

POPE TO VISIT TURKEY

By Msgr. J. P. DONNELLY
VATICAN CITY (NC) — Prompted by "considerations of grave importance and much complexity," Pope Paul VI announced he will pay a two day visit to Turkey where he will visit the ancient Christian shrines at Ephesus and Istanbul, and meet with Orthodox Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul).
The fifth papal voyage outside Italy is scheduled for July 25-26.

martyrdoms of Sts. Peter and Paul, which he proclaimed a Year of Faith.
In visiting Istanbul — the ancient city of Constantinople — and Ephesus in southwest Turkey near Izmir, (Smyrna), the Pope said he wanted "to honor in the dawn of this Year of Faith, among the various illustrious historical cities of that oriental land, the memory of the important ecumenical councils held

there and also at Ephesus the holy memory of the most blessed Madonna there venerated."
The first eight of the Church's 21 ecumenical councils were all held in what is now Turkey: Nicea (modern Iznik) in 325 and 787; Constantinople in 381, 553, 680 and 869; Chalcedon (now within the Asian section of Istanbul) in 451, and Ephesus in 431. Their doctrines are accepted

by both the Roman Catholic and Orthodox Churches.
The council at Ephesus defined the dogma that the Blessed Virgin is the mother of God and elaborated the teaching of the truth of one divine person in Christ in answer to the Nestorian heresy.
The city was an ancient trade center on the Aegean Sea. It became one of the most important centers for

the spread of Christianity under the bishopric of the Apostle John, who is believed to have written there at least the Book of Revelation (about 95 A.D.) and his three epistles, if not the earlier fourth Gospel as well. Most ancient traditions say he lived into the early second century — longer than any other of Christ's Apostles.
The same traditions strongly support the belief that he took Mary there to live with him after she was entrusted to his care by Christ from the cross. Some say Mary died in Ephesus, but others link this event with Jerusalem's "Upper Room" of the Gospels, which was probably the earliest permanent place of Christian worship. The Church of the Dormitum (or the "falling asleep of Mary") atop Mount Zion, which was damaged during the recent Middle East war, is held by some to be the site of her death. Later traditions suggest Mary did not die at all, and this conflict was left undecided in 1950 when Pope Pius XII defined the dogma of the Assumption.

Ephesus is now in ruins and there is little left of the ancient basilica of St. John except its pavement, under which the Apostle is believed to be buried. The council there was held in the same basilica.
The Pope said he also wanted to visit another ancient city — Jerusalem. (Please turn to Page 3)



ENCORE OF HISTORIC MEETING—Pope Paul VI will meet for the second time with Ecumenical Patriarch Athenagoras of Istanbul, left, during papal visit to Turkey. They are shown at their first meeting in Amman, Jordan, in January 1964 when the Pope made a pilgrimage to the Holy Land. (RNS Photo)

Only Way to Real Peace Is to Internationalize The City of Jerusalem

The author of the following article recently returned from a papal relief mission to the Middle East war zone. He is national secretary of the Catholic Near East Welfare Association and president of the Postifical Mission for Palestine.

By RT. REV. MSGR. JOHN G. NOLAN

Just a few days ago, I was busy in Jerusalem, helping to reopen supply lines to refugees and other poor families scattered by the latest Holy Land war.
Every once in a while — PHWOOM!
Somewhere in the neighborhood, soldiers were triggering unexploded shells left over from the Six-Day War.
PHWOOM! And everything would shake.

This is the city where Christ taught and died, where Solomon built the Temple,

where Mohammed is said to have ascended into heaven.
But — PHWOOM! — it's hard to concentrate on Christ or Solomon or Mohammed, or on helping any of their present-day disciples, during the clean-up after another war. Or preparing for the next war.
Up to now, Jerusalem can always have been said to be preparing for the next war because this old city — named by the founding Jebusites "the city of peace" — has changed hands 25 times.

