

• CATHOLIC • ACTION •

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November, 1951

The Secret of Survival

Rev. Thomas J. O'Donnell, C.S.C.

THE CATHOLIC SCHOOL AND THE COMMUNITY

CATHOLIC YOUTH UNITE

WORLD CONGRESS OF THE LAY APOSTOLATE

*Pius XII on The Lay Apostolate—
Its Place and Role Today*

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It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

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CATHOLIC ACTION

Vol. XXXIII, No. 11

November, 1951

The Lay Apostolate — Its Place and Role Today

An English translation of the address given by His Holiness Pope Pius XII to members of the World Congress of the Lay Apostolate when he received them in audience on October 14, 1951. A prayer personally composed by His Holiness for lay apostles and said in union with him during the audience appears on page 19.

WHAT consolation and what joy overflows Our heart at the sight of this imposing assembly, where We see you gathered together before Our eyes, you Our venerable brothers in the Episcopate, and you also, dear sons and daughters, come together from all continents and regions to the center of the Church, to celebrate here this World Congress of the Lay Apostolate.

You have studied its nature and object. You have considered its present state. You have meditated on the important duties which are incumbent upon it in view of the future. These have been for you days of constant prayer, of serious examination of conscience, of exchanges of views and experiences. To conclude all this, you have come to renew the expression of your faith, of your devotion and of your fidelity to the Vicar of Jesus Christ, and to beg Him to make fruitful by His blessing your resolutions and activity.

Frequently, indeed, in the course of Our pontificate, We have spoken of this apostolate of the laity under the most diverse circumstances and varied aspects—in Our messages to all the faithful, or in addressing Ourselves to Catholic Action, to Marian congregations, to workers and teachers, both male and female, to doctors and jurists, to women's organizations and to other groups—always stressing their present-day duties, even in public life. These were for Us so many opportunities to

treat, either incidentally or expressly, of questions which this week have found their well-defined place on your agenda.

This time, in the presence of so distinguished and numerous a group of priests and faithful, all most justly conscious of their responsibility in or toward this apostolate, We would wish, in a very brief word, to define its place and its role today in the light of the past history of the Church. It has never been absent from it. It will be interesting and instructive to follow the development of this apostolate in the course of times past.

It is often said that during the past four centuries the Church has been exclusively "clerical" as a reaction against the crisis, which in the 16th century had tried to achieve the abolition, pure and simple, of the hierarchy. In this regard it is insinuated that it is time for the Church to enlarge its framework.

Such a judgment is so far from the reality that it is precisely since the sacred Council of Trent that the laity has taken rank and progressed in apostolic activity. The thing is easily noted. It here suffices to recall two patent historic facts from among so many others: the Marian congregations of men actively exercising the apostolate of the laity in all the domains of public life and the progressive introduction of women in the modern apostolate.

It is fitting, on this point, to recall

two outstanding figures of Catholic history: one is Mary Ward, that incomparable woman whom, in the most somber and bloody times, Catholic England gave to the Church; the other, St. Vincent de Paul, unquestionably in the first rank among the founders and promoters of the works of Catholic charity.

Nor can one let pass unnoticed or without recognizing its beneficent influence that close union which, until the French Revolution, marked the mutual relations, in the Catholic world, of the two divinely established authorities: the Church and the State. The intimacy of their relations on the common ground of public life generally created an atmosphere of Christian spirit, which rendered largely unnecessary that delicate work which priest and laity must undertake today in order to safeguard the faith and assure its practical value.

At the end of the 18th century, a new factor came into play. On the one hand the Constitution of the United States of America—a country which had an extraordinarily rapid development and where the Church soon began to grow considerably in life and vigor—and on the other hand the French Revolution with its consequences in Europe as well as overseas led to the detachment of the Church from the State. Without taking effect everywhere at the same time and in the

same degree, this separation everywhere had for its logical conclusion: leaving the Church to assure by her own means freedom of action, accomplishment of her mission and defense of her rights and liberty.

This was the origin of what is called the Catholic movements which, under the direction of priests and the laity and strong in their compact units and sincere loyalty, led the large mass of believers on to combat and to victory. Do we not see here already an initiation and introduction of the laity into the apostolate?

On this solemn occasion it is a sweet duty for Us to address a word of gratitude to all, priests and faithful, men and women, who are engaged in these movements for the cause of God and the Church and whose names deserve to be mentioned everywhere with honor.

They worked hard and fought, uniting as best they could their scattered efforts. The times were not yet ripe for a congress such as the one you have just held. How, then, have they matured in the course of this half century? You know the answer well. Following a swifter and swifter rhythm, the cleavage which long had separated spirits and hearts into two parties, for or against God. Church and religion, was enlarged and deepened. It established, perhaps not everywhere with equal clarity, a line of division in the very heart of peoples and families.

There is, it is true, a confused number of tepid, irresolute and wavering souls, for whom perhaps religion still means something, but only something vague, without any influence in their lives. This amorphous mass may, as experience teaches, find itself constrained unexpectedly, one day or another to take a decision.

As far as the Church is concerned, she has a threefold mission to fulfill for all: to raise up the fervent believers to the level of present day needs; to introduce those who hesitate on the threshold to the warm and salutary intimacy of the hearth and to lead back those who have separated themselves from religion and whom she cannot abandon to their miserable fate.

An inspiring task for the Church! But it is one rendered more difficult by the fact that, while the Church as a whole has grown greatly, the number of clergy has not increased in proportion. Besides, the clergy must above all keep themselves free for the exercise of the sacred ministry proper to the sacerdotal state, which no one else can do for them.

For that reason, assistance rendered by the laity to the apostolate is an indispensable necessity. The experience of those who were comrades in arms, in captivity, or in other trials of war bears testimony that this support is truly valuable. Especially in matters of religion there is evidence of the profound and efficacious influence of those who are companions in a profession or condition of life. These factors, and others besides, according to the circumstances of places and persons, have opened wider the doors for the collaboration of the laity in the apostolate of the Church.

The great number of suggestions and experiences exchanged in the course of your congress, besides what We have said on the occasions already mentioned, makes it unnecessary for Us to enter into more detail regarding the present-day apostolate of the laity. We shall content Ourselves, therefore, with giving a few considerations which can throw a little more light on one or other of the problems that present themselves.

(1) All the faithful, without exception, are members of the Mystical Body of Christ. It follows that the law of nature, and still more pressing, the law of Christ, imposes upon them the obligation of giving a good example by a truly Christian life: "For we are the fragrance of Christ for God, alike as regards those who are saved and those who are lost" (2 Cor. 2, 15). Today, all are more and more concerned in their prayer and sacrifice not only about their own private needs, but also about the great intentions of the reign of God in the world, according to the spirit of the Our Father, which Jesus Christ Himself has taught us.

Can we say that everyone is called to the Apostolate in the strict sense of the word? God has not given to everyone either the possibility or the aptitude. One can hardly ask a wife and mother, who has to look after the Christian upbringing of her children and has to work at home besides to help her husband feed their little ones, to do apostolic work of this kind. The vocation to be an apostle is, therefore, not addressed to all alike.

It is certainly not easy to draw an exact line of demarcation showing precisely where the true apostolate of the laity begins. Should it include, for example, the education given by the mother of a family, or by the men and women teachers engaged with holy zeal in the practice of their profession? Or the conduct of a reputable and openly

Catholic doctor whose conscience never wavers when there is question of the natural and divine law and who fights with all his might in defense of the Christian dignity of married persons and the sacred rights of their offspring? Should it include even the action of the Catholic statesman who sponsors a generous housing policy in favor of the less fortunate?

Many would be inclined to answer in the negative, seeing in all these examples merely the accomplishment, very laudable in itself but obligatory, of the duties of one's state.

We recognize, however, the powerful and irreplaceable value, for the good of souls, of this ordinary performance of the duties of one's state by so many millions of conscientious and exemplary faithful.

The apostolate of the laity, in its proper sense, is without doubt to a large extent organized in Catholic Action and in other forms of apostolic activity approved by the Church; but, apart from these, there can be and actually are, lay apostles, those men and women who see all the good to be done and the possibilities and means of doing it; and they do it with only one desire: the winning of souls to truth and grace.

We also have in mind so many excellent lay people in countries where the Church is being persecuted today as she was in the first centuries of Christianity, who are doing their best, at the peril of their very lives, to fill the place of imprisoned priests, by teaching Christian doctrine and instructing others in the religious way of life and in true Catholic thought, and by encouraging the frequentation of the Sacraments and devotional practices, especially devotion to the Blessed Sacrament. All these lay people, you see them at work: do not concern yourself to ask to which organization they belong; but rather admire and heartily recognize the good they accomplish.

It is far from Our thoughts to belittle organization or to underestimate its value as a factor in the apostolate. On the contrary, We hold it in the highest esteem, especially in a world in which the adversaries of the Church descend upon Her with all the compact mass of their organizations. But it must not lead to mean exclusivism, to what the apostle called "explorare libertatem": "to spy upon our liberty" (Gal. 2, 4). Within the framework of your organization, allow great latitude for each member to develop his personal qualities and gifts in all that can conduce to doing good and to edification

Turn to page 19

The Secret of Survival

Rev. Thomas J. O'Donnell, C.S.C.
Religious Consultant, NCCS

THE news reports were easy to read:
Two gobs, one 19 and the other 20, were found dead from poison liquor.

Three soldiers, two 18 and one 19, were sentenced to ten years for holdups.

A Marine, aged 20, was charged with the murder of another Marine of the same age in a hotel where . . .

