

Pray the rosary for peace, Pope John urges Catholics

Tells laity how to pray it fruitfully

CASTELGANDOLFO, Italy — His Holiness Pope John XXIII has called for recitation of the Rosary for the intention of peace at public rallies and in private in an apostolic letter addressed to the world.

Pope John called the Rosary the principal form of prayer for Catholics, second only to the Sacraments. He urged its recitation for "the great treasure of peace . . . which touches upon individuals, families and whole nations."

The Pope recalled his own peace rally at Castelgandolfo on September 10. At that time, he said, "We announced our proposal of encouraging subsequent assemblies of souls, as the occasion would present themselves, to pause in prayer on this fundamental duty of the preservation of peace in the entire world and the safeguarding of civilization."

"Behold Us now on the threshold of the month of October, which by confident tradition of Holy and Christian charity is consecrated to the cult and veneration of Our Lady of the Rosary,



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and which gives Us a new and most opportune occasion of universal prayer to the Lord for the same great intention which touches upon individuals, families and whole nations."

The Holy Father put great emphasis on the proper recitation of the rosary. He said:

"It is true that, among some souls less educated by raising themselves above lip homage, it can be recited like a monotonous succession of the three prayers—the Our Father, the Hail Mary and the Gloria—arranged in the traditional order of 15 decades. Doubtless this is something. But—we must indeed repeat it—this

is only a beginning or an exterior echo of confident prayer, rather than a vibrant elevation of the spirit in conversation with the Lord."

The Pope went on to say that the proper recitation of the Rosary requires three elements: contemplation, reflection and intention. He then received the three elements.

"In contemplation," he said, "we find ourselves in an intimate communication of thought and sentiment with the teaching and life of Jesus, Son of God and Son of Mary, which was lived on earth to redeem. To teach and to sanc-

tify; in the silence of the hidden life composed of prayer and prayer, in the sorrows of His Blessed Passion, and in the triumph of the Resurrection.

The Pontiff defined reflection as the application of the things seen in the contemplative part of one's own sanctification and to the condition in which he lives.

The third element, intention, he said, "is the indication of persons, institutions, or needs of a personal and social order, which for a truly active and pious Catholic come within the practice of charity toward his brothers, a charity which is diffused in hearts as the living expression of common membership in the Mystical Body of Christ."

The Rosary prayed in this manner, the Pope declared, "becomes the universal prayer of the individual soul and of the immense community of the redeemed, who meet in a single prayer from every part of the world. In personal invocation it is for the imploring of graces for the individual needs of each; in participation with the immense and unanimous choir of the entire Church it is for the great interests of the whole of humanity."

Pope John observed that modern transformations such as scientific inventions, higher developments in the organization of labor and the like, have given rise to new feelings about the functions and forms of Catholic social life. But, he added, through the recitation of the Rosary "each soul who prays should not feel himself alone and occupied exclusively with his own spiritual and temporal interests, but should realize now, more and better than in the past, that he belongs to a whole social body, shares in its responsibilities, enjoys its advantages, and fears for its uncertainties and dangers."

The Pope recalled that in the history of man there have been many times before "events which

Archdiocese will sponsor Orient tour

Faithful of the Archdiocese will have the unique opportunity of visiting the Orient next summer when the Propagation of the Faith Office sponsors an air pilgrimage during the month of July.

The tour will be under the spiritual direction of Msgr. Victor L. Gossens, Propagation Director, and Father Raymond T. Bosler, editor of The Criterion.

The all-inclusive rate for the trip, which will be conducted under the auspices of the Catholic Travel Office, Washington, D.C., is \$1,569.00, exclusive of transportation costs to San Francisco, Japan, Formosa, Hong Kong, the Philippines and the Hawaiian Islands are included in the pilgrimage itinerary.

The pilgrimage will leave San Francisco airport on July 1 and fly directly to Tokyo. Other cities to be visited in Japan include Kyoto, Nagoya and the twin cities of Nagasaki and Hiroshima, scene of atomic bombings during World War II.

Since the pilgrimage is commemorating the centenary of the canonization of the Twenty-Six Martyrs of Japan, one of the highlights of the trip will be a visit to the Franciscan Memorial Church in Nagasaki and the so-called Holy Mountain, where the 26 priests, Brothers and laymen gave their lives for the Faith in 1597.

On the island of Formosa pilgrims will be given a reception by Cardinal Tien and will visit the school at Taipei conducted by the Propagation Sisters St. Mary-of-the-Woods. While in Hawaii, those making the pilgrimage will visit the Island of Molokai, made famous by the work of Father Damien and Brother Dutton among the lepers.

Other points of interest on the itinerary include the Great Buddha of Kanazawa, Confucius Temple and Formosa and the aborigine village of Wulak.

Pilgrims will leave Honolulu on July 31 for the return trip to Los Angeles via jet air service.

In a letter to Monsignor Gossens, Archbishop Schulte gave the pilgrimage his blessing as an excellent manifestation of the growing interest "among Americans and Catholics in the Far East."

Information brochures on the pilgrimage may be obtained by contacting the Propagation Office, 174 Indianapolis 6, Ind., ME 5-4321.

ST. JOHN'S STARLIGHT

Parish is 100 years old

STARLIGHT, Ind. — Archbishop Schulte will preside at a Solemn Mass of Thanksgiving to mark the Centennial of St. John the Baptist parish here Sunday, Oct. 8. The 4 p.m. Mass will be celebrated by the pastor, Father Charles Noll.

Ministers will include Father Marcellus Fisher, O.S.B., a former pastor, and Father Bernard Koopman, a native son of the parish, deacon and altar server. Also, Henry J. Gesenhues of Hanover, Kansas, a native son of the parish, will deliver the sermon.

A dinner for the visiting clergy will follow the religious services.

Following is a brief historical sketch of the parish.

The first frame church erected for Clark County Catholics in the Starlight area was completed and dedicated by Bishop Maurice de St. Palais on November 3, 1861. Father Louis Gingold, O.S.B., of St. John from St. Mary-of-the-Knobs, offered the first Mass on the following day. Forty-nine families were charter members of the parish.

St. John's parish was originally a German congregation, organized under the leadership of layman, Herman Peppelmann.

In September, 1862, St. John's received their first resident pastor, Father John Joseph Maria Gabriel. A native of Switzerland, he had completed his theological studies and was ordained in Vincennes one month before his appointment to Starlight. Father Gabriel made his home with parishioners until the erection of a two-story brick rectory in 1868.

IMMEDIATELY upon Father Gabriel's arrival he opened a school and taught in it classes himself. In 1867, two Sisters of St. Francis, Oldenburg, took charge of the school. They remained until 1893 when the instruction was undertaken by the Sisters of St. Benedict, Ferdinand.

A shortage of clergy in 1872 resulted in Father Gabriel's reassignment to another parish, leaving St. John's without a resident pastor until the appointment of Father Anton Lechner in June, 1873. The following year he was succeeded by Father Bernard Buggemann, a former railroad engineer and Civil War veteran.

In 1877, Father John P. Gillig, "an older and more experienced pastor than his predecessors," became pastor. During his pastorate he ministered to the missions of Navilleton and Bradford.

Father Celestine Schwarz assumed the pastorate in 1891. He constructed two frame buildings to house the school and convent. Members of the parish donated the trees which were sawed into lumber and supplied most of the labor for the projects.

A BUILDING fund for a new church was begun by Father Charles Wagner, who became



TO OBSERVE CENTENARY—St. John's Church, Starlight.

pastor in 1904. Ten years and two pastors later the edifice was dedicated by Bishop Joseph Chartrand. The structure, erected during the pastorate of Father John Lohb, is still standing.

Father Lohb was succeeded by Father Richard Hoeng (1916) and Father Bernard Rieford the following year. In 1921, Father Rieford constructed a new brick rectory. A decline in the number of parishioners at St. John the Baptist began during Father Rieford's administration and reached the lowest point—290 souls—in 1926 during Father Charles Kabey's pastorate.

The PRESENT pastor, Father Charles Noll, was appointed to St. John the Baptist in May, 1959. A concerted fund drive was launched the following year to raise the remaining sum to conduct the school.

St. John the Baptist parish has produced 27 religious vocations in its first 100 years, including four priests. At present there are 547 members of the parish and 153 youngsters in the grade school.

for embellishment of the church interior and improvement of the parish cemetery. Also noteworthy under his administration was the parish participation in the Society for the Propagation of the Faith.

For nine years, beginning in 1950, the parish was administered by Father Marcellus Fisher, O.S.B., of St. Meinrad Archabbey. Among the accomplishments during his pastorate were the reconstruction of the church, choir reorganization and the start of the dialogue Mass. A building fund for a new parish school was also organized by Father Marcellus.

Joint announcement of the project was made this week by Father Kenny C. Sweeney, Archdiocesan Director of the Radio and Television Apostolate and Co-Director of the Catholic Information Center, and Anthony Lyons, president of the Indianapolis Chapter, Knights of Columbus.

During the coming week each of the 3,500 members of the Indianapolis Council will be informed of the proposed campaign to raise the minimum goal of \$100,000 a year necessary to sustain the program.

The PRIMARY purpose for the proposed expansion, according to Father Sweeney, is "to improve and deepen the general public's accurate knowledge and factual understanding of any and every

K of C to help expand radio, TV apostolate

A major breakthrough in the area of local Catholic radio and television programming is being effected in Indianapolis through the efforts of the five Indianapolis Knights of Columbus Councils. An extensive campaign will be launched next week to enable the Catholic Information Center to expand its physical facilities and to have a professional public relations expert as executive director.

Mr. Lyons stated that an expenses would be involved in the drive. "Every fraction of every penny of the contributions will directly help accomplish these vital objectives," he said.

The EXPANDED Catholic Information Center will have three principal divisions.

Under the proposed program the Radio and Television Department would: Encourage and promote local use of nationally produced Catholic radio and television programs; (2) Foster and coordinate educational television in local Catholic schools; (3) Create and produce local Catholic radio and television programs; (4) Promote all local and national radio and television programs that are worthy of the attention of the Church; and (5) Be actively affiliated with the national Catholic Broadcasters Association.

The Information Department would: (1) Seek to establish a liaison relationship between the Catholic and lay press, radio and television, more intimate and sustained than ever before attempted; (2) Regularly provide Archdiocesan news releases and background in behalf of all local Catholic institutions to press, radio and television; and (3) Ac-

aspect of the Catholic Church in this area."

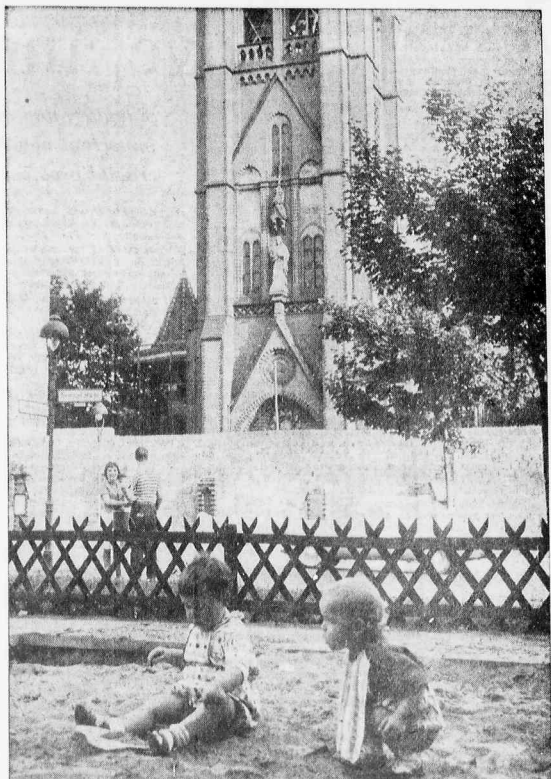
Each of the five Grand Knights has appointed a chairman to contact the membership of the individual Councils. The chairmen include: George Killinger, Council 1; James Wolfand, Msgr. Downey Council; Fred Priester, Our Lady of Fatima Council; John Gerlach, St. Pius X Council; and Joseph Vonn, Holy Family Council.

Afterwards he sent them a postcard with the message, "If it weren't for the Vops I would have missed the most wonderful vacation in my life."

When, two years ago, he moved into a new apartment in East Berlin as the newly-consecrated auxiliary bishop, he soon discovered that workmen had not only installed a new telephone but a hidden microphone as well. He promptly ripped the instrument from the wall, was briefly arrested for his daring.

Bishop Bengsch has other assets. If he has the staggering burden of an Atlas, he also has the build and fine chiseled features of one.

HITS APATHY SYDNEY, Australia — Anglican Archbishop Hugh R. Gough of Sydney has criticized the New South Wales government for apathy in providing religious instruction for public school students.



WALL OF SEPARATION—Across the street from the "Chinese Wall" thrown up by East German Communists, two West Berlin children solemnly carry on their sandpile duties, unaware of the city's crisis. The wall runs smack in front of the main entrance of Sacred Heart Catholic church on the Bernauer Strasse. The church is just within the Soviet sector border. (Photo by Adolph Schalk)

'SCHLAGFERTIG' BISHOP

Berlin — only diocese split in two by a wall

By ADOLPH SCHALK

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BERLIN—(Special) — The new Bishop of Berlin, the Most Rev. Alfred Bengsch, is said to be fast on the draw — with a quip, that is.

The Germans call it Schlagfertig.

Of a certain pompous, inept official he once remarked, "He is as suited for his post as a porcupine is for a door handle." He can adapt swiftly to new situations.

Once, when Vopos refused to let him leave East for West Germany, where he wished to take a vacation, he shrugged his shoulders and went instead to a nearby children's home and spent several weeks swimming and hiking with the orphans.

Then the bishop fell to his knees as his priests laid past him and blessed him, each in turn.

SINCE NEITHER West Berlin priests, lately nor even West Berlin officials in East German officialdom, were permitted by East Berlin authorities to cross the border to attend the installation ceremonies, a second installation took place two days later in St. Matthias's church in West Berlin.

Whereas Hans Sengewasser, State Secretary for Church Questions in East Germany, and several other East German officials attended the East Berlin installation (and were received by the congregation), no West Berlin priest was permitted to be invited to the West Berlin ceremony — to avoid "provocation." Leading Protestant clergyman, however, attended both ceremonies.

