

Accent on Liturgical Week is on service to mankind

By PAUL W. McCLOSKEY

HOUSTON, Tex.—The National Liturgical Week (Aug. 23-25) devoted long hours to the subject of how to remove impediments which keep the Mass and the rest of the liturgy from being the moving, vital and relevant actions the council has decreed.

Beyond that, it probed how to develop awareness should be the natural outcome of active and understanding participation in the liturgy.

The text of the week, in effect, was from the council's Constitution on the Church in the Modern World: "Whoever is obedient to Christ seeks first the kingdom of God will as a consequence receive a stronger and purer love for helping all his brothers and for perfecting the work of justice under the inspiration of charity."

The thrust was most stringently put by Thomas S. Klise, a young businessman from Houston, who said at a study group session that the real question is what would the Church and the Christian be willing to give up in order to fulfill its mission of service to mankind.

Klise held out a vision of a world of racial justice and charity, peace, and food and housing for all the hungry and homeless people of the globe—a "world built upon the Gospel." He held that the test is whether American Catholics would be willing to achieve this "if it took the absolute and permanent dissolution of every institution in the American Church—all our parishes and church buildings, all our monasteries and convents and rectories, all our retreat houses that let us grow lovely boys, and more, if it meant giving up all our beloved movements and apostolates."

Father Gerard S. Slovan, head of the department of religious education at the Catholic University of America, Washington, declared at a general session that it is man who is "the sign of God's person, His freedom, and His love."

"Therefore," he said, "the great symbols will not be fire or water, soil or sky. They will be love and food and human speech and human love. They will be the activities of man—his everyday activities in secular life—become symbols, for

man's prayer, the Sanctifying Father who is prayed to. All the world is called to be Church, though not all the world is Church. All creation, but chiefly man himself, is the bridge from world to Church and Church to world."

Father Slovan said that while the Church must not fear any human value, human passion or human achievement, the Church "needs to worry" about appearance or show.

"Men of our time are regularly lied to by propagandists, politicians, and advertisers," he said. "They know religious bodies are suing for their attention like other bodies and they are being lied to by them like all the rest. When this is so—as it is all too often—their worst suspicions are confirmed."

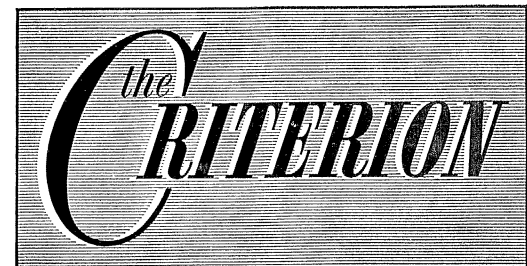
"I did not say that modern man is committed to honesty or authenticity," he said. "I suspect the opposite in every case, and that it will be a long, slow pull on the Church's part to convince him that it is otherwise with her."

IN AN ADDRESS at the closing general session of the week, Dr. William J. Nagle of Washington, an official of the U.S. Department of Commerce's Economic Development Administration, said that most Catholics are poor, but the 80% who are not, are not poor, but who are impoverished in spirit.

"For some reason, the war on poverty seems by and large to be a failure," he said. "The bishops believe exist today in Australia. The bishops issued a special pastoral letter, 'The Moral Code,' a statement treating of the world, the bishops ask for a universal observance of the moral law, and propose this observance as the only true and effective deterrent to holocaust."



THE NEXT ONE'S FOR THE TEACHER—Temptation was too great for little Jimmy, but we suspect the next apple will be for the teacher. The perennial record enrollment is expected when Indianapolis Archdiocesan schools reopen on September 6.



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37,000 IN GRADES

School bell rings on September 6th

By BERNICE O'CONNOR

Eighty-six Archdiocesan elementary schools will open their doors Tuesday, Sept. 6, when upwards of 37,000 children report for classes. Varying opening dates are being observed in some cities to coincide with the public school calendars.

Although no new parish schools are being opened this fall, several parishes have constructed or otherwise added additional classroom facilities to accommodate their enrollments.

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New classroom limitations will go into effect this fall for the first time. The primary grades are limiting 40 pupils per classroom, while the remaining grades will be restricted to 45 pupils. This action was recently approved by Archbishop Schulte upon the recommendation of the Archdiocesan School Board.

Two Indianapolis parishes—St. Simon's and St. Gabriel's—will continue to send their first graders to public schools because of lack of classrooms and teaching personnel. Many parishes have closed registration for some classes, while openings remained in other grades.

Back-to-school gift? May we suggest that you order a student subscription to The Criterion for the boy or girl studying away from home. Special rates. Call 635-4531 or write The Criterion, P.O. Box 174, Indianapolis, Ind. 46206.

Principal told this reporter, "Sister Denis, O.S.F., a School Office supervisor, checked old records showing that during the 1952-53 school year, only 18 lay

teachers were employed in archdiocesan elementary schools. In 1965-66, the number had reached 422 full-time lay teachers.

NOT ALL the lay teachers in the elementary grades are women. When the bell rings for school next Tuesday, at least a dozen men will be in charge of classrooms in Indianapolis and a few nearby communities.

"Men teachers are particularly good in the upper grade levels," stated Sister Thomas, S.P., a school supervisor, "and they are splendid in guidance and counseling work. We had 23 men teachers last year, but several were about to be drafted and did not sign new contracts."

In the matter of curriculum, the accent is on pilot studies in the elementary grades. Pilot studies in reading, religion, spelling and phonetics will be watched carefully at several schools. At St. Columba's, Columbus, and at two Indianapolis schools—Assumption and St. Andrew's—a five-year pilot study in programmed reading will hit the half-way mark this year. The study will test the achievements of three groups of children using standard texts compared with three other

(Continued on page 9)

Pastoral shifts are announced

The Chancery Office this week announced the appointment of two new pastors in Terre Haute and Clarksville.

Father Aidan Witte, O.F.M. Conv., will become pastor of St. Benedict's parish, Terre Haute, effective September 15. He succeeds Father Benedict Rubick, O.F.M. Conv.

Father Benjamin Knopp, O.F.M. Conv., has been named pastor of St. Anthony's parish, Clarksville, also effective September 15. He will replace Father Maurus Hauer, O.F.M. Conv.



DIGNITARIES AT ABBATIAL BLESSING—Shown above on the steps of the St. Meinrad Archabbey Church following last week's Solemn Abbatial Blessing of the Benedictine community's sixth abbot as the principal dignitaries. From left are: Karlrad Archabbat Bonaventura Knebel, Indiana Gov. Roger D. Branigan, Archbishop Schulte, Archabbat Gabriel Verkamp and Abbot David Melancon. Archabbat Gabriel was installed by Archbishop Schulte during impressive two and one-half hour ceremonies. He was assisted by Archbishop Bonaventura and Abbot David, who is abbot-president of the Benedictine Swiss-American Congregation. A full page of photos appears on Page Seven.

NOTRE DAME PROJECT

Monumental school survey is completed

Editorial, Page 4

NEW YORK — A major educational and sociological analysis has uncovered information never before known about Catholic schools. Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, said here.

He said that the long-awaited report, "Catholic Schools in Action," has pinpointed information on the preparation of teachers in Catholic schools, on the relationship between lay and religious teachers, and on the organization and operation of the schools themselves.

Both Father Hesburgh and Reginald A. Newuen, editor and director of the study, denied that the Notre Dame report suffers from a serious time lag, although most of its statistics are from the 1962-63 school year. They said the data is still relevant and would provide a valuable jumping off point for further studies.

Father Hesburgh said that the report shows that the more religious and educated parents are the less prejudiced their children tend to be. He said the study pointed up the need for Catholic schools to work harder at instilling social values.

FATHER HESBURGH and Dr. Newuen were panelists at a press conference called in connection with the report. The study was financed by a \$250,000 grant from the Carnegie Corporation of New York. The University of Notre Dame also received financial assistance. The National Catholic Educational Association helped with much of the research.

The report says that "in their totality, Catholic schools are much better than some real alternatives have assumed. Far more important is the probab-

ity that these schools can dedicate themselves to an objective of spiritually motivated service to the world, and to do so uniquely their own," it states.

The Notre Dame report makes at least two major contributions to educational literature. It details the development of an instrument for measuring the religious knowledge and understanding of Catholic students which, the authors say, may be the "most significant single achievement"; it also provides a comprehensive look at the American Catholic educational scene of nearly half a decade ago. The 300 pages of the published report represent millions of pages of data on file at the Notre Dame office. They will be made available for use by diocesan officials.

The study found that Catholic elementary and high school students rate "superior" both in "potential" and "achievement," it says its superiority might be attributed largely to the "selective" admissions policies of Catholic schools.

The study learned that improved methods of teaching religion are becoming firmly implanted in the schools.

The report says that the success of Catholic schools' religious training is linked irrevocably to the religious interest and devotion found in the home.

In this respect the Notre Dame report seemed to tally with another recently completed study, "The Education of Catholic Americans" by Rev. Andrew M. Greeley and Dr. Peter H. Rossi of the National Opinion Research Center. The Greeley-Rossi study found that parochial school education has by far its greatest impact when the religious training of parents reinforces the work of the schools.

The Notre Dame study was carried out with the cooperation

Australian bishops warn of nuclear war

Statement scores bias

SYDNEY, Australia — Australia's bishops issued a special pastoral letter, "The Moral Code," a statement treating of the world, the bishops ask for a universal observance of the moral law, and propose this observance as the only true and effective deterrent to holocaust.

Addressed to all the people of Australia regardless of religion, the pastoral analyzed the relevance of each commandment and applied each to situations

the bishops believe exist today in Australia.

Expressing fear that ambition or desperation may once again release nuclear energy on the world, the bishops ask for a universal observance of the moral law, and propose this observance as the only true and effective deterrent to holocaust.

SECTIONS of the pastoral statement treated free will, the commandments concerning man's relation with God, and the commandments regulating his relations with other men.

Later sections dealing with the relationships among men emphasized the value of strong family life and encouraged civic responsibility in driving safety, the use of alcohol, and the establishment of sound moral criteria for birth regulation.

POINTING OUT that Australia is one of the world's least populated nations, the bishops asked that married couples recognize a responsibility to the world to increase the country's birth rate.

Most of the pastoral included observations on the state's role in assisting its citizens to live a moral life. State provisions once are prepared to go the whole way and to take the initiative of porographic material, and the state's right to obedience from citizens were all cited. (Continued on page 9)

WASHINGTON—The joint responsibility of labor and business to solve the problems of migratory farm labor and of race relations was stressed in the annual Labor Day Statement issued by the Social Action Department, National Catholic Welfare Conference.

The statement was prepared by Msgr. George G. Higgins, department director.

Discussing the problem of migratory farm labor, Msgr. Higgins pointed out that Pope Paul VI, in commemorating the 75th anniversary of Leo XIII's encyclical, On the Condition of Labor, reemphasized the basic right of workers to organize.

Most, he contended, recognize that labor unions are useful and are here to stay, but "too few Americans in positions of influence are prepared to go the whole way and to take the initiative of porographic material, and the state's right to obedience from citizens were all cited. (Continued on page 9)



PLAN LABOR DAY CHURCH PICNIC—Chicken and Beef Dinners will be served to an estimated 1,500 persons at the annual Labor Day Picnic of St. Anthony's parish, Morrisville. The Ripley County parish is located three miles east of Batesville, on Indiana Highway 46, 65 miles from Indianapolis. Turtle soup and lunch will be available in addition to the dinners, which will be served from 11 a.m. to 10 p.m. in the new parish school gymnasium. Games and other attractions will offer entertainment throughout the day on the parish grounds. Shown above in front of the new parish convent, erected last year, are (from left): John W. Nordmeyer, Mrs. Edwina Ertz, Mrs. Violet Barlling, Mrs. Pauline Vankirk, Mrs. Rosemary Wurl and the pastor, Father Joseph Koster. (Staff photo)

TEXAS STATEMENT

POPE PAUL VI, in commemorating the 75th anniversary of Leo XIII's encyclical, *On the Condition of Labor*, reduced the message of that historic document to seven "simple but fundamental" axioms. The fifth of these "elementary propositions" reads as follows:

The Church has recognized the right to form trade unions, it has defended and protected this right. It took cognizance not only of the strength of numbers which the fact of unionization was bound to exert upon a society oriented toward democracy, but also the fruitfulness of the new order which could spring from workers' discipline—an awareness on the part of the worker of his dignity and his position in the social framework, a sense of discipline and solidarity, a spur to professional and cultural advancement, a capacity to participate in the productive cycle no longer as a mere instrument, but to some extent at least as a sharer in responsibility and an interested participant.

This basic axiom, which was bitterly condemned as a "revolutionary" doctrine by many of Leo XIII's contemporaries, has been restated so often and so forcefully by all of his successors during the past 75 years that many observers are surprised that Vatican II should have felt it necessary to reaffirm it, with even greater solemnity, in its Pastoral Constitution, *The Church in the Modern World*.

Was it really necessary, these observers are entitled to ask, for the Bishops of the world to re-emphasize at this late date a principle which is so elementary and so fundamental to the almost self-evident and which, in any event, is no longer a matter of controversy? The answer to this question is that even in the United States, which, rightly or wrongly, prides itself on being the most advanced of all the industrialized nations in the world, the right to organize, far from being universally recog-

nized as a self-evident principle of social ethics, is indeed, still very much a matter of controversy.

TO BE SURE, many if not most of the more influential American employers are today willing to admit that unions serve a useful purpose and, at up for least time, it is in our major industries. But too few Americans in positions of influence are prepared to go the whole way and to take the unqualified position that secure and stable unions are an essential, not to say indispensable, prerequisite of a sound social order.

Worse than that, the efforts of many workers to organize into bona fide unions of their own choosing are still being thwarted with impunity in certain quarters. This is particularly true in the nation's migratory farm workers. Time after time during the past half-century, the nation's migratory farm workers have been blocked.

It is gratifying to note, however, that, at long last, the tide is beginning to turn in favor of our underpaid and exploited farm workers and cultural workers. This year, for the first time, a group of them have succeeded in organizing a viable union.

A number of churchmen of all faiths have vigorously supported the patient and remarkably peaceful efforts of these dogged and determined farm workers to make up for generations of lost time and, by means of an organization of their own choosing, to begin to secure their basic human rights. They have a long way to go and many hurdles to surmount. Not the least of these is the fact that they enjoy few of the statutory benefits and safeguards which have long since been extended to the majority of workers in other occupations.

Their right to organize is not protected by law and, for the most part, they are excluded from coverage under federal and state minimum wage legislation. At the federal level, efforts are currently being made to correct this two-fold inequity. Realistically, however, there is little hope that these efforts will fully succeed in the foreseeable future unless the general public—whose food bill is now being partially subsidized by the nation's underpaid farm workers—rallies to their support. Church groups throughout the nation have already done much to focus public interest in the sad plight of these disadvantaged workers and to galvanize public opinion in support of their legitimate demands for fair and equitable treatment under the law. It is to be hoped that these church groups and other interested parties will not rest until all of these workers are brought into the mainstream of American economic life and are provided with all of the benefits and safeguards which federal and, to a lesser

extent, state legislation now provide for workers in other industries and occupations.

ORGANIZED labor, over the years, has done less than it might have been expected to do on behalf of farm workers. Be that as it may, the labor movement is now beginning to make a start. Its support of the current farm workers' organizational drive, in terms of experienced personnel and financial assistance, is commendable.

Our great farm organizations and American management in general would also do well to lend their support to this organizational drive, not simply as a matter of justice and fair play, but also as a matter of self-interest. Big Labor, Big Business, and Big Agriculture—the three giants in our economy—enjoy a preferred status in our "pluralistic" society.

They have their differences, of course, and they sometimes find themselves in open conflict with one another. In general, however, there is a rough parity between Big Business, for example, and Big Labor, and, as a writer has recently pointed out, this "has been paralleled by the rise of a philosophy of modernization and cooperation between them, based on mutual understanding and respect, which is precisely similar to the achievement of interfaith and ethnic toleration."

