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Procession through Rom to open council session

ROME — The Pope and the Fathers of the Second Vatican Council will mark the opening of its fourth session with a penitential procession through the streets of Rome bearing relics of Christ's passion.

Pope Paul VI announced this (Aug. 28) while exhorting "the whole Church" to penance and prayer for the success of the council, which he described as "this God-given opportunity that the Church and the world have for the salvation of mankind."

(Vatican officials later revealed that a Mass in St. Peter's Basilica concelebrated by Pope Paul and council officials will precede the procession.)

The Pope called for a ceremony of penance in every Catholic church in the world. He said that children, young men and women, and fathers and mothers of families should be invited to the ceremony. He urged the sick, "our most cherished children," to unite their spiritual and physical sufferings to the worldwide penitential ceremonies.

Pope Paul scheduled his own and the council Fathers' penitential procession for the afternoon of the council's opening day, September 14, the feast of the Exaltation of the Holy Cross.

Singing and carrying what Pope Paul referred to as "the outstanding relics of the Holy Cross," taken from Rome's basilica of the Holy Cross in Jerusalem, the Pope and the world's bishops will start from the basilica and proceed a half mile to the Pope's own cathedral, the basilica of St. John Lateran.

(ST. HELEN, mother of Emperor Constantine, and discoverer of the relics of Christ's passion, built the basilica of the Holy Cross in Jerusalem to house the relics. Among them are fragments of the Cross, a piece of the trilingual sign which hung over Christ as He hung upon the Cross, a nail from the Cross and two thorns from Christ's crown.

Pope Paul also announced that the Blessed Sacrament will be exposed in the Pauline chapel of the apostolic palace throughout the council's fourth session. The council Fathers and all who work for the council or the Vatican will be able to go there and pray for the council's success.

This act of exposing the Blessed Sacrament in his own chapel seemed to be the Pope's own answer to Catholic theologians and others who have cast doubt on the fittingness of prayer before the Blessed Sacrament.

The Pope chose the feast of the Holy Cross as opening day of the council so that "all may grasp more deeply that He who was 'lifted up from the earth' on that wood is the only One who draws all things to Himself."

POPE PAUL said that without Christ and without obedience to His commandment of love, the achievements of man "are exposed to the distressing uncertainty of questions that have no answer, to the weakening caused by mutual distress, and to the still unmastered realities of suffering, sickness, hunger and war."

He emphasized that the council will not provide "the sole and immediate solution" to such problems. But he asserted that the council "will have a greater affect than we can estimate,"

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PASSIONIST 'VISITORS'—Three Passionist clerics are shown above discussing plans for the coming school year in their new location at St. Meinrad. They are, left to right: Frater George Thomson, Chicago; Frater Andrew Buschmohle, Detroit; and Frater Austin Hart, Highland Park, Ill. All are first theologians. The theologate was transferred from Louisville earlier this year. Seven priest faculty members and 22 clerics form the Passionist community at St. Meinrad. The building in the background above is St. Placid Hall, Passionist residence, which formerly housed the Benedictine Junior Brothers. The crypt of the Archabbey Church will be used as an oratory for the Passionists. (Staff photo by Fred W. Fries)

Statement issued for Labor Day

WASHINGTON — Every citizen should "take advantage of every opportunity to minister to the poor and the disadvantaged by the personal practice of the spiritual and corporal works of mercy," says the 1965 Labor Day statement of the Social Action Department, National Catholic Welfare Conference.

Prepared under the direction of Msgr. George G. Higgins, department director, the statement emphasizes: "This is our common responsibility and not merely an elective, so to speak, for the few. None of us, in other words, is free to look the other way or to stand on the sidelines as a passive spectator. We are all called upon to become personally involved in helping the poor to help themselves."

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On the day of judgment, the statement said, "our love of God will be measured strictly by the degree to which we have ministered—or failed to minister—to the material as well as the spiritual needs of our neighbor. 'Believe me,' the Lord will say to each of us on the final day of judgment, 'when you did it to one of the least of my brethren, you did it to me,' or '. . . when you refused it to one of the least of my brethren here, you refused it to me. And these shall pass on to eternal punishment, and the just to eternal life.' "

MOSES' commandment to his followers "to be generous and openhanded to those who might fall upon evil days," the statement said, has not lost its meaning as "a binding dictate of conscience."

"This is true," it added, "not only because there is no lack of poor people in this bountiful and phenomenally prosperous land, but also, and more importantly, because there is less excuse today for the continuation of widespread poverty and infinitely less excuse on our own part for steeling our hearts and shutting our purses against its unfortunate victims."

The statement said labor and management have done much "to raise the living standards of millions of Americans."

However, "the traditional techniques of labor-management cooperation are not sufficient, of themselves, to solve the nagging problem of abject poverty in the midst of plenty."

THE SUGGESTION that working men with a " 'favorable standard of living . . . may be inclined to forget their comrades who are not so well off' " was

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HISTORIC RESOLUTION

Ask voice for nuns in Vatican Council

DENVER, Colo.—Representatives of 180,000 nuns in the United States have unanimously supported an historic resolution proposing that Sisters have a voice in Vatican council deliberations which affect their lives.

The proposal, which will be submitted to the bishops of the United States, the Sacred Congregation of Religious in Rome, and to the Vatican Council, culminated (Aug. 27) the five-day meeting of the Conference of Major Superiors of Women here.

It states: "The Conference of Major Superiors of the United States requests that Sister representatives be asked to serve as permanent, consultative or acting members of the Sacred Congregation of Religious, of the Commission for the Revision of Canon Law, and of any post-conciliar commission that may be set up for implementation of acts of Vatican II in regard to Religious."

SISTER MARY Luke, conference chairman, speaking on behalf of more than 400 major superiors from 44 states, said there is "a serious concern" on the part of leaders of women Religious that "women should have something to do with the regulations that bind them."

Sister Luke, the first American woman to serve as a council auditor, urged that this request for representation of nuns within Church regulatory bodies be taken as "meaningful" and given "a respectful hearing."

She said she was "very optimistic" that the resolution would be favorably received in Rome and elsewhere, basing her optimism on what she called "a fine, open attitude" on the part of the world's bishops.

In announcing the resolution, Sister Luke observed:

● "Certainly, we hope to see lay women on these commissions some day, too. I think the majority of council Fathers would favor this."

● Future meetings of major superiors "may issue annual statements on some pressing issues or key topics, similar to the annual statements of the bishops of the United States."

● Having nuns represented on the Commission of Canon Law would greatly facilitate revision of outmoded canon law affecting women Religious. As an example, she cited the rule which permits Sisters to travel only with companions.

"Of course, any prudent woman will travel with a companion at certain times and under certain conditions," she said. "But this is no longer applicable. Like all laws, there was a good reason for it at the time, but that time is past."

A PSYCHOLOGY professor from Maryknoll Seminary, Glen Ellyn, Ill., urged the women's superiors to stress quality, not quantity, in seeking vocations.

"If women are to carry out their role as full women in the Church, then they must be sound and strong and fully grown," said Father Eugene Kennedy, M.M. "Normal healthy people are the only source of life and health in the religious life and any woman who is less than psychologically mature will not be an asset," he said.

"We seem to be hurting for vocations, we are made anxious by the many departures, and we wonder where the people will come from to staff our hospitals and schools, to meet our commitments throughout the world."

This causes a "temptation to overlook shortcomings because of the shortage, to ignore lacks because of lack of candidates," Father Kennedy said. As a result, he continued: "We are forced by grim economic and other realities to make friends with the mammon of iniquity, to take half a loaf as better than none, to accept weak candidates when we cannot find strong ones. But this is disastrous to the possibility of accomplishing your vocation as full women in the Church."

Too many inadequate candidates are being accepted, he said. "Too many novitiates and houses of training have become rehabilitation centers in recent years. Novice mistresses and other superiors spend most of their time trying to patch up or hold together their emotionally inadequate candidates. And the healthy candidates, the hope of any harvest, tend to be ignored, to be left on their own, and this comes close to being a sin too."

"I cannot urge you too strongly," Father Kennedy said, "to be resolute and trusting in the Spirit and not to let the anguish of the age drive you to accepting weak or inadequate candidates."

A SOCIAL psychologist warned the conference that "either the American Sister who is engaged in active works becomes the avant-garde of the Church or she will quietly fade from the American scene."

"She may say more, but she will be heard less, unless and until she is willing to put her body where her words are," said Sister Mary William Kelley of Immaculate Heart College, Los Angeles.

"Either we find ways to develop and encourage this forward-looking, constantly convert type of person or, by default, we will, in my opinion, be foisting on the world psychological and spiritual pygmies

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Native of Tell City in ordination class

ST. MEINRAD, Ind.—A native of Tell City, Rev. Cajetan White, O.S.B., is among three members of the Benedictine community here who will be ordained to the priesthood in ordination ceremonies set for 8 a.m. Sunday, Sept. 5. The other ordinands are: Rev. Michaes Langston, O.S.B., of Paducah, Ky., and Rev. Colman Grabert, O.S.B., of Evansville.

Seminarians from St. Meinrad School of Theology will receive minor orders, and the major orders of diaconate and subdiaconate will also be conferred.

Father Cajetan, the son of Mr. and Mrs. Louis B. White, will celebrate his First Solemn Mass at 10:30 a.m., Sunday, Sept. 12, in his present home parish of St. Joseph, Jasper, Ind.

The deacon will be Father Damasus Langan, O.S.B., of St. Meinrad, and the subdeacon, Father Alan McIntosh, O.S.B., Huntingburg. The Very Rev. August Fichter, pastor of St. Joseph's Church, Jasper, will preach the sermon.

REV. CAJETAN WHITE

A reception for the newly-ordained will be held at the Knights of Columbus Home at Jasper from 2:30 until 5 p.m.

Bequests in will total $146,000

Bequests totaling $146,000 were made to several Catholic institutions this week from the estate of the late Mr. and Mrs. Oscar Maurer, of St. Joan of Arc parish, Indianapolis. The total probate inventory amounted to $462,733.

Catholic recipients included: St. Francis Hospital, Beech Grove, $37,799; St. Vincent's Hospital, $25,199; Archbishop Schulte, $12,599; Catholic Social Services, $12,599; St. Paul's Hermitage, Beech Grove, $12,599; St. Joan of Arc parish, $5,000; and Archabbot Ignatius Esser, O.S.B., $5,000.

Other religious bequests were made to: St. Vincent's Home, Vincennes, $12,599; The Christophers, New York, $12,599; and Father Flannagan's Boys Town Omaha, $10,000.

Maurer, a retired vice president of the Kiefer-Stewart Drug Co., died in 1963. His wife died earlier this year.

Gifts of $150,000 to the Little Sisters of the Poor, Indianapolis, and of $50,000 to St. Meinrad Archabbey by the Maurers in 1958 were also revealed when the will was probated.

Labor Day Mass slated

TERRE HAUTE, Ind. — The ninth annual Labor Day Mass wil be offered in St. Joseph's Church at 9 a.m., Monday, Sept. 6. The observance, designed to bring together representatives of management, labor unions and the civic and religious community in a common act of worship, is sponsored by the District Council of Catholic Men.

The celebrant of the Mass will be Father Joseph Beechem, DCCM moderator and principal of Schulte High School. Father Hugh Dewig, chaplain at the Federal Penitentiary here, will be the speaker.

St. Joseph's and St. Benedict's parishes are serving as co-sponsors of this year's observance. The public is cordially invited to participate.

CLASSES RESUME SEPT. 7

High school students expected to hit 8,300

By PAUL G. FOX

More than 8,300 high school students will report for classes next week in the 16 Catholic secondary schools in the Archdiocese. Classes will resume on September 7 at the majority of schools. Nearly 2,500 boys and girls will be entering high school for the first time.

Two institutions — Chartrand and Brebeuf — will field a senior class for the first time as they begin their fourth year of operation. Ritter will start its second year with freshmen and sophomores only.

Three high schools will have new principals. Father William Cleary is the new principal of Ritter; Sister Margaret Andrea, C.S.J., at Sacred Heart Central; and Sister M. Louise, O.S.B., at Our Lady of Grace Academy, Beech Grove.

Chatard and Chartrand, both diocesan schools, have surpassed the planned capacity enrollment. Chartrand will enroll 948 students, while Chatard will have 850.

The eight diocesan-supported schools enroll 4,790 students, more than half the total secondary enrollment. Eight schools are privately-owned by religious orders.

Following is a brief resumé of the schools and names of new faculty members:

Chatard High School, conducted by the Archdiocese, has a faculty of eight priests, seven Sisters of St. Benedict and 19 lay instructors. Enrollment will be 850, including 245 freshmen.

New faculty: Sister Irmingard, religion, English; Sister M. Vincetta, religion, home economics, English; Mrs. Joan Spiegel, English, journalism, speech, library; Richard Powell, history, Spanish; Father Paul Dede, religion.

Chartrand High School, conducted by the Archdiocese, has a faculty of six priests, eight Sisters of Providence and 21 lay instructors. Enrollment will be 948, including 270 freshmen.

New faculty: Sister Alma, English; Miss Kathleen Fischer, German, English; Miss Janice Myers, physical education, health and safety; Father William Pappano, religion; Mrs. Julia Requilme, Spanish; Miss Helen Schuck, English; Sister Regina Therese, French, English; Frank Velikan, commercial; Sister Francis Xavier, English, math; Miss Julia Zauss, home economics; Sister Jeanne Francis, assistant principal, English, guidance; Mrs. Mary Sutherland, math; Lawrence Lindley, mechanical drawing.

Latin School of Indianapolis, conducted by the Archdiocese, has a faculty of 14 priests, two Sisters of St. Benedict and two lay instructors. Enrollment will be 254, including 87 freshmen.

New faculty: Father John Rocap, religion; Father James Wilmoth, Latin; Sister Rose-

(Continued on page 9)

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Grade schools expect 36,000 enrollment

School bells will ring next Tuesday for more than 36,000 boys and girls attending Catholic grade schools in the Archdiocese.

One new parish school — St Barnabas—will open in Indianapolis, while additions have been made to several others to accommodate increasing enrollment.

Related photos, Pages 3 and 13

St. Barnabas, in southern Marion County, will have 327 youngsters in nine classrooms. The parish was carved from St. Mark's parish boundaries.

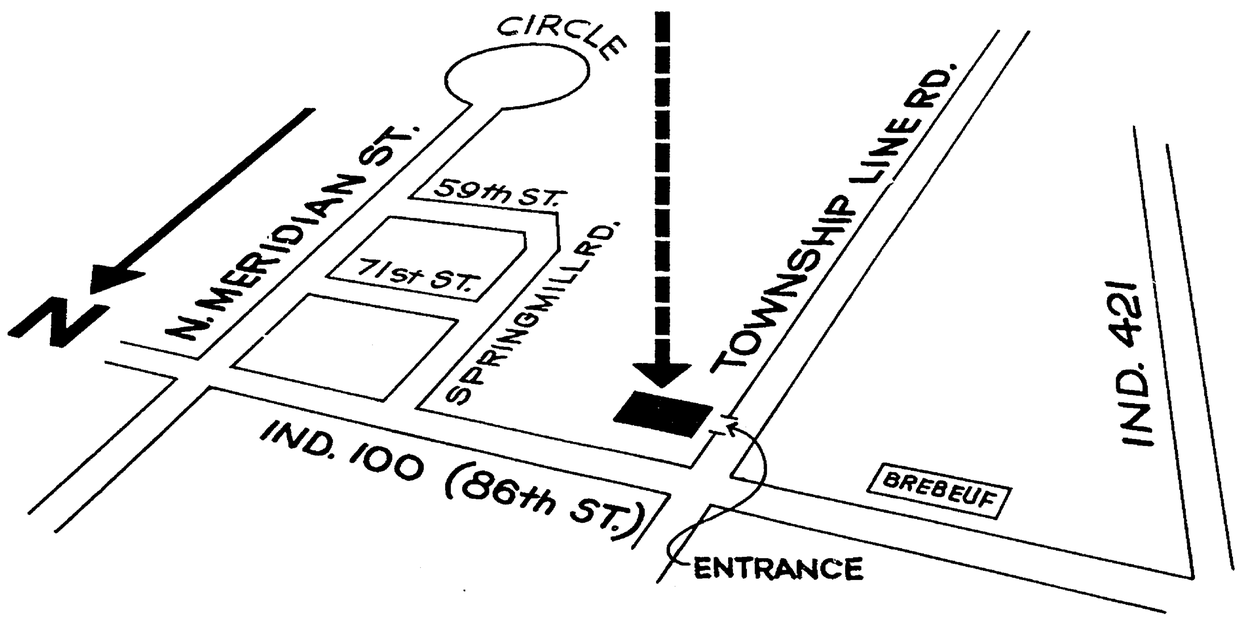
MAJOR additions are nearing completion at St. Luke's, Indianapolis, and Holy Family, Oldenburg. Other parishes have remodeled existing facilities to allow for needed classroom space.

Two large Indianapolis parishes—St. Simon's and St. Gabriel's—will not have a first grade this year. Each parish has more than 200 youngsters who will not be able to enroll in parochial school. Special arrangements are being made for their religious education.

New convents have also been erected at St. Simon's and St. Mary's, Lanesville.

FOR THE FIRST time this year all teachers in the Indianapolis Deaneries will receive their compensation from the Archdiocesan School Office. Parishes will contribute a fixed amount each month to the central office, which will issue the payroll checks.

Secondary school lay teachers, in high schools conducted by the Archdiocese, will receive pay increases this year. The new scale, approved by Archbishop Schulte, will enable teachers to receive within ten per cent of the prevailing public school salary scale in their area.



SITE OF NEW HOME FOR THE AGED—The artist's drawing above indicates the location of the new St. Augustine's Home for the Aged at 2400 W. 86th St., Indianapolis. Groundbreaking ceremonies for the home, which will be operated by the Little Sisters of the Poor, will be held at 3:30 p.m. Sunday, Sept. 5. Archbishop Schulte will officiate. Many religious and civic dignitaries are expected to attend. The public is invited. The construction is being financed through a $1.8 million fund campaign being conducted in the Archdiocese.

Reminder

The faithful are reminded of the Prayer Vigil to be held at SS. Peter and Paul Cathedral on September 3 and 4. The observance will begin with an evening Mass at 8 p.m. on Friday, followed by all-night Holy Hours. Marion County parishes have been assigned a specific hour of adoration for the observance. Prayer intentions are: Concord and Unity in the United States, Success of the Vatican Council, and World Peace.

TALE OF TWO CITIES

Shared-time: how is it working out?

The accompanying feature reports on the first study which has been conducted of shared-time programs in operation at a local level—in the areas of Milwaukee, Wis., and Pittsburgh, Pa. The study was prepared by Father Elden Curtiss, superintendent of schools of the diocese of Baker, Ore. Based on a survey of both public and Catholic school administrators in the two areas, Father Curtiss summarizes their reactions to the program in their schools, their thoughts as to its future, and lists his recommendations for development and expansion of shared-time. This is of particular interest in view of President Johnson's education legislation which places special emphasis on shared-time.

By THOMAS ALBRIGHT
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SHARED-time has been recommended as "a partial solution to the national controversy over secular versus religious education" in a study based on experience of public and parochial school administrators in the two U.S. cities having the largest concentration of shared-time students.

The study, conducted by Father Elden F. Curtiss, superintendent of schools of the diocese of Baker, Ore., found the majority of school administrators to favor shared-time programs, and proposed also an expansion of curricular offerings available to parochial students in the public schools, and state and federal legislative action to enable shared-time programs to develop and grow.

BASED ON A survey of Catholic school and public school administrators in Milwaukee, Wis., and Pittsburgh, Pa., the study is the first of its kind to investigate shared-time in actual operation at a local level.

It was prepared by Father Curtiss as a graduate thesis in education at the University of Portland. Father Curtiss also has done graduate work in educational administration at Fordham university.

Father Curtiss described the study as an effort to verify "varied opinions concerning the shared-time proposal" which have appeared in periodicals and other publications since it was first advanced five years ago.

Lack of systematic examination "has resulted in limited knowledge concerning shared-time and a clouding of the real issues involved in the program," he said.

He referred also to recent passage of the first general federal aid bill for elementary and secondary education as creating "an urgency for more scholarly study of the program in operation in order to provide more accurate guidelines for possible implementation and expansion of the program through federal legislation."

One of the broad proposals of the federal aid bill concerns use of public school facilities and resources by private and parochial school students.

FATHER Curtiss' study focuses on comparison of the experiences and attitudes of public and parochial school administrators in three aspects of the shared time program:

- The curricular setting of shared-time arrangements;
- Advantages and disadvantages of the shared-time program;
- Effects of shared-time on the present school program and in the future.

A questionnaire was sent to 127 Catholic elementary and secondary school administrators in the Milwaukee, Wis., and Pittsburgh, Pa., areas, and to administrators of 43 public schools which 83 of the Catholic school administrators indicated their students were attending on a shared-time basis. Returns from the 83 Catholic school administrators and 33 of the public school principals indicated a total of 8,478 Catholic and 974 non-Catholic elementary (seventh and eighth grade) parochial school students enrolled in shared-time public school classes in the two areas, determined in an earlier study to have the largest concentration of shared-time students in the country. There were 212 Catholic and 21 Lutheran parochial school students at the secondary level who attended public school on a part-time basis.

Results of the survey in some areas disprove major arguments against shared time outlined in literature on the subject, Father Curtiss noted.

All public school administrators, for example, indicated that shared time had not weakened their school programs—disproving some contentions that shared-time is "a threat to public education and disruptive of its programs."

The majority of Catholic school administrators thought that shared-time arrangements strengthened parochial school programs.

Greater support for the public school, on the other hand, continually emphasized in literature on shared-time, was found in the survey not to figure importantly.

MAJOR POINTS of agreement expressed by both public and Catholic school administrators were that student benefit was the main consideration of shared-time activities, and the only significant problem in the shared-time program is lack of available space, facilities and teachers in the public schools to allow shared-time programs to develop and expand.

A revealing finding stemmed from a question concerning state reimbursement to public schools for shared-time students. The study found that 40 per cent of Catholic school administrators admitted they knew nothing about re-imbursement for shared-time activities, while five public school administrators in Milwaukee indicated they received state reimbursement when in fact Wisconsin does not provide this general aid.

"Responses of many Catholic school administrators concerning state reimbursement to the public schools for shared-time students indicated a lack of appreciation for the financial problems which face public school administrators," the study said. "The responses of some public school administrators . . . indicated a lack of understanding about their own financial condition."

The study at any rate showed that where there was state reimbursement for part-time students, strain on the public-school budget was relieved, but not overcome.

THE STUDY revealed several major points of agreement between Catholic and public school administrators which may be taken as an objective appraisal of shared-time in action at its present time. It also brought out some significant differences, indicating areas where there remains a lack of communication and understanding between parochial and public school officials.

Major findings and conclusions were listed under the study's three-part headings.

● Professional structure of shared-time programs.

The study found the scope of curricular offerings in Milwaukee and Pittsburgh to be limited, with the large majority of parochial students involved in shared-time activities enrolled in industrial arts and home economics classes for a few hours a week.

"This practice seemed to be an extension of the old manual arts program for seventh and eighth grade students popular for many years in public elementary schools," Father Curtiss said. There were also 20 per cent of parochial secondary students enrolled in business and clerical courses in public high schools.

"This was the extent of the curricular offerings for parochial school students in shared-time programs in Milwaukee and Pittsburgh," the study said. "After 40 years of shared-time activity, participation has been restricted to limited curricular offerings for limited grade levels. This indicated that a significant segment of the prochial school population has not participated in shared-time activities and a large area of the curriculum has been neglected."

Public and parochial school administrators in the survey were also asked where decisions were made concerning what kinds of courses were offered to parochial students in the public schools.

Several school administrators reported that the initial decision was made at the higher level of school board or city public school office and the Catholic diocesan school superintendent. But the study indicated many differences in formulating policy about curricular offerings at the local level. Fourteen per cent of public school administrators and 30 per cent of Catholic school administrators reported that decisions on curriculum were made solely by the public school administrator, while 60 per cent of public school administrators and 40 per cent of Catholic school administrators thought that the curricular offerings in shared-time programs were established by joint decision.

In other words, "there has been an apparent lack of communication between public and parochial school administrators concerning curricular offerings in shared-time arrangements," the study concludes. "Catholic school administrators did not consider themselves included in decisions about the curriculum in shared-time activity to the extent that public school administrators considered the parochial school administrators to be involved."

The inquiry on state reimbursement for shared-time students was introduced into this part of the survey as a "check," Father Curtiss said, the point already having been established that Pennsylvania provided state reimbursement for part-time students in public schools while Wisconsin did not.

"Five Milwaukee public school administrators indicated that they received state reimbursement for shared-time students whereas only one special high school was entitled to such aid for certain classes," the study revealed. "Forty per cent of the Catholic school administrators admitted that they knew nothing about reimbursement of shared-time activities. Several Pittsburgh public school administrators reported that state reimbursements for part-time students did not cover the costs of providing classes for these students."

● Professional experience with shared-time programs.

Benefits for parochial school students were considered the most important advantage of shared-time programs by a large majority of both public and Catholic school administrators, the study reports.

These benefits were viewed primarily in terms of broadened curriculum provided parochial students under the shared-time plan, and of expanded experiences made available to them.

Administrators of both Catholic and public schools rated better public relations in the community as next in importance among advantages of shared-time arrangements.

Public school administrators tended to view financial savings for parochial schools as a major benefit of the shared-time program. although fewer Catholic school administrators rated this as an important advantage.

PAROCHIAL and public school administrators expressed differing views on problems involved in shared-time programs. Both rated scheduling problems as the major difficulty. Catholic school administrators were more concerned about discipline problems than were public school administrators, and also tended to see transportation as slightly more troublesome.

The latter were more concerned about administrative problems, increased teacher load as a result of shared-time classes in their schools and additional cost factors. "In many cases, shared-time programs meant additional students for public school classes, thereby creating a greater teaching load," the study observes. "Most public school administrators indicated the desire to provide more shared-time classes for parochial school students, but they cited financial restrictions which curtailed their freedom."

These factors—lack of space, facilities and teachers in public schools to allow expansion of shared-time—emerged as "the only significant problem," Father Curtiss stated.

However, the study shows that while 32 per cent of public school administrators rated additional costs the number one problem, 46 per cent did not consider it a difficulty. The other most frequently mentioned trouble spot—scheduling, rated as the major hurdle by 35 per cent of public school administrators and 31 per cent of Catholic school administrators—was reported to present no problem by 40 per cent of public school and 48 per cent of Catholic school principals:

"The majority of school administrators indicated that they had experienced no problems in the shared-time arrangement," Father Curtiss summarized. "The few problems mentioned were of a minor nature.

"The major difficulty mentioned by Catholic school administrators was not being able to send to the public schools all the parochial students who wanted to attend. Public school administrators commented frequently about costs and what the shared-time program meant to them in terms of extra teachers and other financial outlay. Only one public school administrator mentioned that additional costs were not regarded as a difficulty since the shared-time program was considered an educational opportunity for all the children of the community."

Other problems cited in the survey: "Complaints by parochial school teachers about their students being away from regular academic subjects, transportation costs, fees and materials costs for parochial students, the conflict of holidays and the problem of reconciling two different grading methods."

● Professional considerations concerning shared-time programs.

The majority of Catholic school administrators reported that shared-time programs strengthened their school programs, while most public school administrators said that it made little difference in theirs, the study said.

"Catholic school administrators mentioned that shared-time strengthened their program by providing their students with certain classes which could not be taught in the parochial school because of lack of resources and teachers," Father Curtiss said.

"All public school administrators indicated that their school programs were not weakened by shared-time arrangements," he added. Some thought shared-time strengthened the public school program because it promoted the concept that "the public school was a place of learning for all the children of the community," the study reports. "Public school administrators who did not think that shared-time strengthened their school program mentioned that their curriculum would remain the same whether or not part-time students enrolled in their schools. Several administrators mentioned that shared-time had an adverse effect on the public school because it caused overcrowding.

