

Asylum Denied Tito's Refugees

Washington — (RNS) — Some 10,000 Yugoslavs flee their country annually, but many are unable to find asylum in the West and are forcibly returned to Yugoslavia, it was asserted here in a joint statement to members of Congress from the International Rescue Committee and Catholic Relief Services, National Catholic Welfare Conference.

The memorandum, signed by Auxiliary Bishop Edward E. Swanson of New York, executive director of Catholic Relief Services, and William J. van den Heuvel, president of the International Rescue Committee, stressed the importance of American aid to those refugees who flee Yugoslavia.

According to information received by the two relief agencies, their statement said, about 700 Yugoslav refugees cross into Italy monthly. Those arriving in Austria are forcibly repatriated in most cases, it was noted.

"The ambivalent attitude of the West toward Communist Yugoslavia has resulted in an ambivalent attitude toward Yugoslav refugees," continued the memorandum. "It has influenced the policy of countries which formerly granted asylum to these refugees to the point where substantial numbers of

them are now being repatriated instead of welcomed.

"At a time when we are granting asylum to thousands of refugees from Castro's communism which, supported by Soviet communism, is threatening the Western Hemisphere, should the United States not take a forthright stand and give full recognition to the refugees fleeing Yugoslavia?"

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'Maturity' Plea Made In Debate

Sydney — (NC) — A rising note in the public debate in this country on tax aid for privately conducted schools is an appeal for mature discussion.

"I have no time for those who raise denominational or sectarian prejudices in relation to these problems. You have to face them from an educational aspect," it was declared in Parliament by D. H. Drummond, former education minister of New South Wales, Australia's most populous state.

HERE IN Sydney at a public meeting on the school question, a principal speaker, K. C. Davis, said that in a democratic, pluralist community problems are solved by disagreement, discussion, argument and persuasion, producing a popular consensus that spurs government into action.

Such a process, used to solve other national problems, must be followed in the school controversy, Davis said. He regretted that this question was still treated as a purely religious problem, directly involving Church and State, with embarrassing political undertones.

In Queensland an organization of government employees voted 49 to 1 in favor of government aid to children in all schools. Delegates voted after listening to one of their leaders argue that "We must be an educated nation. Quite a lot of children are denied sufficient education because parents cannot afford it."

Lunch Time Without Bias

Washington — (NC) — The House has cleared for the President's action a bill to revise the way in which cash assistance funds under the U.S. School Lunch Program are split among the states and between public and private schools.

The measure would base apportionment upon the number of hot lunches served in schools, instead of on the total number of pupils as in the past.

Private school pupils share equally in the program with children in public schools.

In states where state educational authorities are legally unable to pass the U.S. funds on to private schools, the Federal government sends the private schools their share directly.

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Ecumenical Tea Party

Bombay — (NC) — Auxiliary Bishop William E. Gomez of Bombay was host at a tea party for representatives of the various Christian Communities here.

Each of the guests — who included the Anglican and Methodist bishops — gave a talk to introduce himself and tell of the work his group is doing. Bishop Gomez spoke of the Second Vatican Council and the question of Christian unity.

The churchmen decided to hold a similar get-together in a month as a step toward mutual understanding.

Council Opens In Splendor

(Continued from page 1)

fore that nation had its name to be baptized in St. Peter's — and died immediately after the rite.

Another king, Ethelwolf, came in 855 to be crowned by the pope and brought his six-year old son with him, the lad who later became Alfred the Great. Other pilgrims trudged weary miles, through Alpine passes and across storm-tossed Mediterranean waters, to stand in awe and pray in St. Peter's. But the old church after ten

centuries was weary. It sagged dangerously. Its treasures accumulated for a thousand years were threatened.

What barbarian invaders had feared to do, Renaissance popes decreed had to be done — pull down the venerable structure. To replace it, twelve architects were hired to design what Mendelssohn later described as a building which "surpasses all powers of description."

NEW ST. PETER'S was begun in 1450 and it was consecrated a hundred seventy six years later.

The one who above all left the imprint of his genius on the basilica in Michelangelo. His world-famed Pius in the first side-chapel on the right. Commissioned by Pope Paul III in 1547, as chief architect he set about reinforcing the columns erected somewhat hastily by Bramante, to support the enormous dome which was not completed until 1566. This is the outstanding external feature of the great structure.

A visitor is filled with awe upon entering the basilica, although the symmetry of line is such that one fails at first to take in the size. The proportions are on a grand scale, the high covering over five acres, more than double the area of the next largest church in the world, St. John the Divine in New York. The National Shrine of the Immaculate Conception in Washington is seventh, with 77,500 square feet.

St. Peter's is 718 feet long, and the top of the cross surmounting the dome is nearly 435 feet above the floor.

The new altar, as in old St. Peter's, stands above the tomb of the Apostle.

Towering over the altar is the baldachino designed by Bernini in 1633 — four twisted pillars of bronze with gold gilt ornaments. Higher still is the famous dome, landmark of Rome and symbol of Catholicism.

