

Theologia election of Pope, bishops



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THE WORLD FOR THE FUTURE OF THE CHURCH



ADDRESSES THEOLOGY CONGRESS—Father Edward Schillebeeckx, O.P., of The Netherlands, addresses the closing session of the World Congress of Theology on the Future of the Church in Brussels. The assembly, sponsored by the international theological journal *Consilium*, closed with a strong demand for "democratic elections" of Popes, bishop and pastors. Father Schillebeeckx was president of the congress.

Ecumenical guideline will not be limited to academic issues

BY JAMES C. O'NEILL

VATICAN CITY—Ecumenical efforts aimed at Christian reunion should not be limited solely to academic circles, according to new guidelines published by the Vatican.

The new document, entitled "Reflections and Suggestions Concerning Ecumenical Dialogue," has been published by the Vatican Secretariat for Promoting Christian Unity.

The document does not "proscribe nor prohibit" various approaches to dialogue. Instead, it is designed, according to secretariat officials, as a "sure and qualified guide" for Catholics interested in the problem.

THE GUIDELINES were sent to national conferences of Bishops, which in turn will pass it on to ecumenical commissions, study groups and other interested groups.

Father Jerome Hamer, O.P., secretary of the unity secretariat, said that the guidelines are not limited solely to church authorities. They are "addressed equally to all the people of God for their information," he said.

The guidelines stress the necessity of on-going dialogue, mutual respect on the part of Christians talking to one another and the need for those involved in talking to know what they are talking about.

In introducing the document to the press on Sept. 18, Father Hamer said it seeks to establish a "wide and deep understanding of dialogue, carrying it beyond the exclusively academic level, in order to make it possible to combine the efforts of the Churches and ecclesial communities with the aim of progressively reestablishing communion among them."

THE DOCUMENT states that "the most frequent form of dialogue is the one which springs spontaneously when Christians meet one another. It is here that the desire makes itself felt to know others better and that [leads] to the necessary contacts. . . . It is a good thing to encourage young Catholics to take part in such meetings, at the same time training them and giving them support so that they may be enriched by contact with others and may bring to such meetings their own witnesses. . . ."

"Groups of lay people will also meet to face in the light of Christian faith the questions raised by their profession or occupation, problems of law, medicine,

politics, business, technology, scientific research, the social sciences, trade union questions and so on. . . ."

The almost 5,000-word document is designed as an extension of the Ecumenical Directory issued by the unity secretariat.

Cardinal Jan Willebrands, president of the unity secretariat, in a letter accompanying the new document, said that "its authority resides uniquely in the fact that it is the result of prolonged reflection made on many levels by those engaged in ecumenical dialogue."

The new guidelines discuss the nature and aims of ecumenical dialogue, its bases, conditions, methods, subjects and forms. The document specifies that among the conditions for dialogue there must be an "attitude of sympathy and openness" and that those taking part will be "equals" who will "recognize honestly that because of existing differences there is an inequality between the different Christian communities."

BECAUSE OF these differences, it states, persons engaged in dialogue should "reject on the one hand that doctrinal indifference which would claim that, before the mystery of Christ and the Church, all positions are equivalent."

On the other hand, it says, they should "not pass any judgment regarding the willingness of one side or the other to be faithful to the Gospel. The Catholic participant, believing as he does that the Lord has confided to the Catholic Church the fullness of the means of salvation and all truth revealed by God, will be ready to give an account of his faith."

This need for Catholics to know their faith requires that they have been instructed in the faith and know the hierarchy of truths, the document says. It suggests ecumenical training sessions, study and correspondence courses, ecumenical centers and the like.

But the document also declares that, "competence in the theological field cannot be the only requirement. There is a place for practical skills in all subjects, whether professional, technical, apostolic or spiritual."

The document says that there are a multitude of questions that can be discussed in ecumenical dialogues. But it warns that dialogue is "not an end in itself," and therefore should avoid "too technical subjects."

"Dialogue must spring from a legitimate desire for shared knowledge of an event or a situation. It is not just an academic discussion."

BRUSSELS—An international assembly of Roman Catholic theologians closed here with a strong demand for "democratic elections" of popes, bishops and pastors.

In an overwhelming vote, delegates to the World Congress of Theology on the Future of the Church called for radical revision of current selection procedures. They also endorsed a resolution urging an end to discrimination against women in the Church, and requested the Church to undertake serious study of "the possible role of women in the ministries."

The Congress, sponsored by the international theological journal *Consilium*, on the occasion of its fifth anniversary, brought together some 200 theologians from 30 countries, including a few Protestants. Some 700 other scholars attended as observers.

KEY SPEAKERS included such major Roman Catholic theologians as Father Hans Kueng and Father Karl Rahner, S.J., of Germany; Father Yves Congar, O.P., of France; Father Raymond Brown, S.S., of the U.S.; and Father Gregory Baum, O.S.A., of Canada. Another speaker was the American sociologist, Father Andrew M. Greeley of the University of Chicago. Father Edward Schillebeeckx, O.P., of The Netherlands, was president of the congress.

Most of the 15 resolutions were passed by margins of 15 to 20 over the required two-thirds majority, with varying numbers of abstentions.

A resolution urging all Catholics "to work actively for the liberation of the poor and the oppressed" referred specifically to "seven Dominican priests who had been tortured in Brazil," and to "the Berrigan brothers, priests imprisoned in the U.S.A. for their anti-war activities."

THE RESOLUTION said that Catholics should express their solidarity with such persons "who lived in danger or were enduring exile, imprisonment or torture because of their part in the struggle for human freedom."

At the same time, the resolution said, Catholics should take a "dose look" at the Church's diplomatic activity, its finances, the social role of its endeavor, and the use of its funds for development.

This resolution was adopted by a vote of 156 to 19, and appeared to be based on views expressed at the congress by Father J. B. Metz, a German theologian who delivered a paper on "political theology."

Delegates also endorsed a resolution stressing the necessity for the Christian message to be updated "to be of relevance to contemporary society." The message, the resolution said, "to which the Church gives witness in the world cannot be articulated without taking seriously the bearing of the world on the message. Therefore, the work of theology is to be carried out in the light of both the Gospel message and society."

SOME DELEGATES disagreed with what they called "the fundamental theological premises" of the resolutions, asserting that they stressed the Bible at the expense of church tradition.

A resolution touching on the question of "updating" suggested by Vatican II, stressed that it should be coupled with the acceptance of a "wide variety of religious styles."

"The New Testament presents diverse types and even several principles of organization of the Christian community," according to the difference of authors, places and styles," the resolution said.

Not all the proposed resolutions passed. A proposal that the Church change its attitude toward divorce narrowly failed to obtain the required two-thirds vote.

AT THE CLOSE of the five day assembly, Father Schillebeeckx, the congress chairman, remarked to newsmen that the significance of the congress was in "the large consensus that had emerged." This consensus, he added, "is a new fact in the Church and it cannot fail to have repercussions."

"Theologians are only one voice in the Church," he observed, "and perhaps not the most important one, but we do have a voice and we have a right to make it heard."

A large majority of the voting delegates were characterized by observers as moderate or left of center. Six theologians from Rome participated in the congress.

Meanwhile, Vatican Radio had little to say about the meeting, beyond mentioning that it had been held issuing a brief summary of its proceedings. It has made no comment on the demand for a revision of procedures under which popes, bishops and pastors are chosen.

An article in the Vatican City daily, *L'Osservatore Romano*, however, expressed "strong reservations" about the opening address at the congress by Cardinal Leo Josef Suenens, Archbishop of Malines-Brussels.

The cardinal said that the Church should work "to eliminate some of the non-essential trappings that divide Christians," and suggested the possibility of a new ecumenical council that would represent all Christians.



CENTENARY CELEBRATION AT ARCHABBEY—The Apostolic Delegate to the United States, Archbishop Luigi Rimondi, was principal concelebrant at the September 17 observance of the centenary of the elevation of St. Meinrad Archabbey to abbey status. A host of bishops and representatives of Benedictine monasteries were on hand for the occasion. Shown in the first row of concelebrants behind the Delegate are

Archbishop George J. Biskup and Retired Archbishop Paul C. Schulte of Indianapolis. The Mass was preceded by a reception given by Archabbat Gabriel Verkamp, O.S.B., and was followed by a dinner given in honor of the Delegate. St. Meinrad was founded in 1854 and was raised to the status of an abbey in 1870.

IN CANADA

Communion-in-hand rite gains favor

OTTAWA, Ont.—Canadian Catholics generally have accepted restoration of the Holy Communion-in-hand reception rite during five months of experimentation, the National Liturgy Office of the Canadian Catholic Bishops reported here.

The statement added "few, very few, negative results have been reported."

The Communion-in-hand ritual was an optional method during the experimentation, coupled with the traditional practice of receiving the Eucharist upon the tongue.

Father L. L. Sullivan, liturgy office director, counseled Canadian priests to give close attention to the option provided by Pope Paul VI when permission to restore the ancient in-hand

rite was granted to the Canadian bishops. "At no time is one allowed to undermine or belittle the long established practice of receiving Communion upon the tongue. All the faithful retain their right to communicate in this manner," Father Sullivan continued.

"IF THE BISHOP of the diocese chooses to allow both ways of receiving the Host to be used in his diocese, the individual communicant may exercise his or her option at Communion time. Nowhere is there an option for the person distributing Holy Communion, nor is there an option for the parish as a whole," he said.

"The concern of some of the faithful, particularly among the elderly, that the restored rite might be mistaken as a sign of lessened respect for the Holy Eucharist, should not be dismissed lightly," he continued.

"The catechesis issued by the Canadian bishops emphasizes the importance of careful teaching, of sensitive acknowledgment of the laity's idea of priestly consecration. The need to teach and re-teach the dignity of the whole human person, the need to understand the thousand year tradition which each option enjoys—these needs are not met by a few minutes before or during the homily," Father Sullivan said.

AFTER A FEW WEEKS the normality of the restored rite became evident to nearly everyone, and after two months the matter was not even discussed, he reported.

"I was in the Canadian West for four weeks this summer, and not one person mentioned the Communion option. Communion-in-hand has been chosen by at least four-fifths of the faithful. The apprehension that the rite would not be accepted by the faithful, or that it would bring a lessening of their faith, is unfounded," he said.

"Indeed, there have been many more indications that quite the opposite is occurring: many people are coming to see the dignity of the human person in a new way; the relationship between the honest hands of the worker and the Body of the Lord has taken on a new dimension, a much better one," Father Sullivan said.

Father Sebastian, 78, dies, retired Clark County pastor

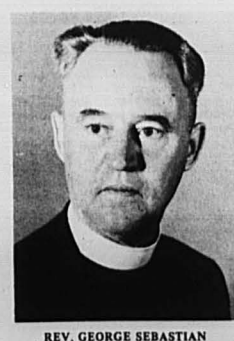
Archbishop George J. Biskup will serve as principal concelebrant of the Funeral Mass for Father George Sebastian this (Friday) morning in St. Joseph's Church in St. Joe Hill (Clark County).

Father Sebastian, retired pastor of the parish, died Monday morning enroute from his home in DuBois to a New Albany hospital. He was 78. Since his retirement several months ago he had made his home with a brother, Paul Sebastian, who survives.

Burial will take place in the St. Joseph parish cemetery there.

A native of Vanderburgh County, Father Sebastian was ordained in 1918 after studies at St. Meinrad Seminary. He served 13 years as assistant pastor of St. Patrick's parish, Indianapolis, before appointment in 1931 as pastor of St. Raphael's parish, DuBois.

In 1943 he was named pastor of St. Mary's parish, Madison, a post held until appointment to St. Joseph's, Clark County, in 1957.



REV. GEORGE SEBASTIAN

Deanery parleys set for clergy, lead off Oct. 9

The fall series of clergy meetings for the nine deaneries in the Archdiocese was announced this week by the Chancery Office.

Two principal areas of discussion are on the agenda. A report on efforts of the Committee on Nonpublic Schools will be given by Charles J. Schila, Archdiocesan coordinator, and Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.

Very Rev. Francis R. Tuohy, Chancellor, will discuss the improved norms governing marriages of mixed religion.

Archbishop George J. Biskup will be present at all meetings, to be presided over by the respective deans.