Across a worried land people talked about it. Not too much, but just as something to talk about. Now and then an article came out on the problem of young men in service. Figures were quoted to prove why teen-agers should not be in service. Other articles came along to show that our best fighting was done by men in that age bracket. And they are quoted.

We do not take sides. We are part of the worried people in this worried land. We see the clouds gathering; we see the day darkening. We are tired of this quiet waiting and the creeping shadows.

The day of survival begins before the first day of training. This means that a lad going into service must have the right attitude from the very beginning. He's got to know what it's all about. If he doesn't know he may never find out. Death comes fast and bullets are impartial things. Just one little shot, a whistling ping from the dirty trigger finger of a sniper. Or a grenade, maybe. Or you can fall off a truck. Then a bugle blows, a mother cries, and a coffin lowers with a lad too young to die.

Survival is the secret. That well-used Kipling phrase about old soldiers never dying has a meaning. They live to get old because they know the tricks that help them keep breath in their lungs. They know how to wiggle away from death. They learned the hard way; they saw their buddies make a mistake, or without a mistake they saw them find that one slug that had a name on it. Then a white cross to mark the place. Those old soldiers are not really 'old'; they are well trained men who know the meaning of things.

I made a trip this summer for the folks at 1312 where the Light of the World is a landmark. The trip was hot and uncomfortable because training centers are hot and uncomfortable. I heard them gripe and curse; I saw them sweat under the weight of packs and the long drills. Kids, they were. The kind of kid you see at a high school football rally. Kids. But they will grow up fast in a short time or they won't grow up at all. I felt very old seeing them; and I felt ashamed that we didn't settle this whole mess back in '45. And you would love the

chaplains I met. These priests were the hardest working men I have ever seen. On the go from dawn to midnight. They won't last very long; the pace is too fast for the human heart. I just had a taste of the business but the aches of each outfit are still with me. These priests are having a tougher job because we are not doing the job we should be doing. Some place along the line we are failing. Perhaps it is that we stress too much the need for knowledge; it might be our fault that motivation is missing. No young lad will live his religion unless we show him the good in religion as his life. The possibilities for dying are all around him; the reality of living must be put in him. Survival is the theme of every training center.

Survival. A strange word. A few years ago we kicked the word around. We gave it a biological twist for natural selection. Selective service has twisted the bio from the logical. Or maybe given a new meaning to 'survival of the fittest.' Anyway, it's there . . . all dressed up in uniforms.

The day of survival begins before a young man goes to the military. If he is going to "live beyond the life or existence of" this life he must learn to dust off the meaning of great truths and put them into action. He must be motivated to a fuller living. He must be made aware that he is a fighting ambassador of Christ. Not fighting in the vulgar sense of the word, but as an everyday living man of God who is a "credit to his Father."

Our job is to help the young men of today to get the right attitude before going into service. "Ours" is not a band wagon; it is a work wagon and the whip has already cracked and the wheels have already begun to turn.

We are sketching a program of instruction for pre-induction. We will have it in the mail before the end of the year. Ready and out. It will not be a long drawn-out affair. Eight lessons for the lad and an eight lesson manual for the one who conducts the course. The big problem is to reach the vast number of young men who are not in Catholic high schools. As we see it now all of the wonderful strength of our Catholic organizations will have to go into action. The men who go into service must not come back with vacant faces and lost souls. For us who love Christ and know the meaning of grace survival must be more than a survival for this life alone. It must be 'living beyond,' the supernatural life in us must be the theme of our training. And that day of survival is now.

The Catholic School and the Community

Rev. William E. McManus

The Catholic and the Community

Article III

"Catholic schools are divisive and undemocratic!"

THESE two high-powered adjectives fairly well summarize the principal charges leveled against Catholic education by persons who would like to have Catholic schools indicted before the bar of public opinion as a menace to the stability and welfare of the American community. There are many examples. A pamphlet published by Protestants and Other Americans declares, "Roman Catholicism has become a divisive influence in America. The attitude of that Church on education reveals this fact clearly." Dr. Samuel McCrea Cavert as General Secretary of the Federal Council of Churches told a Congressional Committee that "to provide federal funds for parochial schools would be to encourage segregated educational systems and thereby threaten our democracy by fragmentizing our culture." In his popular book, *Church and State in Education*, William Clayton Bower wrote, "... parochial education . . . cannot be said to meet the requirements of a democracy that rests upon a community of shared educational experiences." In a similar vein William J. Sanders wrote in *The Public School and Spiritual Values*, "It does seem unwise for a separate school system to be established because that would lead to divisiveness in the community and mutual bigotry." In his best-seller, *Communism, Democracy and Catholic Power*, Paul Blanshard refers to Catholic schools as a "system . . . which segregates about 3,500,000 Catholic children from the children of other faiths and indoctrinates them with Catholic ideology. These schools have many virtues, but democracy is not one of them." Finally, Dr. Anson Phelps Stokes in his monumental work, *Church and State in the United States*, lists (but not necessarily with his approval) the following "reasons against parochial schools":

1. "They separate a large segment of the population from a great American 'educational melting pot' in which they could both give and get much of value, and they consequently encourage a cult of 'separateness' that is unfortunate.
2. "They weaken the public schools by drawing away the educational interests of many citizens from the public schools.

3. "Their teachers are not encouraged by training either to independent thinking or democratic action, being taught that they must teach and do what the Church demands. Their high character is therefore to be balanced against a tendency to narrowness and subserviency.
4. "Their teaching, though loyal to the republic, is consequently apt to be so dominated by theological and ecclesiastical authoritarianism as not to fit pupils adequately to discuss independently and impartially in the classroom the great social and political problems which face the country. They devote so much time to matters theological, ecclesiastical and religious and to old-time disciplinary subjects as to leave too little time for the modern studies."

Are Catholic schools divisive? The answer depends upon the meaning of the word. Obviously Catholic school pupils are separated from their non-Catholic neighbors during the school day. It should be equally obvious that the one and only explanation of this separation is the absence of Catholic religious instruction and Catholic orientation in the American public school curriculum. Catholics hold no brief against public education as such. Millions of Catholic children attend European public schools which in most nations afford an opportunity for denominational religious instruction and for a reasonable amount of church control over the curriculum and the selection of teachers. In the United States the Church has been forced to withhold Catholic children from the public schools for the single reason that these schools have an avowedly secular program of education which would be a danger to the faith of any Catholic child. In the Catholic scheme of values a child's faith is of much greater worth than the sociological benefits that accrue from attendance at a common school.

The word "divisive" has another meaning that suggests an anti-social, high-handed and, possibly, subversive connotation. In this pejorative sense the word is used by the critics of Catholic parochial education. The implication of this criticism is that the separation (or segregation as our critics say) of Catholic school children from their neighbors in the public school system necessarily causes social conflict, prejudice, ill

will or at least a lack of friendly understanding which is the very basis of cooperative community life. It is assumed that Catholic school pupils are taught to "look down upon" public school youngsters and to avoid contact with them because they are "bad companions."

As usual, most of this criticism like other criticism comes from people who have not taken the time to investigate the Catholic school program. A visit to the third grade of most Catholic schools would reveal to our critics a carefully planned unit of study in the Catholic school child's relationship to public school children. The problem of divisiveness—and Catholic educators realize that it is a sociological problem—is met directly and frankly. Catholic school teachers are aware of the danger that Catholic school children might assume an arrogant, high and mighty, self-righteous attitude toward public school children. Such an attitude would do violence to fundamental principles of Catholic education. Consequently the purpose of the unit is clear; pupils must be guided to develop a friendly, helpful and prayerfully apostolic attitude toward their public school neighbors. In the typical Catholic school this purpose is not just so much wishful thinking. On the contrary, the school subjects and activities are geared to this purpose with the result that through reading, discussion and activity the Catholic school child is directed and encouraged to join his public school neighbors at play, in trips to the public library, in visits to his neighbors' homes and in a host of other activities that should overcome any objectionable divisiveness occasioned by attendance at separate schools. The motivation suggested is one of the basic doctrines of the child's faith—the Mystical Body of Christ which unites all men under the Fatherhood of God and in the Brotherhood of Christ.

The Catholic effort to thwart any tendency toward unnecessary divisiveness is not confined to the classroom but extends as well to community relationships. In 1946 the official American Education Week program which was sent to every Catholic elementary and secondary school in the United States declared that parochial schools and public schools are "partners in American education." The program listed these five reasons why public and Catholic schools, "often on opposite sides of the same street, with teachers and pupils from the same neighborhood," should pool their efforts for the "general welfare of the community."

1. Both are equipped to train intelligent American citizens.
2. Both are approved by the State.
3. Both are supported by the people of the community.
4. They differ in this—the public school is managed by a school board under the direction of the State; the Catholic school is conducted under the auspices of the Church.
5. Both work together—in different ways—for a common purpose.

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1951-52 series of eight articles, month by month, under the general title, "The Catholic and the Community." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information.

For stimulating a program of action in your organization.

As texts for discussion clubs, forums, round tables, radio talks.

For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

There is one other sense in which "divisive" might be used. When a majority in a given community is intolerant toward a minority or minorities it becomes a divisive element in community life because it forces the minority, as it were, to go into hiding or at least to suppress its point of view whenever it ventures an occasional contact with the majority. It might be compared to a closed door slammed tight and securely locked to keep out a friend who is suspected of being a wicked intruder. There is nothing for the friend to do but go on his own way always hoping, however, that he may prove he is not an intruder.