Twenty-five times, one nation or another asserted a national claim to it — and then lost it, at the cost of another war.
By its uniquely universal character, Jerusalem does not seem to take to nationalization by anyone. Jews have tried it twice before. The Crusaders had to yield it back to the Arabs. The Moslem Arabs and the Moslem Turks have come and gone.
Not to mention the Canaanites, the Jebusites, the Babylonians, the Assyrians, the Persians, the Greeks, the Romans. Some of the world's most storied conquerors — Alexander, the Caesars, Saladin, Napoleon — had to give up Jerusalem sooner or later — in blood.
That's the kind of long-view thinking at the bottom of pleas for internationalization of the city by Pope Paul, by the United Nations, by world opinion.

Is it even reasonable to ask the Israelis, in the exciting flush of victory, to yield the ancient capitol of the Jews? The Israelis need yield nothing, except an obsolete, blood-spilling legalism called nationalism which, however expedient elsewhere, cannot apply to a spiritual center like Jerusalem.
More, there is even a greater victory in store for a Judaism — oldest of all the monotheistic faiths — that will stand all the way up to its own best universalizing principles in a city that is also a capitol to Christendom and Islam.

Put it another way: the Judaic tradition is not exclusive (Please turn to Page 3)

GESTURE OF HONOR

The extraordinary gesture of honor toward Patriarch Athenagoras, who is considered "first among equals" of all Orthodox prelates, was decided on for several reasons, the Pope said. Among them is the opportunity to "discuss with him the best way to promote theological and canonical studies to smooth the path toward the re-establishment of a perfect communion between the Catholic and Orthodox Churches, and to examine together ways and means to assure in the present circumstances, with the help of a joint understanding, not only the safety but also the sacred and special character of the Holy Places in that locale which was the fatherland of Christ, the platform for the announcement of the Gospel, the cradle of the Church and the ideal hub around which Christian hearts revolve."
The Pope also linked his trip with the celebration of the 19th century of the

Archbishop Iakovos Describes Papal Trip as 'Momentous'

Archbishop Iakovos, primate of the Greek Archdiocese of North and South America, described as "momentous" the decision of Pope Paul VI to visit Turkey

July 25-26 for conferences with Ecumenical Patriarch Athenagoras and the President of Turkey.
The Greek Orthodox leader issued a formal statement here lauding the proposed visit. He also released the contents of identical cables he sent from New York to the Pope and Patriarch Athenagoras.

TWO PURPOSES
A major aim of Pope Paul's trip is to strengthen the bonds of unity between the Roman Catholic and Eastern Orthodox Churches and to seek ways of assuring protection of the Holy Places in Jerusalem.

Archbishop Iakovos, who is exarch, or representative of Patriarch Athenagoras in the Western Hemisphere, accompanied the 81-year-old churchman to Jerusalem for his meeting with the Pope in January, 1964. He also met Pope Paul in October, 1965, when the pontiff visited New York and the United Nations.

Early this year, in his capacity as a co-president of the World Council of Churches, Archbishop Iakovos had a private audience with Pope Paul.

He termed the projected papal visit to Istanbul as "truly God-inspired" and continued:

"We regard this encounter between the spiritual heads of the two oldest Churches of Christendom, once united, as presaging the greatest promise ever offered by the Almighty for the final union of the One Church of Christ.

"Our prayer and hope is that this meeting in the venerable see of Constantinople will bring to fruition their deliberations aimed at church reunion and the restoration of the centuries-ago disrupted unity of the church, and place a lasting seal on the faith and determination that these great Christian leaders so piously expressed in their first meeting in Jerusalem in January, 1964.

"The whole world rejoices in the expectation that God in His infinite wisdom has brought close the dawn of the day when Christians and true believers throughout the ecumene will embrace one another in a final act of true reconciliation and everlasting peace."

Archbishop Iakovos' message to Pope Paul and Patriarch Athenagoras read as follows:
"Glory to God in the highest. Who in His infinite mercy and wisdom wills to use two selfless servants of His church so that peace may come to earth and goodwill

prevail among men.

