

THEOLOGIAN SAYS:

Reformation of Catholic life is needed to inspire Protestant understanding

By JOHN J. DALY, JR.

LAS VEGAS, Nev. — Is Church life today providing sufficient incentive for unity-seeking Protestants to understand Catholicism?

It may not be, according to Father George Tavard, French-born theologian who was named last September as a consultant to the Holy See's Secretariat on Christian Unity.

Certain phases of life within the Church should be reformed, he told the National Council of Catholic Women's 20th biennial convention here.

This desire for reform is behind the call of His Holiness Pope John XXIII for an ecumenical council, Father Tavard told about 2,500 women.

The laity, he added, will play a crucial role in the success or failure of reform by their support of changes, such as the current stress on congregational participation in the Mass.

Father Tavard, now stationed in Pittsboro, spoke at an evening general session of the NCCW's convention in the new Convention Center. The women addressed the topic of about nine million members of organizations affiliated with the NCCW.

Speaking on "The Role of the Laity in the Ecumenical Council," Father Tavard's thesis was this:

1. The unity movement among Protestant churches is religiously motivated and may end ultimately in a meeting with the Catholic Church.

2. The Church must be in the best position to preside over this meeting and to encourage interest in and love of its truth.

3. The Church must be in the best position to present to the world the best possible welcome for the long-awaited reunion of the separated churches.

But he said a question remains, it is: "Is the Catholic Church, as it now stands, ready to preside over this meeting?"

"Does the Catholic Church," he continued, "as it exists after five centuries of anti-Protestant polemics, after 500 years of growing estrangement, of conflicting ethics and in social life, provide the best possible welcome for the long-awaited reunion of the separated churches?"

"Our administrative centralization, our scholastic rigidity, our liturgical matter-of-factness — which leaves of little room to personal imagination — our only liturgical language which has no longer a Catholic university at its core — it once had, may not constitute the best incentive for a renewed effort to understand the apostolic gospel," he said.

He did not think so. "The part of the laity in the ecumenical movement is the same as the part of the laity in any reform of true life," he added.

"The laity will promote the return of Christians to the unity that God has given to His church to the extent to which it will actively promote the movements or changes which are taking shape in the Catholic world," he said.

Running through a list of suggestions for action by the laity, Father Tavard said: "It must cooperate with the liturgical movement, and develop its sense of corporate worship. . . . It must cooperate with the intellectual awakening or reawakening of Catholics, and draw out of the Church's tradition a truly vital contribution to modern intellectual life."

"It must do its share in seeing to it that our teaching, especially

our teaching of religion, does not make mediocre minds, satisfied with a parrot-like knowledge of their Faith, but creative personalities able to stand on their own feet and face the world with all its goodness and all its evil.

"It must share in the development of a more deeply social conscience and bear Catholic witness against all the restrictions of man's spiritual freedom under the pressure of modern technology, in its democratic and its Marxist form," he said.

FATHER TAVARD pointed to the 1948 establishment of the World Council of Churches as a landmark in the unity among Protestants and Orthodox.

The ecumenical movement within those two groups, he said, has a purely religious motivation.

"It would be erroneous to conceive of ecumenism as simply a practical move, on the part of Protestants, to reinforce their position by uniting the separated denominations, in a sort of non-Catholic or even anti-Catholic universality," he warned.

In the Protestant pursuit for unity, he said, there is only one place where they may ultimately meet. "That is the Catholic Church herself."

"This is an initial statement of the Catholic Faith, No Catholic even for ecumenical purposes should minimize it," he explained.

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DEMONSTRATION, PLEASE—Pausing to examine one of the many displays at last week's Archdiocesan Teachers' Institute are Sister Lois Ann, O.P., center, and Sister Rose Cecile, O.P., both of Sacred Heart School, Jeffersonville. At left is Joseph Zucco, demonstrating the St. John's Catechism, a film presentation by St. John's University, N. Y. More than 800 teachers attended the two-day program, held at Secunia Memorial High School. (Staff photo)

MEDAL WINNERS

Five laymen honored by CYO

Four Indianapolis laymen were awarded the St. John Bosco Medal for outstanding service to youth at the Eighth Annual CYO Banquet held Wednesday evening in the Secunia High School cafeteria. A fifth layman, a former St. John Bosco Medal winner, was presented the St. George Medal for "outstanding lay leadership in Boy Scouting." More than 800 persons attended the banquet at which Father Charles Frazer, Marian College professor, was the principal speaker.

Those who received the St. John Bosco Medal from Archbishop Schulte included: Bernard McGinty, St. Joan of Arc; William K. Drew, Cathedral; William Hosengarten, Holy Name; and Raymond Monaghan, Holy Cross. Winner of the St. George Medal was George L. Rodenbaugh, of St. Mark's parish.

Another feature of the banquet was the presentation of the "CYO of the Year" trophy to St. Christopher's parish as the outstanding unit in the Indianapolis area during the past year. The trophy was permanently retired and a new trophy will be awarded next year. Holy Name parish received the runner-up trophy.

IN HIS ADDRESS Father Frazer cited the contributions made by adult volunteers to youth programs throughout the country. He called the work of the CYO "a program sponsored by the Church which serves a definite civic need as well."

Others who spoke briefly included City Controller Albert Losche (representing Mayor Charles Boswell); Executive Vice-President of the United Fund Richard Faughy; and Basil President Paul G. Fitz, Junior Youth Council.

FATHER ELFORD also read the citations for the St. John Bosco and St. George Medal presentations, and he paid tribute to Roger Graham and Robert Kirby, two CYO Board members who have died since the 1959 banquet.

'Day of Information' set for non-Catholics Nov. 13

The annual "Day of Information" for those who are not Catholics, sponsored by the Legion of Mary, will be held Sunday, November 13, at Marian College.

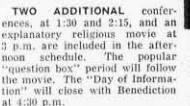
Object of the program is to provide a better knowledge and understanding of Catholic beliefs and practices. Conducting the conferences will be Father William Cleary, Guidance Director at Secunia Memorial High School and assistant pastor of Holy Cross, Indianapolis.

Registration will begin at 10:30 a.m. with Mass scheduled at 11 a.m. in the college chapel. A conference will follow the Mass. Dinner will be served at 12:30 p.m.

TWO ADDITIONAL conferences, at 1:30 and 2:15, and an explanatory religious movie at 3 p.m. are included in the afternoon schedule. The popular "question box" period will follow the movie. "The Day of Information" will close with Benediction at 4:30 p.m.

FATHER CLEARY'S sermon topics include: "You and Religion for Happiness"; "What You Should Know About God"; "Life and Death"; "Redemption and Resurrection." Pamphlets on various phases of Catholic doctrine and practice will be available free of charge.

There will be no charge attending to non-Catholics wishing. Catholics may also attend pro-



FATHER CLEARY

vided they are accompanied by a non-Catholic.

RESERVATION deadline is November 9. They may be mailed or phoned to Rev. Philip Jones, St. Michael's Rectory, 339 W. 20th St., WA 6-7339; Mrs. J. B. Sacchi, 2329 Congress Ave., WA 3-7410; Mrs. D. J. Dippleman, 3011 Winfield Ave., WA 6-2343, or to any Catholic church in the Indianapolis area.

Members of the Legion of Mary Praesidium of St. Michael's parish are in charge of arrangements. Maximum penalty on the charge is three years in jail and a \$5,000 fine.

the RIVER



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OSSERVATORE EDITOR

Denies Vatican paper urged vote direction

By MSGR. JAMES TUCEK
VATICAN CITY—The editor of Vatican City's daily has denied that a widely publicized article intended to claim that the Church has the right and duty to direct all Catholics how to vote.

Vote dictation by clergy un-American, prelate says

BOSTON — Cardinal Richard Cushing said it is "totally out of step with the American tradition for ecclesiastical authority here to dictate the political voting of citizens."

"This has never been a part of our history, and I pray God that it never will be," the Archbishop of Boston said in a statement. Cardinal Cushing defended the right and duty of clergymen to speak out on public issues which involve religious and spiritual questions.

But "whatever may be the custom elsewhere," he said, in the American tradition it is enough "simply to call to public attention moral questions with their implications and leave to the conscience of the people the political decision which comes in the act of voting."

THE CARDINAL did not refer directly to a recent pastoral letter of the Bishops of Puerto Rico forbidding Catholics to vote for the Popular Democratic party there. However, he specifically linked his remarks with a statement issued the day before (Oct. 27) by Archbishop Eligio Vagnozzi, Apostolic Delegate to the United States, in reply to questions about the pastoral.

Anglican prelate to visit Pope John

LONDON—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, is scheduled to have a private audience with Pope John XXIII toward the end of November, the Anglican Church Information Office here announced.

Protestant monk visits Pope

VATICAN CITY—The founder of a Protestant monastic community in France has been received in audience by His Holiness Pope John XXIII.

has a right and duty to tell Catholics how to vote." It qualified this by saying that the article "appears aimed chiefly at Italy."

MR. MANZINI pointed out that the October 27th article specifically and exclusively referred to the Rome diocese. He said that there is no justification at all for giving it a broader application.

The article, he added, was one of a series of four interpreting the decrees of the Rome diocesan synod which go into effect November 1. The synod opened last January.

He stressed that the decrees and his newspaper's comments on them are strictly limited to the Rome diocese.

The article was written by Msgr. Luigi Civardi, an official of the Sacred Congregation of Seminaries and Universities. It was not in any way identified as an official or semi-official statement of the Vatican, even in regard to the synod.

Msgr. Civardi cited the synod regulation which says: "The Church has the right and duty to explain to the faithful the moral obligations they are bound to fulfill as voting citizens."

HE COMMENTED: "The reason for this regulation should be evident to everyone. The electoral vote is a 'moral' even more than a 'political' act. . . ."

"Practically speaking, it depends on the vote whether the country, for example, will have laws which respect religious freedom or which offend it; whether it will have laws which recognize the sacred nature of matrimony or which profane it; whether it will have laws which respect the educational rights of parents or which oppress them. How would the Church remain indifferent in the face of such a situation?"

What Msgr. Civardi meant by "moral" was clear from his further comment: "The Church could remain apart all parties offered adequate guarantees that the rights of God, the Church and the Christian conscience would be respected."

Clarify position on pastoral letter
SAN JUAN, P. R. — Puerto Rico's Bishops have asserted that the law of their country which forbids voting for the Popular Democratic Party is "whether a Catholic can licitly vote in conscience against his own religious convictions."

In a pastoral letter read (Oct. 30) in all Catholic churches on the island, the Puerto Rican hierarchy replied to criticism that they had on voting for the ruling party. The Bishops' Pastoral Letter constituted ecclesiastical meddling in politics.

They said: "The Bishops never attempted to dictate rules to any party on how to manage matters that are strictly and exclusively political. This is the responsibility of political leaders. . . . But when something deals with morality, which directly concerns souls, then an area which is the responsibility of the bishops is invaded. It is an area which is not in the direct jurisdiction of any government or any party, unless the government and party — while proclaiming absolute separation of state and church — pretend at the same time to make themselves owners of church, souls and conscience."

NO ABSTINENCE

Dispensation from abstinence has been granted to the faithful of the Archdiocese on Veterans' Day, Friday, November 11, the Chancery Office has announced.



Why I am going to vote for KENNEDY

By ALAN T. NOLAN

Two factors combine in 1960 to decide my vote for Kennedy:

(1) The fact that he is the Democratic candidate.

(2) The fact that he has high personal qualifications for the office.

Thus, my comments are concerned with two considerations, the party and the man.