The deanery schedule includes:

Terre Haute Deanery—2 p.m. Friday, Oct. 9. St. Patrick's parish;

South Indianapolis Deanery—7:30 p.m. Monday, Oct. 12, Latin School;

North Indianapolis Deanery—2 p.m. Tuesday, Oct. 13, Fatima Retreat House;

Lawrenceburg Deanery—2 p.m. Wednesday, Oct. 14, St. Peter's parish;

Richmond Deanery—7:30 p.m. Wednesday, Oct. 14, St. Andrew's parish;

Bedford Deanery—2 p.m. Monday, Oct. 19, St. Vincent de Paul parish;

North Vernon Deanery—7:30 p.m. Monday, Oct. 19, St. Mary's parish;

Tell City Deanery—2 p.m. Tuesday, Oct. 20, St. Paul's parish;

New Albany Deanery—7:30 p.m. Tuesday, Oct. 20, St. Mary's parish.

Workshop on rites to be held Thursday

The Liturgical Commission of the Archdiocese is sponsoring a Workshop on the Rite of Marriage and on the Rite of Baptism of Children on Thursday, Oct. 1. The one-day "workshop" will be held at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd., Indianapolis.

Guest speakers will include Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, who will present the theological basis for the ceremonies, and Father James Shagheynsky, of Peoria, Ill., who will discuss pastoral application.

Registration will start at 3:30 p.m., with the formal program to begin at 4 p.m. An evening session is planned from 7 to 9 p.m. Dinner will be provided.

NCCW meeting set Oct. 12-16

The Archdiocesan Council of Catholic Women is recruiting clergy and members of parish and deanery units to attend the 50th Anniversary Convention of the National Council of Catholic Women, to be held October 12-16 in Minneapolis.

Theme of the parley is "Celebrate Life! Choose Life!"

Commission sessions will be centered on Church Communities, Community Affairs, Family Affairs, International Affairs, and Organization Services.

According to Mrs. Louis Kosman, ACCW president, there will be several proposed changes in the NCCW bylaws and resolutions calling for action and concern in housing, employment, education, highway safety, ecology and other areas of social concern.

Deanery presidents are urged to secure convention and hotel reservations promptly for best accommodations.

Words can't express the concept of God

BY FR. CARL J. PFEIFER, S.J.

Life is not so much a problem, or series of problems, to be solved as a mystery to be entered into with reverence. Most of us want to have definitive answers to life's questions, with clear and precise definitions, for the important aspects of human living. We are reasonable creatures and find a certain security in being able to encompass life's moments with our minds much as we become secure when we can firmly lock something in a box. Accurate definition provides control.

Word-power and a faith that grows

BY FR. CARL J. PETER

Dictionaries make it quite clear. Words have histories just as men do. What formerly was slang is no longer, and terms that once were widely used in a particular sense are today obsolescent or archaic. Thus for example, Shakespeare's drama the verb "prevent" designated a type of action quite different from the kind it normally refers to at present. There is as well no reason to think that a phrase such as "The New Deal" conveys to the young in this decade what it did thirty-five years ago to millions who personally heard it much more than the political and social movement that history now regards as a turning point in the life of this nation.

With the passage of time the same word can refer to utterly different things. Indeed even when its reference is basically the same, much of what it once expressed quite well it may no longer be able to communicate at all. There is no eternal human grammar. Human beings who express their feelings and thoughts in speech change as rapidly as what they do and what happens to them. Because they too are living, languages change. Even one that is not spoken any more but was long ago is indirectly affected by the conventional speech patterns of the world in which its translator lives.

One has but to recall the varied comments a new English version of the Bible usually receives or the reactions to a contemporary rendition of ancient liturgical prayers. Religious language is, then, not an exception to all of this.

TO BE CONSUBSTANTIAL with something once meant to be of the same basic material as that something. In this sense it would have been a decidedly poor word to describe the Son of God in relation to His Father. Later that same term would become a CAUSE CELEBRE and the hallmark of orthodoxy in the Nicene Creed. The importance of language must not be overlooked when it comes to considering the development of Christian Faith. Later that same term would become a CAUSE CELEBRE and the hallmark of orthodoxy in the Nicene Creed. The importance of language must not be overlooked when it comes to considering the development of Christian Faith. Later that same term would become a CAUSE CELEBRE and the hallmark of orthodoxy in the Nicene Creed. The importance of language must not be overlooked when it comes to considering the development of Christian Faith.

Such was surely the case of the Old Testament. It was after all out of their experience and reflection upon it that the descendants of Abraham recognized in their existence a dimension that would not be reduced to the here and now or even the purely human and that loomed before them as the Always-Greater. From events of seeing and hearing Faith in the God of Israel arose among men. Through this experience that God did a whole people to a recognition of Himself, and this involved a Faith they preserved from generation to generation. Their new experiences brought them ever back to that Faith to express it once again. It in turn provided a perspective in which they understood their ongoing history.

That Faith would not have been preserved without deeply religious language. But simply repeating from century to century the same words was not enough. As a result their language about God and about themselves varied a great deal, not because He changed but because they and their world did. Only so did they retain a sense of one who was present in their midst as their Hope.

A GOOD EXAMPLE is the way they spoke of Him in the context of human mortality. Their experience of Him as Life and the way they expressed their hope in Him as their Life was not the same in the Psalms and the Book of Ecclesiastes. Because of their Faith that

Because of man's drive to grasp intellectually the material and human world, contemporary mathematics, science, psychology, and technology have harnessed energies that primitive people conceived of as divine. Man can control the powers of nature and the forces of psychological and social life only in so far as these powerful forces can be named or defined.

Man is also a poet, an artist, a lover. Most people recognize that there are dimensions of life that are mysterious and beyond the full grasp of intellectual definition. No one can fully define love as a scientist may be able to define hydrophobic.

The relationship between any two people has depths and nuances that escape clear precision. Something of the reality of life always escapes the keenest analysis. A dimension of mystery marks human existence. The poet, the artist and lover in all of us cautions us against placing the rich fluidity of man's vital experiences in overly neat categories or mental boxes. Instinctively men and women become suspicious of anyone who claims to have all the answers to life's mystery. At the same time most of us are drawn to yearn for such security and control.

THERE IS IN ALL OF US a healthy tension between the desire for such full knowledge that yields control over reality, including people, and the reverence and surprise that holds us back from wanting to clutch at and dissect the unfolding mystery of our experience. We wish to explain our experience in understandable words, yet sensitively fear that the very expression may tend to mar the mystery of the experience. We strive to explain or define what we experience, yet are painfully aware that it can never be adequately expressed.

This very human tension is found in our attempts to explain our experience of God and His gracious involvement in our world. We need to put into words what we know, while we hesitate because the best chosen words can still betray us. This tension is recognized in the Scriptures in man's unwillingness to reveal to man His name, and the Hebrew's profound reluctance to even utter God's name. It explains the great variety of attempts found in the Bible to describe God, and the utter absence of any clearcut definitions. We may be somewhat puzzled by the variety of expressions of the Biblical talk about God. For the prophets, the psalm-singers, and the wise sages God is "Rock," "Wind," or "Breath." He is "Shepherd," "King," "Savior," "Father," "Mother." One thing is clear: we could never name God in the sense of fully grasping who he is. The truly wise man concludes his attempts to describe God in this way: "We could say much more and still fall short; to put it concisely, 'He is all.'" (Sir. 43:27).

EVERY ATTEMPT TO SPEAK OF God and His involvement in human affairs must fall short. Yet every age experiences the need to express its experience of life's mystery, its knowledge of God in relationship with man. There is ever the need for an ever-growing orthodoxy limits to man's expressions about God. With this need is the ever present danger of stifling the exploration of the mysterious reality of God's activity which can never be fully expressed in human language. There is indeed the possibility, indeed the necessity, of development and growth in man's efforts to express authentically what he comes to know of His God. The Church, being made up of men and women, existing in given cultures, speaking in time-conditioned language, will normally give evidence of growth in its doctrinal pronouncements.

Without going into the vast reaches of the Church's doctrinal definitions over the past two millennia we can reflect on a clear example of doctrinal development within the life-span of many Catholic adults. The example is not one of mere speculation by theologians, but is from the official teachings of the Church. In Vatican Council I, before the turn of the century, the Bishops in Council described

He had given life to them as a people, they pondered His life-giving power in the face of personal death. He was the Source of Life for the author of Job and the Book of Wisdom. But precisely because He was, they could not simply say the same things about Him.

And the alternative was not silence pure and simple. An effort was made time and again to express in new and different circumstances what He was and would be for them. Their Faith developed; that means their experience and its expression did not remain unchanged. To use the language of Karl Rahner, this amounted to a change within identity and not of identity. Such was Faith in the Old Testament. If Abraham is the father of all believers, this should tell us something of Christian Faith today as well.

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the Church in terms that fit the cultural situation of the times. The Church was spoken of as a "perfect society," similar too but superior to all other societies. This description shed considerable light on the nature of the Catholic Church, its relation to Christ its founder, its hierarchical structure, the place of the Pope, and the necessity of belonging to this society in order to be saved. Mentioned, but not given as much stress, was the biblical notion of the Church as the "Mystical Body of Christ."

Gradually during the early decades of this century the idea of the Mystical Body of Christ seemed to more fully express the reality of the Church. By 1943 Pope Pius XII could issue the important encyclical defining the Church as the Mystical Body of Christ. The new definition opened up more clearly the dynamic and spiritual reality of the Church's nature, the presence of Christ as Head and the activity of the Holy Spirit as souls of the Body. The earlier, more institutional descriptions were not denied, but was enriched from the deeply spiritual teachings of St. Paul.

NOW WE FIND IN VATICAN Council II a further development. Without negating previous teaching about the Church, the Council focuses on the Church as the "People of God." The new insight, drawn from the Old Testament, focuses our attention on the fact that the Church is made up of human beings, weak, fallible, always needing reform, entering into a pilgrimage with the rest of

WORSHIP AND THE WORLD

Will laymen carry Eucharist to sick?

BY FR. JOSEPH M. CHAMPLIN

About ten years ago this writer offered a few futuristic predictions about the liturgy of tomorrow. These not terribly original projections of things to come in the world of worship were largely based on the writings of Dietrich Bonhoeffer, Reinhold Ellard and other giants in the liturgical movement. One suggested we might see the day in which a parent would bring to an ailing child the eucharistic sacrament and an older son or daughter would carry the consecrated Host from parish church to the sickly mother or father confined at home. Some at that time termed this particular conjecture wild, unrealistic, dreamy. However, recent developments on both sides of the Atlantic seem to indicate we may witness the introduction (or restoration) of such a practice in the near future.

This should not surprise us. Christians during the first four centuries, as a matter of standard practice, returned to their dwellings from Sunday Mass with sufficient eucharistic particles to communicate the sick and themselves during the week. Only later, because of many complex and growing needs, did the Church modify that custom and generally reserve distribution of the Blessed Sacrament to the clergy. In any event, we obviously are discussing here man-made rules and changeable legislation, not God-given doctrines and immutable commandments.

THERE IS GOOD justification, theologically, for the early tradition of laymen bearing the Lord to others. St. Peter writes in his first epistle: "But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to share the praise of God..." (1 Peter 2:9). In the Dogmatic Constitution on the Church, the Council Fathers, working from this biblical text, specify in article 10 what St. Peter meant. "The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated into a spiritual house and a holy priesthood..."

Later in that same section, they clearly distinguish between the common priesthood of the faithful and the ministerial or hierarchical priesthood, but insist that each is a participation in the one priesthood of Christ. The priest alone offers the Eucharistic Sacrifice; nevertheless, the faithful join in the offering of the Eucharist and further exercise their priesthood "by receiving the sacraments, by prayer and thanksgiving, by the witness of a holy life, and by self-denial and active charity." What better exercise of that common priesthood or what more active charity than bringing the Bread of Life to those burdened with sickness?

Hardly a week passes without notice in the press of another diocese which has deputed laymen to assist priests in the distribution of Communion at Mass. The hierarchies of Belgium and Canada (and others, presumably), however, have with permission from the Holy See extended this practice to cover other circumstances, notably cases of spiritual care for those restricted to their homes because of illness. In such instances the lay minister of Communion is delegated by the priest for a special occasion ("ad



Even in the darkness of the shadow of Christ's death, the early Christians reconciled His death with their belief in him as the Messiah. (NC Photo by Frank Hoy)

men in their efforts to improve the human condition and create a better world for human development.