"Public school administrators did not recognize shared-time programs as a danger to the public school system or disruptive in any way."

THE FUTURE of shared-time arrangements?

"Despite the limitations of space, facilities and teachers in the public schools, half of all the school administrators thought that shared-time programs would continue to develop and expand," the study summarizes.

A large majority of both Catholic and public school administrators figure the number of students enrolled in shared-time programs would remain about the same, citing lack of space, facilities and teachers in the public school to accommodate more parochial children. Limited curricular offerings were also considered a deterrent to increased enrollment, the study reports.

But Catholic school administrators indicated they would send more students to the public schools for shared-time classes if they could. "There was no indication that the numbers of students enrolled in shared-time classes would decrease because of any problems inherent in the program," Father Curtiss said.

All school administrators thought the shared-time program will remain in existence, and half of all administrators thought the program would increase in scope throughout the nation, he added.

"The school administrators indicated that shared-time offerings depend on available space, facilities and teachers in the public schools," the report concludes. "Shared-time programs will need state and federal legislative action in order to develop andl grow. Comments from Catholic school administrators indicated a majority opinion favoring the growth and curricular expansion of shared-time programs to include many more parochial students in a greater variety of shared-time offerings. Several Catholic school administrators concluded that shared-time programs might offer a solution to the dispute concerning federal aid to parochial education if adequate facilities, teachers and an expanded curriculum would be provided for parochial school students within the public schools."

FATHER Curtiss' study concludes with these recommendations for implementation of shared-time programs which he said results of the study recommend as " a partial solution to the national controversy over secular versus religious education":

- Special efforts should be made to provide adequate reimbursement for shared-time programs so that sufficient space, facilities and teachers can be provided for parochial students who desire to attend public schools on a part-time basis;
- More general curricular offerings should be made available to more parochial students in the public schools, especially at the high school level;
- More direct communication should be established between public and parochial school administrators, especially at the local level, so that proper implementation of shared-time programs can be facilitated;
- Greater effort should be made to include more community leaders in planning and executing shared-time activities so that the burden on public school administrators will be eased;
- Problems should be approached at the local level through mutual understanding and cooperation of public and parochial school administrators;
- Parochial school administrators should make an effort to gain a greater understanding of the public school system and its financial condition;
- Public and parochial school administrators should make an effort to arrive at a clear understanding of their respective roles in shared time planning;
- Parochial school students attending shared-time classes should follow the schedule of the public school in every way, including class attendance on religious holidays;
- Costs to parochial school students—fees, materials, transportation—when they are involved in shared-time classes should be eliminated as much as possible.

FATHER Curtiss also makes three recommendations for further study, "to facilitate the development and direction of shared-time programs":

- "There should be further research in depth of the general areas which have been explored by this preliminary study of shared-time programs in operation;
- "There should be studies conducted in other areas of the United States to substantiate the findings of this study;
- "There should be an investigation of state reimbursement programs and methods by which non-public students are counted, as having direct implications in regard to shared-time arrangements."

In general, Father Curtiss concluded, "real benefit to the parochial student is the aim and emphasis of the (shared-time) program. Curricular opportunities and expanded experiences are provided for parochial school students, but within the framework of the public schools so that the principle of separation of church and state is maintained. Shared-time merits the serious consideration of all educators throughout the nation and all those who are interested in the maximum development of all American children."

Council not sudden inspiration for Pope John, confidant reveals

ASSISI, Italy — The idea of calling an ecumenical council did not come to Pope John XXIII as a sudden inspiration. According to one of his closest confidants it was the fruit of prayer and private consultations which began with his election as Pope.

This new historical note on the council was revealed by Msgr. Loris Capovilla, the late Pope's private secretary, in a speech at the Pro Civitate Christiana Institute here.

Msgr. Capovilla said Pope John consulted "some others" before his now famous revelation was made to Papal Secretary of State Cardinal Domenico Tardini. Among those he spoke to was Father Giovanni Rossi, the founder of the institute here.

After revealing the plans to Cardinal Tardini on January 20, 1959, Pope John was quoted as saying he decided on the council "without having thought of it beforehand."

BUT MSGR. Capovilla said the Pope's successive writings and speeches demonstrate that the Pope was speaking of the period before his election "when it was his unbroken rule not to be concerned with projects extraneous to his work."

As proof of this, Msgr. Capovilla said Pope John "confided in others, and not only to Father Giovanni Rossi, regarding this wish of his soul. It is almost as if from his innermost being he was asking for contribution and consent of prayer before deciding to speak officially of the matter, after becoming convinced that it was not just fantasy or spectacular improvisation, but actually inspiration which compelled him to submit, as always, to the will of God."

Pope John's private secretary said his thesis has been confirmed by Pope Paul VI. He added: "It should be said that during the first three months of his pontificate he (John XXIII) kept this divine inspiration in his heart like a seed. In retrospect, we discern it already present in the spech he made to the cardinals in the very act of putting his hand to the plow of the papac ywith the sweet, mild and solemn name of John."

The first public announcement of the council came on January 25, 1959, during a talk Pope John gave to the college of cardinals at Rome's basilica of St. Paul Outside the Walls.

THREE MONTHS previously, said Msgr. Capovilla, Pope John was familiarizing himself with the problems of the papacy four days after his election when he suddenly exclaimed: "What we really need is a council."

The Pope's private secretary noted that the thought of a council was "natural" to a man like Pope John who was able to detect "signs of the times" in the Church and the world and who was unshakable in his faith and simplicity.

"He was not the observer of the cold articles of a code," said Msgr. Capovilla. "But in the law he found a harmony of his life, a suitable instrument for the development of his personality and the measure for conforming to the divine will."

Msgr. Capovilla is the author of "The Heart and Mind of John XXIII," and he edited Pope John's personal diary, "The Journal of a Soul." He said he is preparing another work entitled "Pope John and Pius XII."

"FEW KNOW the feelings of devotion and veneration Pope John had for his predecessor," he said. "On the 9th of every month—the anniversary of Pope Pius' death—he went to pray at the tomb of Pius XII. On August 9, 1959, when I tried to persuade him, because of the great heat and the state of his health, not to leave Castel Gandolfo, he replied that he could not miss his usual and ideal appointment."

In the bedroom once used by Pope Pius, he said, Pope John placed a large portrait of his predecessor, along with the phrase in which Pope John invoked him: "Protect your humble successor who venerates you."

Educational TV

BROOKLYN, N.Y. — The Brooklyn Catholic diocese, which covers Queens, has awarded contracts for construction of four transmitters for closed-circuit educational telecasts to its 236 parochial elementary and high schools.

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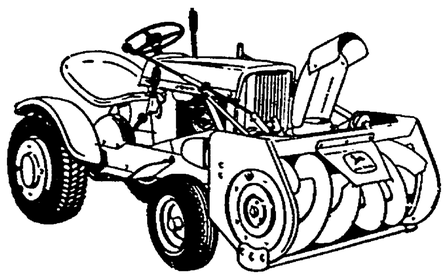
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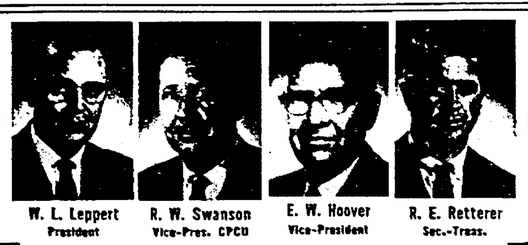
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HERBERG'S ADVICE

Do not 'compromise' beliefs, Church told

NEW YORK — A Jewish philosopher and author has warned Catholics against compromising their beliefs for the sake of "aggiornamento."

"Of course, the Church must be relevant to the times. But relevance does not mean taking over the follies and superstitions, the false beliefs, false attitudes and false practices of the age in order to seem 'modern' and 'up-to-date,' " declared Will Herberg.

Herberg, a professor at Drew University, Madison, N.J., and author of the book "Protestant, Catholic, Jew," spoke at the golden jubilee convention of the National Newman Federation.

Describing himself as "a sincere friend of the Church," Herberg warned that certain developments connected with the ecumenical council endanger essential elements of Christian teaching preserved in the Catholic Church.

DECLARING that, in the spirit of "aggiornamento" or updating, some expect the Church to "solugh off its old ways and bring itself up to date by adjusting itself to the spirit of the age," he commented:

"I say just the opposite: in all that is important, the Church must stand firm in its witness to the truth that is eternal and unchanging; it needs no updating, it is incapable of any updating.

"The Church must not try to accommodate itself to the world, to the spirit of the age. If it is to remain true to its vocation, it must take its stand against the world, against the age, against the spirit of the age—because the world and the age are always, to a degree, to an important degree, in rebellion against God."

Warning against an "overhasty spirit of aggiornamento," Herberg said there are "many" Catholics, "consumed with a sense of inferiority," who are "most eager for a crumb of recognition from the secular culture and are ready to swallow practically anything to get it."

"Le me remind you," he said, "that, humanly speaking, the Church has grown great not by accommodating itself to the changing spirit of the age but by taking a stand over against it."

As an example he cited Pope Pius IX and his "Syllabus of Errors," a condemnation of many modern beliefs, which appeared in 1864.

"Pius IX was not applauded by the metropolitan press," Herberg remarked. "On the contrary, the omniscient editors of the New York Tribune contemptuously predicted in the end of the Church within a few decades: how could any institution survive that was so benighted as to defy the 'modern spirit'?

"Well, the 'modern spirit' of those days has come and gone; but the Church remains in unparalleled strength, not least, humanly speaking, for old Pius's 'reactionary' obstinacy in refusing to yield or let the Church yield to the then spirit of the age."

IN PARTICULAR Herberg warned the Church against seeking to come to terms with contemporary "secularism, nationalism and socialism."

He said he was "uneasy" about the use of the vernacular in the liturgy because of its nationalistic implications.

"It has many advantages, of course," he said, "but in the last analysis what is it but another stage in the fragmentation of the universal substance of the Church along national-cultural lines?"

"The vernacular liturgy may give the Church a new look," he added, "more modish, more up-to-date, more in line with the temper of the times. But what will it do to the Church's unity and universality which are among the essential marks of its life in the world?"

Herberg also deplored "a certain ambiguity" which he said has appeared in recent Catholic statements on socialism.

"If the Catholic Church should begin to waver out of a desire to get in line with the spirit of the age, where then could we look for understanding and strength in our never-ending battle to preserve our civilization and our freedom from the furious onslaughts of the barbarians of our time?" he asked.

HERBERG HAD praise for many aspects of the Vatican council, saying it marked the end of the "cold war in Christendom" which has prevailed since the Protestant Reformation and the Council of Trent.

But, he declared, "to interpret what has been happening to and within the Church as an exercise in updating, in bringing the Church into line with modern times, seems to me a most dangerous misunderstanding of both the Church and the council."

TO ENTER CONVENT—Miss Anne Zishka, daughter of Mr. and Mrs. Joseph Zishka, of St. Christopher's parish, Speedway, will enter the convent of the Sisters of Holy Cross, Notre Dame, Ind., on September 11. Miss Zishka is a June graduate of St. Mary's Academy.

Wounded priest said improving

MONTGOMERY, Ala.—Father Richard F. Morrisroe, Chicago priest critically wounded in a shotgun attack in Hayneville Ala., is still listed in serious condition but is "improving and has a good chance for survival," according to a spokesman at Baptist Hospital here.

However, the hospital said it is "too early to ascertain" whether he will suffer any permanent damage from the shotgun blast that wounded him and killed Jonathan Daniels, a 27-year-old Episcopalian seminarian from Keene, N.H.

Three St. Meinrad priests to mark jubilees

ST. MEINRAD, Ind. — Three priests of St. Meinrad Archabbey will observe jubilees of their religious profession on September 8. Father Anselm Schaaf, O.S.B., will mark his 60th anniversary, and Fathers Maurus Ohligslager, O.S.B., and Placidus Kempf, O.S.B., are observing their 50th year of profession.

Only Father Placidus will be present at St. Meinrad for the occasion, but Father Anselm, presently on the faculty of the seminary at Westminster Abbey, Mission City, British Columbia, Canada, and Father Maurus, assigned to St. Charles Priory, Oceanside, Calif., will have celebrations at their places of assignment.

Father Anselm, a native of Schnellville, Ind., was ordained on May 21, 1910. He was a professor at St. Meinrad Seminary from 1910 to 1958. In 1930 he was appointed Rector of St. Meinrad Minor Seminary and in 1931 Rector of St. Meinrad Major Seminary, a post he held until 1951, when he was appointed Prior.

In the fall of 1959 he went to Westminster Abbey, Mission City, British Columbia, Canada, where he is teaching Catechetics and Ascetical Theology in the Major Seminary. He was honored in 1952 by being appointed a Consultor to the Sacred Congregation of Seminaries and Universities.

FATHER MAURUS was born in Louisville, and was ordained on May 25, 1920. He was awarded a Master's Degree by Notre Dame University in 1929. He served on the faculty of St. Meinrad Minor Seminary, Jasper Academy, Jasper, and Marmion Military Academy, Aurora, Ill.

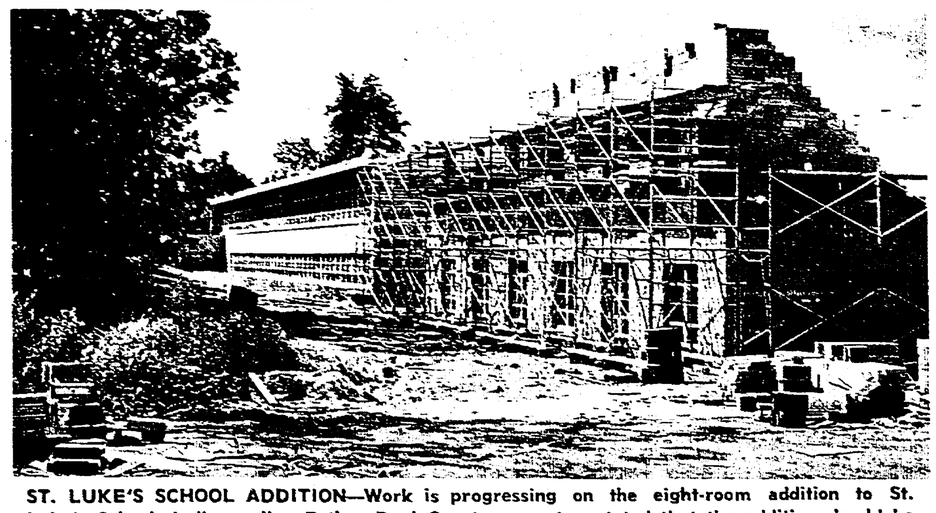
He has held administrative posts at St. Meinrad at various times as Superintendent of the Abbey Press and as Treasurer of St. Meinrad Archabbey. He has filled the office of Chaplain at the Convent of the Immaculate Conception, Ferdinand, Indiana, Poor Clares Convent, Evansville, and St. Bede's Priory of Benedictine Sisters, Eau Claire, Wisconsin. He is presently assigned to St. Charles Priory, Oceanside, Calif., where he is librarian.

FATHER PLACIDUS was born in Evansville. He was ordained at St. Meinrad on May 25, 1920. Awarded the Bachelor of Arts Degree in Library Science by the University of Michigan in 1931, he devoted many years of his priestly life to work in the Archabbey Library.

He was appointed Assistant Librarian in 1920 and in 1928 he was named Librarian, a post he held until 1951. Since 1955 he has been a member of the library staff and is presently Reference Librarian. He served as Superior of the Brothers from 1931 to 1934. In 1931 he was appointed Subprior of St. Meinrad, a post he held until being named Prior in 1938. He was Prior until 1946, when he was assigned to full time duty in the library. From 1951 to 1955 he was Novice Master and Superior of the Benedictine Clerics of St. Meinrad. His brother, Msgr. Joseph G. Kempf, is on the faculty at St. Mary-of-the-Woods College.

The Jubilee Mass at St. Meinrad will be a Concelebrated Conventual Mass at 5 p.m. on Wednesday, Sept. 8.

During the Mass, Fathers David Duesing, O.S.B., and Giles Heuer, O.S.B., will receive their mission crosses before departing for missionary work in Lima, Peru.



ST. LUKE'S SCHOOL ADDITION—Work is progressing on the eight-room addition to St. Luke's School, Indianapolis. Father Paul Courtney, pastor, stated that the addition should be ready for occupancy by "early October." Besides classrooms, lavatories, and storage area, the addition will include music rooms and a teachers' lounge. J. C. Ripberger, of Indianapolis, is handling the general contract. (Staff photo)

'Disarm' hearts, speaker urged

BRUSSELS, Belgium—A priest who won the Nobel Peace Prize has called for a "disarmament of hearts, rather than of weapons," since "not bombs, but the ideas men have about other men are the basis of conflicts."

Father Dominique Pire, O.P., who achieved world-wide recognition as the founder of international refugee relief organizations, spoke at the University of Peace in Huy, Belgium. The Dominican founded the university in 1960 to "teach fraternal dialogue as a way to peace."

"We are participants, not spectators in the world drama," he stated. "We must react against the myriad forces of depersonalization that render us insensitive to the needs of our neighbors. We must use the mass media to help create an enlightened public opinion that looks upon the less fortunate of the world as persons, not as statistics. In this way we will be giving a voice to men without a voice."

Desecration

DUULEEK, Ireland—Vandals have wrecked a vault containing the remains of five bishops in the graveyard of St. Ciaran here in this town in County Meath. The church is thought to be Ireland's first stone church, and the graveyard is more than 500 years old.

THE CHURCH AND THE WORLD

Pope pays tribute to astronauts

The Vatican

♦ While America's astronauts were preparing to return to earth from their record-breaking journey through space, Pope Paul paid tribute to them and to the technology that made their journey possible. In his regular Sunday appearance before crowds waiting to pray the noon Angelus with him at his summer house, the Pope turned to his usual preoccupation, peace in the world. "We must think of the two astronauts who at this moment are terminating their space flight," Pope Paul said. "While we pray that with God's protection they may complete their marvelous and heroic undertaking, we gaze with admiration at the surprising advances of science and technology. But at the same time we hope that such progress may always be turned to the good, not to the harm of mankind," Pope Paul said.

♦ Several hundred ex-soldiers who took part in the battle of Mote Cassino were welcomed by Pope Paul at his summer home here. About 250 former German soldiers, and a number of others from various European countries, all veterans of the World War II battle over the great Benedictine monastery in central Italy, heard the Pope speak in German, French, Italian and English. Pope Paul said he was grateful to see reunited "in the name of reciprocal understanding, men once divided by the absurd necessity of war, but now made brothers by a bond of esteem, friendship and affection."

At home

♦ WASHINGTON — President Johnson has called the need to balance the world's resources with its population a challenge second only to the search for peace. Mr. Johnson made his comment in a letter sent from the White House to U Thant, secretary general of the United Nations, in connection with a UN Conference on World Population in Belgrade, Yugoslavia.

♦ CAMDEN, N.J. — Catholic grade schools in the Camden diocese will charge a maximum tuition of $75 for the first child and not more than $50 for the rest of an entire family, Father John J. Clark, superintendent, has announced. Each pastor will determine the exact amount below the $75 and $50 ceilings and will pay the cost of tuition for a child unable to meet it, the superintendent said.

♦ WORCESTER, Mass.—Catholic schools in the Worcester diocese will remain open on holy days of obligation in order to conform with the public school calendar, Msgr. John J. O'Brien, superintendent, has announced.

♦ NEW ORLEANS—The largest number of new schools to open at one time in the 172-year history of the archdiocese of New Orleans will be put to use this month. There will be seven new elementary schools and two new co-institutional high schools—at Houma and Thibodaux, La. Also opening is St. Michael's, a special school for retarded children in the archdiocese.

♦ Bishop L. Abel Caillouet, 65, has been named administrator of the New Orleans archdiocese. He was elected (Aug. 27) by the 13 archdiocesan consultors to serve until a successor is named to Archbishop John P. Cody, who left here August 22, and was enthroned August 24 as the archbishop of Chicago. Bishop Caillouet has been auxiliary bishop of New Orleans since October 28, 1947.

Abroad

♦ MONTEVIDEO, Uruguay — The Preface of the Mass may now be read or sung in Spanish instead of Latin here. Bishop Antonio Corso, apostolic administrator of the archdiocese, announced the permission prior to his departure for Rome for the ecumenical council. He also announced the experimental permission for priests to wear suits instead of cassocks outside of parish buildings.

♦ MADRAS, India—The Madras city council expressed "deep sense of sorrow" over the death of Archbishop Louis Mathias, S.D.B., of Madras-Mylapore. Archbishop Mathias, 78, died (Aug. 3) at Legnano, Italy, on his way to the fourth session of the Second Vatican Council.

♦ TOKYO — Representatives of 60 Catholic universities in 27 countries participated in the seventh general convention of the International Federation of Catholic Universities. Father Theodore M. Hesburgh, C.S.C., president of Notre Dame University in Indiana, was among the delegates to the five-day meeting, held at Sophia University, a Jesuit institution here.

♦ The Japanese film industry has decided to crack down on prurient movie advertisements. The Motion Picture Ethics Commission announced that movie advertisement posters and still pictures would be subject to censorship starting October 1. Meanwhile, exhibitors and producers are expected to clean up their billboards.

♦ ARMIDALE, Australia — A plan to put Catholic residential colleges on the campuses of Australian universities may soon be a reality. The Australian provincial of the Dominican order, Father Jerome O'Rorke, O.P., announced that the order will build a residence for men on the campus of the University of New England in Armidale. Recently, the Dominicans said they were going to build another men's college, to be known as Pope John XXIII College, on the campus of the Australian National University in Canberra.

♦ BOGOTA, Colombia—Father Mario Revollo Bravo, director of the weekly El Catolicismo, has been appointed a member of the Information Center for Latin America for Vatican Council II. Father Devollo, president of the administrative council of the Latin American Union of the Catholic Press (ULAP), was named to the Rome post by Bishop Luis Baccino of San Jose de Mayo, Uruguay, president of the department of public information of the Latin American Bishops' Council.

♦ LONDON—The Catholic bishops of Poland are asking the Holy See to set up regular dioceses in the western areas of Poland formerly held by Germany, it was reported here. The London press said the Polish bishops would publish their petition September 1 at a meeting in Wroclaw—the German Breslau—marking the 20th anniversary of the Polish Church's assumption of pastoral care of the western regions. The date also is the 26th anniversary of Hitler's attack on Poland, which began World War II.

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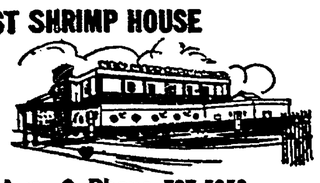

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Comment

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.

America's poor . . .

Time was when a Labor Day editorial in a newspaper friendly to unions would have stressed labor's gains in the year past, urged further needed gains, complimented labor and management on peaceful solutions and ended with a fervent hope that the two of them would continue to be good boys.

Nor is this entirely out of place today, although it does seem a bit dated. Labor's giant strides in an economy of unexampled abundance account for the anachronism. Even the term "working man" no longer carries the connotation of class differences it once had.

It is appropriate, then, that the annual Labor Day statement of the National Catholic Welfare Conference (quoted elsewhere in this week's Criterion) stresses aid to the country's poor and disadvantaged rather than any classical labor-relations theme.

The statement acknowledges that labor and management have done much to raise the living standards of millions of Americans. However, it adds, "The traditional techniques of labor-management co-operation are not sufficient, of themselves, to solve the nagging problem of abject poverty in the midst of plenty."

The statement cautions prospering workers not to let a favorable standard of living "make them forget their comrades who are not so well off."

At the top echelon, the AFL-CIO has failed either to represent the have-nots or to inspire a political action movement which would represent them. The unions, born and nourished in great social ferments, today have become remote from the most defenseless and ill-paid workers, as well as from the chronically unemployed.

The AFL-CIO stands on the sidelines as the civil-rights revolution passes by. Yet, if civil rights mean anything, they mean jobs. Not just "equal employment opportunities," but jobs, jobs, jobs, here and now.

Jobs are the crying need of poor whites and poor Negroes alike. The government's crusade against poverty is largely aimed at the next generation. More action is needed immediately to provide jobs for millions of half-forgotten workers. This may require no less than a massive program of public works financed out of the federal budget.

The voiceless poor themselves cannot assume the leadership they need to get jobs. And politicians move only at the spur of organized protest. We hope the AFL-CIO will live up to its splendid heritage and provide the needed leadership.

. . . and the world's

The poor in America cannot in Christian conscience be separated from the poor of the world. They all belong to the timeless brotherhood of earthly misery.

By global standards, however, the average American is infamously rich.

Dr. H. S. Leiper, the distinguished Presbyterian leader, once figured that, if the world were 1,000 persons, there would be 60 Americans and 940 representing the rest of the world; the 60 Americans, or 6%, would produce and consume more than 40% of the world's goods and possess nearly 50% of all its income.

Or, to put it another way: Half the people of the world go to bed hungry and praying, "Lord, give me enough food for tomorrow." The American goes to bed praying, "Lord, give me enough courage to stay on my diet."

In a new book, "The Last Revolution" (Sheed and Ward), a French priest-economist, Father L. J. Lebret, O.P., examines the U.S. foreign aid program and finds it wanting, chiefly on the grounds of motivation. He says the peoples of the world are convinced—and correctly so—that the United States is more interested in saving itself from Communism than in helping them.

Father Lebret contends that the only hope for the world is that America and the West will rediscover "the scale of values that could inspire a new civilization." This same conclusion was reached by the famed British economist, Barbara Ward (Lady Jackson) in a memorable address several months ago before the World Congress of the Catholic Press in New York.

Miss Ward is particularly right in saying that the "terrifying gap" between rich and poor nations must be narrowed by increased overseas assistance.

The elimination of scandalous economic disparities among nations should not be beyond the powers of men now reaching for the stars. In any event, Christianity leaves no moral choice but to help other peoples for their own sake, and not out of unworthy fears that they otherwise may join the Reds.

Yes, Ramona

We are in receipt of a communication from a young lady of 45, give or take a few years, named Ramona. Ramona is upset because her pals in the housewives' morning kaffeeklatsch kid her for believing in Unidentified Flying Objects. "Are there really UFOs?" Ramona asks.

Ramona, your friends are wrong. They have been affected by the Air Force's shifty explanations for those wondrous things that . . . woops, there goes one now! . . . that skitter across the sky.

"Weather balloons," the Air Force always grunts. Or "searchlights." Or "atmospheric reflections." Pish tush, Air Force!

Yes, Ramona, there **are** UFOs. They are just as real as Republicans and Democrats, and infinitely more interesting.

No UFOs? No little green globbles with hairy ears? Why, you might as well not believe in dish-powder commercials.

Nobody has ever seen the little green globbles, it is true. But that is no sign there are none. Did you ever see polka-dotted amphibrachs dancing on the lawn at midnight, Ramona? (If the answer is yes, you've been breaking your diet again.) But that is no proof that polka-dotted amphibrachs don't dance on the lawn at midnight.

The things you cannot see are sometimes the most real of all. Take apart your washing machine to see what's making the noise inside. Repair bill: $69.57.

No UFOs? Alas, how dreary the Hoosier summer would be without them! Thank goodness, Ramona, they are real, else we all should be reduced to chasing monsters in Morgan County.

Dead horse

Next week children throughout the state will be returning to school. But, unless the "shall" clause in the rewritten state Transportation Code is broadly interpreted as mandatory, pupils attending parochial and other private schools will have to rely upon the good will of public school corporations if they are to ride public school buses.

As of now, the prevailing opinion seems to be that the "shall afford transportation" wording in the code is merely permissive, as it has been all along. It will be recalled that the fair bus bill did not pass the 1965 Legislature. However, the Transportation Code was reworded to avoid any interpretation that might have prevented private school children from using public school buses.