In the field of foreign affairs, it reflects the long standing internationalist tradition of the Democrats. In terms of domestic policies, the acceptance of these ideas reflects the consistent Democratic premise that the people, through their government, may act publicly in the pursuit of the general welfare, to help those who cannot help themselves.

This Democratic domestic premise assumes, in turn, that people in the main will not be corrupted or enervated by the appropriate uses of public power.

And what of the Republican Party?

Each of the 20th Century principles which I have mentioned was initially opposed by that party.

From 1946 until 1952, out of the White House, the Republicans participated in an utterly cynical partisanship, indiscriminately attacking the administration on grounds of corruption and, much more destructively, seeking at all levels to identify Democratic partisanship with Communism and disloyalty.

During the latter phases of this period, the country was at war in Korea, but the Republicans, who had supported the intervention in Korea, made partisan politics out of the horrors and frustrations of that war.

The result of all of this was the serious embarrassment of the United States in the conduct of its foreign relations and bitter division among the people themselves.

Despite the cliché to the contrary, there are differences between the parties. It may be conceded that each party covers a wide range of adherents. It is also true that the parties have much in common, and that the differences between them from time to time may not be great.

But serious students of American history and serious observers of current affairs acknowledge that the main streams of the parties do differ in material respects and that there is a significant consistency to the differences.

Since a President is affected by the main stream of his party, and by its traditions and interest groups, it seems appropriate to consider the parties which have put forth the candidates.

Turning to the man, I see in Kennedy a natural Democrat. There is nothing inventive or creative about him, and his approach to problems seems always to be marked by the commonplace and by concern for appearances.

There are other aspects of his intellectual capacity. Where Kennedy is tough-minded, Nixon seems to be simply fabled. I cannot anticipate strength from a man who has not stood his ground for an idea before.

Much is said of his experience, and it is doubtless true that he has profited from his tenure as Vice-President. But his role there has been largely either political, that is, in electorating, or ceremonial, as in the case of his trips abroad.

What all of this means to me is that Mr. Nixon is a technician, a mechanic, a technician, however skillful, who is uncommitted to political ideas.

I accept the fact that Nixon is a man of intelligence. But surely there is nothing inventive or creative about him, and his approach to problems seems always to be marked by the commonplace and by concern for appearances.

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Granting that the Democratic Party is not perfect and that I do not admire everything that it does or all of its leaders, it nevertheless seems to me to be superior.

In the 20th Century, a number of great political ideas have appeared. In the area of foreign policy, these have included collective security and international economic cooperation. In domestic affairs they have concerned voluntary collective bargaining, civil rights, social security and the idea of public concern with economic and social welfare and reform.

The Democratic Party has accepted these ideas and has made them into public policy. This historical fact is not an accident.

He has had long public experience, especially in the critical area of foreign affairs. As a member of the Senate Foreign Relations Committee, his performance has been marked by insight and ingenuity. He is tough-minded and firm, willing to strike at the substance of problems and he is not preoccupied with slogans and the superficial.

I also like Kennedy's approach as a public man. He does not seek to beguile us from our problems or to reassure us. He tries, instead, to direct our attention to our problems and to concern us with their solution.

Not unaturally, he has rallied to him the American intellectual community and he is not preoccupied with slogans and the superficial.

It is well known that in Massachusetts he has rejected and opposed the ward-leeching machine element. The same courage has been shown in his attitudes toward traditional Democratic interest groups. Thus, he has been identified with the issue of labor reform and has authored legislation in this field.

That Kennedy is a man of exceptional intelligence is conceded even by his enemies. It is also true that he has great intellectual depth.

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There is another aspect to my preference. The Democratic Party has shown a capacity for public responsibility, not only when it controls the presidency, but also when it does not.

Through three consecutive Democratic Congresses, the Democrats have substantially cooperated in carrying out government during the Eisenhower Administration. There has, of course, been some political infighting, but this has been muted and restrained. Indiscriminate charging of corruption, disloyalty and the like have not inhibited the President or divided the government or the people themselves.

And what of the Republican record in the area of responsibility when it does not rule the executive?

All of this means to me that Kennedy does not patronize the electorate. It seems to me that it is time for our minds, and Kennedy is the candidate who approaches us rationally and reaches for our reason.

A Kennedy Administration will, I think, be marked by his Democratic and by his personal gifts. We will extend the Democratic premise in domestic affairs.

In what is surely a deteriorated world situation, his intellectual depth, his vigor and ingenuity, his tough-minded willingness to seek solutions are what we need.

We cannot simply go along, reassuring ourselves and being reassured that the affluent society will somehow survive. There must be put down a new premise in a disordered and deprived world. The solutions will require great effort on our part, an effort which we are capable of if we understand it and are well led. I think that this is what Kennedy will do.

These techniques, if generally adopted, would destroy the hope of disinterested issues and which a democratic community rests. I do not think that Nixon understands this. He is too much concerned with power and not enough concerned with the cost.

It is said, of course, that this was the "old Nixon," and that he has put aside his extreme and destructive partisanship. But I fear that he has changed only be-



Why I am going to vote for NIXON

By MARK GROSS

As a Catholic American, I vote for Nixon.

I believe the probable policies of a Nixon Administration would better serve the nation — and thereby the Catholic Church — than would the probable policies of a Kennedy Administration.

Because:

(1) I believe Nixon consciously asks us to steer the more safely balanced course between the twin evils of over-collectivism and over-individualism — evils which I believe the probable policies of a Nixon Administration would better serve the nation — and thereby the Catholic Church — than would the probable policies of a Kennedy Administration.

(2) To the extent (and only to the extent) that the great balance of our stewardship responsibilities can be met fully on the levels of state and local government (where government is most intimately and most quickly responsive to the will of the people, and most economical), then that is best for both the donor and the recipient. Federal government (more out of sight, more out of mind) always tends more readily to centralize, to usurp and to tyrannize than does local government — as citizens (and churches) have had occasion to observe — too often afterwards, too seldom before.

(3) And to the extent that our stewardship responsibilities can and should be fulfilled at the level of Federal government, we should neither shrink them in any degree nor pile them more than we can afford — REALLY — on Ford. We can afford to meet many more such responsibilities than some persons like to admit — persons who would rather pile their own luxuries upon luxuries BEFORE getting around to the less fortunate.

But, the Kennedy supporters interject, "we've heard this creeping socialism war for years, now — but we're still going strong."

Are we?

Your man Kennedy doesn't think so.

And I have to agree with him.

We recognize (Kennedy and I) that our national economic growth rate is down, that Russia's is up, that Russia is gaining on us.

Some of Kennedy's critics don't think that he should be saying these things — that it gives aid and com-

fort to the Soviet — that it lowers us in the estimation of the rest of the world.

That's silly.

Russia's minds, and minds in other nations, know pretty well how we're doing here. And if our own people are thinking seriously about retaining Kennedy as our doctor, we ought to have a chance to hear his diagnosis. We have no one to fool but ourselves.

And we do fool ourselves if our scholarship has not yet told us that our relative decline (RELATIVE decline) stems from:

(1) An enormously smart, self-satisfied national conceit through the second quarter of this century; from

(2) Our unprecedentedly reckless, self-damaging, and still-inevitably-fraudulent foreign policies of the 1937-1941 period (particularly 1939-1941) period — foreign policies, incidentally, which Senator Kennedy's father intelligently and courageously opposed when he was Ambassador to England, and from

(3) Frequently-reckless domestic policies, resulting from the progressive-democratic "battles of promises" waged in campaign years by both major parties since 1936.

Kennedy's scholarship used to tell these things, too. Until 1956. Until he came close to winning the Democratic Vice-Presidential nomination, which apparently gave him a strong shift of bigger things. Like the Democratic Presidential nomination

Editor's Note — The author of this article is an advertising and public relations executive and is a member of St. Joan of Arc parish, Indianapolis.

Pius XI warned against 20 years ago in Quadragesimo Anno, back when over-individualism was the more threatening evil of the two — and

(2) I believe Kennedy unwittingly asks us, in effect, to veer toward the newer evil of over-collectivism — toward the "unheard collective domination" which Pope John warns against today — toward decisions which may, in Pope John's words, "make living easier" but which "reduce individual effort and increase the well-being of collectivity. For a Christian, the humanism which they bring cannot suffice," as Pope John warned in his July letter via Cardinal Tardini to Semaime Social in Genoa.

This is the issue.

But our choice is admittedly limited.

IT IS NOT A CHOICE between a traditional American liberal and a traditional American conservative. Nixon and Kennedy are BOTH "liberals" in every sense of the word.

And we must know, if we think at all, that it is a first law of moral philosophy that there is no "ought" where there is no "can."

And we must know, if we think at all, that the morally sensitive citizen who does all of his thinking in the realm of welfare and civilities, and none of his thinking in the realm of fiscal safety, is not so laudably "moral" after all.

He can indeed constitute a pious but equally pompous, ignorant and self-righteous threat to the welfare of the republic itself.

Just as a parent should assign a child enough activity to keep his mind learning at capacity and to prevent it from becoming bored or to overwhelm or frustrate or injure it, so should government serve its citizens at capacity but not beyond.

The corollary of too much "welfare" may be too much "MAYN" . . . is NO welfare for ANY.

A nation can pull bricks out of its foundation, and use them to add new floors to the superstructure, just so long.

This is why Nixon — mystified by the intellectual shallowness of some who claim to be morally deep — keeps repeating: We must look to the health of the private industrial sector if we want additional (or indeed any) funds with which to meet our stewardship responsibilities through liberal government.

Where else can the money come from?

Only from a completely socialized state — and then in paltry fractions.

Even if some of today's Democratic policies tomorrow (as often has been the case since 1936) can be grateful for the time-lag for one of three reasons:

(1) If those policies call for more lead than the republic proves capable of carrying, we or our children can be grateful that it didn't collapse two or four or 60 years earlier.

(2) If those policies prove as much as we can do to help us, we'd be glad we provided the necessary time for the assimilation.

(3) In either event, we can be grateful for the fact that our two major political parties, each pressing a responsibility of stewardship can be met man-to-man, by human persons to human persons, that is best for both the donor and the recipient; and

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Just now we see the bright star of our republic up there in the twilight firmament of nations. The light on our retinas is unmistakable. But so many light-years intervene. Is the star itself still there or has it faded? How much heat can it take? How long? How much at a time?

What if we should burn it out? What then?

Let's don't.

Let's value our republic — protect it — not abuse it — keep it strong enough to meet its stewardship responsibilities. To the people of our nation and the rest of the world — not ignorantly or recklessly — commit the sacrifice of maintaining it in the name of that very stewardship it was born to provide.

I'll feel safer with Nixon.

And, if the next President dies in office, Lodge or Johnson will move into the White House. Which man would you rather entrust with conduct of our foreign relations — and with enforcement of civil rights? Think that one over carefully.

I'll feel safer with Lodge.

Editor's Note — The author of this article is an advertising and public relations executive and is a member of St. Joan of Arc parish, Indianapolis.

Pius XI warned against 20 years ago in Quadragesimo Anno, back when over-individualism was the more threatening evil of the two — and

(2) I believe Kennedy unwittingly asks us, in effect, to veer toward the newer evil of over-collectivism — toward the "unheard collective domination" which Pope John warns against today — toward decisions which may, in Pope John's words, "make living easier" but which "reduce individual effort and increase the well-being of collectivity. For a Christian, the humanism which they bring cannot suffice," as Pope John warned in his July letter via Cardinal Tardini to Semaime Social in Genoa.

This is the issue.

But our choice is admittedly limited.

IT IS NOT A CHOICE between a traditional American liberal and a traditional American conservative. Nixon and Kennedy are BOTH "liberals" in every sense of the word.

