"Blessed be her glorious Assumption." The Church honors the Blessed Virgin Mary in one of her most ancient feasts Monday, August 15. The doctrine of Mary's Assumption — her body and soul taken to heaven after her death — was declared an article of required belief by Pope Pius XII but Christians from earliest times testify by their devotion to this dogma. According to Catholic teaching, what happened to Mary at the time of her death will happen to all people on the last day as stated in the Creed, "I believe . . . in the resurrection of the body and life everlasting."

A Lesson From Chaos

Why does hate still rot human hearts?

Even people who prefer to view the world through rose colored glasses are themselves more and more convinced that ignorance and cruelty still stalk our globe in this mid-twentieth century.

This issue of your diocesan paper is virtually a litany of reports of this sad fact.

There are the stories of racial hatreds — as described on the first page of our second section.

There are news service stories of the tense Cuba conflict, growing anti-Catholic bias in our own country and the discriminatory aid-to-education legislation Congress is expected to enact in its meeting this coming week.

There are also the daily news reports of the Congo crisis, the charges and counter-charges between the Soviet bloc and the free world in the debates of the United Nations, and scores of petty squabbles which mar a world made beautiful by its Creator.

The contrast between the world of nature — vacationers glimpse it in a mountain sunset or lakeside breeze — and the world as man has made it is a frightening script for serious consideration.

Pope John himself graphically described our world as under a "cloud of dangers."

He spoke to the more than a million pilgrims at the International Eucharistic Congress in Munich, Germany. His words beamed by radio from the summer Vatican at Castelgandolfo were not just a warning, not just a realistic view of the times in which we live.

From this vantage point at the summit of Christendom, the Pontiff can also see what we were once taught to see but so often forget — the mysterious working of God's grace in human souls no matter how tragic the conditions of life may be.

St. John Vianney, the parish priest in the obscure French village of Ars during the past century, said, "God gives a cross to His friends."

The Christian viewpoint, it would seem, is to take the trials of our present world as precisely the way God chooses to lead us toward greater holiness. Science has put in our hands wealth and luxury ancient kings did not dream for and now there is the constant danger we may forget our destiny unless we are repeatedly alerted to the fact that nothing in this world long endures.

If this is the lesson we learn as nation's writhe, as friends betray us, as possessions are stripped from our grasp then we profit more from our loss than if we were able to keep what we cherish too much.

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MOST REV. [illegible] D.D., Publisher

Reapings At Random

Support of Parish Means More Than Cash

The following is the second of a series of three Reapings on the place of the parish in the community.

Apart from the necessity of endeavoring to live even fuller Catholic lives, there are things we could do here and now on the spiritual, human and organizational plane which would most notably contribute to the re-establishment of the parish as a living community, a fellowship in Christ to which we are proud to give our allegiance and support and to which we feel we "belong" in a sense second only to that in which we belong to our families.

Take parish membership. It is surely anomalous that membership of the parish should be of so accidental and tenuous a nature as it is. The parish is the ordinary human and divine instrument by which a person enters the Church, receives her sacraments, her teaching, her special instructions and where, by canon law, in some cases, he should fulfill his most obvious outward spiritual obligations.

Yet, in point of fact, the average Catholic enters this community, becomes a member of the parish, willy nilly, conscious and unconscious, by mere location or domicile.

In no other department of modern life is association in benefits and responsibilities so purely haphazard. The association of our fellow workers, (our trade unions), or of our fellow merchants or industrialists, (our employers' associations), or our fellows in our profession in law or medicine, the political party and the associations for our leisure and our sport, (the club social, football, baseball, bridge, etc.), all require to know the name, address, stand and qualifications of the prospective member and reasonably demand some form of election or enrollment, a subscription, and some outward act which indicates membership.

But membership of the parish, which should be, after the family, the association to which the Catholic gives the fullest loyalty and devotion, demands nothing.

And yet it is easy to see how the purposes of parishioners might prove useful in the organization of the various activities of parish life or the sharing of its responsibilities. Moreover, in the ancient parish more closely knit geographically and socially, smaller in extent in which the parish priest knew intimately all his flock, and most of his flock knew automatically each fellow parishioner, this knowledge was common knowledge.

It is all too clear that some members of the modern parish are for all practical purposes — and the parish has a secular and practical purpose as well as a spiritual one — not members at all.

Yet, we should be very much aware that as self-supporting adults we are bound in conscience to contribute to the support of the parish, the priests and its works. This obligation is not confined to the churchwork. It includes the spiritual, social, and technical.