Bishop Bengsch likewise tactfully returned every night to his East Berlin residence during the four days the East Berlin authorities permitted him to remain in West Berlin.

The situation was especially tense since for the past few weeks president Dr. Kurt Schumacher of the Evangelical Church in Germany, who was also situated in East Berlin, has not been allowed to re-enter the Soviet sector after a visit to West Berlin. And no one knows when or whether Bishop Bengsch will be similarly restricted.

waters of the River Spree, — to the bishop of the diocese.

Bishop Bengsch will need every one of his assets, for he is the spiritual head of a diocese—Berlin—that has become the world's number one trouble spot, a diocese that physically as well as figuratively straddles two worlds.

Perhaps the bishop sensed the need for additional strength on the morning of Sept. 19, shortly before he entered Corpus Christi church in East Berlin to be formally installed as bishop. (St. Hedwig's Cathedral, also in East Berlin, is still under repairs from wartime damage.) Meeting with the 200 or more of his priests from the Soviet Sector and Zone in the parish hall, he said:

"Fathers, I have a special favor to ask you. As your bishop I shall be expected to bless you for the rest of my life. But today I am in need of your blessing. Before I assume this sacred office I would like each and every one of you to bless me."

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euphemistically called "The German Democratic Republic." The distribution is as follows: 276,000 in the Western sectors of Berlin; 120,000 in the Eastern sector; and 180,000 in the Soviet Zone.

As can be expected, communication in the diocese is extremely difficult.

Telephone lines between East and West Berlin have long been cut by the Soviet Zone authorities. Letters are subject to censorship in the Soviet Sector and Zone. As we have seen, personal visitation is highly restricted.

Even before the division of the city by the wall erected since the evening of Aug. 13, 1961, communication had been greatly restricted.

Bishop Bengsch's predecessor, Cardinal Julius Döpfner, new

(Continued on page 3)



MIGRANT WORKER CONFIRMATION—Archbishop Schulte administered the Sacrament of Confirmation to 47 migrant workers and their families last Saturday evening at St. Anne's Church, New Castle. During the Mass which preceded Confirmation, six youngsters received their First Holy Communion. Five baptisms were also recorded during the day. The parish's 60,000 Confirmation was handled by a group of students and faculty of Bishop Brute Latu Latin School in Indianapolis. (Staff photo)

CRUCIAL Problem: Love and Self-Mastery, published a year ago in French, has recently appeared in English, entitled *Love and Control*. The Contemporary Problem (The Newman Press, Westminster, Md.). The author, EDITOR TO READERS: This review of what has been hailed as the "most important book of the year" appeared originally in the September issue of "Marriage," monthly magazine published by the Archdiocese Press, St. Meinrad, Ind. The reviewer, Father Hillary Offensinger, O.S.B., is associate professor of French at St. Meinrad College.

Bishop Léon-Joseph Suenens, Auxiliary Bishop of Malines, Belgium, was formerly professor of moral theology at the seminary of Malines, then Vice-Rector of the University of Louvain, and was consecrated bishop in 1945.

If anyone fears that the Bishop has only the scholar's approach to this difficult subject, the list of his present activities is proof enough that he is in full contact with today's currents of thought: the Bishop is a national president of religious programming over Belgian radio and TV, national spiritual director of the Legion of Mary, and president of the Pax Christi movement.

And besides these activities, the Bishop's other publications have won him a national reputation for wisdom and understanding. Yet, very likely, this book on problems facing married people will be received with very mixed reactions. The Bishop opens his argument by calling attention to the change in Christian thought concerning love and sex. Sex, even among Christians, has come to equal love, to be love's unique expression. Marriage as an institution has suffered seriously from this changed attitude.

TODAY SEX is considered the proof and support of married love, and so should know no restraint. Any kind of voluntary control of this natural physical expression of love is erroneously looked upon as, at best, a compromise, if not downright morally wrong.

This false judgment, Bishop Suenens contends, ignores the fact that sex is only one of his basic

instincts, and that love itself is a far more complex, far richer reality.

Every word has a history, growing, changing like a living thing. "Love" is such a word, very much in evolution. In our day, under the influence of the radio, newspapers, magazines, TV, the word love evokes a world of erotic sensibility.

Stripped of its proper context, narrowed down to the idea of sexual pleasure, it is at present a sorry descendant of its ancestor. And for the Christian to use love in this modern sense is to lose an important battle from the beginning. "Crimes of love," the "demands of love," the "freedom of love," the "freedom of love," these phrases are all so many modern masks for brute passion, not real love.

Love in its divine dimension is co-existent with God Himself. God is Love. "Everything flows from Love as from its source, and everything that flows from it is Love." But our Catholics, contends Bishop Suenens, find this elevation of love very difficult to believe. "It directs us one time to return to Himself."

All human love, even the most degraded, is something obscuring this fundamental law of man's nature, no matter how sordidly. Beneath all human activity, whether intellectual, artistic or strictly practical, there is only one goal: to love and to be loved, imitating the Divine Model.

In its expression, human love is a very complex reality. When it is conjugal love, the reality is even more varied and richer. "True love between spouses involves a common life, a common mind, of heart, and of body."

To dissociate love from the total picture of these four qualities is to fall into either angelism or materialism: both false extremes.

BISHOP SIUENENS goes further in distinguishing two kinds of physical communion: sexual and conjugal. The latter is a richer experience than the mere reproductive act. Sex embraces the whole individual: a drop of blood can be analyzed to determine sex.

Sex is a psychological as well as a physical fact in man. This is important for understanding the means of self-mastery open to a man and a woman. Often, when legitimate expression of marital communion is not possible, strictly genital activity is not.

The more basic distinction between love and sex is easily recognized by a glance at the appearance of each in the life of a child.

In the boy, sexual instinct awakens at the same time as the desire for love precedes the sexual awakening. Thus, an untrained girl will mistake the conditions of the young man. Moreover, sexual activity as such has a short duration, and in later life even the desire dies away.

Love does not submit to time in this way; it continues to grow stronger. Maurice Zundel puts it this way: "Fidelity is the ever freer choice of an ever deeper love."

There is no contempt for physical love in all this. Man expresses himself as God made him: through the higher faculties of knowing and loving and through his body too. But love must direct and strengthen the physical expressions, otherwise the marital act will be but mutual egotism.

That love and sex can be separated is witnessed here on earth by every house of prostitution, and in heaven by the purely spiritual love of married couples united there.

SUBCONSCIOUSLY, there exists in most people's minds, a complete division between the sex before marriage and uncontrolled sex in married life. After marriage, some think the self restraint is out of place, and any forced limitation to the sex instinct seems an injustice. Bishop Suenens, however, insists there are two faces of chastity: unmarried chastity and married chastity, each having its demands. The one imposes total abstinence, the other puts sex in the service of love.

It is in the light of this forgotten reality that the sexual problems of marriage must be interpreted. Self-mastery in every area of conduct is a part of Christian teaching.

You cannot say that marriage leaves the sex instinct to its own blind groping. Marriage preparation in the past, when it existed at all, often passed silently over this truth.

Sexual self-mastery is not imposed arbitrarily or not enough. Authority of the Church, but in the name of the needs of love.

As long as all sexual activity has not been brought under the control of grace-directed love, sex will destroy love. To entrust ourselves blindly to any of our instincts, sex included, is to deny original sin. Even the natural law cannot be kept without the constant help of God.

MARRIED LOVE, meant to sanctify the couple and to preserve the human race, had to be

Love and control

Summary and comment on an important new book about the crucial problem in modern marriage

By H. Ottensmeyer, O.S.B.

especially protected; hence, it was raised to the dignity of a sacrament.

"The grace of the sacrament vivifies from within every gesture of goodwill as well as every expression of loving tenderness."

It changes natural human love into supernatural love and charity and brings it about that the couple do love one another merely through their human hearts—necessarily weak and fragile—but, indeed with God's heart, at work within them.

This supernatural elevation of love is not a lessening, but a healing, a restoration, an intensification of love.

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not live together "as brother and sister."

If self-mastery has been practiced from courtship on, love can still find its ways of expression other than the conjugal act itself.

When blind lust exploits the body of the woman through analism, through withdrawal, a blow is struck at love itself.

Even though little woman who passively submits to this act knows she is not committing sin, love is cheapened, aerial unity is attacked, moral strength is draining away.

"CHASTITY is not a static virtue, acquired once for all." It follows the law of all human improvement: married people must become gradually more chaste, that is, the power of love over instinct must rise in a constant crescendo of greater control.

This dynamic quality of the virtue of chastity is the central idea of the Bishop's thought on how the couple is to acquire self-mastery.

The entire effort is first carefully centered in the complete picture of Christian sanctity. The chief of this is the properly nourished spiritual life, with its source of strength in prayer and the sacraments. Without these, the practice of self-mastery is not only impossible, but makes little sense.

Bishop Suenens suggests that newly married couples, on their own, practice periodic continence, either in preparation for a future period of enforced continence, or as a means of progressive training, fully realizing what they are doing when they limit their love-making to the woman's fertile or sterile periods, and ready to accept the consequences of their decision. In either case, their actions will not harm love, but still control will be the mark of a greater love.

THE POLICY of "all or nothing" is acceptable only to some strong souls, but is not the normal and best way. "Physical continence of the spouses and in this constant striving to work out their mutual perfection, we can really see the cause and the first purpose of marriage—if we do not consider it strictly as an institution destined for the procreation and education of children, but if, in a larger sense, we see it as a common sharing of life, an habitual intimacy, a society."

For this reason, the marriage of sterile persons or of persons advanced in age is not at all to be looked down on; the sacrament is rich in meaning for them too. A very delicate balance has to be maintained between these two perspectives in order not to falsify the total purpose of marriage.

At times, in such acts, there may be momentary loss of self-control. "Here a person must distinguish carefully between what is voluntary and what is the result of surprise, or a real accident. And one must also determine whether the same result happens regularly or only rarely."

Each one's conscience, helped by his confessor's advice, will try to pick out the element of weakness or fault. This struggle to control themselves needs constant encouragement and support. And with the grace of God, victory is the result of persevering effort.

Bishop Suenens insists constantly on the value of such periodic donation of instinct. "It is the very source of matrimony's fidelity."

Instinct wears itself out: if it has become the only symbol of love, then married life on all levels becomes a mechanical repetition of meaningless acts. If love loses its protective virtue, it becomes a blind play of passion. "It is confounding love and

instinct to believe that the free play of instincts is a safeguard for love; on the contrary, love is the safeguard of the physical union and assures its continuity."

IN THIS LIGHT, it is not surprising to see how wholeheartedly Bishop Suenens accepts the rhythm theory: "While formerly the conjugal act was very frequently carried out under the blind impulse of the moment, without weighing the consequences, thinking oneself freed from all responsibility, today science has put into the hands of man the possibility of placing this act under reason's control, insofar as he can more clearly take the responsibility for the results."

Such a possibility demands that we rethink the purposes of marriage. Genesis gives us two accounts of man's creation. In the first account, the idea of leading a life is stressed (1:26-31); in the second, mutual help of husband and wife through love and the cause and the first purpose of marriage as the final cause of marriage (2:7-25). Marriage has, then, a social and a personal end.

Although we speak of procreation as the "primary" end of the institution of marriage, Bishop Suenens insists that, as far as the spouses themselves are concerned, the immediate end of the goal that is reached first, is the help towards mutual fulfillment and perfection.

"To speak of this as 'secondary' in the modern sense of that word would put it in a false light, as though it were accidental, a mere by-product."

As was pointed out by Pope Pius XI in *Cast. Connubii*: "In this mutual interior adaptation of the spouses and in this constant striving to work out their mutual perfection, we can really see the cause and the first purpose of marriage—if we do not consider it strictly as an institution destined for the procreation and education of children, but if, in a larger sense, we see it as a common sharing of life, an habitual intimacy, a society."

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IN THIS LIGHT, it is not surprising to see how wholeheartedly Bishop Suenens accepts the rhythm theory: "While formerly the conjugal act was very frequently carried out under the blind impulse of the moment, without weighing the consequences, thinking oneself freed from all responsibility, today science has put into the hands of man the possibility of placing this act under reason's control, insofar as he can more clearly take the responsibility for the results."

Such a possibility demands that we rethink the purposes of marriage. Genesis gives us two accounts of man's creation. In the first account, the idea of leading a life is stressed (1:26-31); in the second, mutual help of husband and wife through love and the cause and the first purpose of marriage as the final cause of marriage (2:7-25). Marriage has, then, a social and a personal end.

Although we speak of procreation as the "primary" end of the institution of marriage, Bishop Suenens insists that, as far as the spouses themselves are concerned, the immediate end of the goal that is reached first, is the help towards mutual fulfillment and perfection.

"To speak of this as 'secondary' in the modern sense of that word would put it in a false light, as though it were accidental, a mere by-product."

As was pointed out by Pope Pius XI in *Cast. Connubii*: "In this mutual interior adaptation of the spouses and in this constant striving to work out their mutual perfection, we can really see the cause and the first purpose of marriage—if we do not consider it strictly as an institution destined for the procreation and education of children, but if, in a larger sense, we see it as a common sharing of life, an habitual intimacy, a society."

For this reason, the marriage of sterile persons or of persons advanced in age is not at all to be looked down on; the sacrament is rich in meaning for them too. A very delicate balance has to be maintained between these two perspectives in order not to falsify the total purpose of marriage.

At times, in such acts, there may be momentary loss of self-control. "Here a person must distinguish carefully between what is voluntary and what is the result of surprise, or a real accident. And one must also determine whether the same result happens regularly or only rarely."

Each one's conscience, helped by his confessor's advice, will try to pick out the element of weakness or fault. This struggle to control themselves needs constant encouragement and support. And with the grace of God, victory is the result of persevering effort.

Bishop Suenens insists constantly on the value of such periodic donation of instinct. "It is the very source of matrimony's fidelity."

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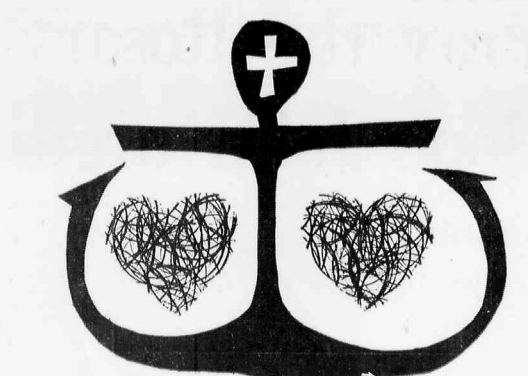
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instincts, warns Bishop Suenens, is not worthy of a Christian.