Twenty-one other states now grant free transportation to non-public school youngsters. Ohio joined the list this month when its Legislature overwhelmingly passed a fair bus law despite bitter opposition. We congratulate the Ohio Legislature, Governor Rhodes, and Citizens for Educational Freedom, which led the fight for the new law.

The American Civil Liberties Union and the Protestants and Other Americans United are planning court tests on the grounds that separation of church and state is being violated.

Opposition of this nature from POAU is to be expected. However, we simply do not understand the persistence of the ACLU in opposing equal treatment of children who attend church-related schools. This opposition does not square with the ACLU's generally excellent record of defending civil liberties and civil rights.

In fact, this opposition amounts to beating a dead horse, and the ACLU ought to avoid such calisthenics as a waste of its valuable time, if for no other reason.

The U.S. Supreme Court, many high state courts, and a vast body of precedent have made it abundantly clear that such legislation as that on bus rides does no violence to the letter or spirit of the Constitution. The weight of this is so great that neither the ACLU or POAU is at all likely to overturn it.

The ACLU really should be on the other side. Children suffer a violation of their civil liberties and civil rights when they are penalized in the distribution of public funds for the general welfare because they attend private schools.

As Father Virgil C. Blum, S.J., professor of political science at Marquette University, puts it in his book, "Freedom in Education" (Doubleday):

"It is a fundamental principle in constitutional law that public funds may be spent for a public purpose. Whether the public purpose of educating children is served in a Lutheran, a Jewish, a Catholic, or a public school is wholly irrelevant."

And U.S. Senator Abraham Ribicoff of Connecticut once illustrated the difference between constitutional public funds for a public purpose and unconstitutional public funds for a religious purpose thusly:

"It is one thing to give $50,000 to St. Mary's High School and to permit those funds to be used for any purpose, which might include the building of a chapel. It is quite a different thing to give the same school $50,000 for the specific purpose of building a chemistry laboratory."

We hope Indiana public school corporations this year will acknowledge that distinction and, in increasing numbers, allow church-related school children—as children, not as Lutherans, Jews, or Catholics—to ride their buses. Beyond that, we hope the 1967 General Assembly passes a bona fide fair bus law.

Family Trouble

● QUESTION BOX

Asks about woman 'prophet'

By MSGR. J. D. CONWAY

Q. Have you read the condensation of "The Gift of Prophecy" in the July issue of the Readers Digest? If not, do so and see if you can clear this up. The woman must be a quack or some thing. Could she possibly predict future, free-will acts? Many of my parishioners have asked about this and I simply tell them she's probably a hoax. They don't seem satisfied with this answer. Can you help?

A. I have read the article simply because I have received so many questions about it and about the Washington matron, Jeane Dixon, who is the subject of it. Before receiving these questions I was fortunate enough to be unaware of this good lady and her puzzling gifts. I now know little more than what I read in that Digest article.

This meager information gives me no reason to believe that Jeane Dixon is a hoax. She seems to believe sincerely in her own clairvoyant powers. She may be a quack, but an honest one. She has been a practicing seer since childhood and has seemingly acquired great skill in voicing her prophecies in enigmatic form, so that they may fit a flexible future. Careful conjecturing in vague terms can produce striking prophecies from normal faculties keenly trained.

According to **Time** (Aug. 13, 1965) the seer's record of accuracy in her predictions is not impressive, e.g. World War III would break out in 1958, Red China would be admitted to the United Nations in 1959, Walter Reuther would be the Democratic candidate for president in 1964, running against Richard Nixon, the Republican nominee. It seems she did much better in foretelling the deaths of Presidents Roosevelt and Kennedy.

It is possible that she may have some faculties of extrasensory perception. We know little about such faculties, but there is evidence that they exist. They are not supernatural phenomena, but rather a peculiar perceptivity of things hidden from normal senses.

Her use of the crystal ball gives a strong hint of superstition. Maybe it aids her extrasensory perception—and contributes to her delusion! Apart from this traditional gadget of superstition, I see no evidence that she relies on supernatural power in making her predictions.

Only God can know free future events and we can be reasonably sure that he is not playing games with crystal balls.

●

Q. The use of vernacular is commendable. But why not the King's English? And if the vernacular is to be used, then why the constant, tiresome use of the term aggiornamento? Let's be consistent. The present translations present some peculiar sound effects, e.g the three Yoo-Hoo's (You, who) in the Gloria. Must everything be watered down to the street level? In an age of mediocrity, it is distressing to see the Church being swept downstream, unable to hold its own.

A. In most of the Catholic countries of the world it was far more distressing to see the Church losing its members in droves because it had nothing meaningful to say to them in language they could understand. We had not reached that stage in the United States, but prevention is easier than cure.

The King's English—at least that of King James—is a dead language. It has no vital message for moderns. Criticisms of our new English translation of the Scripture, and of various other parts of the Mass, are quite in order. But why can they not be calm, sensible, objective and competent. Why must critics scream? Why is there no respect for scholarship and dedicated effort?

The word "aggiornamento" is vernacular, in its own part of the world. Can you suggest a good translation for it? It means adjournment, which hardly hints at the meaning of Pope John when he used it. "Up-dating" is a poor substitute; "modernize" has bad connotations. Our borrowed Italian word may be a bit overworked, but for me it maintains a large measure of the inspiration and hope which good Pope John put into it.

That Yoo-Hoo criticism is dated; it was much in vogue before the English Mass came into devout usage. When the priest and congregation really pray, "You, who," the sound effects are completely absorbed in the meaning. I was much aware of the Yoo-Hoo before I began saying the Mass in English; but I have never noticed it in the actual prayer of the Gloria. Besides, I cannot think of an improved wording.

●

Q. Would you explain the life of St. Christopher? It's not listed in the saints' book.

A. Practically nothing is known about St. Christopher. He is listed as a martyr in some early martyrologies, and I believe his feast is July 25. He has been a popular saint in many parts of the Church in the course of centuries, and many legends have grown up about him. They are not reliable.

OPINIONS

What's up, Doc?

To the Editor:

Hey! What is The Criterion trying to do anyway? Relegate the assistant pastors to No. 1 parish CYO towel boys or ticket collectors at the annual turkey shoot?

Last week you gave editorial support to a "bold experiment" at the University of San Francisco in which lay theologians have been trained to become "assistant priests" at the parish level, their chief mission being to "sell" the Church and gain converts.

When I read this, I asked myself, in the immortal words of Bugs Bunny, "What's up, Doc?" I was so upset that the only answer I got back was a "Quack, quack" from Donald Duck.

Seriously, though, and with all due respect to the lay theological movement, these guys are out after my job!

Honest, I don't mind the bride's mama weeping on my shoulder at 1,001 wedding breakfasts; the food usually is emetic, but I keep reminding myself that marriage is a sacrament worth a frequent bout of dyspepsia.

I look forward each school year to working with the coaches in an effort to turn out championship athletic teams. (No luck yet.)

I admit I am less enthusiastic about supervising paper collections in a near-blizzard, but that's part of my job, too.

And I enjoy putting out the parish bulletin, lending the "weight" of my "presence" to Boy Scout meetings, and straightening out the conflicting accounts of the latest playground donnybrook. (Who flattened Cocky Kelly?)

Of course, I only average about 5 hours sleep a night, but I'm still young . . . I think.

But my main assignment is to do the apostolic work which these lay theologians have set about to do. Otherwise, why be a priest? You applauded the training these laymen have received at San Francisco's excellent Institute of Lay Theology. Need I remind you of the many years of theological training any priest represents?

I'll tell you what, gentlemen. Let's make a deal. After you graduate from the Institute, one or two of you will be warmly welcomed in my financially depressed parish, assuming somebody else pays the tab. There is lots of "priestly" work to be done—sweep out when the janitor fails to show up, screen the bona fide alcoholics from the ordinary Monday-morning hangovers when they troop in to sign the pledge, operate a booth at the parish festival . . . oh, the list of duties is fascinating in its variety.

Meanwhile, I shall have more time to do what I know best how to do and what I am trained to do, which in the words of The Criterion editorial is "the implementation of the laity into the full life of the Church." That is my primary reason for being here, gentlemen.

Assistant pastor

Indianapolis.

Changing mission

To the Editor:

The introduction of the vernacular into the liturgy may be a dramatic and still controversial change in a large metropolitan American parish. But in the bleak land of the missionary it is only a minor item on the agenda of change.

It no longer is sufficient—if it ever was—for missionaries to "preach the Gospels" from the creek banks along the Amazon or Zambezi rivers. The primary effort, of course, remains the same—that of bringing souls to God. But preaching the Gospels effectively embraces the necessity of making life on earth more tolerable for the neglected and the impoverished.

Today's Christian missionaries are seeking to adapt their centuries-old tasks to today's world. In line with this, an Oblate priest proposed at a recent Pan-African Conference on Catholic Education in Leopoldville, The Congo, that missions in Africa scrap the traditional African "bush schools" and concentrate on community education centers where whole families can be taught Christian principles along with reading, writing and agriculture.

The mission schools now are facing increased nationalism the length and breadth of Africa as emerging nations seek to consolidate their educational programs. Bishops and missionaries are co-operating, secure in the knowledge that there always will be a demand for professionally expert, Christian teachers.

South American missionaries are forming co-ops, savings and loan associations, experimental farms and cattle-breeding stations as well as saying Mass and educating children. Missionary Sisters are teaching preventive medicine, as well as staffing hospitals.

Modern missionaries are finding they must be gifted with the three I's, imagination, ingenuity and inspiration, if they are to see the fullness of their efforts bear good fruit.

Keith Frawn

Indianapolis

YOUR WORLD AND MINE

U.S. 'paternalism' scored by Chile

By GARY MacEOIN

I hope that our Latin American experts can spare time from their Santo Domingo worries to study the implications of the European trip of President Eduardo Frei of Chile. While it portends no immediate catastrophic change in the power structures of the continent, it suggests future patterns very different from those being promoted by Washington.

President Frei proclaimed his purpose in visiting Italy, France, Britain and West Germany with laudable candor. He wanted European help to avoid having to choose between "capitalist oppression and enforced Marxist-Leninism." Who the "capitalist oppressors" are he made clear in a speech to French newsmen, in which he criticized the "paternalistic policy" of the United States and urged Europe to join Latin America in a new Alliance for Progress free of "every aspect of neo-colonialism."

This, it must be emphasized, is the same Eduardo Frei whom the State Department, with the approval of all shades of United States opinion, backed for president of Chile last year as offering the only policy capable of saving that country from a Marxist take-over. A scholarly man of humble origins, respected for his energy and integrity, he not only trounced the Communists in that election but early this year performed the miracle of crushing the traditional parties in congressional elections.

●

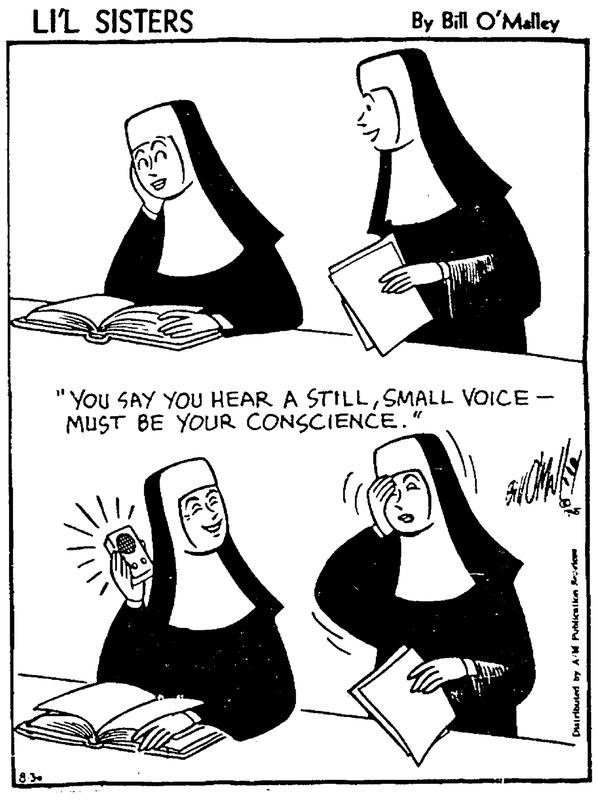
President Frei recently summed up his political views as follows. "Christian democracy must break with traditional forces," he said. "It must be capable of going to the people and becoming an opponent of Communism at the popular level, not by practising a purely verbal anti-Communism, which today has no effect on anyone, but by constructing a system which proves to the people that a method exists—other than Communism and more democratic—which is capable of securing both economic development and popular participation in the social and political life of the country."

The comparison with President de Gaulle of France has been frequently made during President Frei's visit to Europe. Both are men with a "rightist" background, free of the slightest suspicion of being crypto-Communists, who have secured national unity by pursuing progressive policies calculated to take the wind out of the sails of the powerful Communist and Socialist forces in their respective countries.

Both men are highly critical of United States policies and lead the opposition to them in the alliances to which they belong. President Frei has denounced repeatedly the U.S. intervention in Santo Domingo and he rejects the proposal to form a permanent "police force"

(Continued on page 9)

LI'L SISTERS By Bill O'Malley



● THE YARDSTICK

Why socialism failed in the U.S.

By MSGR. GEORGE HIGGINS

At the turn of the century, Werner Sombart, the great German sociologist, wrote a book entitled, Why Is There No Socialism in The United States? After considering a number of rather involved socio-economic-political answers to this question, Sombart finally settled for one which is simplicity itself: "On the reefs of roast beef and apple pie socialist Utopias of every sort are sent to their doom."

Those who think that this explanation as to why Socialism never took hold in the United States is too simple and too unsophisticated will find a complete catalogue of alternative or supplementary answers in Daniel Bell's essay, "Marxian Socialism in the United States" (Socialism and American Life, Volume I, edited by Egbert and Persons, Princeton University Press). Whatever the explanation, however, the point is that Socialism never really got off the ground in the United States and by 1950, as Bell points out at the end of his brilliant essay, "had become simply a notation in the archives of history."

●

Professor Bell's epitaph for American Socialism—and Sombart's earlier and somewhat premature, but very prophetic, obituary—flashed back into my memory a few weeks ago as I was reading a pleasant little mid-Summer feature story in the New York Times about Unity House, the $10 million dollar "vacation palace" of the International Ladies Garment Workers Union. Unity House, which is located in the Pocono Mountains, is a "1,000-acre preserve of towering oaks, manicured lawns, gay petunia beds, private, lake and other luxuries." It was started on a shoestring in 1919, when many of the officers and members of the ILGWU still thought of themselves as Socialists of a sort.

In the early days, the New York garment workers who took advantage of the simple recreational facilities at Unity House used to sit up far into the night debating social and economic problems and talking about the philosophy of the class struggle. Gradually, however, as Damon Stetson reports in the Aug. 11 issue of the New York Times, "modernization of the resort, the improved economic status of the workers and influx of new members into the union have brought changes."

That's putting it rather mildly. The camp—if we can still describe it so crudely for old times' sake—now has 78 buildings, including a million-dollar theater, a giant administration building, a dining room seating 1100 guests, a luxurious health club, numerous tennis courts, and a beach on the sparkling mile-long lake. Saul R. Gold, managing director of Unity House, told Stetson that today the union members want and get the finest in accomodations and food. "They want steak and roast beef," he said "and we give it to them."

Is it any wonder, then, that "the earlier emphasis on the class struggle has been muted?" After all, if it be true, as Sombart concluded at the turn of century, that socialistic Utopias inevitably flounder on the reefs of roast beef and apple pie, how could they be expected to survive the diet at Unity House, which is so rich that some ILGWU members are accustomed to saying good naturedly that it would be "almost too good" for the bosses?

'High rise' church

OSAKA, Japan—When Bishop Paul Taguchi entered the Sumitomo Trust Company Bank building to bless the new downtown Osaka church, he was helping to inaugurate a new trend in church construction in Japanese cities.

The Kitahama Catholic church and the Osaka Catholic center occupy the 6th and 7th floors of the bank building in the heart of this city's business section. The diocese of Osaka owns the property on which the building stands, but land is so valuable in Japan that it seems impractical to take an entire city block for a church. Large companies are glad to enter into agreements which put land to as profitable a use as possible.

In addition to a 300-seat chapel, the new center houses various parochial and diocesan offices, and living quarters for parish priests.

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God's favorite people are the poor. God wants us to help them help themselves. . . . Become "personally involved", the American Bishops' Social Action Department tells us in a Labor Day statement this week. Perform the works of mercy on a person-to-person basis. Remember that the poor have dignity—and sensibilities, too. . . . Help the poor help themselves? For as little as $275 (pay it in installments of $23 a month, if you prefer) you can give one energetic Arab teen-ager one year's training in carpentry, electricity, auto mechanics, in the Holy Land. Give at least what you can afford. Do it in memory of your parents.—We need scholarships, too, for girls who want to be dressmakers, typists, beauticians. Properly trained, they can all get jobs, marry, be self-supporting. . . . Why write to us? The Holy Father knows where your help is needed most. As his official mission-aid society for the Church and the poor in 18 developing countries, the Catholic Near East Welfare Association helps you help God's favorites. . . . Clip the coupon below and mail it with your gift.

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☐ Father George Srampickal in Perumpadavu, South India, asks $100, $75, $50, $25, $20, $10, $5, $2, $1 gifts to purchase lumber and cement so that he can continue to build a church for the 200 penniless families in his parish. He needs $3,800 altogether. Like to give the full amount? The church will be in memory of your loved ones.

☐ Children need someone older to give them love. For 33c a day ($10 a month) you can "adopt" a child overseas—that is, give him everything he needs. We'll send you the child's photograph, ask him (or her) to write to you.

☐ Ask our missionary priests when you want Masses offered for your intention. The offering you make is the missionary's only means of livelihood. For information about Gregorian Masses (30 Masses, one each day without interruption), write to us.

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Missions, ecumenism link cited

LOUVAIN, Belgium—Missionary work and the search for Christian unity are not isolated functions of the Church but must go hand in hand, a top French ecumenist told the 35th annual mission study week here.

Father M. J. Le Guillou, O.P., of the Dominicans' Le Saulchoir house of studies near Paris said that the divisions within Christianity affect the very heart of the missionary task.

In an address entitled "Missions and the Ecumenical Spirit," Father Le Guillou said (Aug. 24) that the initial requirement of the missioner is to strip himself of all aggressiveness and to become imbued with a spirit of charity.

IN THE concrete, the Dominican said, the Catholic missioner must seek a better understanding of the concerns and the missionary activities of the World Council of Churches, and thus of the development of Protestant missionary theology.

At the same time, the priest said, there must be a rediscovery of the fullness of tradition, and there must be meetings between theologians and between Orthodox, Protestant and Catholic missionaries. Such meetings should be held in a spirit of truth which is far from any sentimental ecumenism but rather is marked by respect for others, even though there might exist most grievous differences with them.

ON THE OPENING day of the (Aug. 23-27) mission week, another leading French theologian declared that the Church must pursue her missionary task even though people can be saved without knowingly being attached to her.

Father Yves Congar, O.P., of Strasbourg, a Vatican council expert, made the point that missions remain necessary because the intent of God is not only individual salvation, but to make mankind the visibly united People of God awaiting the second coming of Christ.

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FRANCISCANS PROFESS VOWS—Three men from the Indianapolis Archdiocese recently made their profession as members of the Franciscan Fathers' Cincinnati Province. Solemn profession was made by Friar Ward (Dennis Edward) Wissel, above left, and Friar Galen (Dale) Gehring, center, both of R.R. 3, Batesville. Simple profession was made by Friar Claver (Gerald) Steinmetz, of R.R. 1, Guilford.

● *WHAT OF THE DAY*

The islands revisted

By REV. JOHN DORAN

Many cities have an "inner city" problem - the older section which grew up first, holds the central land of the area, but has long since served its usefulness. City planners try many devices to overcome this inner city blight.

Manila seems to have had the problem solved for it. The ancient city, and it goes back to 1571, was founded by the Spanish as a walled city.

After the war there were but three repairable structures within the ancient walls. The city seems to have decided to abandon the whole inner section, is gradually cleaning it up, and using the land for the buildings of the new republic and for parks. The new Manila, some two million in population, and very new and modern in construction, has grown up around this ancient, ruined heart.

●

A very sobering trip for Americans is the one to Corregidor, the great defense island at the mouth of Manila Bay. One travels thirty miles to the island in about fifty minutes by hydrafoil-launches equipped with fins upon which they skate on top of the water after they get up their speed.

At the island we transfered to busses, went into the famous Malinta Tunnel where our forces lived from December 29th, 1942 when the first Japanese attack began until May 6, 1943 when General Wainwright surrendered. This tunnel with its vast network of side-tunnels cut into the mountain, was the storehouse, hospital, living quarters, and Supreme Command station for some 11,000 people.

Corregidor was designed to meet a sea attack coming toward Manila from the China Sea. It was unable to stand alone when the Bataan Peninsula behind it was occupied by enemy troops and artillery, and the sky overheard was the exclusive possession of the Japanese.

On May 4th the Japanese finally made their landing by amphibious forces and gradually pushed the Americans back to the Malinta Tunnel itself. Then General Wainwright had the sad task - rather unique in American history—of surrendering, 27 day after the fall of Bataan, over four months after the first attack.

●

But the story of Corregidor does not end there. MacArthur fulfilled his prediction of "I shall return" in an eleven-day conquest ending February 21, 1945. The American flag returned to the famous "top side" flagpole from which it had been struck some three years earlier.

As one roams around the still ruined guns and gun emplacements, and walks through the gutted mile long Middleside Building which once served the enlisted men and their families, one thinks of the ruins of war, but also of the problems of disarmament.

The military forces on Corregidor knew that the fortification, designed as it was to beat off sea attack, could not withstand air or land borne attack. However, our nation was signatory to the Washington Peace Treaty of 1922, and under this treaty could not improve its fortifications. All that could be done, and was done, was build the Malinta Tunnel. We knew Corregidor was vulnerable, but could do nothing about it.

I wandered through the ruins and the plush vegetation which is gradually taking them over, and thought the eternal thought of man: How can the nations of the world pursue the path of peace without leaving open against themselves the path of war?

Close animal shelter, Delegate orders nun

VICTORIA, B.C.—Mother Cecilia Mary, 76, who has rejected directives from her superiors to close an animal shelter she operates here, has now been ordered to do so by Archbishop Sergio Pignedoli, Apostolic Delegate to Canada.

The archbishop asked that the shelter be closed in a message delivered by two representatives of the Apostolic Delegation to the Catholic nun and five other elderly Sisters who help her at the shelter. The order warned:

"If any one of them (the nuns) refuses to obey in this matter, then ecclesiastical authority will reconsider their official status in the Church as Sisters."

AFTER THE order was received, Mother Cecilia commentaed: "The Church has no authority to close the shelter. They don't own the land and I will not give up unless I die."

In May Bishop Remi de Roo of Victoria conferred with Mother Cecilia to get her to close the shelter which now houses some 100 dogs, cats and birds. The only result of the meeting was a "cooling-off" period, or a "truce," as the nun reported at the time.

The original request to shut down the shelter had come from the Apostolic Visitor, Father Andrew Keber of the Benedictines of Westminster Abbey, Mission City, B.C. He said the shelter was not a proper activity for nuns who should be following their assigned apostolates of helping the aged and infirm.

MOTHER CECILIA was head of St. Mary's Priory in Vancouver. She and her companions left the priory about two years ago to start the shelter after she had inherited $60,000.

Church opposition to the shelter came after Father Keber was asked to investigate by the Secred Congregation of Religious in Rome.

According to Bishop de Roo, the nuns could continue to operate the shelter only if they gave up their religious vows. To this, Mother Cecilia replied: "I have been a Sister for 56 years and will stay a Sister till I die. Giving up my vows would require personal consent and I wouldn't give it."

First parish 400 years old

ST. AUGUSTINE, Fla.—The first concelebrated High Mass in the diocese of St. Augustine will mark the quadricentennial here of the first parish in what is now the United States.

The Mass will be celebrated on the grounds of the Mission of Nombre de Dios, where the first parish Mass in America was said on September 8, 1565. On that date the Spanish explorer, Captain-General Pedro Menendez de Aviles landed his fleet of 19 ships and founded the city of St. Augustine.

The first official act of the fleet and its chaplain, Father Francisco Lopez de Mendoza Grajales, was the offering of Mass on the beach.

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'Crisis of Faith' is radio subject

NEW YORK— On the four Sundays in September, the Catholic Hour radio program will examine the "Crisis of Faith" experienced by many of today's college students.

Students, teachers and chaplains from various parts of the country will engage in discussions of such matters as honesty in the Church, the relevance of the parish structure, students' reaction to authority, the clergy-laity relationship, the Church's approach to social questions, and the success or failure of Catholic education in preparing young persons for adult Christian life.

The Catholic Hour is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company.

Relax censorship

LA CORUNA, Spain — The Spanish cabinet gave approval to a new press law which, according to a spokesman, almost eliminates press censorship. When formally enacted by the Spanish legislature, the new law will replace one that has governed Spain's information media since 1938.

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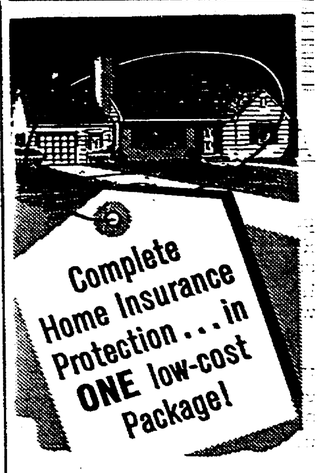

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Results listed for St. Philip bowling event

Paul Ruth of St. James parish, Indianapolis, rolled a 216 to take high game honors in the fourth annual St. Philip Neri CYO Bowling Tournament, which ended Friday, Aug. 27. Suzie Thomas, Little Flower parish, had the high actual game for girls, 198.

Awards for the top series went to John Kane, of the host parish, with 513, and Colleen Mangold, St. Bernadette, 439.

Other trophy winners, as announced by tourney manager Mrs. Leona Rea, and the CYO office are: (Boys) Bob Rea, St. Philip, 507; Dave Meno, Little Flower, 458; Joe Atkinson, St. Roch, 448; Jim Dicks, Sacred Heart, 442; Bob Klopotek, St. Philip, 424; and Frank Figley, Sacred Heart, 422.

GIRLS WHO won trophies included: Marguerite Whisman, St. Anne, 404; Gloria James, St. Roch, 383; Catherine Whisman, St. Anne, 379; Marilyn Meyer, St. Philip, 371; Mary Jo Piccione, Holy Name, 363; and Judy Roberts, St. Joan of Arc, 352.

The end of the tourney officially brought to a close the Junior CYO summer activities.

City-wide dance

A city-wide CYO dance will be held in the St. Bernadette Schoolyard, 4838 Fletcher Ave., Indianapolis, Wednesday, Sept. 8, from 8 to 11 p.m. Admission is 50c and presentation of a CYO membership card.

Five CYO units seen in running for annual award

The monthly meeting of the Junior Youth Council, scheduled for Tuesday, Sept. 7, at 7:30 p.m. in the CYO office, will discuss the point standings in the competition for "CYO of the Year."

At least five parishes are now believed to be in the running for the contest which ended August 31. In addition to the top prize, some CYO units will receive trophies for "Outstanding Achievement." According to the point system inaugurated last fall, this means that the group has accumulated 5,000 or more points, with at least 3,000 coming from parish activity.

Certificates for "Distinguished Participation" will also be awarded to units with 4,000 points, 2,400 coming from parish activity. A number of parishes are now believed eligible. Official results will be announced at the CYO Banquet, to be held at Scecina Memorial High School on November 3.

Also on the agenda at the September meeting are: the Autumn CYO activities; the CYO National Convention; Catholic Youth Week, October 31-November 6; instructions for the new point contest; and the progress of the Holy Angels poverty-education program, to which the Youth Council has contributed.

Coaches' meeting for kickball set

The coaches' meeting for the up coming CYO kickball season is scheduled for Wednesday, Sept. 8 at 7:30 in the CYO office, 1502 W. 16th St. The rule changes, schedules and coaches' list will be on the agenda.