Chapels the size of American churches cluster along the



Crowds Cheer Pope

Foligno — (RNS) — Pope John XXIII greets cheering crowds from a train window as he stopped briefly at Foligno, Italy, during his pilgrimage to shrines in Loreto and Assisi. More than two million residents of Italy hailed the Pope as he made a pilgrimage to pray for the success of the Second Vatican Council.

basilica's walls and solemn ceremonies go on attended by hundreds while other hundreds, unaware, wander in reverent amazement from one masterpiece of art to another.

Outside in the warm Roman sun, hundreds of thousands cheer the pope and kneel in silence for his blessing. At the center of the Piazza is the Egyptian obelisk which once decorated Nero's Circus and now, with a cross at its top, marks the spot where St. Peter be-

Peru Paper Dies With Victory

Arequipa — (RNS) — One of Peru's oldest Catholic daily newspapers published its last issue here as it successfully completed its long campaign to have cheaper cement provided for the city.

"El Deber," one of whose early editors rose to the rank of cardinal, announced that "unsurmountable economic difficulties" were forcing the paper to shut down. This reduced Arequipa, Peru's second largest city next to Lima, to two daily newspapers.

In a front page story for its closing edition, "El Deber" announced that its campaign for cheaper cement had come to a successful close with the opening of a new cement plant here. The paper had campaigned for some time for reduction in the price of cement, which was imported from abroad or from Lima.

Founded in 1890, the paper's stated aims were solutions to social problems, defense of the principle of humanity and justice, and protection of Catholic Church rights. One of its editors was the late Juan Gualberto Cardinal Guevara, Archbishop of Lima.

In 1930, "El Deber's" offices were wrecked by a mob as a revolutionary movement overthrew the government. It was closed for six weeks. In 1949 the paper's editor was jailed because the government then in power disapproved of an editorial.

Priests To Study Spanish

Miami — (NC) — As a means of better serving the growing number of Spanish-speaking, especially Cuban refugees, in the Miami diocese, more than 50 of the diocesan clergy will enroll in Spanish classes at the new Biscayne College here.

What Is Church's Attitude On Dating Divorced Persons?

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

Is it wrong to keep company with a divorced person? A former classmate of mine is going steady for several years already with a non-Catholic divorced man whose wife is still living. When I talked to her about this, she says they don't intend to get married. Can she receive the sacraments — which she does — or does she live in mortal sin?

I don't suppose any sincere Catholic girl ever starts dating a divorced person with the serious intention of marrying him, Geraldine. In our society dating has come to serve a variety of purposes. Although its primary purpose is to provide suitable opportunities for meeting and selecting prospective marriage partners, it has also become the major means through which the unmarried can participate in social life.

Dating for "fun," or entertainment, that is, dating with no serious thought or intent of selecting a mate, has become widely accepted among all age groups today. Continuing a trend started after World War I, the focus of recreation and entertainment among the unmarried has shifted increasingly from the home or family to one's age group, and since their activities are mainly couple-centered, most participation in social life involves cross-sex associations or dating.

Indeed, this pattern is so generally accepted that any other relationship tends to arouse considerable suspicion. These popular attitudes toward dating go far to explain the reasoning or rationalizing through which your friend — and a distressing large number of other Catholics — try to justify their conduct when dating a divorced person.

THEY USUALLY begin by insisting they are only seeking entertainment, and inasmuch as all parties concerned are quite aware that there can be no thought of marriage, they contend that this form of dating offers a legitimate means of participating in social life. Their self-deception is also supported by another false premise that conveniently remains implicit; namely, that the divorced person is somehow similar to an unmarried person, or, in other words, that the civil divorcee has freed him from the bonds of a valid marriage.

Considering the current dating patterns, facile rationalizations and misconceptions mentioned above, we can anticipate continued heavy losses to the Church stemming from this conduct. According to reliable estimates, some 800,000 persons are divorced each year, the majority of these eventually remarry, and they do not necessarily remarry other divorced persons. Like your friend, many Catholic girls start out by insisting that they are dating divorced persons only for entertainment.

Yet by its very nature such dating readily leads to mutual emotional or sexual involvements, and once their relationships reach this stage, they find it easy to convince themselves that their need for each other is greater than their need for God, so they contract an invalid marriage.