And we must know, if we think at all, that it is a first law of moral philosophy that there is no "ought" where there is no "can."

And we must know, if we think at all, that the morally sensitive citizen who does all of his thinking in the realm of welfare and civilities, and none of his thinking in the realm of fiscal safety, is not so laudably "moral" after all.

He can indeed constitute a pious but equally pompous, ignorant and self-righteous threat to the welfare of the republic itself.

Just as a parent should assign a child enough activity to keep his mind learning at capacity and to prevent it from becoming bored or to overwhelm or frustrate or injure it, so should government serve its citizens at capacity but not beyond.

The corollary of too much "welfare" may be too much "MAYN" . . . is NO welfare for ANY.

A nation can pull bricks out of its foundation, and use them to add new floors to the superstructure, just so long.

This is why Nixon — mystified by the intellectual shallowness of some who claim to be morally deep — keeps repeating: We must look to the health of the private industrial sector if we want additional (or indeed any) funds with which to meet our stewardship responsibilities through liberal government.

Where else can the money come from?

Only from a completely socialized state — and then in paltry fractions.

Even if some of today's Democratic policies tomorrow (as often has been the case since 1936) can be grateful for the time-lag for one of three reasons:

(1) If those policies call for more lead than the republic proves capable of carrying, we or our children can be grateful that it didn't collapse two or four or 60 years earlier.

(2) If those policies prove as much as we can do to help us, we'd be glad we provided the necessary time for the assimilation.

(3) In either event, we can be grateful for the fact that our two major political parties, each pressing a responsibility of stewardship can be met man-to-man, by human persons to human persons, that is best for both the donor and the recipient; and

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Vote Nov 8th Nixon's campaign is expressly designed to direct our attention away from our problems. He reassures us. He reaches for our emotions, conducting the political dialogue in sentimental, "soap opera" terms.

Thus, he patronizes us and therefore could not lead us to make the effort which our survival requires.

A Nixon Administration could only beguile us with its promises "as usual"; an absence of commitment to political ideas; and a postponement of problem-solving.

As I have said, I shall vote for Kennedy.

ELECTION DAY NOV. 8th

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THE CHURCH AND THE WORLD

Pope receives royalty — Negro students honored — Cathedral's anniversary

THE VATICAN

Two Americans were among eight bishops personally consecrated by Pope John XXIII in St. Peter's Basilica on the second anniversary of his election to the papal throne. They were Msgr. Jesse F. McGreevy, now Apostolic Delegate to South Africa; and Msgr. Edward E. Swannick, executive director of Catholic Relief Services-National Catholic Welfare Conference. The six other bishops consecrated, all elevated to titular sees, included Msgr. Pericle Felici, secretary general of the Central Committee for the preparation of the Second Vatican Council.

The Sacred Roman Rota, high church court, disposed of 243 cases during its last term, including 152 decisions in marriage cases. Judges of the Rota ruled that 72 of the matrimonial cases brought before them during the year 1949-50 were not true marriages and therefore null and void. The other 80 marriages were judged to be true marriages. Ninety other cases before the Rota have been removed from the docket either because the litigants have been reunited, because the case was abandoned by the party who brought the suit, or because of death or peaceful settlement out of court. Of the 213 cases definitely disposed of, 72 were handled either free of charge or with a reduction in cost of the expenses incurred. At present there are about 600 cases still before the Rota.

Pope John XXIII has received the King and Queen of Sweden and Pakistan's new minister to the Holy See. The Pope's 20-minute audience with King Gustav VI and Queen Louise was in keeping with their dignity as sovereigns, but was not accompanied by the usual protocol. This was because there are no diplomatic relations between Sweden and the Vatican.

AT HOME

POINCE, P. R.—The Ponce diocesan chancellor has said that leaders of the Popular Democratic party may face excommunication, but this penalty would not apply to voters supporting the party.

Msgr. Victor M. Nazario, the chancellor, said he was speaking in his "own private capacity" and not as a spokesman for Bishop James E. McManus, C.S.S.R., of Ponce. The Dominican Republic Catholics who vote for the Church-condemned Popular Democrats, will not face excommunication, nevertheless commit "a grave sin." Catholics who publicly promote the "heretical content" of the party's program, he said, commit "a grave sin" and may be expelled from the Church.

CHICAGO — The four Negro college students who conducted the nation's first sit-in demonstration were honored by the Catholic Interracial Council of Chicago. They were presented with the council's 1949 Thomas J. Crowe award for rendering outstanding service to the cause of interracial justice and charity.

WASHINGTON — The U.S. Bishops will give major assistance for the construction of a new regional seminary in eastern Brazil. It will serve five ecclesiastical provinces, including 19 archdioceses and dioceses in eastern Brazil with a Catholic population of more than eight million. The plans for the U.S. Bishops' co-operation in the seminary project, he said, come "in keeping with" the approval by the Pontifical Commission for Latin America.

RALEIGH, N. C.—Albert M. Pickus, president of Theatre Owners of America, warned here of "inestimable long-range harm" to the movie industry from objectionable films. He told the annual convention of Theatre Owners of North and South Carolina: "I feel most sincerely that Hollywood is

confused in its own definition of 'success' . . . Mr. Pickus said he has been told by "theater owners" after theater owners' "adverse public reaction" to "tasteless" and "overly sensational" movies.

ABROAD

QUITO—Ecuador's new government, in office since September 1, is showing a trend toward secularism. Only one cabinet minister is a practicing Catholic and President J. J. Velasco Ibarra has stated that "secularism is the quintessence of civilization and culture. The President, however, has also praised the work of the Church. Minister of Education Sergio Quiroa, who went to Czechoslovakia on an official mission in September, has declared that "a secularist mentality" will be a characteristic of his ministry. He added, however, that there should be no opposition to religion in the home and said that Catholic schools will receive state aid.

BUENOS AIRES — Two hundred thousand people thronged their fidelity to God and the Church at ceremonies closing the Great Mission of Buenos Aires. The ceremony at the Mission's closing ceremony was double the size of the crowd at the opening 15 days before. During the mission 2,000 priests—a large number of them from Spain—preached sermons and heard confessions in the Archdiocese of Buenos Aires and the nearby dioceses of Maron, San Isidro, Lomas de Samora and LaPlata. Seven million Catholics live in that area.

CARACAS, Venezuela — Gen. Rafael Leonidas Trujillo, for 30 years dictator of the Dominican Republic, is staging a new act in the continuing drama in which he is portrayed as a major defender of the Church. According to informed sources he is e. Generalissimo Trujillo maintains tight control over the government, press and communications of the Dominican Republic, although he holds no office. But, the sources added, the organs under his control have been making increasingly violent attacks on the Church so that the Generalissimo can appear to come to the Church's defense. The goal is said to be a propaganda move to make it appear that if Generalissimo Trujillo is overthrown, the communists will come to power in the Dominican Republic and ignore the rights of the Church.

Archbishop Jose Quintero of Caracas has announced on TV appeal for cash amid the tension gripping this South American country. He spoke as troops and police patrolled the capital city's streets after a week of anti-government rioting, which took at least seven lives. Scores were injured and more than 150 persons were arrested. The government of President Romulo Betancourt has blamed communists and supporters of the overthrown regime of Cuban Premier Fidel Castro for the unrest, saying the two are trying to stir up a revolution. The Archbishop backed President Betancourt. He said that the President had been chosen "in the freest elections ever known in the history of the republic."

HAVANA—Fears that Premier Fidel Castro's government will seize control of Catholic education in Cuba are supported by a newly prepared list which provides that all private school teachers, including priests and

employees, this would bring the teaching activities of priests and nuns under the control of the Ministry of Education rather than their religious superiors. There are 340 Catholic schools in Cuba with a total enrollment of about 70,000 pupils.

COLOMBO—Ceylon's House of Representatives has passed a bill nationalizing most of this nation's 30 Catholic schools without compensation. The bill also provides for a government takeover of all state-aided schools run by other religious groups. The House vote on the bill, which Ceylon's fish-opers called a violation of human rights, was 101 to 41. The Senate has not yet acted on the measure.

KHARTOUM—A Catholic missionary has been expelled from the Sudan. Father Richard Smeck, 66, who has worked in this country for 37 years, was given no reason for his expulsion. He is the second priest within a month to be ordered out of the Sudan. Forty priests have been expelled during the past three years and no new missionaries have been admitted. All Catholic schools in the South were seized by the state in 1957.

LONDON — The government should not let false ideas about individual freedom keep it from protecting the nation from growing crime and immorality. Cardinal William Godfrey told the Public Morality Council, a non-

Catholic organization. The Archbishop of Westminster said that there is no easy explanation for the growth of immorality and crime. But he condemned news-men and press agents who deluge moral standards and denounced the "unrestrained portrayal of killing and crime" from the entertainment world of young and old. He added that "it is disastrous for any nation when sex and sensuality become big business."

VIENNA—A decree published by Hungary's communist regime abolishing all internment camps specified that the abolition would not affect Bishop Josef Peter of Vao and Bishop Bertalan Badalk, O.P., of Veszprem. Although this has been widely interpreted here as implying that Bishop Peter and Bishop Badalk are in prison, they are reported to be still living under house arrest at Heje, a small town in the Carpathian Mountains of northeast Hungary near the Czechoslovak border.

CHARTRES, France—The Cathedral of Chartres, considered by many the most beautiful Gothic church in the world, has celebrated its 700th anniversary. Berlin's Philharmonic Orchestra played its birthday serenade and thousands of well-wishers came to wish it many more birthdays to come. Cardinal Julius Döpfner, Bishop of Berlin, was in the cathedral for the concert performance (Oct. 28) of Beethoven's Solemn Mass. A Parisian choir,

the Elizabeth Brasseur Choral, joined the German orchestra to sing the Mass.

ROME—A group of Americans will come here next year for a first hand study of why Italians leave Italy. About 150 delegates from the United States are expected at the Second Symposium on Italian Migration, which meets in Rome May 1 to 15. They will study such specific problems of Italian migration as the plight of Italians displaced by political disturbances in 19 countries in which they had settled, and the situation of Italians who are wait-

ing to join their families in the United States. The symposium will be under the auspices of the American Committee on Italian Migration (ACIM) of the National Catholic Resettlement Council.

APPOINTED

Cardinal Amleto Giovanni Cicognani, Secretary of State of the Sacred Congregation for the Oriental Churches and formerly Apostolic Delegate to the United States, was named by Pope John XXIII as Protector of the Catholic Students' Mission Crusade in Cincinnati, O.



PLAN FALL FESTIVAL—The Marydale Guild will sponsor a Fall Festival and Open House at Marydale School on Sunday, November 6, from noon to 6 p.m. A fried chicken dinner and snacks will be served. Mrs. Carl Shaw, center, is Guild President. Committee members for the event include Mrs. Ray Sendelbach, left, and Mrs. Walter Miller. A special feature will be the appearance of Rocky Lane, a professional wrestler who claims to be the grandson of Sitting Bull. Mrs. Sendelbach is holding the wrestler's picture. Marydale is located at 111 W. Raymond St., Indianapolis. (Staff photo)

Jesuit scores 'distortion' in image of the Church

SEATTLE, Wash.—Two facets of the Catholic Church which have suffered "the greatest distortion" in the 1950 Presidential campaign are the Catholic attitude toward learning and the Catholic attitude toward the outsider, worshippers at Seattle University's annual Mass of the Holy Spirit were told.

Father Neil C. McCluskey, S.J., dean of the School of Education at Gonzaga University here, said that "no American Catholics are not envied by our neighbors for our mildness in scientific, literary and scholarly circles as much as we are for our political and economic progress."