"May He Who stood in your midst in Jerusalem move your hearts once again in fervent prayer for unity and strengthen your hands so that you may rebuild faith and hope and a society of men where justice will prevail over iniquity, love over suspicion, unity over disunity, and humility over pride.

"The eyes of the whole world turn hopefully toward you both and anticipate your call for a panegyric celebration on the holiest of all days, when Christians shall embrace one another and move hand in hand towards the common chalice of forgiveness and salvation. (Religious News Service).

Constitutional Convention Subcommittee Votes . . . Six to One in Favor of Blaine Repeal

Prospects that the State Constitutional Convention will be given a committee recommendation for repeal of the Blaine Amendment has brought renewed appeals from opponents "to intensify the efforts to get the delegates to keep the bar to helping children in non-public schools."

The probability that the Bill of Rights and Suffrage Committee of the convention would ask the delegates for

the removal of the controversial Article XI, Section 3, was reinforced by the margin of a vote by its subcommittee.

The subcommittee has voted six to one, to repeal the 74-year-old constitutional barrier to equal treatment for all children regardless of the classrooms they attend.

The full committee this week began consideration of the recommendation that the new state constitution include

the wording of the First Amendment to the U.S. Constitution.

Inclusion of such a provision in the state constitution, along with permission for citizens to institute suits challenging constitutionality, are the first steps needed to clear the way for removal of the Blaine.

Since the First Federal is considered a replacement for Blaine, those who want prohibition of any aid to children in non-public schools will in-

tensify their efforts to block such a move.

The 6-1 subcommittee vote has brought calls from opposition leaders to "put more pressure on the delegates" to keep them from approving the committee decision when it reaches the convention floor.

Those fighting to keep Article XI, Section 3 and its iron-clad refusal to give equal state treatment to all children insist that the subcommittee's decision will be ratified by the full committee and then the convention unless "a strong wave of public sentiment expresses itself in opposition."

This call is expected to signal the start of renewed efforts in letter-writing and personal calls to the delegates urging them to refuse to repeal Blaine.

While the opponents to use of the Federal First Amendment feel enough of a guarantee is given to separation of church and state, professional educators have insisted that this is all that is needed.

In the last several weeks, the State Board of Regents' recommendation by a 2-1 vote to remove Blaine has been endorsed by many other top educators.

Last week, the heads of six private universities in New York State urged the state to keep intact constitutional provisions which permit aid to private and religious schools.
Earlier the American Colleges and Universities of New York State asked repeal of the Blaine and reliance on the First Federal Amendment.

These three represent the largest block of professional (Please turn to Page 3)

Auction Of Pope's Ring To Aid UN

UNITED NATIONS (NC) — United Nations Secretary General U Thant has entrusted the diamond cross and ring presented to him by Pope Paul VI during the Pope's 1965 visit to the UN to the Park-Bernet Gallery in New York for sale at an auction on November 1, 1967.

In making the presentation the Pope said the gift was a demonstration of his esteem for the United Nations and its activities. He suggested that the cross and ring be sold and the proceeds be used by the UN to alleviate in some measure human suffering.

The cross and ring will be the only items on sale at the November 1 auction. The gallery is taking no commission for the sale.

The cross is a pectoral cross about eight inches long. It is set with a large diamond (Please turn to Page 3)

Anti-Modernism Oath Retained

VATICAN CITY (NC) — Officials of the Doctrinal Congregation have denied press reports that the oath against modernism which new bishops are required to take before their consecration has been abolished.

A Vatican spokesman said that the oath has been reduced and condensed in length, but that its essential elements, including anti-modernism, remain. In general, modernism was a distortion of Christian truth which amounted to a denial of revelation, of the supernatural and of the divine origin of the Church. It was condemned in 1907 by Pope St. Pius X.

The spokesman said that the new version of the oath is expected to be published in the near future, but no definite date has been announced.

