 of the 122 persons aboard.

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