

### Texas Rules Public School Prayers OK

Austin — (RNS) — Prayers and Bible readings are permissible in Texas public schools as long as they are not officially prescribed or approved by the state government, the attorney general's office ruled here.

The opinion, written by Assistant Attorney General Pat Bailey and endorsed by Attorney General Will Wilson, was requested by state Education Commissioner Dr. J. W. Edgar.

Dr. Edgar sought a ruling on the legality of prayers said by teachers or students in schools or at football games and other school-sponsored public gatherings and of Bible readings in the schools. He noted that there is no uniform policy directive covering these matters in the state's schools.

The attorney general's opinion said the Supreme Court prayer decision could not be interpreted to prohibit such prayers or Bible reading "as long as there is no action by the State of Texas or any of its agencies or political subdivisions to compose, prescribe, support or place its approval upon any particular prayer or form of religious activity."

"We are of the opinion that the decision... is one of narrow implication rather than broad and all-embracing scope," the ruling said.

It noted that the prayer which the Supreme Court ruled unconstitutional had been written by the New York Board of Regents and recommended by the board for use in the state schools.

### Interracial Group To Meet Monday

The Rochester Catholic Interracial Council will hold its first meeting of the autumn at Immaculate Conception parish hall Monday, Oct. 8, at 8 p.m.

A member of the Committee for Rufus Fairwell will speak and plans formulated for the year's program.

Father Robert G. Kreckel, council chaplain, said all who are interested in promoting racial justice according to Christian principles, are invited to the Monday meeting.

### Clothing Drive In November

Washington — (NC) — The Catholic Bishops' 14th annual Thanksgiving Clothing Collection will take place November 18 to 25, Archbishop Patrick A. O'Boyle of Washington, chairman of the

National Catholic Welfare Conference Administrative Board, has announced.

In a letter to the Bishops of the United States, Archbishop O'Boyle emphasized the plight and the continuing needs of the poor and afflicted in impoverished and underprivileged areas of the world.

"THERE IS NO measuring the value of the clothing collected each year in our annual Thanksgiving appeal as far as the poor and needy in distressed areas of the world are concerned," he said.

"Clothing that we were able to ship as a result of last year's appeal made it possible for us to assist the unclad and suffering in countries of greatest need in nearly every quarter of

the globe and, in addition, the many thousands deprived of everything in the numerous calamities of flood and earthquake which affected so many areas during the past year," he added.

"The fact that each year our good Catholic people respond so generously to our annual appeal for clothing at Thanksgiving is ample evidence that they are most anxious to cooperate in this yearly effort for the poor overseas," he declared.

As in previous years, the used clothing, shoes, blankets, bedding and other materials donated during the Bishops' Thanksgiving Clothing Collection will be processed, baled, shipped abroad and distributed by Catholic Relief Services — NCWC, through its worldwide network of relief and rehabilitation projects and centers established in 67 countries. Catholic Relief Services — NCWC, the overseas aid agency of U.S. Catholics, is the largest private voluntary organization of its kind in the world.

Archbishop O'Boyle made special mention of the clothing sent by CRS-NCWC to victims of the earthquakes in Iran, Italy and Greece, the September typhoon in Hong Kong, where 75,000 were made homeless, and the recent disastrous flood in Spain. He called the clothing "a tremendous and vital help in their hour of need."

### Flood Relief Sent Spain

Vatican City — (RNS) — Pope John XXIII sent a "substantial" sum to Barcelona, Spain, for the relief of victims of flash floods and torrential rain storms which killed hundreds and destroyed many homes and other buildings.

Along with the funds, the Pope sent a message to Archbishop Gregorio Modrego y Casaus, Bishop of Barcelona, expressing his deep grief over the disastrous floods and resultant loss of life.

Unofficial estimates have placed the number of dead at between 350 and 400, with more than 1,000 injured. Some 1,500 homes were swept away, as well as many factories, bridges and other structures. Damage has been placed at above \$80,000,000, and about 15,000 workers were left without jobs.