After quoting Pius XII on the conditions required for the regular use of periodic continence: medical, eugenic, economic, or social, the author insists that this is not a compromise on the part of the couple, but rather a valid use of reason, helpful to love and life.

This continence does not primarily aim at limiting the number of children—"not limitation but regulation"—preparing for their arrival by proper regard for their future welfare.

To let oneself go blindly into the act of procreation without weighing responsibilities is not worthy of man.

"The virtue of human prudence, the normal path which shows the will of Providence, should serve to lead and instruct instead of letting it go on its own blind way."

"To reflect and pray over these responsibilities is not being selfish, it is seeking the help of God through the intellectual means He put into our souls; it is showing continence in love."

There can be no question of throwing up periodic continence any of the moral shame connected with the use of contraceptives or with the voluntary interruption of the sex act.

AS PIUS XI said explicitly in *Cast. Connubii*: "Nor should one accuse these couples of acts contrary to nature who use their marriage right following right natural reason, even if, for natural causes due either to time (sterile periods), or certain physical defects, no new life results."

In such cases, the personal end of marriage, the outward expression of the inward love, gives meaning to the marital act.

Bishop Suenens concludes his appeal for self-mastery as a protection for love by denying the

accusation that periodic continence is "calculated love," or "love by the calendar," as we say in America.

"While not rejecting periodic continence in the name of the moral law, there are some who would like to condemn it in the name of love."

They refuse to admit any interference or reason in this area of conjugal life calling it calculation, saying that love must shut out all calculation and be left to itself."

THE BISHOP feels that those who want to defend the freedom and spontaneity of the sexual instinct by such an argument forget that every instinct is subject to reason. Isn't the sex instinct restrained by reason during courtship, and yet love finds thousands of other expressions.

If this love does not already exist to protect and give meaning to instinct's activities, it is not the sexual act that will inspire love or take its place.

Bishop Suenens does not hesitate to say that the very exercise of periodic continence, when it is practiced after serious reflection and for good causes, is an evidence of true love.

"This practice, which is the exercise of sexual self-mastery in harmony with the laws of nature, must not be considered a poor compromise in comparison with abstinence pure and simple. In the context of a regulated conjugal life, it is the best way to preserve love and harmony in the home."

Under such conditions, periodic continence assumes "the role and character of true conjugal love."



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THE CHURCH AND THE WORLD

Named by Pope - Public housing - Discrimination

THE VATICAN

Several governments have announced they will send special representatives to mark the 80th birthday of Pope John XXIII.

Father Blasco Colaco, the first Indian priest to make a career in the Vatican, was named by the Pope's Nunciature at Bogota, Colombia.

Pope John has named Mariano Cardinal head of protocol in the Vatican Secretariat of State.

Fourteen U.S. Senators and Representatives were received in private audience (Sept. 29) by the Pope.

President Kennedy's mother said here after a 15-minute audience with Pope John that she was deeply impressed by the Pope's words.

WASHINGTON - Appointment of Dr. Paul F. Gere, a former Baptist missionary and educator, as deputy director of the Civilian Conservation Corps was announced here by President Kennedy.

AT HOME

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Gives one reason for notable surge in Negro converts

FORT WORTH, Tex. - The substantial conversion of Negroes to the Catholic Faith must be attributed to the fact that "there are no second-class Catholics," according to an article in the October issue of Sepia, a Negro magazine published here.

The author, John Howard Griffin, who gained wide attention last year by disguising himself as a Negro and traveling through the South, noted that more than 11,000 Negro converts were received into the Church last year.

He recalled that when Cardinal Lukan Ruzambwa, Bishop of Bukoba, Tanganyika, became the Latin's only Negro Cardinal "the action was hailed as though it represented some change in the Church's attitude - something new."

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will be second in command under Vice Corps Director R. Sargent Shriver.

NEWPORT, R.I. - John A. McCone, former chairman of the Atomic Energy Commission and President Kennedy's nominee as Director of Intelligence Agency, holds his church honors.

COLUMBUS, Ohio - Father Carl Breiffeller, O.P., who is nationally known for his programs for prisoners in the Lorton Federal reformatory in Virginia, where he is stationed, is the new president of the Catholic prison chaplains organization, which met in Fairfax, Va.

ST. PAUL, Minn. - A member of this city's housing authority urged that the city should not support public housing programs.

LEOPOLDVILLE, Congo - Msgr. Marlin Bakole, vicar general of Lubumbashi, has been named vice rector of the Catholic Lovanium University near here.

PALASARI, Indonesia - Bishop-elect Paul Sani of Denpasar, an Indonesian-born Divine Word Missionary, was consecrated here as the first Catholic bishop on the island of Bali.

ABROAD RHODES, Greece - East-West differences intruded into the Pan-Orthodox Conference here when about half of the 90 delegates called an invitation to visit the United States aircraft carrier in port at Rhodes.

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of Orthodox Churches in Russia and other Communist countries declined the invitation. He said the American gesture was inappropriate and naive and served to discredit the conference's political problems.

DAH ES SALAAM, Tanganyika - Catholics have no major objections to a new bill that would set up an integrated school system in this east African country.

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become Christians. A meeting of the Catholic Association here pointed out that Christian converts among the Harijans lose the preferential treatment in employment and education which the government gives Hindu members of their class.

ERNAKULAM, India - Secular and Catholic newspapers in India have attacked restrictions placed by Indian Health Minister V. K. Velupillai on the ministrations of Catholic priests to the sick and dying in state-operated hospitals.

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ements' "clear and opportune stand in the United Nations on this question."

RIO DE JANEIRO - Cardinal Jaime de Barros Camara, Archbishop of Rio de Janeiro, gave his endorsement here to an administrative platform submitted to the Brazilian Congress by the new government which came into power after the resignation of Juscelino Kubitschek as president.

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MARYKNOLL MISSIONER - One of four Maryknoll Sisters from the Archdiocese of Indianapolis in Sister Donna Marie White, R.M., a native of Richmond, Va. She is shown above with a few members of her Saturday catechetical class in Manila, Philippines.

Berlin - only diocese split by a wall

(Continued from page 1) Archbishop of Munich, lived in West Berlin but was not allowed to enter the Zone, though free to move about in East Berlin. But he at least could broadcast freely from West Berlin to his flock, a privilege that will be hard to come by for East Berliner Bishop Bengsch.

BERLIN is the only diocese in the world with two official diocesan papers. When in March, 1953, the distribution of Petrusblatt, the official newspaper of the diocese, was forbidden to be distributed in East Berlin, a second paper, St. Hedwigsblatt, with a circulation of 25,000 and an eight-page staff, was established the following year to be circulated in the East Sector. Since then, the latter has been confiscated three times allegedly because certain utterances (one, a sermon of Cardinal Doemling) were construed as having a political meaning.

Today, Petrusblatt freely publishes whatever it wishes and speaks openly of conditions in the Soviet Zone, while St. Hedwigsblatt cautiously sticks to devotional tracts, or some straight reporting on the Church in the world and occasionally even launches out against materialism. St. Hedwigsblatt does not undergo pre-publication censorship, but effective post-publication censorship can easily be carried out by the postal authorities.

Of the 245 churches and chapels in the diocese, 156 are in West Berlin. In West Berlin the new churches are constructed in dramatic contemporary design. In East Berlin not even the old churches have been repaired from wartime bombing. One church in the East Sector which was in ruins when I saw it in 1956 was in the same state this time.

Priests from the two parts of the diocese are trained at separate seminaries. Seminarians from West Berlin are sent to Paderborn in West Germany, while those from the Soviet Zone or East Berlin are trained at the seminary at Erfurt.

Hospitals and other Catholic institutions do not receive any State aid (as in West Germany) but depend entirely on meager fees and diocesan funds.

CHURCH-STATE conflict in East Germany begins with the basic atheistic philosophy of dialectical materialism to which the Soviet Zone leadership has dedicated itself. Notably in a speech by then Prime Minister Otto Grottel on March 23, 1959, "The socialist revolution," he said, "... is the fight for the scientific perception of dialectical materialism, the striving for socialist ethics and morals, and for socialist literature and art."

In practice, this "fight" takes on many forms. There is "gugendweih" (Youth Dedication), the formal atheistic dedication of youth to the State, a substitute for the sacrament of confirmation. Parents who do not send their children to this ceremony often risk losing their jobs.

There are other substitutions: In place of baptism, a communist naming ceremony; in place of the sacrament of matrimony, a communist wedding in a factory clubhouse. There is even a socialist funeral.

Religious instruction is theoretically permitted, but the regime imposes so many obstacles that only the hardest of children can attend, while all priests and catechists must submit to humiliations of local school principals, nearly always anti-Catholic Communists.

The universities, in spite of much strong opposition by professors, have succumbed to State domination. "Fleiss," declared East German communist boss Walter Ulbricht on April 21, 1958, "cannot be presented at all in lectures at universities. Nobody has the right to do so. Theism does not comply with science, and has nothing to do with science. The university must not be mistaken for a church."

The ideological fight against Church and religion penetrates nearly every art form - publications, books, theater, music, radio and television, the latter two being seen and heard extensively in West Germany.

THE GOVERNMENT of East Germany differs from the Nazis in that it avoids trials against priests and laymen. Whenever church leaders are imprisoned or penalized, it is emphasized that they are not punished as clergy or Catholic lay leaders but solely because of their "crime," like any other citizen. "On exploiting his position as father confessor..." Under the guise of religion... Even when priests are generally spared a criminal prosecution, they are frequently subjected to long interrogations, short arrests, searches.

On the day I was present at Bishop Bengsch's installation ceremonies, a priest was arrested because he allegedly encouraged teenagers to tear down communist monuments. He, too, failed to intervene and refused to identify them.

Recently four Jesuit priests were charged and convicted with slandering the Communist State and with black market currency operations, sentenced to several years of hard labor in a penitentiary.

Laymen are hit even harder and arrested more frequently. They are not indicted for Christian activities, but for "accusations like 'instigation to boycott,'" etc. Eleven lay people, accused of spying and high treason, were sentenced to hard labor in a penitentiary totaling 185 months, two of them receiving sentences of five and three years.

One layman, Dr. Heinz Brauwer, had spoken on the papal social encyclicals, and this in the opinion of the Communist prosecutor was only had nothing to do with religion, but was sufficient "evidence" to convict him.

A Catholic owner of a book store was sentenced to a year and

a half imprisonment because she "enrolled books... against the Soviet Union and institutions of the German Democratic Republic..." The books which "endangered peace" included: "Comments of the Church on the Current Economic and Social Need" by P. G. Grundlach, S.J.

An East Berlin employee was sentenced to two years' imprisonment by the penal chamber of the city of Halle, because Catholic journals were found in his pocket during a search in a train.

BUT THERE is matter for consolation. Since Catholics and Protestants share virtually the same conflicts with the State, a great spirit of mutual cooperation has grown up between the two confessions. Since Protestants predominate in the Soviet Zone (there are approximately 17.6 million Protestants as against two million Catholics), the Catholic Church depends to a great extent on the hospitality of Protestants, especially since 1.2 million Catholic expellees from the Eastern territories settled in East Germany.

In many places in the Soviet Zone Mass can be celebrated only because of the generosity of the Protestant pastors who use the use of their churches to Catholics.

A second important development in the East Zone is that those who do remain Christians have a very strong faith - much stronger, one suspects, than in the West.

One Catholic father of five, who is active in a Catholic organization, works in an office and earns less than \$50 per month, told me: "Many of my friends regard me as foolish because I did not make use of many chances to flee to the West. I am not too late, but I couldn't in conscience do so. If you could only see how much these people need the Church, despite the hardships after the only institution left over here that they can trust. However restricted it may be, the Church remains a great help to East Germans."

Perhaps the real heroes are less those who fled as refugees (though some of them were undoubtedly heroes in their flight) but those who stayed behind.

AFTER SPENDING the day in the East Sector of Berlin I hastily returned to Friederich Strasse, a bordering expositing to Americans, as I wanted to be back in West Berlin before dark. At the border fifteen or more green-uniformed Vopos, armed with snouted submachine guns stood guard.

One of them ordered me into a room and asked me to open my briefcase. I did so. "What's under that sweater?" he barked. Underneath were my camera and several exposed rolls of film. There was also a typed copy of the sermon that Bishop Bengsch gave at his installation.

"What's that?" The Vopo asked, holding the manuscript out of my briefcase.

He paused thoughtfully a long time. Carefully he leafed through it, stopping to read excerpts. One of the paragraphs he read included these words: "We regard brotherly love as our highest command and know that we respect our freedom of conviction and of science, because we see in every human brother, no matter where he may be, the image of God. The Christian, the new man in Christ, is not merely a product of economic or social forces, but he is always a moral creature, worthy and dependable when he is permitted to live according to his conscience. It is, however, to the good of all, if the Church raises her voice for the freedom and dignity of man and his inalienable rights. For history clearly and a hundredfold teaches us that disdain for human rights and even worse extermination are the terrible consequences when the irrevocable rights of men are not recognized."

The Vopo stared at me intently for a moment, then dropped the manuscript into my briefcase. "You may go," he said.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—no necessarily a Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Education

Oklahoma seems to have become the center of another type of segregation controversy. The state attorney general has ruled against plans to let parochial school students eat at a public school cafeteria under construction at Cashion (Pop. 10,000). His ruling was made in response to complaints by one young Church of Christ minister, recently come to the city, who described the plans as an "outrageous" violation of the Constitution.

The complainant, a Rev. Mr. Davis, issued in an interview that most of his information on the issue of federal aid to education came from editorials in a POAU publication. When asked "Do you believe it a violation of the Constitution for Catholic students to make use of public libraries for purposes of study?", he was unable to give an opinion. "I'm just thinking a little," he said.

Drew V. Langley, director of the state school lunch division, had previously ruled that the plan was admissible. In this, he was guided by the consideration that non-profit schools, including parochial schools, had been participating in the lunch program in Oklahoma and other states for years. He was guided by federal regulations, which require school lunch aid to public schools and non-profit private schools, either separately or together.