This writer, who is persuaded that the philosophy of American "pluralism" has outlived its usefulness, goes on to say that "what has been overlooked or suppressed is the fact that there are tens of millions of Americans . . . whose interests are completely ignored by the general give-and-take. . . . If migrant workers, or white-collar workers, or small businessmen are genuine groups, then they have a legitimate place in the system of group adjustments. Thus pluralism is not explicitly a philosophy of privilege or injustice—it is a philosophy of equality and justice whose concrete application supports inequity by ignoring the existence of certain legitimate social groups."

Another American writer, who is equally disenchanted with the philosophy of "pluralism," has recently made the same point. He says that "many individuals are in fact excluded from any membership in the system as a whole. Thus, farm workers, Negroes, and the urban poor have not been included in the system of 'pluralist' representation so celebrated in recent years."

In our judgment, both of

Editor's Note—This is the complete text of the annual Labor Day Statement issued by the Social Action Department of the National Catholic Welfare Conference, Washington, D.C. The department's director, Msgr. George Higgins, is the author.

These writers are far too critical of American "pluralism" and too readily inclined to fault Big Government for the solution to the problem they face. Nevertheless the problem itself is a real one. It is a fact, in other words, that many Americans are, for all practical purposes, outside the system. This is true of migratory and other farm workers, it is more tragically true of the great mass of American Negroes, whether they live on marginal, worked-out farms in the rural South or in segregated slums in the North.

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now—we may be heading for a national catastrophe. Shake a spear tells us that there is a tide in the affairs of men, which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life is bound in shallows and in misery. On such a full sea are we now afloat; And we must take the current when it serves. Or lose our ventures.

The application of these words, so full of wisdom, to our present crisis in the field of race relations is so obvious as to require no further commentary except to add that the Negro community itself can make an immeasurable contribution to the cause of inter-racial justice by pursuing its legitimate goals and objectives within the law and by rejecting violence and hatred. They, in other words, must learn to "take the current when it serves" or lose their ventures and, in the process, hasten the downfall of democracy.

OUR REFERENCE to the fact that labor and management have a joint responsibility to solve the problem of migratory farm labor and the problem of race relations within the area of their own particular competence and jurisdiction serves to recall that Labor Day in the United States no longer belongs to labor exclusively. It should now be regarded as a kind of all-American holiday and should be observed, as we have pointed out in previous Statements, in such a way as to center attention on the common sense of purpose which ought to animate all segments of our economic society and ought to prompt them, in the recent words of Pope Paul VI, to adopt their own particular interest to the "universal good that overrides the interest of groups . . . and to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

It would be easy enough to list a number of other serious problems that call for common action on the part of labor and management, in cooperation with the government, but for present purposes, they can all be reduced to one—namely, the problem of hard-core unemployment and degrading poverty in the midst of bounteous plenty. Now is the time to start solving this problem, at whatever cost or inconvenience.

Surely this is one of the most serious problems with which the labor movement is presently confronted. Instead of going through the usual routine of self-congratulations on Labor Day, 1966, labor would be well advised, then, to take a self-critical and ruthlessly honest look at their own making.

It should not be necessary to add, in this connection, that the record of American industry is not so good as it is often made to appear. It is no better than that of organized labor in the field of race relations and civil rights and, on balance, may not be quite as good. But surely this is no time for either side to be comparing its record pharisaically with that of the other.

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It is sobering to recall, in this connection, that holy Scripture relates that the ancient city of Sodom was leveled to the ground and left in smoldering ashes precisely because it lacked the will and the generosity to solve this very kind of problem. "Behold," we read in the sixteenth chapter of the Book of Ezekiel, "this was the iniquity of Sodom . . . pride, fullness of pride, and abundance, and the idleness of her and her daughters; and they did not put forth their hand to the needy and the poor." May God grant that our own material abundance and phenomenally high standard of living will not tempt us to make the same tragic mistake.

In closing, it remains for us to extend to labor and management on this annual holiday—a holiday which, as noted above, properly belongs to both of them as co-equal partners in the American economy—a our congratulations on what they have accomplished in the past and our cordial best wishes for a future success of their efforts to adapt their own particular interests to the needs of the general economic welfare and of the poorest of the poor.

It is our earnest and prayerful hope—in the words of Pope John XXIII—that "there may . . . reign in social life through charity . . . mutual respect, the will to collaborate, a familiar and fraternal climate" according to the suggestions contained in the letter of St. Paul to the Colossians read in the Epistle.

Whatever you do in work or in work, do all in the name of the Lord Jesus, giving thanks to God the Father through Him . . . Whatever you do, work at it from the heart as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. Serve the Lord Christ.

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Shaw Memorial High School

SIX-POUND, two-week old John X. is carried to the baptismal font. His baptism, though completed in a moment, is eternal in its effects. Marking his entry into Christian life, baptism grants not only rights, but also imposes duties on him. Through his sponsors, John made promises—to believe, to do, to renounce. And the priest speaking for God tells him: "love the Lord your God with your whole heart, your whole soul, YOUR WHOLE MIND . . ." It will take John his lifetime to fulfill these all embracing commitments. Those who love him will, we hope, give him the best chance possible to

realize the great goal of life. Paradoxically, we are all quick to forget that on earth "we have no lasting abode." For the most part, we are inclined to slip back into a merely human way of looking at life. But John's religious education match his secular learning.

"I want my child to be a success in life," says Mr. X. But does he realize the true meaning of success? Can material or temporal goals be a Christian's greatest achievement? God is the great and good goal of all human endeavor.

With love and pride and joy, John's father begins to make long-range plans for his son. "My son shall become something of a great scientist, a doctor, a financier, a politician, an engineer." After a few years, Mr. X looks to the school to help prepare John for a career. And he does not expect the school to accomplish this feat in a year or two, or in one class a week.

The Church at his baptism also sets a goal for John—eternal life. But the Church has always taught that education is a basic obligation of, and basically the obligation of parents. There is no substitute for true parental concern for religious formation. The Church in her endeavor to aid parents fulfill this responsibility to bring the child to a practical awareness of God and His law to love, has come to depend to a great extent on Catholic schools. Will John receive the opportunity to attend a Catholic school? If this is impossible, where will he be taught to fulfill his spiritual engagements with all they demand?

ing cannot be accepted on face value, yet knowledge of what is right furnishes an impetus for doing what is right.

It is reasonable to expect John to accept the obligation to love God with his whole heart, his whole soul, with HIS WHOLE MIND. Without a knowledge of how God wishes him to show love? Is it fair to expect any Catholic to accept the laws of God and of the Church and their application to life without thoroughly knowing them? Exactly who are his laws? Do they make sense? Do they infringe on one's liberty? Are they against nature? From whom did the Scriptures come? Who is Jesus Christ? (Continued on page 5)

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INDIANAPOLIS

SOCRATES BELIEVED that the greatest good in the world is knowledge. He taught that if a man knows what is right, he will do what is right; men who do evil, he maintained, simply do not have the knowledge of what is right. While this teach-

LIST FACULTY ADDITIONS

Expect high school students to top 8,000

By PAUL G. FOX
More than 8,000 high school students will report for classes at 16 Catholic secondary schools in the Archdiocese next week.

All are operating as four-year schools except Ritter High School, Indianapolis, which is starting its third year with only three classes.

Following are the school opening dates and faculty additions reported by the schools.

CHARTRAND
Chartrand High School expects 900 boys and girls, including about 200 freshmen.

New faculty include: Sister Francis Elvire, S.P., mathematics; Mrs. Margaret Callahan, English; Howie K. Clark, industrial arts; Mrs. Karen Elder, art; Sister Thomas Jeanne, S.P., English; Sister Brenda Fancher, biology; descriptive science; Mrs. Anna Maria Hernandez, Spanish; Mrs. Elizabeth M. Lantry, English; Mrs. Gloria Means, home economics; and James Rathiff, mechanical drawing.

CHATARD
Chatard High School will have approximately 830 boys and girls, including 225 freshmen. Seniors and juniors will report Tuesday, Sept. 6, while sophomores and freshmen report the following day.

New faculty include: Sister Francis Elvire, S.P., mathematics; Mrs. Margaret Callahan, English; Howie K. Clark, industrial arts; Mrs. Karen Elder, art; Sister Thomas Jeanne, S.P., English; Sister Brenda Fancher, biology; descriptive science; Mrs. Anna Maria Hernandez, Spanish; Mrs. Elizabeth M. Lantry, English; Mrs. Gloria Means, home economics; and James Rathiff, mechanical drawing.

KENNEDY MEMORIAL
Kennedy Memorial, the former Sacred Heart Central High School, will have an enrollment of 816 boys and girls, including 61 freshmen. Freshmen will report Tuesday, Sept. 6, while other classes will report Wednesday, Sept. 7. Classes begin September 8.

Major remodeling of facilities this past summer include the relocating of school offices to the first floor of the north annex.

Faculties additions include: Sister Rita Louie, C.S.J., English; James Weber, science and physical education; Michael M., 16, mathematics; John Meredith, business and mechanical drawing; and Sister Matthias, C.S.J., registrar, business and English.

LATIN SCHOOL
The Latin School of Indianapolis, which prepares young men for the priesthood, will have 244 boys, including 75 week day boarding students. Orientation is scheduled for all students Tuesday, Sept. 6, with classes starting the following day.

New construction this summer has resulted in three additional classrooms, science laboratory and locker room facilities.

Faculties additions are: Father Lawrence Voelker, chemistry; Sister Mary Hubert Voges, O.S.B., English; and Sister Marguerite Hunter, O.S.B., English.

SHAWNE MEMORIAL
Shawne Memorial High School, Madison, has 205 boys and girls. Classes resumed there August 31. A tuition increase has gone into effect, raising the single

following day. Classes will begin Thursday, Sept. 8.
New faculty additions are: Father Peter Matich, religion; Richard Burkhardt, band and chorus; Richard Dullaghan, business; Miss Joyce Feldhaus, mathematics; and John Strickland, English and speech.

SECICIA
Seciciana Memorial High School is expecting 1,051 boys and girls. Freshmen and sophomores will report Wednesday, Sept. 7, and juniors and seniors the following day. Classes begin Friday, Sept. 9. Orientation for new students will take place the week of September 12.

Faculties additions include: Sister Francis Letonette, O.S.F., English; James Lynch, English; Fr. Paul Peterson, S.J., religion, mathematics and counseling; Sister Jerome P. Slattery, S.J., religion and mathematics; Thomas P. Brennan, S.J., English and mathematics; Gary J. Brown, S.J., Spanish; James A. Zamoniwski, S.J., history; Nicholas Molnar, Latin and English; Wayne Monsen, speech and physical education; Joseph Muthana, mathematics; John R. Riggle, history; and Miss Barbara Schneider, French.

RITTER
Ritter High School will have 430 boys and girls in three classes. Freshmen, sophomores and juniors will report on Tuesday, Sept. 6, while freshmen will report on Wednesday, Sept. 7.

James Jenks has been named dean of students and will teach English and history. Other faculty members include: Mrs. Barbara Bieberich, Spanish and English; Mrs. Arno Black, business; Richard Dufour, social studies; Mrs. Virginia Hammart; Richard Rieker, history; Paul Reese, industrial arts; Charles Wyeth, French and religion; Miss Timmie Walker, librarian and English; Father Edward Kin, religion; and Father Paul Richard, religion.

CATHEDRAL
Cathedral High School, conducted by the Brothers of Holy Cross, will have 776 boys, including 258 freshmen. Classes begin Tuesday, Sept. 6.

Faculties additions include: Brother Anthony Clementi, C.S.C., French and mathematics; Brother Vincent Lenz, C.S.C., Latin; Brother Leon Czuchew, C.S.C., Latin and English; Richard Cunningham, biology; Daniel Cunningham, English; and Paul McCann, social studies.

LADYWOOD
Ladywood School, conducted by the Sisters of Providence, will have an enrollment of 315 girls. Boarding students will return on Wednesday, Sept. 7, while all students will report on September 8.

Faculties additions include: Miss Eileen Rocap, art; Mrs. Richard Hughes, home economics; Sister Ann Simon, S.P., physics and mathematics; Sister Rose Marie, S.P., English and social studies; Sister Francine, S.P., English, mathematics and religion; Sister Francine, S.P., English and Latin; and Sister Imelda Ceclie, S.P., music.

ST. MARY ACADEMY
St. Mary Academy, conducted by Sisters of St. Francis, Oldenburg, will have 240 girls next week, including 60 freshmen. Registration and orientation will take place Tuesday, Sept. 6, with classes starting the following day.

New faculty members are: Mrs. Patricia Borgel, French; Mrs. Margaret Kern, English; Sister Marie, O.S.F., mathematics and science; and Father Richard Keck, religion.

OUR LADY OF GRACE ACADEMY
Our Lady of Grace Academy, Beech Grove, conducted by the Sisters of St. Benedict, will have an enrollment of 138 girls, including 57 boarding students. Classes begin Wednesday, Sept. 7.

Faculties additions include: Father Lawrence Voelker, religion; Father Clifford Vogelzang, social studies; Sister Harriet, O.S.B., music; and Sister Mary Mark, O.S.B., physical education, health, drivers training.

OUR LADY OF PROVIDENCE
Our Lady of Providence High School, Clarksville, conducted by the Sisters of Providence, expects an enrollment of more than 800 boys and girls, including 250 freshmen. Classes will begin Tuesday, Sept. 6.

New faculty members are: Miss Angela DiVorio, English; Spanish; Sister Agnes Aloise, S.P., mathematics; Mrs. Helene Jackson, English; Sister Thomasine, S.P., biology; Mrs. (Continued on page 16)

Faculty additions include: Sister Ernestine, O.S.U., business; and Theodore Winkel, chemistry.

SCHULTE
Schulte High School, Terre Haute, is expecting about 580 boys and girls next week. Freshmen will report on Tuesday, Sept. 6, while other students report September 7.

Faculties additions are: Sister Vincente Marie, S.P., English and social studies; Father Paul Pyatt, religion and guidance; Sister Marie Barbara, chemistry and mathematics; Larry Bennett, mathematics; David Kennel, social studies; Miss Margaret Curley, English and speech.

BRÉBEUF
Brébeuf Preparatory School, conducted by the Society of Jesus (Jesuits), expects an enrollment of 690 boys, including 220 freshmen. Classes will begin Tuesday, Sept. 6.

New faculty members are: Father Carl E. Meirrose, S.J., religion and counseling; Fr. Paul Peterson, S.J., religion, mathematics and counseling; Father Jerome P. Slattery, S.J., religion and mathematics; Thomas P. Brennan, S.J., English and mathematics; Gary J. Brown, S.J., Spanish; James A. Zamoniwski, S.J., history; Nicholas Molnar, Latin and English; Wayne Monsen, speech and physical education; Joseph Muthana, mathematics; John R. Riggle, history; and Miss Barbara Schneider, French.

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AID RED CROSS—The two youngsters above are among scores of high school volunteers who are helping with a project of the Indianapolis Chapter providing special chests for the needy in South Vietnam.

BY CFM SPEAKER

Learn from laity, clergy urged

ST. PAUL, Minn. — The Church's hierarchy "must give the layman his due," the director of the Fides Publishing Company said here.

Father Louis J. Putez, a regional Catholic Action leader, told chapters of a national Christian Family Movement convention, "If the laity are the People of God and we're their servants, we must learn from them."

"The Second Vatican Council," he added, marked "the first time in the history of the Church that the laity have achieved any status."

"Before World War II, he said, 'Catholic Action . . . was a clerical monopoly, or at least it was the laymen helping the priest in his apostolate.'"

"The People of God, he said, 'have a right to exist and to exercise their own apostolate' in their work. 'A man's work is his apostolate. There he must witness to the Gospel.'"

THE LAYMAN is the "greatest link in ecumenism," he added. "He has the greatest opportunity for social and cultural contact with non-Catholics."

Father Eugene Malry, professor of theology at St. Xavier's College, Chicago, agreed with Father Malry on the importance of freedom.

"Freedom is why a person is unique," he said. "The person is always standing out by himself—alone in his world. He chooses to be his own person. He is not to be determined by his being in it. He chooses more than what he is. Every choice he makes is a choice to be—or become."