IN A SERMON entitled "Church's Fair Share," Father McCluskey termed "misunderstanding of the Church ironic and declared: "It was from her monasteries and cathedral schools that the sons of St. Benedict went forth to rekindle the lamps of learning over a Europe darkened

by the barbarian invasions. It was the Church that gave birth to the university." Father McCluskey added, however, largely failed to reveal the Church's true attitude toward those not formally members of her communion. This, too, he termed ironic, asserting that the imitation of Christ's love for all men is a characteristic of the Church from the beginning.

"We let the love and loveliness of the Church shine through us when we habitually look behind the narrow interest of our Catholic body to those not of our faith and show a larger sensitivity to the existence of our separated brethren, whom we make ourselves aware of the human struggles that men and women are undergoing everywhere, in our slums, in the retarded South, in the underdeveloped areas of the world, Latin America, Asia and Africa," Father McCluskey said.

"DURING the past year," he said, "Catholic members of the American community have suffered what can only be described as a national embarrassment. We have become painfully aware that as Catholics we are not yet completely accepted by millions of our fellow citizens in whose mind lurks a vague uneasiness regarding the compatibility of the Roman Catholic faith with the full enjoyment of American citizenship."

A portion of the American Catholic's personal responsibility for the work of the Church, Father McCluskey pointed out, is to ensure the projection of an accurate image of the Church. "For despite the widespread ignorance of things Catholic in our land," he said, "despite traces of inherited prejudice against the Church of Rome among non-Catholics, their ideas of the Church from personal observation, that is, by watching us."

Church construction boom is underway

WASHINGTON, D. C.—A new boom in church construction is pushing building activity in this field toward a level of one hundred million dollars a month, the U.S. Census Bureau reported here. A new all-time record of \$95,000,000 was set in September. The bureau said in its monthly report on construction activity, exceeding the mark of \$91,000,000 set in August—which, in turn, had been the first month in history church construction topped \$90,000,000.

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Comment

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

Reaction

The action of the Puerto Rican Bishops in forbidding Catholics to vote for Governor Munoz Marin may in the long run have beneficial effects. The short-run effects promise to be unfortunate for the prestige of the Church in Puerto Rico and the influence of the bishops.

In the continental United States many thought the incident would have a devastating effect on the political fortunes of Senator Kennedy, but apparently it was quickly recognized that whatever other handicaps he may have, Senator Kennedy is not a man to take his political orders from ecclesiastics.

What is heartening about the whole affair is the forthright and vigorous vindication of a Catholic voter's right to make his own political decisions, which has been elicited from high and authoritative sources. The vast majority of diocesan papers kept a discreet and reverent silence on the matter, but important voices were heard characterizing the intervention of the bishops as well-meant but unwise.

The Apostolic Delegate, Archbishop Vagnozzi, stated he was confident that "no such action would ever be taken by the hierarchy in this country." The clear implication was that he thought such action unwise.

Cardinal Cushing of Boston said bluntly: "It is totally out of step for any ecclesiastical authority here to dictate the political voting of citizens."

"The Commonwealth," Catholic weekly, was predictably surprised and pained by the Puerto Rican pastoral letter. And "America," the Jesuit-edited weekly, came out with what amounted to a vigorous repudiation of the policy of the bishops.

The America editorial aptly summed up the reaction of American Catholics to the incident by saying "the U.S. Catholic remains profoundly confused and bewildered—not to say embarrassed—by the action of the bishops of Puerto Rico."

All Catholic spokesmen, and, indeed, all responsible Christian leaders, vindicate the right and duty of the bishops to speak out on moral issues affecting the nation. What was bewildering was the failure to see the impropriety of going beyond advice and attempting to exercise control by spiritual authority over decisions in the civil or political order.

The zealous desire of the bishops to see Catholic moral and spiritual values reflected in the laws of the land is entirely understandable. But it is difficult to follow the reasoning of the bishops when they insist that the government's unwillingness to enact laws conformable to Catholic morality convicts the government of secularism. The bishops rightly contend that the norms of morality are not to be found in public opinion polls. Right and wrong are independent of popular opinion. All true.

But human laws—the responsibility of governments—are affected by popular opinion. There is a clear distinction between sin and crime. The former is a matter of the heart or should be made a civil crime. For one thing—civil law must be enforceable. And a law widely rejected by the community cannot be enforced except by the great evil of tyrannical action by the government.

So a government or a political party which refuses to enact certain laws which it believes the majority of citizens will find unacceptable is not therefore convicted of determining morality by consulting popular opinion. It is determining civil law—which is a far different thing.

This is the way the great theologian of the Church, St. Thomas Aquinas, expressed it:

"Human law is framed for the multitude of human beings, the majority of whom are not perfect in virtue. Therefore, human laws do not forbid all vices, from which

(Continued on page 10)

We disagree

With great reluctance we print in our opinions column a letter of the Rev. John E. Coogan, S.J., professor of sociology at West Baden College.

We hesitate to discuss the right-to-work issue at this moment because of its political undertones. But Father Coogan asks for an independent answer our editorial of last week, and we therefore print his letter without comment, for we refuse to cooperate in any way with the misleading of our readers.

Father Coogan has every right to express his opinions on the merits of the right-to-work law, but he abuses his reputation for scholarship when he leaves the impression that Rome has spoken definitively on the question and implies that American Catholics are forbidden to oppose what he calls the right to work principle. Father Coogan has been doing this in business and conservative publications which are not willing to print articles by Catholic sociologists who differ with Father Coogan's interpretation of two recent letters from the Vatican Secretary of State.

In none of his articles or letters does Father Coogan indicate that there are other Catholic scholars who disagree with his interpretation of the Vatican writings. This might be justified in a scholarly article destined for a journal read principally by scholars, but it is grossly misleading in an article or letter for popular consumption.

The Holy See is not accustomed to deciding disputed questions in one country by sending suggestions through the Secretary of State to other countries where the question is in dispute. Moreover, Cardinal Tardini's two letters, the one in July to the French Social Week, the other in September to Canada, did not attempt to settle any specific question; they merely pointed out to the social concernees some of the problems that might be discussed and called attention to principles that might guide the discussions.

In both instances Cardinal Tardini warned of labor abuses and of the permissibility of socialistic ideas in the labor movement; he urged that unions be kept free and democratic. Father Coogan concludes that this is support for what he calls the right to work principle, but that is because he thinks—erroneously, most Catholic scholars believe—that right-to-work laws are the only way to keep unions free.

What Father Coogan must prove is not that the Pope wants free and democratic unions; this is obvious. What he must prove is that union shops are incompatible with free unionism. This he has not done. All he proves is that his own idea of what union shops are is not compatible with free unionism.

But any similarity between union shops and Father Coogan's description of them is purely coincidental.

Battle for youth

That the Church is Universal is self-evident, if only because she so often finds herself fighting the same battle, at the same time, in so many different parts of the world. One of the greatest of these battles is in the field of Education, in the effort to ensure that the developing intellects of young people are securely set in a religious foundation.

If we needed any proof that influence on the education of children is universal, we can see it in the speed with which the State takes over control of all education in countries which fall under Communist domination. Education becomes completely and exclusively secularized in these countries.

There were four news reports in one week recently which indicate the extent and variety of the struggle, and the unity of the intention.

In Cuba, some 300 private schools were unable to open

in September because they could not meet arbitrarily high salary standards suddenly imposed on them by a new law; part of a deliberate effort to eliminate the private school system and bring all education under State control.

In Poland, the taxes on religious communities have been artificially raised to five or six times what they would be if the members were taxed individually. The Church's expenditure on education is likely to be dried up at the source, thus making it easier for the State to take over.

In Ceylon, the Government announced a plan, (now passing into law) to nationalize Catholic and other private schools and take over the buildings without compensation. At present, this affects 600 out of 750 schools; eventually, it will affect all.

In the United Arab Republic, Catholic schools will have to accept Moslem directors, as a first step in bringing all education under State control. In existing State schools there, at the present time, Sunday is a full class day, from

8:30 a.m. to 2:30 p.m., and Christian children attending them may not take time out from class to attend church on Sundays.

Of these four countries, Poland is definitely Communist, Cuba is tending that way, Ceylon—a valued member of the British Commonwealth of Nations—has recently acquired a Communist-oriented government. The United Arab Republic is professedly non-Communist; it is merely "neutral."

But, if we think of the Church's battles over education as being, simply, a contention against Communism, what are we to think of newly observable tendencies in other parts of the world—in Ghana and Guinea and Nigeria, for instance?

The Universal Church is, as usual, involved in the age-old battle to contain the universal forces of evil, a battle which existed long before Communism was heard of and which, no doubt, will be there long after Communism has disappeared.

QUESTION BOX

Mixed marriage problem posed

By MSGR. J. D. CONWAY

Q. As the Protestant half of a mixed marriage I remember promising to raise our children as Catholics. However, I cannot remember specifically promising to send them to the parochial schools. I know that we shall make every effort to do so, but would like to know if Canon Law requires it when it is possible to do so?

A. I think you will be happy to know that I am no longer the Protestant half, as I converted three years after our marriage. This inquiry is being made on behalf of a Protestant friend of mine. We would very much appreciate an answer.

A. In the promises you made before your mixed marriage, you and your wife both pledged that you would have all your children baptized and educated as Catholics. You also promised that you would not interfere with your wife's practice of her religion. I imagine that there was no specific mention of Catholic schools. At least that is not required by Canon Law.

However, Canon 1374 states that Catholic children shall not attend non-Catholic, neutral or mixed schools, namely those which non-Catholics also attend. This canon goes on to state that the Bishop is the only one who can decide, in accordance with instructions which he receives from the Holy See, in what circumstances and with what precautions it may be tolerated that Catholic children attend these schools.

It is evident that this law is quite strict. However in some places custom has clearly shown the decision of the Bishop, especially in those areas in which there is no Catholic school reasonably available.

The non-Catholic partner in a mixed marriage may claim that he is not directly bound by Canon Law. However, he must keep in mind that his Catholic wife is bound by this law and that he has promised not to interfere with her proper practice of her religion. It would be interference if he prevented her from complying with a strict law of the Church.

There may be circumstances in which it is not advisable for particular children to attend a Catholic school. However, it is easy for parents to rationalize matters of this kind. I believe the pastor or the Sisters at the school should be consulted, and I would think that it would be only when a Catholic school were badly overworked, definitely inferior, or did not provide necessary courses, that an expense should be made in a particular case. An expense may sometimes be a factor.

Ordinarily I believe there is greater need for the children of a mixed marriage to attend a Catholic school than for the children of two Catholic parents. There are exceptions without number, but there is less opportunity in a home of a mixed marriage to give the necessary religious instruction. Then, too, the difference of religion on the part of the parents may cause confusion in the minds of the children, which education in a Catholic school might help to clear up.

Q. What are the chances of salvation for a person who is mentally ill and has been for many years, possibly all his life? There are some people who think a person with mental illness cannot get to heaven. Why do they think such a thing?

A. I am mentally ill. Is it possible for an insane person to become a saint?

A. Our Lord who will judge us is good and merciful. He expects each one of us to live rightly in accordance with our abilities. Some people will become saints through good health, vigorous activities, and the proper use of keen minds and well balanced emotions. Others will become saints by struggling with defects and by bearing afflictions patiently.

Insanity is a term which is not much used today, and mental illness may take a wide variety of forms. We should not, in most cases, simply accept mental illness without trying to do anything about it. In many cases today cures are possible. Many forms of mental illness involve strong emotional difficulties; these frequently make it more difficult to practice virtue consistently and attain sanctity. I am sure some "insane" persons have become great saints. St. Dymphna is the patron saint of the insane. She was Irish by birth, but lived among the insane at Ghent in Belgium. But I don't believe she was deranged herself.