Each of these definitions of the Church brings out important aspects of our growing understanding of the mystery of the Church. Efforts to understand and evaluate new approaches to religious education and new textbooks of religion need to recognize the validity and importance of development and exploration in the human attempt to express something of God's mystery, as well as the need for careful orthodoxy in the developing expressions. God, Christ, Church, Sacrament, Grace, Sin, can never be captured in any one formulation. Life, touched by God's graciousness, is a mystery that words betray unless spoken with careful reverence and poetic surprise. There can never be one orthodox catechism for all time or for every culture.

SCRIPTURE TODAY

Some final comment on Acts of Apostles

BY FR. WALTER M. ABBOTT, S.J.

Many biblical scholars hold that in the earlier Gospel (Matthew, Mark and Luke) Jesus was presented as the great prophet, living and suffering and dying for his people. They say that in those Gospels, which are called "synoptic" because you can see how similar they are when you put them side by side, there was not a presentation of Jesus as the Suffering Servant depicted in the Old Testament Book of Isaiah (Chapter 53).

The reason, they say, was that the writers of those Gospels were still very much under the influence of current Jewish thought which expected a glorious Messiah, and, therefore, the Suffering Messiah of Isaiah 53 was ruled out. The Jews believed that Elias or one of the great prophets would return as a forerunner or herald of the Messiah, and that the prophet would be ready to suffer and die for his people.

These scholars ask, therefore, how the early Christians reconciled Christ's death with their belief that he was the Messiah. They say that the early Christians were forced to trace Christ's death back in the Hebrew Scriptures, and they found it in Chapter 53 of Isaiah. By the time of the Acts of the Apostles that phrase of Isaiah, "Servant of God," which was not used in the Synoptic Gospels, had become a Messianic title and Jesus was considered not merely as the dying prophet but also as the suffering and dying Messiah. They say therefore that the new preaching found in the Acts of the Apostles presents Christ as both the new prophet and the Suffering Servant—Messiah.

ONE THING I DON'T like about this whole theory is that these scholars do not seem to take seriously the many references in the Gospels and the reference in Acts 1:3 which indicate that Jesus himself taught the Apostles how to understand the Old Testament Scripture passages about himself. They make it look as if the Apostles and their successors gradually developed these basic scriptural facts and connections.

Of course, I must hastily add, they do not mean that the early Christians did such thinking totally by themselves. They

hold that such thinking was inspired by the Holy Spirit, whom Jesus promised the Father would send to help them with such a development. They quote, for example, John's Gospel, 16:13, "When the Spirit of truth comes, he will guide you into all the truth."

Note, incidentally, in connection with the sending of the Holy Spirit that Luke's Gospel, 24:49, presents Jesus saying, "And I myself will send upon you what my Father has promised," a passage that is useful in discussing the later controversy between the Churches of East and West about the "Filioque" ("and from the Son") in the Creed—whether that ancient prayer should be, as we have it in the Roman Catholic Church, that the Holy Spirit "proceeds from the Father and the Son" or, as the Greeks have it, only "from the Father."

LOOKING AT THE ACTS of the Apostles as a whole, we might say that the book describes the early Church as it was preached by Christ and as it was realized by the Apostles, but in making any such formulas we should not forget the role of the Holy Spirit in the whole development.

In the Book of Acts we have seen the story of the first Christian community at Jerusalem, how it expanded and how it came to preach to the Gentiles. We have seen in this book something about the life of the early Christian communities. In the preaching of the Apostles given in the book we have seen the stress on the spiritual message that the Messianic kingdom requires, turning away from one's sins, baptism in the name of Christ, and faith in Him. Notice that the spiritual life of the Messianic Kingdom is not totally interior. The conversion to Christ implies a change of life which involves acceptance of the Christian community's mode of life.

In the early Christian life depicted by the Book of Acts there is fellowship, the breaking of bread together, and praying together. There is also a social and external organization, with a hierarchy and various levels of service in the kingdom. The Christian communities are not independent when it comes to the core content of the faith and its interpretation. The Apostles have the sacred trust of preserving the faith. This is not simply a Roman Catholic interpretation of Acts. It is the basic Christian understanding of the book. Our differences with other Christian Churches have come from further analysis of this core content.

WE MUST NOW LOOK at some of the Epistles of the New Testament. I hope you will read the last 13 chapters of Acts yourselves with an eye on the pamphlet commentary from Liturgical Press or the Jerome Biblical Commentary or the New Catholic Commentary on Holy Scriptures (Nelson).

Let me add just one thing about the ending of Acts. Readers always wonder why the book ends so abruptly. I like the theory that the book was written for the Christians of Rome, who knew what had happened to Paul, and once he reached Rome, they wanted the story of how Christianity originated, how it came to distinguish itself from Judaism, and what happened to Paul before he reached Rome. Therefore, once Luke gets Paul to Rome in his book he has finished his job, and he simply ends the book right there.



One of the changes in distribution of Communion in some countries in recent years has been Communion in the hand. (NC Photo)

KNOW YOUR FAITH

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bishop Walsh bestows blessing

IN NEW YORK, Maryknoll Bishop James E. Walsh bestowed a blessing in Latin on his first large American congregation since the mid-1940s at the close of a concelebrated Mass honoring him at St. Patrick's Cathedral. But he declined the invitation of New York's Cardinal Terence Cooke to "say a few words" to the more than 4,000 persons who packed the 91-year-old edifice to catch a glimpse of him. Bishop Walsh shared a place of honor in the sanctuary of the gothic edifice with Detroit Cardinal John Dearden, president of the National Conference of Catholic Bishops, during the hour-and-a-half service.

Protesters are convicted

IN WASHINGTON, five abortion protesters, arrested during a clash with police at the George Washington University Student Clinic, were convicted of unlawful entry. But the groups, including L. Brent Bozell, editor of *Triumph Magazine*, conservative Catholic monthly, plans to appeal for a new trial and promised another anti-abortion demonstration. Arrests were made after a group of demonstrators at a June 6 "Rally in Defense of the Unborn" attempted to present a petition against abortions to doctors at the G. W. clinic, where prospective patients are examined.

Two killed in gun battle

IN BUENOS AIRES, two fugitives wanted for the kidnapping and murder of former President Juan Peron were killed here in a gun battle with police. The two, Fernando Luis Abel Medina and Carlos Gustavo Ramus, had eluded authorities for nearly two months. Three other suspects in the kidnapping-murder still at large are Father Mario Eduardo Firmenich, a member of the national Third World Movement of priests; Carlos Raul Capuano Martinez; and Esther Norma Arrostito.

Nixon will visit Pope Paul

IN WASHINGTON, it was announced that, President Nixon will leave here Sept. 27 for a fast-paced eight-day European tour that will take him to the Vatican for his second official visit with Pope Paul VI. Their initial meeting was in March, 1969. This monthly meeting will occur early in the tour which takes the president first to Rome, where he and Mrs. Nixon are to be guests of President Giuseppe Saragat. The visit to the Vatican will take place Sept. 28.

Rhodesian action deplored

IN GENEVA, the 70-member executive committee of the World Methodist Council has voiced its "profound dismay" at the "unwarranted interference" of the Rhodesian government in banning United Methodist Bishop Abel T. Muzorewa from visits to most of his churches. Representing 33 Methodist bodies in 87 countries, members of the executive committee said: "This committee views this action as an example of restriction on religious liberty and an unwarranted interference in the God-given right of a minister of religion to exercise his proper ministry to the people committed to his charge."

Faiths score hijackings

IN WASHINGTON, major religious groups representing millions of Americans added momentum to outrage voiced throughout the world at recent airline hijackings and detention of passengers and crew by Arab commandos in Jordan. "Moral revulsion" at Arab guerrilla actions was the reaction of representatives of the Washington Catholic archdiocese, the council of Churches of Greater Washington and the Jewish Community Council of Greater Washington. At a joint news conference, the groups demanded immediate release of all hostages and called for special prayers in church and synagogue services for their safety and liberation. They also urged "firm action to prevent hijackings in the future."

Sees hope for Catholic Press

IN EDMONTON, Alta., the Catholic Press Association's executive director said prospects of doom over forecast the death of the Catholic press in North America should spend their time generating ideas, fashioning new approaches and learning modern techniques, rather than waste time on self-criticism. James A. Boyle, asserted religious journalism needs "constructive and creative thinkers" in the principal address at the fifth anniversary luncheon of the Western Catholic Reporter of the Edmonton archdiocese.

Hospital employees organize

IN PONTIAC, Mich., the 495 non-professional employees of St. Joseph's Mercy Hospital here have banded into a union—a branch of the American Federation of State, County and Municipal Employees Union, AFL-CIO. The employees voted 221-182 in favor of the union after an eight-month drive spearheaded by Father Frederick Klettner, hospital chaplain and Father James Meyers of St. Benedict's parish. The priests aided union officials in pushing for organization. Formation of the union also was backed by the Association of Detroit Priests.

'Generation abandoning God'

IN NEW IBERIA, La., Bishop Warren L. Bourdeaux warned "this generation is abandoning God," underscoring as a prime example the current trend toward abortion-on-demand. Celebrant and homilist at the annual Red Mass in St. Peter's church marking opening of the fall court session, the auxiliary bishop of Lafayette, La., declared: "We are forgetting the laws of God we once believed in, and turning to material achievements which will destroy us."

Issues abortion guidelines

IN WASHINGTON, Cardinal Patrick A. O'Boyle issued a set of nine guidelines for Catholic medical and paramedical personnel in the Washington archdiocese regarding the Church's teaching on abortion. He emphasized that a change in the wording or interpretation of a law does not change the immorality of an act of abortion. Cardinal O'Boyle last December denounced a recommendation for introduction of an abortion-on-demand policy at District of Columbia General Hospital, which was not adopted. At the time he asserted: "Abortion is murder. That is the issue."

Oppose state aid to schools

IN NEWARK, N.J., a week after the New Jersey Catholic Conference came out in support of aid to nonpublic school students, two independent Catholic education groups here expressed opposition to a major school-aid bill before the state legislature. Both groups, the Bergen County and Union County Catholic Education Associations, issued separate but similar statements calling for enactment of a measure calling for a voucher system with payments or aid to nonpublic school children being made directly to parents. The measure, sponsored by Assemblyman Richard Vander Plaats of Bergen, has never gotten out of committee.

Will it be men or women?

IN WASHINGTON, it was reported that delegates to next month's National Council of Catholic Women convention will be asked to decide whether NCCW and the National Council of Catholic Men should be parent organizations of a National Council of Catholic Laity. The 3,000 women expected to attend the convention—dated for Oct. 12 to 16 in Minneapolis—Minn.—will consider several other matters: the status of women's participation in Church liturgy; grass roots participation in the national organization's decision-making process; new ways Catholic women are relating to the Church's changing institutional structures.

MARIAN ELECTION SPECIAL

Issues to be examined by political notables

INDIANAPOLIS—Marian American United Life Insurance College is including in its annual Co., will present "An Approach adult evening lectures a series, to Conservative Investments" at free to the public, on the issues 7 p.m. for novices to the field of surrounding the November the stock market and various general election. The series other investment areas. A more begins Monday, October 5, at sophisticated investment 8:15 p.m. and runs one night program will follow during the weekly through October 26 on second semester.

HIGH SCHOOL FRENCH teachers are eligible for "Entre Nous," a workshop concerned with new approaches to teaching the language. Sister Helen Eckrich, who received her Ph.D. from Fordham University in 1969, will supervise the series, also meeting at 7 p.m. At 8:15 p.m. on Wednesday the College will present "Urban Government," a series primarily concentrating on the Univox system. Lecturers will include Deputy Mayor John W. Walls; David O. Meeker Jr., Director of Metropolitan Development; John Stagers, Director of Model Cities; Lamkin, who also is chairman of the Mayor's Task Force on Mass Transportation; Stanley C. Campbell, Superintendent of Public Schools; and Arden R. Chilcote, urban government analyst with the Indiana Legislative Council. Registration for any of the lectures may be made at Marian College daily until 4:30 p.m. on the first evening of each of the lectures. More information is available by writing or calling the College.