Some of the most ardent devotees of public education have become divisive in their community by reason of their adamant refusal to accept Catholic schools—their faculty and pupils—as an integral part of the community's educational system. Rejecting every overture of friendship from parochial school officials, they impose a mean kind of social ostracism by refusing to include Catholic school representation in civic affairs and then have the effrontery to accuse the Catholic schools of divisiveness. Let them see the beam in their own eye.

I know of no public school textbook that explicitly deals with the attitude of public school pupils toward parochial school children. I know of no policy statement from public school quarters that has extended the hand of partnership to parochial schools. On the contrary, public school pupils are led to believe that only their schools are truly American and genuinely democratic and that they alone have an education adequate for the demands of good citizenship. Is it any wonder that after indoctrination in this public school creed public school graduates find it hard to take at least a tolerant view toward parochial schools?

A study of public-parochial school relations throughout the United States would reveal, I am quite sure, the principal cause of divisiveness is the intolerant, proud, and self-righteous attitude of public school administrators who will have no part of parochial education. Yet they say parochial schools are the divisive factor!

Are Catholic schools undemocratic? Again the answer turns on the meaning of the word "democratic."

A person approaching the Soviet Zone of Germany will see a sign which announces that he is entering "the democratic zone of free Germany." Beyond that sign Soviet educators are busily engaged in a "reorganization" of the German school system which will eliminate religious instruction from the curriculum and which will outlaw private schools. East Germany is to have a monolithic, uniform, classless school system and all good Germans will be required to say that it is a democratic system. Any person advocating private or religious education will be punished for crimes against democracy.

According to this version of democracy, Catholic schools in the United States are "undemocratic" and they have a right to be proud of it.

For most Americans the true meaning of democracy is well expressed in the phrase on our coins, *E Pluribus Unum*. Democracy is the right not only to be one but to be many in the pursuit of a common goal. In a democratic school system there should be diversity—large schools and small schools; elaborate schools and plain schools; public schools and private schools. Catholic schools, therefore, are democratic because they are part of a democracy's school system. Any direct or indirect effort to suppress parochial schools or to restrict their freedom is a violation of democratic principles.

Do Catholic schools teach democracy and do they afford an opportunity for experience in democratic practices? The answer is yes and the best proof may be found in the curriculum, *Guiding Growth in Christian Social Living*, the plan of studies followed in most Catholic schools in the United States.

Here are some of the goals of a seventh-grade social studies unit in American government:

1. To study how American democracy and our own lives as Christian citizens are based on Christian principles of human dignity and liberty and responsibility to God and fellowmen.
2. To realize our responsibility for keeping these principles fixed and unchanged in our rapidly changing American life.
3. To acknowledge the equality of all men in the sight of God and to recognize in it our dealings with persons of another race, color or creed.
4. To appreciate the spiritual ties that unite the people of the United States to one another and to men throughout the world as human beings made to the image of God and destined for union with Him.

With regard to democratic practices, critics of parochial education who often imagine that heavy-handed, authoritarian, sternly disciplinary methods are constantly employed to indoctrinate the children may be surprised to find the following in (as they would say) an "authoritative" statement by Monsignor Johnson:

"Since the ability to govern oneself is such an essential requisite for citizenship in the American democracy, it is necessary that it should be acquired through experience in the school. . . . Its discipline should reflect an understanding of this fact. Good order must be insisted upon, and respect for authority. But these are best fostered in an atmosphere of freedom in which it is possible to be natural. . . . The student cannot learn the art of living in a free society from training under a classroom dictatorship."

Are Catholic schools organized democratically? I think they are.

Like public schools, Catholic schools operate under a system of laws which protect the individual child's rights and parental rights and which also promote the common good of society. Catholic schools comply with all basic education laws that manifest the desire of a democratic nation to give every child educational opportunities that meet commonly accepted standards of adequacy. Catholic schools also observe Church laws that give a democratic basis to school administration by requiring that the good of the child and the good of the Church be balanced as perfectly as possible.

Under these laws Catholic school policies are developed in a democratic manner in the give-and-take sessions of diocesan school boards, faculty meetings, and conferences of Home and School Associations. Even though Catholic school boards are appointed rather than popularly elected like many public school boards, there is, I think, probably less authoritarianism and less high pressure politics in Catholic schools than in many public schools. For sure, popularly elected school boards are no guarantee of a democratic school administration nor is an appointed board a definite sign of authoritarianism.

Perhaps it might be objected that this article is largely personal opinion and that the authoritative purpose of the Church in having its own schools is to set up an ecclesiastic bloc in every country where it is strong. The best authoritative denial of this charge may be found in the Encyclical of Pope Pius XI on the Christian Education of Youth:

"Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government."

(See page 18 for Bibliography and Suggested Discussion)

Catholic Youth Unite for Christ and Country

Monsignor Joseph E. Schieder
Director, Youth Department, N.C.W.C.

THE month of October 1951 will live long in the memories of those individuals, both clergy and laity alike, associated with the National Council of Catholic Youth in the United States. For the culmination of years of planning, preparation, and anticipation was realized during the course of the First Convention of the National Council of Catholic Youth and the Third National Catholic Youth Conference, which were held in the Hotel Gibson, Cincinnati, Ohio, from October 11 to 19.

It is doubtful if the stately old Gibson, site of numerous conventions and conferences during the course of its half-century existence, will ever again entertain organizations which will accomplish as much within such a limited space of time, for within four days another National Organization had been formed, one that had been thirteen years in the making. It seemed that the Council was as rich in national history as was the hotel in the recorded achievements of Cincinnati.

Consequently, it was with an air of expectant history that delegates from 42 dioceses, more than 200 in number, assembled in the Ballroom at 8 p.m. on Thursday, October 11, for the opening session of the first National Council of Catholic Youth Convention. Sprinkled among the wide-eyed and expectant youth were many priests, most of them diocesan youth directors who had accompanied their young delegates to this meeting. Welcomed by the Mayor of Cincinnati, advised by ranking members of the Hierarchy including Archbishop John J. Mitty of San Francisco, episcopal chairman of the Youth Department, N.C.W.C., and represented by the youthful wisdom and leadership of William Stuart of Newark and Virginia Mulcahy of Baltimore, the young people were rapt in their attention while at the same time straining for their opportunity to decide the operations and practices of their very own organization.

During the course of the next three days, they did exactly that, with infrequent pauses to consult with their directors and other interested members of the clergy. More than a few questions were put to His Excellency, Bishop Richard O. Gerow, the assistant episcopal chairman of the Youth Department, N.C.W.C., who delivered the keynote address and sat in as an interested observer on all the sessions. His

Excellency later remarked that the young people were doing very well by themselves and that they needed little advice from their directors and himself.

Some confusion arose as to the development of the Council, for the one section of it, the College and University, had been organized for several years, while the other component part, the Diocesan Section, has yet to be put into operation on a national level. The delegates, however, soon settled this by passing a constitution for the National Federation of Diocesan Catholic Youth Councils, which would affiliate all diocesan youth councils or their counterparts. As with all their decisions, the constitution was passed without a dissenting vote or an abstention being recorded.

During the course of long business sessions, which usually lasted until well after eleven o'clock at night, the youthful delegates paused for addresses by Bishop James McNulty of Newark and Mr. Clarence Manion, dean of the Law School of Notre Dame University. They likewise never opened or closed a meeting without prayer, and nightly joined in the saying of the Rosary and Compline, which were led by members of the delegation. After sessions had broken up, small groups would meet to discuss that day's events, offering suggestions and ideas which would enable the following day to proceed without incident.

On Saturday, the expectations could not be restrained, and as time drew near for the election of officers, an air of enthusiasm hung over the hotel. Passers-by became a part of the scene, drawn by the magnetism of the young people. A Nominations Committee recommended that balloting be by dioceses, each to have two votes with the exception of those three which had only one delegate, and therefore entitled to only one vote. This was practically unheard of, and yet the young people agreed that they should stand on their feet, report the vote of their dioceses, and be publicly recorded as favoring the candidate of their choice.

Thus did the balloting proceed, with youthful Bill Kernan of Baltimore calling out the dioceses while others recorded their votes. When it was over with, Bill Stuart of Newark, Gene Irvin of San Antonio, Patricia McNellis of Indianapolis, and Fred Hindman of Little Rock, had been elected the officers for the first year. Together with representatives of the Na-

tional Federation of Catholic College Students and the National Newman Club Federation, the young people chose Stuart as the temporary chairman of the National Council of Catholic Youth. Indicative of the spirituality of the group, Stuart asked that all delegates receive Holy Communion the following morning, and despite the fact that their dance was Saturday night, nearly everyone was at the railing the following morning.

The enthusiasm of the youth could no longer be held back. The unity of purpose and the solidarity of numbers which had been fostered on the floor of the Convention carried on into the social gatherings, and firm friendships were made which will never be broken. The breakfast on Sunday was a maze of ovations and expressions of gratitude to those who had made all this possible.

Finally, the young people passed resolutions, each of which carried their desire to fulfill their role of Christ's ambassadors today. In addition, they pledged their individual and collective support of the Civil Defense movement and to the courses of Pre-Induction Instruction which have been made available by N.C.W.C. The expression of what the National Council of Catholic Youth meant to the young people assembled in Cincinnati was the result of a touching address, completely unrehearsed, delivered by a delegate from Springfield, Illinois. Asking for five minutes to speak for the resolution which called upon the youth to return to their own dioceses and to fashion within all their associates the Image of Christ, he spoke what was in the hearts of all and pointed out that this was a spiritual program which had for its core Christ. Mustering all the courage within him to hold back the tears, the round-shouldered and slender youth of 21, emphasized their responsibility as Catholics to a world which knew not Christ. Finally able to hold his emotions no longer, the young man ran sobbing from the stage, with the thunderous ovations of delegates ringing in his ears. Armed with this fervor spoken by one of their own, the youth left the hotel to close their convention as they had opened it, with spiritual exercises in the form of the Holy Name Rally in Crosley Field.