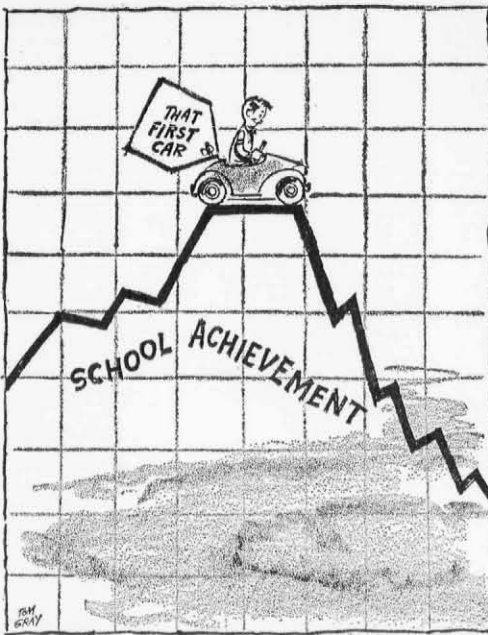
Certainly many saints would not fit into the pattern of what we call a normal personality. You can depart from the normal on either the positive or the negative side.

Q. Is Chet Huntley (of the Huntley-Brinkley News) a Communist, and if so, why is he in that important position?

A. You should consult your psychiatrist; you are seeing red ghosts. Where did you hear that silly story—or read it? Do you think the Texas Company is hiring Communists to peddle its products? Or does that big red star on the Texaco sign give you jitters?

My only complaint against Huntley is that his question started the present campaign debate about Quayle and Matsui, which is mostly sound and fury and must give amusement, if not comfort to the enemy.

Downgrade



OPINIONS

Jesuit defends his right-to-work stand

To the Editor:

In your Right-to-Work editorial of Oct. 28 you charge me with having misinterpreted the Vatican in its letter transmitted for the Holy Father by Cardinal Tardini, Papal Secretary of State, July 12. You cite a denial of my interpretation by Msgr. George Higgins, head of the Social Action Dept., N.C.W.C. The Monsignor is of course a long-time champion of compulsory unionism; he remains a champion in spite of the Vatican letter. The Monsignor points to some more obscure passages in the letter, which passages he says do not apply to our American unions. But he ignores completely passages that are clear.

For example, the Vatican letter—in clear and unambiguous association with personal liberty and inner-directed personality development—says trade unions are one form of association that can be helpful in preventing this. But it immediately defines the helpful associations as "forms of free and spontaneous associations, well ordered and oriented." Then to make assurance doubly sure, the Vatican says membership in such organizations must be "offered to, not imposed upon the free choice of mankind." So carefully weighed does the Vatican think entrance into such associations should be that it urges prospective members to "meditate as Christians upon the multiple aspects of the phenomenon of socialization. Let them gauge before God the value of these institutions that are offered to them of these pressures that they accept and suffer." If the individual is to make use of these institutions, someone has put it very simply by saying, "Happiness is wanting what you get." And it is true if we can truly want what we get then there will be no unhappiness or frustration.

Unfortunately, advertisers, mothers, fathers, children, the next door neighbors and the never-to-be-forgotten Joneses with whom we must keep up, are constantly upsetting our equilibrium, by reminding us what we haven't got. If we could only remember that what makes one man happy doesn't necessarily affect his neighbor in the same way. As long as we can convince ourselves that we have what God wants us to have we will never be frustrated by lack of fulfillment.

Monignor Higgins has been saying for eight years that a preparatory statement of the Vatican enunciated in this Vatican letter—a preparatory statement in the 1952 Christmas Message of Pius XII, had—like the present Vatican statement—reference to America; but Cardinal Tardini in recently transmitting a letter to the Canadian Social Week (Sept. 22-23) specifically applies the 1952 Christmas Message to the Canadian

unions. And those unions—except for the Christian unions—are almost all international extensions of our own American unions. Consequently both the 1952 Christmas Message and the 1960 Vatican letter refer to our own familiar unions.

In your editorial you say of me, "To compare our American unions with compulsory unionism in Russia, as Father Coogan did in his article is obviously unfair." The only comparison I made there was in the fact of compulsory unionism itself. Both are compulsory. But the Russian unions are not otherwise our kind. For one thing, taking for granted the known merits of our unions, the Russian unions would never be allowed to tie up the Russian steel industry for 116 days; to practice wholesale featherbedding; to limit output of aircraft; wild-

cat strikes; violent picket line disturbances; to prevent willing workers from entering a struck plant. Russia would not be the dangerous rival she now is if she allowed her unions the free-wheeling conduct our unions so commonly enjoy.

Let me add the pleasant note that I have just received word of thanks from an Indiana Protestant psychiatrist for calling attention to the Vatican letter of the individual against compulsory unionism as against many other impositions. The psychiatrist had sound in vain such respect for individual personality in his own denomination. He was inspired to find it in the Pope of Rome.

John E. Coogan, S.J., West Baden College, West Baden Springs, Ind.

SERMONETTE

Are you happy?

By REV. JAMES D. MORIARTY

Psychiatrists tell us that more than half the beds in our hospitals today are filled with mental patients. Statistics on the number who are simply out-patients are not complete and God alone knows how many frustrated citizens never reach even the waiting room of the doctor's office.

Personality conflict is no respecter of persons. Like death it plays no favorites but it is found in every strata of society. If it is not as evident among the poor perhaps it's because they can't afford it.

It would be overstatement if it were to be tried and solve the problem by writing a few hundred words. However we do know that to a great extent we make our own worlds. Frustration finds a resting place in the individual mind only because that individual opens the door to an unwelcome visitor. Someone has put it very simply by saying, "Happiness is wanting what you get." And it is true if we can truly want what we get then there will be no unhappiness or frustration.

Unfortunately, advertisers, mothers, fathers, children, the next door neighbors and the never-to-be-forgotten Joneses with whom we must keep up, are constantly upsetting our equilibrium, by reminding us what we haven't got. If we could only remember that what makes one man happy doesn't necessarily affect his neighbor in the same way. As long as we can convince ourselves that we have what God wants us to have we will never be frustrated by lack of fulfillment.

One day a couple of bricklayers were discussing the inequalities of life. One of them said to do so much better than others. "Take for example yourself, Mike," Pat ruefully remarked, "you have a brother who is a Bishop, and here you are a bricklayer."

"Yes," Mike replied, "it's really a shame, the poor fellow couldn't lay a brick if his life depended on it."

Mike will never visit the psychiatrist because of job frustration.

STRAY LEAVES

Political theology of 19th century

By MICHAEL BOWLES

As we sit down nervously to await the stupendous, head-on collision of those titanic, elemental forces of the world, the Republican Party and the Democratic Party of the United States of America, let us try to pass the time as pleasantly as we can. And what could be more agreeable than raising the voice in song, as a means of covering up our apprehensions?

I respectfully propose the following to your lordships and your ladyships' consideration. It is a song I learned in Ireland a thousand years ago; when I never stopped to think whether I was a Catholic or a Protestant; when, in fact, I was scarcely conscious that such a distinction even existed.

We all used to think the song was a nice, funny number, and everyone enjoyed its frequent appearance on the programs of parish concerts organized on ecclesiastical or political occasions.

So, if you think well of it, drag yourselves away from that TV set, clear your throats, twang the strings of your catarrh, (Stet, Mr. Composer! Stet!) and make with the decibels. The tune is the well-known English one, *Willkommen im Dinsch*.

Now then, all together, *andantino soave*, ma poco a poco incalzando. With a One-Two and Three, One-Two . . .

In the County Tyrone, in the Town of Dungannon, Where I was born a rector myself had a son, in Bob Williamson lived there a weaver by trade, And we all of us thought him a stout Orange

On the Twelfth of July as around it did come, Bob played on the flute to the sound of the drum. You may talk of your harp, your piano or lute, But nothing compares with the Guild Orange Flute.

But Bob, he deceived us and took us all in, He married a Papist called Bridget McGinn, Turned Papist himself and forsook the old cause That gave us our Freedom, Religion, and Laws. Now the boys of the place all commented upon it And Bob had to flee to the Province of Connaught. He fled with his wife and his fixings to boot, And along with the same brought his stout Orange Flute.

At the Chapel on Sundays, he recalled his misdeeds, Said Paters and Aves and counted his beads, Till after a while, at the priest's own desire, He brought up the flute for to play in the choir. He had to play the flute for to play at the Mass, But the instrument shivered and said, "Och, alas! And blow as he would, though it was a great noise."

The flute would play only "The Protestant Boys." Bob jumped and he started and got in a flutter, And drew the old flute in the cold holy water. He thought this would change it and bring it around.

Where he blew it again, it played "Croppies, Lie Down." For all he could whistle and finger and blow, To play Papish music he found it to go "The Bogie Tune," "The Bogie Tune," a freely did sound. But one Papish speak in it couldn't be found.

A council of priests, that was held the next day, Decided to banish the old flute away. They couldn't knock her out of its head, So they bought Bob a new one to play in its stead. The old flute was doomed and its fate was pathetic.

The flute ended and burned at the stake as heretic. While the flames roared around it they heard a strange noise— "The old flute still playing "The Protestant Boys.""

By the way, it is true what I hear that after this election American universities are going to set up departments for the study of Political Theology?

(Question Box Continued)

Q. My relative (a non-Catholic) says the Catholic Church cannot trace the Popes back to St. Peter, and that the Vatican was founded in 1870. What can you tell me about this Bishop Strossmayer?

A. Bishop Strossmayer was a doctor of theology, a seminary professor and a chaplain of the royal court before becoming Bishop of Diakovar in his native Croatia (now Yugoslavia). He ruled his diocese efficiently from 1856 until almost the end of the century and at one time was Apostolic Administrator of Belgrade.

In the Vatican Council in 1870 Bishop Strossmayer was one of many bishops—including some of our Americans, like Bishop Kenrick—who spoke the firm definition of papal infallibility. But Bishop Strossmayer's notoriety comes from a false speech—apparently composed by an ex-nomineled Dr. Jose Augustus de Escudero—and falsely named as a talk given by the good bishop in the Council. It was plain heresy.

Bishop Strossmayer was not happy with the definition of papal infallibility when it came; he pouted a bit and waited a couple of years before publishing the decrees of the Council in his diocese. But he was never a heretic, and in his later years was devoutly dedicated to the Holy See.

As regards the list of the Popes, I believe it is generally accepted as good history, even though some of the documentation of the earliest years is not as complete as we might like.

FAMILY CLINIC

Wife needs a night out

By JOHN L. THOMAS, S.J.

We're the proud parents of six, and though we have to manage fully, we do all right on our income. I love my husband, children and home, but sometimes, rather, I would just like to have a break and go out with my husband. He hates to get dressed up and go out. Am I wrong in wanting to spend some time away from home with him? Housework and children are very confusing—I'd just like a break once in awhile.

Marriage is a puzzling partnership. In some matters it works best if the partners' tastes differ radically. If he likes the marriage in the old nursery rhyme of Jack Sprat could not eat no fat, his wife could eat no lean, and so he went to the kitchen and she went to the parlor, it is a good thing. I guess we were made to memorize one to show that differences could be complementary as well as disruptive.

But the marriage partnership also calls for some agreement in likes and dislikes. The elements that constitute successful life together are seldom neatly divided into complementary "fat" and "lean." Sometimes the partner seems to offer only one or the other—and sometimes it's empty. Yet the different needs of both partners must be met in some degree if the partnership will be weakened.