In spite of these considerations, the intervention of the state attorney general could mean a protracted court battle of many years, in the manner we are accustomed to expect in these cases.

Just now, the whole affair is particularly unfortunate. If the opinion of the Oklahoma state attorney general is finally sustained — as it might conceivably be — it could seriously retard an important movement among responsible religious and educational leaders in the country.

Leaders of Protestant opinion, in religion and education, have come to see the almost total extent to which religious values have been excluded from public school education during recent years. They see its effect on the nation as a whole, and on the emergence of a completely secularist and materialist outlook on life. Very rightly, they are becoming worried about this. Statements are being made and articles written which indicate an earnest and generous desire to develop new approaches to the problem.

There is, for example, the idea of "shared time." It is being examined by leaders of Protestant denominations, by ranking members of the Catholic hierarchy, and by Jewish leaders concerned about the country's educational system. There is an excellent exposition of the idea in a recent issue of *Christianity and Crisis*, by Harry L. Stearns, a Superintendent of Schools in New Jersey who is noted for his work with the Board of Christian Education of the United Presbyterian Church. He regards "shared time" as meaning "certain subjects would be taught in the public schools to all children; other subjects—specifically those of religious content—would be taught to all or part of the same children in church schools of the parents' choice."

This is a promising idea. If it can be organized successfully—and we would expect this to be entirely possible with our American talents for organization—it would mean giving our children's religious education the same status as academic needs, while preserving the principle of Separation of Church and State. Again to quote Mr. Stearns' article: "Were the stakes not so high, the gain would not be worth the effort. However, the strife and gainy and the undermining of our public school system are dangerous elements in the current American scene."

The whole world is threatened with complete disaster if it is unable to work out a modus vivendi between its diverse social, religious and ethnic elements. This country is a leader in the work of making peace on some sort of permanent basis. It cannot continue long to expect acceptance for its leadership if it is unable to compose internal differences in a vital and basic area like public education. It must give an example, and a good example, of how ethnic and religious pluralities may exist comfortably together within its own borders, and give its children the rounded education they simply must have for survival.

There are good prospects of agreement in the comparatively minor problems of public facilities, such as school buses and lunch-programs. Legalistic quibbling, like that in Oklahoma, does much damage to the whole community. It is divisive. It is frictional unit and, worst of all, it is gravely discrediting to our young, impressionable school children.

We cannot afford to continue with this sort of thing much longer. We have too many really important problems to solve in the matter of public funds and their application to the education of all our children.

Leadership

Congratulations are in order for the Bell & Howell Corporation for sponsoring the TV program, "Walk in My Shoes," a documentary on the daily life of a Negro in these United States.

A fine piece of work, it was accurate, imaginative, and thoroughly good reporting — to use a term popular with producers who fear to present anything above the caliber of the routine private eye or horse and buggy programs. It was denounced in some quarters and a number of network affiliates in the South refused to carry it.

In spite of the opposition, Mr. Charles Percy, chairman of Bell & Howell, can congratulate himself on two things: (a) on proving what a fine public service the television industry can give when allowed its full stature, and (b) on showing to the advertising industry that serious presentations have a greater public impact than the frothy notions on which it has been relying so much.

We hope other corporations will take note—and walk in Mr. Percy's shoes.

Creeping socialism?

In spite of our editorial reputation among the more enthusiastic of ultra-conservatives in our community, we have never advocated socialism for its own sake, nor even the centralization of government. We are no more doctrinaire socialist than we are doctrinaire anything else in social and political matters.

Government we must have, and good government: of the people, by the people and for the people. If the local authorities fall down on the job, the state must take over. If the state falls down, the federal authority must step in. Is this an argument in favor of socialism?

The recent scandalous revelations in Denver, Colo., of an almost entire municipal police force engaged in organized crime, provide a case in point. The state of affairs did not develop overnight. It was a piecemeal process; a little good fellowship by way of a shared commission here; a little "fix" there, to oblige a citizen and voter. It indicates

a progressive complaisance by many people in minor and major irregularities of all kinds.

Taken in relation with similar irregularities in Chicago and elsewhere, of road-fund scandals and other dishonesties in many states, including our own Indiana, of price-rigging and bribery in business, of vote-rigging and intimidation in labor, it all points to progressive failure in good government at the lower levels.

There has been no instance of action at federal level in social matters—so freely dubbed "creeping socialism"—which was not first required by a failure of action at lower levels. Why do we need such large staffs and such curiously minute regulations in matters of federal expenditure? Is it not primarily to try to contain the petty thievery by private concerns and local political groups which is the all too common experience in every state? Why were we taxed originally to provide public funds for unemployment insurance? Was it not because untrammelled private enterprise neglected its public responsibility to plan security of employment for steady workmen; because its greed for

high stock dividends and its generally boom-and-bust attitude to management produced regularly recurring mass unemployment? Why is federal legislation needed in the areas of interracial relations, subsidized housing of minimum health standards for the poor? Is it not to make up for the intransigence of local groups, willfully blind to their responsibilities in good social management?

Those who spend their time and energy fighting what they call "the principle" of federal government might well reconsider their wholly negative attitudes. They might do well to realize the only sensible way to maintain local independence is to strengthen the government and its institutions, not only by preventing organized crime and breaches of public trust but also by promoting good local administration and doing what needs doing for all the citizens, including the poor and weak.

This is what is meant by the saying, "Eternal vigilance is the price of freedom." In commending the thought to our "conservatives" and fellow citizens of Indiana, we hope we are not once more risking the accusation of being socialist.

QUESTION BOX

Gives observations on Fatima message

My MSGR. J. D. CONWAY

Q. I am puzzled by an answer you gave to one of your readers recently. You were asked to express your sentiments about the message of Fatima which was to have been released in 1960 and was not. Your answer was, "Yes, with restraint; good ride." Would you be willing to explain more fully what you mean by this rather flippant answer. I am very confused.

A. My answer was flippant, but it was also exact. The questioner asked for an expression of my sentiments. I gave it succinctly.

However, I do not want to confuse people, and yours is not the only question I have received: Do I reject the whole Fatima story? Am I opposed to Fatima devotions? Am I taking a crack at superstition? Has not the Holy See approved the apparitions? Are not many of our most popular devotions based on the apparitions of Our Lady? Are lay people to blame when their curiosity is built up by years of waiting for the Fatima message, and then left suspended by unexplained silence?

I do not reject the whole Fatima story, though I am not personally deeply impressed by it. I once visited Fatima, found the mountains beautiful and the shrine no more gaudy than most, and was much moved by my encounter with the aged and impoverished parents of Francis and Jacinta Marto. I have no serious question about the credibility of the apparitions; that was declared by the Bishop of Leiria in 1930, after seven years of investigation and careful study by theologians. I have no reason to doubt their findings. On the other hand, as with all private revelations, I have no intellectual or moral obligation to accept the apparitions as proven fact, or the truths of the revelation as they were taught.

I am not opposed to the Fatima devotions; they involve penance, sacrifice, the rosary, and devotion to the Mother of Jesus under various titles: Our Lady of Carmel, Our Lady of Sorrows, and the Immaculate Heart—all basic, conventional Catholic devotions. The only innovation, as far as I know, are an insistence that Russia be dedicated to the Immaculate Heart, and that there be Communions of reparation on the First Saturdays of five successive months. Rather good ideas, both; but Pope Pius XII seemed to be content with a dedication of the whole world to the Immaculate Heart, without special reference to Russia.

Any opposition I might have to the Fatima devotions would come from the over-emphasis placed on them by fanatics—making them seem more important than basic devotions to God, the Creator, Redeemer and Sanctifier; to Jesus Christ, God and Man; to the Mass, his eternal Sacrifice; to the Sacraments. His own chosen means of sanctifying union with us; and to His Blessed Mother, under any of a hundred titles you consider.

I do not consider Fatima superstition, but I think it has been often misused for purposes bordering on superstition: as a threat to inspire fear, as a goad to hatred and suspicion, as a club with which to beat political enemies—and I don't mean Russians!

It is bordering on superstition to get religion out of focus: to make private revelations seem more important than the Good News of the Redemption, to place the authority of a good pious nun ahead of that of the Vicar of Jesus Christ.

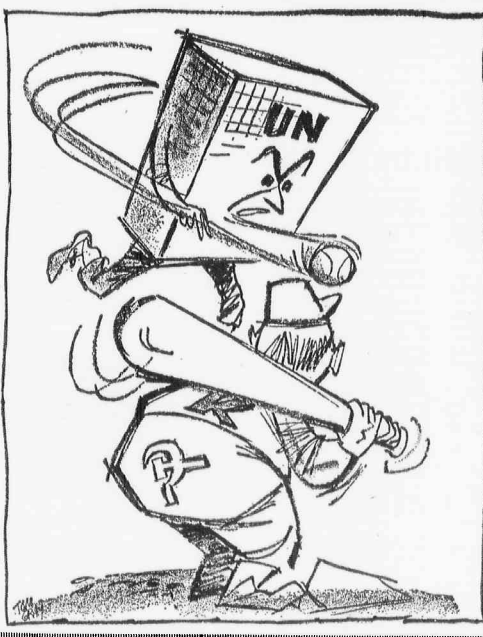
Probably the interpreters of Fatima have done much of the harm: there are many interpretations of its message as there are enthusiasts presenting it, but all have this in common: they give a poor pious Christian a feeling of guilt and of blame for the world's ruin. He may attend daily Mass and be regular at the Sacraments, he may read his Gospels daily, and pray and meditate, and spend his times in virtue and charity, offering every moment for the love of God, in union with sufferings of Jesus Christ; but if he is not in tune with the message of Fatima he is contributing to the world's holocaust.

Sentimentality borders on superstition; and on the subject of Fatima I have seen more sentimental books and articles, more sentimental, by far. As a matter of fact, it is quite hard to find the facts. The original revelations of Our Lady to the children were fine; and those were the ones the Bishop approved. Much of the later accumulation is pure sentimentality, a feeling of guilt and of blame, made her prophecies known after the events had happened. To the best of my knowledge there has been no official approval given to these—and most of the secrets and promises which cause all the furor are contained in them.

Finally, it is bordering on superstition to seek God's apocalyptic revelations in sealed envelopes, hidden for years to titillate the curiosity and fears of His people. I am convinced that God is much more direct, and that His revelations are much more like His. He has established His Church to teach us this truth; He hasn't hidden them in convenient envelopes.

One of my readers complains that the build-up of publicity has resulted from articles written mostly by priests, and that lay people should not be blamed. I agree; and I hope that some of the clerical enthusiasts may learn some prudence from the silence of the Holy Spirit. My guess is that some of the contents of his famous envelopes unsuitable for publication—but may be I am not being prudent either. As far as I know the Holy See has given no formal, positive endorsement to the apparitions of Fatima—only permissive silence. If I am wrong I will surely hear about it—and let you know!

World Series



OPINIONS

Lauds mother's letter on birth control

To the Editor:

I was very pleased to read the excellent letter in *The Criterion* on Birth Control by a Catholic Mother from Indianapolis. For God-like simplicity we have solved all with man-made complexity. Indianapolis Mrs. J. M.

Nosy Catholics

To the Editor:

Bravo to Monsignor Conway for giving their "communique" (as your headline so aptly put it) to these nosy Catholics who are forever probing into the religious practices and degree of fervor of President Kennedy and his family.

I remember last fall there was quite a furor stirred up over the fact that Jacqueline was not seen at Mass with her husband. The charitable thing, of course, is to assume that she had a just and reasonable explanation.

SERMONETTE

Am I in love?

By REV. JAMES D. MORIARTY

Danny Doe has that tingling feeling running up and down his spine again. Every time the object of his affection gets within whistling distance his whole personality lights up like a new pin ball machine. He says that it's love.

IS IT?

Every person at one time or another has wondered if what he feels is really love or is it perhaps just a momentary infatuation? The word itself is used to cover a multitude of conditions . . . some true love, some anything but love. But it baffles, bewilders and often defies definition.

Perhaps we can see a little bit better what it is if we examine some of the qualities that every true love should have. Remember that there is love other than that of a man for a woman or a woman for a man.

The true lover loves a person for himself and not for his usefulness. What one may be able to do for the lover is not even considered. A new born babe can do nothing for the mother but give her a lot of trouble. Yet observe the depth of a mother's love.

True love must be ordinate. It must not be out of order and any love that loves a creature more than God is out of order. Love that takes one away from God even though it be towards a seemingly good created object cannot be true love.

Love must be persevering. It is not a tickle . . . a momentary infatuation. And the test of perseverance is the patience and humility with which one is able to love.

Love only projects itself for a just and holy reason. It must never be selfish. Anything that is selfish tends to drive one away from God and not in to God. This cannot be true love.

Love is unselfish. It thinks of the one loved and not of self. One of the best tests of love for another is found in the answer to a simple question. When we do something for our loved one are we interested most in pleasing the other party or are we interested in ourselves here? If we answer that question sincerely we will have our finger on the quality of love.

STRAY LEAVES

Fr. de Foucauld, worker for peace

By MICHAEL BOWLES

Charles de Foucauld; Vicomte; graduate of the famous French cavalry school at Saumur; wealthy expert in the appreciation of, as the saying goes, "the women and the song"; explorer, geographer, linguist; Trappist monk; hermit at Nazareth; priest among the nomads of the Sahara; he was shot in the head, December 1, 1916, by a jittery young Touareg raider at Tamanasset, deep in south-western Sahara.

At the time of his death, he was 38 years of age. To quote his biography, *Soldier of the Spirit*, by Michel Carrouges: "He was alone. He had not been able to find any companion. He had not been able to find any of the Congregations of which he had dreamt; no Little Brother, no priest, was ready to replace him if he were to pass away. But he was ready for annihilation, not only for danger, for trials and devotion, but for total sacrifice going as far as the annihilation of his body and of the projects which meant most to him."

Yet, the example of his life and death inspired the formation of two orders, the Little Brothers of Jesus, and the Little Sisters, aiming for the perfection in obscurity of Our Lady of Nazareth, interpreted by Charles de Foucauld. There are over 191 Little Brothers, of whom 171 are priests who follow the Latin Rite, 13 who follow the Byzantine, one the Armenian, and three each the Syrian and Chaldean. There are over 200 Little Sisters.