Prior to the Vatican statement, several newspapers, including the New York Times, had reported that the 57-year-old oath had been eliminated at the personal request of Pope Paul VI.

Fiftieth Anniversary of Communist Revolution . . . Year of Mourning in Free World

"This year, 1967, is the 50th anniversary of the Communist Revolution — 1917 to 1967. It may be a golden jubilee to the Soviets, but it is a year of special mourning for the free world, and especially for those who constitute the captive nations," declared the Rev. Morton A. Hill, S.J., in observance of Captive Nations Week.

His statement came from the pulpit of St. Patrick's Cathedral, where the Rt. Rev. Msgr. Bella Varga, chairman of the Hungarian Committee, offered a Mass last Sunday presided over by His Eminence Francis Cardinal Spellman.

Father Hill told the representatives of the 29 nations enslaved by Communist domination that men who know communism "hope that the day of liberation will

come, the day when Soviet neo-Colonialism will end. They hope that in place of Captive Nations Week there will be a Free Nations Week as a permanent, lasting reminder that Soviet tyranny is no more. Yes, Captive Nations Week is a name that rings with truth."
What is Moscow's reaction to the commemoration of Captive Nations Week, when the free world mourns its enslaved brethren? When former Vice-President Richard Nixon went to the Soviet Union, explained Fr. Hill, "He reported that Captive Nations Week was the major Soviet irritant that he encountered on his tour. This proves that Captive Nations Week has a great measure of effectiveness."
As the annual observance bites sharply into the power

complex of world communism, it also spotlights four main points: Soviet colonialism, the liberation policies of free nations, the psycho-political in every captive nation and, most important, the fact that neither military arms nor economic aid is the answer to Soviet colonialism.

Today's challenge to all free men who do enjoy the blessings of self-rule is to love. "For only through love can come the final, lasting liberation of the captive nations."
This year is not the first time that so many of the world's people have been denied their inalienable rights. 2,000 years ago areas now behind the Iron Curtain suffered under the yoke of Roman imperialism.

"But into the restless world of the Roman Empire, there came a man whose name was Saul. He was chosen by the Holy Spirit who said: 'Set apart for me Saul for the work to which I have called him.' The Spirit changed his name to Paul. This penniless Jew with a Roman name transformed the Roman Empire. His weapon was divine love. He brought the Holy Spirit to all mankind, first to the Hebrews who spoke Hebrew, then to the Hebrews who spoke Greek, then to gentiles who practiced Judaism, then to the gentiles of three continents. He saw no distinction between Jew and gentile, slave and free."
The Acts of the Apostles

and Paul's 14 epistles offer clear insight into the great mind and loving heart of this Apostle. "But they also reveal the secret of his success — the secret lies in the world 'slave.' Paul was one of the great intellectuals in human history, yet he repeatedly calls himself slave, and in his own mind he was a slave — a slave of those he served in love."
According to Fr. Hill, this is the first step in the challenge of today: to strengthen this great, free nation in love.
Besides St. Paul there is another to whom the world must listen, Pope John XXIII. Just as Paul termed himself a "slave" Pope John considered himself a "servant," a word with the same Greek origin. The "servant of the servants of God," this "little old man in Rome showed the world how to live, showed the world how to die, and most importantly, showed the world how to love."
The Second Vatican Council, called by Pope John, has published 16 documents which, Fr. Hill maintained, bring Paul up to date. These teach one lesson — that only divine love can restructure the world. Explaining that love must never overlook or bypass justice, he referred to the Christmas message of Pope Pius XII in 1959: "A fundamental postulate of any just and honorable peace is (Please turn to Page 3)

Asks Religious Protection In Child Placement

ALBANY, N.Y. (NC) — The New York State Catholic Welfare Committee has recommended the state Constitution retain a provision that whenever practicable in child placement cases, the child be placed with persons of his own religion.

The recommendation was made by the Catholic group in a memorandum submitted to the state's Constitutional Convention.