Among the rule changes is one which requires each girl competing in the Cadet League to fill out an eligibility form which must be signed by her parents. The physical exam does not apply.

Perfect attendance is necessary at the meeting, the CYO emphasized, since the season begins only four days later, Sunday, Sept. 12 for the Junior League, and the following day for the Cadets. There will be 38 teams in the Cadet League, and 30 Junior League Teams.

THE NEW (AND OLD) CHAMPIONS—This is the largest and best-organized tennis machine in the United States, considering the fact that our Davis Cup fortunes are not exactly in the ascendency. The group, of course, is from St. Catherine, Indianapolis, and swept the Over-all Team Championship at the 1965 Junior CYO Tennis Tournament for the fifth consecutive time. Just to make the victory a little sweeter, the Southsiders, who honed their games at the familiar Garfield Park Courts, also took team honors in both Novice and Open competition, plus seven of the ten individual crowns at stake. The over-all total for the winners was 411 points, a new record, with St. Christopher finishing second. Father Thomas Breidenbach (far left, third row) is the Priest Moderator. At the far right in the back row is Jim Hannon, who has served as coach for many years, with assistance from Tom Snyder (back row, second from right).

WILL APPEAR ON CHAPEL DOOR—Sister Judith Ann, S.P., of St. Matthew's School, Indianapolis, will appear on the "Sister Says" version of the Chapel Door next week on WISH-TV, Channel 8. Her topic will be "The Commandments." Shown above with Sister Judith Ann are Alfred Edyvean, producer of the program, and five Ladylarks from Ladywood High School—Nan Girk, Libby Joyce, Paula Berlier, Pam Matthews, and Natalie Bruce. The program will be shown at 7:30 a.m., Monday to Friday, Sept. 6 to 10. (Staff photo)

Dates announced for Youth Week

WASHINGTON—The 1965 National Catholic Youth Week, sponsored by the National CYO Federation, a division of the National Council of Catholic Youth, will be observed from October 31 to November 7, it was announced here.

Intentions for this year's week, the 15th since the week was first celebrated in 1951, are recognition and exercise by youth of their rights and duties; witnessing of truth, justice and brotherly love by youth; and world peace.

Theme for the week will be "Youth — an Instrument of Peace."

Plans are announced for annual Jamboree

The CYO Football Jamboree, which is the annual kickoff for the colorful Cadet Football League, will be held at the CYO stadium Sunday, Sept. 12, at 1:30 p.m. All 35 teams in the Cadet League will participate.

The league has been split into two groups for the Jamboree and will play as the Colts 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.

THE INDIVIDUAL squads will be pitted against teams in the same division, making for keener competition. Divisions III and IV will play in the first half, while Divisions I and II will take over for the second stanza. Lineups will be carried in next week's Criterion.

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 pre-schoolers will be admitted free.

Coaches are reminded that the roster forms must be at the CYO office before noon tomorrow (Saturday).

The annual weigh-ins will start at 9 a.m. Saturday, Sept. 11, 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 the scheduled time. All physical examinations and medical and eligibility blanks are to be completed at the time of the weigh-ins.

THE REGULAR CYO football season will open with both leagues on Wednesday, Sept. 15, with about half of the teams playing. The following Sunday the season will swing into full action 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.

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Convent splits gallows, machine gun tower

By REINHOLD LEHMANN

MUNICH, Germany—An austerity as stark as the gallows over which it stands marks the Carmelite convent situated in the former nazi Dachau concentration camp.

Even the chapel of the convent is severe in appearance, because the Sisters believe that an ornate church built over the "blood ditch" where thousands of prisoners were shot to death would be inappropriate. But the Sisters themselves are joyful, for their presence in Dachau is an answer to a long felt need.

FOR OVER a year, Carmelite superior Sister Maria Therese petitioned Cardinal Joseph Frings of Cologne to allow her to take five Sisters from the Carmelite convent in Puetchen and establish a convent in Dachau. It seemed to the Sisters an ideal location for a place of atonement. When Cardinal Frings gave his consent and Cardinal Julius Doepfner of Munich said he would welcome the Sisters, the move was made. Several months have passed since Sister Maria Therese and the first nuns came, and 20 Sisters now live in the Dachau Carmel. The entrance to the convent is through machine-gun tower number eight, a constant reminder to the occupants of what went on here just two decades ago.

The nazis erected the Dachau camp for prisoners of various kinds — Jews, Russians, and those Protestant and Catholic clergymen who had the courage to resist them. When the new convent was blessed a few months ago, it was former Dachau prisoner No. 26680, now Auxiliary Bishop Johannes Neuhaeusler of Munich, who officiated.

SO MUCH interest has been taken in the Carmel that the Sisters have not lacked anything. Farmers bring them milk, eggs and vegetables. Local businessmen have been generous with their help. Sizeable contributions have come from countries other than Germany. Not that Carmel's needs are great: A normal day's fare of milk, soup, bread, potatoes and vegetables sustains the Sisters through a day that includes five hours of manual labor and seven hours of silent prayer.

The Sisters here work and pray in quiet joy. Guests are welcome, and many come. Some are former prisoners who cannot sleep, who still hear the barking of watch dogs and the cries of tortured prisoners. They come to a very different Dachau now, and they relish the silence of it.

Dance slated

CONNERSVILLE, Ind. — St. Gabriel's parish is sponsoring a CYO Deanery Dance on Sunday, Sept. 5, from 7:30 until 10:30 p.m. Music will be provided by the House Rockers.

Ordained

JABALPUR, India — Father Zacharias Mundattachundayil, an expert snake charmer, was among five priests ordained by Coadjutor Bishop Leonard D'Souza of Jabalpur. The newly-ordained priest followed his father's profession and learned snake charming as a youngster. He is also well known for his snake poison remedies, and has saved several persons from death.

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Carolyn J. Hollcraft, Mgr.

(A Weekly Service to Criterion Readers)

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● *FAMILY CLINIC*

Hubby's association with widow scored

By JOHN J. KANE, Ph.D.

I have been married 20 years, the mother of nine children. Financial problems have been great, and my husband has worked two jobs. Recently he offered to help a widow with six children with her income tax return, then with various odd jobs around the house. But now he spends much time there, goes to daily Mass and Communion with her, and after working in her home, comes home, bathes and dresses and goes back till midnight. I am worried, but my parish priest seemed to think I had no problem. When I discussed it with my husband, he said if I didn't like it, I could leave.

●

I don't know whether you have a problem or not—yet. But I should not be surprised if you have one in the making. The most ominous statement in your letter is that a discussion of the matter with your husband resulted in his invitation for you to leave. This strikes me as very unusual behavior.

I assume this widow is not paying your husband for the work he performs. In view of the fact that he has such a large family to support and finds it necessary to work two jobs, it is difficult to understand how he finds time to assist this woman. While I consider such assistance highly charitable and even desirable, it seems to be taking a turn which could lead to romance.

I believe your husband is probably hungry for feminine companionship. Therefore, I am going to begin by asking you just how much companionship you have afforded him in recent years? I scarcely need tell you or any other couple married for twenty years that there is a tendency to take each other for granted. To some extent, perhaps this is inevitable. Furthermore, it has distinct advantages. Home and the companionship of a wife should be a place where a man can relax. The same should be true with a wife. But there are limits.

●

A mother of nine children will not find time hanging heavily on her hands. But how are you dressed when your husband arrives home? If time permits, do you make an effort to put on a fresh dress, make-up, and in general, try to make yourself as attractive as possible? Do you find something cheerful and interesting to say to him? Or do you begin with a list of complaints of children's misbehavior, financial problems, and neighborhood troubles? Some wives do.

On the other hand, your husband is not behaving very intelligently. By this time neighbors must be remarking that he spends a great deal of his hours with this widow. Even though nothing morally wrong has occurred, neighbors are likely to gossip. The widow herself should look to her own reputation because this, too, can be damaged. Certainly your husband must realize that he is neglecting you.

But the first thing against which I wish to warn you is to avoid any confrontation with this woman. You and she are both likely to become angry and your husband infuriated when he learns of it, because such a confrontation carries with it the implication that some immorality has occurred or is likely to occur. You are going to have to work this out by yourself.

Begin by paying a great deal more attention to your husband. Be affectionate toward him. By this time you certainly know what his interests in life are; try to join with him in these interests. Insofar as finances permit, suggest an occasional evening out, dinner if possible, a movie, or card games at neighbors' homes — but not at the widow's.

●

By this time you are probably asking yourself, "What does this widow have that I don't?" The answer is nothing, except she probably pays particular attention to your husband and his interests. She is undoubtedly most grateful toward him for what he is doing. What I really think happened is that two lonely people came into contact with each other and are presently enjoying the companionship mutually provided. But I am also concerned that what begins as a purely platonic relationship can lead into something not quite so pleasant.

There is no point in reproaching your husband about the time he spends with this woman. What he needs more than ever is reassurance from you that you love him and that you want to be with him.

Some men go through a period of life not dissimilar from the menopause in women. It doesn't have a biological basis, but it may have a strong psychological one. As men reach a certain stage of life, they suddenly realize that they are growing old. Their physical attractiveness is on the wane, and when a woman begins to pay a great deal of attention to them, they are extravagantly flattered. It is a type of temporary infatuation which rarely lasts. But while it goes on it can create devastating problems. Eventually, the man usually recovers and almost literally comes crawling back to his wife.

●

On the basis of your letter the situation has not yet reached this point. But if you will follow the steps I have suggested, I think it need not reach it at all.

One of the most interesting twists to your letter is he fact that your husband and this widow attend Mass and receive Communion daily together. Attendance at Mass and reception of the Sacrament individually are certainly to be condoned.

But just why do they have to do this together? Is it perhaps a matter of transportation which your husband can offer? Or is this just a plausible excuse for seeing each other at an early hour in the morning? Why not start attending Mass and receiving Communion with your husband each day?

I do not mean to imply that you are going to do this in a hypocritical fashion at all, but out of real sincerity and as a proof that you wish to join your husband in his religious devotions.

Your parish priest who does not believe you have a problem, knows you far better than I do through a letter. You will have to answer this question as honestly as you can. Are you jealous? Are you exaggerating the situation? Personally, on the basis of what you write, I do not think you are, but then again I really don't know.

●

I wonder how your children are reacting to this situation? Would it not be possible to involve your husband in activities with the youngsters? Apparently, he has very little time at his disposal, and I think that he should spend this time with his wife and children.

At any rate, the situation is potentially dangerous. If after carrying out the suggestions I have made, that is, to try to be a better companion for your husband, dress up a bit when he returns, to open the evening with a cheerful conversation, and other steps simply do not work, then you should have recourse to professional help.

It might be wise to talk to another of your parish priests, providing there is more than one, or else go to the Catholic Social Service in your city. But actually, I do not think it is going to reach this stage. In the event it should, discussion by a third, disinterested party of the entire matter with your husband should be helpful. He may be a bit resentful at first, but ultimately in terms of what you say about him, I feel certain he will see the light.

At the present time you are not only upset, but you appear to be a bit angry. So long as you retain this frame of mind, it is going to stand in the way of improving companionship with your husband. Therefore, as difficult as it may be, dismiss it. Positive action alone is indicated. A negative approach will only increase the problem.

● THRU GOD-COLORED GLASSES

Going to the dogs?

By GILBERT ROXBURGH, O.P.

Someone sent me a greeting card. It starts like this: "Dogs is funny animals;/ Each one is like his brother./ His head sits on one end of him,/ and he sits on the other."

There was a drawing of six little dogs in a row, each with a distinctly human air.

This tells us over again what sociologists, pollsters, and masters of the mass media have been telling us for years—that newspapers, magazines, and television can capture thousands of people's attention merely by showing a photo of a baby—or of a dog.

Now some people don't like dogs—they say. But you notice that there aren't too many of them, and they always feel they should be apologetic about not liking dogs. And they frequently seem to expect, and be met by, a stony, resentful silence. For human beings have an inbred familial affection for them. People like cats, canaries, turtles, and horses—but they love dogs. The cats, canaries, turtles, and horses have to look nice, too, and be well-bred. But dogs, to earn and retain our affection, can look like the devil, and act like it; they just have to be dogs.

●

It is all very peculiar, for dogs appear to think along the same lines. Indeed, they like people better than other dogs. They smell, bite, and bark at other dogs, but when it comes to human company they really get excited about it, with the wagging tail and perked ears, and all that.

Nor do they demand that attention be paid to them, though reacting to attention is any decent dog's favorite sport. Merely being in human company, silently, even tied up, is sufficient.

●

Why this should be so is very amazing, for dogs look less like human beings than almost any other animal. Their bodies are not highly articulated, capable of a wide variety of position and movement, like ours are. A cat is more like us in that, curling around things when they climb or jump. Nor can dogs show much in the way of genuine facial expression such as a monkey can.

But even though a dog does not look like a human being, he acts like one. Above all other domestic animals, a dog reacts to things like a human personality. He responds to you, as you are here and now, in reality. In some sense, you do not talk to them, but engage in a sort of dialogue with them.

As many people testify, you can almost tell what a dog is "thinking." His eyes tell you if he is angry, cast down, jubilant, resentful, questioning, trustfully expectant about what he does not understand. His tail droops or wags or sails high in any one of a hundred ways. And his unsupple body jumps and leaps in a wide variety of responses.

Here is a creature of feeling, who responds to you, who cares about what you are and what you think and what you have to give at this very moment, regardless of your sins of the past or your grossness of the future.

●

More than humans, I fear, dogs take us the way we are, delighting in the much or little we have to give, and they are rarely resentful that we are stingy about not giving more. They tolerate our moods, even as they may set about changing them, and they regard their masters with a fierce jealousy that is at least born of a genuine regard.

Is this state of personal response and simple uncomplainingness so attractive to us because it is what we would like to have from other men and what we would like to be ourselves toward other men?

If the world is going to the dogs, is there not here an urgent temptation to help it on its way?

'Little Council' plan postponed

ST. LOUIS—The proposed "Little Council" for the archdiocese of St. Louis has been postponed by Cardinal Joseph Ritter until a "program of preparation" is carried out at the parish level.

The cardinal announced his decision in a letter to Msgr. Alphonse E. Westhoff, who has headed a committee of lay persons, Religious and priests that drafted plans for the conference. Under the second draft of the proposal, parish assemblies would hold meetings with no fixed agenda under the jurisdiction of an archdiocesan coordinating commission.

However, Cardinal Ritter said he is convinced that "we will not be successful with the assembly unless we prepare by study and discussion of the various pertinent schemata of the council."

Thirteenth Sunday after Pentecost

● *GOOD NEWS*

Amen! Amen! Amen!

By MARY PERKINS RYAN

Some famous scientists, my husband tells me, have pictured the whole universe as having exploded from the primal atom like a gigantic Roman candle—out and out and out—now in the process of falling back to the original center, as the golden sparks from the Roman candle fall back to the ground.

This idea is not so very different, in pattern at least, from the Christian vision of all things going "out" from God in creation and returning to Him in obedience and praise. But this vision is on the plane of intention, of love, not of physics . . . God in His overflowing generosity giving existence and life; angels and men freely returning His love in "ecstasy" a praise, a going out of self towards Him. And the primal love is that of God's own inner life—the Father always giving Himself wholly to the Son and the Son wholly giving Himself to the Father, in the Spirit. The dynamic movement of creation is as it were an extension, on the created plane, of the personal giving-and-returning in love that is the inner life of God.

And, in the Christian vision, the Son-made-Man, the Word-made-flesh, is at once He "by whom all things were made," as we say in the Creed, and He through whom all things "return" to God in loving self-giving and praise. By sin, by refusing to join in what C. S. Lewis in his science-fiction novel, *Perelandra* calls, following the thought of some of the Fathers of the Church, the "great dance" of creation to God's glory, mankind became alienated and disoriented. The Father gave His Son to lead us back; and the Son, freely and lovingly, carried out in our human nature His eternal act of loving praise of the Father, and so broke the bonds of sin and death and restored us to true life.

●

We are used to thinking of our Lord as God, and as the great Gift of the Father's love to us. But we need to realize that He is also the infinite "Responder" to the Father's love, the leader of our response and He who makes this response possible.

For this whole dynamic pattern creation and redemption is the underlaying pattern of the Mass: God gives us everything through Christ—the bread and wine represent all His gifts to us in nature, the Bread and Wine become the Body and Blood of Christ are the effective signs of the whole work of our redemption. And we respond to Him through Christ, together with all creation, as almost every Preface states. We respond by taking part in Christ's self-giving, with our own included in it.

●

This is why it is so important that the concluding words of the Canon are now at least said aloud—though we could hope that soon the whole Canon will be aloud and in English. For these give the second half of a great summary of what the Mass and everything else is all about: "It is through Him, Lord, that you unceasingly create all these good things, make them holy, give them life, bless them and give them to us. By Him, and with Him, and in Him, is to You, God the Father almighty, in the unity of the Holy Spirit, all honor and glory, for ever and ever."

And this is why it is so important that we say "the great Amen," following loudly and with conviction. Amen means, "Yes," "I agree, I want to be in on what has been said." It means assent and consent and commitment. We might hope that at this point in the Mass we might say (or better sing) three Amens, to make it easier for us to be fully alert and to put our whole selves into what we are saying: Amen, Amen, Amen!

Plans announced for international Liturgy Congress

VATICAN CITY — Cardinal Giacomo Lercaro of Bologna, president of the post-conciliar liturgical commission (Consilium) has called an international congress to study the subject of vernacular translations of the liturgy, according to Notitiae, the official publication of the commission.

Representatives of national liturgical commissions from all over the world will report at the congress on the first attempts at translation, and help lay the groundwork for future efforts.

Among the subjects which the congress will examine are the relations of translation to tradition, the relation between the use of the vernacular and participation in the Mass, past efforts at translation, and particular problems of style.

Bishop Rene Boudon of Mende, France, is chairman, and Father Frederick McManus, director of the secretariat of the American bishops' liturgical commission, is one of the five members of the organizing committee for the congress, which will meet in Rome, Nov. 9 to 13.

Education Week set in November

WASHINGTON — National Catholic Education Week will be observed this year Nov. 7-13, coinciding with American Education Week and having the same theme: "Invest in Learning."

The Department of education of the National Catholic Welfare Conference is making available to schools a kit of posters, suggested programs and a theme article for each day of the observance.

Kits can be obtained at $2 each from the NCWC department at 1312 Massachusetts Ave., Washington, D.C. 20005.

Fr. Ouellet assigned

MYSTIC, Conn.—Father Maurice F. Ouellet, S.S.E., former pastor of St. Elizabeth's parish in Selma, Ala., has been named director of novices at the Edmundite Fathers' novitiate here. Father Ouellet, who was active in civil rights work in Selma, was recently removed from Selma by the Edmundites at the request of Mobile-Birmingham diocesan authorities.

Unique 'apartment apostolate' launched by 4 Detroit priests

DETROIT—The pastor of St. Agnes' church here and his three assistants are causing a stir in the neighborhood, and that is exactly what they wanted to do.

The four clergymen are occupying units in two different apartment buildings, and from them are introducing themselves and the Church to the crowded central city area about them.

The four priests are Father Francis Granger, pastor; and his assistants, Fathers Arnold Brouillard, John Markham and Edward Farrell.

ALL FOUR take their turns at occupying the apartments, mostly during daylight hours, to make friends with the neighbors, serving as advice-givers or simply chatting with those who want someone to talk to.

The "apartment apostolate" is the first attempted in the Detroit archdiocese.

Father Granger explained that within his parish boundaries there are 60,000 people, 60 per cent of whom are located in multiple dwellings.

"Urban studies have shown that only two per cent of these people living in an inner city atmosphere will seek out their neighborhood church voluntarily," said Father Granger.

APARTMENT dwellers' typical non-involvement was reflected in a recent door-to-door canvass.

In one crowded block 85% of the people did not know where St. Agnes' church was located (less than two blocks away). The same percentage had never been inside a Catholic church.

"It is part of the pastoral responsibility to get to know the people of the parish and their problems," said Father Granger.

Father Farrell revealed that finding the first apartment for the priests was a difficult task.

"The owners didn't want Catholic priests living in their buildings, perhaps stirring up trouble."

What can the apostolate accomplish?

One job is to combat the despair and hopelessness apartment dwellers feel toward making improvements in living standards.

"We have to convince them that things don't have to remain the same, that there is a way to obtain the ordinary services that should be theirs," said Father Farrell.

Catholics seen failing in 'internationalism'

NOTRE DAME, Ind.—Lack of a sense of internationalism is "very obvious" among Catholics, a Belgian priest-sociologist told the 14th annual Christian Family Movement convention here.

Declaring that "international" and "catholic" mean substantially the same thing, Abbe Francois Houtart urged Catholics to develop "a profound sense of catholicism" including the international dimension.

Abbe Houtart spoke (Aug. 27) to some 5,000 persons attending the national CFM convention. The group included 1,500 CFM couples, chaplains, nuns, seminarians, and 150 members of La Vie Nouvelle, French counterpart organization to CFM.

IN HIS examination of internationalism among Catholics, Abbe Houtart, an internationally known author and scholar, rejected the idea that missionary work is in itself an expression of an international commitment.

"It is being proved forcibly," he said, "that a missionary spirit and an international feeling do not necessarily coincide. Above all, in the past an admirable missionary spirit was combined with a narrow nationalism, and there are still traces of this today."

He pointed to the existence in "certain Catholic circles" of "serious opposition or even a certain misapprehension concerning the international dimension."

But, he declared, theology demonstrates the place of the international order in God's plan.

"IT WILL NOT achieve its end, however," he added, "unless the necessary means of action also exist in the institutional Church at this level.

"The Church must at the same time be able to solve the problems which arise from its specific role and also fulfill its moral task of inspiring Christians who are engaged in the material world," he said.

Urging Catholics to accept political responsibilities, work for world peace, combat world hunger and, where necessary, seek social reforms, he said, "Their first responsibility is their relationship with the world and not fruitless action within the Church."

Negroes seen showing whites 'how to hope'

OMAHA, Neb.—The Negro's struggle to obtain his rights has shown whites a way out of their despair, a priest who is an editor and poet said here.

Father Daniel Berrigan, S.J., told a conference in "The Human Face of Poverty — Challenge to Interracial Action" that current despair is reflected in modern weapons, which are "the natural expressions of a logic which declares that the gospel is outmoded as a departure for life in the world."

THE FOUR-DAY conference was cosponsored by the National Catholic Conference for Interracial Justice (NCCIJ) and the National Catholic Social Action Conference (NCSAC).

"Because we have once heard the Gospel and cannot quite forget it, only despair remains when the Gospel is outlawed," Father Berrigan said. He is associate editor of Jesuit Missions magazine and a widely published poet.

"When men lack faith, they cannot build a future for other men. They die where they are born, and they condemn others to the same fate. They know their powerlessness too well, too bitterly, to entrust themselves to the power of God."

BUT THIS despair has not been a characteristic of the Negro, Father Berrigan noted. "The Negro, and his struggle, are in fact nearly the only visible evidence of faith on the American scene. The Negro has seen his struggle in the deepest terms of faith: faith in biblical history, faith in the power of human resources to bring about change in the conditions of life.

"God, he says, has bridged the difference from 'here' to 'there.' At Selma the difference was the width of the Alabama River. The Negro sang 'We Shall Overcome,' and marched across . . . And finally, in an unprecedented and undeserved act of charity, the Negro turned to his white brothers and asked them to walk across the bridge with him; and this was indeed a profound form of biblical love."

"In his determination not to die where he was born, the Negro may even have freed the white man," he added.

More Catholics in North Ireland

BELFAST, Northern Ireland —The Catholic proportion of the population of Northern Ireland has risen to 34.9%, highest since the 1891 census, according to figures compiled in the 1961 Northern Ireland census and now published here.

Catholics represented half the total increase in the country's population in the decade prior to 1961.

THE WEEK IN LITURGY

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

Sept. 5 THIRTEENTH SUNDAY AFTER PENTECOST. All men are susceptible to disease from the passing diseases of childhood to those that strike rapidly and fatally. All men are susceptible to spiritual diseases from thoughtless offenses against God to those that are deliberate and malicious. Spiritual writers have compared leprosy of the body with the spiritual disintegration of the soul in mortal sin.

Man is a complex being. At times reason impels him to make certain decisions while at the same time his feelings and emotions, his likes and dislikes, propel him on another course of action. In a Christian there is added another impulse derived from faith and conscience. If faith and conscience do not triumph in the conflicts which take place in a Christian's life, reason or emotion may lead to an erroneous decision and a commandment of God is ignored or deliberately disregarded.

All men are exposed to becoming sinners and sinners need the loving mercy of God to cleanse them of their guilt. In the early part of each Mass we have an opportunity, as did the chorus of 10 lepers, to greet Christ with, "Lord, have mercy!" (Gospel).

Sept. 6 MASS AS ON SUNDAY. There were 10 lepers who appealed to Christ to have mercy on them and to heal them. Nine were natives and one a foreigner. The nine accepted their complete restoration to health from a fatal disease as a matter of course. They did not return and thank Christ; only the foreigner did (Gospel). The nine lepers are like those Catholics that take God for granted. They never thank Him for having been cleansed of Original Sin or for the many graces that He has given them through the Sacraments. They were baptized as infants. They were "born" Catholics! The one grateful leper, the foreigner, can be compared to the teenage or adult convert to the Faith whose appreciation for the many graces bestowed by God, especially that of having been cleansed from sin, is constantly voiced not only to God in prayers of thanksgiving, but also manifested by a zealous Christian life.

Sept. 7 MASS AS ON SUNDAY. The common affliction of the 10 lepers brought them together. Together they prayed to Christ to have mercy on them. Although one was a foreigner, they did not exclude him from their company (Gospel).

We are all sinners. Some of us more so than others. We come from all parts of the world. We are descended from different races and nations. Yet in the central act of the Liturgy, the Mass, we can all pray together. Together we can ask His mercy and His help, "Jesus! Master! Have mercy on us!" And also let it be said to us, "Rise, go on your way. Your faith has saved you" (Gospel).

Sept. 8 BIRTHDAY OF THE BLESSED VIRGIN MARY. The birth of the Blessed Virgin Mary heralded the birth of Christ. Eve, led away from God by Satan, led Adam also away from God; and with him the whole human race. Mary, giving herself completely to God, brought Christ, the Son of God and God also, to men, and thus helped to bring all mankind back to God. Hail, Mary!

Sept. 9 ST. PETER CLAVER. This 17th century Spanish Jesuit was a pioneer in helping the Negro. In his days the Negro slave trade was at its height. Raids were made in Angola and the Congo and Negroes captured like wild animals were brought to the port city of Cartagena in South America (now in Columbia) to be sold. Sent to Cartagena by his superiors, St. Peter, then Father Claver, managed to help some of these Negroes materially and spiritually. Difficulties were great. He is credited with having baptized 300,000 slaves in his 40 years of service in Cartegena. He was a "Good Samaritan" who went among the slaves, many of whom were stripped naked, wounded, and half-dead (Gospel).

Sept. 10 ST. NICHOLAS OF TOLENTINO. As an Augustinian friar Nicholas spent most of his religious life at Tolentino in Italy. Civil war, the Great Schism, and other disorders had caused this town to become irreligious. By his street-preaching, his charity, and numerous miracles St. Nicholas brought many back to a Christian way of living and thus obtained for himself "treasures that will not fail in Heaven" (Gospel).

Sept. 11 SS. PROTUS AND HYACINTH. The tombs of these two martyrs with their brief inscriptions give us all the information that is available about them. It is believed that they were brothers and were martyred in Rome about 260.

● VIEWING WITH ARNOLD

Allen's 'Pussycat' a disturbing film

By JAMES W. ARNOLD

"What's New, Pussycat?" is about an adult male who refers to girls as pussycats (a shade less inventive, if one must choose, than Hugh Hefner's bunnies) and a male Viennese psychiatrist with shoulder length hair who cures him of the urge to wander so he can marry Romy Schneider.