PARTICIPANTS include Donald H. Hunter, Chief Justice of the Indiana Supreme Court; John J. Dillon, former Indiana Attorney General; John A. Scott, editor and publisher of the *Lafayette Journal and Courier*; John S. Waggaman, Indiana University Bureau of Institutional Research; and Laura P. Bartlett, election processes analyst for the Indiana Legislative Council. Representing the Democrat legislative candidates will be Theodore R. Boehm, incumbent State Representative; E. Henry Lamkin Jr., M.D., will speak for the Republican candidates. Other non-credit evening lectures beginning on Monday, October 5 at 7 p.m. and running once weekly through November 16, are New Mathematics and Asian Religions. Sister Florence Marie Rose, associate professor of mathematics, will conduct the seven-week series keyed principally to parents of elementary school children. The Rev. Paul A. Dooley, a Ph.D. Candidate in Asian Religions at the University of Iowa, will lecture on non-Western religions. Three other lectures will be available on Wednesday evenings beginning October 7 and running through November 18. Frank J. Travers, retired financial vice-president of

DRAB PICTURE BALTIMORE—Tuition hikes plus uncertainty of the financial future were blamed for an estimated 4,000 to 5,000 fewer students enrolled in Baltimore archdiocese's grade and high schools.



INSTITUTE OF MAN LECTURERS—Two Dutch-born priests and a laywoman will conduct a two-day workshop at Our Lady of Grace Convent, Beech Grove, this week-end. Rev. Adrian van Aken, C.S.Sp., above left, founder and director of Duquesne University's Institute of Man, will be the featured speaker. Other lecturers and panelists will include Rev. Bert Van Croonenburg, C.S.Sp., above center, executive director of the Institute, and Miss Susan Muto, assistant director. The Institute of Man Workshop, offered for the first time in the Indianapolis-area, is open to clergy, religious and laity. Sessions will be held in the student center of Our Lady of Grace Academy, starting with Saturday morning registration at 9 a.m.

St. Paul group raps statement on sex education

ST. PAUL—Laymen for Parish Rights has called for rejection of a proposed policy statement on family life education prepared for the board of education of the Archdiocese of St. Paul-Minneapolis.

The unofficial organization of some 800 Catholic laymen said, on its formation in June, that it sought to see that pure Catholic doctrine is transmitted in Catholic parochial schools. It said the need for a comprehensive program of sex education in archdiocesan schools had not been demonstrated.

*During this week 10 years ago, Sister Demetrius, daughter of Mr. and Mrs. Archdeacon Smith of Holy Angels parish, Indianapolis, made her perpetual vows in the Congregation of the Missionary Sisters of Our Lady of Africa.

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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.

Should priests run for office?

In the November 3 general election, kaleidoscopic as always in its nationwide variety, voters in two states will have something extra which voters in the other 48 states cannot boast—or deplore. That added something is Catholic priests seeking Federal elective offices as major-party nominees.

Father John J. McLaughlin, S.J., 43, last week became the unopposed choice of the Republican Party in Rhode Island to run for the U.S. Senate against veteran Democratic Senator John O. Pastore, 63. On the same primary day in Massachusetts, Father Robert F. Drinan, also a Jesuit priest, was an upset victor over a 28-year House of Representatives veteran, Democrat Philip O. Philbin, 72, in that state's 3d Congressional District. Father Drinan will face Republican nominee John McClennon in November.

The immediate question that comes to mind among many Catholics, laity and Religious alike, is: Does a priest have any business running for public office?

We suspect that a substantial number of Catholics will share the reaction of one Washington, D.C., resident to Father McLaughlin's candidacy, as expressed in a letter to the Providence (R.I.) Visitor, official newspaper of the Diocese of Providence. The letter writer said, right to the point and forcefully so: "There is a shortage of priests; there is no shortage of politicians!"

There is, however, a counterpoint to that, although up to now it has not been expressed in print: Yes, there is a shortage of priests, a grave one, and there always is a surplus of office-hungry politicians—but there also is a grave shortage of QUALIFIED public officials, be they elective or appointive. Does not the Congress of the United States deserve the very best that can be found, from whatever cadre of leadership they come?

We are not here pleading the case for, or against, the particular candidacies of either Father McLaughlin or Father Drinan, although a point should be made here that there is a sensitive and complicating difference between the two.

Father McLaughlin is running without the permission of Bishop Russell J. McVinnay of Providence; indeed, the bishop has made it clear he strongly opposes Father

McLaughlin's action. The priest's response has been that he does not need the bishop's permission but only that of his immediate ecclesiastical superior, his Jesuit provincial, which he has implied he has. This, however, is further clouded by Canon 139 of the Church's Code of Canon Law, which forbids such undertakings as that of Father McLaughlin's without the permission of the Ordinary of the place where the election is held; the State of Rhode Island and the Diocese of Providence are co-terminus.

All in all, it would seem that Father McLaughlin, with perhaps the best of intentions, has unnecessarily embroiled the Church in a political hassle and has served to make both it and its priests easier marks than they deserve to be for wild-eyed tirades about "public-seeking pseudo-priests" and a weak, permissive Church—just two of the angry outbursts unleashed over his candidacy.

The candidacy of Father Drinan is another story. With the blessings of all in authority, he took a leave from his post as dean of Boston College's prestigious Law School to challenge Rep. Philbin, a war "hawk," on an anti-Far East war platform.

Father McLaughlin has almost no chance of being elected. Father Drinan's prospects are excellent. He likely will become the first Catholic priest ever to serve in the Congress, although numerous ministers of other faiths have served.

We have not, we realize, quite answered the question: Does a priest have any business running for public office? Undeniably, the shortage of Religious militates against such endeavors on a wide scale. But we believe there is room for exceptions. Certainly priests in public service are by no means unheard of, as witness Father Theodore M. Hesburgh's chairmanship of the U.S. Civil Rights Commission. Or, if you like, Father Charles E. Coughlin's extremely active work on behalf of a third-party presidential nominee in the 1936 election.

Of this we are certain: Priestly vocations would diminish still further rather than increase if all opportunities for public service beyond the Church, either elective or appointive, were to be forbidden.

Welfare reform at stake

This coming week may well decide the fate of the Family Assistance Act, the welfare reform package proposed by President Nixon and the most important piece of domestic legislation to go before the Congress in 35 years.

The House of Representatives passed the proposal last April and since then it has been knocking around in the Senate Finance Committee, where opponents vow it will remain. But public hearings on the measure are expected to wind up this week and the Senate committee then will have to decide if it will send Family Assistance to the floor of the Senate.

The President has said repeatedly that welfare reform is his first priority in this session of Congress.

You mean us?

Nine hundred nurses in San Jose, Calif., have demanded a "conscientious objector" clause be inserted in a new contract being negotiated with area hospitals. The clause would allow nurses to refuse to take part in cases involving abortions or euthanasia "without fear of threat, intimidation or harassment" by hospital authorities.

We hope the emphasis on mercy killing is not lost on all the members of California's many booming retirement communities.

He even has stated that he will settle for a year's trial of the plan if he has to, but he wants it conducted on a national scale not on the limited spot check proposed by some opponents.

The Nixon plan has received the endorsement of the leadership of all three major faiths, not because it is an ideal piece of legislation but because it embraces the concept that every citizen who needs government assistance has a RIGHT to it and doesn't have to depend on the whimsy or the yardstick of local and state officials.

The benefits enumerated in the bill fall far short of the government's own index of poverty. Church leaders have stressed this in their statements on the proposal. But they view the measure as the first radical departure from a bankrupt welfare system that is grossly inequitable and a legislative turning point which recognizes the right of every American to a decent minimum standard of living.

It would be a tragedy of the first order if, with the sponsorship of the President and a gratifying vote of approval in the House to enliven its prospects, the Family Assistance Act should now expire in a Senate committee. It would be doubly tragic since there is general agreement that a similar welfare reform package will not appear again this decade.

Open house around the state

From October 11 through October 18 the Committee on Nonpublic Schools will be "selling" its product to the people of this state, a product that last year alone put \$78,573,447.54 into the pockets of Indiana taxpayers.

Members of the committee will be informing their home communities of the quantity and quality of their schools and, hopefully, rightly impressing their neighbors with the significant contributions made to the welfare and economic stability of Indiana.

A few of the nonpublic schools will hold Open House throughout the week. The great majority, however, will concentrate on Sunday, October 18, from 1:30

p.m. to 3:30 p.m. and a session of classes during which visitors can get a capsulized version of an ordinary day of school activity. During those two hours all parochial grade schools and all Catholic high schools in the Archdiocese of Indianapolis will be open to the public.

There will be no special programs in the classrooms. Routine lessons and study patterns will be followed. Visitors to the school may ask for detailed information or discussion at an informal meeting or forum to be held somewhere on the school grounds. In most cases members of the parish will act as guides and hosts in an effort to make the Open House hospitable as well as

informative.

Each parish is organizing its own program for the afternoon. Pastors and school officials will need the help and cooperation of many parishioners. We would hope it will be given readily and generously.

In announcing the Open House, Alfred W. Meyer, chairman of the nonpublic school committee, noted that "large numbers of our citizens do not realize that an integral part of total Indiana education is represented by our nonpublic schools. We want them to see for themselves."

It is vital that they do see and, particularly, that they see what nonpublic schools are doing in their own communities. It is important that facts and statistics, in terms of pupil enrollment and tax dollars saved, be underscored in any

drive for public support. But it is also eminently effective, wherever possible, to get the public INSIDE school facilities so they can determine first-hand that the educational process is the same as that in public schools, the subjects taught are essentially the same, and the students are just like those anywhere, with the same needs and wants and with the same claim on public concern.

Good public relations are important in selling an "image" and a product. Our schools are our most outstanding asset and certainly the greatest contributive factor the Church offers to the community at large. Let us display them openly and proudly October 18 and give the public an enjoyable opportunity to "relate" to the nonpublic school.

QUESTION BOX

St. Paul: patron of women's lib?

BY MSGR. R. T. BOSLER

Q. I have a problem in that I am both Christian and a woman. Christ himself treated women as persons, with a love and respect that gave them equality as human beings. Sex did not seem to be an issue. Then along came St. Paul with what I consider to be anti-women attitudes.

Both Protestants and Catholics grant to every utterance of St. Paul an infallibility yet to be granted to anyone but a pope. Every priest, minister, bishop, pope, and active layman in Christendom swallows even the tiniest side opinion of St. Paul hook, line and sinker.

Well, I am a woman. I not only question the infallibility of St. Paul's words, but refuse to accept many of them. Last Sunday I was particularly irritated by the epistle which said that wives should obey and honor their husbands as the Church obeys and honors Christ. When he symbolically placed husbands on the level of God and wives at the level of a church made up of humans, I no longer wondered why the position of women in Christian cultures depends upon the whims of individuals and groups of men.

A. St. Paul was, what no pope could be—with the possible exception of St. Peter, who may or may not be the author of the epistle attributed to him—the inspired writer of God's holy Word. He was, therefore, as the whole Christian Church has always taught, not only free from error in his writings, but also free from error in his thoughts, and he remained a believing Christian.

But you are quite right, to my way of thinking, in resenting what the male-dominated Church has done with some of the teachings of St. Paul. Like all the inspired writers of Scripture, Paul was a man of his own times with all the limitations, prejudices and misinformation common to the culture and civilization of which he was a product. The Church has only recently grasped the significance of this, for in stressing that what the inspired writers of Scripture asserted the Holy Spirit was asserting, men tended to think that everything the writers affirmed was

necessarily inspired and free from error. This led to needless conflicts between religion and science, as those who accepted the Bible as the authority not only on revelation but on everything from astronomy to hardihood, stood up against every advance in human knowledge.

The important constitution on revelation of Vatican Council II settled this problem for Catholics by teaching that "the books of Scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation."

And to make clear what they meant, the Fathers appended as a footnote the following quotation from St. Thomas Aquinas: "Any knowledge which is profitable for salvation may be the object of prophetic inspiration. But things which cannot affect our salvation do not belong to inspiration."

It is hard to see how Paul's ruling obliging women to wear hats in church and ordering them to keep silent had anything to do with the salvation of the human race. Much of Paul's thinking and many of his rules for the early Church merely

reflected the common attitudes of his day.

It is not accurate, therefore, to argue from the passage where Paul forbids women to teach in church that God has revealed to him they were not to teach and never to be ordained. In the society in which St. Paul lived, women were not to be heard in public and men were supposed to have their hair cut short, etc. And he assumed that this is how things ought to be, just as doubtless he assumed the world to be a few thousand years old and flat like a big saucer.