From the seven sacraments down through all the ministrations of the church, all her ceremonies, an outward sign accompanies the great outpouring of grace, or the prayer for it, or the inward determination, repentance, promise or vow, and membership of the parish should be accompanied by some outward act and prayer.

If we are really to be persuaded of the importance of bringing the Faith we hold firmly enough in our breasts out into the market place, the shop, factory or office, then we must openly and firmly belong and declare our adherence, to that community through which, in the first instance, we can most effectively act, the parish.

I have spoken of the need for a fuller membership in the parish by which the feeling of "belonging" to it is encouraged and fostered. And also that with this membership fully understood does as well as spiritual, physical and material does.

But the most important part of this membership in the parish is its impact on the individual, the family, the apartment house, the street, the neighborhood, the town or city, and in the long run, the nation.

If this membership means simply the attendance at Sunday Mass and the narrow and selfish outlook of Confession and Communion once a year, then it has little, if any, impact on anyone.

It is an acceptance of the bare minimum from the treasure house of God, and a denial of the apostolic mission of the Church. This apostolic mission is not confined to the clergy, nor is it confined to the poor few who frequently attend the services in the parish church; it is meant to be carried on by all the laity, under the direction of the Bishops and the priests.

The parish, therefore, is an integral part of the secular community and we must never forget that fact. This is especially so in these days of urban renewal and changing neighborhoods. We see a nationwide flight to the suburbs — anything rather than stay in the fast dying cities of slum and blight.

Yet it is obvious that our country cannot afford the economic and social upheavel which lies in the wake of a dead metropolis. Cities must not be allowed to die. Citizens must be encouraged to stay and rebuild, or conserve what they have in order that the cities may be saved.

However, we must understand that the rebuilding of cities is a program primarily of people and not merely of buildings and places. As persons who strive to be guided by moral principle we must emphasize that such problems, since they involve human persons, are problems which cannot be divorced from religion and morality. Religious truth and moral virtue must illumine our investigation and inspire our efforts at solutions.

One religious truth inherent in our Judaeo-Christian tradition and accepted by all men of good will should be made operative in this delicate area — that truth is the basic unity of the human race.

—GERARD E. SHERRY

Whirlwind Freedom In Africa

By FATHER PATRICK O'CONNOR
Society of St. Columban

Cairo — (NC) — The Congo, bright and peaceful two years ago, showed no indications of the whirlwind of change that was to come this year.

Probably nobody, African or European, expected events to move so fast as to bring full independence and its many problems in 1960.

There were problems aplenty in the Congo two years ago, but it is doubtful if anyone then guessed greater problems were just around the corner.

The missionaries were particularly concerned with the social problems created by the rapid industrial developments. Attracted by the prospect of regular wages, people were flocking from the villages into the cities, where they were forming a new proletariat, uprooted from the traditional social system.

The cities were growing too fast to avoid the social evils of congestion and unsettled dwelling conditions.

Religious bodies and the Belgian administration were doing a great deal in the field of education, primary especially, but also secondary. University education was available, too, in the Congo but there had not been enough of it. The government had established a state university in Elisabethville. Lovanium University, a Catholic institution sponsored by Belgium's Catholic University of Louvain, was in its early stages outside Leopoldville.

In five years' time there would be the beginnings of a university-trained elite. But there hasn't been five years' time. University graduates and other trained men and women are urgently needed in 1960 but are still in classrooms.

There were very few Belgian soldiers in the Congo in 1956. The armed forces were Congolese — but with Belgian officers. Soon afterwards, however, I saw British officers leading Ghanaian troops in a parade in Accra, capital of independent Ghana. These officers had been retained for a traditional period and nobody seemed to think it strange.

Passing through Stanleyville, spending a week in Leopoldville, I saw no evidence of friction or resentment. A Belgian official assured me that any European who even called an African by an insulting name was subject to severe legal penalties.

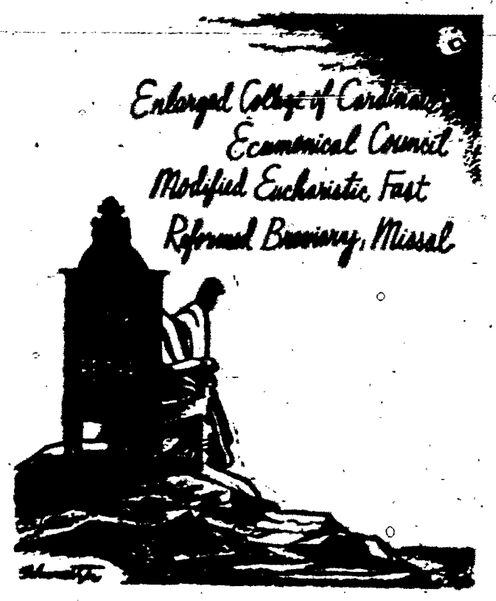
The same official admitted that there was a desire for self-rule among the people. He claimed that there was no demand for outright independence, separation from Belgium. The Belgian government was giving local self-rule for a start and had already held local elections. It preferred to proceed according to natural developments rather than set a fixed timetable for various degrees of self-government, he said.