Whether Brothers or Sisters, they live in groups of three, four or five, and settle only in places where there is a depressed proletariat or where there are racial minorities in abject economic conditions. In France, there are now ten Fraternities, three in industrial areas and seven in rural areas. In Belgium, there are among the Arabs, one among the Berbers, one among the nomads and two in the desert; a novitiate and two Fraternities in the French Casamors; three Fraternities in the Near East; two in India; three in the Far East; three in South America.

For the first ten years of his adult life, Charles de Foucauld neglected his minimum religious duties as a Catholic. His conversion began during a military expedition to squelch a tribal rebellion in South Oran.

There he observed the courage and religious faith of the Islamic warriors he had come to defeat in battle. He had often seen Arab horsemen dismount in the desert and interrupt all activity to adore the Most High. "The sight of this faith, of these souls living in the continuous presence of God, has made me aware of something greater and more true than worldly preoccupations."

After the campaign of 1881, he resigned his commission and decided to use his personal fortune to find out more about the Arabs he had come so much to admire.

In 1883, disguised as a half-Syrian, half-Algerian Jew, with an old Jewish rabbi as paid companion, he began a year's journey into Morocco. When he returned to Paris, he had a unique and intimate understanding of the life and customs of the people of some of the Touareg chiefs and with the altogether unknown peoples of the Hoggar and the Ajer.

In citing him for an award, the French Geographical Society said he had surveyed carefully 430 miles of the Algerian coast, and had added 446 miles of survey. "As far as astronomical geography is concerned, he has established 45 longitudes and 40 latitudes, and there he had only a few dozen latitudes he has brought us 3,000."

After he left the comforts and promise of a successful life in the world for a new Trappist Foundation in a Turkish mountain wilderness, and after he left the "comforts" of the Trappist monastery, he went to live at the furthest edge of French influence in the Southern Sahara.

At the Beni Abbes oasis, where he finally settled, he attained to a wonderful personal influence among the natives and their chieftains by the example of his heroically humble life. He showed them how to improve their material comforts by better agricultural methods; by "home" industries and added order and civilization. Repeatedly he wrote stressing the importance of understanding and fair dealing by the French government in handling the new responsibilities of the North-West African Empire. "If we have not learned to attach these people to us, they will drive us away. Not only will we lose the bulk of this empire, but the unity which we have given to it . . . it will be hostile, dangerous and savagely against us."

No more space today. I shall come back again next week to this interesting topic. Charles de Foucauld's life and what he did has so much bearing on recent events, not only in French North Africa, but also in areas of special interest to us all.

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FAMILY CLINIC

Parents worried about son who won't study

By JOHN L. THOMAS, S.J.
Aren't you a little late in your concern over junior's scholastic progress?

Myrtle, the first daughter, indicated that he wasn't going to break any records...

Does he have difficulty in reading? Does he know how to study? Should you put him under a special program?

Second, is his family environment conducive to study? Does he have a relatively secluded place where he can study free from interference?

Have you developed a clear-cut family program concerning the use of radio and television?

Many modern fathers tend to buck-pass their moral responsibilities in this regard...

This is a serious neglect of duty. During adolescence, boys are groping their way toward independence...

Although you are starting rather late, Myrtle, bring your husband into the picture...

WHAT OF THE DAY

Are parents to blame?

By REV. JOHN DORAN

The London Tablet a few weeks ago (August 28, 1961) had an article entitled "The Overblown Parents" in which it came to the defense of parents who are the favorite whipping boys of juvenile judges and social workers.

The Tablet article points out two interesting things. The first is that the current crop of juvenile delinquents is the product of parents who followed the advice given to them by child psychiatrists some twenty years ago.

In this rarefied atmosphere of non-authoritative direction the parents of the present are never supposed to raise their offspring.

It is one of my firmest convictions that, whenever society forgets the fact of the fallen nature of man, it is in trouble.

It is true that there are many parents who neglect their children. There are many mothers who work when they do not need to, but just to keep up a very high standard of living...

The second point made by the Tablet article was that parents who did not continue to act like parents were not aided by the society around them, but rather pilloried.

It is one of my firmest convictions that, whenever society forgets the fact of the fallen nature of man, it is in trouble.

THE YARDSTICK

Labor in the doldrums

By MSGR. GEORGE HIGGINS

Time magazine is rather harsh about the future of the American labor movement. The labor movement, says Time in a recent cover article on Secretary of Labor Goldberg, appears surfeited by success.

It should also be noted that labor cannot be expected to solve the problem of automation single-handedly. The fact that this problem is currently baffling the labor movement is not at all surprising.

Nevertheless Time magazine is correct in stating that "in meeting labor's dilemma, the driving force must come from labor itself."

SEVEN GRAVES IN IRAQ

THERE ARE SEVEN NEW GRAVES IN TENA, a mountain village in northern IRAQ. They are the graves of men who died in TENA's latest trial — the collapse of TENA's only Catholic church.

The Holy Father's Missions Aid for the Oriental Church. Twenty others were injured, some of them permanently. The ruins still remain, a mute monument to men who died for their parish church.

During October, the month of the Holy Rosary, pray the ROSARY FOR OUR MISSIONARIES. Our priests, Brothers and Sisters in INDIA, JORDAN, EGYPT, SYRIA, LEBANON, IRAQ, IRAN, and ETHIOPIA need your prayers desperately.

HOW CAN YOU HELP? If you're already a member of the CATHOLIC NEAR EAST WELFARE ASSOCIATION, we'd like to count on you to help us regularly — by your membership in a mission club.

- DIAMEN LEPPER CLUB... cares for lepers
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Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION 480 Lexington Ave., at 46th St., New York 17, N. Y.

Polish Catholics are urged to teach the Faith at home

BERLIN—Poland's Primate has urged that nation's Catholics to make all Catholic homes "schools where Christ's truth is taught," according to reports reaching here.

Cardinal Stefan Wyszynski spoke in a pastoral letter in the face of an attack by Poland's communist government on all religious instruction. The pastoral was read in churches, reports said, despite Red attempts to keep priests from reading it.

A government decree of August 19 provides that religious instruction be given only at Catholicism teaching points, usually parish halls attached to churches, for a maximum of two hours a week.

Father Smith, long-time champion of organized labor, laid it squarely on the line at the recent AFL-CIO merger convention in New Jersey.

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TURN to ST. JUDE

St. Jude Solemn Novena OCTOBER 21 to 29, 1961. A GIFT WILL BE SENT TO THOSE TAKING PART IN THE SOLEMN NOVENA.

MARK PETITIONS, FILL IN, CLIP AND MAIL. DEAR FATHER ROBERT: PLEASE PLACE MY PETITION BEFORE THE NATIONAL SHRINE OF ST. JUDE IN THE COMING NOVENA.

Dr. Joseph E. Kernel Ophthalmologist. Dr. Leonard Kernel Keating. Dr. Paul B. Kernel Dr. Julius Tindler.

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REV. FATHER RALPH, S.V.D., 316 N. Michigan, Chicago 1, Illinois. Enclosed find \$... for S.V.D. MASS DEPOSIT. Send me the Mass Certificate.

NAME (please print) ADDRESS CITY ZONE STATE



Edited by the Cleric Seminarans of West Baden College

The reason?

Just a few days ago a distinctive action took place in your parish church. As the cars jockeyed for the empty spaces in the lot outside, people filed into the church. They genuflected with varying degrees of reverence and then knelt in the pews. A few minutes later the priest, dressed in the sacred vestments of the Church, walked into the sanctuary. He handed his biretta to the altar boy, genuflected, and walked up to the altar of God. Now the distinctive action was the genuflection which everyone made. But WHY did each man,

woman, and child, WHY did you genuflect? You'll snap back that it doesn't take a degree in theology to know that; it's easy. You rained on the altar. And you're 100 per cent correct.

But . . . why do you believe this?

Towards the end of almost every Mass the priest opens the tabernacle and removes the ciborium containing the sacred hosts. You go to the altar rail, kneel, and receive that water-like object. You believe that you receive Jesus Christ.

But . . . why do you believe this?

Perhaps last Saturday evening before heading for a football game you dropped into church and waited in line for confession. When your turn came, your answer would be confessional. You confessed your sins, made an act of contrition, and received the priest's absolution. You believe that you have a clean heart and soul that he absolved you.

Again . . . why do you believe this?

Whether you're in the last seat or the front one in our column-classroom, your answer would be: because God says so! And just because He is God you believe Him when He speaks through the Bible and the Church.

In three of the Gospels Christ says at the Last Supper: "This is My Body!" Christ gave this same power to your priest today. When the priest speaks them, you believe God speaks present. And after the Resurrection Christ visited His apostles and gave them the commission to forgive sins. He, God Himself, said: "Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained." Because God said it, you believe your sins are absolved.

Does anything say this is easy? Be honest with yourself! Most of the time maybe it is; sometimes, though, to say you believe this or that may not be easy. But do you understand what a scientist like Dr. Salk or Professor Oppenheimer says? Yet, what these men say, you believe. But do you understand what a scientist like Dr. Salk or Professor Oppenheimer says? Yet, what these men say, you believe. But do you understand what a scientist like Dr. Salk or Professor Oppenheimer says? Yet, what these men say, you believe.

Vice-President Johnson noted in his message: "There is nothing more important to the future of our country than rearing our children in the paths of unity and in the paths of truth. In a world beset by communism, it is essential that ours be a nation of unity of purpose and this unity can be found only by dedication to the principles of our faith. We are a nation of people who believe that God is present in the Blessed Sacrament."

CHAPEL BURNERS

KASAMA, Northern Rhodesia—African ascetics have burned 22 mission chapels in the Kasama diocese since the outbreak of disturbances in Northern Rhodesia last August.

Football Forecast

Games for the week-end of October 14

- () Notre Dame* vs. Southern California ()
() Rice vs. Florida ()
() Oregon St. vs. Wisconsin ()
() Illinois vs. Ohio St. ()
() Michigan vs. Michigan St. ()
() Northwestern vs. Minnesota ()
() Army vs. Penn St. ()
() Washington vs. California ()
() Texas vs. Oklahoma ()

Give the exact score of this game:
() Boston College* vs. Detroit* ()
* Catholic College

Name _____ Age _____
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WORKSHOP FOR ART TEACHERS—Art instructors need training. Top, Volunteer teachers for the Saturday Art Classes, which will resume tomorrow at St. Mary's Child Center, gathered at the Center last weekend for a two-day workshop conducted by Sister Esther, S.P., art department head at St. Mary's of the Woods College. Shown with Sister Esther, above, are Mrs. Rita Hobbs, center, and Miss Eileen Roper. For details, see Tic Tacker, Page Nine. (Staff photo)

5-man CPA team to aid press in South America

LOS ANGELES—Two members of a five-man Catholic Press Association team planned here on a mission of aid to the Catholic press in Latin America.

Robert S. Labonge, assistant editor and advertising director of the Tidings, Los Angeles archdiocesan newspaper, and Ray Tupper, managing editor of the Times, Yakima, Wash., diocesan paper, left Sept. 30 for Panama City and Lima, Peru.

THEY WILL meet in Lima with other members of the team: Father Eugene Coluane, SJ, managing editor of America magazine; Joseph Gelin, managing editor of the Catholic Universe Bulletin, Cleveland diocesan newspaper; and Thomas Clemente, director of Clarity Press, Albany, N.Y.

They will conduct a series of week-long seminars in Lima, Sao Paulo, and Caracas for Catholic newspapermen from seven South American nations.

The five-man seminar team will present to Latin American newspapermen a picture of North American technical, editorial and business techniques. Their 30-day trip allows 23 days to seminars and seven for rest and travel.

Cy Cipher

SPAKER NAMED FOR CYO BANQUET—The CYO Office will sponsor its annual dance Friday, Oct. 29, will definitely be held at Little Flower parish. The breakfast will follow the 9 a.m. Mass. Little Flower will also host the Baking Contest on Nov. 5. CYO officials indicated.

ACADEMY DANCE—The Crossier, St. Mary Academy paper, will sponsor its annual dance Friday, Oct. 13, in the Cathedral High School gym from 8 to 11 p.m. All Academy alumnae are invited. Bill Baker, popular Indianapolis disk jockey, will spin the records. Accompanying him will be singer Gerry Gillespie and the Catalinas.

HOBBY SHOW ENTRIES—The CYO Office reports that more than a score of parishes have indicated that they will conduct individual hobby shows this year preparatory to the big Archdiocesan-wide show to be held at Council 437, Knights of Columbus, on Friday, November 3.

BENEFIT DANCE—A special benefit dance for the CYO Convention Transportation Fund will be held at the big Archdiocesan-wide show to be held at Council 437, Knights of Columbus, on Friday, November 3.

NEW OFFICERS—Marvin Gudorf is the new president of the Junior CYO at St. Paul's parish, Ft. Collins. Other new officers include: Mary Kreisle, vice-president; Angela Goffinet, secretary; and Gary Kleaving, treasurer.

CATHOLIC YOUTH WEEK DETAILS—The CYO Office has announced that the annual Junior

Soviet publicizes Pope's peace plea

LONDON—West European observers were impressed by the great amount of attention given by radio stations and newspapers to the Communist countries to Pope John XXIII's address on September 10 calling on leaders of East and West to negotiate their differences and thus eliminate the threat of war. They said that although the volume of Red publicity was occasioned by Soviet Premier Khrushchev's comments on the papal talk, the fact remained that never before had the words of a Pope been so widely publicized in the Communist world.

ANNE CULKIN

Found show disgusting

Dear Miss Culkin: My fiance finished college in June. One night during graduation week we went to a night club in a nearby city with three other couples. If there is anything more disgusting in the world than to show news, I hope I never see it! The star of the show was retooling. When the lights went on and the waiter came to a table he asked us how we liked the show. I told him in plain language what I thought about it. His reply was: "She's a good girl; she doesn't drink or smoke."



Dear Miss Culkin: I am sorry to hear that you were teased at the night club. I hope you were not hurt. I would like to see you again.

Dear Miss Culkin: A certain boy is always teasing me and this aggravates me. Sometimes I say things to him which hurt myself for saying. How can I stop this?