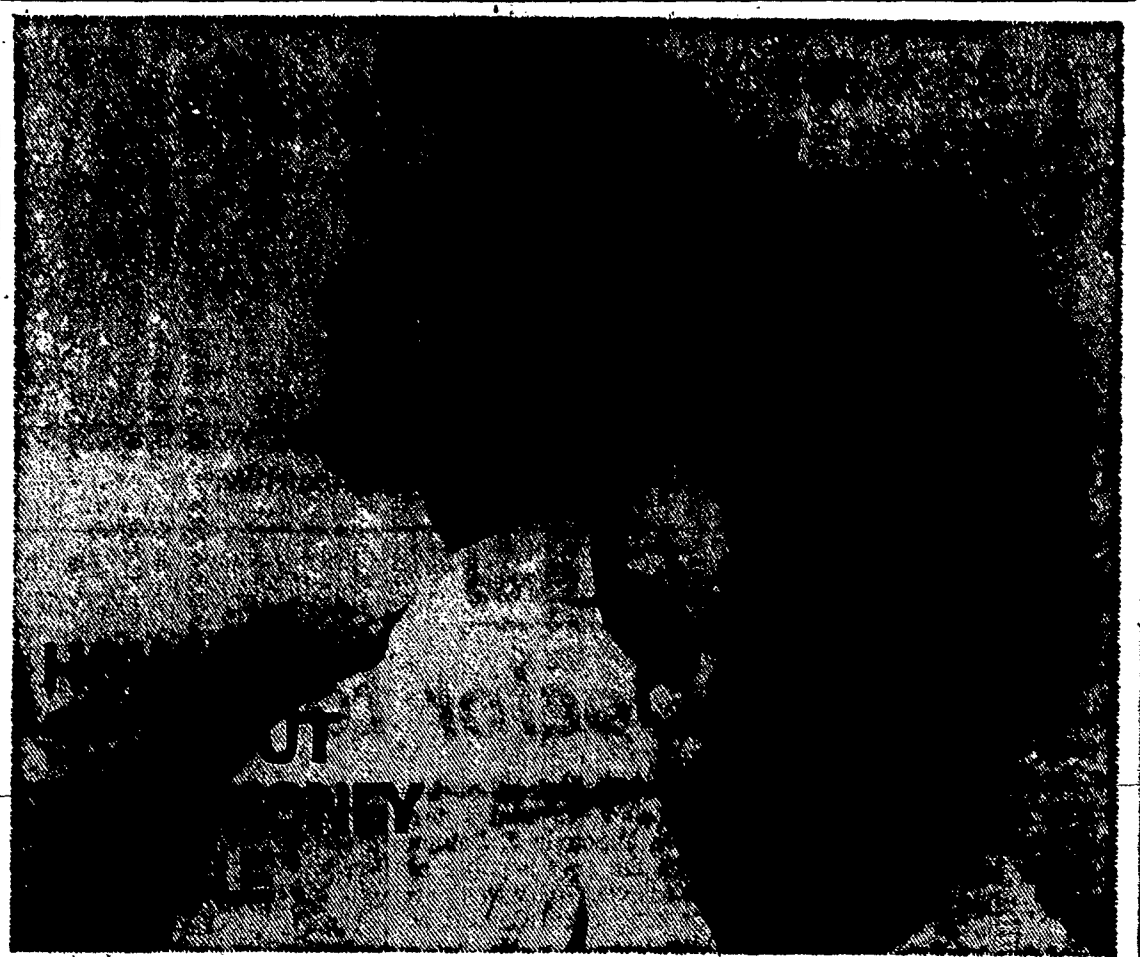


An analysis of such affairs reveals several typical patterns. First, a couple may start out with the clear understanding that they cannot marry, but since they continue to date, this understanding serves merely as a convenient rationalization enabling them to avoid taking an objective view of the situation until they are too deeply involved to care about spiritual consequences.

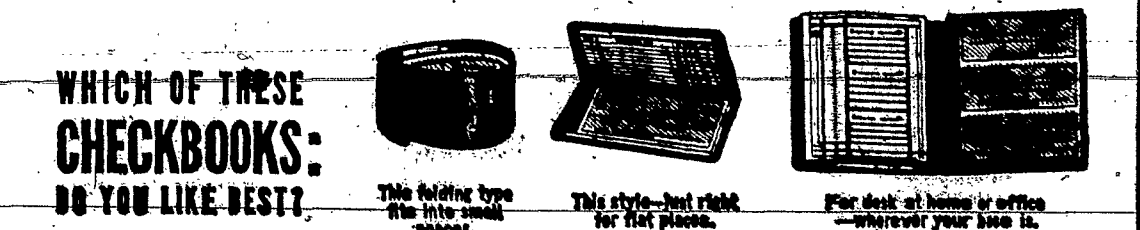
At this point, a sincere, informed Catholic would discontinue dating at once, or at least, until presented with clear proof that the previous marriage was invalid, yet some Catholics continue the affair while blindly clinging to some vague hope or rumored belief that the Church may not recognize such marriages as valid.

Third, some divorced Catholics start dating on the pretext that their marriage was invalid and will shortly be declared invalid or annulled by the Church. Unmarried Catholics should know that a marriage must be regarded as valid until declared otherwise by the proper Church authorities. The mere fact that a marriage case is being studied by a Church court or is believed to be invalid by the partners means nothing in terms of freedom to engage in dating.

Is your friend doing wrong? If the situation is as you present it, it is clear that her conduct is seriously reprehensible, for she is not only giving scandal but is maintaining herself and her friend in the proximate occasion of sin.



"Where'd it all go?" Fighting questions like this don't usually come up in a well-run family with a checking account. They know where it goes. The record in their checkbook tells them. And their cancelled checks are proof of payment. When you keep track of your money, less of it slips away from you. That's why people with checking accounts usually make their money go farther. Why not be one of them? We invite you to open a checking account with us. Stop in today.



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