"This choosing, he added, is 'a tragic and exciting drama' because a person "can choose to throw his being away."

"Commitment of any source means 'commitment to life,'" he said. "In my life and to the people in my life I find myself cast into life."

doors to the enemy, to suspect and avoid them and to meet their attack with a defensive attitude."

Father Malry urged that priests stress the privilege of attending Mass on holy days of obligation, rather than the obligation.

"The Christian who is led by the Spirit is a free man. The law is unnecessary for the perfect Christian. . . . He will conform totally because the Holy Spirit cannot do otherwise," he said.

FATHER JOHN J. Ryan, professor of theology at St. Xavier's College, Chicago, agreed with Father Malry on the importance of freedom.

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Week In Liturgy

By REV. PASCHAL BOLAND, O.S.B., S.T.D. (St. Meinrad Archabbey)

SEPTEMBER 4—Fourteenth Sunday After Pentecost. It is difficult to be a genuine Christian in a country where there is freedom of religion but also great intolerance. Is it more difficult where there are restrictions, pressures, and tensions preventing the free practice of Christian religion?

Comfort and luxury can be tyrants that practically outlaw Christianity while they permit churches to be open for public worship and allow priests to function freely. Wealth and its conservation or implementation can be worse tyrants.

But where hard work, self-control, mortification, and sacrifices made to help others prevail, comfort and luxuries take second place and often cease to influence men and women who are authentic Christians. These have made the choice to serve one master, Christ, for "No one can be the slave of two masters. . . . You cannot be the slave of both God and man" (Gospel).

SEPTEMBER 5—St. Lawrence, first martyr. This ascetic and mystic became the first Patriarch of Venice in 1451. He ruled his diocese with holiness and wisdom and deserved to be

greeted by Christ. "Well done, good and faithful servant. Enter into the joy of your Lord" (Gospel).

SEPTEMBER 6—Mass as on Sunday. Christ did not want his followers to be over-anxious about material things. "Look at the birds. They neither sow nor reap" (Gospel). We are familiar with the fact that many birds migrate to warmer climates when winter approaches. They pack no lunches nor do they have maps to fly hundreds of miles. They are in God's care. Christ adds further, "How much more will He do for you, O men of little faith" (Gospel).

SEPTEMBER 7—Mass as on Sunday. The tyranny of comfort and luxury can beget the tyranny of worry—worry about whether one's income will continue to supply comfort and luxury—and a host of other anxieties. One should plan; one should be prudent, but one should not worry. For Christ said, "Which of you, for all his worrying, can add one-quarter of an hour to his length of days?"

Seek first the kingdom of God and His service" (Gospel).

SEPTEMBER 8—Birth-day of the Blessed Virgin Mary. The gift of life is a very great gift. Should this gift be the only gift a mother gives her child, she has given her child the opportunity for eternal happiness. But the Blessed Virgin Mary in becoming the Mother of Christ, gave us Him who obtained for all of us not only the opportunity but the assurance of salvation and everlasting happiness. "Hail, holy Mother!" (Entrance Song).

SEPTEMBER 9—St. Peter Claver. He became a slave to the slaves. He is the great Jesuit "Apostle of the Negro" and is credited with converting and baptizing one-third of a million pagan Negroes in his 40 years of service at the great slave-port in the world of the 17th century at Cartagena in South America. St. Peter being a Spaniard was a foreigner like the Samaritan, and like him "was moved with compassion" (Gospel).

SEPTEMBER 10—St. Nicholas of Tolentino. This 14th century Italian street preacher, wonder-worker, and Augustinian friar restored Tolentino to Christian fervor in the practice of the Faith. "O God, may we be aided by the prayers of him who served You so well" (Prayer of the Assembly).

Better Marks! Hoosier Golden Guernsey Milk advertisement featuring a woman and a child.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

The stepchildren

Americans this Friday are preparing to celebrate another long week-end. This one effectively marks the end of summer—no matter what the calendar tells you.

Youngsters, most of them, are joyously or gloomily preparing to surrender three months of free wheeling to Useful Pursuits, the disciplines of the classroom. Their seniors have a feeling, too, that this week-end marks a seasonal end to any goofing off they have been doing through July and August.

The occasion is Labor Day, a holiday celebrated to honor the workman, and particularly the unionized workman, as being worthy of his hire, an expression covering a multitude of sins and neglect, as well as victories.

Looking back over the year past, we believe that by a long odds the most significant advance in the principle that a laborer is worthy of his hire has been the partial victory won by migrant workers, thanks in large part to the strike begun a year ago this September by grape pickers in the vineyards around Delano, Calif.

For at least 50 years the miserable lot of the migrant and semi-resident farm laborer has been the subject of innumerable official investigations and reports, as well as of such influential works of art as John Steinbeck's novel "The Grapes of Wrath" and Edward R. Murrow's television documentary "Harvest of Shame."

But nothing much happened.

Just before his death in 1964, former Secretary of Labor James P. Mitchell said:

"The shameful migrant problem will finally be solved when there are enough Americans with wisdom, compassion and good sense to save their final centure for those who stand by and seem unable to find within their economy a place for conscience."

That hasn't happened yet. But a great beginning has been made with the strike at Delano. The strike leader was Cesar Chavez, one of the most dynamic young men the labor movement has produced in this century.

After nearly a year of hardships, and with the aid of influential Catholic and other clergymen, Chavez and his National Farm Workers Association have won wage increases, better working conditions and union recognition from two of the major growers in the Delano region and have high hopes for the contracts.

Moreover, the NFWA movement has spread into Texas and Wisconsin, and in Indiana, where the plight of migrants and part-time farm workers remains a scandal.

The reason for this expansion is echoed in the most recent report of the National Sharecroppers Fund. In 1965 the average farm worker's pay was \$1.14 an hour. More than one-third earned less than 75 cents an hour. In the South 54 per cent were in that category. The average migrant family can get about \$3,120 a year, about one-third of the sum the federal government considers the dividing line for poverty.

These stepchildren of the American labor movement have many miles to go before Secretary Mitchell's prophesy comes true. But a successful appeal to conscience, begun last September at Delano, has been made. Eventual victory will add new luster to the already bright image of Labor Day.

The ND report

Less than a month ago "The Education of Catholic Americans," the Greeley-Rossi report, presented the most comprehensive, in-depth study of Catholic education, the scope of its efforts and influence, and the effect such schooling has on adult behavior.

Last week, hard on the heels of that report, came the long-awaited "Catholic Schools in Action" (University of Notre Dame Press: \$10.50). Based statistically on the 1962-63 school year, the Notre Dame report (as it no doubt will be called) confirms the earlier survey in many respects. But it also supplies information in hitherto unexplored areas, particularly a more thorough examination of the fourth "R" in Catholic schools—Religion.

Father Theodore M. Hesburgh, C.S.C., Notre Dame's president, has stressed that methods and data used in compiling the report will prove invaluable to continuing studies of the Catholic educational system. The millions of pages on file will be made available to individual dioceses wishing to assess their performances.

Inasmuch as both studies were funded by Carnegie Foundation grants, those who will read and benefit from the landmark duo might have wished that the right hand had been aware of what the left hand was about. With less duplication, attention could have been given overlooked areas.

It is regrettable, too, that the Notre Dame report already is somewhat dated. The mode and emphasis of religious teaching have changed since 1962. If they haven't, then Vatican II is being ignored.

Also, some of the 1968 projections made in the report have been invalidated by figures released last May by the National Catholic Educational Association.

But we don't mean to carp. Both surveys help immeasurably for present and future. Both disprove reckless charges of neglect, divisiveness and inefficiency that have floated around in the past decade. Both confirm what most thoughtful Catholics have believed all along: that a religiously-oriented education must be based on solid family faith and observance. And they emphasize the need for a translation of religious concepts into social behavior. The lack of such a translation is woefully apparent in the bigoted attitudes and actions of many Catholic school alumni.

An important point about both reports does not seem to be discussed. With the tremendous investment of money, property and personnel—to say nothing of the minds and hearts of millions of youngsters—why was it necessary to wait until an organization like the Carnegie Foundation put up funds before we could have surveys of such comprehension and caliber?

Poor boy's war

The Criterion has stated previously, in discussing the inequities of the Selective Service System, that the Vietnam war is a poor boy's war.

It is being fought by too many young men who cannot afford to go to college, too many who do not have the "savvy" or "connection" to get deferred, and too many who found that enlistment was the only economic salvation open to them.

The latest shift in Defense Department policy, as enunciated by Secretary Robert McNamara in a speech to the Veterans of Foreign Wars, confirms the "poor boy's war" stand. Mr. McNamara, without having to resort to new legislation, is gear-wrenching the military establishment to take in hundreds of thousands of men who previously failed mental and physical fitness standards. During the next 10 months, 40,000 will be absorbed. Advanced educational and medical techniques will "salvage" them for the military manpower pool.

The Secretary says the "vast majority" of the 600,000 men rejected annually are victims of faulty education or inadequate health service. These are the poor boys from deprived homes that cannot afford medical and dental treatments and deprived neighborhoods with schools of the poorest quality and facilities.

Meanwhile, the plan delays the drafting of men already classed as IA, puts off demands to reassess questionable deferrals and makes college students even less vulnerable.

Blueprint for Peace



Movie ratings

To the Editor:

I usually try to understand the views of those people with whom I disagree. However, when I encounter people who make damaging statements based more on emotion, a feeling of self-righteous indignation, and completely devoid of any real facts, I use all patience. I refer to a recent letter denouncing the "A-4" movie classification as "insulting to the people's intelligence."

Mrs. Galloway, the letter writer, quite clearly does not understand the reason for the existence of the "A-4" rating. The films listed in this category are usually films of high artistic merit produced for the connoisseur of cinema entertainment, not for the general public. It is completely untrue to say that to condemn an entire movie on the basis of a few questionable scenes or the use of immoral language in such devices contribute to the total effect of the production.

Most of the films in the A-4 category are character studies, or films of an intellectual nature with a message for the modern viewer. Anyone who finds them disgusting clearly does not understand them or is deliberately looking for offensive material.

A case in point is Edward Albee's great play, "Who's Afraid of Virginia Woolf?" The drama is quite obviously an artistic triumph. Critics of the language employed in the film fail to realize that an artist must use the language of a saint to portray a saint and the language of a slut to portray a slut. How else can he obtain a realistic effect?

If these Victorian critics were to reread Shakespeare's plays and the Old Testament, they would find every word, (and more), used in "Virginia Woolf" in these works of art. Mrs. Galloway also fails to realize that the position of the Church, (thanks to Vatican II), is increasingly moving toward intellectual freedom and away from censorship and book-burnings. A good example of this is the abridgment of the Index of Forbidden Books.

I feel it is more of an insult to one's intelligence to have to be told that his morality should consist of than to have his God-given gifts to reason it out for himself. God established the Church to direct us to good, but we must secure it on our own.

Ray Brown Jr.
Indianapolis

Alumni Club

To the Editor:

We wish to express our appreciation to the Criterion and to Dr. John J. Kane for the excellent and informative column, "Several clubs open to single Catholics."

As members of the Indianapolis Catholic Alumni Club we feel that your article has introduced and will encourage other young single Catholics to join our growing organization.

We would like to invite any one interested in further information about the Indianapolis Catholic Alumni Club to contact one of the following parties:

Jerry Thais, CAC Social Chairman, 505 Arlington Ave., Indianapolis, Ind., 545-4616; Dick Billings, CAC Publicity Chairman, 5923 Washington Blvd., Indianapolis, Ind., 269-9702.

Catholic Alumni Club
Indianapolis

Christian paper?

To the Editor:

After seeing your prejudicial article on the John Birch Society, I began wondering if The Criterion is supposed to be a Christian dissent paper or a propagandizing publication for the radical-left Liberals. Since the April 16, 1965 issue, when you devoted 40 inches parroting the libelous attack on William F. Buckley and 6,000 New York Catholic policemen, I have studied each copy to draw my conclusion.

Thomas A. Lane, Major General, U.S.A., retired said: "Their is ample documentation in recent history of the power and influence of the John Birch Society to press to flood our American newspapers with biased and er-

roneous reporting injurious to our national interests. I stand squarely on the position that full factual reporting of all political issues is always in our national interest. Only an informed citizen can be a responsible citizenary."

The Congressional Record of June 30, 1966 (page A3558) states: "... all too often journalistic integrity is replaced by sensational and irresponsible reporting. As a result, the public is often exposed to a distorted account of events by newsmen who are more interested in manufacturing a good story than accurately describing what actually transpired."

Pope Paul VI in his recent address to the National Federation of the Italian Press said there are two yardsticks by which they should measure the moral duty of their profession. The first is TRUTH, which means the "objectivity of news, which must take precedence over any other interest. In this respect, unfortunately, the sensational, emotional, and contro-

versal aspects stand out. Unfortunately, times liberty is mistaken for license to alter the news or to offend persons or institutions at will."

The second yardstick is "the assessment of the effect of what he writes will have on the reader. In fact, public opinion is not an abstract and remote thing but it is the sum total of single individuals, each with his own character, his own training, and his own qualities and faults."

The General, the Pope, and the Congressman all made statements that I felt were directed to the thought-control group working inside the "liberal-persecutionist" guise as a diocesan weekly. If you attacked vice, crime, immorality, sin, and evil with the same viciousness that you attack certain individuals, organizations, and policies, perhaps The Criterion could become the Christian "liberal" diocesan paper that it purports to be. In Veritas Amore.

J. F. Blecker
Clarksville, Ind.

YOUR WORLD AND MINE

A new weapon: starvation?

By GARY MacEON

I have looked in vain for any evaluation of moral terms by Catholic spokesmen of the non-official admission that United States planes are engaged in spraying "chemicals" to plant life, on a massive and expanding scale.

As a result, the United States is growing crops in South Vietnam.

Until recently, it was asserted that the spraying was small-scale operation conducted by the Saigon air force, with a maximum limit to spraying 2.4 D and 2.4 5-T weed-killers available in any hardware store.

To the average American, that may sound pretty harmless. But for 12 years of an internationally distributed anti-Catholic magazine, one of whose major purposes was to instruct the proper use of modern agricultural chemicals, I happen to know differently. They can not only kill plants 15 miles from the point of diffusion, when sprayed from the air, as the New York Times reported recently from Saigon, they are dangerous and can be lethal to humans and animals. They can cause a disbalance of the ecology which may not be restorable for generations.

Two writers in the *Christian Century*, probably the most important magazine of Protestant opinion in this country, have raised more basic issues. The writers, Jean Mayer and Victor Sidel, are respectively a nutritionist and a specialist in preventive medicine, and both currently teach at Harvard.

"As a nutritionist who has seen famine on three continents, one of them Asia, and as a physician with an Asian, and as a specialist in preventive medicine," they write, "we can say flatly that there never has been a famine or a food shortage—whatever might have been its cause—which has not first and overwhelmingly affected the small children."

I shall spare my readers the authors' clinical description of the effects of starvation, noting only the wasting of fat deposits and of absorptive capacity of the intestinal lining which self-accelerates starvation and promotes diarrhea, and the permanent physical deformation. I do, however, want to stress the aspect of the psychological deterioration, an obsession with food, because I myself once observed it in a way I can never forget.

In 1939, I invited to dinner in my home in Ireland 27 American relief newsmen, a Jewish

refugee from his homeland recently seized by Hitler. This man's wife had experienced the fat shortage resulting from the allied blockade of middle Europe in the 1914-18 war. More than twenty years later, she still piled butter on her bread at my table so that the thickness of the butter was greater than that of the bread.

That allied blockade caused deficiency diseases and starvation among German and Austrian children, the authors in the *Christian Century* note, but it did not interfere with the operation of the armies of the Central Powers. Nor did Sherman starve the South into submission. The Confederates had to be beaten on the battlefield.

In Leningrad as many as 9,000 a day died from starvation. The elderly, starved to death in 1942, yet the city never surrendered.

In the Vietnam situation, dealing with an enemy willing to sacrifice everything and everyone to his objective, famine as a counterweapon could succeed only if pursued to the inhuman extreme of destruction of all food and of the society. Before such a catastrophe would have to be total social disruption, a mass flight from the land, break-up of families, formation of foraging gangs of murderers and cannibals, epidemics of plague, malaria, cholera and smallpox, the traditional four horsemen of Asian hunger.