The memorandum underscored that the religious protection clause of the present Constitution contains such a provision, originally enacted in 1921 and amended in 1961.

"This confirms the present desire of the people to guarantee by constitutional protection the fundamental right of parent and child to religious liberty whether they are a separated family or a family unit," the memorandum stated.

The committee urged that the practice be retained in

cases of care of a child outside his own home, either temporarily or for adoption.

"The child is the ward of the state during the separation from his family whereby the state assumes a trust which it must exercise with greater care than the reasonably prudent man would exercise," the committee memorandum said.

"Maintenance of the child's religious faith can best be achieved by those of like religious faith who also meet standards established by a regulatory body such as the State Board of Social Welfare and the State Department of Social Services," the statement added.

"The religious protection clause is a sound expression of the responsibility of the state to protect the religious liberty of parent and child. It represents the consensus of the people after many years of reflection and practical observation," the memorandum stressed.

City Leaders Look for Answers In Wake of Newark Rioting

NEWARK (NC) — The three white Sisters sat quietly around the living room, enduring the heat and humidity of the housing-project apartment, talking to the black couples about kids and what they need to grow up good.

"We're all children of God, aren't we, Sister," said one parent.

Then the telephone rang. It was for the Sisters.

"You'd better come home,

leaders built a complex network of services. They held human relations workshops for policemen.

They looked at the record and hoped their schemes were really working.

The three Sisters were part of that hope. They were some of 23 nuns from a half-dozen communities who came to run schools and playgrounds and family service centers amid the slums this summer.

They had been joined by an equal number of seminarians from Newark's Immaculate Conception Seminary, who work in inner-city parishes as part of an in-service pastoral training program.

Nights and weekends saw suburban teenagers conduct recreation programs and tutor summer-school students.

And one parish in the riot area — St. Bridget's — had enlisted the aid of whole families from well-heeled, suburban Park Ridge, who

donated a week of their vacation to helping their slum "neighbors."

By noon on Friday, the second day of widespread looting, the suburbanites were gone; the play groups were closed, the Sisters and seminarians had been forced to retreat to the convents and rectories.

The scene, said Msgr. Thomas Carey, pastor of Queen of Angels, was "like a military occupation" by Saturday afternoon.

Friday night and Saturday morning, the priests, nuns and seminarians — indeed, anyone without a weapon — were "pretty much confined" to their parish areas, said Msgr. Carey. Saturday, some parish workers showed up at Queen of Angels, but Msgr. Carey and the other priests took them home.

Amid the fear, the violence and the shattered hopes, civic and religious leaders remained on the edge of paralysis, puzzled over how to stop the violence and how to cure the ills which caused it.

PROBLEMS RUN DEEP

The problems run deep. In addition to the countless "ordinary slum problems — poor housing, charges of police indifference and brutality, and poverty — two issues served as catalysts to the rioting.

The first was a decision to clear 150 acres of land for a state-supported medical school in the midst of the slums, a move which will displace 20,000 Negroes from their homes. No real effort has yet been made to find them new homes.

The second was an attempt to appoint a white secretary to the city school board in the face of demands that a Negro be named whom Negroes felt was better qualified.

"There's a great tendency to say 'I told you so,' but most people who work in the slums knew that things were getting really hot," said Msgr. Carey.

Msgr. Aloysius Welch, pastor of St. Joseph's church on the edge of the riot area and the Newark archdiocese coordinator of interracial justice programs, agreed.

The riots, while deplorable, prove that all men must "unite in common efforts to solve the very real problems" of the slums, he said.

'Hard-to-Place' Children Finding More Homes

"One of the most encouraging developments during the past year was our ability to place in either foster homes or adoptive homes many of our so-called 'hard-to-place' children."

This was the comment of the Rt. Rev. Msgr. G. Howard Moore, executive director of the Catholic Home Bureau for Dependent Children in Manhattan.