Your problem is a relatively common one in America. June, and stems from several sources. Our family system has been changing rapidly, and this has

New Shrine chapels to be dedicated

WASHINGTON—Five chapels donated to the National Shrine of the Immaculate Conception by the Catholic Daughters of the Americas will be consecrated on November 11 and 12. Some 3,000 CDA members from all parts of the country, headed by Margaret Buckley, supreme regent, and the board of directors, are expected at the dedication rites.

A HOUSE ALREADY OLD

In 1886, was purchased that year by Catholics of the Coptic Rite in MINIA in EGYPT. Transformed into a church and rectorial by the Coptic Rite in 1932. When the new Cathedral was built in 1933, in the northern section of MINIA, the old make-shift one continued to serve as the parish church for the inhabitants of the older part of the city. The Coptic Catholics of MINIA number 6,000 and two parishes are needed to care for them—the Cathedral parish in one section of the city and the old parish in another section. The old "house-cathedral" is near collapse and a new church and rectory are badly needed. \$5,000 will cover the cost of these two structures. The people will be able to raise the money but outside help is needed to gather the complete amount.

THANKSGIVING AND CHRISTMAS

GIVING THANKS to God at Thanksgiving time fills the minds of most of us, at least briefly, with thoughts of all the good things that God has given us. We begin then, too, to think about what we will give others at Christmas time.

GIVING GIFTS at Christmas time, or at any time, externally manifests our love for those to whom the gifts are given. The feast of Christ's birth is especially the time of giving, for we are more conscious then than at any other time of the year, of God's love for us in giving us His Divine Son.

GIVING NECESSITIES to the Poor of the Holy Land has been the special concern of the CATHOLIC NEAR EAST WELFARE ASSOCIATION since the partition of Palestine, twenty years ago. Each Christmas since then, Palestinian families in exile and institutions of mercy sheltering, orphaned, sick and crippled Palestinians have received gifts made possible by our benefactors.

WE APPEAL to all of you, who will be thinking God for so much this Thanksgiving Day, to send us a gift for the PALESTINIAN REFUGEES, so that they will think Almighty God for the material care He is taking of them through you.

A GIFT of \$10.00 will help substantially in bringing food, clothing, shelter—just the basic necessities—to the poor of the Land of the East who are now suffering from the effects of the war. Now, so that they will be able to supply these things at Christmas.

POVERTY OF SPIRIT, humility, compassion, justice, mercy, purity of heart, tranquility, willingness to suffer—these were the qualities of all the saints possessed in their fullness by Christ. It is His mission to make us share His glory through these characteristics of His life. ST. ANTHONY PURAYADATHIL and THOMAS PULPENTHARAL, seminarians at SAINT JOSEPH'S SEMINARY in INDIANAPOLIS, are now studying at the CLOTTIDA and SISTER PIUS MARIA novices of the ADORATION SISTERS also at INDIANAPOLIS. They are as possible, these attributes enumerated in the Beatitudes. If you could "adopt" a seminarian or a novice you would be helping to train men and women who, living by the Beatitudes, will draw their own countrymen closer to Christ. \$60.00 is the cost of training a seminarian; \$300.00 is the cost of training a novice.

PLEASE REMEMBER GOD AND HIS MISSION IN YOUR WILL.

Near East Missions. FRANCIS CARDINAL SPELLMAN, President. Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION, 480 Lexington Ave. at 46th St. New York 17, N. Y.

EASTERN



DESTINATION LAS VEGAS—Among the 16 ladies from the Archdiocese attending the 30th annual convention of the National Council of Catholic Women this week in Las Vegas, Nevada, are the above delegation who left Indianapolis by plane last Sunday night. They are, from left to right, Mrs. Raymond Hall, president of the St. Philip Neri Altar Society; Mrs. Leo McNulty, vice president of the St. Philip Neri Altar Society; Mrs. John E. Wells, archdiocesan chairman of retreats; Mrs. Frank Towner, delegate from Holy Name parish; Mrs. Leo A. Brand, president of the Indianapolis Diocesan Council; Mrs. Leo A. Brand, president of the Indianapolis Diocesan Council; and Miss Christine Ryan, archdiocesan chairman of welfare. (Staff photo)

Housing bias still strong, Fund for Republic finds

NEW YORK—More than 27 million members of minority groups in the United States still suffer to some extent from housing discrimination, according to a report issued here by the Fund for the Republic. The report, described as more extensive than any other ever undertaken in its field, comprises the final volume of a series of studies prepared by the Commission on Race and Housing, Entitled Residence and Race. It was written by the Commission's director of research, Davis McEntire, who is professor of social welfare at the University of California.

Brazil's upsurge seen similar to growth of U. S.

CINCINNATI— Brazilians are experiencing a period of growth and nationalistic feeling similar to that of the United States in the 19th century. That was a recurring theme of the third annual Conference on Latin American Affairs held Oct. 22 at Xavier University.

Desire for unity at peak, Archbishop Alter states

FORT WAYNE, Ind., — The Christian unity movement is at a "propitious moment" for the reestablishment of religious unity, according to Archbishop Karl J. Alter of Cincinnati. Archbishop Alter noted that there is current today "a widespread desire for the reestablishment of unity among all who claim the name of Christian."

Phony 'Catholic' pamphlet probed

NEW YORK — The Fair Campaign Practices Committee is investigating what it called "a particularly disturbing piece of Anti-Catholic literature." Bruce L. Felker, executive director of the nonpartisan committee, said Oct. 27 that the pamphlet in question "purports to be a Catholic exhortation to vote for Kennedy, but was not written by a Catholic."

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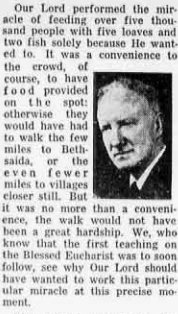
India Nursing Sisters help out in Austria

VIENNA—A group of nursing Sisters from India is arriving in Austria to help fill a shortage of nurses in Austrian hospitals. This turnout in India's mission relations with Austria is the work of Cardinal Valerian Gruber, formerly of the Diocese. He suggested it to Cardinal Franziskus Koenig, Archbishop of Vienna, when Cardinal Koenig was in India visiting schools and hospitals served by Austrian missionary Sisters.

THE LIFE OF OUR LORD

The emergence of Peter

By F. J. SHEED



Our Lord performed the miracle of feeding over five thousand people with five loaves and two fish solely because He wanted to do it as a convenience to the crowd, of course, to have food provided for the people otherwise they would have had to walk the few miles to both sides of the lake. But it was no more than a convenience, the walk would not have been a great hardship. We, who know that the first teaching on the Blessed Eucharist was to soon follow, see why Our Lord should have wanted to work this particular miracle at this precise moment.

The miracle completed, Our Lord told the Twelve to get into the boat and make their way back across the Lake. He Himself would dismiss the crowds. These, indeed, wanted to make Him King. It would only increase their knowledge just how He dissuaded them. All we do know is that He went up into the mountain, alone, to pray.

Meanwhile the Twelve were having difficulty in rowing the boat back against the wind. By about three in the morning they had still made only three or four miles. From His hilltop Our Lord saw them and came to them—walking on the water. Read Matthew XIV:22-33.

When they saw Him, they thought they were seeing an apparition—a spirit good or evil. They were in the sort of panic in which, had they known about the Sign of the Cross, they would certainly have made it. They cried out in their fear and Our Lord answered "Be of good heart: it is I, fear ye not."

And now, for the first time, Peter emerges from the anonymity of the crowd.

Pope, President laud NCCW work

LAS VEGAS, Nev. — The National Council of Catholic Women was praised by both His Holiness Pope John XXIII and President Eisenhower at its 30th biennial convention in this resort center, of 15,500 Catholic Women's organizations for its unifying of action by women's groups and for its "unfailing aid" to the papal relief fund.

President Eisenhower called the council, whose affiliated organizations represent nine million women, "a resource of strength to the national community."

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ity of the group. We have grown to think of Peter as talking ahead of the others, acting ahead of the others, more or less accepted by them as their spokesman. But in fact, till this moment there has been nothing in the nine months since the apostles were chosen, to single him out from the rest. The manner of his emergence was characteristic. As so often afterwards, his courage landed him in a situation in which he had not the cool courage to maintain himself. Matthew tells us the story.

Our Lord had said "Be of good heart: Peter, for the moment, was of very good heart indeed. He said "Lord, if it be thou, bid me come to thee upon the waters" and, at Our Lord's single word "Come," Peter got out of the boat and began to walk across the water towards his Master. Then, seeing (what had been apparent all the time) that the wind was strong, fear overcame him and he found himself going under. But if his courage had not lost its fine edge, he had not wholly gone. The faith "Lord, save me." With the single command "Oh thou of little faith, why didst thou doubt?"—Our Lord took him by the hand and both entered the boat.

The truth is that the feeding of the five thousand differed from every miracle they had so far seen. Our Lord work in one most important respect. Perhaps they did not see it. Perhaps we do not, either.

Africa missions need more laity

QUEBEC — Lay assistance to African missions—both through personal service and financial aid—must be stepped up if the Church is to prosper there. This is the opinion of Dr. Claude Joubert, a young Canadian doctor who returned to Quebec recently after spending three years in Northern Rhodesia. He was accompanied home by his wife and three children, two of whom were born in Africa. Dr. Joubert emphasized the need for lay missionaries to take over much of the time-consuming work in mission areas and the clergy "for specifically spiritual tasks."

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Edited by the Jesuit Clerics at West Baden College.

Hot Rod

As your very interesting last name indicates, you are not the sharpest student ever to pace the halls of good old St. Izzie's.

Wait! There's a time for 'T. bins and a time for books, and you know that you would rather be a wise man than a dull in the years to come.

SO WHAT DO YOU DO? You get a copy of Henry Gregor Felser's Hot Rod, and you try it on for size next to a blazing fire on a long autumn night, etc., etc.

DO YOU HAVE TO READ. Read what? Excellent question. The answer depends on who you are who ask the question.

With the Division One and Four races all but decided, attention will be focused on some hot contests which will determine the Division Two and Three champions as the C.Y.O. Cadet Football League enters its final day.

Football Forecast

One of last year's experts rebounded into championship form again last week in our football forecast. Three entries were tied for top honors this week.

Football Forecast

RAOHSUNG, Formosa—Personal of the U.S. 7th Fleet have given \$100,000 worth of medical supplies to Sister Rita, Superior of St. Joseph's Hospital here.

Table with 4 columns: Game, Home Team, Away Team, Score. Includes games like Air Force vs. U.C.L.A., Alabama vs. Georgia Tech, Army vs. Pittsburgh, etc.

Form for 'Give the exact score of this game:' with fields for Name, Age, Address, School, City, State.

Advertisement for 'Fish & Shrimp Dinners' at 'FRIDAY EVENINGS' with details on catering and contact information.



CADET KICKBALL CHAMPIONS—Here are the leading ladies of the Cadet Kickball world, a happy group from St. Joan of Arc who last Monday won the title in the Fall C.Y.O. Cadet League.



CADET KICKBALL RUNNERS-UP—These girls from Christ the King were able to muster up smiles for the photographer despite their 19-8 loss to St. Joan of Arc in the kickball championship game.

Division grid titles on the line Sunday

With the Division One and Four races all but decided, attention will be focused on some hot contests which will determine the Division Two and Three champions as the C.Y.O. Cadet Football League enters its final day.

The feature Division Two game will match Holy Spirit and Christ the King at the C.Y.O. Stadium, on Field No. 1, at 2:45 p.m.

In Division Three, Immaculate Heart is currently at the head of the class, sporting a 6-0 season mark, while St. Roch and St. Anthony are right behind at 5-1.