Thus was the scene set for the opening of the leaders' meeting, the Third National Catholic Youth Conference on the following day. Many of the diocesan youth directors and their lay personnel had been present for the Council Convention, and they greeted new arrivals with graphic descriptions and unequalled praise for what they had seen. They followed the example of their youthful charges and exhibited a spirit which never before pervaded a national meeting.

The tenor of the meeting was beautifully expressed in the Opening Plenary Session by Monsignor Howard J. Carroll, general secretary of the N.C.W.C., and Archbishop Mitty, both of whom emphasized the need for leadership worthy of Catholic youth. Each in his

own way pointed out that those assembled should be concerned with parental delinquency, not with that attributed to juveniles, and they expressed the feeling that the Conference would be successful only if the priests and laity associated with youth would take the initiative in leading the world back to Christ.

For the three days that followed, panel sessions occupied the attention of the more than 500 delegates present for the Conference. Following the Pontifical Mass on Tuesday, celebrated by the Apostolic Delegate, at the close of which His Excellency delivered a magnificent address to youth, those in attendance made their way from one panel session to another. Topics attracting their attention included a complete explanation of the Council program, spiritual, cultural, social, and physical activities in the Catholic Youth Program, Social and Group Work techniques and practices, publicity and public relations, diocesan youth office management, Allied Groups and the like.

Special events included the Conference Luncheon on Wednesday, which was highlighted by the presentation of a plaque to Archbishop Mitty on the occasion of his 25th anniversary as a Bishop. This was followed by the cutting of a cake and the vocal appreciation of the delegates. Plenary sessions included addresses from distinguished educators, defense officials, and agency heads, including Dr. William Conley, vice president of Seton Hall College; Reverend Theodore Hesburgh, executive vice president of the University of Notre Dame; Major General John M. Devine, USA, chief of the Armed Forces Information and Education Program; and Mr. Thomas Hinton, director of the National Catholic Community Service. More than 35 Bishops took part in the sessions, including Bishop Bernard J. Sheil, Auxiliary of Chicago. Closed meetings of diocesan directors and lay members of their staffs were held on Wednesday, each of which contributed to the final success of the Conference.

The Conference came to a fitting conclusion and climax with the Closing Banquet, which had been a sellout for more than two days. Nearly one thousand people jammed every inch of available space to hear Archbishop Karl J. Alter of Cincinnati, Bishop William T. Mulloy of Covington, and Mrs. Clare Booth Luce deliver the addresses. Bob Considine, unable to fulfill his job as toastmaster, had an excellent substitute in John J. Daly, editor of *The Catholic Virginian*, and one of the speakers on the publicity panel. Mrs. Luce was the center of attention, and she delivered a magnificent address which was completely unprepared in advance, owing to a serious illness which almost prevented her appearance. It is indeed unfortunate that her words cannot be quoted here, for they were an inspiration to everyone there, but the lack of her script makes such impossible at this time.

There isn't much more that can be said about the two meetings from a particular point of view, but there is a great deal to be said generally. Everyone

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Month by Month with the N. C. W. C.

William F. Montavon Retires

On September 30, 1951, William F. Montavon retired as the Director of the Legal Department of the National Catholic Welfare Conference after more than a quarter century of distinguished service. He assumed this position at the invitation of his good friend, Father John J. Burke, C.S.P., in 1925 when the Legal Department was still groping for its proper place in the plan of things. From that day on, with a clear vision for the future, and great talent for administration, Mr. Montavon worked tirelessly at the task of building his department to the stature it now occupies.

He became a constant spokesman before Congressional committees, expressing the Catholic viewpoint on pending legislation, and organized those facilities which have enabled the Department so effectively to represent the Church's interests in administrative dealings with the Government. He assisted and advised the Ordinaries and their attorneys where matters of State law were involved. He was a prolific writer and lecturer, publishing numerous pamphlets and articles on Church-State questions, and speaking before groups of all types throughout the Country. His desire was to develop the Legal Department not merely as a bulwark to protect the Church, but equally as a vehicle to promulgate a positive philosophy in the field of Catholic legal relations. Most important of all, he was able to indoctrinate with his own ideals attorneys entering the Legal Department, so that they would carry on, in a new day and amid new problems, the work he had begun.

How well he succeeded is witnessed by the present place of the Legal Department as a key department in the National Catholic Welfare Conference. On his retirement as Director the Hierarchy paid him a well earned tribute in the form of scores of congratulatory messages. Perhaps the gist of these messages might be expressed in this excerpt from one of them: "Your memory will live long in the history of the Church in this Country."

Thanksgiving Week Clothing Drive

The 1951 Thanksgiving Clothing Campaign under the auspices of War Relief Services-National Catholic Welfare

Conference will take place this year November 18-24. Archbishop Francis P. Keough of Baltimore, chairman of the Administrative Board of the National Catholic Welfare Conference, has announced the collection to be taken up in parishes throughout the country for the needy civilians of Korea and the expellees and refugees of Europe, Asia and the Near East.

His Excellency has extended an invitation to all the Bishops to participate in this campaign.

Two New Encyclicals and Map of U.S. Dioceses

New publications of the N.C.W.C. within the past few weeks include the important Encyclicals of His Holiness Pope Pius XII, *On Reciting the Rosary*, and *Sempiternus Rex*, issued on the fifteen hundredth anniversary of the Council of Chalcydon, as well as a wall map of the United States showing the density of Catholic population by archdioceses and dioceses. The boundaries of all dioceses are shown on the map and also the percentage of Catholics to the general population. Measuring 30 by 50 inches, it is priced at \$2.00 per copy.

On Reciting the Rosary is available in inexpensive folder form while *Sempiternus Rex* is published in the standard pamphlet format. They are available from the N.C.W.C. Publications Office at figures ranging from five cents singly to \$14.00 per 1,000 for the Rosary Encyclical and twenty cents singly to \$16.00 per 100 for the Encyclical *Sempiternus Rex*.

Catholic Participation in American Education Week

The American Education Week program prepared this year by the N.C.W.C. Department of Education for the Catholic schools of the country outlines splendid opportunities for cooperative participation in the week. The theme this year is "Unite for Freedom," and should furnish ample opportunity to "Catholic school officials and teachers to show the close relationship between Catholic principles and genuine freedom."

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CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

OFFICERS OF THE N.C.W.C. ADMINISTRATIVE BOARD

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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board. National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

World Congress of the Lay Apostolate — Small Fry — D.C.C.W.
Conventions Sound Call to Action

WORLD CONGRESS AND THE LAY APOSTOLATE— A CHALLENGE TO AMERICAN CATHOLIC WOMEN

RUTH E. BENNETT

TO attend a World Congress held in the center of Christendom in these modern times is a thrilling and humbling experience. With some 1200 delegates representing almost every country in the world I was privileged to be one of the representatives of the National Council of Catholic Women at the World Congress of the Lay Apostolate in Rome during the week of October 7 to 14. Elsewhere in this issue of CATHOLIC ACTION there will be given the words of our Holy Father as he addressed the delegates from the Hall of Benedictions above the entrance to St. Peter's Basilica. The message I would bring you is summed up in the closing words of the prayer composed by His Holiness for lay apostles and recited in union with him at this meeting: "Grant us an abundance of Thy light and Thy grace that . . . aware of our duty, persevering in good, and inflamed by zeal for Thy cause . . . we may make ourselves every day more worthy of our holy mission, more capable of establishing and promoting among men, who are brothers, Thy kingdom of justice, peace and love."

The World Congress opened with Benediction of the Blessed Sacrament in St. Peter's Basilica and a plenary meeting in the large auditorium of the Palazzo Pio. It was called to reconsider in the light of papal documents the dogmatic, moral and ascetic principles of the lay apostolate; to offer an opportunity for objective examination of the various forms through which laymen may carry out their apostolate; to clarify the breadth and depth of the fields of action, the fundamental objectives which today can be efficaciously carried out on a world plan, and the opportuneness of common action to this plan.

His Eminence Adeodato Cardinal Piazzo, secretary of the Sacred Consistorial Congregation, officiated at the Benediction in St. Peter's, and the invocation at the opening plenary meeting was given by His Eminence Clemente Cardinal Micara, prefect of the Sacred Congregation of the Affairs of Religious. In his inaugural address at this meeting, His Eminence Giuseppe Cardinal Pizzardo, prefect of the Sacred Congregation for Seminaries and Universities, urged the delegates to respond to the frequent appeals of

His Holiness Pope Pius XII to translate faith into action as the surest means of defending human dignity and preserving Christian civilization.