Upon making the statement, Msgr. Moore released the Annual Report of the Catholic Adoption and Foster Care Agency, which last year alone provided family and home life to over 2,300 New York City children.

Msgr. Moore went on to say, however, that "The difficulties in finding suitable homes for this growing number of children are increasing almost daily. The handicapped and the interracial child present a great challenge to all of us, but by the same token — the rewards and satisfactions are much greater."

The report indicates that the "work of mending and healing" the broken lives of children is seemingly endless and requires the supreme efforts and skills of many people.

The report concludes with the admonition that even greater efforts must be forthcoming if the "cycle of dependency and broken families" is to be halted.

The Catholic Home Bureau for Dependent Children is one of 203 affiliated agencies of New York Catholic Charities and offers both foster care and adoption services to the community.

In addition to its main office located at 130 East 22nd Street, N.Y.C. It also has branch offices at 56 Bay Street, Staten Island, 129 Grand Street, White Plains and at 111 Broadway, Newburgh.

Ukrainian Prelates Plea For Religious Freedom

ROME (NC) — An appeal to world public opinion to help restore religious freedom in the Ukraine has been issued here by a cardinal exiled from that Soviet territory and 16 other Ukrainian-rite prelates.

The message was timed to counter news of celebrations within the Soviet Union, and publicized throughout the world by the Soviets, of the 20th anniversary of the "incorporation" of the Catholic Ukrainian rite into the Russian Orthodox Church.

The reports from the Ukraine, which included news of converts, liturgical services, patriarchal letters, speeches and radio programs, distort the meaning of the supposed merger and divert attention from "the real position of our Church in our homeland," said the joint appeal released here. Josyf Cardinal Slipyi of Lvov, U.S.S.R., Metropolitan of the Ukrainian-rite, now living in exile here, is a signer. The other signers are listed as "all Ukrainian archbishops and bishops in the Free World."

TERRORIZED

Reviewing the circumstances of the so-called "Council of the Greek-Catholic Church" that was held in Lvov in the Ukraine in March, 1946, the letter noted that the meeting took place at a time

when all of the Ukrainian-rite bishops were either in exile or in prison. The few Catholics who had been terrorized into attending represented neither the majority of the clergy nor of the people, the statement said.

The letter repeated the verdict of Pope Pius XII about the merger, contained in his encyclical of December 23, 1948, that "the Council of the Greek-Catholic Church . . . bears no canonical power, because no canonically appointed bishop took part in it . . . Two bishops, present there, were fallen away members of the Catholic priesthood that had joined the Orthodox and just had been consecrated by Orthodox bishops . . . There were no discussions and the threat of arrest and deportation awaited anyone who protested the unification."

The Ukrainian prelates then made their joint appeal:

"When with deep anguish we find necessary to call the attention of public opinion to that which today causes us to suffer, we only wish one thing, that the liberty of peaceful existence would be restored to our Catholic Church in the Ukraine . . . Help us with your holy prayers to receive from the all-merciful God the grace of peace and freedom of conscience."

WASHINGTON (NC) — Bishop William J. McDonald announced that he has decided "not to continue in office (as rector of the Catholic University of America) beyond the period of my present appointment." His second five-year term will expire on November 9.

Only one rector at Catholic University of America has served more than two terms. He was Bishop Thomas J. Shahan, who was rector from 1909 to 1927. Thus Bishop McDonald's announcement was not completely unexpected.

Bishop McDonald's statement, read at a press conference by Ron Cannava, public relations director of the university, pointed out that his decision was "made many years ago."

In his statement, Bishop McDonald said:

"It has been a privilege to have served as rector during one of the great decades of development in the university's history when the student population and the number of campus buildings have almost doubled, with a corresponding increase in related services. Many areas of study, important for the university's purpose, have been added or expanded.

"These advances were due, under God, to the support of the bishops, priests, and laity throughout the country and

the cooperation of colleagues within the university. To our alumni and all who were helpful in promoting the interests of the university, I am deeply grateful.