With the Division Three, Immaculate Heart is currently at the head of the class, sporting a 6-0 season mark, while St. Roch and St. Anthony are right behind at 5-1.

5 laymen

(Continued from page 1) Has been Chairman of the Ways-and-Means Committee for the Board during the past two years and has produced double contributions to the C.Y.O. Stadium.

WILLIAM ROSENGARTEN, Holy Name—Youth work goes back to 1924, 14 years before the organization of the C.Y.O. in Indian.

(Continued on page 7)

Attention:

Advertisement for 'Rome Wasn't Built in a Day' catering service, featuring spaghetti dinners and contact information.

St. Catherine's 'veterans' win Junior kickball title

St. Catherine's Junior C.Y.O. Kickball team, composed of veterans from Cadet title squads of the last two years, swept to the 1960 Fall Junior League championship at Little Flower Tuesday by defeating Immaculate Heart, 24-6.

After a slow two innings, which saw each club score twice, the winners broke out their heavy swing with one in the fifth and five in the sixth.

THE PITCHING OF Freshman Kirby Lawrie, star of St. Catherine's 1958 and 1959 Cadet league triumphs, was a major factor in the victory.

Championship and runner-up trophies were presented to the two finalists after the game by Bill Kuntz, Assistant Executive Secretary of the C.Y.O.

IN SEMIFINAL action last week, Immaculate Heart outlasted St. Joan of Arc, 7-6, in the finest kickball game seen in years around Indianapolis.

Advertisement for 'Watch For Re-Opening JACK 'N' JILL SHOP' at 4419 Evanston.

Advertisement for 'FUEL NOW!' with contact information for 3409 E. Washington.

Advertisement for 'Hoosier Monument Co., Inc.' at 3058 N. Meridian.

Advertisement for 'Dr. Joseph E. Kernal OPTOMETRIST' at 104-106 N. Illinois St.

Advertisement for 'BETTER EYE GLASSES' at 104-106 N. Illinois St.

Advertisement for 'TURKEY and HAM DINNER Sunday, Nov. 13' at St. Vincent's.

Advertisement for 'St. Vincent's' (5 mi. east of Shelbyville on U.S. 421).

Advertisement for 'Next-to-New Sale' on Tuesday, November 8.

Advertisement for 'St. Bernadette's' Italian Spaghetti Dinner.

Advertisement for 'Tops In Food' at St. Christopher's.

Advertisement for 'Annual Turkey (or Baked Ham) Dinner and Fall Festival' at St. Vincent's.

Advertisement for 'Sunday, November 6' Spaghetti Dinner.

Advertisement for 'Sponsored by the Men's Club'.



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Advertisement for 'St. Joseph's Annual TURKEY DINNER Sunday, November 13'.

Advertisement for 'TURKEY SHOOT Sunday, Nov. 20th' at St. Jude's School Ground.

Advertisement for 'TURKEY and HAM DINNER Sunday, Nov. 13' at St. Vincent's.

Advertisement for 'TURKEY DINNER Will Be Served' at Cathedral Grade School.

Advertisement for 'Spaghetti Supper' at Cathedral Grade School.

Advertisement for 'Saturday, Nov. 5th' Spaghetti Dinner.

Advertisement for 'Tops In Food' at St. Christopher's.

Advertisement for 'Annual Turkey (or Baked Ham) Dinner and Fall Festival' at St. Vincent's.

Advertisement for 'Sunday, November 6' Spaghetti Dinner.

Advertisement for 'Sponsored by the Men's Club'.

Tic Tacker

UNIQUE TWIST—The Eve of All Saints (Halloween) was observed last week by the youngsters of Holy Family School, Richmond, in a unique manner. They staged a parade of youngsters dressed as saints. Each child gave a brief sketch of the saint he represented. Prizes were awarded to the following: **George Tarkenton, Barbara Sharp, Rita Myers, Stephen Cleveland, Sara Moorman, James Tolan, William Grier, Nancy Morrison, Elizabeth Moorman, Charles Krath, Nancy Mosey, Michael Poppin, Kathleen Miller and Robert Crouch.** . . . Winners in the fourth annual Halloween Art Contest, sponsored by the Richmond Junior Chamber of Commerce, included nine parochial school pupils: **Kathleen Miller and Scott Wallace** of Holy Family School won second place in the seventh grade competition. Honorable mention awards were presented to: **Mary Beth Geier and Kathleen Telen** of Holy Family (fifth grade); **Carol Griffin and James Stephen** of St. Mary's School (sixth grade); and **Linda Hahing, Patricia Williams and Kathleen Juering** of St. Andrew's School (eighth grade).

CHANGE IN SCENERY—James A. Eldridge, the veteran lecturer-publisher newspaperman, is forsaking his hometown of Indianapolis for a post at the West Wayne Journal-Gazette, effective November 13. He will assume the position of assistant managing editor.

OTHER CHANGES—The following clergy changes were brought to our attention via the St. Meinrad Newsletter: **Father Malachy Fulton, O.S.B.**, former chaplain of Our Lady of Grace Convict, Beech Grove, is now pastor of **Mary, Help of Christians** parish, Mariah Hill. Chaplain at Our Lady of Grace Convict is **Father Matthew Praske, O.S.B.**, former pastor of St. Boniface parish, Tulsa. **Father John Jenl, O.S.B.**, former assistant at St. Meinrad's parish, was named assistant at Ferdinand. New assistant at St. Meinrad's is **Father Andrew Murchie, O.S.B.** The appointments were made in August.

SPECIAL CONFERENCE—Father Joseph Dooley, Marian College faculty member, will hold a conference on spiritual life next Sunday, November 6, at 4 p.m. in St. Joan of Arc Church. The current conferences in the series are open to the public.

OPEN HOUSE—The St. Vincent's School of Nursing will hold an Open House for high school students and their friends on Thursday, November 10, from 2 to 5 p.m., and on Friday, November 11, from 1 to 4 p.m. Purpose of the program is to acquaint interested girls with the routine of a student nurse and the advantages of a career in professional nursing. Students from 30 Central Indiana high schools have been invited. Co-chairmen are **Miss Anne Dugan** and **Mrs. Alice Weisner**.

CORRECTION—In our enthusiasm to note the 50th Wedding Anniversary last week of **Mr. and Mrs. Nicholas Kraemer**, we gave an incorrect parish affiliation. The Kraemers are members of Our Lady of Perpetual Help parish, New Albany. Sorry.

COLLEGE CORNER—A delegation of 12 students from St. Mary of the Woods College attended a regional meeting of the National Federation of Catholic College Students held at Rosary College, River Forest, Ill., last weekend. The meeting coincided with a fall congress on international relations being held at Rosary. Theme for the congress was "The Conflict Between Democracy and Communism." **Barbara Curran** and **Jill Robinson** were in charge of the Woods' delegation.

HANDY GUIDE—"The Mass Year," a daily missal guide published by the monks of St. Meinrad Archabbey, will be available in December. An issue in English, the 1961 edition of "The Mass Year" has been designed especially for users of the daily missal. It contains a summary of the recently announced changes in the Church calendar and Mass ritual beginning January 1, 1961. Other features include missal meditations on the Canon of the Mass by **Father Placidus Kempf, O.S.B.**, and a handy table of fast and abstinence regulations.

NOTE ANNIVERSARY—Two charter members of the En-At-At Club helped celebrate the organization's 40th anniversary last weekend in Indianapolis. **Frank A. Miller** of St. Joan of Arc parish, and **John G. O'Connor**, of Our Lady of Lourdes parish, two of the original five members, greeted other members and guests, who included **Mr. and Mrs. John F. Gansman** of High Point, North Carolina.

Theological body for Council meets
VATICAN CITY—The theological commission set up to prepare for the coming ecumenical council held its first meeting here.

It is one of the 11 preparatory commissions and three secretariats for the council established by His Holiness Pope John XXIII. Among the members attending were **Bishop John Wright** of

Rosary Crusade goes to southern Chile
CONCEPCION, Chile—Father Patrick Peyton, C.S.C., has been his Rosary Crusade to the south of Chile where a catastrophic onslaught of earthquakes and tidal waves brought death and destruction last spring.

The Irish-born Holy Cross priest has set up central offices for his southern crusade here in the third largest city of Chile.

ON TELEVISION
CHICAGO—The story of Auxiliary Archbishop Bernard J. Shell of Chicago, the Windy City's beloved "shirt-sleeved" bishop, will be told Nov. 20 to a nationwide television audience on "This is Your Life."



RETREAT MASTER—Father Ralph Larson, pastor of St. Dominic parish, Bremen, Ind., and Moderator of the National Laywoman's Retreat Movement, will conduct the annual retreat for single, business or professional women over age 25. The retreat is planned at Fatima Retreat House, Indianapolis, on November 18-20. Chief promoter is **Miss Pat Cronin, AT 3252**. Reservations may also be made by calling the Retreat House, ST 4-1423.

Movies and Television

WASHINGTON—A new Catholic television series, "Directions—90"—"A Catholic Perspective," will begin on November 13 at 1 p.m., EST, over the ABC-TV network.

The series was announced by Martin Werk, executive director of the National Council of Catholic Men, producers of the series.

He described it as an innovation in religious TV. "Basically it will follow something of a magazine format offering a variety of material within each program or group of programs. This format is an exciting opportunity to present the experience of the Church in our time, meeting the problems of our time."

ABC-TV will carry similar Protestant and Jewish programs.

St. Meinrad lists winners of awards in essay contest

ST. MEINRAD, Ind.—Ronald E. Modras of St. John's Provincial Seminary, Plymouth, Mich., was awarded first prize in an essay contest on the Ecumenical Councils, sponsored by St. Meinrad. Essays. The announcement was made by Father Adrian Fawcett, O.S.B., faculty advisor of the quarterly and professor of church history at St. Meinrad Seminary.

Other winners included: **Martin J. Faran** and **William J. Koplik** of Immaculate Conception Seminary, Darlington, N. J., second prize; and **John Holley** of St. Vincent Seminary, Latrobe, Pa., third prize. Father Gorman Swaisshim, O.S.B., of St. Meinrad Seminary, received honorable mention.

The contest, the second to be sponsored by St. Meinrad Essays, was open to major seminarians in the United States and Canada. Thirty contestants, representing 18 seminaries, participated.

Three hundred dollars for cash prizes were donated by Bruce Publishing Company, Catholic Digest, Our Sunday Visitor, and the Abbey-Press, St. Meinrad. The four top essays will be published in the quarterly.

List final plans for annual CYO Baking Contest

With Catholic Youth Week almost history, Junior C.Y.O.-ers gathered themselves together late this week for the last major event of the observance—the Second Annual Baking Contest, to be held Sunday at the Holy Name Auditorium, Beech Grove.

The event includes awarding of prizes, auction of the winning exhibits, a bake sale, and a free city-wide disk jockey dance. All this gets underway at 7 p.m. with the awarding of trophies to the winners in the four categories. Earlier, beginning at 12 noon, contestants are to bring their entries to the auditorium for registration and judging. All entries must be present by 1:30 p.m., so that the judging can begin at two o'clock. Judging will be conducted in private until 5 p.m., then, between 5 and 7, the hall will be readied for the evening onslaught.

The auction of winning exhibits is expected to attract a lot of attention. Winning entrants will receive half the prize money from the auction, in addition to their trophies.

The categories for entrants are Cakes, Cookies, Pies, Bread and Rolls, and all items entered must be recipe goods, since mixes were outlawed after last year's contest. Each parish or individual may send in as many entries as it wishes, and the entry fee is 50¢ per contestant, regardless of the number of entries per person. The contest is open to boys as well as girls.