This address of Cardinal Pizzardo struck the keynote for the later speeches and workshop discussions where ways and means were sought to apply general Catholic principles to particular problems. The workshops also offered an opportunity for the exchange of ideas so that the experience of one country might benefit another. A large number of delegates were lay women, women who are leaders in the work of the Church in their countries, women who will take back to their own areas the inspiration and the information to enable their organizations to continue and expand their efforts to Christianize the life around them. The President of the International Union of Catholic Women's Leagues, Mme. Steenberghe-Engeringh, was present with other members of the I.U.C.W.L., including Srta. Celina Pineiro Pearson of Argentina and Mlle. Jadwiga de Romer of Switzerland. The United States delegation included seven women who hold outstanding positions with the National Council of Catholic Women. As National President it was my privilege to attend and to bring you this report of the meeting. Mrs. Robert Donaldson, national director from the Province of Newark, who had been the N.C.C.W. representative at the planning meeting for the World Congress last December, also attended the Congress, as did the Past N.C.C.W. President, Mrs. Robert Angelo, who is now the representative of N.C.C.W. with the National Catholic Resettlement Council. Miss Frances Maher, supreme regent of the Catholic Daughters of America; Miss Margaret Mealey, executive secretary, N.C.C.W.; Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for U.N. Affairs and consultant to the N.C.C.W. Committee on International Relations; and Mrs. Albert R. Spillman, past president of the Brooklyn Diocesan Council of Catholic Women, completed the roster.

Miss Schaefer spoke at a general session on the activities of the United Nations, pointing out the contribution Catholic organizations may make to the work of the United Nations for the spiritual and

social betterment of peoples. She mentioned particularly four points in the field of international relations on which the United Nations has taken a positive stand but which still are being violated: 1) In the field of human rights, the suppression and curtailment of the right to receive the teaching of the Church strikes at man's obligation to fulfill the destiny for which he was made and saved; 2) The almost universal disregard of the nature and purpose of marriage and the nature and functions of the family is evident among individuals as well as among states; 3) The great economic differences among peoples necessitate the strongest cooperation that each and all may have the means to a good life and prevent class hatred; 4) Excessive nationalism of an economic, cultural, philosophical and political character continues. Miss

Schaefer asked for an increase of charity in the work of the U.N. to secure mutual respect and cooperation among the various peoples of the world, and for an international authority to prevent wars.

The tragedy of war and its aftermath of violence and hatred were apparent at the Congress in the numbers of refugees among the delegates. In the devotions during the days of the meeting refugee Catholics led the prayers for their persecuted brethren in Iron Curtain countries. And as the delegates from all over the world joined their hearts in prayer and their minds in an effort to increase the effectiveness of lay Catholic action they pledged themselves to the fulfillment of their mission of establishing and promoting among men God's kingdom of justice, peace and love.

PAINT JOB FOR THE SMALL FRY

GENE B. BAUMANN

ST. PETER'S CATHEDRAL in Erie, Pa., had a nursery in the basement where the small fry stayed while their parents attended Mass upstairs. So unattractive was this nursery that it had long been a pet peeve of the ladies of the Cathedral Rosary Society. About a year ago they decided to *do* something about it. Interested members of the Society met for luncheon to discuss their campaign for the complete renovation and redecoration of the nursery. The luncheon started such a flurry of activity that within two months the project was "wrapped up, sealed and delivered!"

It was really a triumph of fine organization and excellent cooperation. Each interested volunteer was given duties in the field in which she excelled. An expert on rugs chose the carpeting, the ladies with nimble fingers did the drapery work, an accomplished artist painted the whimsical murals, a member with decorating experience suggested the forest green and chartreuse color scheme. At one enthusiastic meeting each worker received her specific assignment, for which she was ideally suited, and the campaign was under way!

Like magic the room began taking form. The forest green ceiling and chartreuse side-walls, the sunshine yellow draperies at the generous windows,

the miniature furniture painted in alternate deep green and chartreuse, the murals from the grinning king of the jungle to colorful butterflies on the wing, the educational and colorful toys that would both amuse and teach the children of the parish, all combine to make a fairyland that the children are eager to visit while their parents attend services. The Noah's Ark theme, chosen because of its Biblical import and its story appeal to youngsters, was carried out in meticulous detail. A miniature coat rack held aloft by two tiny giraffes followed the Noah's Ark "two-of-a-kind" tradition, indicative of the thoughtful planning and careful execution which is apparent everywhere.

In using the nursery the parents register both themselves and their children in case of need. Every health precaution is taken, with paper cups and towels and a complete first-aid kit playing a prominent part. A running cash fund takes care of all needs. Every effort is being made to keep the nursery a vital unit in a demanding and ever-changing world. The far-reaching effects of a project of this type are immeasurable. Even the merchants of the community have become so interested that all new and different toys are immediately sent to the Cathedral nursery, because they recognize it for what it is—a wonderful asset to a progressive community.

D.C.C.W CONVENTIONS SOUND CALL TO ACTION

Helena . . . Laity means the people of God, Most Rev. Joseph M. Gilmore, Bishop of Helena, told the delegates to the 30th annual convention of the Helena D.C.C.W. As the people of God, the laity should be on the watch against any attempts that might interfere with the rights of God and His Church, His Excellency said. The meeting, with over 200 women attending, held August 26-28, opened with Pontifical High Mass celebrated by Bishop Gilmore. In carrying out the convention theme, "The Child: Citizen of Two Worlds," a panel discussion was presented on the parent-educator, with Rev. Charles McCarthy, Helena

CCD director, as moderator. Rev. Edward Gilmore, diocesan youth director, spoke on the diocesan youth program. Most Rev. Joseph C. Willging, Bishop of Pueblo, was guest speaker at the banquet. Miss Elizabeth Maloney was elected president, succeeding Mrs. Hugh Campbell.

Marquette . . . The third annual convention of the Marquette D.C.C.W. was held as an integral part of the CCD Regional Congress, August 17-19. Over 200 women attended the Council day, which was given to committee work. Most Rev. Thomas L. Noa, Bishop

of Marquette, expressed his pleasure and confidence in the work of the Council. In addressing a joint session of men and women, at which the D.C.C.W. was hostess, Most Rev. Allen J. Babcock, Auxiliary Bishop of Detroit, told the audience that the apostolate of the laity is a necessary adjunct to the apostolate of the clergy. The convention elected Mrs. John Root president to succeed Mrs. R. C. Mahon.

Duluth . . . In his sermon at the Mass opening the biennial convention of the Duluth D.C.C.W., September 17, Rev. Joseph Cashen, spiritual moderator, said: "The life of a Catholic is a vocation, we are all called on to cooperate with Christ and spread His teachings." The Mass was offered by Rev. Angelo Zankl, O.S.B. Most Rev. Albert G. Meyer, Bishop of Superior, addressed the luncheon meeting on "Project the Mind of the Church into the Mind of the World." Workshops were held on Organization and Development, International Relations, Libraries and Literature, and Spiritual Development. Miss Mary Donohoe, affiliations secretary, N.C.C.W., assisted in the Organization and Development Workshop and spoke at the convention luncheon and at the Board meeting. Mrs. E. C. Herzog was elected president, succeeding Mrs. Charles Bardessono, who had presided at the sessions.

Dallas . . . Most Rev. Augustine Danglmayr, Auxiliary Bishop of Dallas, brought the greetings of the Bishop of Dallas, Most Rev. Joseph P. Lynch, to the 4th annual convention of the Dallas D.C.C.W., September 24-25. His Excellency stressed the importance of good leaders and organization. Mrs. Enrico Liberto, national director, Province of San Antonio, gave an address on "Toward a Better Organized Council." The Council's Spiritual Moderator, Rt. Rev. Msgr. W. J. Bender, celebrated the Mass opening the convention and gave the keynote address on the convention theme "Faith and Service to God and Country." The convention adopted a resolution calling for the continuance of this theme throughout the year. Mrs. Jack Wolf, the president, who presided at the meeting, is succeeded in office by Mrs. Charles F. Faust.

Dubuque . . . A thousand women attended the 17th annual convention of the Dubuque A.C.C.W., held September 29-30 to consider the theme "The Apostolate of Catholic Rural Life." Most Rev. Henry P. Rohlman, Archbishop of Dubuque, presided at the Solemn Pontifical Mass opening the convention, offered by Most Rev. Leo Binz, Coadjutor Archbishop of Dubuque. The A.C.C.W. presented a spiritual bouquet to Archbishop Rohlman in honor of his silver episcopal jubilee and golden priesthood anniversary. Rt. Rev. Msgr. W. H. Russell, head of the Department of Religion, Catholic University of America, gave the sermon on "Christ and the Catholic Woman." He told the women to "put God first in life, above all earthly attachments." "Christ," he said, "is at this convention. Take Him home with you." The Spiritual Moderator, Rev. Arthur A. Halback, spoke on the National and

Archdiocesan Councils of Catholic Women. Mrs. J. A. Wicke, N.C.C.W. executive committee member, gave a message from the National Council. Souvenir programs featuring the story of the Dubuque A.C.C.W., written by Mrs. Wicke, were distributed. Mrs. Lester Ament was elected president to succeed Mrs. L. D. Corkery.

Amarillo . . . With "Our Responsibility, The Child: Citizen of Two Worlds," as theme, the 15th annual convention of the Amarillo D.C.C.W. was held September 29-30. Guests of honor were Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, and Mrs. Enrico Liberto, national director, Province of San Antonio. Rev. Fidelis Albrecht, O.F.M., spoke on "Developing Leaders of Tomorrow." Mrs. Edmund Loerwald presided in the absence of Mrs. Earl Drerup, president, who had moved to Oklahoma. The convention elected Mrs. J. W. Garman president.

Columbus . . . At the 6th annual convention of the Columbus D.C.C.W., October 2, the women were urged by Most Rev. Michael J. Ready, Bishop of Columbus, to put God first in every work. Quoting St. Joan of Arc's motto, "Let God be first served!" His Excellency urged the women to be "other Joans," to rededicate themselves to "the work you are doing" and to "identify the activity of your parish with the work of the Church." "A single voice is an unheard voice," he said, "but the voice of thousands will be heard." Bishop Ready celebrated Pontifical Mass opening the convention, at which Most Rev. Emmet M. Walsh, Coadjutor Bishop of Youngstown, preached. Fine committee reports formed a record of the Council's achievements and progress in the past year under the leadership of Miss Marion Swickard, president.