One of the few good things that can be said for the film is that it's an original script and **not** an adaptation. The author is Woody Allen, a small, timid comedian who also plays a small, timid role in the movie. It's his first film story, and the fact that it was produced should encourage amateurs everywhere.

●

Viewers of late night TV will recall Woody's humor is essentially kidding himself—his physique, his doubtful prowess with ladies, his problems with his analyst. He also has a whimsical imagination which allows him to take an ordinary event—like a ride in an automatic elevator—and turn it into something incongruous and bizarre. But in "Pussycat" his comic taste runs along these lines:

● The psychiatrist himself (Peter Sellers) is sex-mad and inclined to jump up and down and roll on the floor in childish tantrums.

● He is equipped with a hefty wife who looks like a Wagnerian soprano, and just to make the point secure, she appears in the final scenes in Valkyrian costume and spear.

● The Allen character works in a strip joint helping the girls dress. While he does this, he chatters on cooly, trying to interest them in Toulouse-Lautrec.

● The irresistible hero (Peter O'Toole, wasted in a role that would have wasted even Troy Donahue) is pursued by so many women (Capucine, Paula Prentiss, Ursula Andress) that he has difficulty convincing Miss Schneider and her respectable parents that he is sincerely reformed.

● The climax involves several dozen characters running through hallways, in and out of bedrooms, closets, hampers, etc., at a disreputable chateau. The mixture of off-color and slapstick is reminiscent of what killed burlesque, despite the "Tom Jones" music, and was done considerably better in "The Pink Panther."

● Miss Prentiss is so disturbed at being rejected that she constantly takes overdoses of sleeping pills. While she is having her stomach pumped (three or four times), O'Toole is always distracted by the same languid blonde nurse.

Allen also believes that the absurd is funny, regardless of circumstances or logic. Thus he has O'Toole and Miss Schneider argue in front of a class learning English, which straightfacedly repeats in sing-song all their angry words, and has Sellers lose his temper at a group therapy session and beat a patient with a bouquet of flowers while singing "Springtime in Vienna." There are constant twists on cliché lines, e.g.: "Haven't you seen me somewhere before?" "I remember the name but not the face . . ." "When I was 15 I told my parents they were adopted."

Some people may think all this rather decadent. Actor Sellers, in particular, seems inclined lately to give his characters an overtone of genuine and malicious enjoyment of evil that is not altogether funny. It may be that his comic talents, by exaggeration, penetrate beyond absurdity into dark areas never intended for satire. This was true occasionally in "Strangelove," and there are moments in "Pussycat" when one gets the shivers.

But mostly it is just plain high-school. Writer Allen is fixed on the level of the adolescent imagination, tainted somewhat by show business cynicism. This is sniggering locker-room stuff, with the "Playboy" gloss. Happiness is Miss Andress in a bikini. Humor is Allen nervously shaving while Miss Schneider waits for him upstairs, or Sellers pawing at Capucine or leering at a wild O'Toole-Prentiss dance-orgy.

Love, briefly, is the kind of pictures you pass around in study hall, and women are not people or even things but little warm, furry animals. All the other familiar symbols are here, too: the glory of bachelorhood, booze, loud music, the dream-world in which loose ladies are beautiful, available and aggressive. The mind that creates such a film is more an object of pity than rage.

●

The most disturbing thing about "Pussycat" is its popularity. It was the nation's top box-office attraction in July, and continues now among the first five. **Variety** estimates it will gross $13 million in the U.S. alone. Check that figure for reference the next time you read an editorial about the advancing state of American culture.

British director Clive Donner, who can when encouraged make beautifully witty little comedies like "Genevieve," struggles valiantly to give "Pussycat" visual class. He succeeds mainly in several stylish dream sequences, one of them a fair spoof on Fellini's "8½," and a riotous, if terribly contrived, chase in go-carts. O'Toole has such infectious fun hamming up his wretched role that one hates to think what the film might have been like without him.

(Legion of Decency: B—morally objectionable in part for all.)

Labor Day Picnic and CHICKEN DINNER

SEPTEMBER 6, 1965

St. Peter's

Franklin Co.

9 Miles from Brookville — 14 Miles from Batesville
Indianapolis, I-74 to Sunman—Penntown Exit, East on 46 to Lawrenceville, follow signs.

Dinner Will Be Served—11 - 3 O'Clock D.S.T.
Adults, $1.25—Children under 12, 75c

Games and Refreshments For All
LUNCH and TURTLE SOUP

Everybody Welcome

For reservations, write Rev. Louis E. Schumacher, R.R. 5, Box 155, Brookville, Ind. Please enclose checks or money order and tickets will be sent.

TO ENTER CONVENT—Miss Cloyis Ann Fougnies, daughter of Mr. and Mrs. Robert Fougnies of St. Ann's parish, Indianapolis, will enter the Benedictine Convent of Our Lady of Grace, Beech Grove, on September 7. She is a 1965 graduate of Our Lady of Grace Academy.

Two Pennsylvania parishes decide to 'bury hatchet'

ALLENTOWN, Pa.—Two western Pennsylvania parishes which have been involved in schism for some 30 years have become reconciled with the Catholic Church.

The parishes are St. Nicholas Greek Catholic church in Monongahela, Pa., and St. Michael's Greek Catholic church in Clymer, Pa.

Reconcilation was effected through the efforts of Bishop Joseph McShea of Allentown, acting on behalf of the Holy See. The parishes have been placed temporarily under the jurisdiction of Archbishop John J. Krol of Philadelphia as Metropolitan of the Province of Philadelphia.

The two parishes with some 20 others of the Byzantine Rite in western Pennsylvania became involved in a controversy over administrative and disciplinary matters in the 1930's when new and more stringent regulations were enacted by the Holy See governing married clergy in the Eastern-rite churches.

Sister quits post as college head

ST. LOUIS—Sister Bertraude Meyers, first president of Marillac College, a school for women Religious, has resigned because of poor health. Her successor has not yet been announced.

Sister Bertraude is the founder and first director of Marillac House in Chicago and has been active in the national Sister Formation Conference. Her most recent book, entitled "Sisters for the 21st Century," was published in March. She will become president emeritus of Marillac College.

Exchange program

GRAZ, Austria — In a four-week exchange program, 64 boys and girls of the Catholic Rural Youth Organization of Germany and Switzerland are working on farms in the Austrian province of Styria. Austrian members will work then on farms in Switzerland and Germany.

● *VARIETY IN BOOKS*

Wilfrid Sheed's biting humor

"Square's Progress," by Wilfrid Sheed. Farrar, Strauss and Giroux, New York. 309 pp. $4.95.

Wilfrid Sheed's new novel goes far toward confirming his status as one of our cleverest and most mordantly acute satirical writers. Mr. Sheed is not merely a funny man. His humor has bite in it—and often the reader my feel those teeth himself.

This time out he gives us another installment in the saga of Bloodbury, N.J., that appalling community to which he introduced us in his second novel, "The Hack." Bloodbury is a sort of contemporary Everytown, home of the living dead, a waste land of split levels, car ports and hedge-rimmed front lawns: suburbia, in short, in all its dehumanized, alienated glory.

The story concerns Fred and Alison Cope, an unhappy married young couple existing in a state of apathetic mutual hostility. A ghastly cookout at a neighbor's and a foggy post-party quarrel lead to the more or less accidental breakup of their marriage.

Fred, the feckless archetypal square of the title, sets off on a quest for the hip life in such haunts as Greenwich Village and Spain. Alison, the frustrated wife with a hopeless craving for "finer" things, finds herself back living with her gray, dispirited parents in her tedious Pennsylvania hometown. The bulk of the novel describes their respective discoveries and disillusionments about themselves and their lives. It ends with a reconciliation that has more about it of resignation than of ardor.

Mr. Sheed has an almost demonic talent for puncturing balloons of pretension and self-deception, along with a jazzy style well suited to his subject matter. His targets are many, and he seldom misses. "Square's Progress" is an exciting and perhaps an important book.

(Reviewed by Russell Shaw of the staff of N.C.W.C. News Service, Washington, D.C.)

●

"Conversations With Walter Lippmann," Little, Brown and Company, Boston. 232 pp. $4.95.

This is a bringing together of seven hour-long television broadcasts, from 1960 to early 1965, in which the Columbia Broadcasting System got Walter Lippmann, one of the country's most distinguished political analysts, to give his unrehearsed comment on important questions of particular times.

Five CBS correspondents conducted the seven different sessions, Howard K. Smith and Eric Sevareid being the interlocutor for two each.

Mr. Lippmann has been writing a syndicated column for newspapers for some 35 years, and still turns out two columns a week, and it is reported that some 270 newspapers here and abroad have carried it. This relatively small book is something in between the live television broadcasts which provided the material, and the newspaper columns which the analyst has more time in preparing.

FOR THAT reason some will find the spontaneity of these interviews a great part of their charm.

Mr. Lippmann has many followers, not a few of them in high places, and it is to be expected that there are those who are not too enthusiastic about his views. Undoubtedly some will ask, "How can any one person expect to be an authority on so many public questions?" In this connection, the foreword of the book has a quotation from a talk Mr. Lippmann gave at the National Press Club in Washington, D.C., and which seems to have given rise to the series of telecasts preserved in the publication.

MR. LIPPMANN raised the question himself, and said that if this country is to be governed with the consent of the governed, then the people ought to know about their governors and what they are asked to consent to. Washington correspondents play an invaluable role in keeping the governed informed about what is going on in the Capital and the country at large. He said they make it their business to find out what is going on, to look under the surface and to peer over the horizon. In this, he said, they do what every sovereign citizen ought to do, but has neither the time nor interest to do for himself.

For those who follow public affairs discussions on television, and particularly those who saw some or all of the Lippmann telecasts over the period covered, and want to recall just what it was Mr. Lippmann said on a given occasion, this book will have a special interest.

(Reviewed by Burke Walsh, Assistant Director, N.C.W.C. News Service, who reports and comments on the Washington scene for the Catholic Press.)

Soviet complaint

BERLIN—A Soviet monthly review has deplored the fact that high school textbooks in Russia fail to explain "the great atheistic potential in history," thus providing "insufficient material for the anti-religious training of youth."

ENOCHSBURG

St. John's Picnic

Sunday, Sept. 5

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FREE Attendance Award

A Lawn Boy Power Mower

COUNTRY STYLE
CHICKEN DINNER
11 A.M. till 3 P.M.
Adults $1.25 Children 50c
TURTLE SOUP 15c—'Til 9 P.M.

Interstate Hgwy. 74 from Indianapolis or St. Rd. 46 from Greensburg or Batesville.

Radio and Television

INDIANAPOLIS AREA
Sunday Television
8:30 a.m.—Christophers .....(13)
9:00 a.m.—Sacred Heart .....(8)
10:00 a.m.—Challenge .....(6)
10:30 a.m.—Lok Up and Live .....(13)
12:30 p.m.—Focus on Faith .....(6)
Monday thru Friday TV
7:30 a.m. Sister Says .....(8)
Saturday Television
2:00 p.m.—Directions '65 .....(13)
Sunday Radio
6:15 a.m.—Sacred Heart .....WISH
6:30 a.m.—Hour of Crucified .....WIBC
8:30 p.m.—Ave Maria Hour .....WIBC
9:30 p.m.—Catholic Hour .....WIRE
10:45 p.m.—Hour of St. Francis ....WFBM
Friday Radio
6:00 a.m.—Sacred Heart .....WFMS

NEW ALBANY AREA
Television—Sunday
11:30 a.m.—Christophers .....WAVE
4:30 p.m.—Catholic Hour .....WAVE
4:30 p.m.—Lamp Unto My Feet ....WHAS
Radio—Sunday
6:15 a.m.—Hour of St. Francis ....WKLO
7:45 a.m.—Sacred Heart .....WKLN
8:15 a.m.—Sacred Heart Hour .....WHAS
9:15 a.m.—Your Catholic Visitor ..WHAS
6:45 p.m.—Sacred Heart Hour ....WAKY
7:30 p.m.—Catholic Hour .....WAVE
Monday thru Saturday
10:45 a.m.—Through for Today ....WKYW
6:45 p.m.—Rosary Hour .....WLRP
Tuesday
7:30 p.m.—Moral Side of News ....WHAS

RICHMOND AREA
Radio—Saturday
6:15 a.m.—Hour of St. Francis ....WKBV
Sunday
7:15 a.m.—Sacred Heart .....WKBV
7:30 a.m.—Sacred Heart .....WKBV
7:30 p.m.—The Christopher Program WKBV
10:30 p.m.—Ave Maria Hour .....WGLM

SALEM AREA
Radio—Sunday
9:30 a.m.—Hour of St. Francis ....WSLM

SHELBYVILLE AREA
Sunday Radio
12:15 p.m.—Hour of St. Francis ....WSVL

TELL CITY AREA
Radio—Daily
6:00 p.m.—The Rosary .....WTCJ
Radio—Sunday
7:00 a.m.—Sacred Heart .....WITZ
7:15 a.m.—The Christophers .....WITZ
7:15 a.m.—The Christophers .....WTHI
7:30 a.m.—Hour of the Cruicified ..WITZ
9:30 a.m.—Ave Maria Hour .....WITZ
11:00 a.m.Students of W. Baden ...WITZ
11:15 a.m.—Hour of St. Francis ....WITZ

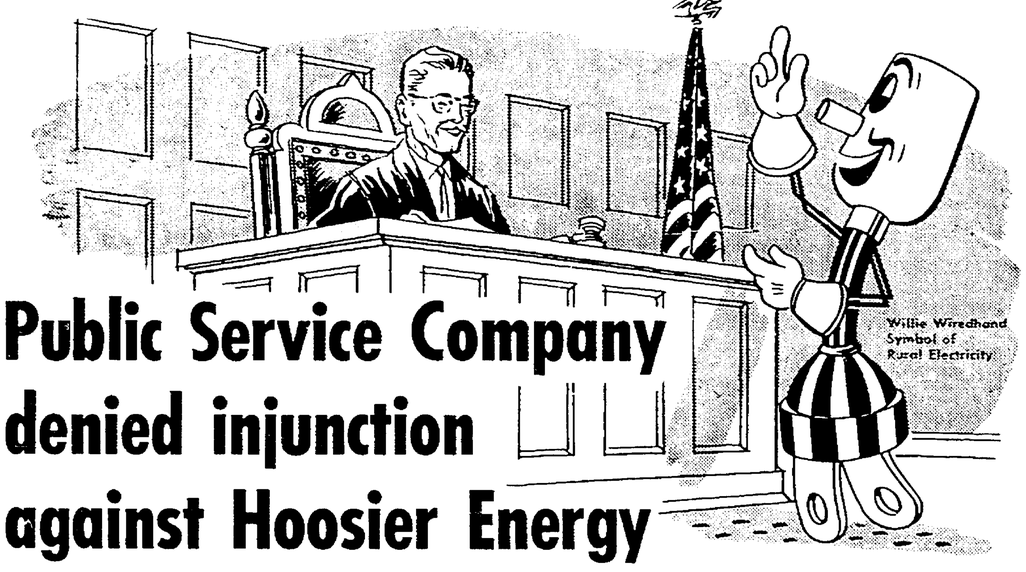
TERRE HAUTE AREA
Sunday—Television
9:30 a.m.—Church in the Modern World .....WTHI-TV
9:30 a.m.—Lamp Unto My Feet .....(10)
Radio—Sunday
9:45 a.m.—Religion .....WTHI

CONNERSVILLE AREA
Radio—Sunday
12:00 p.m.—Sacred Heart .....WNCF

EVANSVILLE AREA
Sunday Television
11:30 a.m.—Christophers .....(7)
Saturday
4:15 p.m.—Credo .....(14)
Radio Programs
Sunday
6:30 a.m.—Aye Maria Hour .....WJP
8:45 a.m.—Hour of St. Francis ....WE
1:30 p.m.—Catholic Hour .....WGB
Saturday
5:00 p.m.—Local Catholic Program .WGBF

MADISON AREA
Radio—Sunday
7:15 a.m.—Hour of St. Francis ....WORX

NORTH VERNON AREA
Radio—Sunday
11:30 a.m.—Religious News .....WOCH
1:30 p.m.—Sacred Heart .....WOCH



Public Service Company denied injunction against Hoosier Energy

"The temporary injunction is denied." In these words on July 19, Special Judge William Lienberger in Shelby Circuit Court ruled against a petition from Public Service Company intended to halt construction of the Hoosier Energy generating plant at Petersburg.

Judge Lienberger's decision was as firm and unequivocal as the decision handed down earlier this year by Judge George B. Davis of the Hancock Circuit Court in Greenfield, in a case brought by Southern Indiana Gas and Electric. A third court decision favorable to Hoosier Energy was made by the Pike Circuit Court (Indianapolis Power and Light) in January, 1964.

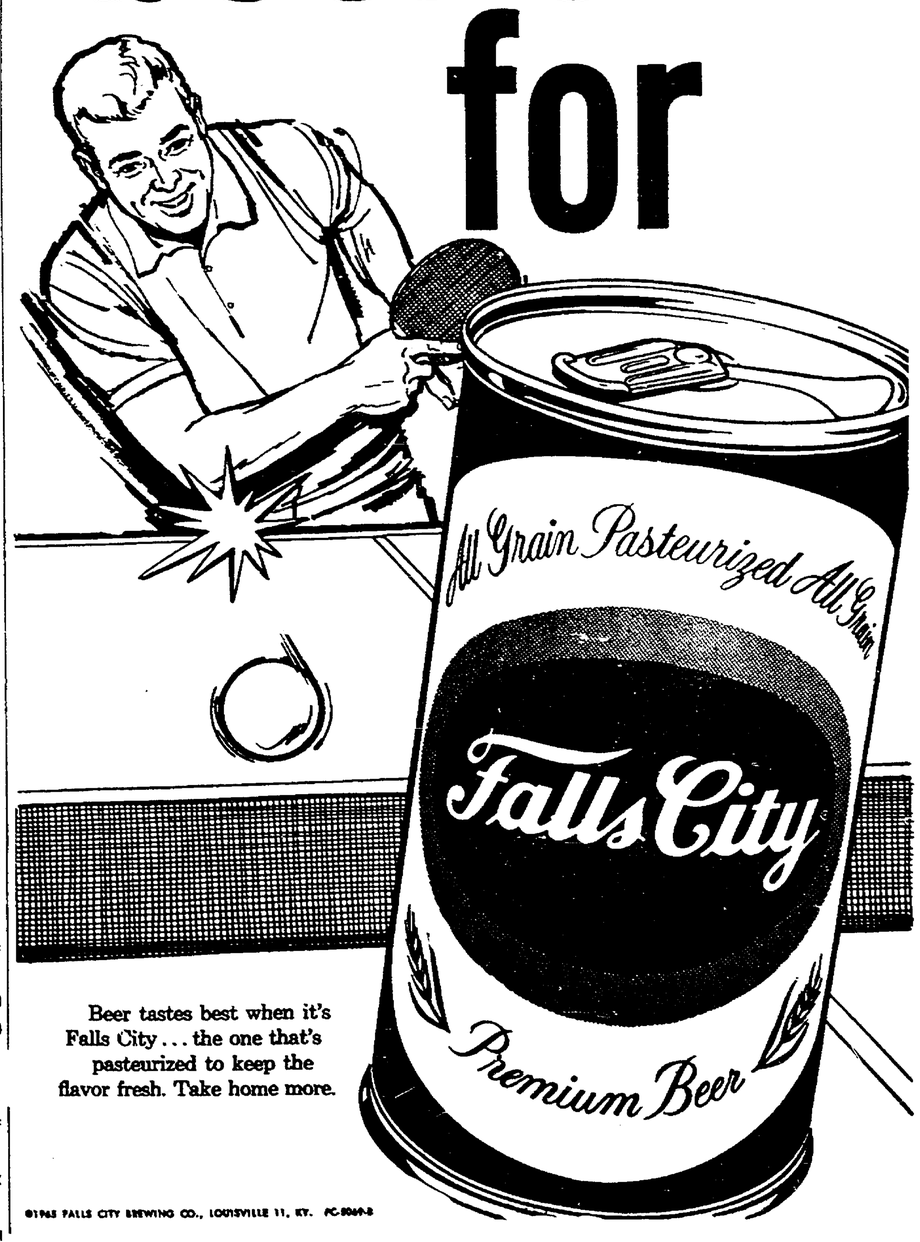
Public Service Company has appealed Judge Lienberger's ruling. This is a legal action that REMCs expected. Yet, rural people wonder how many court cases Hoosier Energy must win before the big commercial utilities stop wasting time and money . . . and get on with the basic job of supplying electricity to their consumers.

In the meantime, rural electrics will proceed with building the Hoosier Energy generating plant.

HOOSIER ENERGY DIVISION

Indiana Statewide Rural Electric Cooperative, Inc.

Gives you more of what beer's for



Beer tastes best when it's Falls City . . . the one that's pasteurized to keep the flavor fresh. Take home more.

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Tic Tacker

RETURN OF THE NATIVE—Father Paul V. Maloney, C.S.P., a Paulist who has served the past eight years as assistant pastor of the American parish in Rome, has been reassigned to Chicago. He will do convert work at St. Mary's Chapel and Information Center. A native of St. Philip Neri parish, Indianapolis, Father Maloney attended St. Meinrad Seminary eight years before joining the Paulists.

The news services carried a story from Rome about Father Maloney's "farewell party," traditional when a parish priest is reassigned. It seems he has dispensed alms every Friday at the church door the past eight years to Rome's ragged poor who live from hand to mouth.

"I would enjoy nothing more than seeing those very poor people who come to our door each week go away really full for one day in their lives," he told the parishioners when asked his preference for a parting gift.

Cafe Berardo, biggest caterer in Rome, provided the meal for 110 persons. The dinner was served on white linen tablecloths in a cool portico. Menu for the feast included lasagna, roast chicken, potatoes, saled, cheese, fruit and wine. In an hour, everything was gone. Some, including a few women, tucked away their left-overs in paper bags to take with them.

Father Maloney's sister, Mrs. Frank A. Miller, lives in St. Joan of Arc parish, Indianapolis. Another sister, Miss Alice Maloney, lives in Chicago.

NAMES IN THE NEWS—Father Walter L. Farrell, S.J., rector of the Jesuit house of studies at West Baden from 1958 to 1964, has been named Provincial of the Jesuits' Detroit Province. He was ordained in 1947. . . . Miss Carla Elaine Cooper, daughter of Mr. and Mrs. Ollie Cooper, Indianapolis, was graduated recently from the Marion County General Hospital School of Nursing. She is a graduate of St. Mary's Academy. . . . Becky Rodenbaugh, a member of St. Mark's parish, Indianapolis, is representing Catherine Spalding College, Kentucky, as a senior deelgate to the National Federation of Catholic College Students' Congress in Washington, D.C., August 29-September 4. . . . Mrs. Dominic Mitrione, of St. Mary's parish, Richmond, represented the state of Indiana at the Supreme Convention of the Order of Sons of Italy in America in Baltimore, Md., August 25-29. Mrs. Ralph Quaglio, also of St. Mary's parish, accompanied her. . . . Sister Benedict Joseph Peacock, O.S.F., of Sacred Heart parish, Terre Haute, will pronounce her perpetual vows in the Congregation of the Hospital Sisters of St. Francis on September 8. She is presently stationed at St. John's Hospital, Springfield, Ill. . . . Father Leo Lindemann, pastor of St. Christopher's parish, Speedway, is reported in good condition at St. Francis Hospital. He was hospitalized last Sunday after suffering a fainting spell during Mass. . . . Mr. and Mrs. Leo Masse, of Our Lady of Lourdes parish, Indianapolis, will observe their golden wedding anniversary on September 6. . . . Mr. and Mrs. Edward J. Walsh, of St. Pius X parish, Indianapolis, are marking their 25th anniversary on September 14.

GOLF, SWIM AND COOK-OUT PARTY—Members of the Indianpaolis Chapter, Marian College Alumni Association are planning a Golf, Swim and Cook-out Party for Saturday, Sept. 11. The day-long event begins with golf at noon on Riverside Course, located across from the Cold Spring Road campus. Grills and furniture will be provided for the cook out and swimming at 5:30 p.m. on the college's south campus. Alumni will bring their own food and drink. This will be a good opportunity for many alumni to utilize the college's recently-renovated outdoor pool on the south campus. Additional info can be obtained from Joe Hertz, AX 1-7822.

New immigration law voted by House

WASHINGTON — The House has passed the administration-sponsored immigration bill which would do away with the 41-year-old national origins limitation.

The measure was approved (Aug. 25) by a vote of 318 to 95 a few hours after President Johnson called it an "extremely important" piece of legislation.

A similar bill in the Senate won approval from the Judiciary Committee the day after House action.

The House measure eliminates provisions in the 1924 immigration act which restrict immigration from southern and eastern Europe. Critics of the law have argued for years that it had racial implications and was based on statistics long out of date.

THE HOUSE BILL will end the national origins quota system over a three-year period ending July 1, 1968. As a substitute, the U.S. would admit 170,000 "regular" immigrants a year on a first-come, first-served basis. Individual nations outside the Western Hemisphere would be limited to 20,000 immigrants in any one year.

Besides the new quota arrangement, the House bill provides for a series of preference categories that give priority to minor children, the spouses or parents of citizens or resident aliens, members of the arts or professions, skilled and unskilled laborers, and for refugees driven from their country by political or racial persecution.

ONLY ONE amendment succeeded in drawing any support before the final House vote. Rep. Clark MacGregor of Minnesota asked that the annual limitation be applied to Western Hemisphere nations as well as countries in the rest of the world. There is no limitation for Canada and Latin America under the present law, and Secretary of State Dean Rusk has urged that the present standards be retained. The amendment was defeated 218 to 189.

The present immigration law contains a quota system based on the 1920 census. Its opponents have charged that the quotas for many nations are far too small, while those for nations in northern Europe go unfilled year after year.

Catholic and other religious leaders have testified on behalf of the new law.

Observer named by Japan church

TOKYO—The United Church of Christ in Japan has named Dr. Ariga Tetsutaro as its observer at the fourth session of the Second Vatican Council.

Dr. Ariga is a former professor at Kyoto University, and at present director of the Religious Research Institute of the Japanese Christian Conference.

He will replace Dr. Doi Masatoshi, who atended the second and third sessions of the council, but is unable to attend the fourth session.

Dance slated

INDIANAPOLIS—The Sacred Heart Central Alumni Association is sponsoring a dance and barbecue for members and guests on Saturday, Sept. 11, from 7 p.m. to 1 a.m. at Lakeshore Country Club. The Headliners will provide the music.

Ecumenical help for poor

NIEDERALTEICH, Germany—Catholic, Protestant and Orthodox Christians meeting at the Ecumenical Institute of the Benedictine abbey of Niederalteich agreed to help the world's poor by the creation of a "circle of friends for ecumenical fraternal service."

Participants from the United States, Germany, France, Austria, Italy, The Netherlands, Denmark and Sweden discussed the possibility of joint church action to help the poor.

Father Ansgar Ahlbrecht, O.S.B., of Niederalteich proposed the "circle of friends" on the basis of his experience in bringing young Catholics and Protestants together for joint assistance to those in need. Currently a group of Catholics is working with Mennonite volunteers in camps for the homeless in Bonn, the West German capitol.

Statement

(Continued from page 1)

termed "unfair to the majority of American workers."

But the statement added that such a charge can serve as "a chastening reminder . . . that they have an obligation to concern themselves personally with the problems of the poor and to help them to improve their lot in life."

"That this will require special attention," the statement continued, "to the dismal plight of our Negro fellow-citizens and the members of other disadvantaged minority groups is self-evident. . . . No greater mistake could be made than to think that the problem of racial injustice, the sheer magnitude and tragedy of which we have yet fully to grasp as a nation, was taken care of once and for all by the enactment of the Civil Rights Act of 1964."

Although this law was history-making, "in the long run (it) could prove to have been a curse rather than a blessing if the hopes and expectations which it has aroused among our Negro fellow citizens are frustrated."