The official position of the United States administration is that the food destruction program, although substantially escalated this year, is not intended to reach such an extreme. If that is the fact, it is condemnable not only on moral grounds but on political and military grounds, too. On military grounds, because it is a waste of men and materials. On political grounds, because of its negative impact on western opinion not only among our enemies, but among our friends.

"We base our case, therefore," to sum up in the words of the *Christian Century* authors, "on the undeviating pattern of past famines when we state that crop destruction constitutes a war measure primarily, if not exclusively directed at children, the elderly, and pregnant and lactating women. In other words, our point is not that innocent bystanders will be hurt by such measures but that innocent bystanders will be hurt. The primary U.S. aim—to disbalance the Vietnam—will not be achieved and our proclaimed secondary aim—to win over the civilian population—is made a hollow mockery."

QUESTION BOX

Raises query about free will

By MSGR. J. D. CONWAY

Q. We are taught that God knows all things, and I believe it. But then how can we say that we have a free will if God already knows what we are going to do?

A. I asked my eighth grade teacher about it and she told us that God knows what will happen if we do the right thing, and He knows what will happen if we do the wrong thing. But the decision is ours, and God doesn't know what we are going to do. If this is true then there is a contradiction about God's knowing all things.

If this is not true, then He does know all things, then He knows everything we will do, and we have no decision, and therefore no free will.

I am very confused about the subject of free will and need an answer.

A. You are a better theologian than your eighth grade teacher. There are many facets to the problem of free will. A century ago scientists tended to deny free will because they thought everything in the universe was dependent on causation, subject to complete and exact scientific prediction. Charles Darwin in biology, Karl Marx in sociology, Pavlov and Freud in psychology believed that the conduct of man was determined by natural laws and that his feeling of freedom was only a delusion. All we needed to do was to learn and evaluate all the factors that influenced man and we would be able to predict his response.

Today even the physical scientist recognizes a principle of indeterminacy in the behavior of sub-atomic particles of matter. Psychologists still study motivation forces, and have gone far beyond a rigid determinism. They understand the pattern of man's behavior; but they are much more ready to recognize unpredictable factors in it.

In philosophy and sociology there has been a strong reaction against the determinism that saw man as the plaything of material forces beyond his control. Existentialism sees decisions as man's most characteristic function and his highest duty. Man is a being who stands free before God and the world with the personal responsibility of making choices which no man has ever made before.

Do I seem to be avoiding your question? I wish to point out that there are many problems

about free will, or the freedom of the human person. There are ethical and juridical problems, and a variety of theological ramifications. But your problem is not really one of free will at all. It is the problem of trying to understand the mystery of God's infinite knowledge. We simply can't do it, any more than we can understand His eternity or His unlimited power, love and goodness.

We try to understand God's knowledge in human terms, but He isn't human. Events in human life are past, present or future; but time is something God invented. For Him everything is eternally present. The decision you will make tomorrow is known to Him precisely as the decision you made yesterday; but both decisions are made by you freely. God knows your future decisions not because they are determined or predictable, but because He knows everything—has always known it and always will know it right now.

Q. Friends tell me that when it comes to dying they wish to die suddenly — an accidental death or a bullet through the chest — rather than a coward's way of dying. When my time comes I want to die like a hero, man, to be on my deathbed and know I'm going to die.

A. I don't really care much as long as I die in the state of grace, loving God and man.

Q. Recently there was an article in the paper about a Catholic priest who got married. Holy orders, please tell me what happens to the priest then?

A. First of all his marriage is invalid, and until recently there was no hope of his obtaining a dispensation which would permit it to be made valid. Now it seems that in a few deserving cases such a dispensation is granted. However, the married priest is reduced to the lay state and not permitted to exercise his ministry.

He is also excommunicated, and he can be absolved from this penalty only by authority of the Holy See. Once the dispensation is granted, however, the married priest is reduced to the lay state and not permitted to exercise his ministry.

He automatically loses any office he held in the Church. And if he persists in remaining in his invalid marriage, after warnings, he is to be degraded normally deprived of clerical status and reduced to the lay state by way of punishment. This penalty is seldom used. It becomes irregular. This

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THE YARDSTICK

The right to strike

By MSGR. GEORGE HIGGINS

The natives — meaning the 18 or 19 million organized workers in the United States — are obviously getting rather restless as we approach Labor Day, 1966. T. R. B., whose "P" in "Washi n' g to n" predictions in The New Republic are more often right than wrong, says that "we face... a wage explosion; a really turbulent strike period."



In sight. They will mean a rising trend in strikes. The editors of U.S. News and World Report don't seem to be very happy about this prospect. On the contrary, they are so upset about it that they have guardedly suggested that labor's "right to strike" (the tell-tale quotation marks are somewhat distressing) may not really be a right after all. It is "more of a slogan," they say, "than an iron-clad guarantee. Strike rights are not mentioned in the Bill of Rights or in any other part of the Constitution."

Fortunately the Supreme Court of the United States isn't likely to be guided by this kind of "labor" constitutionalism. I say "labor" because the labor movement is a number of business leaders are saying privately that the United States, in effect, has a "labor" Government and that some feel that "it is even more under the domination of unions in many fields than is the Socialist government in the Soviet Union."

Mass in Esperanto offered in Tokyo

TOKYO — A Mass is being said in Esperanto in Tokyo Cathedral every Sunday in response to requests from the Japanese Esperanto Association. The initiative was taken at the World Congress of Esperantists held here recently, with thousands of delegates registered from all parts of the globe. Japan reportedly has the highest percentage of Esperantists in the world.



ONCE IN YOUR LIFETIME

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH From Retnagiri, southern India, careworn Father Anthony sends a snapshot of what was supposed to be a "Non-Christians only" measure, "will quite possibly determine the fate of our economic system as a whole" (Contemporary Collective Bargaining, Pentice-Hall, New York). Davey's point is well taken. There's... let's forget about those quotation marks and stop quibbling about the right to strike and then let's get down to the serious business of making collective bargaining work more effectively. As a starter, we might concentrate on bringing prices and profits into line with wages, or vice versa. This would do more than anything else I can think of to forestall that rash of "no-strikes which is being widely predicted at the present time."

THANK YOU, TOO TODAY WILL LAST Dear Msgr. I like what the Holy Father is doing. Our gifts to him buy bread and bricks, not bombs and bullets. P. H., Chicago

SCHOOL OPENS THIS WEEK Would you believe that for only 41c a day you can enable a lovely young girl to become a teaching Sister overseas? Her training lasts two years (\$12.50 a month, \$150 a year). She will write to you, pray for you, and you may write to her. Fill in the coupon below right now. I'll send you her name on receipt of your first month's gift.

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WHAT OF THE DAY

Agrees with Wilkins

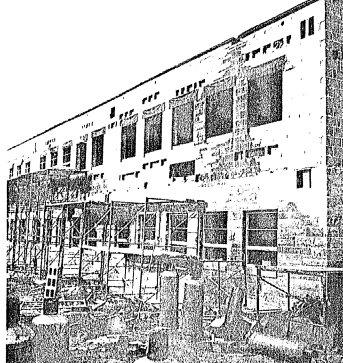
By REV. JOHN DORAN

I cannot help but agree with Roy Wilkins of the NAACP that the Rev. Martin Luther King has chosen a wrong tactic in his Chicago marches. This does not mean that the Rev. Wilkins nor I are against open meetings of Negroes, or that we think their demand unjustified; this means that we feel they have chosen the wrong tactic to their end.



themselves with the thought that they were fighting for their homes. This self-justification is hard to dislodge, as evidenced by the strange behavior of the crowd, many persons of whom were Catholic, at the sight of a nun marching hit by a rock. He may have read what George Schulz wrote: "Not having any illusions about white people per se. I have long been fearful that this increasing racial animosity, exacerbated by the Communist-influenced policies of Negro racial agitation, might lead to actual civil war, which would certainly lead to genocide. No body who knows history can discount this. Like the colored people, whites also have their callous and craven politicians, their professional agitators, and their swarms of the mentally ill."

and their number and influence is not decreased by calling them dirty names and figuratively tramping on their coars. I do not dispute at all that the Negroes in America have the right to seek their place in the sun of America both politically and economically. I do, however, point out that even a just war can be lost by poor strategy. I have long been fearful that this increasing racial animosity, exacerbated by the Communist-influenced policies of Negro racial agitation, might lead to actual civil war, which would certainly lead to genocide. No body who knows history can discount this. Like the colored people, whites also have their callous and craven politicians, their professional agitators, and their swarms of the mentally ill."



NEARING COMPLETION—Pictured above is the eight-classroom addition to the school at St. Matthew's parish in North-east Indianapolis, which has been under construction during the summer. Father Albert Dietsman, pastor, says that the annex, including classrooms and an audio-visual room, will be completed soon. Expected enrollment for the fall semester at St. Matthew's is 500 pupils. The Gus Bisesi Construction Company is handling the general contracting. (Staff photo)

Why Catholic schools?

(Continued from page 2) What right has the Church to tell us what to do? What is life, the soul, sin, death, immortality? The answers to all these questions entail personal involvement, to comply with them will cost. John needs a motive for this total giving of self. He needs to know not only what to do, but also why he should do it. These ideas are the sources not only of knowing, but particularly of doing. The motive power prompting him will be love God with his all is derived in great part from knowing the great facts of religion. All other things being equal, the better they are known, the better they can be lived as religion should be lived.

THE APPROACH to finding out these facts is a study as objective, and scientific, and disciplinary to the mind as that of the study of mathematics or science, or history. It is a study which, like the other branches of knowledge, advances in depth and challenge commensurate with each advancing level of age and education—grade school, high school, college and advanced levels. Pope John said in Pacem in Terris: "It is our opinion that in consistencies between the religious faith, in those who believe, and their activities in the temporal sphere, results in a great part if not entirely from the lack of a solid Christian education. Indeed, the religious faith is not often that there is no proportion between scientific training and religious instruction. The latter remains at the elementary level." Christians believe that Christ taught a way of life; believe that He laid down a philosophy for living which is neither too easy to grasp in its entirety nor much less easy to live. A whole lifetime is not enough time to master this vast course of study and yet some parents rationalize that a few easy lessons before First Holy Communion and at the age of eight provide sufficient background to equip a child to face the spiritual and moral problems of life. Would it provide enough background to lead youth into a successful career in some particular field? And yet on the basis of this scant foundation of religious training, many Catholics must make moral decisions—in business transactions, in marriage problems, in civic situations, in political choices, in standards for films and norms for literature. AN EDUCATION that deletes the study of God and religion will cause a man quite naturally to believe that God and religion are of little importance. Conversely, a school which teaches religion is necessary, the Catholic religion especially; and a home which incorporates this teaching into daily living, will by these facts dem-

strate that a knowledge of God and of how to please Him are of prime and desperate importance. With all that is at stake, it is remarkable that the Catholic Church looks to her schools as the "apple of her eye," that Catholics make such a fuss over their schools, that we feel that they are worth our sacrifices? From the beginning of our country, Catholic priests considered the other aspects of their lives were asked to pastor a church without an adjoining school. It is recorded in the life of Cardinal Gibbons that when, as a simple priest, he was appointed to a parish, he soon became aware of three leaks — in the rectory roof, in the church roof, and in his congregation. First he repaired what he considered the vital leak — people straying from the Church. After establishing a school in his rectory to teach reading, writing, and arithmetic along with the other aspects of the curriculum raling gradually became full. Obviously religious instruction is the source of the unique quality of the Catholic school. Although its singularity starts here, it does not end here, for all other aspects of the school take atmosphere from his pivot. The eminent Christian philosopher Jacques Maritain thinks that a Christian climate is essential in a school, that atmosphere is a strong factor in education. He agrees that while Catholic schools do not teach Catholic mathematics or Catholic science, yet the Catholic schools do produce Catholic mathematicians, and Catholic scientists; that is, men with a Christian outlook on life.

THE CONTEMPORARY questioning of the reason for Catholic schools deserves deep thinking. Cardinal Amleto Cicognani, once Apostolic Delegate to the United States and now Secretary of State under Pope Paul VI, said: "The Catholic schools are the great secret of the Church's vitality and strength." The Declaration on (Continued on page 16)

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Physical fitness course offered to grade schools

By DENNIS HOFFMAN

A uniform physical fitness program has been drawn up by the CYO office for use in Archdiocesan elementary schools this year.

Flexibility is a key aspect of the program, according to William S. Sahn, CYO executive secretary. It is designed for schools which do not have gymnasium facilities. But it can be expanded for those schools which do.

The program calls for volunteers to supervise the exercise periods, but schools may hire a full-time physical education teacher if they so desire. While it is designed primarily for seventh and eighth graders, pupils in lower grades can be included.

THE CHIEF purpose of the program is to increase the physical fitness of those pupils who are not involved in the CYO Cadet athletic program. Due to traveling difficulties, schools in outlying districts such as Tell City, Bedford and North Vernon cannot offer a complete CYO competitive ath-

letic program. Even in the Indianapolis area, where a year-round schedule of sports is available, only a small percentage of pupils actually participate, Mr. Sahn noted.

CYO and Archdiocesan School Office officials stressed the importance of some sort of fitness program, pointing out that studies have "shown that physically fit persons lead longer lives, have better performance records and participate more fully in life than those who are unfit." One of these studies showed that fitness award winners in high schools made better grades, missed fewer classes,

participated in more activities and had fewer emotional problems than other members of the student body.

THE PROGRAM, as planned, coincides with the normal school year of two 18-week semesters. One hour per week, preferably in two half-hour periods, is recommended. Many of the exercises can be done in the classroom. The program also includes fitness tests based on Amateur Athletic Union standards. The cycles are seasonal, fall, winter and spring.

Rhythmic activities, or calisthenics, occupy the first five to ten minutes of each period. Team activities include Tag of War, Dodgeball, Soccer, Football, Kickball, Soccer, Volleyball, Baseball, Basketball and Softball.

Individuals will be tested once each cycle (September, January and June) to measure his or her progress. The team games, relays and individual activities are to be alternated, according to the schedule posted by the CYO office. However, this schedule is not mandatory, and schools may change it to suit their own needs or desires. A manual outlining details of the program will be distributed to all elementary schools in the Archdiocese within the next few days, the CYO office indicated.

Cy Cipher

BOWLING TOURNEY—Entry deadline for the St. Philip Neri CYO Bowling Tournament is Wednesday, Sept. 21. The tourney itself will begin on the following Sunday.

'WHOOZIT' — CYO officials are calling the first annual "Whoozit" held this week a "roaring success." A capacity crowd of 350 Indianapolis-area youths attended.

Coaches to meet

INDIANAPOLIS—The coaches' meeting for the upcoming CYO kickball season is scheduled for Tuesday, Sept. 6 at 7:30 in the CYO office, 1502 W. 16th St. The rule changes and schedules are on the agenda. The season opens on September 11 for the Junior League and on September 12 for the Cadets.

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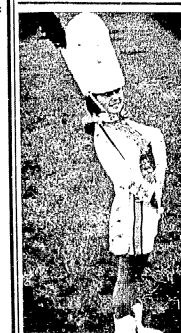
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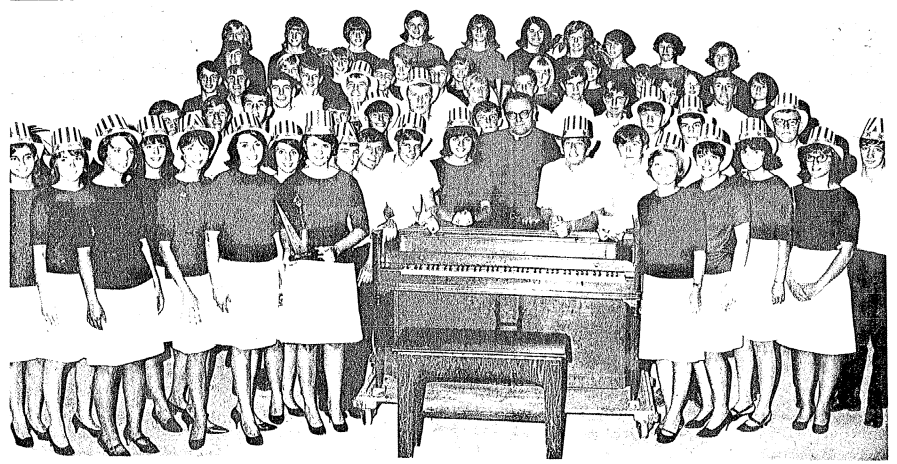
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Elect officers
SELLERSBURG, Ind. — Jane Vogel has been elected president of the St. Paul CYO here. Other new officers include Sue W. I. vice-president; Tom Hecker, treasurer; Mary Pat Denison, secretary; and Mike Hardy, sergeant-at-arms. Deanship representatives are: Danny Hamm, Dave Kleehamer, Linda Hardy and Judy Valentine.