Mobile . . . Most Rev. Thomas J. Toolen, Bishop of Mobile, said to the 1000 women attending the Mobile D.C.C.W. 16th annual convention, October 2-4: "We are going back to our homes with the spirit of fire in our hearts, fire of the love of God and our neighbor. To this fire we must daily add new coals of love and good works so that we may bring the world to the feet of Christ and His Blessed Mother." His Excellency was celebrant of the Pontifical Mass opening the convention, at which Rt. Rev. Msgr. Francis J. McCormack preached. Three nationally known speakers participated in the convention, Rev. Patrick Peyton, the apostle of prayer; Rev. James Keller, M.M., the apostle of action; and Gretta Palmer, noted convert lecturer. Mrs. Aynaud F. Hebert, national director, Province of New Orleans, brought the greetings of N.C.C.W. Mrs. W. L. Thornton was reelected president.

Charleston . . . Mrs. John Colcolough was elected president at the 22nd annual Charleston D.C.C.W. convention, October 6-7, succeeding Mrs. Frank B. Schachte. The convention opened with Mass offered by Rev. Edmund Burke at which Most Rev. John J. Russell, Bishop of Charleston, presided and delivered

the sermon. In addition to His Excellency, guest speakers included Rt. Rev. Msgr. Patrick J. O'Connor, director, National Shrine of the Immaculate Conception, Washington, D. C., and Dorothy Fremont Grant, convert author. A workshop was held on "The Catholic Woman's Role in Building the Morale of the Armed Forces." Rev. William McManus, assistant director, N.C.W.C. Department of Education, spoke on "The Model P.-T.A." in a forum on "Catholic Women in the P.-T.A. Program."

Des Moines . . . Pontifical Mass celebrated by Most Rev. Edward C. Daly, O.P., Bishop of Des Moines, opened the 22nd annual Des Moines D.C.C.W. convention, October 6-7. The sermon was preached by Rev. Thomas S. Bowdern, S.J., professor of religion at Creighton University. His Excellency asked the women to cooperate in the work of the Confraternities of Christian Doctrine and the Rosary so that a better knowledge of the Faith might be spread among the laity through study clubs and an answer given to the Holy Father's plea for prayers for peace and the welfare of the Church. A panel was presented on "The N.C.C.W.—Its Aims and Purposes." A resolution adopted urged the placing of Gary MacEoin's *The Communist War on Religion* in public libraries and its distribution to editors and civic and educational leaders. Mrs. Bernard Cullen was named president to succeed Mrs. Laura Hickey.

San Antonio . . . The 5th annual convention of the San Antonio A.C.C.W., October 7-8, brought together 425 delegates to consider the theme, "The Time for Action is Now." The meeting opened with Mass offered by Rt. Rev. Msgr. Patrick J. Geehan and closed with Benediction celebrated by Very Rev. Msgr. Joseph A. Pustka. The principal speakers were State Senator Gus J. Strauss; Mrs. Enrico Liberto, N.C.C.W. director from the Province of San Antonio; and Miss Gertrude Horgan, national chairman, Committee on Public Relations. Mrs. M. W. Carrico was reelected president. Resolutions supporting family life were passed. The convention pledged to uphold decency in dress, to oppose indecency in TV advertising, to oppose any legislative curtailment of housing units for low-income families, and endorsed the broadened social security legislation adopted by Congress.

Spokane . . . "Christ's Call to the Laity through His Vicar" was the theme around which the Spokane D.C.C.W. built its 18th annual convention, held October 7-9. The theme was developed through workshops so as to give an understanding of true Catholic Action and its channels of participation. Most Rev. Charles D. White, Bishop of Spokane, quoted His Holiness Pope Pius XI in saying: "It is necessary that the Catholic laity stand not idle, but united with the ecclesiastical hierarchy, ready to obey its orders and to take its share in the holy warfare; and by complete self-dedication and prayer, and strength of will and action, cooperate with the reflowering of faith and the

reformation of Christian morals." Rev. Philip J. Kenney, consultant, Lay Organizations Department, N.C.W.C., was the principal speaker. Mrs. J. F. Egan was elected president, succeeding Mrs. H. B. Swanson.

Milwaukee . . . More than 800 women attended the 31st annual convention of the Milwaukee A.C.C.W., October 9, at which Mrs. A. J. Ott was elected president, succeeding Mrs. Frank R. Traznik. Pontifical Mass, celebrated by Most Rev. Moses E. Kiley, Archbishop of Milwaukee, opened the convention. In his sermon Rev. James Daleke said: "Living for God, daring to be different, daring to practice the Christian code in every detail of our lives, will take courage . . . Such courage will be ours if we maintain a close and intimate contact with the fearless Christ." The convention theme, "Our Faith in Action," was developed in the speeches and through a panel on "Fields of Action for Catholic Women." Mrs. Andrew S. Pfeiffer, secretary, N.C.C.W., brought the greetings of the National Council. Mrs. Anthony Scholter told of conditions in Germany which she had seen on a recent trip arranged for national organizations of women by the U. S. Department of State to forge a closer tie between the women's groups of the two countries. Mrs. Scholter was the representative of N.C.C.W. on this trip.

Pueblo . . . At the 9th annual convention of the Pueblo D.C.C.W., October 8, Most Rev. Joseph C. Willging, Bishop of Pueblo, expressed belief in the vital necessity of a strong organization of Catholic women for the future welfare of the Church in America. Rt. Rev. Msgr. Aloysius J. Miller, vicar-general, asked the 245 delegates attending for increased prayer, Mass attendance, and recitation of the rosary. During the opening Mass Papal honors were conferred on Mrs. A. J. Dooner, N.C.C.W. director, Province of Denver, and on Mrs. C. J. Stoffel and Mrs. Sabina O'Mally. Mrs. A. G. Valente was chosen president to succeed Mrs. F. M. McEahern.

Winona . . . Approximately 1000 women attended the convention, October 14, marking the 10th anniversary of the Winona D.C.C.W. The opening Mass was celebrated by Most Rev. Edward A. Fitzgerald, Bishop of Winona. His Excellency said that the duty of belonging to the Church does not end with mere membership but each individual must contribute time and talent in the cause of Christ to carry the lamp of knowledge to all people. Mrs. L. L. Roerkohl, D.C.C.W. president and 2nd national vice-president, reported on the growth of the Winona Council during the past ten years. Mrs. M. W. Knoblauch, only woman member of the Youth Conservation Commission for the State of Minnesota, spoke on the work of the Commission.

"The Why and How of a Committee"

Script for a demonstration of committee setup. Participants 12. For use at diocesan council meetings.
25¢ a copy

NATIONAL COUNCIL CATHOLIC MEN

From the Lay Apostolate
Congress — Head of the
Family — Radio and TV
— Human Rights

THOUGHTS FROM THE LAY APOSTOLATE CONGRESS

TWELVE hundred top lay leaders specially chosen by 74 countries and representing 38 international Catholic organizations of the laity attended the World Congress for the Lay Apostolate in Rome October 7 to 14. About one-fourth of the delegates were lay men. The meeting was approved and blessed by the Holy Father who gave a most cordial and heartfelt talk at the end of the Congress, a gathering which, he said, brought him great consolation and a heart overflowing with joy.

While congratulating the delegates upon the good work which has been done by the lay apostolate, and acknowledging that "assistance rendered by the laity to the apostolate is an indispensable necessity," the Holy Father reminded the delegates—and the world—that "it is self-evident that the apostolate of the laity is subordinated to the ecclesiastical hierarchy."

In fact the main point of the Holy Father's talk was, he said, in respect to the lay apostolate "to define its place and its role today."

In praising the work of the laity in the apostolate the Pope scotched the idea that during the four centuries since the Reformation the Church has been exclusively "clerical." As evidence of the part taken by the laity in apostolic activities even from the very time of the Council of Trent, the Holy Father pointed out two "patent historic facts from among many others: the Marian congregations of men actively exercising the apostolate of the laity in all the domains of public life and the progressive introductions of women in the modern apostolate."

The Pope illustrated his point with a most interesting observation: "It is fitting," he said, "to recall two outstanding figures of Catholic history; one is Mary Ward, that incomparable woman whom, in the most somber and bloody times, Catholic England gave to the Church; the other, St. Vincent de Paul, unquestionably in the first rank among the founders and promoters of the works of Catholic charity." He particularly praised those lay people in countries where the Church is being persecuted, who are doing their best "to fill the place of imprisoned priests, by teaching Christian doctrine" and doing other good works.

In developing the idea of the role of the laity in the apostolate the Holy Father pointed out that, granted the self-evident fact that the apostolate of the laity is subordinated to the Hierarchy, it would be erroneous to believe that the lay apostolate could be

"an essential parallel with the hierarchial apostolate." In the diocese, he explained, the Bishop has complete authority.

"Catholic Action," the Pontiff said, "represents the official lay apostolate (and) is an instrument in the hands of the Hierarchy. It must be, as it were, a prolongation of its arm."

Nevertheless, the Holy Father cautioned, although the layman is an instrument in the hands of the Hierarchy, it is necessary "that the ecclesiastical superiors use him in the manner in which the Creator and Lord uses rational creatures as instruments, as second causes, "disposing of them with great favor (Wisd. 12, 18). Let them use those instruments, then, with a consciousness of their grave responsibility; let them encourage them, suggesting enterprises to them and welcoming with good will the enterprises which they suggest, approving them in broadmindedness according to their opportuneness. In decisive battles, it is often at the front that the most useful initiatives arise. The history of the Church offers us sufficiently numerous examples of this."