THE STATEMENT praised those who support reforms and contribute to appeals for the relief of the needy. "On the other hand, a purely impersonal interest in the plight of the poor and the disadvantaged is far from being adequate. Much more is demanded of all of us. We are called upon to perform the corporal and spiritual works of mercy on a person-to-person basis and to do so with profound respect for the dignity and the sensibilities of those whom we are privileged to serve in the name of the Lord.

"We will most certainly fail to meet this challenge if we think of the poor and the underprivileged only as so many digits in a cold statistical abstract and fail to see them in all their dignity as the favorite children of God."

The statement asked all to live in such a way as to gain "the benediction which (God) Himself, speaking through David the psalmist, has bestowed upon those who show their love for the poor by the true test of action:

" 'Blessed is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him. The Lord will keep and preserve him; He will make him happy one the earth, and will not give him over to the will of his enemies."

Nuns

(Continued from page 1)

who will be a scandal to religion," she added.

"I have heard Sisters say that we ought to drop atomic weapons on Vietnam, clean up and get out," Sister Mary William said. "Where in this attitude is hope to be found, or love, or care?

"I heard Sisters in the midst of the recent and long overdue riots in Los Angeles laud the arrival of National Guardsmen and their machine guns. I heard Sisters intimate that it served the Negroes right to have 500 rounds of ammunition fired into one of their meeting places in return for the two shots which, they had fired. What is there in this of inspired and imaginative moral leadership?"

"If peacemaking in this day is going to require laying down our lives," she continued, "why shouldn't Religious be in the front ranks of those who walk calmly and courageously and unarmed into the heart of violent conflict, because we have nothing to lose?

"HOW SELDOM we Religious seem to take advantage of the fact that by relinquishing the ties of family and the search for power and wealth we have put ourselves in a position to bargain successfully with all the forces of the world. And if a few of us were to lose our lives in the process, would it, in the larger picture, be any kind of tragedy?"

The new generations of Religious, she said, are called upon to "have the vision to grasp and propose new ethical alternatives as responses to the life and death questions of our times: the questions of automation and employment, of war and peace, of familial and individual stability."

A nun-theologian told the superiors they "bear a heavy burden," but a necessary one in bringing about the renewal called for by the ecumenical council.

"Our precise suffering," said Sister Charles Borromeo, "is that we live in the transition from one era to another. This transition is global. We must enter into it or die.

"Christ's Church in council is determined to leave irrelevant forms and incarnate itself in the agonies and pleas of today's suffering Christ in His members."

The old forms, "meaningful for past ages, must go," she said. "To preserve dead forms is to create museums; to grow in living and intelligent continuity with the vital past is absolutely essential."

KC STATE FAIR EXHIBIT—Francis F. Gallagher (left) hands a copy of the Criterion, to a fair-goer at the K of C booth in the Manufacturers' Building at the Indiana State Fair. Hundreds of copies of the Criterion and more than 25,000 Catholic information pamphlets are distributed free each year at the exhibit. Gallagher and Robert L. Sears (center) are members of a committee of 150 men headed by Thomas E. McLaughlin, who answer questions and hand out literature at the booth. (Staff photo)

Fr. Claude Ehringer named to Prior's post

ST. MEINRAD, Ind. — Archabbot Bonaventure Knaebel, O.S.B., has announced the appointment of the Very Reverend Claude Ehringer, O.S.B., as Prior of St. Charles Priory, Oceanside, Calif.

Father Claude, a native of Jeffersonville, made his vows as a Benedictine Monk at St. Meinrad's Abbey in 1930 and was ordained to the priesthood on May 22, 1934. From 1934 to 1948 he was Assistant to the Novice Master of the Benedictine Clerics at St. Meinrad. In 1948, he was appointed Novice Master and Superior of the Brothers at St. Meinrad. He held this position until 1960 when he was appointed Director of Maintenance of Buildings and Grounds at St. Meinrad. In 1961 he was assigned to St. Charles Priory at Oceanside.

St. Charles Priory was established by St. Meinrad Archabbey in 1958 at Riverside, Calif. and was later moved to Oceanside. The Priory has become a popular retreat center for the southern area of California, with retreats for the laity being conducted regularly.

Father Claude succeeds the late Very Reverend Herman Romoser, O.S.B., who had been designated as Prior, before his death on August 14th.

High school students

(Continued from page 1)

mary, music; and Sister Winifred, art.

Ritter High School, conducted by the Archdiocese, has a faculty of five priests, six Sisters of St. Francis, Oldenburg, and six lay instructors. Enrollment will be 303, including 140 freshmen.

New faculty are. Father Paul Kadel, biology, religion; Sister Clotile, math, science; Sister Sarah, English; Tony Ardizzone, biology, mechanical drawing; Michael Hill, social studies; Miss Mary E. Ratz, biology, physical education.

Sacred Heart Central High School, conducted by the Archdiocese, has a faculty of seven priests, 16 Sisters of St. Joseph and seven lay instructors. Enrollment will be 425, including 107 freshmen.

New faculty: Sister M. Blanche, home economics; Sister Mary Austin, English, social studies; Sister Alexandra, biology; Sister Joan Therese, business; Father Joseph Wade, religion; Father Gabriel Koester, O.F.M., religion; Father Theodocius Schelich, O.F.M., religion; Richard Schott, biology, physical education; Raymond Howard, social studies; George Dickerson, mechanical drawing, driver education; and Jack Wagley, music, band.

Scecina Memorial High School, conducted by the Archdiocese, has a faculty of 13 priests, 18 Sisters of St. Francis, Oldenburg, and 20 lay instructors. Enrollment will be 1,220, including 315 freshmen.

New faculty; Sister Robert Ann, economics, history; Thomas Alsop, Spanish; Miss Carol Brunson, physical education; Robert Cashman, band, glee club; Mrs. Ann Dean, journalism, English; Mrs. Carolyn Heiser, business; Jeff Lazo, physical education, biology; Miss Diane Lenarz, home economics; David Martinet, business; Miss Ann Marie Miller, English; Kenneth Walker, biology; Michael Corcoran, biology.

Schulte High School, Terre Haute, conducted by the Archdiocese, has a faculty of eight priests, 12 Sisters of Providence, and 14 lay instructors. Enrollment will be 575, including 155 freshmen.

New faculty: Sister Rose Aloyse, Latin; Sister Barbara Ann, science, math; Sister Patrice Angele, commercial, psychology; Sister Clare, English, social studies; Mrs. Jesse Swango, social studies; Mrs. James Boyer, English, Spanish; Jay Barrett, science, health; Michael Effner, science, health; Miss Margaret Demougen, music.

Shawe Memorial High School, Madison, conducted by the Archdiocese, has a faculty of four priests, five Ursuline Sisters, and three lay instructors. Enrollment will be 215, including 62 freshmen.

New faculty: Sister M. Patrick, math, science; Michael Cancilla, Fretch, English; Sister Mary Roch, commercial.

Brebeuf Preparatory School, conducted by the Society of Jesus, has a faculty of 21 Jesuit priests and scholastics, and 15 lay instructors. Enrollment will be 625, including 205 freshmen.

New faculty: Father Robert J. Dunn, religion; Mr. William T. Burke, English, biology; Mr. Patrick T. Darcy, history; Mr. Joseph D. Folzenlogen, Latin, Greek; Mr. Charles T. McEnery, English, history; Mr. J. David Ralston, Latin; Brother J. Patrick Sheehy, counselor, bookstore manager; Mrs. Philip DuBois, librarian; James F. Gavin, Jr., English; Mrs. Niles Hansen, Spanish; Fred B. McCashland, history; Ron Miller, commercial, physical education; R. J. Stipher, Latin, history; James F. Sullivan, physics, speech.

Cathedral High School, conducted by the Brothers of Holy Cross, has a faculty of four priests, 23 Brothers of Holy Cross, and seven lay instructors. Enrollment will be 747, including 235 freshmen.

New faculty: Brother William Dygert, religion, English; Brother John Ptasek, librarian; Brother Walter Foken, commercial; Father Thomas Jones, C.S.C., religion; John MacLeod, social studies, English.

Immaculate Conception Academy, Oldenburg, conducted by the Sisters of St. Francis, Oldenburg, has a faculty of two priests, 16 Sisters of St. Francis, and three lay instructors.

New faculty: Sister Kenan, French, math.

Ladywood School, conducted by the Sisters of Providence, has a faculty of two priests, 12 Sisters of Providence, and three lay instructors. Enrollment will be 250, including 75 freshmen.

New faculty: Sister Suzanne, chemistry, English; Sister Winifred Ann, Latin, English; Sister Mary Jane, librarian; Sister Marie Christopher, math; Mrs. James Egan, social studies; Mrs. Richard Bennett, physical education.

Our Lady of Grace Academy, Beech Grove, conducted by the Sisters of St. Benedict, has a faculty of 15 Sisters of St. Benedict, and two lay instructors. Enrollment will be 135, including 30 freshmen.

New faculty: Sister Mary Hubert, English; Sister Mary Clement, home economics; Sister Mary Ernest, music.

Our Lady of Providence High School, Clarksville, conducted by the Sisters of Providence, has a faculty of six priests, 19 Sisters of Providence, and 12 lay instructors. Enrollment will be 860, including 218 freshmen.

New faculty: Sister Augustine, English; Sister Ann De Sales, journalism; Sister Anne Carita, math; Sister Mary John, math, science; Sister Richard Mary, biology; Sister Mary Maxine, commercial.

St. Agnes Academy, conducted by the Sisters of Providence, has a faculty of one priest, 12 Sisters of Providence, and two lay instructors. Enrollment will be 360, including 129 freshmen.

New faculty: Sister Robert Eileen, art, English; Sister Mary Bernadette, civics.

St. Mary Academy, conducted by the Sisters of St. Francis, Oldenburg, has a faculty of two priests, 14 Sisters of St. Francis, and three lay instructors. Enrollment will be 275, including 61 freshmen.

New faculty: Miss Rose Snyder, music; Miss Carol Safford, physical education; Sister John Frances, commercial; Sister Mary de Paul, art, biology.

MacEoin

(Continued from page 4)

under the aegis of the Organization of American States.

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There is one factor in this equation which I think deserves more emphasis than it usually gets. No matter how offensive or how troublesome President de Gaulle gets or President Frei gets, we have no choice but to continue to support them. Any of the practical alternatives would be worse for us. At the same time, it is obvious that much of our effort will be wasted unless we can reach agreement on policies and programs. And this we are not doing.

What are the elements in our present policies that produce hostile reactions? President Frei has been quite specific. The policies, he says, are paternalistic and neo-colonialist. And that is why he approaches Europe for a new Alliance for Progress. He believes, as do most Latin Americans, that the Alliance is no longer what President Kennedy proposed, a co-operative program of social and economic development, but a United States program to do things its way.

One of the aspects on which we have moved farthest apart is the role of private foreign capital. Just two months ago, members of Latin American departments of economics, representing all Latin American nations, met in Mexico City for their third survey of the economic problems of the region. Among the resolutions they adopted was the following:

"Direct foreign investments produce unfavorable effects on the balance of payments, the integration of our economies and the formation of national capital. They have an unfavorable impact on foreign trade, they encourage monopolistic practices, and they displace and subordinate national industries."

Even if President Frei, the Latin American man in the street and the professors of economics are all dead wrong, it is evident that we need a dialogue to get together again on basis issues. Until we do, we are wasting our time and money.

Procession

(Continued from page 1)

especially in the life of the Church.

Pope Paul said that the council will achieve this effect:

● by encouraging clergy and laity to live their vocations more earnestly,

● by changes "in some canonical requirements that no longer serve the good of souls,"

● by modernizing the Church's administration,

● by invigorating the Church's missionary activity, "which should strengthen and diffuse the message of peace and freedom for the world."

Couple to mark Silver Jubilee

INDIANAPOLIS — Mr. and Mrs. Edward J. Walsh will celebrate their silver wedding anniversary on Tuesday, Sept. 14. A Mass of Thanksgiving will be offered at 8 a.m. at St. Pius X Church on that date.

Following the Mass, a breakfast for members of the family will be served at the Marott Hotel.

Mr. and Mrs. Walsh are the parents of Mary Elizabeth, Billy, and James Paul Walsh.

Abp. O'Boyle scores birth control plan

WASHINGTON — Archbishop Patrick A. O'Boyle of Washington said here that government "has no business" promoting birth control.

Apart from sponsoring population research, Archbishop O'Boyle said, government's attitude in the field of population and family planning should be one of "strict neutrality."

He said there are "better guides to the Great Society" than the "four horsemen of birth control, abortion, sterilization and euthanasia."

Reliance on such measures is "the philosophy of defeatism and despair. It is unworthy of our heritage, unworthy of our destiny," he declared.

ARCHBISHOP O'Boyle, who is chairman of the administrative board of the National Catholic Welfare Conference, took this stand against government birth control programs in a sermon preached in St. Matthew's cathedral.

Besides opposing government birth control programs, Archbishop O'Boyle also warned Catholics and others against expecting the Church to drop its condemnation of contraception. He quoted Cardinal Leo Suenens of Belgium as saying that "what was condemned as intrinsically immoral yesterday will not become moral tomorrow".

In seeking a solution to population problems in the U.S. the archbishop said, there are "two general lines of approach, one positive, one negative."

He said a "positive attack" would include such steps as decentralization of industry to underpopulated parts of the country, improved transportation, increased distribution of surplus food to the needy, and better job training.

He commended such measures, calling them "typically American." But he strongly opposed the "negative approach" of birth control, calling it "unworthy of our American tradition."

WARNING OF the growing danger of government invasion of the right of privacy, the archbishop pointed to the U.S. Supreme Court's recent ruling invalidating Connecticut's law against birth control. The court's majority agreed that the statute violated the right of marital privacy, which it called "intimate to the point of being sacred."

"Now if the government is enjoined by this decision from forbidding the practice of birth control, it logically follows that it is likewise forbidden to promote it," Archbishop O'Boyle commented.

Citing efforts to link birth control with anti-poverty programs, he said:

"This . . . is not the government's business. The choice of how many children a couple should have is the sole personal responsibility of the spouses. It is no less their responsibility if they happen to be poor."

Archbishop O'Boyle acknowledged that in the matter of birth control, Catholics "have no right to impose their own moral code upon the rest of the country by civil legislation."

But, he added, "they are obliged in conscience to oppose any regulation which would elevate to the status of public policy a philosophy or practice which violates rights of privacy or liberty of conscience. The citizen's freedom cuts both ways."

Ball statement has NC approval

WASHINGTON — Archbishop Patrick A. O'Boyle of Washington, chairman of the Administrative Board of the National Catholic Welfare Conference, said here (Aug. 31) that the testimony of William B. Ball before the Senate subcommittee on foreign aid (Aug. 24) has the approval of the NCWC Administrative Board.

Ball, general counsel of the Pennsylvania Catholic Welfare Committee, told the Senate group that the Pennsylvania committee opposed the use of "public power and public funds" for birth control programs. Ball also told the committee that his statement had been reviewed by the National Catholic Welfare Conference and was being submitted with its expressed approval.

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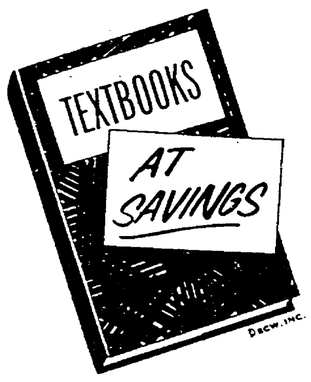

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The new thrust

CATHOLIC SCHOOLS AND THE LAITY

By MARGARET MEALEY, Executive Director, National Council of Catholic Women

SINCE 1884, when the Third Plenary Council of Baltimore called for a Catholic school in every Catholic parish, thereby establishing the present-day parochial system, the Catholic Church and most Catholic laymen have been wholeheartedly committed to this educational institution. This dedication may well account for the fact that in some 80 years of operation no significant adaptation to the changing environment or to emerging theories has taken place.

Consequently, we are today facing a crisis. The tradition of local control at the parish level, restricted as it is to the parish priest and to the school principal, with the parent serving only to supply money and children, is outdated. New elements are appearing on the educational scene and immediate and sweeping changes are essential. Foremost among these are the home and school associations and the parish and diocesan school boards. These are the adaptations which are inevitable if the Catholic schools are to keep up with educational methods—or even to survive. But what is needed here, what is essential, is the assistance of the layman.

These changes in principle and in outlook are necessitated by the present-day educational, social, and economic milieu. More importantly, they have been initiated by Vatican Council II in Chapter IV of the Constitution on the Church, which states the dignity and responsibility of the layman in Church government. Consequently, in the area of education, considerable impetus is now being given to the role of parents or to what has been better termed "parents' educative mission."

THERE ARE, of course, those few critics who suggest abolishment of the parochial system rather than adaptation. To the clergy and laity, however, who understand the goal of Catholic education as education of the whole child in an atmosphere of Christian morality, Catholic philosophy is a living philosophy, not to be treated as an occasional side-issue of everyday living, to be taken care of after everything else is completed.

Today, more than ever, Catholics are committed to a religiously oriented school system, for they see—as Father Virgil C. Blum, S.J., writes in "Freedom in Education" (Doubleday, 1965)—that what was a Protestant orientation in the public schools is now giving way to a secularist orientation. It is this latter orientation that has been recognized by the Supreme Court as a form of religion.

With the exercise of parental rights in the school environment, Catholic education is entering upon a challenging new era, one which will forsee a diminishing role for pastor and principal. No longer will the school be merely an extension of the convent or rectory, with the parents being consulted only on very minor policy decisions, or assisting only in the role of spectator.

The involvement of the total Catholic community is already in evidence in many parishes, chiefly in the form of home and school associations and, in some more experienced, more sophisticated parishes, parish school boards.

Although mentioned as early as the Third Plenary Council in Baltimore, the archdiocesan, diocesan and parish boards have not made their appearance on the educational scene until recent years. They are the newest development in the very recent history of Catholic education. Parish boards now exist in 34 dioceses and archdiocesan boards number about 10. These boards are destined to grow, representing as they do a challenge to lay leadership.

As yet, this newest element in Catholic education, the lay board, has no exact definition of role. However, such a definition is the subject of a recently completed preliminary study of the Superintendents' Department, National Catholic Educational Association, which, at present, is expending great efforts to effect the lay-participation principles set forth by Vatican Council II.

WHAT IS NEEDED in Catholic education is a broadening of the decision-making process to include parents. In this regard, the school superintendents consider that the boards are essential for the attainment of the objectives of Catholic education. Even more needed is Catholic lay experience in school affairs.

Some parishes have school boards, but few have the experience and competence to initiate and maintain them successfully. But, while the board idea is rapidly gaining support, a great deal of time is needed before these boards will operate at their fullest potential.

Meanwhile, the Catholic laity is working with a preliminary and basic vehicle of Catholic parish life, the home and school association. Since 1922 the National Council of Catholic Women has operated a national Catholic service center for these associations. The original title, "The Committee on Catholic PTAs," has now become the "National Home and School Service" (NHSS).

Regrettably, many parishes in the United States are still lacking a home and school association, but with the changing outlook on the parents' educative mission, the home and its necessary and rightful place school association will soon take in parish community life.

With a background of 40 years' experience in working with these associations, as well as with its own 14,000 affiliates, the National Council of Catholic Women is well qualified to maintain this service. Also, with the 10,000,000 women-membership of these affiliates, it is uniquely equipped to understand the role of parents, and their participation in the school environment.

Yet even the National Home and School Service, in this transitional period of Catholic education, is undergoing a program re-evaluation and updating. Its 1965-66 annual program reflects the newest trands; it is expressly concerned with the laymen's new role in Catholic education.

The program sets forth a dynamic role for the intelligent professional and technical layman who, it maintains, is highly qualified to assist the schools just as he does the business and professional world. With a view to ending the home and school type of meeting—which may be nothing more than a lecture, a raffle proposal, a children's reading demonstration, or an announcement of what the next years' school uniform will be—NHSS is providing subscribers and non-subscribers with programs, manual, and informational bulletins.

HOME AND school associations can become a forum where the parents can contribute their talents and skills, and can also assist in policy making, to an ever-increasing degree. Such associations are the foundation upon which the future advancement of Catholic school policy and administration depend. Here experience and know-how are obtained. Here, at the basic unit in Church operations—the parish level—the layman can most successfully respond.

Catholic parents today, many college-educated and experienced in the professional and business world, daily make highly complicated decisions and, therefore, are more than competent to exercise a large and effective voice in their parish association and in their school. Teachers' salaries, teachers' qualifications are within the parental domain as well as that of the pastor and principal, and are becoming matters of open discussion.

Along these lines, NHSS has plans for expanding its assistance to these home and school groups. This will be done, in large part, by providing organizational and programming materials which will keep pastor, parent, and teacher informed of the new trends in Catholic education in this challenging era upon which the whole Church is embarked.

Toward this end, specialists, consultants and experts in the field of education are now being engaged by the service so that they may contribute their expertise to future plans and programs. Serving the changing nature of society as they do, the schools need expert guidance, and with these authorities, NHSS will be enabled to furnish much-needed assistance to some 11,000 elementary and 2,500 secondary schools. We hope to involve the whole Catholic community in this newest educational thrust. We plan to assist the layman toward the successful exercise of his voice and his talents to achieve a genuine harmony for the children in the school and the future of the Catholic school system.

"Word," the publication of the National Council of Catholic Women, will serve in the future as a vehicle for the transfer of information, ideas, and practical material for successful conduct of Home and School Associations.

'Updating' of retreats seen vitally needed

ERLANGER, Ky. — Without "updating," retreats for laymen may "well be regarded as dying on the vine," a seminar on retreat preaching was told here.

The warning was given by Father Campion Clifford, C.P., director of St. Paul-of-the-Cross Retreat House in Detroit, in the keynote address to the seminar sponsored by the National Catholic Laymen's Retreat Conference.

More than 60 retreat masters and directors from the U.S., Puerto Rico, Canada, Great Britain and India attended the seminar, held at Marydale Retreat House.

Father Clifford expressed the "firm opinion" that "while we have been trying to update the retreat work . . . by building bigger and better facilities; improving on menus; employing Madison Avenue techniques of advertising and publicizing; specializing types of retreats, for example, youths, married couples, professional groups, etc.; making clubs, parishes and even dioceses more retreat-minded—we have neglected, at least in some instances, to face the very real need of updating the retreat itself."

POINTING to a decline in the number of laymen making retreats, he warned that "as long as we fail or refuse to incorporate into our retreats renewed liturgical approaches, updated theological ideas, fresh Scriptural exegesis . . . we are failing to a degree as retreat directors and retreat masters."

Father Clifford said a retreat for laymen must be "Christ-oriented, Christ-centered—in format and content it must be Christological."

"The sermons and conferences must not be mainly an appeal to the intellect — the 'why am I here' approach, but must appeal to the whole man—'what must I do to be saved,' " he said.

FATHER ALCUIN Schuthkovske, O.F.M.Cap., director of Monte Alverno Retreat House in Appleton, Wis., told the seminar that retreatants should be offered "a little more meat and a little less milk."

"The cursillo movement," he said, referring to retreat-like exercises of Spanish origin called Cursillos de Cristiandad, "is teaching us that the layman can take some pretty solid spiritual meat and really chew it. After chewing that meat, they are not going to be satisfied with less."

Father Schuthkovske urged more stress on Scripture and meditation for the retreatant.

"Put the Bible into his hands —the Word of God—and he begins to use it as a meditation book, realizing that the Word of God is meant to be lived," he said.

"My objection to past retreats," he added, "is that they too often preached morality or even psychology and did not attempt to give us the doctrine or dogma for our meditation."

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1965 - 1966

SECONDARY SCHOOL CALENDAR will be the same as the ELEMENTARY SCHOOL CALENDAR—Except: They will NOT take Tuesday, October 12, and Tuesday, February 22, as free days. Where sectionals are played on Friday afternoon that day will be a free day for SECONDARY SCHOOLS.

FIRST SEMESTER

Tuesday, September 7.....Opening Day
Tuesday, October 12.....Columbus Day
(Teachers' Institute—Thursday, October 21, Friday, October 22)
Monday, November 1.....Feast of All Saints—Holy Day
Thursday, November 11.....Veterans' Day
Wednesday, November 24.....Thanksgiving Recess Begins with close of School Day
Monday, November 29.....Classes Resume
Wednesday, December 8.....Feast of the Immaculate Conception—Holy Day
Saturday, December 18.....High School and Seminary Entrance Test
Wednesday, December 22.....Christmas Recess Begins with close of School Day
Monday, January 3.....Classes Resume
Friday, January 21.....End of Semester

Grading Periods: November 5th and January 21st

SECOND SEMESTER

Tuesday, January 25.....Beginning of Second Semester
Tuesday, February 22.....Washington's Birthday
VOCATION WEEK: March 14-18
Wednesday, April 6.....Easter Recess Begins with close of School Day
Tuesday, April 12.....Spring Registration
Wednesday, April 13.....Classes Resume
Thursday, May 19.....Feast of the Ascension—Holy Day
Monday, May 30.....Memorial Day
Friday, June 10.....Close of School

Grading Periods: March 25th and June 10th

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.

Each Community may observe its Official Community Holiday as a free 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 whether 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.

Parochial schools in the rural districts, may conform to the closing date for the public schools in their districts.

European Schools

By DESMOND O'GRADY
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ON THE whole, the Common Market countries accept the confessional schools as an integral part of their education systems.

In Holland 80 per cent of the children attend confessional schools; in Belgium 70 per cent are at "private" schools. In France the government pays the salaries of teaching sisters and brothers and gives a yearly subsidy of $70 to some of the confessional schools for each of their pupils.

In Bavaria the government pays 94 per cent of the salaries of confessional school teachers—even if they are Jesuits or monks—and pays 90 per cent of maintenance charges for confessional schools.

The two exceptions to the growing acceptance of confessional schools occur in the most Catholic of the Common Market countries, Luxembourg and Italy. Ninety-eight per cent of Luxembourg's 320,000 inhabitants are Catholic but education proceeds under the 1912 law which provides no subsidies for the few confessional schools.

In Italy only 10 per cent of students attend confessional schools and the Moro government fell last year over an additional yearly maintenance grant to these schools of $420,000, less than France allocates daily to private schools. Yet France has a bitter history of Church-State enmity over the schools question.

FRANCE, like Belgium, Holland and most of the German regions, has recognized that the confessional schools are often superior to the state schools. Their teachers have high standards and they are willing to make audacious pedagogical experiments. The Benedictines, who are in the forefront of such experiments in France and Germany, refuse government subsidies so that they can carry out programs not foreseen by the state system.

The Jesuit school of Sainte-Genevieve at Versailles has an educational standard second to none in France while the interdenominational school at Salem is without peer in Germany.

Confessional schools have always boasted a few colleges with elite standards but the subsidies they now receive have enabled them to compete with the state schools in providing for the bulk of students.

They have not merely imitated the state schools: in Brussels, for instance, the state system does not provide for sex instruction but the Catholic schools insure that pupils receive such instruction either from their parents or from a priest when they are confirmed. In Italy, the Salesians are leaders among those who want to insure positive teaching on sex accompanies the rest of the educative process at all levels.

IN MOST OF the Common Market countries the obvious and effective argument for the confessional schools is that they are carrying out an indispensable task.

France cannot find schoolrooms or teachers for all its eight million state school students. How could it cope with the additional two million from the Catholic school system if it was abandoned?

In Holland all the expenses of the Catholic, Protestant and Hebrew schools, including those of construction, are borne by the state. Can it do otherwise when eight parents out of ten prefer to send their children to these schools?

The long Belgian "war of the schools" which began in 1874 ended only in 1958 with a pact accepted by both the government and the bishops. There is a saying in Belgium that for each government post there is a Socialist, a Catholic and the one who does the work. In the educational sphere there are two ministers, one Catholic and one Socialist and they compete in generosity toward the confessional schools.