"I am keenly conscious, also, of my indebtedness to the board of trustees,

1932, assistant editor of The Monitor, archdiocesan newspaper. After a term as assistant pastor of St. Paul's Church, he completed graduate studies at Catholic University, and joined its philosophy faculty in 1940. He was named vice rector in 1954 and rector in 1957.

Bishop McDonald served two years as director of studies for ecclesiastical schools, and was editor-in-chief of the recently published New Catholic Encyclopedia.

He was appointed a consultant of the Pontifical Preparatory Commission of Studies and Seminaries of the Second Vatican Council.



Bishop McDonald

Mrs. Schweitzer

Auxiliary Bishop Stephen J. Donahue celebrated a Pontifical Mass of Requiem for his sister, Mrs. Florence Schweitzer, at Holy Name Church in Manhattan on July 15. Francis Cardinal Spellman presided at the Mass. Also attending the Mass were Coadjutor Archbishop John J. McGuire and Auxiliary Bishops Joseph F. Flannery and Philip J. Furlong.

Mrs. Schweitzer, 78, of Yonkers died July 11 at her summer home in Wequeteoek, Connecticut. Also surviving are two daughters, Mrs. Thomas Crowley of Wequeteoek and Mrs. Marie Baker of Inglewood, Calif., two sons, Stephen Donahue of Schuette, R.I. and Joseph Donahue of Rye, N.Y.; a brother, John Donahue of New York City; two sisters, Miss Madeline Donahue and Mrs. Dorothy Lauracella, both of New York City and 14 grandchildren.

Slums' Three Seasons See Page 9

Sister," said the caller, a priest at the nearby parish. "The rioting has started."

An hour later, the Sisters finally made their way from Stella Wright Homes, one of three towering public housing projects in downtown Newark, a few short blocks across the shattered glass and rubble to their convent at Queen of Angels Church.

The second night of rioting had indeed started. In front of the church — an island amid the blackened and broken debris of violence — priests gave first aid, directed frightened neighbors to safety in the rectory and started the first many shuttle trips to City Hospital with the wounded. A Negro man, head bloodied by a police officer; a white man, stripped naked and beaten by rioters.

Meanwhile, gunfire crackled, windows shattered and plumes of smoke rose from scores of fires set by looters. By the end of the night, amid the grating chorus of sirens, shots and unanswered burglar alarms, three men died and Newark's hope and pride had been shattered.

By the following day, when National Guardsmen and state troopers joined city police — the death toll in Newark mounted and the hope of achieving any sort of peace had disappeared; the superior force would win, and most of the 100,000 people crammed into Newark's three-square-mile Negro slum would live.

Monday, the start of the businessweek, and the fifth day of the disturbances, dawned with the death toll at 25 — all Negro except for a white policeman and a fireman — and the continued crack of sniper fire.

Severe rioting also hit over the weekend in Plainfield, 18 miles southwest of Newark, where one policeman was killed. Minor outbreaks also hit Montclair, Jersey City and East Orange.

Archbishop Thomas A. Boland of Newark ordered a special prayer of the faithful read at all Masses on Sunday and throughout the week calling on all persons to help remove the conditions which caused the rioting.

SCHEMES DIDN'T WORK

For more than three years Newark officials proudly pointed to their city as riots hit Harlem, then Jersey City, Paterson and Elizabeth. City and county officers, anti-poverty officials and religious

When the World Is Sick All of Us Run a Fever

"When the world is sick, it means that all of us run a fever, whether we know it or not."

And that's why Father Laurence Murphy, M.M., finds himself in the work he is in — founding-director of the Newman International Office here and consultant on international education to the National Catholic Educational Association.

A former teacher — and a former Navy ensign in the Pacific during World War II — Father Murphy wants to bring a world view to college campuses.

"There are forces involved in different parts of the world that will affect you, your future, the education of your children, your standard of living," he said in an interview at his office here.