Meanwhile, there were great plans for economic advancement — the hydroelectric scheme for the lower Congo river, for instance.

Apparently in all the planning some important factors were overlooked.

In Accra, Ghana, that year, the first Pan-African Conference of independent African states was held. Later an all-African Peoples' Conference was held, also in Accra. At each of them colonialism in Africa was denounced and independence demanded for all African countries then under foreign rule.

From Leopoldville I visited Angola, Portuguese West Africa. There much less was being done to educate the African population there than in the Congo. And the Congo is next door.



ECCLESIASTICAL SPUTNIKS

Dutch Pupils Equally Aided

By HANS BROINHORST

The Hague — (NC) — About 37 per cent of the elementary schools in the Netherlands today are Catholic schools, which like public and other denominational schools get full government support.

In the country's 2,777 Catholic elementary schools are 668,281 pupils taught by 17,909 instructors. Primary or elementary schools are for children between the ages of 6 and 14.

Equal treatment by the government of public and denominational schools stems from a provision in the 1920 Act on Primary Education. This act, whose adoption was vigorously supported by the Catholic State party (now the Catholic People's party) was made possible by a revision of the 1917 Constitution.

Appeals for equal treatment of all schools by the government had begun in 1889 when the Dutch adopted their compulsory school attendance law. Freedom of education itself was incorporated in the Constitution of 1848.

Catholic and Protestant groups argued that if the State formally recognized the obligation of parents to educate children, it should see to it that parents can do this without violating their ideals of the best education. Parents should be able to send their children to schools where the education conformed to their own conception of life, they said.

As a result of the success of this appeal, Catholic elementary schools are among those fully supported by the State. This support covers building and maintenance costs and teachers' salaries.

In return, the State has the right to check on the quality of instruction. All Dutch teachers, regardless of the school they will serve in, have similar State-administered examinations.

In the Netherlands today, there are 44 Catholic schools for future teachers in which 7,853 students are studying, according to information obtained from the Roman Catholic Central Office for Instruction and Education at The Hague and from other sources, including the Central Bureau of Statistics.

The nation's 181 Catholic schools for secondary education are also, for the most part, fully supported by the government. About 35 per cent of the young people receiving secondary education attend Catholic schools.

Since January of 1956, Catholic kindergartens have enjoyed about the same help as primary schools, even though the compulsory attendance law does not extend to this level.

About 28 per cent of the kindergartens here are under Catholic auspices. In the last 40 years they have undergone a tremendous development, jumping from 606 in number to 1,542 with an enrollment of 172,300 pupils.

There is one Catholic university in the Netherlands, the University of Nijmegen, which has 2,304 students. There is a Catholic school of economics at Tilburg which has university-level courses. It has 775 students. Both institutions receive considerable government grants.

As for the relationship here between Church and State in education, Msgr. Op de Coul, director of the Roman Catholic Central Office for Instruction and Education, has said that "the problem of denominational education has found an almost ideal solution."

In a publication entitled "The Educational System in the Netherlands," he states: "Holland has been the scene of a long and fervent fight, but dogged tenacity and solid action of all advocates of denominational education — among which our Protestant brothers must be specially mentioned—have led to the victory of our principles."

Tourist Now The Groom

Cleveland — (NC) — They're going to have to elect a new mayor in Rionero Sannitico, Italy. The one they had was married here in Holy Rosary Church — and he's not going back.

When Mayor Gino Andreano, 36, came to visit an aunt and uncle five months ago, he had no intention of staying. That was before he met Mary Lucy Caraccia.

They were introduced by Dan Ventura who came here three years ago from the Italian town. He was their best man.

And by an unusual circumstance, the Mayor's pastor, Father Antonio Fiorino, who visiting here officiated at the marriage ceremony (Aug. 6).

Rionero Sannitico is a town of about 3,000 persons some [illegible] miles from Rome. It [illegible] not much when [illegible] people come to St. [illegible] Church here on a pil-

Meditation In China

While the Chinese Communists claim that all religions are tolerated in China and that only foes of the government are punished, Bishop James E. Walsh remains incarcerated in a Red cell—a living lie to the Red propaganda.