The state gives the schools nearly $70 annually for each pupil, it pays 60 per cent of maintenance costs, and the teachers' salaries. Teaching brothers and sisters, although not state employees, are entitled to a pension.

Teaching brothers and sisters are state functionaries in Alsace Lorraine where the concordat between Prussia and the Vatican is still recognized and the Catholic schools have exactly the same rights as the state schools. In the other French regions the school question is regulated by the Debré law of December 30, 1959, which should really bear the name of De Gaulle—who was educated in a Catholic school and whose father was a Catholic school teacher.

OPPOSITION to the law came not only from the ten million citizens who signed a protest against it but also from the Catholic teachers' unions. The French bishops were criticized for the support they gave De Gaulle in exchange for the Debré law but the polemics regarding it have all but died out. There is a steady increase in the contracts concluded between the Catholic schools and the state under the law.

The principle of the Debré law was that state subsidies to confessional schools would be in proportion to the degree of control the schools accepted.

There were three types of contract proposed: the simple contract, the contract of association and the contract of integration which allowed the confessional schools to become, lock, stock and barrel, part of the state system. No school has accepted this last type of contract and a thousand of the 12,765 private schools have not signed any contract with the Ministry of Education.

The French Catholic schools have accepted state control willingly but with prudence. That can be seen from the fact that 11,130 simple contracts have been signed as against 760 contracts of association. Under the simple contract, the state pays the teachers' salaries but contributes only half toward their social insurance (medical benefits and pensions, for example). The headmasters select their teachers and the state has the right to reject them, but rejection has only been exercised if qualifications are unsatisfactory.

UNDER THE contract of association, however, the headmaster has a right of veto on the teachers nominated by the state. The headmasters have not had to exercise this right because the state follows the practice of selecting from a list prepared by the Catholic schools associations. The state meets all maintenance expenses, pays salaries to all teachers, including religious, gives an annual contribution of $70 for each pupil, and sets the program of studies.

Many Catholic school principals are evidently wary of the contract of association as the first step toward integration in the state system. Among the elementary schools only 147 have signed contracts of association while 10,441 have the simple contract.

At the secondary school level, however, there are 344 contracts of association as against 509 simple contracts while 269 technical schools have undertaken the contract of association as against 280 which have simple contracts. Evidently in the technical schools the combination of largely neutral subjects of study and high costs have had their effect.

The Debré law has shown that it is possible for the Catholic schools and the state to cooperate. The arrangement may survive De Gaulle. But if many laicists have come to appreciate the contribution o fthe confessional schools, Catholics have also accepted that the state schools are not instruments in a struggle against the Church. Seventy-five per cent of practicing Catholic children attend the state schools which in nine cases out of ten have a Catholic chaplain.

The situation of the confessional schools in Germany is varied. In some regions, such as Bavaria, the confessional schools not only have nearly all expenses reimbursed but can grant university entry certificates to their pupils without public examination.

In Bremen religious instruction is forbidden in state schools. In other cities experiments such as religious lessons given alternately by Catholics and Protestants to classes of mixed faith are under way.

In Bavaria 31,000 Protestant students attend the Catholic schools while 16,000 Catholics attend Lutheran schools. But in regions with a Social Democratic government Catholic schools cannot take Lutherans nor can Lutheran schools take Catholics.

State aid to confessional schools is a lively political question in Germany which cannot be avoided by the winer of the September elections. In the Social Democrat regions such as Berlin, Bremen and Hamburg there has been no official aid for confessional schools although it has been given unofficially in increasing quantities as Willy Brandt's party has wooed the Catholic vote.

LAST MARCH the Social Democrats in Lower Saxony introduced financial support for Catholic schools, but about the same time a Social Democratic congress in Berlin spoke out against any weakening of the state school system. In Paris last March Cardinal Julius Doepfner, archbishop of Munich, said "For some years a decided trend to an approach to the Catholic Church has been evident in Democratic Socialism. The development within the Social Democratic Party is, however, today still not clear enough to give a positive judgment about the possibility of political collaboration between Catholics and the party."

Doubtless the development the cardinal awaits includes support for Catholic schools.

The school question in Germany is likely to be complicated by the emergence of an organization of intellectual atheists, the Humanist Union, which found a cause in opposing this year's Lower Saxony concordat with its provision of state aid for Catholic schools.

In Italy, as in Germany and France, the Socialists are split on the question of state aid between those who are totally opposed to it and those who are prepared to concede it in certain circumstances. In Italy, however, the Socialists are part of the government coalition and their educational policy happens to be guided by those opposed to state aid.

Consequently the school question remains a nettle that nobody wants to grasp. The coalition government which fell last year over the grant of a paltry $420,000 could fall again tomorrow if both Catholics and Socialists are intransigent on what they consider as questions of principle.

Confessional schools educate only 10 per cent of Italian students, but all state schools give religious instruction in accordance with the concordat established with Mussolini.

Pope Paul VI has wisely emphasized the "contribution-of-Catholic - schools" argument rather than the "Church's-right-to-schools" approach when talking of the Italian situation. To reduce opposition to these private schools it is probably necessary also to give parents a greater share in their control.

State aid will always be a political question but underlining the parents' role in private schools and ensuring the excellence of their teaching will reduce the intransigence surrounding it in the past.

This has been the experience in the Common Market countries where, although the question is still a live one, there is a widespread recognition of the trailblazing educational experiments carried out in some confessional schools: the abolition of intermediary examinations, the abandonment of the deductive method, the high degree of specialization, the emphasis on modern languages, the inclusion of recent events in the teaching of modern history, the continuous cooperation with parents and, above all, the meticulous training of teachers.

One has to look too far into a hazy future to see the political unification of the Common Market countries followed by a common educational policy regulating the relations of private schools to the European community. But already the member countries are making "investments in brains," recognizing that the results will determine their place in the community.

In making these investments, they calculate the value of the confessional schools' contribution to their cultural and technical growth.

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The future role of Catholic education

By JOHN J. DALY, JR.
N.C.W.C. News Service

CATHOLIC education this academic year will be taking a breathing spell after nearly two decades of almost frantic physical expansion.

There will not be many new schools. Student numbers are not expected to leap forward as dramatically as they have in the past. Instead, as has been noticeable for the past two school years, there will be a fairly general effort at tying up the loose ends left from the fast-paced growth of recent years.

Educators expect a continued reduction in class size; further experimentation with new programs, especially in inner city schools; emphasis on in-service training of lay and religious teachers and supervisors; and continued analysis and careful introduction of the so-called "new" mathematics and science.

This year will also see what is easily the greatest period of study of Catholic education in its history. Not only will the schools themselves be engaged in self-examination, but the new Federal aid to education program will prompt study by government. Colleges will be under scrutiny by the National Opinion Research Center of the University of Chicago which is studying their function.

In addition, it is likely that the broad-scale look at Catholic education being carried out with Carnegie Corporation funds at the University of Notre Dame, Ind., will be published in book form this school year. It will give the facts and figures on Catholic education, from its student numbers to the academic qualifications of its teachers.

Level by level, here are some highlights of what the coming school year may bring:

Elementary schools: These familiar landmarks of the world's largest private school system, with their nearly 4.6 million pupils, will be starting on a massive program to see how they are performing.

Aided by a testing program put together in nearly three years of hard work by public and parochial school educators, the schools will be measuring their success in areas from curriculum to relations with parents.

Last school year, in sharp contrast to preceding years, these schools raised their enrollment by only about 11,000 pupils, according to the National Catholic Educational Association.

This has come about largely because of a campaign to lower class size. For example, the pupil-teacher ratio in 1964-65 was 38 to 1. The year before, it was 39 to 1. This ratio is expected to continue to improve. Forty-seven dioceses, which enroll about half the nation's Catholic grade school pupils, have reported to the NCEA that they definitely expect further reductions this year.

Finally, it should be noted that many schools will be expanding their interest in the problems of inner city children, many of them not Catholic. In several major cities, this concern was emphasized this summer by extensive use of the usually vacant schools in the Federal anti-poverty project, Operation Head Start, which aimed at helping pre-school children.

In most of the nation's major metropolitan areas, Catholic schools have remained in the inner city although their traditional clientele has moved out of the area. Consequently, many schols are educating a new type of pupil and launching special programs.

Secondary schools: High schools, which have just passed the 1,000,000-student mark, are expected by educators to continue a trend toward larger student bodies, 300 or above, through consolidation of old parish institutions.

In addition, the National Catholic Educational Association and its cooperating bodies will extend an intense program to make available to these schools the results of research projects into curricula matters. They will also encourage Catholic teachers and administrators to get into the mainstream of the current investigation into high school course offerings. In the past two years, the NCEA has sponsored studies into the broad range of courses from religion to biology. It also had relayed studies by non-Catholic academic groups.

As an example of the thirst for updating, the NCEA and Georgetown University this summer sponsored what originally was to be a modest week-long seminar for high school principals. A single mailing was made, advising that it would be held. The response was overwhelming; registration was closed twice, then extended each time as applications piled up. Eventually a total of 375 principals attended and nearly 50 more were turned away.

THE PRESSURE for strengthening these schools has been so intense that the Secondary Schools Department of the NCEA has named a special consultant, Brother E. Anthony of Philadelphia, who moves from school to school, on request, offering professional advice on programs. He could count on one hand the weekdays spent at NCEA headquarters in Washington last year.

High schools face a severe problem in determining admission policies. Almost without exception, these schools face more applications than the available desk space. No single test has emerged as the key to easing what is to educators a painful matter. Some solve it on the basis of grade school marks; others by a diocesan-wide test; still others by a combination of tests and an almost arbitrary decision that a school should enroll a set number of students in various IQ categories.

Coupled with this is the necessity of a tuition charge, often several hundred dollars per school year. In the background lurks the specter, as Father Neil McCluskey, S.J., of Gonzaga University, Spokane, Wash., has noted, that the schools will be worked into a corner of educating only an "elite."

Colleges and universities: There are now about 250 Catholic colleges and universities, enrolling about 350,000 students or roughly 12% of the nation's collegians.

This area of Catholic education has been the scene of heated discussion for several yeras over its future role. And the end is not in sight.

On the one hand there are educators who say Catholic higher education is "proliferating," or expanding at too rapid a rate and without careful planning. They say the result will be a string of institutions doomed to second-rate status and weakening the general coinage of Catholic higher education.

Arrayed against them are educators who insist the growing body of Catholics reaching college age should have Church institutions of higher education available to them. They insist new colleges need not necessarily be inferior and predict that the vastness of the state universities and major private schols eventually will produce a reaction favoring small institutions.

The debate proceeds against the background of growing Federal interest in the soundness of higher education and programs to help finance construction of dormitories and non-religious academic facilities.

Additionally, there are the statistics which show a persistent trend of students away from private schools to public institutions. It is commonly predicted, for example, that at the present rate, more than 80% of all Catholic college students will get their education on secular campuses by 1985.

A compromise between the two schols of thought within Catholic higher education circles must be reached. Efforts are under way, chiefly through Father Paul Reinert, S.J., president of St. Louis (Mo.) University, to draw up a blueprint for expansion of higher education. This would feature efforts to consolidate the strengths of Catholic colleges and to begin new institutions only in areas where they would not duplicate the work of existing ones.

TO ENTER NOVITIATE—Miss Mary Joanne O'Neil, daughter of Mr. and Mrs. Richard C. O'Neil, of Holy Spirit parish, Indianapolis, will enter the Novitiate of the Sisters of Providence, St. Mary-of-the-Woods, on September 12. Miss O'Neil is a 1965 graduate of the Providence Aspirancy at St. Mary-of-the-Woods.

Cooperative planning seen school goal key

CHICAGO—The goal of 79% of the Catholoic high schools replying to a new survey of Illinois Catholic secondary education are set through cooperative planning by students, parents and faculty.

This is one of the findings of a study of Catholic high schools in the Chicago archdiocese and the dioceses of Peoria, Springfield, Belleville, Rockford, and Joliet.

The survey was conducted earlier this year by B. Everard Blanchard, director of educational field services at DePaul University. Self-evaluation checklists were returned by 44 of 144 high schools in the six dioceses.

In making public the survey's findings Blanchard said that some 360 teachers and administrators took part in the study.

NOTING THAT 91% of those replying said their schools' goals were "subject to modification" to meet changing needs, he said this indicates "flexibility of purposes" and "a willingness to accept constructive criticism."

He added that two "general overall purposes" of the schools emerged in the study. They are: To guide the growth of the student as a distinct person and as a socially sensitive participant in group living, and to improve the quality of community activities."

OTHER FINDINGS of the survey included the following:

- The schools were "excellent" in the matter of implementing democratic principles in their "administrative, organizational and supervisory structure."
- The Catholic high school administrator is "becoming more democratic in his attitude as he is realizing the potential power of the thinking of many minds."
- In-service training for faculty is a possible "weak link" in many Catholic schools. "The vast majority are still on the periphery of the well-planned in-service education program."
- The Catholic high school "needs to develop a more effective home-school-community relations program."
- Catholic high schools generally have "ample" instructional materials. This conclusion, however, is "questionable" as it relates to television and radios, since 54% and 38% of the schools respectively did not have such equipment.

Fourth century portrait of Christ in mosaic unearthed in England

By JOHN A. GREAVES

LONDON—The oldest portrait of Christ in Britain and one of the oldest in the world is believed to have been found deep under the earth of an English village field.

An almost intact fourth-century Roman mosaic pavement unearthed near a blacksmith's forge in the village of Hinton St. Mary, Dorset, shows as its central decoration the head and shoulders larger than life of a strong clean-shaven fair-haired man draped in a Roman toga and with the traditional "KRO" sign of the first Christians behind his head. On each side of the head, which is facing front, is a pomegranate.

The head is encircled by colored mosaics. It is situated in the middle of a large panel, at each corner of which is the head and shoulders of a man with wind-swept hair. These are believed to be either the four winds, or the four Evangelists, or both.

THE PAVEMENT, a vast fine mosaic jigsaw measuring 20 feet by 30 feet, has been acquired by the British Museum for a reported $84,000 from the blacksmith, W. J. White. Archeological experts and mosaic craftsmen have been lifting the whole pavement carefully for permanent exhibition later in London.

The discovery has aroused some controversy among experts. Some serious scholars have debated whether the head is that of Christ or of the Emperor Constantine. The argument hinged on the Christian significance, if any, of pomegranates versus the pagan meaning, if any, of the Christian Chi-Rho sign.

But now after prolonged study the experts are finding it difficult to see in this head anything other than a representation of Christ and, according to the British Museum, careful iconographic study by Prof. Jocelyn Tonybee, leading British archeologist, "may be said to have established this."

If so, it is not only unique in Britain but also a great rarity generally. Fourth-century portrayals of Christ are confined to a few paintings, mosaics and carvings in Italy.

THE STORY of this exciting find began two years ago when White, the blacksmith, decided to build an extension to his forge. Digging post holes for the foundations he struck the edge of the mosaic with his shovel and very wisely stopped and called in the local archeologists. A team soon was busily and carefully scraping away the earth.

The mosaic is divided into two continuous panels, presumably the floors of two interconnecting rooms of a Roman house.

The smaller panel, which was first unearthed, contains a damaged central roundel representing the legendary Greek hero Bellerophon on the winged horse Pegasus spearing the Chimera, a mythical monster, part lion, part goat and part snake, with hunting scenes on either side.

The second larger panel also has hunting scenes with trees in lunettes on three sides. In the fourth lunette is a lone tree with outstretched leafy branches. Then there are the four figures in the corners and the central portrait.

After the discovery the site was scheduled officially as an ancient monument protected by law. The mosaic was recovered and a permanent guard placed on the site.

BRITISH Museum experts carried out a thorough exploratory excavation of the whole site last year. The site is presumably that of a Roman villa but nothing else has been found apart from the mosaic.

It looks as if later pillagers stripped and carted off the whole place. including the stone work for rebuilding elsewhere, while perhaps superstitiously leaving the pavement in peace as something holy.

The official British Museum report said: "The fine preservation of the pavement alone in a site otherwise very heavily robbed is remarkable."

As there were no other substantial remains justifying keeping the pavement in its original position, the museum with the agreement of all concerned bought the pavement for the nation. They will carefully conserve and restore it and hope to put it on exhibition in London at the end of 1966.

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Tuition and Taxes

One parent's brainstorm

By C. M. ZENS

THE next successful mass movement in America, I had been convinced would provide for tax relief to tuition-bled parents.

What more could a cause want? It had so many assets—numbers, fervor, sympathy, a clear base of respectability, growing editorial support, the right kind of small-minded opposition, proper apathy by the vast majority.

In addition, there was the unbeatable logic that led wives to say: "Now, dear, if the government lets us deduct interest on house payments from our income taxes, surely they must mean to give us some help for all that money we spend on schooling. Sit right down and write the income tax man about it! Probably no one has ever told him in the right way . . ."

By rights, this cause should have triumphed by now. Its lack of success is baffling to many.

But not to me.

I have now seen where the trouble lies. It came to me suddenly, quite by chance, but clearly and conclusively.

It happened recently when two school yearbooks arrived at the end of the past term—one from my son's college, the other from my daughter's high school. Turning their pages, I got a students'-eye view of education. With a much freer rein than I remembered from my own school days, the student editors reflected quite candidly what was meaningful to them in their campus activities. Sometimes slyly, sometimes artlessly, they mirrored attitudes and fashions, trends and preoccupations.

FINISHING the study of the books, I was suddenly aware of an omission. Rechecking verified it. One part of these students' lives was entirely missing: the part played by their parents. The student editors were telling me with candor that it never occurred to them that parents belonged in their school lives.

They were confirming what I had seen around the house, that for high school and college students parents are simply creatures on the other end of absent nods. They were confirming the student's understanding of educational financing—that tuition money comes from extra savings accounts, unused dividend allotments, eternal loans, trust funds, or some kind of faraway foundation grants—but never from family funds that might be immediately needed otherwise.

So that is the basic weakness in the plans for tuition tax relief, and Uncle Sam's Form-1040 programmers have known it all along! Why should they show any more consideration for struggling parents than the sons and daughters do?

IF THE PROBLEM is with the students, the answer lies there, too. But old-fashioned personal admonishments will not help. The result will be more absent nods of assent. The yearbooks at hand gave me an inspiration. Parents, I thought, let's start now to feed the editors of the '66 yearbooks with useful material. Give them the candid photos they cherish, but make sure the candor reaches all the way down to reality. Here is what can be done, in the month-by-month yearbook style:

October: Replace that standard hilarious shot of new students baffled by registration forms. Send the staff an even more uproarious shot of Dad wrestling with the devious loan applications at the neighborhood bank.

November: Supercede the Autumn mood-photo of the football managers tidying up a mound of cleated shoes. In its place have Dad shining his shoes, surrounded by upturned soles that prove excessive wear.

December: Warm-hearted holiday Holly Hop scene? Scrub it. Picture of the month for '66 has students holding letters from home up to light, seeking verification of heartwarming checks within.

January - February: Former seasonal photo had students swaggering through mid-term registration, in contrast to September greenness. Replacement has Dad right at home in credit union line, in contrast to September's awkward bank scene.

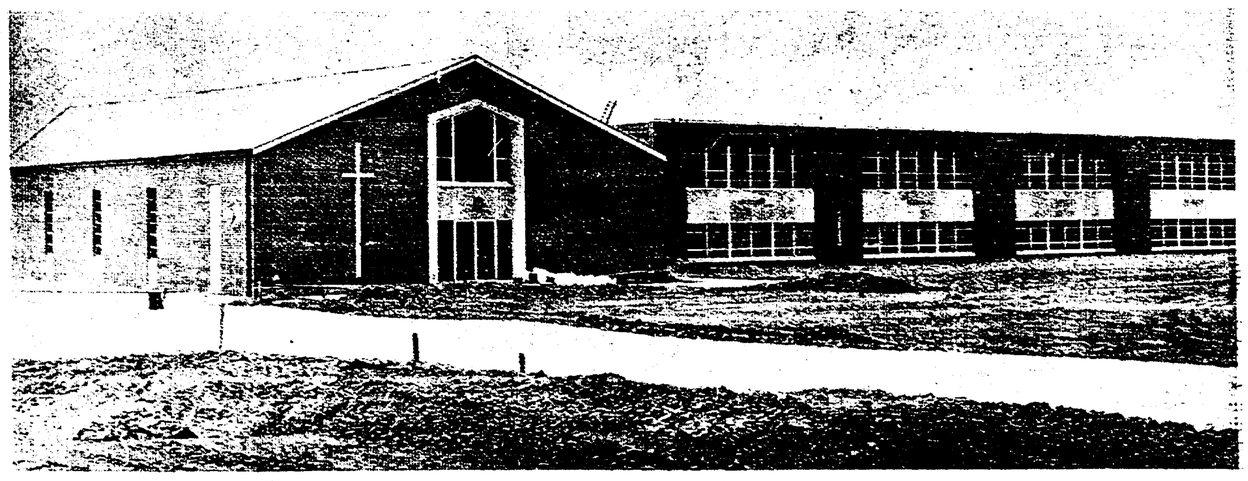
March: Spring vacation was typified by pennanted cars arriving to join gay groups of boys and girls at sunny southern resort. New version shows Dad at airline counter, being sternly told there is no such slogan as "Fly now; pay four years later."

April: A standard yearbook scene had the cameraman surprising a sly group stealing into the domitory after curfew. New twist: cameraman patrolling the local pawnshop has caught Dad slipping in with an heirloom clock.

May: Spring athletics were traditionally summed up in a picture of an exhausted trackman slumping to the cinders. Spring comes in '66 with Dad lunging futilely at a departing bus. Battered family auto is seen in background, hood up.

June: Commencement at last, and the opportunity for character studies of perspiring but triumphant faces under the mortarboards. For commencement '66 the character studies turn to the audience, where perspiring Dads are peering into empty wallets . . .

Will this solution work? Can parents really gain the attention of high school and college students? Who knows! Who has a better idea?



NEW ST. BARNABAS PARISH PLANT—Shown above is the only new parish church and school opening up in the Archdiocese this September. St. Barnabas parish is located at 8100 Rahke Road in southern Marion County. Sunday Masses were celebrated for the first time last Sunday. School will open on September 7, with 327 pupils enrolled. Nine classrooms will be occupied, staffed by four Benedictin Sisters of Our Lady of Grace Convent, Beech Grove, and five lay instructors. (Staff photo)

Course scheduled in Protestantism

PHILADELPHIA — LaSalle College will inaugurate a new graduate program in religious studies this fall for Catholic priests, Sisters and seminarians that will feature the Bible and Protestantism.

The courses are especially designed to help Catholic high school teachers, and are "in close harmony with the renewed theological and cathechetical climate in the Church," according to Father Mark Heath, the Dominican chaplain of LaSalle and director of the program.

The course in Protestant theology will have lectures by Protestant as well as Catholic theologians, and will include studies of the Reformation and its leaders, such as Luther and Calvin; the Council of Trent; 17th and 18th Century pietism and modern Protestant thought.

'Total commitment' to race justice asked

SAN FRANCISCO—The Catholic Church has "never earnestly solved social justice" the national chaplain of the Knights and Ladies of St. Peter Claver told the group's convention here.

The history of the Church's involvement with the civil rights movement has been one of "heroic devotion of small groups" rather than "widespread popular action among the members at large," said Father Harold R. Perry, S.V.D., of St. Augustine Seminary, Bay St. Louis, Miss.

However, he said, "Catholics have not been silent on interracial justice." He added: "Statements concerning brotherhood and racial equality have been made in abundance. But now it is time for us to join the Negro freedom movement and commit ourselves to the work of teaching, leading and giving example in the daily life of the community for Christian conduct in race relations."

FOR THE most part, Father Perry said, Negroes "have only been reluctantly welcomed to Catholic community life," resulting in a paternal relationship between the Church and Negro Catholics. A by-product of this policy, he said, is "a strong conservatism among Negro Catholics when faced with opportunities to promote better race relations within the Church."

This, in turn, has "minimized the great inspirational impact that Negro American Catholics in general could have exerted on the growing Church in Africa," he said.

AN ARCHDIOCESAN spokesman told the convention that "Christians are not adequately measuring up" to the obligation of being "the most active workers in the struggle for social justice."

Father Eugene J. Boyle, chairman of the Archdiocesan Commission on Social Justice, said Christians "have for the most part ignored the repeated teachings of the Holy Father."

The civil rights struggle needs "active leadership" by Catholics rather than "a few private acts of charity," Father Boyle added. "Christians must believe in the social efficacy of their faith. They must rid themselves of disbelief, which is a form of sloth and laziness and a kind of comfort that dispenses them from effort."

Head of the NCEA sees bright school picture

HUNTINGTON, Ind.—Despite criticisms of Catholic education, parents are voicing an "ever growing demand for more Catholic schools," according to the president general of the National Catholic Educational Association.

Writing in Our Sunday Visitor, national Catholic weekly published here, Bishop Ernest J. Primeau of Manchester, N.H., adds that "never in the history of the Church in America have our schools been in a better position to fulfill the demands made upon them."

BISHOP Primeau charges that much current criticism of Catholic education is "negative, unfair and destructive" because "our schools were never asked to do what these critics contend they should have done."

"Given the religious, political and social climate of the first 50 years of this century," he says, "the aims set by the school authorities were necessary, practical, within the range of the system, if not as all-embracing as we, with hindsight, might have designed."

But despite the criticism, he adds, "our Catholic parents are not backing down from their commitment . . . and they need not, for all the signs are good."

THE BISHOP lists these plus marks for Catholic schools:

- "Catholic education has never had better prepared teachers or better founded hopes of still more competent teachers to come."
- "Facilities are growing and improving."
- "The curriculum vies with the best of public and private schools."
- "New life and relevance is being given to the teaching of religion. The mission of the faithful in and to the world is being underscored."

Birth rate dip noted in June

WASHINGTON — The U.S. birth rate continued to decline in June, dropping to an estimated 310,000 as compared with 331,000 in June last year.

These figures were reported by the Public Health Service, which also said that in the 12 months ended June 30 there were an estimated 3,908,000 births, as against 4,081,000 for the 12-month period ending June 30, 1964.

If, as seems certain, births for calendar 1965 total fewer than 4 million, it will be the first year since 1953 in which this has happened.

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AROUND THE ARCHDIOCESE

Three parish picnics slated Sunday, Monday

Three church picnics are scheduled this week-end in parishes around the Archdiocese. Tasty chicken dinners and gourmet turtle soup will be featured at all of them, in addition to the usual festival entertainment.

FRANKLIN COUNTY

The Labor Day picnic, sponsored annually by parishioners of St. Peter's Church, will be held Monday, Sept. 6. Chicken dinners will be served from 11 a.m. to 3 p.m. Luncheon selections and turtle soup will also be on the menu. There will be entertainment for young and old.

To reach St. Peter's, travel Interstate Highway 74 to Sunman-Penntown Exit, then East on 46 to Lawrenceville and follow the signs.

MORRIS

Chicken and beef dinners will be served from 11 a.m. to 3 p.m. at St. Anthony's Labor Day picnic to be held here Monday, Sept. 6. Light refreshment and turtle soup will be available beginning at 4:30 p.m. in the cafeteria.

Many valuable prizes will be awarded during the day. St. Anthony's Church is located 65 miles Southeast of Indianapolis on Indiana 46, three miles East of Batesville.

ENOCHSBURG

Mouth-watering chicken dinners will be featured at St. John's annual picnic on Sunday, Sept. 5, from 11 a.m. to 3 p.m. Adults $1.25, children 50c. Turtle soup will be ladled up until 9 p.m., after which the attendance prize, a power mower, will be given away.

St. John's is located on Interstate Highway 74 from Indianapolis or State Road 46 from Greensburg.

LAWRENCEBURG

"That Woman Is You" will be the theme of the annual Day of Recollection sponsored by the Lawrenceburg Deanery Council of Catholic Women on Sunday, Sept. 12, at St. Peter's Church, Franklin County.

Father Noel William, O.F.M., of the Cincinnati Province of Franciscan Fathers, will conduct the conferences.