For his day what Paul had to say about marriage was advanced and revolutionary. In the passage that bothered you, St. Paul was not equating men with Christ the God-Man; he was saying that men ought to love their wives as Christ loves the Church. This was making demands of men never made before. And by comparing the union of man and wife with the union between Christ and his Church, Paul gave a meaning to marriage that added a dignity to women's role never known before.

What is more, Paul is the one who insisted that "there are no more distinctions between Jew and Greek, slave

and free, male and female, all of you are one in Christ Jesus" (Gal. 3:28). Now that I think of it, it seems to me that St. Paul might even be a likely candidate for patron of the women's liberation movement.

Q. Is blasphemy forgivable? It says in the New Testament that every sin is forgivable but the sin of the one who blasphemes against the Holy Spirit which is not forgiven in this world or in the next. Does anyone understand that? I said something very blasphemous when I got angry at my five children, and I have been in hell since.

A. What you said when you were angry could not possibly be seriously sinful. We are not sure what the sin against the Holy Spirit is. Probably a sin of despair, for this seems to be about the only sin that could not be forgiven. If you believe that God cannot forgive you, this is an insult to God, and there is nothing God can forgive if we do not want forgiveness. But all this has nothing to do with your little sin. You need to improve your knowledge of the goodness and mercy of God if you think He could condemn you for something you said in anger.

THE BLACK VOICE

Report from the Chief Justice

BY REV. LAWRENCE E. LUCAS

It's been about a month since the ballyhooed "State of the Judiciary Message"—as some call it—of Chief Justice Warren Burger. It was surprising mostly to the extent that Burger,

handpicked by President Nixon as a model of "strict constructionism" (euphemism for Nixon conservatism), emerged in the role of a vigorous apostle of change and an advocate of massive reform in the whole judicial system, federal, and state.

In his appearance before the American Bar Association, he rather frankly admitted that the state of the judiciary was fairly lousy as many have been saying. In broad outlines, Burger painted

a picture of agonizing inefficiency which began with too much of American justice; the lack of consistency, failure to maintain adequate standards, overworked courts, etc.

His equally broad suggestions for change—which he admitted was only a beginning toward reform—concentrated mainly in two areas: court inefficiency and order in the courts. Court inefficiency calls for more judges, the establishing of a system of professional court administrators or executives to handle management problems, reducing the number of issues which are now decided by the courts and reforming the system of appeals.

VERY INTERESTING WERE his proposals for a six-man federal judicial council (two members appointed each by the White House, Congress, and the Supreme Court) to advise Congress on how certain legislation would affect the courts and how best to utilize the courts. The other is that of state-federal judicial councils for greater degree of cooperation.

In the area of order in the courts, the Chief Justice pointed out that courts today are all too often subjected to "unseemly, outrageous episodes" that are undermining some of the public confidence in the entire system.

He backed the Court's April decision that a trial judge can even take drastic steps to maintain order.

I do think Warren Burger is not merely to be commended but also heeded. My disappointment in his performance was by way of his omissions. In the first place, there was no insight into his judicial philosophy; for example, his ideas on law in relation to justice, the courts in a free society, or specifics of court procedures.

While he maintained it was primarily a question of better management and trained personnel than more judges, in

calling for more judges he said nothing about the quality of judges, method of choice and ethical behavior. There was no mention of political and criminal ties of judges which do far more to break down confidence in the judicial system than disorder in the courts.

AGAIN, WHEN MR. BURGER spoke of disgraced court room episodes, you would imagine that all of this is being done by criminals and those professedly having no respect for the courts or the system of justice. Apart from the fact that often it's hardly justice that's coming out of our courts, it's not only the assumed criminal who misbehaves. A growing number of judges seem hell bent on proving they can be more extreme, more stupid and contemptuous of the law than any defendant.

Particularly since the later sixties concern over the American judicial system has been growing. While a few waves have been made at some of the most glaring problems, most of them continue to worsen. Justice Burger has tried to create a sense of urgency on problems and needs of the court.

It's doubtful that most have caught this sense of urgency. It's doubtful that any real steps will come from the White House, the Congress, or the Court itself. In fact, what Burger had to say may have already been long forgotten.

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GRAVES DEFILED

Witchcraft, black magic booming in England

LONDON—Candles are burning near skulls in eerie cemeteries... family vaults and tombs are desecrated... a man with a cross hunts "vampires"... "evil rites" drive a rector away from an ancient chapel.

These are but a few of the outward signs of Britain's latest "in" craze—witchcraft and black magic. Behind the scenes are the witches' secret meetings, complete with altar, masks, death curses and ceremonial nude practices.

All bunk, as one news columnist charged? Or a serious business, as "king witches" and some churchmen maintain?

The answer may lie somewhere between the two. The facts are that witchcraft and black magic—or "white magic," some say—are booming in Britain's current "permissive society." The rise is traced to various causes: decay of religion, illicit sexual deviation or the impact of the black population. Although there are distinct differences in British witchcraft and, for example, "juju" of Africa.

A LEADING AUTHORITY on the subject is Charles Pace, known to witches as "Hamar-Ai." He estimates there are 30,000 practicing witches in Britain and more than 500,000 ordinary people interested in black magic.

"Unlike the churches, many of which get emptier each year, witchcraft is steadily gaining adherents," he wrote after taking part in an investigation sponsored by the racy Sunday newspaper News of the World.

"Church leaders who blame TV for

their empty pews are altogether too complacent," said Mr. Pace. "Although TV... will satisfy people of limited imaginations, there are others who demand something more positive."

Witchcraft in England, of course, is not entirely new. Dating back to ancient times, it received a modern push in the 1950s from Gerald B. Gardner who organized witches' coven and developed a ritual. His book, *Witchcraft Today*, is enjoying a revival. In his later years, he became the director of the Museum of Magic and Witchcraft on the Isle of Man. Mr. Gardner, who died in 1964, explained that black magic was "simply the use of some abnormal faculty." Witches, he said, believed a power within them would be released by rituals, and more rapidly when naked.

WHAT HAS CAUSED the present interest? Canon J. D. Pearce-Higgins, acting provost of Southwark Cathedral, and an Anglican expert on psychical studies, told Religious News Service that the cause was "the failure of the Churches to have any reasonable exhortation." He was not prepared to discuss the whys or hows of the cults.

The Rev. Percy Gray, 38, vicar of St. Grispin's church, however, has been concerned with what some believe to be magic rites. He says he was asked to re-bury the body of a child which had been taken from a coffin in the now-closed Nunhead Cemetery. He believes the body was removed for a "black magic ceremony."

The vicar reported several incidents in

which gravestone crosses were smashed and tombs were broken open. He is now organizing a society for the protection of the dead.

In May, 1,113-year-old vault in St. Gregory's churchyard, Canterbury, was opened and bones scattered. The words "Lucifer" and "Pigs" were written on a skull.

Workmen sent to prepare a grave in a little used chapel in a Score Valley cemetery near Ilfracombe found circles on the floor, six-pointed stars and black candles.

At Esher in Surrey, a truck driver told a magistrate during a traffic violation hearing that he had been taken to a party where he was told a fertility rite would be performed and the blood of roosters drunk from silver chalice. Since he was given a strong drink and did not actually see the rite, the story could be doubted.

More credible was the dismay of the Rev. Lewis Barker of Clophill, Bedfordshire. He quit his Anglican parish because "the non-stop black magic rituals" got him down. Mr. Barker, 67, told of graves being opened, bones placed in a circle, skulls on iron bars, and circles enclosing Maltese crosses and black candles on the gates to the church.

In August, magistrates in Clerkenwell, in central London, were told that police found a man in a cemetery carrying a large wooden crucifix to which was hooked a piece of rope and a stake. He told police he was looking for a black magic meeting to see what transpired.

WITCHCRAFT IS NOT illegal, since



WITCHCRAFT BOOMING IN ENGLAND—The Rev. Percy Gray inspects one of the broken statues in Nunhead Cemetery after an incident in which tombs were broken into, bodies removed and gravestones smashed. The Anglican clergyman, vicar of St.

Crispin's church, Bermondsey, England, feels the graveyard was desecrated for a "black magic ceremony" and is now leading a campaign to stamp out witchcraft. (RNS photo)

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the ban on it was revoked 200 years ago. It is now worrying some politicians, including Gwyn Roberts, the former Labor delegate to Parliament from South Bedfordshire. Just before he was defeated in June, he made a plea to outlaw witchcraft again. It was rejected.

The incidents in lonely churches are small compared to the "real orgies" confined to the big cult circles and covens according to Mr. Pace. A coven customarily has 13 members, 12 witches and high priest and priestess. Mr. Pace says every town of any size in Britain has at least one.

New witches are initiated at ceremonies involving magic circles, scourges, altars and sexual intercourse between the new witch and the initiators.

There is apparently a dispute over the proper claimant for the title "King of the Witches" in Britain. Alex Sanders claims he holds that distinction and threatens any challengers with death curses. But "Ross of Bradford" has informed a newspaper that he is king.

Meanwhile in Wales, Eric J. Humphrey—known as Janus of Monmouth—says Mr. Sanders is not recognized there as he, Janus, holds authority and is directly answerable "to our God, Lucifer, Prince of Darkness, just as a priest or bishop is answerable to God."

Fight smut, Pope asks news vendors

CASTELGANDOLFO, Italy—Pope Paul VI has asked news vendors of the world to help stamp out the "preventing drug" of pornography.

The Pope told the seventh International Congress of News Vendors at a special audience that pornography is spreading with a speed "never equalled in the history of journalism."

The Pope's remarks were the latest attack in a mounting campaign by him and publications of the Vatican over the past few months against the loosening of restrictions on sex magazines and outright pornography in Europe and elsewhere.

FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives... Who needs you most? Surprisingly, God needs you—for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we... Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need... Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

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OPINIONS

SOUND ADVICE

To the Editor:

Your editorial "Love, honor and budget" should be read and taken to heart by all parents and by all young people preparing for marriage.

The suggestion that a young couple should spend some of their courting time in the supermarket makes sense. I can't think of a better place for them to learn that man does not live on love or even bread alone. He lives on ground chuck (\$9.99 lb.), steak (\$19.99 lb.), pot roast (\$9.99 lb.), bologna (\$1.39) and pork chops (\$1.49 lb.), too. He washes it down with coffee (\$1.19 lb.) and milk (\$1.15 gal.). And those pearly white teeth, sweet-scented breaths and bodies so lavishly praised by television pitchmen all have lavish price tags.

To young people living at home all the diverse commodities of the consumer age are furnished free or included in a minimal room and board contribution. A rude awakening awaits those who forsake the parental nest to feather one of their own. It's healthy for them to get some idea of what awaits them at the checkout counter.

An essential part of a child's upbringing, from kindergarten to college, should be not only "sharing," but some knowledge of what the whole costs. This can be done wisely and kindly by parents who recognize the importance of preparing a child for life, rather than foolishly protecting him from reality.

Indianapolis Budget counselor

PORNOGRAPHY

To the Editor:

I'm glad The Criterion is speaking out against what is shaping up as the most stupid and erroneous commission report ever handed to a President.

The idea that a Presidential commission could conclude the effect of pornography adds up to a big fat zero as far as our young people and our whole society is concerned. It boggles the imagination! Dirt, filth and garbage foul our water and our air, but it is not supposed to harm the sensitive minds of our youngsters. How crazy can we get?

I don't like censorship any better than the next guy. But I can too easily turn into tyranny. But I believe that something drastic has to be done to curb the growth of scum which is beginning to coat every branch of the art and entertainment world.

A worried parent Indianapolis

SPORTSMANSHIP

To the Editor:

"They ought to ban play on your diamond." "Would you be willing to play our game on a neutral field?" "Such absurd ground rules you have." "Do we HAVE to play according to CYO rules?" Etc., etc., etc.

Such are the complaints heard each spring and fall by Immaculate Heart coaches and by the CYO Office.

We question neither the obvious imperfections of the diamond nor the problems of play on it—though they are not as horrendous as some would have you think. We do question, however, the manners, the values and the true sportsmanship of the guests (mind you: guests), both spectators and coaches, who complain as they walk onto the field, continue to complain throughout the game, and are last heard complaining as they leave. (The final complaints diminish, of course, in proportion to the size of the visitor's score.)