Calling for most cordial relations between priests and laity, the Holy Father took occasion to say that "the expression 'emancipation of the laity' which is heard here and there, is hardly pleasing to us." The apostolate of the priest and the apostolate of the layman are not in competition with each other, he said, and there is no question of children, so to speak, being emancipated. "In the kingdom of grace," he declared, "all are regarded as adults."

The Popes in recent years, with an ever increasing crescendo, have been calling for help of the laity in the apostolate. But, said His Holiness, "The appeal for the help of the laity is not due to the failure or frustration of the clergy in the face of their present task. That there are individual failures is . . . inevitable . . . But, generally speaking, the priest has as good a sight as the layman to discern the signs of the times, and his ear is not less sensitive to hear the human heart. The layman is called to the apostolate as the collaborator of the priest—often a most precious, even necessary collaborator, because of the shortage of clergy."

N.C.C.M. was represented at the Congress by its president, Stewart Lynch, of Wilmington, Del., and Martin H. Work, executive secretary.

(See page 3 for complete text of Holy Father's address)

THE FATHER—HEAD OF THE FAMILY

COUNCIL of Men delegates representing Holy Name Society parish units, in the Whiting-Robertsdale District, Indiana, have designated November 4-11 as a "Week of Restoration and Ennoblement" of the father as the head of the home.

Special evening services will be held in each of the six parishes to increase an understanding of the dignity and authority of the father in a Christian family. Father H. J. Miller is district moderator of the Council of Men and Messrs. Francis Zvonar, Stanley Dudzig and Don Kulpa head the general committee. A missionary priest of the Order of Servites of America will conduct the services.

To climax the week's activities, an award will be presented to one family father from each of the six parishes for one of the following reasons listed by the general committee: religious vocations in the family; legal defense of family ideals; all-round good Christian living; vocational home training; family public health interests; accepted community family recognition; literary development of the family; family interests in the parish; family housing project interests; family corporate Communion.

RADIO AND TV, N.C.C.M.

N.C.C.M.'s radio schedule for November and December is as follows: *Catholic Hour*: (NBC stations, Sunday 2 p.m., EST): Rev. Edmond D. Benard, general title "A New Commandment." Weekly titles: Nov. 4, "Thou Art the Man;" Nov. 11, "That You Love One Another;" Nov. 18, "As I Have Loved You;" Nov. 25, "The Fullness of Christ."

The A Capella Choir of the Catholic University of America under the direction of Rev. Russell Woolen will sing on Nov. 4, 11 and 18. The choir from Xavier University, New Orleans, La., will be presented on Nov. 25.

Chaplain (Col.) William J. Clasby of the Alaskan Air Command will speak on the Catholic Hour during December. His general title will be "Under Northern Lights." Weekly titles: Dec. 2, "Why Are You Afraid?"; Dec. 9, "If a Sufficient Number;" Dec. 16, "Show Us Your Works;" Dec. 23, "Christ is Born;" Dec. 30, "Doers of the Word." The choir will be composed of members of the Armed Forces of the Alaskan Command.

The Christian in Action (ABC stations, Sundays 11:30 a.m., EST): Nov. 4, Rev. Louis A. Gales and panel, St. Paul, Minn., "The Confraternity of Christian Doctrine Program of Religious Instruction for Catholic Pupils of Public Elementary Schools;" Nov. 11, Rev. David J. Coffey and panel, Providence, Rhode Island, "CCD Program of Adult Religious Education;" Nov. 18, Rev. Thomas Savage and panel, Manchester, N. H., "CCD Program of Religious Instruction for Teenagers;" Nov. 25, Rev. Jerome J. Hastrich and panel, Madison, Wisconsin, "Apostolate of Good Will of the Confraternity."

Rev. Vincent F. Holden, C.S.P., and panel will speak on the general title "Vocations." Weekly titles are: Dec. 2, "Vocation in General;" Dec. 9, "Religious Vocation;" Dec. 16, "Family as a Vocation;" Dec. 23, Special Christian Program;" Dec. 30, "Looking Forward."

Faith in Our Time (MBS, Thursdays 10:15 a.m. to 10:25 a.m., EST): Rev. Wilfred Diamond. Titles to be announced later.

N.C.C.M. will mark a milepost on December 2 when it will offer its first network television program. NBC-TV is giving free time every Sunday from 11:30 a.m. to noon for a series "Frontiers of Faith" over an indefinite period. Time, on a monthly basis, is being allotted to Catholics, Jews and Protestants, with N.C.C.M. handling the Catholic share.

The programs for the Sundays of December will originate in the chapel of Fordham University, New York, with Father John J. Dougherty of the Immaculate Conception Seminary, Darlington, N. J., as speaker.

COMMENTS ON HUMAN RIGHTS COVENANT

In response to a letter from the U. S. Department of State Mr. Stewart Lynch of Wilmington, Del., president of N.C.C.M., on October 10 wrote Mr. John M. Patterson, acting chief of the Division of Public Liaison, stating the position of the National Council of Catholic Men regarding the present draft of the U.N. Covenant on Human Rights, as follows:

Thanks very much for your invitation to submit comments on the U.N. Draft Covenant on Human Rights.

We appreciate the leadership which the United States has taken generally in the development of this document. We heartily support our government's desire to include the right to property in the Covenant and urge that this position be maintained with vigor.

There are several other omissions in the present draft which we consider serious.

We feel very strongly that the United States must make known its position by championing the inclusion of the following, the recognition of which in our own national life has contributed in no little part to our own development as a great nation:

1. Acknowledging the Divine source of man's rights.
2. Recognizing in Part II the fundamental character of the family and its rights, particularly with regard to the education of children. We are pleased to note the reference to parents' rights (which should be retained) in the Education Article but urge that it be included also in Part II which is bound by stronger measures of implementation.
3. Recognition of the vital role of non-governmental organizations in cooperating for the eventual full realization of economic, social and cultural rights.
4. Admitting accredited non-governmental organizations to petition against violations of the Covenant.



N.C.W.C. PAMPHLETS FOR EDUCATION WEEK

NOVEMBER 11-17

- ED3 *The Activity Curriculum in the Light of Catholic Principles.* 5c.
- ED31 *Day Care of Pre-School Children.* 37 p. 15c.
- ED39 *No Wall Between God and the Child*, by Most Rev. John T. McNicholas, O.P. Sets forth fundamental education principles. 14 p. 1947. 10c.
- ED40 *The Non-Sectarian Bus*, by Rev. William E. McManus. A summary of the case for protecting non-public school children from traffic hazards. 13 p. 1947. 10c.
- ED41 *Moral Values in American Education*, by Most Rev. James H. Ryan. 23 p. 1947. 15c.
- ED44 *The Question of State Aid for Parochial Schools*, by Rev. William E. McManus. Basis of proponents' argument is service to public, justice and liberty. 24 p. 10c.
- ED47 *The McCollum Case and Your Child*, by George E. Reed. Discusses education in Church-State relationships. 14 p. 15c.
- ED48 *Catholic Secondary Education: A National Survey*, by Sister Mary Janet, S.C. Foreword by Right Rev. Msgr. Frederick G. Hochwalt. Hailed as both boon and challenge to all interested in Catholic education. 146 p. 22 figures and tables. \$1.50.
- ED49 *The Real Story on Federal Aid to Education.* Most widely distributed statement of Catholic position. 5c singly; \$1.75 per 100; \$12.00 per 1,000.

N.C.W.C. PUBLICATIONS OFFICE

1312 Mass Ave. N.W., Washington, D. C.

READY NOVEMBER 15

The Holy Father Speaks to Teaching Sisters

Address Given on September 15, 1951 to the First International Congress of Teaching Sisters

Features practical counsel of the Holy Father on handling problems of present-day youth. Price 10¢.

THE CATHOLIC SCHOOL AND THE COMMUNITY

Continued from page 8

SUGGESTED DISCUSSION

1. Can you cite similar examples of open censuring of the Catholic schools in your own community?
2. Do you know of any concrete steps that have been, or might be taken to refute such accusations, e.g., writing a letter to the editor of your local paper?
3. Do you know of examples in which democratic attitudes are developed in Catholic parochial school children?
4. Do you think that there is excessive authoritarianism in the typical Catholic school classroom?

BIBLIOGRAPHY

- Better Men for Better Times.* The Commission on American Citizenship, The Catholic University of America, \$1.00.
- These Young Lives.* Don Sharkey. W. H. Sadlier, Inc., Cloth Bound, \$2.50; Paper Bound, \$1.25.
- Moral Values in American Education.* Archbishop James H. Ryan. Department of Education, National Catholic Welfare Conference, 15¢.
- Guiding Growth in Christian Social Living.* 3 vols. The Commission on American Citizenship, The Catholic University of America. Price \$12.00.

CATHOLIC YOUTH UNITE

(Continued from page 10)

present contributed more than his share towards the success of these events. There was a confident air among the departing delegates that more had been accomplished by and for Catholic youth during this eight day period than could have ever been realized without their participation. Priests and youth alike realized, many for the first time, that Catholic youth will, when given the opportunity, present a united appeal for Christian principles in their lives and the lives of others. Everyone left Cincinnati rededicated to Christ and with the belief that Catholic youth will succeed in their mission to bring Christ back to the world. With our help and prayers, they shall not fail in this, their most important task.

MONTH BY MONTH WITH THE N.C.W.C.