FIRST CLASS MAJORETTE
Mary Jo Paley, junior at Chatterbox High School, Indianapolis, was awarded the honor of Drum Major. First Class while attending a national Drum Major Camp earlier this summer. She will again lead the Chatterbox Marching Rams during the coming season.



BEST ACT OF SHOW—This is the Holy Name "Red-White-and-Blue Revue," which won the "Best Act of Show" award at the recent Junior CYO Talent Contest, presented before a capacity crowd at the Garfield Park Amphitheater. Competing in the Variety Division, the group, composed of more than 65 Holy Name CYO-ers, won both the crowd and the judges with their "Sing Out" selections and the accompanying dance routine. Jerry Craney was responsible for the hours of practice and preparation which went into the presentation—the unanimous choice of the top award. Shown with the group is Holy Name's Priest Moderator, Father William Pappano.

1966 Schedule CYO Stadium

Friday, Sept. 9: Cathedral vs. Crispus Attucks, 8 p.m.
Saturday, Sept. 10: Chatham vs. Franklin Central, 8 p.m.
Sunday, Sept. 11: CYO Cadet Football Jamboree, 1:30 p.m.
Friday, Sept. 16: Chatham vs. Cathedral, 8 p.m.
Saturday, Sept. 17: Kennedy Memorial vs. Luoma, 8 p.m.
Sunday, Sept. 18: CYO Cadet Football (8 games), 12 noon
Cathedral vs. Tech, 8 p.m.
Friday, Sept. 23: Kennedy vs. Shortridge, 8 p.m.
Saturday, Sept. 24: Kennedy vs. Shortridge, 8 p.m.
Sunday, Sept. 25: CYO Cadet Football (8 games), 12 noon
Cathedral vs. Manual, 8 p.m.
Saturday, Oct. 1: Kennedy vs. Brebeuf, 8 p.m.
Sunday, Oct. 2: CYO Cadet Football (8 games), 12 noon
Washington, 8 p.m.
Friday, Oct. 7: Socinia Memorial vs. Washington, 8 p.m.
Saturday, Oct. 8: Chatham vs. Brebeuf, 8 p.m.
Sunday, Oct. 9: CYO Cadet Football (8 games), 12 noon
Cathedral vs. Manual, 8 p.m.
Thursday, Oct. 13: Cathedral vs. Kennedy, 7:30 p.m.
Friday, Oct. 14: Chatham vs. Socinia, 8 p.m.
Saturday, Oct. 15: CYO Cadet Football (8 games), 12 noon
Cathedral vs. Shortridge, 8 p.m.
Friday, Oct. 21: Cathedral vs. Shortridge, 8 p.m.
Saturday, Oct. 22: CYO Cadet Football (8 games), 12 noon
Cathedral vs. Broad Ripple, 8 p.m.
Friday, Oct. 28: CYO Cadet Football (8 games), 12 noon
Wednesday, Nov. 2: CYO Cadet Playoffs, 8 p.m.
Friday, Nov. 4: Socinia vs. Cathedral, 8 p.m.
Saturday, Nov. 5: Ritter vs. Crifard, 8 p.m.
Sunday, Nov. 6: CYO Cadet Playoffs (3 games), 12:30 p.m.
Saturday, Nov. 13: CYO Cadet Playoffs (3 games), 12:30 p.m.

Details announced for CYO Jamboree

INDIANAPOLIS — The CYO Football Jamboree, which is the annual kickoff for the colorful Cadet Football League, will be held at the CYO Stadium Sunday, Sept. 11, at 1:30 p.m. A record 36 teams in the Cadet League will participate. The league has been split into two groups for the Jamboree and will play as the Packers and the Browns. Each team will play for five minutes of the game and will take the same position on the field held by the team which has been replaced. Individual squads will be pitted against teams in the same division, making for keener competition. Divisions One and Two will play in the first half, while Divisions Four and Five will take over for the second stanza. Division Three will be split with some teams playing in each half. Lineups will be carried in next week's Criterion.

practice is limited to one two-hour period per day.

THE ANNUAL weigh-ins will start at 9 a.m. Saturday, Sept. 10, at the CYO Stadium. Each parish has been given time schedules for the weighing and is expected to have its squads at the office at that time. All physical examinations and medical eligibility blanks are to be completed at the time of the weigh-ins.

The regular CYO football season will open with games in the "100" League on Wednesday, Sept. 14. The season will swing into full action on the following Sunday with all CYO teams participating.

Pictures will be taken of the individual teams prior to their appearance in the Jamboree. Teams playing in the second half need not show up until 3 p.m.

THE CYO OFFICE has announced that there will be no advance ticket sale for the Jamboree. Admission will be paid at the gates, which open at 11:30 a.m. Tickets for adults will be 50 cents, 25 cents for grade school children, and all CYO-scholars will be admitted free.

Coaches are reminded that the roster forms must be at the CYO office before noon tomorrow (Saturday) in order to meet the printing deadline. The CYO office also reminds coaches that

Title on the block in Men's Softball

INDIANAPOLIS — The finals in the Men's Slow Pitch Softball League will be played at Washington Park tonight (Friday) at 6 p.m., with St. Andrew pitted against St. Jude for the title. St. Jude, Division Three champ, defeated Christ the King on August 28, to gain a berth in the title game. Christ the King had to survive the Division Two play-off caused by a three-way tie during the regular season. St. Andrew, Division One, drew a bye for the first round of the play-offs.

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Labor Day Picnic and Chicken Dinner

SEPTEMBER 5, 1966

St. Peter's

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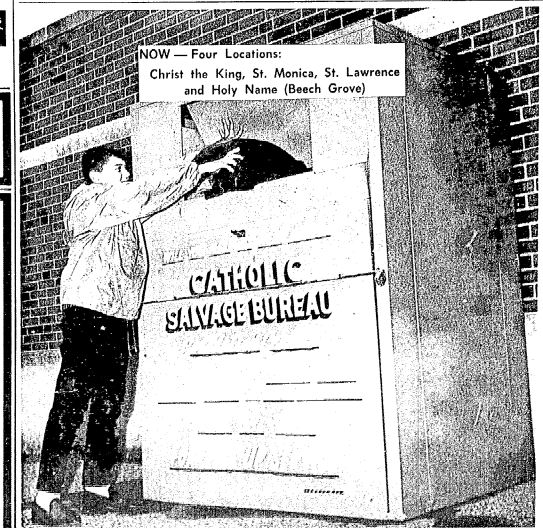
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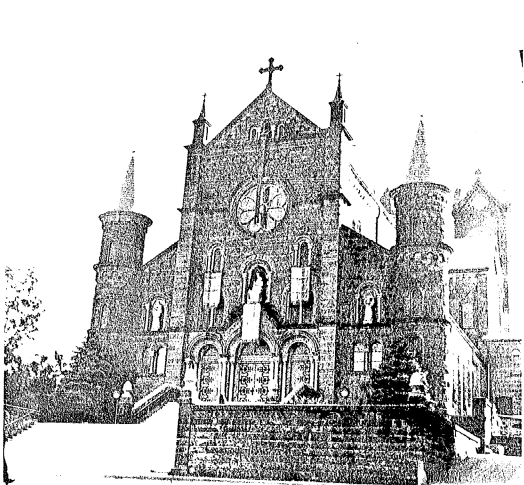
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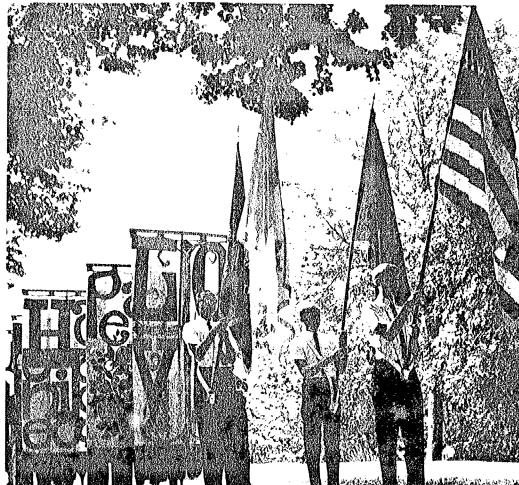
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The Rev. Robert Borchertmeyer
WISH-TV (8) 7:00 a.m.
Subject: "Relativity of Christianity"
Monday, Sept. 5 thru Friday, Sept. 9

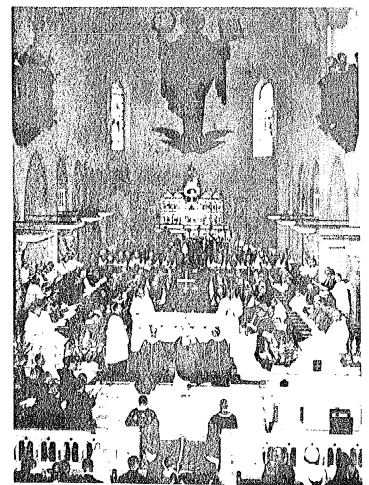
Scenes at St. Meinrad abbatial ceremony



Scene of the Selmon Abbatial Blessing of Archabbot Gabriel Verkamp as sixth abbot of the Benedictine community of St. Meinrad's, in the Archabbey Church above, erected in 1905.



Led by American, Papal, State flags and colorful banners, the procession of clerics and dignitaries made its way from the seminary building to the famed Archabbey Church.



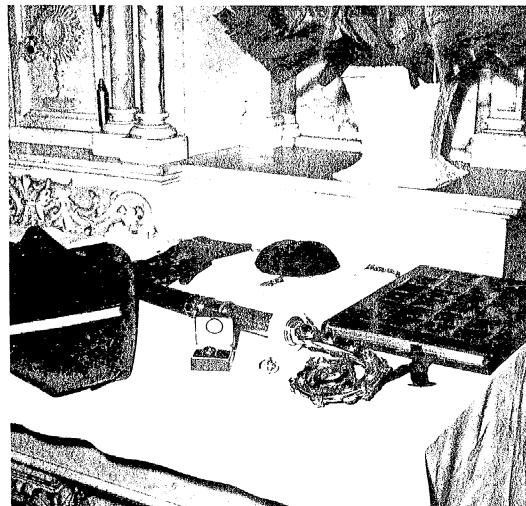
In the view from the church gallery, Archabbot Gabriel Verkamp prostrates himself before Archbishop Schulte as the Litany of the Saints is sung.



Archabbot Gabriel recited the ancient formula of installation before Archbishop Schulte during the Solemn Mass of Abbatial Blessing. Co-consecrators were former Archabbot Bonaventure Knaebel of St. Meinrad, and Abbot David Melancon, of Louisa, Va.



More than 200 priests, monsignori, bishops, archbishops, abbots and representative Protestant clergy participated in the procession to the Archabbey Church. Indiana Gov. Roger D. Branigin also marched in the procession, preceding members of the hierarchy.



The articles of abbatial dignity are shown in the close-up photo above taken prior to the ceremonies. A Benedictine abbot is entitled to use the crozier, ring, miter and embroidered gloves. Also shown is a copy of the Holy Rule of St. Benedict.



Archabbot Gabriel Verkamp, sixth abbot of St. Meinrad's, imparts his first Solemn Abbatial Blessing to the assembled religious and lay community at the conclusion of the rich ceremony in the Archabbey Church. He is standing before the altar of repose at which he will preside during canonization.

ENOCHSBURG

St. John's Picnic
Sunday, Sept. 4

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CRITERION
photo-story
by
Paul G. Fox

Falls City BEER

Notre Dame report on schools

(Continued from page 1) could lead off about their religion, but how well they grasped the meaning of the Faith.

Since the personnel of the Notre Dame study could find no nationally standardized test of religious knowledge they devised their own special testing instrument — the Inventory of Catholic School Outcomes. The study did, the report says, note that the difference between the youngsters was much smaller than the researchers anticipated. As a group, girls in all-girl high schools showed the best understanding of their religion.

"There was no distinguishable pattern among the responses of the group as a whole, based on the type of item—those relating to Catholic belief, those to Catholic moral teaching, and those to Catholic worship," the report says. In other words, Catholic schools apparently do not stress the aspects of the Faith to the detriment of other aspects: students do as well (or as poorly) whether they are questioned on creed, code or cult.

The Catholic Church's condemnation of divorce and the marriage and the Church's stress on the desirability of inter-Catholic marriage were upheld by more than 80% of the students in 1962-63.

The study found that children from the upper social and economic levels put more stress on the obligation to render service to others than do children of middle and lower class status. But a youngster from the latter group would be happier than a well-off child to hear that a friend is entering religious life.

The report says that children rejected racially biased statements more frequently than did children from families whose views gave by almost 70% of the students to a question on the liturgy. These students who value the Mass show a stronger disposition to judge liturgical as the most desirable form of worship. They were aware that it is possible to attend church services regularly yet fail to join in the liturgy, the report says. (The liturgy

response is perhaps all the more impressive since the test was administered in the 1962-63 school year when the Vatican Council's Constitution on the Sacred Liturgy had scarcely been promulgated.)

High schoolers showed a deeper understanding of the Faith than elementary pupils did, the report says, noting the difference between the youngsters was much smaller than the researchers anticipated. As a group, girls in all-girl high schools showed the best understanding of their religion.

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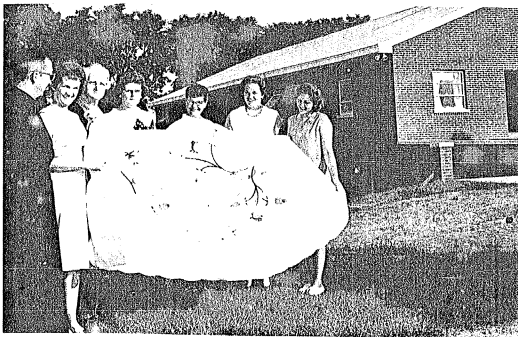
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ENOCHSBURG PICNIC—Father Ambrose Schneider and parishioners of St. John's parish, Enochsburg, will welcome patrons to the annual picnic Sunday, Sept. 2, to be served in the parish's new hall. The hall is being rushed to completion this week and will be used for the first time Sunday. Country-style chicken dinners will be served on the hour from 11 a.m. to 2 p.m., with sandwiches and turtle soup served throughout the afternoon and evening until 9 p.m. Several attractive booths offer entertainment for all age groups. Shown above with Father Schneider, pastor of the Decatur-Franklin County parish the past 15 years, are (from left): Mrs. Paul Gels, Mrs. Ambrose Volk, Mrs. Urban Duerstock, Mrs. Andrew J. Litmer, Mrs. Carl Litmer and Mrs. Donald Gauck. Enochsburg is accessible from Interstate 74 or State Road 46 from Greensburg or Batesville. (Staff photo)

FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes.

Enochsburg, St. John's—Sunday, Sept. 4.

Franklin County, St. Peter's—Labor Day, Sept. 5.

Morris, St. Anthony's—Labor Day, Sept. 5.

Batesville, St. Louis—Sunday, Sept. 18.

Brookville

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Ground is broken for new academy

OLDENBURG, Ind.—Ground was broken recently for a new Immaculate Conception Academy. The Criterion learned this week.

The million dollar project will consist of two new buildings, to be located across the road from the present academy structures. Included are classrooms, laboratories, gymnasium, auditorium and fine arts facilities.