Dear Miss Culkin: I am sorry to hear that you were teased at the night club. I hope you were not hurt. I would like to see you again.

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those who do the teasing we say—better soft pedal it. A little teasing goes a long way. To you, Helen, I say if you want to avoid saying that should never be said, don't become so frustrated that you speak first and then think. Try it the other way around for a while, and you won't have any reason to want to "kick yourself" nor will anyone else want to do it for you.

Dear Miss Culkin: What if you were walking down the street and a girl you thought you knew was about ten feet in front of you. You said "Hi, Judy," and then you saw that it wasn't Judy but someone you didn't even know. What would you do so she wouldn't think you were being fresh?

Dear Miss Culkin: Apologize and state your case. After a statement such as "I'm very sorry, I thought you were someone I knew," continue on your way.

Dear Miss Culkin: A certain boy is always teasing me and this aggravates me. Sometimes I say things to him which hurt myself for saying. How can I stop this?

Dear Miss Culkin: To those who are being teased we say, "Don't be annoyed." The person doing the teasing usually likes his victim very much. To

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School aid plan in Italy scored

MILAN, Italy—The Bishops of the Lombardy region have protested a government-proposed plan that would cut state schools with a vast 10-year program but makes no provisions for aid to nonstate schools.

The Bishops said the plan "does not apply to Italian schools impartially and considered in general." Notification of their stand was made public September 10. The Lombardy bishops are headed by Cardinal Giovanni Montini, Archbishop of Milan, and represent nine sees.

The government program would assign technical and financial assistance to state schools, including the building and development of such schools, but it makes no reference to Catholic and other nonstate institutions.

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CEYLON EXPELS NUN
COLOMBO, Ceylon—Sister Oswin, Irish-born member of the Franciscan Missionaries of Mary who has served in Ceylon for 30 years, has been expelled from the country because she could not pay the residence tax of \$80 imposed by the government on all missionaries.

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THE FAITH EXPLAINED

Private property

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

During these last decades, as is known, the difference has been growing more acute between the ownership of productive goods and the responsibility of those managing the larger economic entities.

It brings about problems which, as experience shows, arise regardless whether the capital that makes possible the vast undertakings belongs to private citizens or to public corporations.

It is also true that there are many citizens today—and their number is on the increase—who through belonging to insurance groups or social security, have reason to face the future with serenity, a serenity that formerly derives from the properties they inherited, however modest.

FINALLY, it is noted that today men strive to acquire professional training rather than to become owners of property, and that they have greater confidence in income derived from work than in income derived from capital or rights founded on capital.

Moreover, this is in conformity with the preeminent position of work, as the immediate expression of the individual against capital, a good by nature instrumental. Hence such a view of work may be considered a step forward in the process of human civilization.

The aspects revealed by the economic world, which we have just alluded to, have certainly contributed to spreading the doubt that a principle of the economic and social order consistently taught by our predecessors has diminished or lost its importance, namely the principle of the natural right of private ownership, inclusive of productive goods.

THERE IS no reason for such a doubt to persist. The right of private ownership of goods, inclusive of productive goods, has a permanent validity precisely because it is a natural right founded on the ontological and finalistic priority of individual human beings as compared with society.

Moreover, it would be useless to insist on free and personal initiative in the economic field, if the same initiative were not permitted to dispose freely of the means indispensable to its achievement. Further history and experience testify that in those political regimes which do not recognize the rights of private ownership of goods, productive goods included, the fundamental manifestations of freedom are suppressed or stifled. Hence one may justifiably conclude that they find in such a right both a guarantee and an incentive.

This is an explanation of the fact that socio-political movements which strive to reconcile justice and liberty in society were until recently clearly opposed to the private ownership of productive goods but are now—more fully enlightened concerning actual social conditions—reconsidering their own aims and are taking an essentially positive attitude in regard to that right.

ACCORDINGLY, we make Our own the insistence of Our predecessor Pius XII: "In defending the principle of private property the Church is striving after an important ethico-social end. She does not intend merely to uphold the present condition of things as if it were an expression of the Divine Will or to protect on principle the rich and plutocrats against the poor and indigent. . . . The Church rather aims at securing that the institution of private property be such as it should be according to the plan of Divine Wisdom and the dispositions of nature." And thus may the natural right be the guarantee of the essential productive efficiency. With this in the same time an indispensable element in the social order.

Further, we have observed today in many political communities that economic systems are rapidly increasing their productive efficiency. With this increase of income, justice and fairness demand, as we have already seen, that remuneration for work be increased within the limits allowed by the common good. This allows the workers more easily to save and thus acquire their own property.

Hence it is incomprehensible how the innate character of a right can be called into question when it has as its main source the productive efficiency of man continually fomented by the same thing when it is a right that constitutes an apt means to assert one's personality and to exercise responsibility in every field and an element of solidity and of security for family and for the fruitful and orderly development of society. (To be continued)

By REV. LEO TRESE

A song which is quite popular during World War I, has a line something like this: "Oh, it's nice to see the medals, but it's nicer to stay in bed." It is a rare Catholic who has not, at one time or another, undergone similar sentiments as he rolled out of the sheets on a Sunday morning, feeling quite heroic as he arose in obedience to the commandment of God: "Remember thou keep holy the Lord's day."

The fact that there is a Lord's day is something that is not a natural law. The natural law (that is, man's obligation to be true to his nature as a creature of God) demands that we adore God. It demands that we acknowledge our complete dependence upon God and that we thank Him for His goodness to us.

In practice we know that it would be impossible for the average man to make all the time, a conscious state of adoration. And so it is to be expected that a definite time, or times, be set aside for the discharge of this absolutely necessary duty. It is in accordance with this need that one day out of seven has been set aside on which all men, everywhere, must consciously and deliberately give to God the homage which is His by right.

Thus, when in old Testament times it was the seventh day of the week—the Sabbath day—which was observed as the Lord's day, the Jews were told by God: "Remember to keep holy the Sabbath day" (Exodus 20:8).

However, with the establishment of the New Law by Christ, His Church determined that the Lord's day the first day of the week, our Sunday, had the right to make such a law is evident from the many passages in the Gospels in which the Church is told to make His Church the power to make laws in His name. For example, "He who hears you, hears Me" (Matthew 18:19).

The reason for changing the Lord's day from Saturday to Sunday is that the Lord, who is the Christ, had the right to make such a law is evident from the many passages in the Gospels in which the Church is told to make His Church the power to make laws in His name. For example, "He who hears you, hears Me" (Matthew 18:19).

It is the day, too, which Jesus chose for the sending down of the Holy Spirit—the birthday of the Church. It is very likely, also, that the Church changed the Lord's day for a psychological reason: to emphasize the fact that the Old Testament worship of the Hebrews, which had been a preparation for the coming of the Messiah, was now at an end.

The Christian religion was not a mere "revision" of the worship of the Hebrews. The Christian religion was God's final plan for the salvation of the world. The curtain of comparison was drawn, the Sabbath, Christians would not be merely another "sect" among the Jews; they would be the people of a new Law and a new Sacrifice.

NOTHING is said in the Bible about the change of the Lord's day from Saturday to Sunday. We know of the change only from the tradition of the Church, a fact handed down to us from earliest times by the living voice of the Church. That is why we find the attitude of many non-Catholics, who say that they will believe nothing unless they can find it in the Bible and yet will continue to keep Sunday as the Lord's day on the sabbath of the Catholic Church.

Remember thou keep holy the Lord's day. "Yes, we say, 'but how must I keep it holy?' In her role of divinely established legislator, the Church answers our question by telling us that first and above all we must keep the Lord's day holy by assisting at the holy Sacrifice of the Mass. The Mass is the perfect act of worship, given to us by Jesus so that we might, with Him, offer adequate honor to God.

Sacrifice, in the religious sense, is the offering of a gift to God, accompanied by some manner of destruction of the gift on behalf of a group, by someone who has the right to represent the group. From the history of the Hebrews, things and among all peoples, sacrifice has been man's natural way of worshiping God. The group might be a family, a tribe, or a nation. The priest might be the father or the patriarch or the king, or the one designated by God for the Hebrews, the sons of Aaron.

The victim (the gift offered) might be bread and wine or grain or fruit or animals. But in all these sacrifices there was one great defect: none of the gifts were really worthy of God; He Himself had made them all in the first place. But now, in the Sacrifice of the Mass, Jesus has provided a gift

that really is worthy of God, a perfect gift whose value is proportionate to the infinite gift of God's own Son, co-equal with the Father, Jesus, the great High Priest, made that offering of Himself as Victim, once and for all on Calvary, where He was slain by the executioners.

However, you and I could not offer up Calvary to God for our own use and enjoyment, and God will be grateful if we use some of this extra time for Him and His work—but the Mass is all that is strictly of obligation in the matter of worship. In practice, then, we are obliged to reserve for God's very own one hour out of the weekly 168 hours which He has given us.

Recalling this, we can understand why it is a mortal sin to miss Mass deliberately on Sunday. We can understand the depth of ingratitude displayed by the person who is "too busy" or "too tired" to go to Mass, to give God the one hour that He asks for Himself; the person who, not content with the 167 hours he already has, steals from God the extra sixty minutes that are His.

We can recognize the total lack of love—indeed, the lack of common decency—of the heart of him who will not, for one

The Liturgical Week

By REV. ROBERT W. HOVDA

above all a protection of the truth of the divinity of her Son and of His full humanity. The Old Testament reading applies to the Mass as the fulfillment of all hope of life and virtue, because Christ is in her. And so we Christians, in whom Christ lives, continue as members of her, and share her joy in a love prior to any merit of ours.

THURSDAY, October 12—Mass as on Sunday. The knowledge that the congregation of all people of the great joys of the Christian experience of worship is intimately connected with the idea of sacrifice. For it is the same guilt which has made man afraid to approach his common Father that separates him from his brothers. And God's acceptance of us, we are reminded frequently in the Gospel, is inseparable from the sacrifice of ourselves. The latter must flow from the former, else God's acceptance of us remains unreal and hypothetical.

FRIDAY, October 13—St. Edmond, Confessor. What can man offer in such a commerce of divine love but that watchfulness, that vigilance, that readiness to accept of which today's Gospel speaks? Here is the mystery of the human will's cooperation in salvation. For the Almighty, though He is almighty, does not force His gifts upon us. And though our readiness is already the work of His grace it is none the less in a real way our readiness. This we dare offer Him because it admits our emptiness and our need.

SATURDAY, October 14—St. Catherine, Virgin, Martyr. Both lessons stress the fact that all authority in Christ's Church is His instrument. That, just as the sacraments do not stand "between" God and man but are personal acts of the Saviour, and that the hierarchy, presbyters and bishops, are the tools by which He proclaims pardon and establishes peace in the world, and now, Jesus lives in His mystical Body, and we would be well advised to stop thinking in terms of a ladder of complicated ladder of mediation and to start seeing the Saviour in both the Church's sacramental acts and in her governance.

WEDNESDAY, October 11—The Motherhood of the Blessed Virgin Mary. And He can offer these gifts because He is God infused. The truths the Church teaches concerning Mary are

hour once a week, unite himself with Christ in order to adore Heavenly God the Most Holy and Holy Trinity; to thank God for His blessings of the week that is past; and to beg His help in the week that is beginning.

Not only are we bound to assist at Mass; we are bound to assist at an entire Mass. If we were to miss an essential part of the Mass—the consecration or the priest's Communion—it would be almost equivalent to missing Mass entirely; and the sin would be a mortal sin, if our failure to be present were deliberate.

To miss a small part of the Mass—coming in, for example, at the Epistle or leaving at the Last Blessing—would be a venial sin. This is something to remember, if we are inclined to dawdle in getting ready for Sunday Mass or if we are tempted to slip out early in order to "beat the traffic."

The Mass is our weekly gift to God. It is not a mere attendance at a damaged gift. We would not dream of giving tarnished silver or shopworn linen as a gift. We must be sure that we have at least an equal respect for God.

TO FULFILL our obligation, we must be physically present at Mass, we must be a part of the congregation. We cannot discharge our Sunday duty by watching Mass on television or by watching Mass from across the street through open church doors when there is room inside. It may sometimes happen (as in small churches in resort areas) that the congregation overflows onto the street outside the church. In such a case we are assisting at Mass, but we are not actually participating. To work unnecessarily two and a half or three hours would be a mortal sin.

In determining whether or not a particular work is permissible on Sunday, we have to ask ourselves two questions: is the work more mental than physical, as in typing, drawing, embroidery; if not, then is the work genuinely necessary, something that could not have been done on Saturday and cannot be put off until Monday, such as a farmer's feeding of his stock, a housewife making the beds and doing the dishes? It takes only honesty, not a lawyer, to answer such questions; and, if the answer to either is "yes," then the work is permissible on Sunday.

TO ENGAGE in unnecessary servile work on Sunday is a sin, mortal or venial depending on whether the amount of time given to the work is small or considerable. To work unnecessarily two and a half or three hours would be a mortal sin.

In determining whether or not a particular work is permissible on Sunday, we have to ask ourselves two questions: is the work more mental than physical, as in typing, drawing, embroidery; if not, then is the work genuinely necessary, something that could not have been done on Saturday and cannot be put off until Monday, such as a farmer's feeding of his stock, a housewife making the beds and doing the dishes? It takes only honesty, not a lawyer, to answer such questions; and, if the answer to either is "yes," then the work is permissible on Sunday.

Rampart against idolatry

The Catholic Church exists on earth for the sole purpose of insisting, in season and out of season, that God be recognized for what He is, and as so recognized, worshipped. The Church is society's permanent rampart against idolatry. This is the ultimate, in a sense it is the only sin, the root of all disorder. Significantly its prohibition takes first place in the Decalogue; it dominates and pervades the whole as the condition sine qua non of religion. Not only are the various manifestations of self-centeredness and excessive human affection so many species of idolatry, but the same is true on a larger, if less obvious, scale of every attempt to treat man's temporal well-being as the primary object of human endeavor. This is to substitute the love for the higher, and by thus introducing a radical fault into the hierarchic constitutions of the universe, prevents the achievement even of what is aimed at. The State, the race, the Party are our modern baals and golden calves, whose true character has yet to be unmasked before their worshippers.—Aedred Graham in "Catholicism and the World Today"

Radio & TV Apostolate

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THE LIFE OF OUR LORD

Preview of Gethsemane

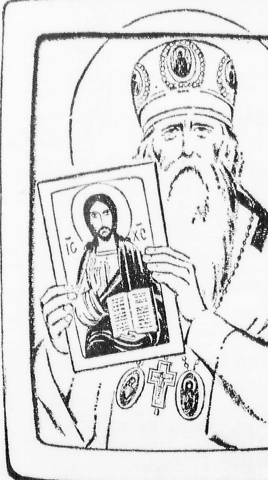
By F. J. SHEED

For the crowds, Palm Sunday had been a full and frantic day. For the Twelve, too, but especially, and very differently, for two of them. The sound of thousands of voices shouting "Hosannah to the Son of David" must have made Peter feel the Kingdom very close to its establishment, and of that Kingdom he, Peter the fisherman, had been promised the keys.