The condemnation of Maryknoll Bishop James E. Walsh to 20 years imprisonment has an exhilarating footnote. The accusation brought against Bishop Walsh says that he was "a long time American spy who meditated upon the upsetting of the democratic regime of popular China and personally directed the cliques of the revolutionary traitors who [illegible] Pio Mei (Bishop of Shanghai) at their head."

The reading of these accusations against Bishop Walsh reminded a friend of mine [illegible] correspondence which he had with the Bishop in 1948.

In Greek study under the circumstances in which he was then living.

The Bishop took the time to answer as follows: "I must make a little confession—my real object in getting the Greek Testament was to insure keeping a copy, as no few others here can read it.

"My English copies I keep giving away to people poorer than myself—and the Latin version is very likely to follow suit—but I think the Greek will surely stay by me.

"Having given away a Bible [illegible] since coming here, I have had the experience of passing almost a year without St. John's Gospel, Sunday for which I find in the Breviary or the Missal. We are that much lacking for nourishment, so I don't want to repeat the performance. I should forget my Christian name if I don't keep reading the life or words of my Judge."

Daily Mass Calendar

Sunday, August 14 — Tenth Sunday after Pentecost (green). Gloria, 2nd prayer of St. Eusebius, Creed, Trinity Preface.

Monday, August 15—Assumption of the Blessed Virgin Mary (white). Gloria, Creed, Preface of our Lady.

Tuesday, August 16 — St. Joachim, father of the Blessed Virgin Mary (white). Gloria. (The octave of the Assumption is no longer observed.)

Wednesday, August 17 — St. Hyacinth (white). Gloria.

Thursday, August 18 — St. Agapitus, martyr (red). Gloria. [illegible]

Friday, August 19 — St. [illegible] (white). [illegible]

Sacred Heart Year

Our Works

By REV. LOUIS J. HOHMAN

"We offer thee our works." When we make this gift we include all our activities, mental, physical, volitional which we perform in that day. Therefore every least voluntary movement, even the act of putting on one's shoes or smiling, is given back to God.

For most of us, the major part of each day is occupied in our work, our particular job. Fifty weeks a year, some forty or more hours a week, we are engaged in a particular activity embracing our vocation in life.

In a certain sense it is a major key to our salvation. But for millions it is a drudge, a bore, from which escape is the most important thing. For these millions work is to be avoided or shirked as much as possible without being fired.

FOR OTHERS millions work is the alpha and omega of their existence. The drive to success is a powerful one but when they come to the end of the weary road, they wonder what it was all about.

The trouble with all these people is that their work has not their proper meaning and motivation. If work is not God-centered, it is as meaningless as the scurrying of ants. It is nothing more than a rat race. It is unsatisfying and depressing. Even the thrill of success soon fades and the struggle becomes a form of nature's cruelty.

Take the housewife who works day and night to provide a comfortable home for her husband and family. Over and over again, day after day, year after year she is running in a never ending circle of washing, dusting, cooking, cleaning. If she looks for appreciation or notice of her work, she finds herself just about unnoticed, except for Mother's Day.

Lately, studies have been made of the frustrated American housewife. All sorts of remedies have been proposed. Could the answer be that she really doesn't know why she is doing what she does?

Take the [illegible] rate job, are taking lengthy and frequent coffee breaks, are just not interested enough to work a forty hour week, then something is basically wrong. It is our conviction that the fault lies in motivation.

If my principal motive for work is my wages and I receive those wages even for a second rate job or an abbreviated work week, I am bound to be bored and frustrated, longing for the free weekend.

Why do we work? It was decreed from the Garden of Eden that man should earn his bread in the sweat of his brow. It is one of the penalties for sin. But over and above that, it is part of the cooperative effort of men to live in this world, to make it a better place. In other words work is the will of God and as such it achieves inestimable importance in the life of each human being.

In fact everything we do, apart from sin, is part of the Divine Scheme and as such has great meaning.

The task of man is to do his work for the best possible motive in the best possible way. The only motive which can satisfy all is the love of God. It is his will. Therefore I will do it in the best possible way for his sake, out of love for him. The content of the work is of only secondary importance.

Guiding the destinies of a nation or cleaning a sewer; teaching a class philosophy or a child to talk; breaking speed records or darning socks; all have their place in the sight of God and achieve their dignity not on the basis of the thing done but on the basis of the way it is done and why it is done.

When therefore, at the beginning of each day, we offer our works to God, we are promising to put the best of motives into everything we do that day. And we will [illegible]