The present academy building will be renovated to provide boarding accommodations, study halls and cafeteria. A portion of the original structure will be demolished.

Current enrollment of the academy is 400 girls, including aspirants to the Sisters of St. Francis Convent. Architect for the project is the Indianapolis firm of Bolten and Burns. Completion is slated for September, 1967.

Explore Vatican II

GLEN ROCK, N.J.—The major teachings of Vatican Council II are explored in a new series of 12 illustrated booklets, "The Church Renewed," published by the Paulist Press.

CONTRIBUTORS

THE CRITERION will carry a list of book and organizational contributors and others who have registered news for the current issue. The following persons submitted items for this week:

MRS. PHILomena SAAR, Batesville
MISS LULA ERINGER, Sellersburg

Labor Day Mass

TERRE HAUTE, Ind.—The annual Labor Day Mass sponsored by the Terre Haute District Council of Catholic Men will be offered in St. Joseph's Church on Monday, Sept. 5 at 9 a.m. Celebrant will be Father Joseph V. Beechem, and the speaker will be Father Gregory K. O'Hara, O.F.M. Conv., pastor of St. Joseph's. A continental breakfast will be served after Mass.

Providence nun dies at age 89

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister St. Barbara Moser, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, Aug. 31. She died August 28 in the convent infirmary at the age of 89.

A native of Champaign, Ill., Sister St. Barbara entered the convent in 1896. She was an elementary school teacher, having taught at St. Anthony's and St. Patrick's in Indianapolis, Hammond and Chicago.

She is survived by two sisters — Mrs. William Schradel, Los Angeles; and Mrs. Bernard Gillis, Hammond; and one brother — Nicholas Moser, Munster, Ind.

Fall retreat set for New Albany

NEW ALBANY, Ind.—The fall retreat for women of the New Albany Deaconry will be held September 23-25 at Our Lady of Fatima Retreat House, Indianapolis, according to an announcement here.

Retreat master will be Father James D. Morarty, director of the retreat house.

A chartered bus will leave from E. 8th and Elm, New Albany, at 6:15 p.m. Friday, Sept. 23. Reservations and retreat recitations can be made with Mrs. Louise Livingston, 1311 E. Market St. or Miss Margaret Richard, 1906 Charlestown Rd. Deadline is September 16.

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Parish Bulletin Board New Albany

Our Lady of Perpetual Help—

Anniversary Dinner and Style Show, Thursday, Sept. 8.

Holy Trinity—

Conference of Christian Doctrine Program starts Sunday, Sept. 18.

Holy Family—

September 18, Installation of CYO Officers.

St. Mary—

Altar Society Meeting, September 6, 7:30 P.M.

These announcements are made available without charge. To have your event listed, phone BU 2-3869 at least two weeks before event is scheduled.

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's

Men's Quarterly Meeting September 12, 8 p.m.

St. Augustine's

CYO Board Meeting, September 14, 8 p.m., Holy Family Parish. All Deacons are to attend.

Sacred Heart

Men's Club, September 12, 8 p.m.

Providence

School Opens September 6.

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FOR FIFTH WHEELERS—One of the newest organizations in the Archdiocese has been formed in Indianapolis. Known as the "Fifth Wheelers Club," the membership is composed of widows and widowers who have minor children to raise. Current members include: Patricia Flower, St. Andrew's; and Our Lady of Lourdes parishes. Mrs. Ethel Brown, one of the organizers, reports that the group is "not a lonely hearts club," but is open to those who sincerely interested in child welfare and family unity. Meetings are held monthly in private homes on the first Saturday of each month. For additional information, contact Mrs. Brown, 356-3279, or Mrs. Pat Scheibelhut, 356-5835.

NEW TESTAMENT SERIES—Father Marston Strange, O.S.B., scripture scholar at St. Meinrad Archabbey, will conduct a weekly series of classes on the New Testament at the St. Jude Guest House, located at the archabbey. The series will be held on Tuesday evenings, starting September 6. A fee of \$10 will cover the two-semester course. The series can also be taken for college credit. Additional information can be obtained from Mrs. Joseph Zarrella in Tell City, Charles G. Mattingly in Cannelton, or at St. Meinrad Archabbey.

INTER-PARISH SCHOOL COOPERATION—Several neighboring parishes in the Archdiocese are exchanging pupils in their schools to accommodate classroom limitation put into effect this fall for the first time. In Indianapolis, St. Catherine's and St. James parishes are swapping several first and second graders, because St. James has two sections of first graders and St. Catherine's has two second grade classrooms. Holy Trinity School, New Albany, has accepted about 15 youngsters from neighboring parishes which were not able to be accommodated because of capacity enrollments.

NEW HOME FOR RONCALLI CENTER—Roncalli Center, information center and office for the specialized movements of the lay apostolate in Indianapolis, has a new home. It is now located at 725 N. Sheffield Ave., on Indianapolis' near westside. The specialized movements include the Young Christian Students (YCS), the Young Christian Movement (YCM) and the Christian Family Movement (CFM). The telephone number is 634-7639. Father James Byrne, assistant pastor of St. Anthony's parish, is chaplain of the center.

NAMES IN THE NEWS—The visit of Father Maurice Dugan, pastor of St. Mary's parish, Richmond, to St. Meinrad Archabbey last week was shortened by the death of a parishioner. On his return to Richmond last Tuesday evening he was involved in an auto accident west of Plainfield on U.S. 40, which resulted in a scalp laceration requiring several stitches. Sister Mary Magdalene Riehle, C.P., the daughter of Mr. and Mrs. Edward Riehl of St. Nicholas parish, Sunman, will make her final profession of vows as a cloistered Passionist nun Thursday, Sept. 15, in Erlanger, Ky. The ceremony will take place at the Chapel of the Sacred Passion in Erlanger. She may receive visitors on that day, plus Saturday and Sunday, Sept. 17 and 18. Father James J. Madden, M.M., Indianapolis-born Maryknoller, has recently returned after six years service in Peru. He was visiting Indianapolis relatives last week-end and offered Mass at St. Paul's Hermitage, Beech Grove, where his grandfather, John Goettmoller, is a resident.

Clergy Formation officers named
CHICAGO—Bishop Loren T. Hickey, rector of St. Paul's the appointment of an executive secretary and a special assistant for the Episcopal Committee on Priestly Formation. Father Thomas W. Coyne, C.S.S.R., formerly associate secretary of the Seminary Department, National Catholic Educational Association (NCEA), has been named the new executive secretary.

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School bell

(Continued from page 1)
groups using the programmed readers.

"Breaking the Sound Barrier," a new approach to teaching spelling and phonetics, is being used at Our Lady of Lourdes and St. Michael, both in Indianapolis. A pilot study will be in progress at St. Barnabas, Indianapolis, involving the new Bible Life Worship Series for Grades 1 through 5.

Of the 86 archdiocesan elementary schools, 38 are staffed by Sisters of Providence, 33 by Sisters of St. Francis, Oldenburg, nine by Benedictines, three by Sisters of St. Joseph, two by Dominican Sisters, and one by Ursulines.

Accent

(Continued from page 1)
have failed in capturing the imagination of the American people, in sparking a fire in our bellies over the injustice of poverty. In the area of the application of the Gospel message should be clear enough. Our Catholic Fathers have applied it and have urged us to form charitable enterprises to reach out to absolutely every person and every need. A lot of us ignored the message; most have heard it.

"Nor have the liturgical reforms and the greater participation of the whole worshipping community in the Mass had as yet any noticeable effect on our social consciences. . . . Whatever the causes, in our understanding of and involvement in worship—and they have been considerable—we still lack a liturgical and spiritual formation that is geared to a community that is wandering through a valley of tears, not cloistered in a monastery, living in a quiet medieval village, but to a Christian fully, devotedly, and lovingly involved in the City of Man."
Nagle, a member of the board of directors of the Liturgical Conference, said that the time has come for Catholics to join with others in the pursuit of social justice. He said that "Catholic organizations working in the fields of labor, race, peace and human welfare at least should be asked to make a case why they should remain sectarian."

Oldenburg nun dies at age 85

OLDENBURG, Ind.—Funeral services for Sister M. Antonia Koos, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Thursday, Sept. 1. She died August 30 in the convent infirmary at the age of 85.
A native of Bloomington, Ill., she had been a member of the community nearly 65 years. An elementary teacher, she has been in the following parish schools of the Archdiocese: St. Peter's, Franklin County; St. Anne's, Hamburg; Holy Family, Oldenburg; St. Martin's, Yorkville; St. Joseph's, St. Louis; and St. Mary's, Greensburg. She also taught in Illinois, Missouri and Ohio.
She is survived by a brother, Frank Koos, of Bloomington, Ill. A sister preceded her in death. She was Sister Beatrice, O.S.F., of the Oldenburg community.

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PLAN LABOR DAY PICNIC—St. Peter's parish in Franklin County will sponsor its annual Labor Day Picnic and Chicken Dinner next Monday, Sept. 5. Lunch and turtle soup will be served in addition to the chicken dinners. Shown above with some of the prizes to be awarded throughout the afternoon and evening at the various booths are the pastor, Father Louis E. Schumacher, and parishioners (from left): Mrs. Leroy Dudley, Mrs. Leo B. Kesterman, Mrs. William Osborn and Mrs. Paul Back. The dinners will be served in the old school gymnasium, and the booths will be outdoors under tents. St. Peter's is located nine miles from Brookville and 14 miles from Batesville, easily accessible from Interstate 74. (Staff photo)

CSMC parley asks 'conscience lobby'

By JAMES M. SHEA
NOTRE DAME — More than 3,000 delegates at the 22nd general Catholic Students' Mission Crusade convention here pledged support of a "conscience lobby" in Washington concerned with the needs of the world's poor.
A resolution unanimously adopted at the closing (Aug. 28) session stressed the responsibility of "have" nations for "have not" countries.
The "conscience lobby" was proposed by Father Roman Hoffman, O.P.M., Conv., missiology professor at the Catholic University of America, Washington, D.C., who addressed the convention (Aug. 25 to 28) at the University of Notre Dame, on the world poverty situation.
The resolution urged the lobby be formed "on a broad ecumenical basis" and emphasize the "responsibility of the rich nations to the poor nations."
The RESOLUTION noted that the Holy See, in a reaction to the action of Vatican II, is attempting to set up a Secretariat for the Promotion of Social Justice Among Nations. The work of the proposed "conscience lobby" would be tied closely to that of the new secretariat, CSMC officials said.
Also at the final session the delegates named three members to the CSMC national executive board for two-year terms. They are Maureen Hermes, Sterling, Ill., and Joseph Fama, Washington, D.C., high school student and Lawrence Johnson of Croster Seminary, Onamia, Minn.
CSMC officials reported the 23rd national convention will be held in August, 1968, marking the organization's 30th anniversary. Major events of the convention, including a jubilee banquet, will be held in the Notre Dame "astrodome" to be built on the campus.
OTHER convention highlights included:
An appeal from Archbishop Karl J. Alter of Cincinnati, CSMC honorary president, to the U.S. Congress.
Notes jubilee
VATICAN CITY — Cardinal Josyf Slipyj, exiled Ukrainian Primate who now lives in Rome, celebrated his 50th ordination anniversary by offering the Solemn Ukrainian Liturgy at the altar of St. Basil the Great in St. Peter's Basilica.

Calendar

- FRIDAY, SEPT. 2**
Nocturnal Adoration Members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.
- SATURDAY, SEPT. 3**
St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.
- SATURDAY, SEPT. 3**
St. Bridget's Social at 6:30 p.m. in the parish hall, 805 N. West St.
- The Saturday Social** at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental Street.
- SUNDAY, SEPT. 4**
The Card Party, sponsored by St. Catherine's Altar Society begins at 2 p.m. in the Father Busald Hall, Shelby and Tabor Sts. All games played.
- MONDAY, SEPT. 5**
A Card Party at 1:30 p.m. in the Federal hall, 5646 E. Washington St. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veterans Hospital patients.
- TUESDAY, SEPT. 6**
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4830 Fletcher Ave.
- THURSDAY, SEPT. 8**
St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

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Labor Day

(Continued from page 1)
prerequisite of sound social order."

Even worse, he said, the efforts of many workers to organize are still being thwarted, and this is particularly true for migratory farm workers.
"Time after time during the past half-century," Msgr. Higgins added, "their efforts to organize have been blocked."
"It is gratifying to note, however, that, at long last, the tide beginning to turn in favor of our underpaid and terribly disadvantaged agricultural workers."

TURNING TO THE problem of race relations, Msgr. Higgins said that if it is true that migratory workers are outside our social and economic system, "it is even more tragically true of the great mass of American Negroes, whether they live on marginal, worked-out farms in the rural South or segregated slums in the North."

In regard to race relations, he said, the country is at a critical turning-point in history, particularly in the history of the labor movement.
Labor, he said, has done much in the past and is doing more at the present to promote the cause of interracial justice, but there is some legitimate feeling that some segments of the labor movement are trying to be a little too respectable and have yet to put the issue of racial equality at the very top of their agenda.

The growing rift which this has caused between organized labor and the Negro community is, he stated, "one of the most serious problems with which the labor movement is present-ly confronted."

Named as legate to CCD Congress

WASHINGTON — Pope Paul VI has named Cardinal Paul Marcella to be his legate to the Congress of the Confraternity of Christian Doctrine in Pittsburgh, Sept. 14 to 17.
Announcement of the appointment was made here by Archbishop Egidio Vagnoni, Apostolic Delegate in the United States.
Cardinal Marcella, president of the Vatican Secretariat for Non-Christian Religions, was auditor of the Apostolic Delegation here from 1924 to 1933 and returned to the U.S. in 1964 as the papal legate to the opening of the Vatican Pavilion of the New York World's Fair.

The CCD Congress is to aim at beginning the reorientation of the Church's doctrine, with the goal of presenting a new liturgical understanding as the necessary foundation for accepting present and future responsibilities in the pastoral, apostolic and liturgical life of the Church.
The CCD Congress is to aim at beginning the reorientation of the Church's doctrine, with the goal of presenting a new liturgical understanding as the necessary foundation for accepting present and future responsibilities in the pastoral, apostolic and liturgical life of the Church.

Social night set by D of I Circle

INDIANAPOLIS — Mother Theodore Circle 56, Daughters of Isabella, is sponsoring a social night Tuesday, Sept. 6, at the Knights of Columbus hall, 1205 N. Delaware St. at 7 p.m. Mrs. Francis Esselborn and Mrs. Clyde Gates are co-chairmen.
Regular business meeting will be held September 20. Mrs. Al J. Centrachio is D of I regent.

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serious problems with which the labor movement is present-ly confronted. "Instead of going through the usual routine of self-congratulatory look at this problem . . ."

Official School Calendar

ARCHDIOCESE OF INDIANAPOLIS
ELEMENTARY AND SECONDARY SCHOOLS
1966-1967

FIRST SEMESTER

Tuesday, September 6	Opening Day (Teachers' Institute—Thursday, October 27 and Friday, October 28)
Tuesday, November 1	Feast of All Saints—Holy Day
Friday, November 11	Veterans' Day
Wednesday, November 23	Thanksgiving Recess
Monday, November 28	Begins with close of school day
Thursday, December 8	Feast of the Immaculate Conception—Holy Day
Thursday, December 22	Christmas Recess
Tuesday, January 3	Begins with close of school day
Friday, January 20	Classes Resume
Grading Periods:	November 4th and January 20th

SECOND SEMESTER

Tuesday, January 24	Beginning of Second Semester
Wednesday, March 22	VOCATION WEEK: March 13-17
Wednesday, March 22	Easter Recess
Tuesday, March 28	Begins with close of school day
Wednesday, March 29	Spring Registration
Friday, April 21	Classes Resume
Thursday, May 4	Business Education Day
Thursday, May 4	Feast of the Ascension—Holy Day
Tuesday, May 30	Memorial Day
Friday, June 9	Close of School
Grading Periods:	March 24th and June 19th

NOTE: Each Parish is entitled to observe its Patronal Feast as a Holiday. If the Feast is transferred by rubrical laws, the day of its observance is a Holiday. If in either instance it occurs on a day which is otherwise free, the next school day may be declared free.