The entry deadline was yesterday (Thursday), but the C.Y.O. Office will accept Friday until noon, any entry blanks mailed yesterday or any additional entries called in.

Bishop suggests TV as aid in education

PRORIA, Ill.—A Catholic bishop has pointed to television as a likely solution to the problem of too few Catholic schools for too many Catholic children.

Bishop Jean King Muscio of St. Louisville, addressing (Oct. 27) the annual assembly of U.S. diocesan school superintendents here, declared: "I thank God that children are clamoring at our doors."

TURKEY SHOOT

ZIONSVILLE, Ind.—The second annual turkey-ham shoot at St. Alphonsus Church, 2nd and Sycamore St., will be held Sunday, November 6, and November 13. The public is invited to attend on either of these dates from 1 p.m.

Five laymen honored

(Continued from page 6)
 Coached all sports at St. Patrick from 1924 to 1944, and served on the Boy Scout Troop Committee. Moved to Holy Name in 1944, coached Cadet Football team from 1952 to 1964, has since twice served as Songfest Ticket chairman for the parish, has for years played Santa Claus for his parish school, many K. of G. Christmas parties, and other groups. Constantly working in parish functions, has been Vice-president of the Men's Club.

on innumerable occasions performed chaperoning and transportation services at parish Junior CYO events. Served as Boy Scout Troop Committeeman for two years, and for five years as Chairman of his parish Church pack. Active for four years in Father's Club of St. Mary's Academy. President one year. This year he was Parish Chairman for both the Census Drive and the High School Fund drive.

Alumnae Club to meet Nov. 7th

The Indianapolis Alumnae Club of St. Mary's College, Notre Dame, will meet Monday, Nov. 7, at 6:30 p.m. in the Marrott Hotel for a buffet dinner. Mrs. William A. Dunn is hostess.

BOARD TO MEET

An executive board meeting of the Guardian Angel Guild will be held Monday, November 7, at 9 a.m. at the Archdiocesan Child Center, 144 W. Georgia St.

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MONDAY, November 7 (Live) Father Robert Borchertmeyer and members of the Knights of Columbus, Fatima Council No. 3728.

TUESDAY, November 8 (Live) Father Matthew, and members of Jr. Legion of Mary of Our Lady of Grace Academy.

WEDNESDAY, November 9 (Tape) Father Charles Koster in Thanksgiving requested by a member of the Apostolate.

THURSDAY, November 10 (Live) Father Thomas Carey, members of Ancient Order of Hibernians, Kevin Barry Division.

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NEXT-TO-NEW-SALE-The St. Vincent's Hospital Guild will hold a Next-to-New Sale in the Nurses' Residence on November 7 and 8 from 10 a.m. to 5 p.m. Shown above with some of the objects for sale are committee members, left to right, Mrs. Thomas T. Connolly, top booth; Mrs. Bates Adamson, hat bar; and Mrs. Paul M. Dirks, toy booth. (Staff photo)

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St. Christopher's schedules dinner

Turkey and ham dinners will be featured at the annual Fall Festival at St. Christopher's Church, Speedway on Sunday, Nov. 6. Serving begins at 12 noon. The menu includes home baked pies and cakes. Adult dinners are priced at \$1.25, child's portion 50c. Assisting Mrs. Dean Leming, the general chairman, will be Mrs. John Whitmore. The public is invited.

Leonard Benedetto has been named chairman for the Men's Turkey Stag at St. Christopher's Church, Speedway. The stag will be held Thursday evening, Nov. 10, at 6:30 p.m. Outsiders are welcome.

NEW OFFICERS

The new officers of the St. Joan of Arc Study Club are Mrs. R. K. Burk, president; Mrs. Elizabeth Vincent, secretary; Mrs. C. Laur-encien, treasurer; and Mrs. Anne Miller, NCCW delegate. The group meets the last Monday in each month.

3RD ORDER TO MEET

There will be a Third Order meeting at the Carmelite Monastery, Cold Springs Road, Sunday, November 6, at 7:30 p.m.

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Puerto Rican prelate 'explains' pastoral

NOTRE DAME, Ind.—If Puerto Rico had the political maturity of the mainland U.S., the island's Catholic bishops would not have felt compelled to forbid Catholics there to vote for a Puerto Rican political party.

This statement was made by one of the signers of a recent pastoral of the Puerto Rican Bishops in which they forbade Catholics to vote for the island's Popular Democratic party.

Archbishop James P. Davis of San Juan, P. R., declared: "If democracy in Puerto Rico had achieved the maturity of democracy in the United States, the letter would not have been necessary."

Archbishop Davis made his comment to newsmen after he preached the sermon at the consecration of Bishop Alfred P. Mendez, C.S.C., as Ordinary of the new Puerto Rican Diocese of Arecibo.

The Archbishop said in his sermon that the Church in Puerto Rico "is no longer on the defensive but goes out to meet the foe."

"Despite a woeful manpower shortage," he said (Oct. 28), the Church in Puerto Rico "has

thrived and acquired a truly militant character."

Archbishop Davis said the island's Catholics have been "awakened" to the need for "increased vigilance and united effort to fend off the creeping paralysis of paganism which under the guise of secularism in education and civic life has threatened to reduce the people's faith a mere museum piece."

"The birth controllers and the social scientist with an itch to remake a culture and a whole people have beset Puerto Rico with not a little help from Federal and insular governments over the years," he declared.

THE ARCHBISHOP did not mention the pastoral letter in his sermon.

But questioned about it later by newsmen, he said: "For 20 years we've been trying to talk to the government. They have resisted all our efforts. Now we felt it was time to come out."

Asked if the bishops had considered possible reaction to the pastoral in the United States, where Sen. John F. Kennedy is seeking the presidency, he replied:

"I wouldn't give any thought to its reactions here. I was not playing politics. The United States is too big to be concerned with Church problems in Puerto Rico."

VATICAN CITY — Pope John XXIII, in an address to several thousand faithful who filled St. Peter's Basilica, declared that the troubles of the 20th century had not hurt the Church which was "as vigorous as ever."

"Notwithstanding dissenting voices," the Pontiff said, "we are optimistic, for today millions and millions of people are followers of Jesus."

Church vigorous, Pontiff declares

THE HOLY SEE'S contribution represents the net income from the sale of a special series of Vatican City postage stamps and program of covers issued to commemorate World Refugee Year.

One fourth of the total income will be allocated to the Palestine Agency and the remaining three-fourths to the High Commissioner for Refugees, Bishop Griffiths told the conference.

"This allocation, he said, is in line with 'suggestions of those who have directed and advanced World Refugee Year.'"

THE VATICAN representative told the morning conference session here that one more readily than the Holy See applauded "last year's UN decision to continue the Palestine Relief and Works Agency, which 'recognized that despite intricate and unsolved



RELIGIOUS INSTRUCTION — Typical of religious instruction classes for Catholic students attending public schools in the program at St. Paul's parish, Tall City. An organized course of doctrinal and moral subjects for 225 teen-agers attending Tall City High School is taught by Father William Munshower and Father Thomas Williams, assistants to the pastor, the Very Rev. Edward Heuke, V.F.

U.N. refugee program is aided by Holy See

By ALBA ZIZZAMIA

UNITED NATIONS, N. Y.—A total contribution of \$160,000 from the Holy See to two United Nations refugee programs was announced at the UN's 1960 Pledging Conference for Extra-Budgetary Funds.

Auxiliary Bishop James H. Griffiths of New York represented the Holy See at both conference sessions (Oct. 20). One was devoted to Palestine refugees under the care of the UN Relief and Works Agency for Palestine. The other concerned refugees under the mandate of the UN High Commissioner for Refugees.

political questions, one million refugees, one million human beings simply could not be abandoned with callous indifference."

"The UN Relief and Works Agency for Palestine was established in 1949 to cope with the Arab refugee problem resulting from the partition of Palestine, the establishment of Israel and the ensuing war between it and the Arab states. The question of Arab refugee repatriation remains one of the principal areas of disagreement between Israel and its Arab neighbors.

Reaction

(Continued from page 4)

the virtuous abstain, but only the more grievous vice, from which it is possible for the majority to abstain; and chiefly those that are injurious to others, without the prohibition of which human society could not be maintained. Thus human law prohibits murder, theft and the like . . .

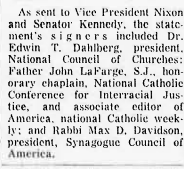
"The purpose of human law is to lead men to virtue, not suddenly, but gradually. Therefore it does not lay upon the multitude of imperfect men the burdens of those who are already virtuous, viz., that they should abstain from all evil. Otherwise these imperfect ones, being unable to bear such precepts, would break out into yet greater evils." (Summa Theologica, I-II, 96, 2)

The furor in Puerto Rico will indeed be beneficial if it drives scholars from their ivory towers down into the market place to discuss the knotty problem of how the Church can best exercise her office of teacher and interpreter of the Divine law in the modern democratic state.

Seek commitment on discrimination

ATLANTA, Ga. — Twenty-five religious leaders and heads of organizations working for improved human relations have joined in a statement asking that the next President "not knowingly use restaurant, lodging or recreational facilities, or other public accommodations, or participate in public worship or assembly where any Americans or foreign visitors are excluded because of color."

As sent to Vice President Nixon and Senator Kennedy, the statement's signers included Dr. Edwin T. Dahlberg, president, National Council of Churches; Father John LaFarge, S.J., honorary chaplain, National Catholic Conference for Interracial Justice, and associate editor of America, national Catholic weekly; and Rabbi Max D. Davidson, president, Synagogue Council of America.



David Field



Joe McCarthy, Pres.

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Future of Irish music questioned

TUAM, Ireland — Irish young people have "deplorable" taste in music, Archbishop Joseph Walsh of Tuam, lamented.

"As far as I can see at present," he said, "the children have little or no interest in Irish music. They can hum and sing the jazz tunes and the music they have learned in the cinema and elsewhere. But they know nothing of the great classical music that has come down the centuries and they know little or nothing of our Irish music."

LAYMEN NAMED
PITTSBURGH—Bishop John J. Wright of Pittsburgh has established a diocesan liturgical commission, three of whose 15 members are laymen. The other 12 members are priests.

Reformation of Catholic

(Continued from page 1)

theological implications of the Gospel, the most important implications of the spiritual wealth of the sacramental life, or the rich variety of Catholic unity," he said.

The reform he sees taking shape is not a reform "of" the Church, but a reform of the lives of Catholics "within" the Church.

The reform of the Church itself, he said, "is quite as unthinkable as a reform of Christ or a reform of the Revelation."

In the section of his address touching upon the division of Christianity into numerous bodies, Father Tavad mentioned the different Protestant groups in America.

"With the formation of the American nation from immigrants from all the countries of Europe," he said, "the United States is the most flagrant example today of the spirit of divisiveness which has prevailed among Christians instead of the original spirit of unity."

IN DISCUSSING what the ecumenical spirit for the layman should not be, Father Tavad said it is wrong to see it as merely improving relations with Protestant friends and neighbors.

"This should be done, as a mat-

New Order to work in Italy's prisons

ROME — A new "Order of Prison Friars" dedicated to bringing spiritual solace and hope to the inmates of Italy's jails and penitentiaries has been founded here by Father Blandino della Croce, a Franciscan priest.

On Father della Croce's habit a small badge has appeared depicting the legendary wolf of Gubbio offering its wounded paw to St. Francis of Assisi. It will be worn by those who will daily cross the thresholds of the country's prisons on errands of spiritual and temporal mercy.

He does not give the impression of always praying behind the back of his Protestant relatives and entrusting them to the mercy of God, as though they needed praying for more than others," he said.

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