### Vatican Radio Chides Pravda

Vatican City — (RNS) — The Vatican Radio said Russia's leading Communist newspaper has been obliged to admit that religion continues to be a strong force in the U.S.S.R. despite the determined efforts of atheistic propagandists there.

The station commented on an editorial in which Pravda, published in Moscow, stressed the need for intensifying the anti-religious programs.

"Involuntarily," the Vatican Radio said, "Pravda let out a triple precious admission from the bag. Its appeal, as well as its slanted objective, are an admission of the irresponsible force of religious feeling and faith among the Russian people and at the same time of the racial incompatibility prevailing between communism and religion."

### Digest Topic Rome Council

The November issue of Catholic Digest will be devoted entirely to the Ecumenical Council, and will feature views of leading Catholic, Protestant and Jewish spokesmen on the worldwide assembly of the Roman Catholic hierarchy convening at the Vatican October 11.

LAST WEEK'S PAID CIRCULATION

65,797



### 'Miracle of St. Januarius'

Naples — (RNS) — Alfonso Cardinal Castaldo, Archbishop of Naples, shows Neapolitan city fathers the relic containing the liquefied blood of Naples' patron saint, St. Januarius, while Marquis Giovanni Santefice waves a handkerchief to announce that the "miracle of St. Januarius" has occurred again. The blood of the saint is kept in two phials and is normally seen as a dark and solid mass. Annually, however, Neapolitans gather in the city's cathedral to pray that the "miracle" of liquefaction will reoccur as it usually does. No natural explanation for the phenomenon has been found, although many have been advanced to explain the almost yearly occurrence.

### Protestant Prayer For Catholic Council

U.S. Protestants were advised to say the following prayer for the ecumenical Council of the Catholic Church about to begin in Rome. The proposed prayer is scheduled to be published in the Oct. 12 issue of Christianity Today, a conservative Protestant fortnightly.

ALMIGHTY GOD, Who has commanded us to love and pray for all men, especially those of the household of faith, we now gladly pray Thy blessing upon the Second Vatican Council. May the Spirit of Jesus Christ endow all true brethren there, leading them into the paths of righteousness and into the ways of unity and peace. May the Body of Christ be healed of its sore divisions. May the world once more see that the Church is one even as Thou, O Father and Son, art one. May this Council take counsel with Thee. Work Thou Thy work, that all Christians may again be found in the unity of the Spirit and the bond of peace.

Father, we pray for them and Thy Church by praying also for ourselves. We confess our own sins and failures. We have been too little hurt by the divided Body of Christ too little have we prayed for our separated brethren. Through long centuries we have been too willing to accept things as they are, when we should have sought healing before Thy throne, believing that with Thee all things are possible.

Bestow Thy blessing upon every believer that calls in truth upon Jesus Christ. Bless us that we may together confess one faith, and together bear witness to the redemption in Christ Jesus alone. Amen.

### Unity, Workers' Rights Asked as Key to Peace

Buenos Aires — (NC) — Antonio Cardinal Caggiano has called for the restoration of national unity and recognition of workers' rights in this South American nation.

The Archbishop of Buenos Aires spoke as tension continued in Argentina following the renewed outbreak of violence (Sept. 21) between contending military factions for control of the government.

Cardinal Caggiano blamed "moral disorder for the nation's illness" and said that the country's stability must be based on the well being of its workers. He also called for the speedy return to constitutional government.

For the past six months Argentina has been ruled by the puppet government of President Jose Maria Guido which was dominated by military leaders whose major program was to leave the country out of the hands of followers of former President Juan Peron. Most of

the followers of Peron—ousted in 1955 after he adopted anti-Church policies—are workers.

Cardinal Caggiano flew back to Buenos Aires (Sept. 24) along with 18 Argentine bishops to be with his people during this period of strife. He and the other prelates had been in Rio de Janeiro on their way to the ecumenical council at the Vatican.

### War Uncovers Faith Relics

Ravenna — (NC) — The seventh International Congress of Christian Archeology will be held in Germany's Rhineland.

Delegates to the Sixth Congress which met here (Sept. 24 to 28) voted unanimously to accept the invitation of the German Archeology Institute to meet in the Rhineland. War damages there have uncovered many important early Christian monuments.