Registration will begin at 10 a.m., followed by Mass at 10:30 a.m. A short deanery meeting and social hour will follow the closing spiritual exercises at 3:15 p.m.

Reservations for the luncheon to be served at noon must be made by Thursday, Sept. 9, with Mrs. Ralph H. Gutzwiller, R.R. 3, Brookville, Sunman 623-3196, or with the registration chairmen of parish councils.

RICHMOND

An information class for persons interested in learning more about the teachings of the Church will begin at 7 p.m. on September 8 at St. Andrew's Rectory. For additional information, call St. Andrew's rectory.

The September schedule of activities for the Young Men's Institute (YMI) and auxiliary include a membership dance on Saturday, Sept. 4, at the club. Music will be provided by Paul Walters and his orchestra from 9 p.m. to midnight. Gene Brehm will call the turns for square dancing. Jerry Uhte and Bob Baumer are co-chairmen.

The YMI will meet Wednesday, Sept. 8, at 8 p.m. The mixed bowling league will bowl at the Richmond Bowling lanes at 8:30 p.m. on Monday, Sept. 13.

The Ladies auxiliary will meet on September 15 at 8 p.m. A guest night is scheduled for September 18. Music for dancing will be provided by Dean Pottinger and his orchestra from 9:30 p.m. to midnight.

TERRE HAUTE

To foster the reading of the Bible and to understand the new developments in Bible study, a class for adults will be held every other Monday night, beginning September 13, through May, 1966. The classes will be held from 8 to 9 p.m. in Room 'C' of Schulte High School. Those planning to attend should make telephone reservations by calling Schulte High School, C-8841, giving your name and parish to the Religion Department.

Sister M. Lillian, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister M. Lillian O'Shaughnessy, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Tuesday, Aug. 31. She died August 27 in St. Vincent's Hospital, Indianapolis, at the age of 76.

Sister Lillian, a native of Cincinnati, entered the convent in 1916. She was an elementary school teacher and had taught in the following Archdiocesan schools: Our Lady of Lourdes, Indianapolis; St. Mary's, North Vernon; St. Joseph's, St. Leon; St. Mary's, Lanesville; St. Mary's, Greensburg; and Our Lady of Perpetual Help, New Albany. The past five years she was assigned to St. Francis de Sales, Indianapolis.

She is survived by a brother and a sister, William O'Shaughnessy and Mrs. Charles Hoffman, both of Cincinnati.

THREE NEW PRINCIPALS—Three Catholic high schools in the Archdiocese will have new principals. Father William Cleary, former assistant principal of Scecina Memorial High School, has succeeded Father John Fish as principal of Ritter High School. Sister Margaret Andrea, C.S.J., center, is the new principal of Sacred Heart Central High School. She had been principal at St. Joseph's High School in Atlanta, Ga. Sister M. Louise, O.S.B., right, is principal of Our Lady of Grace Academy Beech Grove. She was principal of St. Anthony's School, Clarksville, the last three years.

Greeks losing heads for vernacular Bible

By PAUL BUHAGIAR, S.J.

ATHENS—There's a saying in Greece that you can lose your head for translating the Bible. And that's not just a neat turn of phrase.

At the present time in Greece, a person can be imprisoned for translating the Holy Scriptures from classical Greek into modern Greek. A half century ago the possibility of losing one's head for the same offense was very real, and it nearly happened.

The Greek Bible is considered part of this country's national cultural heritage. Article II of the Greek Constitution states: "The text of the Holy Scriptures is to be kept unchangeable; any translation into another form of language without the previous approbation of the Church of Greece and of the Great Church of Constantinople is absolutely forbidden."

The constitutional provision came about because of a struggle around the turn of the century when Queen Olga—a Russian Orthodox who married King George I of Greece—thought it would be nice if ordinary citizens had a Bible they could read in the modern idiom. She engaged a group of scholars to carry out the task.

THE QUEEN'S intention soon came under fire from all sides. With the exception of Metropolitan Prokopios of Athens, all members of the Greek Church's Holy Synod opposed the plan. The government opposition party took up the cry, claiming to see a Slavic plot to undermine the cultural traditions of the Greek people.

Despite the protests, the newspaper Akropolis began publishing installments of the translation in September, 1901. As soon as it appeared, the translation was attacked by theology professors and by students who called it "a derision of the country's most precious treasures." Other newspapers accused the translators of being "atheists and traitors."

Since it had the backing of the Queen, the translation had a good chance of being completed. However, the Orthodox Patriarchate of Constantinople was concerned about the uproar, and the patriarch wrote a letter to the Greek synod opposing the translation. When the contents of the letter became known, the opposition flared into violence.

UNIVERSITY students began street demonstrations on November 6, attacking the Akropolis building and tangling with police. Two days later a mass meeting demanded the excommunication of those involved with the translation. That night there were more riots that ended with 11 persons killed and 70 injured.

The riots undermined the position of the Metropolitan and the Greek government. On November 9, Prime Minister George Theotokis resigned and a new government was formed, vowing to protect the Greek-language Scriptures.

The present-day prohibition against translating the Bible dates from the 1901 riots. There are many in Greece today who favor a modern Greek translation of the Bible, since the average Greek citizen understands classical Greek no better than the average American would understand the Middle English of Chaucer's time. Until there is a change in Greek law, however, the possibility of a new translation is not very bright.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week

MISS LULA EHRINGER, Sellersburg
MRS. WILLIAM N. KR'DER, Lawrenceburg

English monks seek 'updating'

WORTH, England—The English Benedictines have formally asked the Holy See to permit some changes in their rule which has remained virtually the same since the 7th century.

The request was formulated at the conclusion of a general chapter meeting here. The Benedictines are seeking permission to recite the Divine Office in English, to experiment with different forms of the Office, to rearrange their hours of prayer, and to re-examine old distinctions between choir Brothers and monks.

Oldenburg nuns taught 7,200 in catechist centers

OLDENBURG, Ind.—More than 7,200 Catholic boys and girls, not enrolled in Catholic parochial schools, received religious instructions this past year from the Sisters of St. Francis, accoding to a year-end report issued at the motherhouse here.

The efforts of 236 Sisters and more than 100 lay instructors were required to staff the 75 catechist centers spanning eight dioceses and the community's foreign missions in New Guinea.

Ninety-two Sisters taught religious education to 1,700 youngsters in 33 centers of the Indianapolis Archdiocese, both during the school year and in special summer vacation schools.

Largest of the religious education centers were in the Cincinnati Archdiocese, where first grade enrollment has been curtailed in Catholic schools. The Sisters also conducted special classes in Michigan and Montana.

In all, the Franciscan nuns staff 96 elementary schools, nine high schools and one colge, with a combined enrollment of 33,363.

FARMER'S VIEW

Farmer's plight

By DANA C. JENNINGS

We've often remarked in these columns how much more precious to a farmer is the chance to farm than is much fine gold. Came across a little story the other day that illustrates this feeling and sets forth the farmer's plight.

Two men were dreaming about what they'd do if they should inherit a million dollars tax-free. One, a storekeeper, said he'd just lock the store and go fishin'. The farmer said, "Not me. I'd keep right on farming 'til it was all gone."

This shows how farm people love the land and their way of life. It shows the stupidity of the city-tower planners who would "solve" the "problem" of surplus farmers" by moving two out of three farm families to the city whether they wanted to go or not. (This is in addition to that other oversight—what to do with 2,500,000 farmers dumped on top of 4,000,000 unemployed.)

The planners don't think it's important that you don't want to move to the city. After all, Big Brother knows best. Instead of working in that dirty old cornfield surrounded by those noisy old birds and bees and stinking old flowers and blinding old sunlight and air poor in carbon monoxide, you'd be better off loafing in a nice clean soupline surrounded by nice empty beer bottles and gum wrappers and psitticosis-carrying pigeons and smoke.

This story helps us understand why farm families keep right on working in partnership with the Creator to nourish their fellow-men even though they have to do without soft, white hands and big-screen color TV and three martinis for lunch.

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INDIANAPOLIS

† **MAY KANE**, 75, St. Joan of Arc Church, Aug. 26. Holy Cross Cemetery. Sister of Raymond J. and Agnes C. Kane.

† **JOHN M. NEENAN**, 68, Holy Spirit Church, Aug. 26. Calvary Cemetery. Husband of Elizabeth L.; father of Frank Neenan and Gertrude Jarvis; brother of Bernard.

† **AGNES LARK**, 78, St. Roch's Church, Aug. 27. Holy Cross Cemetery. Mother of Clara M. Ellis, Mary H. Stone, Charles R. Lark; sister of Mable Melton.

† **VINCENT M. CONCANNON II**, 53, St. Lawrence Church Aug. 27. Calvary Cemetery. Husband of Mary M.; father of Vincent M. III, David L., Timothy P., Anette M. and Maureen E. Concannon; son of Anna Concannon; brother of Joseph and Cletus Concannon; Mary E. Willis.

† **MARRY APPELL**, 78, Assumption Church, Aug. 28. St. Joseph Cemetery. Husband of Ethel.

† **CHESTER J. KASNAK**, 50, St. Christopher's Church, Aug. 30. Holy Cross Cemetery. Husband of Ruth M.; father of Dorothy J., Nancy Kay, and Robert A. Kasnak; brother of Louise Bradley, Marguerite Oren, and Edward Kasnak.

† **GUSTAVE ESSIG**, 89, St. Mary's Church, Sept. 1. Calvary Cemetery. Father of Elizabeth F. and Catherine L. Essig, and Helen Wachtel.

† **JOHN F. CALLAHAN**, 68, St. Catherine's Church Sept. 1. Holy Cross Cemetery. Husband of Margaret E.; father of Mrs. Robert Ferguson, Mrs. Charles Jordan, Mrs. Gerald Dickey, Robert E. and Jack Callahan.

† **LAWRENCE B. BURNELL**, 57, Little Flower Church, Sept. 2. Holy Cross Cemetery. Husband of Florence A.; stepfather of Richard L. Wehrel, brother of Margaret Sturgeon and George C. Burnell.

† **SHEILA L. BURRUS**, 17, St. Bridget Church, Sept. 1. Holy Cross Cemetery. Daughter of James and Odessa Burrus; sister of Dorothy, Debra, Walter D. and James K. Burrus, and Don R. Spurling.

CHARLESTOWN

† **CATHERINE LYNCH GELLHAUS**, 84, St. Michael's Church, Aug. 27. St. Michael's Cemetery. Mother of John G. Gellhaus, of Clark County; Mrs. Anna McCoy, of Charlestown; Mrs. Catherine Todovich, of Louisville. A sister also survives.

JEFFERSONVILLE

† **GEORGE J. HEUSER**, 82, St. Augustine Church, Aug. 26. St. Anthony Cemetery. Husband of Caroline; father of George W., and Charles Y. Heuser, Mrs. J. C. Curtsinger; brother of Willard, James and Charles J. Heuser and Miss Adelade Heuser.

LANESVILLE

† **WALTER J. EISERT**, 78, St. Mary's Church, Aug. 25. Church Cemetery. Brother of Herman Eisert, of Lanesville; Arthur Eisert, of Benton; Mrs. Theresa Mylor, of Lexington, Ky.

STARLIGHT

† **MAMIE B. STUMLER**, 83 St. John's Church, Aug. 25. Mother of Adam F. Stumler, of New Albany; Edgar Stumler, of Floyds Knobs; Mrs. Alfred Banet, of Floyds Knobs.

TERRE HAUTE

† **ANNE O'BRIEN**, 80, St. Ann's Church, Aug. 26. Calvary Cemetery.

† **SOPHIA A. STEVENS**, 76, St. Margaret Mary's Church, Aug. 31. Mother of Mrs. Alice Dudley of Brooksville, Wis., and Mrs. Mary Ann Kurtz of Phoenix, Ariz.; sister of E. C. Keller of Detroit, Mich.

† **ED LEWOSZ**, 76, Aug. 30, Calvary Cemetery.

Couple to observe Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Leo Masse, of Our Lady of Lourdes parish, will celebrate their golden wedding anniversary on Monday, Sept. 6. A Mass of Thanksgiving will be offered at 11 a.m. at Our Lady of Lourdes Church on that date.

The jubilarians are the parents of Mrs. Donald Cisco and Mrs. Lewis B. Renner who will host a reception at the Renner home, 6065 Crows Nest Drive, on September 6. The reception is open to friends and relatives from 3 to 5 p.m.

Honor drama critic

NEW YORK — Walter Kerr, drama critic for the New York Herald Tribune, received the Dinneen Award for achievement at the National Catholic Theatre Conference awards luncheon.

TO ENTER CONVENT—Miss Cynthia Neidiffer, daughter of Mr. and Mrs. Irvin Neidiffer of St. Mary's parish, New Albany, will enter the Sisters of St. Francis, Oldenburg, on September 8. Miss Neidiffer attended the Immaculate Conception Academy at Oldenburg.

Architects named for new hospital

INDIANAPOLIS — The Chicago firm of Schmidt, Garden and Erikson has been selected to design the new $18 million St. Vincent's Hospital, according to an announcement by Sister Mary Helen, D.C., hospital administrator.

Secondary architects will be the McGuire, Shook, Compton and Richey, Inc., of Indianapolis.

Groundbreaking of the new facilities, to be located at 2300 W. 86th Street, is set for late 1966. The Daughters of Charity will close the present St. Vincent's Hospital, 120 W. Fall Creek Pkwy., upon completion of the new complex.

Pilgrimage set

INDIANAPOLIS — A one-day pilgrimage to Our Lady of the Snows, Belleville, Ill., will be sponsored by Holy Trinity parish on Tuesday, Sept. 14. For information, call Mrs. Patrick Walsh, ME 2-3821.

On the map

BERLIN — A synagogue, a mosque and the Catholic St. Louis church are among the places of interest cited in a new map of Moscow, it was reported here. Such action seems to indicate a new departure for the Russians who have long omitted any mention of houses of worship in guide books, telephone directories and other reference materials.

Calendar

FRIDAY, SEPT. 3

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher Social at 7 p.m. in the parish hall, 5301 West 16th St.

Nocturnal Adoration members are reminded of the customary watch in the Blessed Sacrament Chapel, SS. Peter and Paul Cathedral.

SATURDAY, SEPT. 4

St. Bridget's Social begins at 6:30 p.m. in the school hall, 815 N. West St.

The Saturday Social at Holy Cross starts at 6:30 p.m. in the parish hall, 125 N. Oriental St.

SUNDAY, SEPT. 5

A Card Party in St. Catherine's School Hall, 1015 E. Tabor, at 2 p.m.

MONDAY, SEPT. 6

The Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, begins at 1:30 p.m. at Union Federal hall, 5646 E. Washington St.

TUESDAY, SEPT. 7

St. Bernadette's Social in the parish hall, 4830 Fletcher Ave., at 6:30 p.m.

Named to staff

WASHINGTON — Archbishop Egidio Vagnozzi, apostolic delegate in the United States, announced here that Father Thomas C. Kelly, O.P., has been added to his staff as a secretary. Father Kelly has been serving as secretary to the provincial of the Dominican Province of St. Joseph.

Luci Baines Johnson is confirmed

WASHINGTON — The White House said here that Luci Johnson, younger daughter of President and Mrs. Johnson, has been confirmed.

The 18-year-old received the sacrament in a private ceremony, Mrs. Elizabeth Carpenter, press secretary to Mrs. Johnson, told inquiring reporters.

Luci, raised an Episcopalian, was received into the Catholic Church on July 2. The White House gave no further details on the Confirmation ceremony.

Aid flood victims

NEW YORK—Tons of used clothing, blankets and medicine valued at nearly $35,000 have been sent to Santiago, Chile, by Catholic Relief Services to aid more than 75,000 victims of torrential winds and rains.

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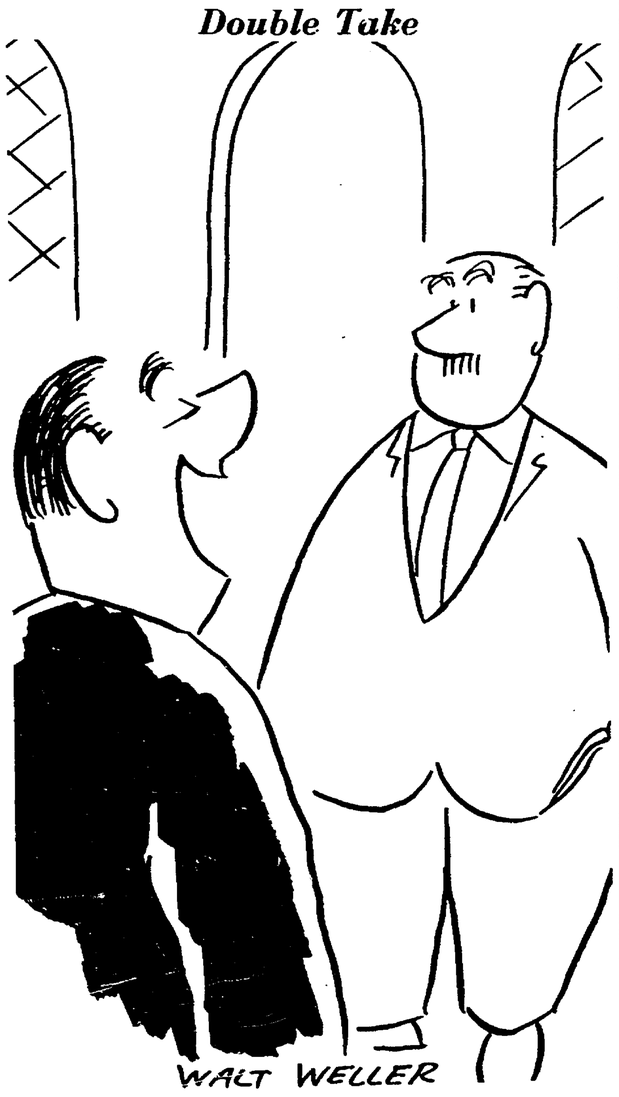

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Now...for Catholics of all ages and Catholic families of all sizes—

This remarkable new "extra cash" Catholic Hospital Plan has been created just for you—regardless of the kind of health insurance you already have!

Now, with no qualifications whatsoever, you can enroll yourself and all eligible members of your family in this valuable extra protection health plan if you mail your Enrollment Form no later than Midnight, Sept. 11, 1965 —and you get your first month for only $1.00!

This could well be the most important news you've heard in years! Now *you* may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in *health insurance for Catholics* for over 35 years) has created a *brand new health plan*, especially for *Catholics* like yourself! It is called the—CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only $1.00

To make it easy for you to "try" this new plan and see for yourself just how it can benefit *you* and *your* family, we now make you this *no strings* "introductory" offer:

You can qualify for this new Plan during this limited enrollment period—*without having to see a company representative—and without any red tape whatsoever!* You can enroll yourself and all eligible members of your family and get your first month *for only $1.00!*

And, after you receive your policy, *if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!*

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest *you?*

As a Catholic, it is to your advantage to go to a *Catholic* hospital when sickness or accident strikes. In a Catholic hospital, you not only have your physical needs cared for, but you have the comfort of having spiritual guidance always available. In addition, you will be *sure* of receiving the sort of medical treatment that is in strict accordance with the ethical and religious directives of the Church. (Of course, even if you enter a *non*-Catholic hospital, you will be covered under the Catholic Hospital Plan.)

You may agree that Catholics *should* be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and you may be wondering—why do I need more?

Because *no matter what other insurance you now carry, it simply won't cover everything!*

Think for a moment—in these days of rising medical costs, would your present insurance cover *all* your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many *other* extras? Probably not.

And even if *all* your medical and hospital bills *were* covered, what about all your *other* expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. *If your wife is suddenly hospitalized,* who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire full-time domestic help—to take care of things at home. *If one of your children is suddenly hospitalized,* you will certainly spare no expense. *If you're a senior citizen,* with *limited reserves, and are suddenly hospitalized,* even with Medicare, where will the "extra" money you need come from?

Without any *extra cash protection* in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Catholic Hospital Plan, you can avoid these worries—because you can be assured of *extra cash income* when you or any covered member of your family goes to the hospital—to keep you out of debt, to keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and *without any other qualifications whatsoever,* you can choose any of *four* low-cost plans, specially tailored to suit your family's needs.

CHOOSE THE PLAN THAT SUITS YOU BEST—
Only $1.00 for your first month's coverage

$10,000 MAXIMUM—ALL-FAMILY PLAN! $100 a week ($14.28 a day) extra cash income for you. $75 weekly ($10.71 daily) for your wife. $50 weekly ($7.14 daily) for each of your eligible children.

$7,500 MAXIMUM—ONE-PARENT FAMILY PLAN: $100 weekly ($14.28 daily) for you. $50 weekly ($7.14 daily) for each of your eligible children.

$7,500 MAXIMUM—HUSBAND-WIFE PLAN: $100 weekly ($14.28 daily) for you. $75 weekly ($10.71 daily) for your wife.

$5,000 MAXIMUM—INDIVIDUAL PLAN: $100 a week ($14.28 a day) for you.

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including *maternity benefits,* after your policy has been in force for 10 months). And *all* your unmarried dependent *children* between 3 months of age and under 21 are included *at no extra cost* as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

If you are the *only* parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

On *all* plans, your cash benefits are paid from the *very first day* you enter the hospital, for as long—and for as many times—as you are hospitalized, right up to the maximum (Aggregate of Benefits) of the plan you select.

Important: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from *chronic* ailments in the past, the kinds of conditions that come back again and again or are likely to recur, *the Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!*

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident *immediately, the very day your policy goes into effect*—and for any new sickness after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board service, with these exceptions only: nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

In addition to the important hospital benefits, you get all these valuable "extra" features:

Every Month More Money Is "Deposited" To Your "Health-Bank Account"!

Here's a wonderful bonus feature you get, no matter which plan you choose—it's almost like having an *extra* "Bank Account"! When your policy is issued, we immediately "deposit" into your "Health-Bank Account" the maximum amount of your policy—$10,000.00, $7,500.00 or $5,000.00 (depending upon the Aggregate of Benefits of your plan). Then, *every* month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply "withdrawn" from your "account." It's just like putting money in and taking it out of a bank account.

Accidental Death Benefit—Paid To Your Parish

In the event of the death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, $500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a *change* form will be sent to you along with your policy.

Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you *in addition* to any health insurance you carry, whether individual or group! *Furthermore, all your benefits are tax-free!*

Surprisingly Low-Cost

Membership in the Catholic Hospital Plan costs considerably *less* than you might expect. You pay only $1.00 for your first month's coverage (regardless of your plan), then only $7.95 a month for the All-Family Plan; only $5.95 a month for the One-Parent Family Plan; only $5.75 for the Husband-Wife Plan; and the Individual Plan costs only $3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See how low they are in the box following.) And remember, regardless of *age, size* of family or the *plan* you select, *you can now enroll and get your first month's coverage for only $1.00!*

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—when it goes into effect—it still will not cover *all* of your needs. During this limited enrollment, you can get the *extra* cash protection needed during the *high-risk* senior years simply by filling out the Enrollment Form below *without any other qualifications!*

It's a fact that people over 65 are *greater* risks. They go to hospitals more often and have *larger* hospital bills than any other age group. That's exactly why senior citizens need *more* protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is *within your means.* If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the *only increase* that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan	$2.25
Female on One-Parent or Individual Plan	3.00
Male on any Plan	3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard *your own* reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter *your* address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose $1 for the first month's coverage.

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have *lower sales costs!* The Catholic Hospital Plan is a *mass enrollment plan* and a large volume of policies is issued *only* during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. *No salesmen are used.* There are no costly investigations or any extra fees for you to pay. It all adds up to *real savings* we share with you by giving you *top* protection at *lower* cost.

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the *Mutual Protective Insurance Company,* "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) *immediately*—the same day we receive your Form. This *automatically* puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time *need* your benefits, you can be *sure* that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a *Catholic* health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment *right now* and fill out your Enrollment Form. Then mail it promptly *with only $1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy-to-understand. *But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before Sept. 11, 1965. But *please don't wait until that date!* It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. *We cannot cover you if your policy is not in force!*

19 Important Questions Answered
ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What *is* the Catholic Hospital Plan?

The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why should the Catholic Hospital Plan be of special interest to me?

When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in strict accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are payable in both Catholic and non-Catholic hospitals.

3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?

Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

4. Can I collect even though I carry other health insurance?

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group. And all your benefits are tax-free!

5. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

6. Which plan should *I* choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits *you* best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered for all new sicknesses and accidents. (Maternity benefits are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

7. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

8. How much can I be paid?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, *the maximum is $10,000*—$100 a week ($14.28 a day) extra cash income for you; $75 weekly ($10.71 daily) for your wife; $50 weekly ($7.14 daily) for each of your eligible children.

Under the ONE-PARENT PLAN, *the maximum is $7,500* — $100 weekly ($14.28 daily) for you; $50 weekly ($7.14 daily) for each of your eligible children.

Under the HUSBAND-WIFE PLAN, *the maximum is $7,500* — $100 weekly ($14.28 daily) for you; $75 weekly ($10.71 daily) for your wife.

Under the INDIVIDUAL PLAN, *the maximum is $5,000* — $100 a week ($14.28 a day) for you.

9. Does the plan pay even in a non-Catholic hospital?

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. But you will be covered in any hospital that makes a charge for room and board service, except nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof are covered after your policy has been in force for 10 months.

11. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

12. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workman's Compensation or Employers Liability Laws.

13. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons — for as long as you live and continue to pay out premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

14. Are any other unusual benefits included in the Catholic Hospital Plan?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, $500 will be paid to the covered person's parish — unless you wish to name another beneficiary — subject to the maximum (Aggregate of Benefits) of your policy.

15. Why is the Catholic Hospital Plan almost like having an extra "bank account"?

When your policy is issued, we immediately "deposit" into your "Health Bank Account" the maximum amount of your policy — $10,000, $7,500 or $5,000 (depending upon the Aggregate of Benefits of your plan). Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply "withdrawn" from your "account"!

16. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

17. Why are the premiums in the Catholic Hospital Plan so low?

With the Catholic Hospital Plan, you actually get all these benefits — at such a low cost — because this is a mass enrollment plan — and no salesmen are used. Our volume is higher and our sales costs are lower.

18. How much does my first month cost?

Only $1.00, regardless of your age, the size of your family or the plan you select. After the first month, you pay only these low monthly rates: only $7.95 a month for the ALL-FAMILY PLAN; only $5.95 a month for the ONE-PARENT FAMILY PLAN; only $5.75 a month for the HUSBAND-WIFE PLAN; only $3.25 a month for THE INDIVIDUAL PLAN. (See low Senior Citizen rates indicated in box at left.)

19. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning — and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your $1.00 will be refunded immediately.

ONLY A FEW MORE DAYS LEFT! LIMITED ENROLLMENT PERIOD ENDS SEPT. 11, 1965

Don't delay—fill out and mail Enrollment Form today, with $1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

CATHOLIC HOSPITAL PLAN

504-3

LIMITED ENROLLMENT FORM

INSURED'S NAME (Please Print) _____ First _____ Middle Initial _____ Last

ADDRESS _____ Street _____ City _____ State _____ Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of: **SEPT. 11, 1965**

SEX: ☐ Male ☐ Female

AGE _____ DATE OF BIRTH: Month | Day | Year

SELECT PLAN DESIRED: (Check One Only)
☐ All-Family Plan
☐ Husband-Wife Plan
☐ One-Parent Family Plan
☐ Individual Plan

If *All-Family* or *Husband-Wife* Plan is selected, give following information on wife:

Wife's First Name _____ Middle Initial _____

DATE OF WIFE'S BIRTH: Month | Day | Year

Do you carry other insurance in this Company? ☐ No ☐ Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of $1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed X _____ Insured's Signature SIGN—DO NOT PRINT

☐ Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

FORM E-147

Please make check or money order payable to MUTUAL PROTECTIVE

MUTUAL PROTECTIVE INSURANCE COMPANY
3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Indiana