"And on a deeper level," he added, "you will be altered morally and spiritually," by what happens in the rest of the world.

This is the message he tries to get across to students as he aims at what he calls "the internationalization of the university."

"The university," he explained, "has a special role to play in this society, not only in terms of educating its own students and examining its own curriculum, but in terms of broad service to the nation."

Father Murphy, who was ordained in 1954 and spent one year in the missions before returning to teach philosophy at Maryknoll College, Glen Ellyn, Ill., was assigned to the Newman work two years ago. It returned him to the campus atmosphere he left 15 years earlier when he taught at Seton Hall University, South Orange, N. J., after his Navy discharge.

Among the Newman International Office programs are these:

- Provide liaison with other educational and governmental agencies involved in international work such as student exchange programs.
- Sponsor visits to American campuses by scholars from other areas (a dozen such experts have participated in the program already).
- Maintenance of Newman

Catholic-Red Cooperation Seen Useful

KADUTHURUTHY, India (NC) — A Catholic member of Kerala state's Communist ministry has claimed that his party's cooperation with Communists has helped to halt the flow of people into the Communist party.

B. Wellington, health minister in the four-month-old government and leader of the Catholic-founded Peasants and Workers party, said in an interview with the Catholic magazine, Viswadeepthi, here that the real reason for Communist strength in Kerala is that until recently Catholics were caring solely for the spiritual needs of man in contrast to Communists who tried to help people in their material wants.

The minister was replying to a query by the magazine's editor, Father J. Nalloor, S.V.D., who asked whether the Communist party had gained strength as a result of cooperation by Wellington and his party.

The minister pointed out that in most cases in Kerala "vested interests" make people Communists. He said it is natural for workers to turn Communist when employers who do not want to concede their demands brand them as such out of spite.

Pope Lauds Former Pope John Secretary

VATICAN CITY (NC) — In consecrating the former personal secretary of Pope John XXIII a bishop Pope Paul paid tribute to "The great and pious soul" of his predecessor.

The occasion was the consecration of five new archbishops by the Pope in St. Peter's, one of whom was Loris Capovilla, who had been Pope John's personal secretary both in Venice and in Rome. After Pope John's death, Archbishop Capovilla remained in the Vatican on the personal household staff of the new Pope until Pope Paul named him archbishop of Chieti, Italy.

Others also consecrated by the Pope at the same time were Archbishops Ernesto Cardinali, secretary of the Consistorial Congregation; Antonio Mauro, secretary of the Congregation of Religious; Agostino Casaroli, secretary of the Congregation of Extraordinary Ecclesiastical Affairs; and Amelio Poggi, newly appointed nuncio to Burundi and Rwanda.

Sr. Maria Marguerite, Procurator of N.Y. Sisters of Charity

Sister Maria Marguerite, procurator of the New York Sisters of Charity of Mount Saint Vincent, Riverdale, died in St. Joseph's Hospital, Yonkers, after a short illness on July 12.

Sister Maria Marguerite, Margaret Brennan, was born in Shamokin, Pennsylvania in 1888 and entered the postulatum of the Sisters of Charity in Riverdale in 1910.

After her period of training she was assigned as teacher to Sacred Heart School in Manhattan. She taught at St. Augustine's School, Bronx, from 1915 until 1928, and at St. Francis Xavier's School from 1928 until 1933. She was transferred to St. Stephen's School, Manhattan in 1933. Here she continued as teacher, principal and superior until her appointment to Mount Saint Vincent, as procurator in 1953.

Very Rev. Msgr. Philip M. Mulcahy, chaplain at Mount Saint Vincent, celebrated a Mass of Requiem in the Chapel of the Motherhouse on Saturday, July 15. In the sanctuary were the Rt. Rev. Msgr. Leonard J. Hunt, P.A., chancellor of the Archdiocese, and pastor of St. Stephen's Church when Sister Marguerite was superior. Interment was in St. Joseph's Cemetery, Yonkers.

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