Kickball, as we understand it, is a game. It is also a means of teaching ideals of sportsmanship.

The dictionary defines game as "a contest for recreation and amusement"; sportsmanship is defined as "honorable and chivalrous conduct." In neither definition is grumbling, complaining, meanness or rudeness implicit.

When spectators and coaches maintain a constant patter of critical and degrading comments they subject THEMSELVES to the condemnation of others—and that is THEIR problem to deal with as they choose. But we believe it is EVERYBODY'S problem when youth is being sacred to their bad example.

Therein lies the heart of the matter. Are you—and we—parents and coaches to teach children to have bad manners, to behave hostilely, to ridicule and complain—in short, to be poor sportsmen? Or is our purpose to help them learn to be gracious and friendly, to face a problem in terms of challenge, and to learn to live, work and play in a less than perfect world AND MAKE THE BEST OF IT?

"God grant me the Serenity to accept what cannot be changed, the Courage to change what I can... and the Wisdom to know the difference," a great saint once wrote. Should we not add: "And give me the maturity to recognize my responsibility to teach these virtues to the young?"

Betty Ann Countryman Pat Lawson
IHM Cadet Kickball Coaches Indianapolis

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4. Reapply dry cleaning fluid
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(A Weekly Service to Criterion Readers)

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Key CYO football games this Sunday will match unbeaten teams of two leagues

INDIANAPOLIS—Two rounds of CYO football and one of "56" League action is scheduled for the coming week, which will put both leagues well into the season.

Major games among undefeateds on Sunday will include the following in the CYO League:

Division 1—St. Andrew's (2-0) will meet St. Lawrence (1-0-1) on the latter's field at 3:30 p.m. St. Joan of Arc (1-0-1) plays St. Michael's (1-0) at 3:45 p.m. on CYO Field No. 1.

Division 2—Defending league champion Our Lady of Lourdes (2-0) will play Christ the King (0-2) at Ellenberger Park, 3:30 p.m.

Division 3—St. Monica (2-0) and St. Barnabas (1-1) will meet at CYO Field No. 1, 2:30 p.m.

Division 4—St. Rita (1-0) and St. Thomas Aquinas (1-0) play at CYO Field No. 1, 1:15 p.m.

In the "56" League, action will include these unbeaten:

Division 1—St. Luke (1-0) and St. Monica (1-0) at Riverside No. 1, 1:20 p.m.

Division 2—Immaculate Heart of Mary (1-0) and St. Lawrence (0-1) at CYO No. 1, 12 Noon.

Division 3—St. Catherine (1-0) and Our Lady of Greenwood (0-0-1) at Greenwood High School, 12:30 p.m.

Division 4—St. Simon (1-0) and Holy Name (0-1) at Mgr. Downey No. 2, 12:30 p.m.

CYO FOOTBALL SCHEDULE FOR SUNDAY, SEPT. 27, 1970

"56" League

DIVISION 1—All Saints vs. St. Gabriel at St. Lawrence, 1:00 p.m.; Michael vs. St. Thomas at CYO No. 2, 12:00 noon; St. Luke vs. St. Monica at Riverside No. 1, 12:30 p.m.; St. Christopher vs. St. Malachy at Eagle Creek, 12:30 p.m.

DIVISION 2—Immaculate Heart vs. St. Lawrence at CYO No. 1, 12:00 noon; Christ the King vs. St. Andrew at St. Andrew, 1:30 p.m.; St. Plus X vs. St. Joan of Arc at CYO North No. 1, 1:00 p.m.; St. Matthew vs. Mount Carmel at Mount Carmel, 1:30 p.m.

DIVISION 3—St. Patrick-Sacred Heart vs. St. Mark at Bluff Road, 1:30 p.m.; St. Barnabas at Christian Park, 12:30 p.m.; St. Rita vs. St. Jude, by; St. Thomas Aquinas at St. Catherine at Greenwood No. 5, 12:30 p.m.

DIVISION 4—St. Simon vs. Holy Name at Mgr. Downey No. 2, 12:30 p.m.; St. Jude vs. Little Flower at Roncalli H. 5, 12:30 p.m.; St. Philip Neri vs. Our Lady of Lourdes at Brookside No. 1, 12:30 p.m.; Holy Spirit vs. St. Patrick-Sacred Heart, by.

Cadet League

DIVISION 1—St. Andrew vs. St. Lawrence at St. Lawrence, 3:30 p.m.; Holy Spirit vs. Holy Name at Creston Jr. H. 3, 3:00 p.m.; St. Simon at CYO No. 2, 3:45 p.m.; St. Joan of Arc vs. St. Michael at CYO No. 1, 3:45 p.m.; St. Jude, by.

DIVISION 2—Our Lady of Lourdes vs. Christ the King at Ellenberger, 3:30 p.m.; St. Mark vs. Immaculate Heart at CYO No. 2, 2:30 p.m.; St. Patrick-Sacred Heart vs. St. Plus X at Bluff Road, 3:00 p.m.; St. Philip Neri vs. St. Roch at Brookside No. 1, 2:00 p.m.; St. Matthew, by.

DIVISION 3—St. Malachy vs. St. Gabriel at Brownsburg H. 5, 3:00 p.m.; St. Monica vs. St. Barnabas at CYO No. 1, 2:30 p.m.; St. Catherine vs. All Saints at Max Bah, 2:30 p.m.; St. Christopher vs. Our Lady of Greenwood at Greenwood H. 5, 2:30 p.m.; Mount Carmel, by.

DIVISION 4—St. Rita vs. St. Thomas at CYO No. 1, 1:15 p.m.; St. Patrick-Sacred Heart vs. St. Plus X at Park, 2:00 p.m.; St. James vs. Holy Angels at CYO No. 2, 1:15 p.m.; St. Luke vs. St. Luke at St. Luke, 3:00 p.m.

Games of Wednesday, Sept. 30

Cadet League

DIVISION 1—St. Andrew vs. St. Lawrence at St. Lawrence, 3:30 p.m.; Holy Spirit vs. Holy Name at Creston Jr. H. 3, 3:00 p.m.; St. Simon at CYO No. 2, 3:45 p.m.; St. Joan of Arc vs. St. Michael at CYO No. 1, 3:45 p.m.; St. Jude, by.

DIVISION 2—Our Lady of Lourdes vs. Immaculate Heart at CYO No. 1, 2:30 p.m.; St. Mark vs. St. Roch at Brookside No. 1, 2:00 p.m.; St. Philip Neri vs. St. Patrick-Sacred Heart at St. Matthew, 5:00 p.m.; Christ the King, by.

DIVISION 3—St. Malachy vs. St. Christopher at Eagle Creek, 5:30 p.m.; St. Monica vs. St. Catherine at Mgr. Downey No. 1, 5:30 p.m.; St. Gabriel vs. Mount Carmel at St. Patrick-Sacred Heart, 5:30 p.m.

DIVISION 4—St. Rita vs. St. Thomas at CYO No. 1, 1:15 p.m.; St. Patrick-Sacred Heart vs. St. Plus X at Park, 2:00 p.m.; St. James vs. Holy Angels at CYO No. 2, 1:15 p.m.; St. Luke vs. St. Luke at St. Luke, 3:00 p.m.

Games of Sunday, Sept. 27

Cadet League

DIVISION 1—St. Andrew vs. St. Lawrence at St. Lawrence, 3:30 p.m.; Holy Spirit vs. Holy Name at Creston Jr. H. 3, 3:00 p.m.; St. Simon at CYO No. 2, 3:45 p.m.; St. Joan of Arc vs. St. Michael at CYO No. 1, 3:45 p.m.; St. Jude, by.

DIVISION 2—Our Lady of Lourdes vs. Immaculate Heart at CYO No. 1, 2:30 p.m.; St. Mark vs. St. Roch at Brookside No. 1, 2:00 p.m.; St. Philip Neri vs. St. Patrick-Sacred Heart at St. Matthew, 5:00 p.m.; Christ the King, by.

DIVISION 3—St. Malachy vs. St. Christopher at Eagle Creek, 5:30 p.m.; St. Monica vs. St. Catherine at Mgr. Downey No. 1, 5:30 p.m.; St. Gabriel vs. Mount Carmel at St. Patrick-Sacred Heart, 5:30 p.m.

DIVISION 4—St. Rita vs. St. Thomas at CYO No. 1, 1:15 p.m.; St. Patrick-Sacred Heart vs. St. Plus X at Park, 2:00 p.m.; St. James vs. Holy Angels at CYO No. 2, 1:15 p.m.; St. Luke vs. St. Luke at St. Luke, 3:00 p.m.

Games of Sunday, Sept. 27

Cadet League

DIVISION 1—St. Andrew vs. St. Lawrence at St. Lawrence, 3:30 p.m.; Holy Spirit vs. Holy Name at Creston Jr. H. 3, 3:00 p.m.; St. Simon at CYO No. 2, 3:45 p.m.; St. Joan of Arc vs. St. Michael at CYO No. 1, 3:45 p.m.; St. Jude, by.

DIVISION 2—Our Lady of Lourdes vs. Immaculate Heart at CYO No. 1, 2:30 p.m.; St. Mark vs. St. Roch at Brookside No. 1, 2:00 p.m.; St. Philip Neri vs. St. Patrick-Sacred Heart at St. Matthew, 5:00 p.m.; Christ the King, by.

DIVISION 3—St. Malachy vs. St. Christopher at Eagle Creek, 5:30 p.m.; St. Monica vs. St. Catherine at Mgr. Downey No. 1, 5:30 p.m.; St. Gabriel vs. Mount Carmel at St. Patrick-Sacred Heart, 5:30 p.m.

DIVISION 4—St. Rita vs. St. Thomas at CYO No. 1, 1:15 p.m.; St. Patrick-Sacred Heart vs. St. Plus X at Park, 2:00 p.m.; St. James vs. Holy Angels at CYO No. 2, 1:15 p.m.; St. Luke vs. St. Luke at St. Luke, 3:00 p.m.

Games of Monday, Sept. 28

Cadet League

DIVISION 1—St. Andrew vs. St. Lawrence at St. Lawrence, 3:30 p.m.; Holy Spirit vs. Holy Name at Creston Jr. H. 3, 3:00 p.m.; St. Simon at CYO No. 2, 3:45 p.m.; St. Joan of Arc vs. St. Michael at CYO No. 1, 3:45 p.m.; St. Jude, by.

DIVISION 2—Our Lady of Lourdes vs. Immaculate Heart at CYO No. 1, 2:30 p.m.; St. Mark vs. St. Roch at Brookside No. 1, 2:00 p.m.; St. Philip Neri vs. St. Patrick-Sacred Heart at St. Matthew, 5:00 p.m.; Christ the King, by.

DIVISION 3—St. Malachy vs. St. Christopher at Eagle Creek, 5:30 p.m.; St. Monica vs. St. Catherine at Mgr. Downey No. 1, 5:30 p.m.; St. Gabriel vs. Mount Carmel at St. Patrick-Sacred Heart, 5:30 p.m.

DIVISION 4—St. Rita vs. St. Thomas at CYO No. 1, 1:15 p.m.; St. Patrick-Sacred Heart vs. St. Plus X at Park, 2:00 p.m.; St. James vs. Holy Angels at CYO No. 2, 1:15 p.m.; St. Luke vs. St. Luke at St. Luke, 3:00 p.m.

Games of Tuesday, Sept. 29

Cadet League

DIVISION 1—St. Andrew vs. St. Lawrence at St. Lawrence, 3:30 p.m.; Holy Spirit vs. Holy Name at Creston Jr. H. 3, 3:00 p.m.; St. Simon at CYO No. 2, 3:45 p.m.; St. Joan of Arc vs. St. Michael at CYO No. 1, 3:45 p.m.; St. Jude, by.

DIVISION 2—Our Lady of Lourdes vs. Immaculate Heart at CYO No. 1, 2:30 p.m.; St. Mark vs. St. Roch at Brookside No. 1, 2:00 p.m.; St. Philip Neri vs. St. Patrick-Sacred Heart at St. Matthew, 5:00 p.m.; Christ the King, by.

DIVISION 3—St. Malachy vs. St. Christopher at Eagle Creek, 5:30 p.m.; St. Monica vs. St. Catherine at Mgr. Downey No. 1, 5:30 p.m.; St. Gabriel vs. Mount Carmel at St. Patrick-Sacred Heart, 5:30 p.m.