Community may observe its Official Community Holy day. If this Holiday occurs on a day which is otherwise free, the next school day may be declared free.

No other Feast, Holiday or Name-day may be the occasion for change in school time.

The Reverend Pastors may exempt their pupils from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. The Public School Calendar holiday should not be interpreted as a special holiday.

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New ways to teach religion

By WILLIAM A. RYAN
A time when innovative educational ideas are widespread, it is not surprising that religious educators are also using new methods to communicate their ancient message.

They have been spurred by the growing conviction that Christianity is first and foremost an experience, and it is secondly the articulation of that experience. This insight need not come as a surprise. It is no more startling than the familiar maxim about the beat-telling old Irish woman being more holy than some learned theologian.

But it has provided a rationale for a host of innovative practices in the teaching of religion. These new methods include team teaching, group dynamics, field trips, Bible vigils, experiential experiences, discussions

of literature, art and films, Christian formation weekends and twilight retreats. Both the latter innovations have elements adopted from the Cursillo—and with good reason. Just as the Cursillo provides some persons with their first deeply emotional experience of Christianity, the new methods seem to cement the necessary foundation without which it would be impossible to build.

TWILIGHT retreats were originally developed for the CCD but they have been taken over for use in Catholic high schools as well. These retreats take place after school hours with brevity their keynote. Students are informed well before hand of the time and place of registration.

Normally they arrive around 4:30, after which there are three talks spaced by 10-minute intervals. The speaker need not be a priest at each talk; he might be a social worker discussing the problems of the inner city. The third talk is followed by confessions and then a Mass in which everyone participates. After the Mass there is frequently a dinner which has been prepared by members of one of the parish organizations.

The influence of the Cursillo is even more apparent in Christian formation week-ends. These consist of short, pertinent talks by priests, laymen and, in some cases, students themselves. The talks are followed by small group discussions, the drawing of posters representing the groups' reactions to the talks, and reports made by the secretary of each group. The entire week-end is constructed around the Mass. An important place is given to music, both in the chapel and outside of it.

Educators who have used these methods and variations upon them are enthusiastic about the apparent results.

THE CCD continues to be the source of many persons' religious formation. Fortunately it is a dynamic organization, subject to attempts at improvement usually initiated by those who know it best.

An increasing number of experienced CCD workers, both priests and laymen, are saying that the CCD should strive for a more adult-centered approach. They believe that a greater involvement by the entire parish community in the work of the CCD may be vital to the success of their labors.

The justification for this belief is the fact that the CCD does not operate in a vacuum. Since so many influences are operative in the lives of young

Helping hand

CLEVELAND — Coadjutor Bishop Clarence G. Isenmeyer of Cleveland has urged pastors of inner-city parochial schools to fill any empty desks in their schools by offering enrollment to non-Catholic children. Several diocesan elementary schools already follow that policy, but the bishop's suggestion was expected to spur many pastors in the inner-city area to initiate the plan. Most public schools in Cleveland's inner-city areas are over-crowded.

Cites growing role of lay educators

NEW ORLEANS — Increased stress on the contribution of lay educators in elementary and high schools of the Archdiocese of New Orleans was noted here by Msgr. Henry C. Bezou, superintendent of education.

He cited the appointment of the first layman as assistant superintendent of schools; the naming of six laymen as assistant principals, an increase in this category; and the appointment of a layman, J. Herman Friedman, as supervisor of music and cultural programs in all Catholic schools.

The number of lay teachers in the archdiocese is now about 1,500. Full-time religious teachers are expected to number about 1,200. In addition, many schools have parish priests as part-time instructors and athletic coaches.

people, it seems wise to enlist as many as possible of them in the cause of Christian formation.

Acting upon a suggestion from Archbishop Patrick O'Boyle of Washington, 15 members of a parish Holy Name Society in the archdiocese have agreed to staff a new division of their parish CCD. It is expected that the plan will stimulate similar agreements in other parishes, and boost the morale of both the CCD and the Holy Name Society.

THE OLD question of whether to use a textbook for religion classes has just some of its urgency recently. Veteran teachers generally agree that a book is as good or as bad as the teacher who uses it. They say that both teachers and students must know how to rise above the textbooks, and feel confident to challenge them when a challenge is called for.

They also agree that all the new methods that could ever be devised are no substitutes for teachers and other guides who are committed Christians. Surface brilliance is not what a man to hold down his job, but it assures no particular gain to his students. At a workshop on the CCD held recently at the Catholic University of America, it was put this way:

"The teacher must not only be able to communicate the message, but he himself must be the message, have a genuine love for the teen-ager and be able to show this love."



THE FOURTH ESTATE—The four young ladies above have been named editors and directors of campus publications at St. Mary-of-the-Woods College for the 1966-67 school year. Left to right: Elizabeth Morrill, Denver, editor of year book; Catherine Fordham, Mullens, W. Va., student director of the college news bureau; Rosemary Grayson, Evansville, editor of campus newspaper "Fagots"; and Eileen Carr, Arlington Heights, Ill., editor of "Aurora," campus literary magazine.

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Purchase mobile classrooms

CHICAGO—The Chicago archdiocese has purchased 61 mobile classrooms, which will help the system accommodate all 363,000 students who want to attend its 536 schools this fall.

The mobiles will enable six schools to end double shifts. For the first time "in 10 or 12 years" no Chicago area Catholic school will be forced to have split-shift sessions, Msgr. William E. McManus, superintendent of Catholic schools, said.

Purchase of the mobiles is a short range effort to provide space for all children who want to enroll until a proposed massive school building program gets under way, he said. Catholic schools already have 20 mobiles, and will pay \$550,000 for the other 61 temporary classrooms, it was stated.

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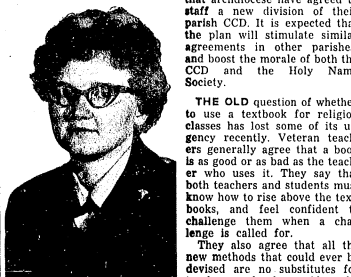
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TO ENTER CONVENT—Miss Catherine Martin will enter the Novitiate of the Sisters of Providence, St. Mary-of-the-Woods, on September 12. The daughter of Mr. and Mrs. William Raymond Martin, she is a native of St. Anthony's parish, Indianapolis. Miss Martin recently completed three years of service as a Sp/5 Medical Specialist in the dispensary at Ft. Ritchie, Maryland.

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Ohio's 'fair bus' law took effect Aug. 15th

COLUMBUS, Ohio — Since Ohio's "fair bus" law took effect August 15, local school boards have been responsible for transporting public and private school students on an equal basis.

Most parishes already have disposed of their school buses in order "to get the Church out of the transportation business," it was reported. But due to purchasing problems encountered by the state board of education, enough buses to transport all students probably will not be available until the end of October.

Father David Sorohan, assistant superintendent of Columbus diocesan schools, said a number of plans—financed by government funds—will be used up until that time. He said these plans include:

• The parent contract plan. Some local school boards are making contracts with groups of parents. These parents would provide transportation until publicly owned buses are available.

• The use of public transportation. Some school districts, unable to bus either public or private school students, will make arrangements with local transit companies for transportation of all eligible students.

THE "FAIR BUS" law provides that all elementary school students who live further than two miles from the schools they attend must be provided with transportation "except when, in the judgment of (the local school board), confirmed by the

state board of education, such transportation is unnecessary or unreasonable."

Local school boards also are required to provide transportation for students—in public or private schools—who are so crippled that they are unable to walk to and from schools.

The school boards are permitted to provide transportation for other students—those living closer than two miles from the elementary schools they attend, and also those attending high school.

The key word is "equality," Father Sorohan said.

"If a school board provides transportation for public high school students, for instance, it must also provide transportation for private high school students," he said.

The implementation of the "fair bus" law is in the hands of regional coordinators, appointed by the state. The coordinator's job is "to assure that each pupil . . . is transported to and from the school which he attends in a safe, expedient and economical manner using public school collection points, routes, and schedules."

FATHER SOROHAN said Catholic schools are receiving "fine cooperation from the state coordinators." He added: "They are making a sincere effort and the situation is working out beautifully. Problems from our point of view are minor."

The only problem of any degree, he said, is determining whether a child is eligible for transportation. He described the action of the coordinators in this area as "very fair," and said that even eligibility has "a minor problem from our point of view."

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TO ENTER CONVENT—Miss Barbara Jones, daughter of Mr. and Mrs. William M. Jones of St. Ambrose parish, Seymour, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, on September 8. She is a graduate of Seymour Senior High School. Open House will be held from 2 to 4 p.m. Sunday, Sept. 4, at 631 N. Chestnut St., Seymour.

Urges four-day work week for teachers

WASHINGTON — Every elementary and secondary school teacher should work a four-day week with one day free "just to stay home and think," 400 participants from 30 states and Canada were told at a team teaching institute held at Georgetown University here.

The speaker was Ole Sand of the National Education Association who predicted an end by

NEW JERSEY PILOT PROJECT

Seminarians will live at home

CAMDEN, N.J.—Four young men who will begin training for the diocesan priesthood here in plan recognize that "the task of the fall will attend college classes while continuing to live at home in a pilot program for seminarians."

The four are among some 34 beginning seminary trainees, but their experimental training program is quite different from the ordinary seminary course to be followed by the others.

They will live at home, and attend freshman classes at St. Joseph's College, Philadelphia. They will be expected to participate in school activities along with their non-seminarian classmates, and will wear ordinary non-clerical clothes.

The pilot project is being tried in accordance with the decree of Vatican Council II calling for adaptation in clerical training to the special circumstance of time and place.

IN ANNOUNCING the experiment, Archbishop Celestine J. Damiano, bishop of Camden,

quoting the council decree on priestly formation and said that they will regularly see the fostering vocations develops in the whole Christian community . . . outstanding contributions are made to this work by families which are alive in the spirit of faith, love and reverence and which serve as a kind of introductory seminary."

The archbishop said that as the home is the cradle for the vocation, it should also be the right place for the growth of a vocation.

He explained that the four participants will pursue courses leading to a bachelor of arts degree. In line with the regulations set by the Sacred Congregation of Seminarians, the men will also take the essential philosophy courses such as logic, ethics and history of philosophy.

We recognize the problems of our times," he said, "and we are trying this experiment with St. Joseph's to give our men an opportunity to go to school with and to sit along side of their future parishioners, the future doctors, lawyers and business men. We expect that, in this way they will earn their respect and admiration for having chosen the religious life."

MSGR. RICHARD J. Callahan, diocesan vocation director, said that a lot is going to be left up to the four men themselves concerning the program.

"We are not giving them a

the 1970's of what he termed "the present self-contained classroom."

SAND SAID college teachers "are not required to maintain the heavy class schedule that elementary and secondary teachers are."

The institute was sponsored jointly by the National Catholic Educational Association and the National Association of Secondary School Principals. Representing those groups were Father C. Albert Koob, O. Praem., and Dr. J. Lloyd Trump. Participants included classroom teachers, administrators and state and county supervisors.

OTHER IDEAS expressed at the conference by lectures and participants included these: Children can learn much without the present "graded and other formal structures" of the schools. The schools of the next decade will be much more informal and personal.

Teachers must learn to modify their value judgments so that they may look at students in a new light based on new knowledge.

Sweeping revisions are due in elementary and secondary school curricula.

New relationships must be formed between teachers and students. Teachers must find time to meet with students who have academic problems.

Institute lecturers included Melvin P. Heller of Loyola University, Chicago; Brother Kevin Mark of St. Mel High School, Chicago; Robert Snider of the National Education Association; Sister Mary Alma, University of San Francisco; and Norman Haers of the U.S. Office of Education.



TO ENTER ORDER — Miss Jullann Babcock, daughter of Mr. and Mrs. James Babcock, Our Lady of Lourdes parish, Indianapolis, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, on September 7. Miss Babcock is a graduate of Our Lady of Grace Academy, Beech Grove.

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'Head Start' off to a good start

HHEAD START, one of the most popular and most successful anti-poverty programs under the Economic Opportunity Act of 1964, enters its second summer on a slightly larger scale, according to information from the Office of Economic Opportunity. More than 16,000 children are engaged in Head Start programs in which two score Catholic agencies throughout the country are participating.

The program, aimed at giving children from economically and culturally disadvantaged backgrounds the preschool experience they desperately need, helps them to learn about things that other children take for granted—for example, a visit to a picture book—and to keep pace once they enter regular school.

Across the country, Catholic agencies, particularly Catholic schools, participate in Head Start and have made a vital contribution to its development. Many dioceses and parishes plan and administer Head Start programs in local communities as delegate agencies of the local Community Action Committees, serving all children in the neighborhood. In other communities the Community Action Committees or public school agencies operate the programs directly, with the close cooperation of diocesan authorities, often using parochial school



TO ENTER CONVENT—Miss Alice Hapwood, daughter of Mr. and Mrs. S. Lylo Hapwood, of St. Catherine parish, Indianapolis, will enter the Benedictine Convent of Our Lady of Grace Academy, Beech Grove. An open house will be held Sunday, Sept. 4, from 2 to 4 p.m., at 2322 Walker Ave. No invitations have been issued.

(Continued from page 8) ent in their appraisals, but girls in all-girl schools showed a significant "leak" in the program. Their teachers (both Religious and lay) than did the other groups.

This is "strong evidence that the educational processes as mediated by Religious and lay teachers are more highly satisfying for girls in all-girl schools, where the educational theory notwithstanding," the report asserts.

Slightly more than 60% of the students believed the imparting of religious and moral formation to be the most important reason for the existence of Catholic schools. Sixty-eight percent ranked vocational-occupational training as the chief goal of their schools. The students ranked other goals—intellectual and social and patriotic (good citizenship)—even lower on the scale of Catholic school goals.

BUT THE STORY was different when they came to rating the schools' success in achieving the goals. Forty-two percent of the students thought that the schools were their chief success in rendering vocational preparation; only 36% of the students believed that the schools were their chief success in rendering moral preparation. Further, 48.3% of the students considered the extent of their religious education to be the chief influence on their religious instruction. And they rated religious instruction a "distant" second among influences.

"It isn't warranted," the report states, "to refer to the attitudes of 'Catholic school children' as if Catholic schooling were a unifying factor operating always and everywhere in the same manner. Not only the attitudes of the students reported here, but also the region, the diocese and peculiar local circumstances all play a part in influencing their attitudes."

Fewer students saw their school as achieving complete success in academic-intellectual affairs than in any of the other areas of the schools' activities. It was apparently the A-students who found their schools most intellectually stimulating.

"The proof of the pudding is in the tasting," is how the Notre Dame study put it. "The greater the academic success of the student, the more successful he rates the school in achieving its intellectual/academic aims."

At one point in the study, 24,502 parents, both Catholic and non-Catholic, were asked what they hoped Catholic schools would do for their children. They indicated the following priorities:

To train children to be honest, truthful and moral, 78.9%; to teach children to know God, Christ and the Church, 73.2%; to think for themselves, 62.9%; to respect persons and property, 60.7%; to read and write clearly, 60.3%; to make children good citizens of the United States, 58.7%; to train children in self-discipline and hard work, 47.2%; to be strong in arithmetic and science, 44.2%.

grams generally show that the children enter school in the fall better prepared, with greater self-confidence and greater intellectual capacity than children from similar backgrounds who did not have a Head Start experience. Teachers reported almost unanimously that the program helped the children from shaky backgrounds become secure in a school environment.

HEAD START has raised some children's IQs as much as 16 points. Medical testing showed that 31% to 35% of children Head Start had physical defects, ranging from infected tonsils to long-term deficiency diseases, which would have gone undetected without the medical examination required by Head Start. Hearing and eyesight problems were common.

Participation of parents has been an essential feature of Head Start. Mothers especially were benefited, as they received instructions in home economics and learned how to budget their earnings, how to purchase food wisely, and how to improve the care of their children. In one community, 200 mothers were given off-welfare roles and employed as teachers' aides. Mothers have also participated as volunteers and gained an insight into the needs of their children.