(Continued from page 11)

General suggestions offered in the folder are: (a) If possible, plan your observance cooperation with public school authorities to give evidence of the integration of public and parochial schools in their service to your community. (b) Hold a faculty meeting to plan your program. (c) Seek the advice of the officers of your Home and School Association. (d) Select activities for their practicality, effectiveness, and uniqueness as attractive expressions of the aims and program of Catholic education.

"American Education Week," the folder states, "affords an excellent opportunity to explain the Catholic school program to your associates in the teaching profession, civic officials, your neighbors and all others interested in your school.

"It is an occasion to extend a most cordial welcome to all who would inquire about our purpose, our work, and our achievements. It is the time to send Catholic school teachers and pupils into the community to exhibit in word and deed the fruits of Catholic education."

Eleven specific instructions are listed for use during American Education Week, November 11-17.

(Rom. 15, 2), and rejoice when you see others, outside your ranks, who "led by the spirit of God" (Gal. 5, 18) win their brethren to Christ.

The Clergy and the Laity in the Apostolate

(2) It is self-evident that the apostolate of the laity is subordinated to the ecclesiastical hierarchy; for the hierarchy is of divine institution. The apostolate, then, cannot be independent with regard to it. To think otherwise would be to undermine the very wall on which Christ Himself has built His Church.

Granted this, it would still be erroneous to believe that, within the confines of the diocese, the traditional structure and present form of the Church places the lay apostolate in an essential parallel with the hierarchical apostolate, in such a manner that even the Bishop himself could not make the parish apostolate of the laity subject to the pastor. This the Bishop can do; and he can establish the rule that the works of the lay apostolate which are destined for the good of the parish itself should be under the pastor's authority. The Bishop has constituted the pastor shepherd of the whole parish, and as such he is responsible for the salvation of all his sheep.

On the other hand, there may exist works of the lay apostolate which are extra-parochial or even extra-diocesan—We should, rather, say supra-parochial and supra-diocesan—according as the common good of the Church demands. That is equally true and it is not necessary to repeat it.

In Our allocution of last May 3 to Italian Catholic Action, We made it clear that the dependence of the lay apostolate with respect to the hierarchy admits of gradations. Such dependence is strictest for Catholic Action, for Catholic Action, indeed, represents the official lay apostolate, it is an instrument in the hands of the hierarchy. It must be, as it were, a prolongation of its arm; it is, by that very fact, essentially subject to the direction of the ecclesiastical superior. Other works of the lay apostolate, organized or not, may be left more to their free initiative, with all the latitude required by the ends to be attained. It is self-evident, however, that the initiative of the laity in the exercise of the apostolate must always remain within the bounds of orthodoxy and not oppose the lawful prescriptions of the competent ecclesiastical authorities.

In comparing the lay apostle, or more precisely the layman of Catholic Action, to an instrument in the hands of the hierarchy, according to the ex-

pression which has become current, We understand the comparison in this sense: namely, that the ecclesiastical superiors use him in the manner in which the Creator and Lord uses rational creatures as instruments, as second causes, "disposing (of them) with great favor" (Wisd. 12, 18). Let them use those instruments, then, with a consciousness of their grave responsibility; let them encourage them, suggesting enterprises to them and welcoming with good will the enterprises which they suggest, approving them in broadmindedness according to their opportuneness. In decisive battles, it is often at the front that the most useful initiatives arise. The history of the Church offers us sufficiently numerous examples of this.

In a general way, in apostolic work it is to be desired that the most cordial relations reign between priests and laity. The apostolate of the one is not in competition with that of the other. Indeed, to tell the truth, the expression "emancipation of the laity" which is heard here and there is hardly pleasing to Us. It has rather an unpleasant sound; it is, moreover, historically inexact. Were they children or minors, did they have to await their emancipation, those great "trail blazers" to whom We referred when speaking of the Catholic movement of the past 150 years? Moreover, in the kingdom of grace all are regarded as adults. And it is that which counts.

The appeal for the help of the laity is not due to the failure or frustration of the clergy in the face of their present task. That there are individual failures is the inevitable result of the wretchedness of human nature, and they are found here and there. But, generally speaking, the priest has as good a sight as the layman to discern

the signs of the times; and his ear is not less sensitive to hear the human heart. The layman is called to the apostolate as the collaborator of the priest—often a most precious, even necessary collaborator, because of the shortage of clergy, too few, as We have said, to be able to complete their mission unaided,

(3) We cannot conclude, beloved sons and daughters, without recalling the practical work which the lay apostolate has accomplished and is accomplishing throughout the whole world in all the domains of individual and social human life; a work the results and experience of which you have compared and discussed among yourselves during these days: the apostolate at the service of Christian marriage, the family, the child, education and the school; for young men and young women; an apostolate of charity and aid under the numberless aspects it assumes today; an apostolate for practical betterment of social disorders and misery; an apostolate of the missions, or for emigrants and immigrants; an apostolate in the field of intellectual and cultural life; an apostolate of games and sports; finally, and it is not the least of these, the apostolate of public opinion.

We recommend and We praise your efforts and your work, and above all the vigor of the good will and apostolic zeal which inspires you and which you have spontaneously manifested during the Congress itself, and which, like abundant springs of life-giving waters, have made its deliberations fertile.

We congratulate you on your resistance to that noxious tendency which exists even among Catholics and which would like to confine the Church to those questions said to be "purely religious"—not that pains are taken to know exactly what is meant by that

Prayer for Lay Apostles

"Oh Lord, Jesus, Who hast called us to the honor of making our humble contribution to the work of the hierarchical apostolate, Thou Who hast asked of the Heavenly Father not to remove us from the world but to preserve us from evil (John 17, 15), grant us an abundance of Thy light and Thy grace that we may crush in ourselves the spirit of darkness and sin, so that, aware of our duty, persevering in good, and inflamed by zeal for Thy cause, by the power of example, prayers, action and supernatural life we may make ourselves every day more worthy of our holy mission, more capable of establishing and promoting among men, who are brothers, Thy kingdom of justice, peace and love."—Pius XII

phrase: provided the Church keeps to the sanctuary and the sacristy, and slothfully lets humanity struggle outdoors in its distress and needs, no more is asked of her.

It is only too true; in certain countries the Church is constrained thus to cloister herself. Even in this case, within the four walls of the temple, she must still do, as best she can, the little that remains possible for her. She does not withdraw spontaneously or voluntarily.

Necessarily and continually, human life—both private and social—finds itself in contact with the law and spirit of Christ. Consequently, by force of circumstances, there arises reciprocal compenetration between the religious apostolate and political action. "Political," in the highest sense of the word, means nothing else but collaboration for the good of the state. But this "good of the state" is to be understood in a very wide sense. Consequently it is on the political level that there are debated and enacted laws of the greatest import, such as those concerning marriage, the family, the child, the school, to confine Ourselves to these examples. Are these not questions which primarily interest religion? Can

they leave an apostle indifferent, apathetic?

We have traced, in the allocution already cited (May 3, 1951), the boundary between Catholic Action and political action. Catholic Action must not become a litigant in party politics. But, as We have already said to the members of the Olivaint Conference, "to the extent that it is praiseworthy to remain above contingent quarrels which poison the struggles of parties . . . to that same extent would it be blameworthy to leave the field free to persons unworthy or incapable of directing the affairs of State." (Disc. March 28, 1948).

Up to what point can and should the apostle keep himself at a distance from this limit? It is difficult to formulate an uniform rule for all on this point. The circumstances and the mentality are not the same everywhere.

We receive your resolutions with pleasure. They express your firm good will to extend your hand, one to the other, beyond national frontiers, in order to achieve in practice a full and efficacious collaboration in universal charity. If there is a power in the world

capable of overthrowing the petty barriers of prejudices and of partisan spirit, and to dispose souls for a frank reconciliation and for a fraternal union among peoples, it is, indeed, the Catholic Church. You can rejoice in it with pride. It is for you to contribute to it with all your strength.

Could We give to your Congress a better conclusion than in repeating to you the admirable words of the Apostle of the Nations: "In conclusion, brethren, rejoice, be perfected, be comforted, be of the same mind, be at peace and the God of peace and love will be with you." (2 Cor. 13, 11). And then the Apostle ends: "The grace of our Lord Jesus Christ, and the charity of God, and the fellowship of the Holy Spirit be with you all." (2 Cor. 13, 13). It expresses all that which your action seeks to carry to men. May this gift fill also your own hearts and souls.

Let this be Our final wish! May God deign to hear it and pour out upon you and the whole Catholic world, His best graces. In testimony of this We impart to you, with all Our heart, Our Apostolic Benediction.

Calendar of Scheduled Catholic Meetings and Events

November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.
- 14-16—ARCHBISHOPS AND BISHOPS—annual meeting, Washington, D. C.
- 18-20—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Covington, Ky.
- 27-29—NATIONAL CATHOLIC CEMETERY CONFERENCE—4th annual convention, St. Louis, Mo.

December, 1951

- 4-5—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Oregon.
- 29—CATHOLIC ECONOMIC ASSOCIATION—10th annual meeting, Boston, Mass.

April, 1952

- 15-18—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—19th annual convention, Kansas City, Mo.

May, 1952

- 11-13—CHRIST CHILD SOCIETY—biennial convention, Washington, D. C.

July, 1952

- 6-10—KNIGHTS OF ST. JOHN AND SUPREME LADIES' AUXILIARY—supreme convention, Indianapolis, Ind.

September, 1952

- 20-24—NATIONAL COUNCIL OF CATHOLIC WOMEN—26th national meeting, Seattle, Washington.