Judas, torn two ways, isolated in his own bleak thoughts, could not have shared the emotions of the others. If they glanced at him at all, they could only have been puzzled to see his look grow darker in concentration on the problem he could share with none of them. But perhaps he went off by himself to fight his solitary battle.

Blessed Eucharist they walked no more with Him. Now they were in a frenzy of excitement because He had raised a man to life in what was practically a suburb of Jerusalem, and He knew how much hysteria was in their excitement.

Saints of East and West



They were thinking of His triumph. So was He. But He knew that the triumph was His, not His own. He told to those who should follow Him. He tried to tell this to the Apostles (John XII:23) — "the King of the Jews will be glorified"; but the entry into glory involves dying; leave a grain of wheat lying about and it remains simply that; a grain of wheat; it is to be buried in the earth if it is to bring forth abundant fruit. That He tells them, is the law for them too. They must not love this earthly life too much, for it must surely die if it alone is loved; it will have no sequel of glory. "If any man minister to me, let him follow me; and where I am, there also shall my minister be."

ST. METHODIUS OF CONSTANTINOPLE . . . called the Confessor, a strong opponent of the Iconoclast heresy, was sent to Rome to report on the persecution to the Holy See. He was named Patriarch of Constantinople in 842. Among his acts was the institution of the "Feast of Orthodoxy," still observed by the Eastern Churches. Featday June 14.

"Father," he cried, "glorify thy name." We note that He does not say Glorify My name, but thy. The Father was to be glorified in the Son's glory. And a voice came from the sky: (Continued on page 10)



PLAN STYLE SHOW AND CARD PARTY—The Altar Society of Holy Name parish, Beech Grove, will hold their annual Style Show and Card Party in the parish auditorium Thursday, Oct. 12, at 7:30 p.m. Shown above are members of the door prize committee, left to right, Mrs. Walter Sturm, chairman; Mrs. George Duell, Mrs. Fred Nesley and Mrs. Leonard Hemmelgram. (Staff photo)

BOOKS ON TRIAL

Odd articles of belief

By D. B. THEALL, O.S.B.
Mary McCarthy's On the Contrary (Farrar, Straus and Cudahy, \$4.00) is a collection of essays on various topics, political, sociological, and literary, written between 1946 and 1961.
The book is subtitled "Articles of Belief," and this is, I suppose, a good commentary on the misuse of the basically theological word against which Fr. John Courtney Murray protests in We Hold These Truths. Miss McCarthy is frequently insistent on her refusal to believe in God.

In what, then, does she believe? Among other things, that anti-Semitism is evil, that Whittaker Chambers was simply being melodramatic in writing Witness; that being fascinated by communism was inevitable for bright young college graduates of the 1930's, that communists ought not be deprived of teaching positions, that cultural freedom has of late been seriously threatened in America, local druggist, J. T. Malone, doing of leukemia, and capable of doing at least one heroic thing before death; and that of the local patriarch and leading politician, Judge Fox Clause, deeply affectionate toward his orphaned grandson, and affectionate also toward the traditional Southern racial attitude.

I am willing to take this as a pretty good description of Carson McCuller's new novel, Clock Without Hands (Houghton Mifflin, \$4). Set in the deep South, as are most of this author's works, this novel purports to grapple with the central problem of today's South, the relationship between the races.
Two stories run parallel here: that of the declining days of the

Mr. Sheen plans live TV series
ROCKFORD, Ill. — Auxiliary Bishop Fulton J. Sheen of New York, national director of the Faith, announced here that he will begin a new live television weekly series over a Chicago TV station on New Year's Day.
"Most of my subject will not be hangers," he quipped.
The famed radio and TV preacher will be sponsored by Magistrix Rug Cleaners of Chicago, whose president, Wilbur M. Gage, is a Presbyterian. He is now sponsoring a taped Bishop Sheen program on Mondays at 9:30 p.m. over station WGN-TV, Channel 9, and the new live color show will go on the same time slot and over the same station.

Catholic Charities elects officers
Leo X. Smith, R.S.G., was re-elected president of the Catholic Charities Bureau at a board meeting held recently. He did not give up, however, until he had achieved his aim because he believes "people want and need the kind of thought-provoking, serious, important programs exemplified by Bishop Sheen, and they need them during the prime evening hours when they are most likely to have free time to watch TV."

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Radio and Television

LOOK UP AND LIVE (CBS-TV)
Sunday, Oct. 8. The second in a three-part series, "We Hold These Truths" on the historical development and current status of the American public philosophy. Part II, entitled "Freedom: Yesterday," depicts America's historical record on racial equality and the dignity of labor. Network time: 10-11 a.m.

CATHOLIC HOUR (NBC-Radio)
Sunday, Oct. 8. "Report from Scandinavia," sixth in an eight-part series entitled "World Report on the Church." Speaker: Bishop Theodor Sahr, O.S.B., of Copenhagen, the oldest Catholic see in Scandinavia (established in 1826). Network time: 2-3:30 p.m.

SACRED HEART PROGRAM—
Sunday, Oct. 8. Topic: "What is this hierarchy?" Speaker: Father John R. Maguire, a member of the St. Louis Archdiocesan Radio and Television Apostolate.

CATHOLIC HOUR (NBC-TV)—
Sunday, Oct. 8. "Prejudice in U.S.A.," a four part series of dramas written by Richard Crenn which deal with "prejudices which distort our society today" and examine many of the "moral and social ills which prejudice creates."

533 missionaries look foreign posts during past year

WASHINGTON — U.S. mission-seeking societies sent more than 533 missionaries to posts outside the continental United States during the past year, according to a report on their work.
The report showed that 533 priests, religious and laymen received mission assignments outside the continental U.S. in the past year. They bring with them 7,000 of the number of U.S. Catholic missionaries serving overseas.

Christian Culture series scheduled

NOTRE DAME, Ind.—Chinese and Japanese culture will be featured in the 1961-62 series of Lilly Endowment Lectures at St. Mary's College of Notre Dame. The series will be conducted by Professor Herman Sinaiko of the University of Chicago and Father Pier Dol Campana, S.J., of Tokyo. The lecturers include: "Confucianism and Chinese Culture," Xi-Pao Mei of the State University of Iowa; "Buddhism in St. Francis and His Symbols in Art," Agnes Alangan of Harvard University; "Athens and Jerusalem: A Tale of Two Cities," Jaroslav Pelikan of the University of Chicago.

DONATE TRACTOR
ESSEN, Germany — Thanks to the untiring efforts of volunteers in St. Paul's Catholic parish here, a Catholic mission station in New Guinea now has a tractor of its own. It took the children more than three years to raise the necessary \$3,000 for the purchase of the tractor. They did this by sacrificing part of their pocket money, arranging public soirees, collecting scrap paper and volunteering for odd jobs in their neighborhoods.

Newman lands 'pope priests'
PITTSBURGH — The recipient of the Diocese of Pittsburgh's annual Labor Award landed here the labor priests of America for "putting flesh and blood into Catholic social action."

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'BALLAD OF A SOLDIER' Russian film 'unbearably sad'

By JAMES W. ARNOLD
The Russians, who lead the West in the race to the moon and strain desperately to overtake us everywhere, appear to have fallen back on at least one front: the making of high quality movies.



One suspects that festival judges are anxious to please the Russians. More important, 'Ballad' is a naturalistic, anti-war film with strong human values. This kind of picture, especially coming from the Soviet Union, is bound to find hopeful sympathy in Europe.

At times almost unbearably sad, the film is about a teenage soldier (Mikhail Ivashov, gifted Tab Hunter-type) who luckily destroys a couple of Nazi tanks and gets leave to see his mother. On his journey he meets a varied collection of people, both good and bad. Thrown together with a young girl (colorlessly average Shama Prokhorovna) in a box car, he falls innocently in love with her. After a few precious moments with his mother, he returns to the war to die.

THE RELATIVE lack of propaganda in the picture, it centers mainly in the idealization of the character. The boy hero, for example, is the Model Youth: selfless, kind, loyal, pure, devoted to mother and friends. (He is so unlike the teenager normally portrayed in movies that he is, at the same time, both refreshing and incredible). The workers are heroic, dedicated types, learning of their humanity and hatred of war. And this is certainly true, not distortion, as long as it does not indiscriminately include all Soviet politicians.

GUILD SPEAKER—Dr. James E. Simmons, M.D., associate professor of psychiatry and coordinator of child psychiatry services at the Indiana University Medical Center, will address the Guardian Angel Guild on Wednesday, Oct. 11, at 8 p.m. in Cathedral High School.

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WINNER OF a fistful of prizes at European film festivals, "Ballad" is considered the top Russian film since the war. Yet by any reasonable standard, it is only an above average movie, in a class, say, with the top 20 made in most years by Hollywood, but not with the top 10 of a good year.

There are also clumsy stock images: low army humor, an amputee veteran afraid to face his wife, the sad parting in the train station, and endless shots of the train against the sky.

Another is the Russian devotion to home, family, personal relationships. This seems an intriguing indication of a possibly progressive moralism (implied in the hero's reversion toward both girl and mother and in the total lack of tempting sex scenes) often missing in sophisticated films from the Free World.

There is any open propaganda in the picture, it centers mainly in the idealization of the character. The boy hero, for example, is the Model Youth: selfless, kind, loyal, pure, devoted to mother and friends. (He is so unlike the teenager normally portrayed in movies that he is, at the same time, both refreshing and incredible). The workers are heroic, dedicated types, learning of their humanity and hatred of war. And this is certainly true, not distortion, as long as it does not indiscriminately include all Soviet politicians.

As movie art, "Ballad" curiously mixes the good and the mediocre. The boy-girl relationship is admirably subtle and child-like.

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(When he first approaches, the girl screams "Mama!" in that terrified shriek so heartbreaking to parents of all nations).

The boy visits the wife of a fellow soldier, plans to give her the pathetic gift of GI soap intended for his mother. When he finds the wife has been faithless, he reacts with righteous anger, takes back the soap. On the way out of the desolate apartment, the girl playfully catches soap bubbles blown by an onearing local moped.

Director Grigori Chukhrai's best moment, however, is the climactic mother-son embrace, seen from a camera above and distant, as they meet on a winding dirt road surrounded by lonely wheat fields. Other assets: a haunting musical score, moody shots of the ruined countryside from the train as the youngsters shyly discuss whether friendship (not romance) is possible between a boy and girl.

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AROUND THE ARCHDIOCESE

Lanesville parish sets festival, turkey shoot

LANESVILLE, Ind.—St. Mary's annual fall festival and turkey shoot will be held Sunday, October 8.

The proceeds from the affair will be used to purchase school desks for the first, second, seventh and eighth grades. The public is cordially invited.

TERRE HAUTE

St. Ann's Fall Festival will be held Saturday and Sunday, October 21 and 22, at the auditorium, 14th and Locust Streets. The festival will open at 5 p.m. on Saturday and will reopen at noon Sunday.

Unity League seeks American branch

SOEST, Germany.—The League for Reunification of Protestants and Catholics, formed by a group of German Lutherans last year, hopes to establish a branch in the United States.

The organization's bulletin revealed that the league president, the Rev. Max Lackmann, expects to visit the United States next spring in this connection. Dr. Lackmann was Lutheran pastor in Soest until 1959, when the Westphalian Lutheran Synod suspended him for his avowed acceptance of the papacy as the center of Christian unity.

Paul Garner and Mrs. Daniel Pestoff are co-chairmen assisting Rev. Augustine Sansone, pastor and general chairman.

The Schulte Mothers' Club will meet Thursday, October 12, at 7:30 p.m. in the activities room at the school. Dr. L. P. Lucarelli will be the guest speaker.

SEYMOUR

A Columbus Day Dinner and Dance is scheduled Saturday, October 14, at the Knights of Columbus, Chatterbox. The dinner will be served at 6:30 p.m. Rev. Paul Voigt, assistant pastor at St. Patrick's Church in Terre Haute, will be guest speaker. The Notables will furnish the dance music.

NEW ALBANY

The Third Order of St. Francis will hold a Holy Hour on Sunday, October 8, in St. Mary's Church from 2 to 3 p.m. in honor of the feast of St. Francis. The public is invited to take part in this spiritual exercise.

RICHMOND

The Holy Family parish auction, originally scheduled Friday, October 6, has been rescheduled tentatively for Thursday, October 12. Proceeds from the auction will be used to purchase a loud speaker system for the school. Anyone wishing to donate items may call 2832 or 2100 for pickup.

TELL CITY

The members of the Knights of Columbus and their wives will receive Holy Communion at the 7 a.m. Mass at St. Paul's Church, on Sunday, October 8. Following the Mass, breakfast will be served at the K of C home.

St. Paul's Parish Council of Catholic Women will sponsor their annual Christmas card sale again this year. The public is invited from the sale will be used to pay the cost of freight on clothing shipped to the east during the annual clothing drive that begins in November.

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JUBILARIANS—Mr. and Mrs. Thomas Hughes, (the former Mattie Schind) of New Alsace, will celebrate their 50th wedding anniversary on Wednesday, October 11, with a Mass of Thanksgiving in St. Paul's Church.

Urge President to veto migrant law extension

BRAINERD, Minn.—The National Catholic Rural Life Conference has wired President Kennedy urging him to veto Congress's two-year extension of the Mexican farm labor program.

The NCRLC board of directors said in its telegram that the Congressional action "repudiates the gross injustices of a program which provides unfair competition and assures continued unemployment and poverty to the poorest of America's poor, the migrant farm workers."