### Madonna On Postal Stamp

Wellington — (RNS) — New Zealand's Christmas postage stamp will carry a reproduction of Sassoferrato's painting, "Madonna in Prayer," postal officials announced here.

### Modern Life Complicates Duty Of Charity Due Fellowman

By FATHER JOHN L. THOMAS, S.J. Sociology Professor St. Louis University



Why is it that so many Catholic families ignore the needs of their Catholic neighbors who are in distress through sickness or bad luck? We are an elderly couple. My wife is sickly, and in the past 10 years I have spent 4 long periods in the hospital, yet no one visits us, brings us any food or eats, or even offers to cut the lawn, for which I am too poor to pay. The Youth League of the nearby Lutheran Church painted the house of a sick Catholic widow in the neighborhood and still brings her flowers. I hate to ask for help, but it would be nice to receive some attention. Are we getting too busy to think about charity today?

Your questions touch a broad, complex problem challenging modern Christians, Herman, so my comments in the brief space allotted me will have to be somewhat general and sketchy. Let us start by looking at some of the special characteristics of the problem as it presents itself to the modern Christian.

In the first place, the widespread, constant mobility of families has tended to weaken our sense of community in neighborhood and parish. About 20,000 families change residence every day. During the 1950s, approximately one out of five, or twenty per cent of the population, changed residence each year. This represents roughly 33 million annual movers; over 22 million moved from one house to another within the city or state.

Some city parishes experience over fifty per cent turnover of parishioners every year.

THIS FREQUENT moving tends to snap or snarl the intricate web of relationships lending significance to social life in community or parish. Some families make little effort to become acquainted with even their next-door neighbors, since they fear this may lead to undesirable involvements, or experience has taught them that it is

uselessly frustrating to identify too closely with friends and neighborhoods that must be abandoned shortly, or because modern means of communication enable them to select their friends from other communities.

A house or place of residence, to be sure, is the physical point of contact through which the family is inserted into a local community or neighborhood, parish and school, but it takes time for communications to be developed, for friendships to be formed, for the new and the strange to become meaningful and familiar, for the family to take roots.

Although communities may vary considerably in this regard, the new result of the mobility, complexity, and the facility of communication characteristic of modern living has been to segment and depersonalize large sectors of human relations.

By this I mean that the average person must receive services from and interact with such a large number of different people each day that he tends to identify closely with only a selected few, and treats the others more or less impersonally and as of interest to himself only as animated suppliers of a specific, needed service or function. This is a marked departure from the all-inclusive, personally concerned, warmly human relationships formerly experienced in our less-complex, static communities, and constitutes one aspect of modern man's much-discussed sense of alienation or feeling of loneliness though living in a crowd.

The changed conditions and attitudes I have described, Herman, are closely related to your problem. In the busy modern community, we are normally aware only of our friends and those with whom we must deal—the clergy, the sick, the unemployed, and so on, as it were, alongside of real life. Moreover, particularly since the Depression, the

great increase of both voluntary and public organized charity has tended to focus our attention on group action and social problems rather than on personal concern for individual persons.

Yet the essential demands of Christian charity remain unchanged. Organized programs of assistance are indispensable, of course, but they are necessarily limited in content and reach, and in no way free us from the obligation to be personally concerned with the welfare of our neighbors.

Because Christ has identified himself with the least one among our neighbors, we must persistently and actively seek Him out in His needs, as His terrifying description of the Last Judgment reminds us: "Depart from me, accursed ones... Then they also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' Then he will answer them saying, 'Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for me.'" (Matt. 25:41-46).

Surely the Savior's words are clear enough. Nor do we lack the means for what His chiefly demands is our personal interest, attention and concern. What we lack is the kind of deep conviction and keen awareness of our inherently personal obligations in this regard that would move us to develop some ingenuity and insight in discovering the needs of our brethren.

But perhaps we are wrong in emphasizing obligations in relation to charity. Since the least one among these in need, should we not speak of charity as privilege? Once Christ identifies Himself with us, we grasp the truth we can begin to understand why the saints remained in that helping others, we serve them humbly, as if we were on our knees to receive a gift.

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