Gabriel, 5:30 p.m.; Our Lady of Greenwood vs. All Saints at Max Bah, 5:30 p.m.; St. Barnabas, by.

NOTE: Division 4 is not scheduled for this date.

SCORES

CYO FALL SPORTS
"56" Football League
Games of Sunday, Sept. 20

DIVISION 1—All Saints 0, St. Michael 0 (tie); St. Luke 14, St. Thomas 6; St. Monica 15, St. Christopher 0; St. Malachy 18, St. Gabriel 0.

DIVISION 2—Immaculate Heart 14, Christ the King 0; St. Philip Neri 14, St. Andrew 0; Mount Carmel 6, St. Lawrence 0; St. Joan of Arc 0, St. Matthew 0 (tie).

DIVISION 3—St. Patrick-Sacred Heart 7, St. Bernadette 0; St. Barnabas 8, Nativity 0; St. Catherine 6, St. Roch 0; St. Mark 0, Our Lady of Greenwood 0 (tie).

DIVISION 4—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

NOTE: Standings for the "56" League will be printed in The Criterion each week, starting with the next issue.

CADET FOOTBALL LEAGUE
Games of Wednesday, Sept. 16

DIVISION 1—St. Andrew 13, Holy Spirit 0; St. Michael 24, St. Jude 0; St. Joan of Arc 6, Holy Name 6 (tie); St. Lawrence 12, Little Flower 12 (tie); St. Simon, by.

DIVISION 2—Our Lady of Lourdes 13, St. Mark 6; St. Plus X 14, Christ the King 0; Immaculate Heart 24, St. Philip Neri 14; St. Matthew 26, St. Roch 0; St. Patrick-Sacred Heart, by.

DIVISION 3—St. Gabriel 6, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

Games of Sunday, Sept. 20

DIVISION 1—St. Andrew 13, Holy Spirit 0; St. Michael 24, St. Jude 0; St. Joan of Arc 6, Holy Name 6 (tie); St. Lawrence 12, Little Flower 12 (tie); St. Simon, by.

DIVISION 2—Our Lady of Lourdes 13, St. Mark 6; St. Plus X 14, Christ the King 0; Immaculate Heart 24, St. Philip Neri 14; St. Matthew 26, St. Roch 0; St. Patrick-Sacred Heart, by.

DIVISION 3—St. Gabriel 6, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 4—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 5—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 6—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 7—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 8—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 9—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 10—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 11—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 12—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 13—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 14—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 15—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 16—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 17—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 18—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.

DIVISION 19—St. Malachy 7, St. Catherine 6; St. Monica 13, St. Barnabas 13; St. Christopher 6, Mount Carmel 13; St. Christopher 6, Mount Carmel 13; Our Lady of Greenwood 0, All Saints, by.

DIVISION 20—St. Simon 13, St. Jude 0; Little Flower 12, Holy Name 7; Our Lady of Lourdes 7, Holy Spirit 6; St. Philip Neri, by.



FOURTH PLACE FINISHERS—These lads from Our Lady of Greenwood walked off with the fourth place trophy in this year's softball competition. The coaches are Dan Renihan, left, and George Lorian, right.



CAPTURE FOURTH PLACE—The girls' team from St. Rita's parish, Indianapolis, took fourth place honors in the recent post-season softball tournament. With the team are the two coaches: Mrs. James Tucker, left, and Ray Bannon, right.

UCLA's Wooden will headline Brebeuf clinic

INDIANAPOLIS—UCLA basketball coach John Wooden will be the headliner at the first annual Basketball Clinic, to be held Sunday, Sept. 27, at Brebeuf Preparatory School, 2801 W. 86th St.

Open to coaches, fans and players, the clinic will include a 10-session physical education theory course for graduate credit. Brebeuf has been designated an official extension center for Azura (Calif.) Pacific College.

Other guests at Sunday's session, which starts at 12 noon, include: Angus Nicolson, Indiana Central College coach; Jim

Rosenstihl, Lebanon High School coach; and three members of the Indiana Pacers: Rick Mount, Art Becker and Bill Keller.

Fee for adults is \$6, while players may attend for \$3.

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Catholic women preach sermons

TRENTON, N.J.—In a radical departure from tradition, bishops of two dioceses in New Jersey gave permission for lay women to preach sermons from Catholic church pulpits.

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TIC TACKER

RE idea booklet available

BY PAUL G. FOX*

In response to the perennial question "What can our parish do in adult education and how do we go about it?", the Archdiocesan Religious Education Department has published an idea booklet.

Entitled "Continuing Exchange," the booklet contains 33 germinal ideas for various adult programs. Each program is outlined as to goal, participants, frequency, duration, type, resources and sponsors.

Some are directed to special interest groups, such as lecturers and commentators, parents or priests. Others address themselves to general parish or community needs.

Forms range from lecture series to "coffee klatches" to week-end experiences. Also included are programs of an ecumenical nature and programs requiring inter-parish cooperation.

SISTER GILCHRIST CONWAY, S.P., coordinator of adult education, prepared the booklet with an aim to stimulating those working on adult education committees on the parish level. Any of the programs suggested may be undertaken by a parish as a pilot venture.

The booklets are available upon request from the Religious Education Department, 131 S. Capitol Ave., Indianapolis, 46225.

NEW BLOOMINGTON PARISH—The new ST. JOHN THE APOSTLE PARISH, located at 3410 W. Third St., Bloomington, will use its church for the first time this week-end. FATHER FRANCIS BUCK, the pastor, reports that the present Mass schedule includes a 7 p.m. Mass of anticipation on Saturday evening, and 8 and 11 a.m. Sunday morning. Starting next Monday, the weekday Masses will be offered in the Blessed Sacrament Chapel at 12 noon on Monday, Wednesday and Friday, and at 6:30 p.m. on Tuesday and Thursday. The parish facilities will be dedicated at 6:30 p.m. Wednesday, Oct. 21.

ST. JOHN'S CENTENNIAL FESTIVAL—The parish grounds are small, but the plans are large. That pretty well sums up the Festival and Fish Fry planned by ST. JOHN'S PARISH in downtown Indianapolis, noting the centenary of completion of the twin-spired church edifice. The date is Saturday, Oct. 24, from 1 to 9 p.m. In addition to the Fish Fry, to be served throughout the day, various games and booths will be sponsored for all age groups. The big prize is a color television set.

REPORT ON TRIPLETS, PARENTS—The

item printed in this column a few weeks ago about the family in Assumption parish, Indianapolis, needing assistance for newly-arrived triplets drew generous response. Catholic Social Services told us this week that the entire family has benefited, as employment was also secured for the father. Thanks, readers.

HERE AND THERE—A Terre Haute teacher has been named by the ST. MARY-OF-THE-WOODS ALUMNI ASSOCIATION for the awards publication "Outstanding Young Women of America." MRS. MARLENE LAMBERT, eighth grade teacher at SACRED HEART SCHOOL there is a 1969 Woods graduate. Also named was MISS CHRISTINA A. BAHIL, a doctoral candidate at the University of Wisconsin, who was graduated from the Woods in 1965. Funeral services were held September 14 in San Antonio Church, Cincinnati, for a former pastor of ST. LOUIS PARISH in Batesville, FATHER VICTORIAN OSTMEYER, O.F.M., Batesville pastor from 1954-60, was administrator of the Cincinnati parish when he died. He was 63. He is former state chaplain of the Knights of St. John. The Informer, newsletter of the Archdiocese seminarians, will continue this year under the leadership of editor BOB GILDAY, a student at St. Meinrad Seminary. Any seminarian not affiliated with the Archdiocese but who maintains his home in the Archdiocese is entitled to a subscription. Names and addresses should be sent to The Informer, P.O. Box 21, St. Meinrad, Ind.

AROUND THE ARCHDIOCESE—Attending the fourth annual meeting of the International Association of Diocesan Purchasing Agencies next week in San Francisco will be SAL PUNTARELLI, director of the Archdiocesan Purchasing Department. Twenty-two dioceses in the U.S. and Canada are represented in the organization. Two other Indianapolis parishes which reported slight gains in parish school enrollment this fall are HOLY CROSS SCHOOL, up 18 to 208, and IMMACULATE HEART OF MARY, up two to 458. The only other increase was reported by NATIVITY SCHOOL. Overall there was a 12 per cent decrease in grade school enrollment in Marion County Catholic schools. BROTHER THEODORE BRUNE, O.S.B., writes from Huazaz, Peru, that the new prior of San Benito Priory there, FATHER JOEL MELVIN, O.S.B., has been named coordinator of the food distribution from Caritas for the Huazaz diocese. Brother Theodore is checking on the distribution throughout the area by car, horse and foot to insure proper delivery. He extends appreciation to all Hoosiers who responded generously for relief to earthquake victims there.

Financial woes end publishing of Interchurch

INDIANAPOLIS—Interchurch, an ecumenical monthly newspaper published by The Criterion Press, Inc., has ceased publication.

The decision was arrived at jointly by The Criterion staff, the Interchurch advisory commission, and denominational leadership in the Protestant community when it became clear the paper would not be self-supporting in the near future.

The first issue of Interchurch appeared May, 1969.

St. Mark's plans two card parties

INDIANAPOLIS—Two card parties will be held in St. Mark's parish hall, Wednesday, Oct. 7. A luncheon at 11:30 a.m. will precede the first party to be played at 12:30 p.m. A Bridge marathon will be featured at the evening session beginning at 8 p.m.

Mrs. Cecil Hoover and Mrs. Fred Guffey are co-chairmen.



ENTERS CONVENT—Miss Mary Nell Williams, R.N., daughter of Mr. and Mrs. John G. Williams of Christ the King parish, Indianapolis, has entered the postulancy of the Daughters of Charity of St. Vincent de Paul in St. Louis. A 1969 graduate of St. Vincent's School of Nursing, Miss Williams was employed in the hospital's maternity ward through August.



FOCUS ON PARENTS—Sister M. Evelyn Eckert, O.S.B., Associate Director of Religious Education, and Rev. Mr. Paul McLoughlin, a deacon in the pastoral program at St. Andrew's, will collaborate in presenting an eight-week parent education course in St. Catherine's parish, Indianapolis. The program will be held Tuesday evenings from 8 to 10 p.m., beginning Sept. 29, and is open to the public. Classes will meet in the parish school building. After the eight-week session, a continuing program conducted by pilot couples who have taken the course will be organized on a parish basis.

Bourne elected head of board

INDIANAPOLIS—James E. Bourne of Jeffersonville was chosen elected president of the Indianapolis Archdiocesan Board of Education during the board's first meeting of the current school year.

Other officers elected were Dr. William F. Bastnagel of Indianapolis, secretary, and Father Patrick Gleason, pastor Francis de Sales, 1:30 to 11 p.m.; Father James D. Moriarty, of St. Columba parish, p.m.; St. Roch, 7 to 11 p.m.; pastor of St. Lawrence parish, Columbus, treasurer.

INDIANAPOLIS
Calendar
of Events

FRIDAY, Sept. 25

RUMMAGE SALE, sponsored by the Ladies Club of St. Francis de Sales Church, in the parish garage, 2191 Avondale Pl., from 10 a.m. until 9 p.m. today and from 8 a.m. until 2 p.m., Saturday, Sept. 26.

SATURDAY, SEPT. 26

RUMMAGE SALE, Holy Angels School cafeteria, 28th and Northwestern, today from 8 a.m. until 8 p.m. and Sunday, Sept. 27, from 10 a.m. until 4 p.m.

SUNDAY, SEPT. 27

SACRED HEART FRATERNITY, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

FRIDAY, OCT. 2

NOCTURNAL ADORATION. Members are reminded of the customary watch.

CARD PARTY at 8 p.m. in

Immaculate Heart of Mary parish auditorium, 57th and Central, at 8 p.m. Cash awards of \$100, \$50 and \$25.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's

parish hall at 6:30 p.m.; Socinea High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K. of C. Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.

Nativity plans family fun day in parish hall

INDIANAPOLIS—Sunday, Oct. 4, is "Family Fun Day" at Nativity parish. Plans have been made with every member of the family in mind. The fun begins at 12 noon and continues until 6 p.m. in the parish hall, 7300 Southeastern Ave.