Head Start has had an effect on curriculum planning, too, with the result that there are indications of revisions in the programs of some local elementary schools where there are needy children.

SO SUCCESSFUL was the 1965 program that at the end of the summer, President Johnson approved a three-part extension of Head Start. First, a year-round program for children between three and five years old. Second, summer programs for those not included in year-round classes. Third, a follow-through program for summer Head Starters, to include home visits, special tutoring, field trips, and medical and social care.

Hundreds apply for tuition aid

LANSING, Mich.—Nearly 1,000 private college freshmen already have applied for state tuition grants under a new Michigan law.

Dr. Leon Fill, vice president of the State Board of Education, said about 6,000 freshmen who plan to enroll in private colleges this fall are expected to apply for grants which range from \$50 to \$250 per semester, depending on the student's family income.

The new Tuition Grant Program was approved in June by the state Legislature and signed into law last month by Gov. George Romney. The Legislature appropriated \$3.5 million for the first year of the program.

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Further, parish-owned schools which were short on space frequently accepted only the children of regular employees. Contributors and gave priority to longstanding members of the parish. Eighty-six per cent of the elementary schools were then parish-owned.

THE NOTRE DAME report cites "the lack of a non-teaching principal and of adequate clerical assistance" as one of the major drawbacks of Catholic elementary schools in 1962. 63 (Today the provision of teachers to assume clerical chores is one of the fastest-growing practices in Catholic schools. About one in every four Catholic elementary schools now has a teacher-aid program, according to the National Catholic Educational Association.)

The study calls attention to a "special problem" of diocesan school superintendents: "They have no status in canon law whereas the pastor of a parish does." Superintendents often support educational innovations but their support is sometimes not as effective in securing needed improvements as it might be, the report implies, if they were not hamstrung by "limited authority."

Apparently double sessions are not prevalent in Catholic schools only 2.2% of the elementary schools and 0.9% of the high schools were holding double sessions in 1962.

The Notre Dame study found that 61.5% of Catholic grade school graduates went on to Catholic secondary schools, boys and girls in approximately equal percentages. Fifty-four per cent of high school seniors reported college plans. An indicated that some schools were never carried out, but indications were that Catholic colleges received 48.4%; private colleges enrolled 62.0% and 35.9% entered public institutions. Some 5.0% went into religious life, and 20% entered diocesan seminaries.

Parish, inter-parish and diocesan elementary schools got their major support from direct tuition. "Very little financial support for the elementary schools comes from the diocesan level," the report states. Parish subsidy was the greatest source of income for parish and inter-parish secondary schools, and it was the second most important source for diocesan high schools. The report gives only a "rather cursory look" at

Notre Dame report on Catholic schools

Catholic school financing, but Notre Dame plans to inaugurate in-depth study of the question next year.

The largest single group of staff members in Catholic grade schools was Sisters, 66.2%. Laywomen accounted for 23.9% of the total. Priests comprised only 2% of the elementary schools' staffs in 1962, the study says. On the high school level, Sisters also made up the largest category, 49.5%, followed by laymen, 14.9%; priests, 13.7%; laywomen, 12.2%; and Brothers, 8.4%. In 1962 there were 2.24 Religious to every lay teacher at the elementary level, and 2.64 Religious to every lay teacher at the secondary level.

(In 1965-66 there were 77,350 nuns, Brothers and priests, and 43,850 lay teachers at the elementary school level. The proportion of lay teachers in the total teaching staff at this level was 36%.)

In 1962-63, the report says, many Catholic lay teachers felt they were "accepted kindly and with gratitude by the Religious," but "not accepted as professional co-equals."

Lay teachers on the elementary level sensed a "grudging acceptance" on the part of parents, and said that some schools made special efforts to see that pupils were not assigned to lay teachers for two years in a row.

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In those years the greater number of lay teachers did not consider teaching in Catholic schools as a career, the report says. This was because of low salaries, lack of job security, absence of retirement programs and fringe benefits, and little opportunity for promotion. They also complained that little effort was made to provide in-service programs which would enable them to compete as co-equals with the Religious.

The Notre Dame study found that Sisters had the highest percentage (47.7% of advanced degrees. Masters' degrees or better were held by 41.5% of the Brothers, 41.3% of the priests, 39.5% of the laymen, and 15.1% of the laywomen.

The authors of the study predict that the training of Sisters

will improve still further under the influence of the Sister Formation movement. They say that 1962 was too early a date to reflect statistically the accomplishments of the Sister Formation which had come into existence only a few years earlier.



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VIEWING WITH ARNOLD

How to 'Steal a Million' is a delightful farce

By JAMES W. ARNOLD

In 'How to Steal a Million,' Audrey Hepburn and Peter O'Toole spend about an hour eyeball-to-eyeball in a bedroom closet deciding how to filch a priceless statue in an adjacent gallery of a Paris art museum.



There have been more spectacular and probably even funnier caper films in the '60's than 'Topkapi' but few with such easy-boy-and-girl charm. In fact, director William Wyler has met a legendary challenge by making much of his film within the futuristic confines of a telephone booth.

It may also mark the first time that two burglars have risked jail for a property that is worth less than their semi-annual salaries. The statue is allegedly worth a million, which is what Miss Hepburn received for appearing in 'The Sandlot.' O'Toole drew a mere \$750,000, and was made to re-write the movie, 'How to Steal \$1,750,000.'

By keeping the film aloft when it is not in the suspense of mid-rowing. It takes a distressingly long time to get to the caper, and too much anticlimax occurs after it. The comedy, about the manne world decorated and acted, but as thin as a slice of prime rib in a comedy cafeteria.

Much of the humor, for example, depends on the pretty girl (Audrey) mistaking the handsome art detective (O'Toole) for a crook and vamping him into hurdlizing the museum, and on his consequent imitation, for her benefit, of a Bogart type gangster. It comes off as telegraphically but in the hands it might have been a disaster.

His comedy characterization there is a thing of beauty, comparable in its understated delight only to the best work of Cary Grant.

Producer Fred Kohlmar has been busy elsewhere beefing up the essential twist, employing genuinely elegant Parisian locales and a shamelessly wiled supporting cast (Hugh Griffith, Bill Wallach, Charles Boyer). Add also, in splashy color, Miss Hepburn's relentlessly eye-soothing Givency wardrobe and the pluckiest sets this side of the Taj Mahal.

The bearded Griffith, as an aristocratic artist with a compulsion to give the world beautiful things, is a perfect foil for the art collector's greed. His 'masterworks' has some choice, eye-rolling, pseudo-Shakespearean displays. Wallach, who in movies is usually a bad guy, plays a fine comic touch as an American millionaire art nut, although he is given little to do but bump into glass doors, and is in never quite clear what he is doing beyond providing Parisian authenticity.

In caper films the moral problem is always touchy: how to make the audience accept

thieves even to the point of many years for director Wyler ("Ben-Hur," "The Collector"), who 13 years ago guided Miss Hepburn in her first and only (near-winning role ("Roman Holiday"). He indulges himself with a ray profusion of sight gags and playful use of Johnny Williams' background music. Typical is the spoof sequence where the statue he conveyed under a policeman's shield through Paris to the museum. First he wear rolling drums, then the "Marsellaise" as gnomes salute the motorcycle; finally, priests drop their hats, and we hear liturgical organ music.

The raper itself is one long, miraculously timed visual gag. Wyler uses the museum guards as a kind of rhapsodic cops corps de ballet. With the contrast of Hepburn-O'Toole studied in their closet and the magnificent confusion of the running gears, clanging alarms and lights switching on and off, he builds to one of the more inspired single sight gags since the heyday of Laurel and Hardy.

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Cardinal Ruffini staying at helm

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PEACE CORPS VOLUNTEER

Mrs. Ursula A. Thompson, St. Thomas Aquinas parish, Indianapolis, will leave September 6 for Sierra Leone, West Africa, where she will begin a two-year teaching assignment as a Peace Corps Volunteer.

Eumenical look is given faculty

CINCINNATI—Xavier University's theology department will have an eumenical look this year.

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ARCHBISHOP O'BOYLE

Says involvement can be 'holy thing'

WASHINGTON—It can be a holy thing to attend a meeting on race relations or a union convention or a trade association meeting or an urban renewal conference...

He made the statement, the Archbishop told convention delegates, "by way of encouraging you to keep up your good work in the field of social reform."

"You are doing the work of the Lord," Archbishop O'Boyle declared. In his address, Archbishop O'Boyle said that one of the most serious problems of modern times is the unnecessary gap which exists between the daily duties and the spiritual aspirations of so many Christians...

taken who, knowing that we have no abiding city but seek one which is to come, think that they may therefore shrink their earthly responsibilities...

"I do not mean to underestimate the importance of personal prayer and public liturgical worship," Archbishop O'Boyle said. "But do so would be even worse than to underestimate the need for active involvement in the temporal order and would completely distort the teaching of the temporal order and, more specifically, in struggling for social justice," the archbishop said.

Archbishop O'Boyle pointed out that shortly before the publication of Mater et Magistra, the then Cardinal Montini, now Pope Paul VI, had made "substantially the same point" in a pastoral letter to the people of Milan.

WHEN THE Vatican Council took up the theme, the archbishop continued, it urged that there be no false opposition between professional and social activities on the one hand, and religious life on the other. He quoted the council's pastoral constitution, The Church in the Modern World: "They are mis-



PLAN SOCIAL SERVICES SURVEY — At the request of the Archdiocesan Catholic Social Services, representatives from the National Conference of Catholic Charities, Washington, D.C., will conduct a survey of the local agency and of St. Elizabeth's Home later this month...

'Crisis mentality' Throng of 100,000 Schools hit by legislator attends Chicago's millennium rite

WASHINGTON — The 'crisis mentality' of some Americans causes them to overreact to certain ideological and military matters while overlooking issues of vastly greater relevance...

CHICAGO—In a massive display of faith, 100,000 Catholics of many ethnic backgrounds filled Soldier Field here (Aug. 28) to unite with those of Polish descent in marking the 1,000th anniversary of Poland's Christianity.

Archbishop John P. Cody of Chicago led the four-hour long celebration, which was attended by Gov. Otto Kerner of Illinois and Mayor Richard J. Daley of Chicago.

But the problem today for many sincere parents is the lack of a Catholic school or a crowded situation which excludes their children from the schools. Furthermore, some parents feel that they are not intellectually equipped to give their children the Catholic formation to which they have a right...

A two-hour civic program preceding the 8 p.m. consecrated Mass included a parade of nations, a tableaux, music by a 50-piece symphony orchestra, singing by a 1,200-voice choir, folk dances by 125 dancers and other festive events.

While the CCD programs and other religious instruction programs are not in most instances a substitute for Catholic schools, they do have something to offer. Recent surveys and studies repeatedly point out the necessity of family religiousness where the example of fervently practicing Catholic parents provide the atmosphere needed to guide their children to Christian maturity...

Fifteen bishops, and more than 1,000 members of the clergy participated in the Mass, sung in Polish. Archbishop Cody was the principal celebrant. Bishop Wladyslaw Rubin, personal representative of Cardinal Stefan Wyszyński, Primate of Poland, who had been denied permission to visit America by the communist Polish People's Republic government, was a concelebrant.

He termed such persons "neo-imperialists" and said they may be cut from the same cloth as the isolationists of the 1920s and 30s "in that both look with disdain on the claims of the international community in contrast to the American way."

Immaculate Conception Academy, Oldenburg, conducted by the Sisters of St. Francis, will have 403 girls when classes resume on Tuesday, Sept. 6. Faculty additions include: Sister Marie Helene, O.S.F., librarian, social studies and business; Sister Charles Louise, O.S.F., music; Kelley Munchel, social studies; and Mrs. Bernard Mack, mathematics.

Recent statistics show that the Catholic school is related to another important fact. With less than ten per cent of the total Catholic population in the world, the United States provides for almost half of the world's seminarians. Enrollment in our seminaries today totals 47,000; all the rest of the world together has 50,100.

ST. AGNES ACADEMY St. Agnes Academy, conducted by the Sisters of Providence, will have 145 girls when classes resume on Thursday, Sept. 8. Final registration is scheduled for September 6, with freshmen reporting the following day.

WHAT IS THE reason for the disproportion of vocations in the United States as compared with the lack of vocations in many other countries? Our extensive Catholic school system is the most outstanding mark of Catholicism in America. Catholic school training is a major factor in encouraging vocations; contacts of students in Catholic schools with Sisters, Brothers, and priests is another favorable

New faculty members are: Sister Ellen, S.P., Latin and religion; Sister Dorothy Evelyn, S.P., French, religion and English; Sister Scholastica, S.P., social studies and religion; Miss Colleen Wiaga, English; Miss Louise Haugh, French and English; Mrs. Mary Ellen Phillips, home economics; Sister Edith Clare, S.P., business; Mrs. Johanne Totten, physical education; and Sister Jean Patrice, S.P., mathematics.



TO ENTER CONVENT—Miss Angela Jarboe, daughter of Mr. and Mrs. Paul L. Jarboe, of St. Paul's parish, Tell City, will enter the convent of Our Lady of Grace, Beech Grove, on September 7. Miss Jarboe attended Our Lady of Grace Academy for three years before graduation from Tell City High School in June, 1966. An open house is planned from 2 to 4 p.m. on Sunday, September 4, at the Jarboe home, 940 Ninth St., Tell City. Relatives and friends are invited.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

- FIRST FRIDAY — Nocturnal Adoration Blessed Sacrament Chapel SS. Peter and Paul Cathedral — 14th and Meridian St. 2-DAY PILGRIMAGE — September 10 NATIONAL SHRINE OF MARY, HELP OF CHRISTIANS HOLY HILL, WISC. Bus Leaves Holy Trinity Church — 7 A.M. Sponsored by the Ladies of Holy Trinity Parish Information: Mrs. Hermine Kuder — 646-3465 FALL DEANERY CONFERENCES INDIANAPOLIS NORTH DEANERY MEETING Tuesday, Sept. 13 — 2 P.M. St. Michael's Parish INDIANAPOLIS SOUTHSIDE DEANERY MEETING Wednesday, Sept. 14 — 2 P.M.

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NEW SEMINARY RECTOR—Very Rev. Mark F. Mindrup, O.F.M. Conv., S.T.L., a Terre Haute native, has been named secretary of the Franciscan Conventual Province of Our Lady of Consolation and rector of Mt. St. Francis Seminary, located in Floyd County. The son of John Mindrup and the late Mrs. Mindrup of Terre Haute, Father Mark was ordained in 1937. He has served as seminary professor, member and director of a mission band and pastor. Since 1960 he has served as pastor of Holy Cross parish in Lansing, Mich.

He termed such persons "neo-imperialists" and said they may be cut from the same cloth as the isolationists of the 1920s and 30s "in that both look with disdain on the claims of the international community in contrast to the American way."

circumstance for stimulating vocations. Here are just two of the many available specific examples of this fact: In the Archdiocese of Indianapolis, it was found that one priest in 50 years was from the public schools; 93 per cent of the priests for the decade 1954-64 in the archdiocese of San Francisco had at one time attended Catholic schools. Those who would close the Catholic schools would alarmingly lessen the number of priests.

All things being considered, Catholic schools are worthy of the same loyalty as ever. They achieve, as nothing else will, the renewal of the Christian intelligences in newly created minds graced with the saving waters of Baptism.

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CLERGY NECROLOGY. September 2, 1926 — Father Joseph Hass September 2, 1922 — Father Timothy O'Donoghue September 2, 1946 — Father Vincent Bacquelin September 6, 1941 — Father John H. Hillebrand September 7, 1948 — Father Nicholas J. Forve September 7, 1853 — Bishop Francis S. Chatarat September 7, 1853 — Father Anthony Parrott September 8, 1962 — Father Flavian Strangé September 8, 1949 — Father Edward Cobb LAYWOMAN NAMED WARWICK, N.Y. — A laywoman has been named to the new post of coordinator of education for the Franciscan Sisters of the Poor. Mother Mary Rosaria, provincial superior, said Vivian A. Ring will be responsible for planning, implementing and evaluating the program of studies for the community's Sisters on all levels of formal education.

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