"The NCRLC asked that if the President felt unable to veto 'unsatisfactory legislation' he accompany his signature 'with a vigorous statement of the administration's intent to exercise to the utmost every existing power which the Labor and other departments can work for a more just treatment of migrant workers.'"

OTHER ACTION taken by the NCRLC board at its three day

Rural co-ops are vital, Protestant leaders told

BANGOR, Me.—A Catholic priest told Protestant churchmen here that economic cooperation is one of the best cures for declining rural areas.

Churches and educational institutions can perform a real service by helping to establish economic cooperatives, credit and labor unions, and other such organizations, the Rev. George Topshoe said.

Father Topshoe is co-director of the extension department of St. Francis Xavier University in Antigonish, Nova Scotia.

IN HIS speech at the National Council of Churches-sponsored first Northeast Regional Convocation on the Church in Town and Country, Father Topshoe described his university's well-known "Antigonish Movement."

"This 35-year-old project employs adult education programs to teach exploit a farmers and fishermen in the area how to improve their living conditions through both consumer and producer cooperatives. The economic society will be reconstructed on the basis of justice and charity only when 'we get power into the hands of all the people,'" Father Topshoe said.

"The common people must learn to manipulate the forces that control society, for the social, the political, and even the spiritual are determined in a great measure by those who control the economic sphere," he continued.

FATHER Topshoe said economic cooperation is a positive program which can be applied gradually without completely up-

Legion of Mary sets Holy Hour

A Holy Hour for active and auxiliary members of the Legion of Mary will be held at 3:30 p.m. on Sunday, October 8, in St. Mary's Church, Vermont and New Jersey Streets.

Rev. William Cleary, Spiritual Director of the Indianapolis Committee of the Legion of Mary, will conduct the Holy Hour.

SILENCES BELLS

MONTREAL—Cardinal Paul Emile Lévesque, Archbishop of Montreal, ordered here that Church, chapel and convent bells in his See shall not be rung before 8 a.m., or after 8 p.m., so that people, especially ailing persons, could rest at night.

CONTRIBUTORS THE CRITERION will carry a list of such organizational correspondence which have reported news for the current issue. The following persons submitted items for this week.

PETER J. SCHWEL, Lanesville; MRS. CHARLES BAILEY, Terre Haute; NEDER J. RUSH, Seymour; FRANK J. FRINGER, Sellersburg; MISS JOHN BEAK, Terre Haute; MISS AGNES GOSSEL, New Albany

Sheed

(Continued from page 7)

"I have both glorified it and will glorify it again." Our Lord's next words were all of triumph. The moment of crisis was at hand, the supremely decisive moment for the whole world, never one like it before, never again to be repeated. For Satan's time was running out. The ruler would be ended, and Christ raised on the cross to be the vital center of a new humanity. "Now is the judgment of the world; now shall the prince of this world be cast out. And I, lifted up from the earth, will draw all things unto me."

All four evangelists describe the ride into Jerusalem. We have been following St. John mainly. With the return to Bethany at the end of the day, John leaves us. He will resume his story at the Last Supper on the following Thursday night. For the four days between we shall rely upon Matthew and Mark and Luke. From them we learn that Our Lord spent the remaining days in the Temple, teaching the people "and preaching the Gospel" (Luke XX:1).

Death awaited him, but not a moment to be wasted. He would teach to the very end. Every night He left the city, either for Bethany or for a cave on the Mount of Olives.

Says Castro attack on Church failing

LA CORUNA, Spain.—Cuban Premier Fidel Castro's efforts to set up a schismatic national church have failed because all of the nation's priests remain loyal to the Holy See, an exiled Cuban prelate said here.

Auxiliary Bishop Eduardo Boza Masferrer of Havana made the statement on disembarking here from the Spanish liner, Covadonga. He arrived in La Coruna with the 131 priests and Brothers—79 of them Spanish—who were ousted from Cuba by the Castro regime on September 17 on charges of "counterrevolutionary" activity.

"We would have liked to remain in Cuba to share the fate of our Catholic brothers," Bishop Boza said. But he added that he and the priests and Brothers were forced to embark on the Covadonga without passports or baggage.

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FARMER'S VIEW

Safety belts What in the world do safety belts have to do with the Ten Commandments? Just this: No. 5 says Thou Shalt Not Kill and that means, among other things, take care of yourself and yours. Enough experience has been had, now, and enough statistics gathered, to show that if everybody installed and used safety belts in the family car (and farm truck) it would cut traffic fatalities and injuries right square in two. You'd have twice as good a chance of coming home alive.

The first set of safety belts I ever saw in a car was when a friend offered me a ride downtown. We were going all of four blocks but he insisted on fastening them. He had recently installed them after his father-in-law and brother-in-law had been killed when they were stopped at a stoplight. A drunk came through and hit them broadside, springing the doors open and spinning the car around. Both were thrown out, their heads crushed on the pavement. Had they been wearing safety belts they wouldn't even have been shaken up. Damage to the car was under \$50.

You hear the ignorant railing against safety belts—fearing they would trap you in a burning car, etc. The answer is simple: If you're too badly injured to release the buckle you couldn't get out anyway. Belled, you're half as likely to be badly injured. True, safety belts won't save everybody. In a head-on at twice 70 mph, you're not going to survive anyway. But half the accidents are rear wrecks and a great many more are something less than high-speed head-ons. As one writer observed, "People will spend \$100 every year to insure their car but no \$12.50 in the lifetime of the car to protect their lives." People are more stupid than anybody.

The Fifth Commandment obligates you to safety belts, safe driving, and a little common sense.

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AT CHARITIES SESSION

More Federal aid in welfare is urged



BEGIN 11,500 MILE JOURNEY—These four Sisters of St. Francis, Oldenburg, including Reverend Mother Mary Cephas, far right, left Indianapolis on Monday, Oct. 2, to open a second foreign mission in New Guinea. Accompanying Reverend Mother on the visitation is Sister M. Horless, second from right. The two new missionaries are Sister M. Lorraine, far left, and Sister Thomas Ann. They will join four other Oldenburg Sisters who began a New Guinea mission last October. (Staff photo)

RUSSIAN VOICES WARNING

Spirit of unity marks Pan-Orthodox meeting

By JOHN F. LONG, S.J.

RHODES, Greece — The Pan-Orthodox conference came to a close here (Oct. 2) after a week of meetings in which unity had been the byword—especially the unity of the Orthodox Churches themselves.

It was the first such conference held by the Orthodox Churches in over a thousand years. Official delegates from all the various Orthodox Churches met in both public and private sessions for an entire week.

Summoned by the Orthodox Patriarch of Constantinople, His All Holiness Athenagoras I, the conference discussed internal problems facing the Orthodox Churches as well as the relations these bodies should have with the rest of the Christian world.

In addition to the official groups from each of the autonomous

Orthodox Churches, there were official observers representing the Coptic, Gregorian Armenian, Syrian and Ethiopian Churches not in communion with the Holy See of Rome. Other observers represented the Anglicans, Old Catholics and the World Council of Churches.

NO OFFICIAL Roman Catholic observers took part in the proceedings. But a number of Catholic priests prominent in ecumenical work were present as guests of Patriarch Athenagoras, even though he himself was not present. The Catholic priests included Father Christophe Dumont, O.P., director of Istina, French quarterly devoted to problems of Christian unity; Father Antoine Wenger, A.A., editor-in-chief of La Croix, French Catholic daily newspaper; and Father Pierre Duprey, W.F., of Jerusalem.

Among the official delegates was Russian Orthodox Archbishop

Nikolom of Jaroslav and Restov, who is the Moscow Patriarch's secretary for foreign affairs. This bishop who has lived his entire life under Soviet rule—he is in his early thirties—took a prominent part in the activities of the conference.

He said in an address that "the spirit of Christian unity and cooperation" is more pronounced in the present day than ever before. He said, however, that efforts of the Orthodox Church "to contribute to Christian unity are sometimes exploited by certain representatives of non-Orthodox circles, particularly those at the Vatican."

THE ORTHODOX bishops and theologians came together here to prepare a list of topics for discussion by a future plenary of the Orthodox Church. No date has yet been set for the plenary. Its goal will be to take the final steps towards the convening of a council of the entire Orthodox Church.

Though the question of relations with the Roman Catholic Church was but one item of a long list of topics, it frequently came up in private discussions and conversations. A great deal of interest was expressed in the coming Second Vatican Council and the preparation now being made for that council.

It was clear that one of the main interests of the conference and the pre-occupation for which it was preparing was the possibility of better contacts with the Church of Rome and the establishment of closer ties between Catholics and Orthodox.

Episcopal bishops urge unity efforts, deplore division

DETROIT—The bishops of the Protestant Episcopal Church have called on their people "to work and to pray without ceasing" for religious unity.

The Episcopal bishops urged constant efforts to end "the divisions by which we dishonor our one Lord."

"They made their appeal in a pastoral letter issued at the end of their 12-day triennial general convention. The letter will be read in all the nearly 7,000 Episcopal churches with congregations totaling some 2.5 million.

"The bishops had special praise for the work of the National Council of Churches and the World Council of Churches, and said it is a "grievous limitation" that the Roman Catholic Church is not a member of the latter body.

"But we can rejoice that that communion is increasingly represented by officially approved observers at major meetings of the council and that there are many evidences of the seriousness and respect with which it views this organ of the ecumenical movement," the bishops said.

GERMAN RELIEF GENEVA — Felix Schneider, United Nations High Commissioner for Refugees, announced here the receipt of \$50,000 from proceeds of the annual campaign of the German Catholic hierarchy to combat hunger and disease throughout the world.

TOLEDO, Ohio—Directors and case workers of the nation's widespread Catholic Charities were quite unanimous at their five-day annual meeting here that government should not only stay in the welfare field but do a more thorough job there.

The consensus was partly summed up by the retiring president of the National Conference of Catholic Charities in his keynote address on "The convent's home, personal responsibility."

"Some people are urging that the Federal government step out of welfare and leave it to the localities," said Msgr. George H. Guilfoyle, director of Catholic Charities in the New York archdiocese. "If the help of the Federal government were unnecessary, that would be fine. But its help is necessary."

MSGR. RAYMOND J. Gallagher, newly elected secretary of the NCCY, developed this thought: "The government has not gone to the limit of what it might appropriately do. It has given lip service to its responsibility to help people, but has not done enough to fulfill this responsibility. Most of the monetary help given by the government is below the necessary minimum."

Msgr. Gallagher asserted that not only Federal funds but the facilities of voluntary welfare agencies are unable to cope with a rapidly growing need for financial and other help.

"People talk of prosperity, but we should look that prosperity in the mouth," he said in an interview with the NCCY News Service. He said unemployment is

'Little Pittsburgh' ACCM convention moves downstate

CLARKSVILLE, Ind.—The second in a series of "Little Pittsburgh" Conventions of the Archdiocesan Council of Catholic Men will be held for members of the New Albany and Tell City District Councils at St. Anthony's parish here Sunday, Oct. 8.

Forty-one parishes and inter-parochial organizations from the two districts will be represented by at least four delegates.

Themes of the convention, which will begin at 1 p.m., is "The Apostolic Layman—New Responsibilities in Christian Unity." The keynote speaker will be James J. Russell of New Albany, ACCM president.

Four general sessions during the afternoon program will explore the responsibilities of laymen from a spiritual, community, public image and racial prejudice viewpoint. The sessions will be conducted by a total of 25 men from the Archdiocese who attended the biennial convention of the NCCY "Pittsburgh" several months ago.

General chairman of the "Little Pittsburgh" Convention in Clarksville is L. P. McAdams of Jeffersonville, president of the New Albany District Council. He will be assisted by Charles Hulse of Tell City, president of the Tell City District.

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growing more stubborn. Automation is replacing workers, or cutting for workers with better training.

This situation demands both relief programs and retaining programs, he said.

"There has been a feeling over the past few years that the mounting costs of Catholic welfare activities, and the expansion of their scope, are not being met by a corresponding rise in voluntary giving," he added.

Yet directors of diocesan Catholic Charities

are being criticized by welfare workers because it seemed to be pushing public welfare into fields traditionally held by voluntary welfare agencies, such as family counseling and child welfare. This report was presented September 8 by an ad hoc committee appointed by Health and Welfare Secretary Abraham Ribicoff.

ANOTHER FEAR frequently heard was: Once the Federal government is in, how do you expect it to get out when the need for its help is over?

A frequently heard criticism was that state welfare programs are inadequate because many of those who need help do not fulfill a certain residence requirements. Many directors held that this situation, which stems from greater mobility of labor demands Federal intervention.

Part of the personal responsibility of directors, it was said more than once, is to support efforts of public welfare planners

to get adequate funds to do the work public welfare is already doing, but inadequately. Some directors urged their colleagues to take an active role in advising the government how and where it might properly extend its public welfare activities.

DELEGATES and speakers took part in a series of sessions that a sizable proportion of welfare recipients make a livelihood simply by collecting welfare funds.

Joseph H. Myers, deputy commissioner of the Social Security Administration in Washington, asserted: "The evidence does not demonstrate that so-called 'cheating' is a major problem."

Msgr. Gallagher lamented the political capital that has been

made out of charges of widespread cheating.

"These charges appeal to people who don't have all the facts but have a notion somewhere in the back of their head that somebody is beating them out of something," he commented.

But he emphasized that welfare services need constant review if they are to be reined free of abuse. This was echoed throughout the convention.

ARCHBISHOP'S SCHEDULE
October 8 NCCM Meeting, St. Anthony, Clarksville, 8:30 a.m.
October 15 Confirmation, St. Vincent, Shelby County, 2 p.m.
October 16 Confirmation, St. Joseph, Shelbyville, 4 p.m.
October 17 Archdiocesan St. Mary, North Vernon, 11 a.m.
October 18 Confirmation, St. Bernardine, Indianapolis, 7:30 p.m.
October 18 Confirmation, St. Catherine, Indianapolis, 7:30 p.m.
October 19 Confirmation, St. Anthony, Brownburg, 7:30 p.m.
October 22 Sacred Dedication, St. Luke, Indianapolis, after 11:15 Mass.
October 23 Confirmation, St. Elizabeth, Indianapolis, 8 p.m.
October 24 Confirmation, St. James, Indianapolis, 7:30 p.m.

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