A smorgasbord laden with good things to eat will be available throughout the event. Prices are \$2 for adults, \$1.25 for children under 12 years of age and free for children under six.

Men of the family will enjoy the double-header football game pitting the Nativity "56" football team against Our Lady of Greenwood at 1 p.m. and the Nativity Cadet team versus St. Bernadette at 2:30 p.m.

Bazaar booths include Treasure Chest, Kiddie Game Room, and Christmas and Boutique items.

The public is cordially invited.

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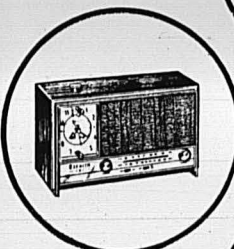
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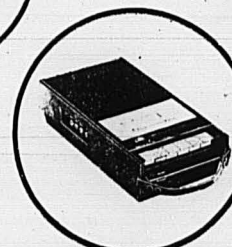
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Fine film series opens with 'Oedipus the King'

INDIANAPOLIS—The 1970 Philip Saville from the Paul Roche translation, was filmed in the ancient amphitheatre at Dodona.

Other films in the fall series include "Julius Caesar," Oct. 16, with James Mason, Marlon Brando, Louis Calhern and John Gielgud. The Shakespearean drama was filmed in 1953 under the direction of Joseph Mankiewicz.

On Nov. 13, Fine Films will present Oscar Wilde's "The Importance of Being Earnest" with Michael Redgrave, Joan Greenwood, Edith Evans, Michael Denison and Margaret Rutherford.

Harold Pinter's "The Caretaker," directed by Clive Donner, will be shown Jan. 15.

All of the films begin at 8:30 p.m. and will be in the college's auditorium, 3200 Cold Spring Road. Season tickets are \$35.00 or single admission for adults is \$1 per showing and 75 cents for students.



MAKES PROFESSION—Sister Clare Kennelly, daughter of Mr. and Mrs. Joseph F. Kennelly of St. Pius X parish, Indianapolis, recently made her first religious profession in the Institute of the Daughters of Mary, Help of Christians in Newton, N.J. A former member of St. Joan of Arc parish, Sister Clare is a 1965 graduate of Chatham High School where she was a football player and Mary Queen in 1964. She also served as a C.Y.O. camp counselor. She will continue her studies at Seton Hall University.

RUSHVILLE FALL FESTIVAL—The St. Mary's parish Guild will sponsor a Fall Festival on Sunday, Oct. 4, in Rushville. Chicken and ham dinners will be served from 11 a.m. to 2 p.m. Booths, games and prizes have been planned for all age groups. Shown above with Father James Dugan, right, the pastor, and Father Henry Hertz, associate pastor, are (from left to right): Mrs. John Cain, Festival chairman; and Mrs. R. L. Coon, Jr., kitchen chairman. Standing from left: Mrs. John Schroeder, prize chairman; Mrs. David Fry, advertising chairman; Mrs. Frank Wagner, Festival co-chairman; and Mrs. Joseph Clifford, special game chairman.

Services held at Motherhouse

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Lucretia Mesling, S.P., were held at the motherhouse of the Sisters of Providence here Saturday, Sept. 19. She died (Sept. 17) in the convent infirmary after several months' illness.

A native of Napoleon, Ind., Sister Mary Lucretia entered the convent in 1911. For more than 30 years she was a member of the household staff of the Providence Convent, the last decade in the sewing department.

There are no immediate survivors.

Cathedral band elects president

INDIANAPOLIS—Jim Miller is the newly elected president of the 88-member Cathedral High School Band. Other new officers include: Mike Kieslie, vice-president; Tom Whitfield, secretary; and Alan Lousky, treasurer.

New officers for the Cathedral Band Parents Club will be elected at a meeting slated Wednesday, Sept. 30, at 8 p.m.

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Franciscan nun dies; community member 68 years

OLDENBURG, Ind.—Funeral services for Sister Annunciatia Ritter, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Thursday, Sept. 17. She died (Sept. 14) in the convent infirmary.

A member of the community for 68 years, Sister Annunciatia was a teacher and social worker until her retirement in 1962.

Archdiocesan assignments included: St. Bridget's, Indianapolis; St. Vincent de Paul, Bedford; and Immaculate Conception Academy, Oldenburg. Other assignments were in Illinois, Ohio and Missouri schools, as well as family service work with Catholic Charities in Cincinnati and St. Vincent's Home, Vincennes.

A brother and three sisters survive: August Ritter, Mrs. Tillie Hutchinson, Mrs. Irene Kalozi and Mrs. Mary Agnes Westrate.

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INDIANAPOLIS—The Altar Guild of St. Philip Neri parish will sponsor a "Fall Card Party" Wednesday, Oct. 7, in the school hall, 545 Eastern Ave. Admission is \$1.25 at the door. Refreshments will be served and a barrel of groceries will be given away during the evening.

For information on playing a table at home, call Rosie Laker, 631-6177.

FULDA
IANNA M. WILK, 91, St. Boniface, Sept. 21. Mother of Edward and Elizabeth both of Fulda; August and Marie Ober, both of Ft. Branch; and sister of Albert Hildebrand of Tell City; Mrs. Sophia Miller of Pulia and Mrs. Lorraine of St. Meinrad.

INDIANAPOLIS
THAROLD A. BROTHERS, 62, St. Gabriel's, Sept. 18. Brother of James A., Timothy and Roscoe Brothers, Sara L. Gates, Mary Crouch and Corinne Allen.

BERTHA A. BROOKS, 86, St. Catherine's, Sept. 18. Mother of Edward F., Cletus, Donald and Carl Brooks and Ellen D. Lindley.

THOMAS GORENC, 80, Holy Trinity, Sept. 19. Mother of Christian Williams.

GEORGE B. OKEY, 79, Holy Name, Sept. 21. Father of George, James, Robert, Anthony, Joseph, Paul and William Okey, Cecilia Diehl, Rosemary Heath, Betty J. Logan and Patricia Lannagan.

AUGUST M. ZUPANIC, Sr., 70, Holy Trinity, Sept. 21. Husband of Julia D.; father of August M., Jr., and George S. Zupanic and Julia A. Carlson.

PAUL ROBISON, 80, Little Flower, Sept. 22. Husband of Lona E.; father of Michael P. Robison and Jean Carlson.

ROBERT A. HAMMILL, 21, St. Catherine's, July 23. Son of Mr. and Mrs. Jeffrey, Thomas, John, James, Barbara and Bernadette Hammill; Francis Underwood, Susan Vespo, Rosemary Dean and Margaret Garrison.

NEW ALBANY
IANNA LILLIAN GULDING, 76, Holy Trinity, Sept. 16. Sister of Harry F. Goulding of New Albany.

MADLYN MOOSMILLER, 64, St. Mary's, Sept. 21. Wife of Paul, stepmother of Mrs. Betty Jean Kennedy of Indianapolis and Mrs. Hope Walters Johnson of New Albany.

RICHMOND
IMARNE D. AD, 43, Holy Family, Sept. 19. Husband of Martha; father of Kathy, Clara, Joanna, Patricia and Roger Fox, all of Richmond; son of Mrs. William Fox of Richmond; brother of Francis Fox of Portland, Ore., and Mrs. Izella Newbold of Richmond.

TEVA E. ECKLER, 73, St. Andrew's, Sept. 9. Sister of Mrs. Matilda Baum of Connersville; Mrs. Minnie Wabnitz of Cheviot, O.; Mrs. Vera Kemp of Norwood, O.; George Schmitt of Saratoga, O., and Joseph Schmitt of Brookville.

SIBERIA
LOUIS G. GEHLHAUSEN, 70, St. Martin's, Sept. 17. Father of Walter of Indianapolis; Louis of Louisville.

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VIEWING WITH ARNOLD

Gould in another sex romp

BY JAMES W. ARNOLD

"Move" marks the further adventures of Elliott Gould, and it becomes clear that the soft-voiced young comic actor, the first new film star of the 1970's, is being groomed as the new Jack Lemmon of the youth-sex flicks. These are the movies designed for young urban swingers, out of college perhaps but still identifying with that experience, married or just about married, still struggling in small city apartments and second echelon jobs while they try to make it as writers, painters, etc. These films carry some of the recognizable reality of sophisticated books in the shower, and partly about sex and chiefly your marriage are going. Moving about the hang-ups as Gould says, "I'm setting coming-of-age in a rotten something in motion I don't understand and can't control."

On top of all this the hero is a

daydream, an ideal cut-away that tells how it was when the setup for movie humor, with an Aquarian Age dawned on Max absurdly amusing job (walking Yagur's farm. 2. GETTING STRAIGHT (C, R): Elliott Gould as Super-Rebel telling everybody on campus what is wrong with them when he is not sleeping around and enough to sustain a 90-minute film, even with Gould chewing up much of the time mugging, flashing whimsical smiles and betting his ample eyebrows. So we turn our attention, Martha, to the smut.

ACTOR GOULD is a man who undresses in a hurry and does so constantly, even to paint the walls. The ladies in the film manage to get some of the time. For some reason, Gould can't or won't romance his wife. But he imagines she is carrying on with the mysterious mover and the psychiatrist she works for, so he is in a foul mood. Gould is Genevieve Waite, a Twiggy-shaped model who talks as if she were conducting Romper Room for baby pussycats. She has picked him in the park to help her plug in a fuse. That was marvelously masculine!

And so it goes. Director Stuart Rosenberg, who a few years ago was more profitably employed filming "Cool Hand Luke," is even desperate enough of pad out the ending with the season's 678th Freak-Out party, complete with fog jokes, and there is a happy fadeout with the stars smooching in the bathroom, which is at least an appropriately symbolic location.

THE TRUTH is that most of these films are not sexy at all but puberty period fantasies. With all the talk about movie maturity and liberation from hang-ups, how could anyone make a sex-lease scene out of a mother breast-feeding her baby? The juvenile puns on sex organs and the biological functions: a funny in fourth grade, are substitutes for wit. Imagining the girl on the other end of the telephone line is naked may be hilarious to an adolescent, but it's strictly for the matted milk set.

Gould, who functions as the naive but secretly lusty little boy wandering wide-eyed and grateful among the fleshpots, tells, more in the picture, intends about the current state of masculinity. It is one way to go down in cinema history, but at times it is better to remain anonymous and unsung.

CURRENT NATIONAL BOX OFFICE LEADERS (compiled from VARIETY, but not necessarily recommended):

1. WOODSTOCK (A-4, R): A superb and noisy documentary

2,100 nuns belong to U.S. body of women Religious

WASHINGTON—Telling other Church members that the American Sister today thinks about her vote in the Christian community is a primary purpose of the National Assembly of Women Religious, NAWR leader Sister Ethne Kennedy said here.

Communicating this picture accurately requires a broad cross section of Sisters contributing ideas, and NAWR seems well on its way to getting this cross section.

Five months after it was voted into existence at a Cleveland convention, NAWR now has 2,100 Sister members from 130 of the nation's 160 archdioceses and dioceses.

"Five hundred signed up the first day of the convention," said Sister Ethne, who spearheaded planning for NAWR in 1969. She now heads the group's 15-member steering committee which met recently in Washington.

NAWR has also signed up 23 Sisters' councils—representing women Religious in their respective dioceses—and four other organizations of Sisters.

Sister Ethne said the Chicago-based NAWR is different from other groups for women Religious because it is more broadly based: "NAWR is interested in everything that concerns the Sister at large and her capacity to serve in the Christian community," Sister Ethne said.

Another NAWR goal is to promote unity in the Church by working in close collaboration with U.S. bishops and major superiors of women, she said.

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"CRIT"



THE GOULD FILM may seem kookie guy given to elaborate adventures of Elliott Gould, and it becomes clear that the soft-voiced young comic actor, the first new film star of the 1970's, is being groomed as the new Jack Lemmon of the youth-sex flicks.

PLAN ANNUAL CARD PARTY—Immaculate Heart of Mary parish, Indianapolis, will sponsor the 24th annual "October Gave A Party" card party on Friday, Oct. 2, at 8 p.m. in the parish auditorium at Central Avenue and 57th Street. Shown above are, left to right, Mrs. Charles Farrell, publicity chairman; Mrs. William Finnegan, general chairman; and Mr. Robert Richards, co-chairman. Door prizes and table prizes as well as cash awards will be given away. Tickets may be purchased at the door.

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