

Legion of Mary jubilee slated September 26th

INDIANAPOLIS—The 50th Anniversary of the founding of the Legion of Mary will be observed Sunday, Sept. 26, with a special program at Marian College.

Keynote speaker for the event will be Father John N. LaBauve, S.V.D., former Indianapolis missionary who is now pastor of St. Mary's parish in Houston, Tex.

Father LaBauve will concelebrate a Mass of Thanksgiving at 2:30 p.m. in the college chapel along with Msgr. Cornelius B. Sweeney, Archdiocesan Director of the Legion of Mary, and Father Theophilus Darku, Spiritual Director of the Legion's Indianapolis Comitium.

THE LEGION OF MARY is a world-wide organization of Catholic men and women actively engaged in spiritual works of mercy, founded in 1921 in Dublin, Ireland. The organization is active in five continents and is the only known Catholic group still functioning in Communist China.

Indianapolis association with the movement dates to 1937, when a Legion envoy from Ireland, Miss Una O'Byrne, met with Msgr. Albert H. Busald, then pastor of St. Philip Neri parish, and a group of interested prospective members.

Organizational meetings were first held in Little Flower and St. Joan of Arc parishes. There are presently 21 parish units in the Indianapolis-area and two Junior Legion groups.

ACTIVE MEMBERS MEET each week and carry out an apostolic assignment under the direction of the parish priest. Current activities include: weekly visits to Central State Hospital, Juvenile Center, Women's Prison, various hospitals, nursing homes, Talbot House and Indiana Reformatory at Pendleton.

Other activities include assisting with CCD instruction classes, parish census work, home visitation and visiting the sick and shut-ins. A high school Legion group, formed this past summer, visited children's homes, Central State Hospital and nursing homes.

TEN LEGIONNAIRES donated a week of vacation time this past summer for apostolic work under the Glenmary Fathers in southern Ohio and Kentucky. A group of members traveled to Murphy, N. Car., in 1969 and 1970 for home visitation work.

At present, three Sisters of Providence assist in the Legion work as spiritual directors while aiding in the home and institution visitation programs.

Auxiliary Legion members support the active work with daily prayer and meditation.

Also affiliated with the Indianapolis Comitium are Legion units in Brazil, Seymour, Madison and New Albany areas of the Archdiocese.



FATHER LABAUVE

Dedication set at Plainfield September 19

PLAINFIELD, Ind.—Archbishop George J. Biskup will officially bless the new St. Susanna's Church here during ceremonies at 3 p.m. Sunday, Sept. 19.

Father Robert L. Kitchin, pastor, announced that Archbishop Biskup will offer the Mass of Thanksgiving. In the sanctuary will be Retired Archbishop Paul C. Schulte and Bishop Henry A. Pinger, O.F.M. Father Paul Courtney will serve as homilist.

An ecumenical service is scheduled for 3 p.m. the following Sunday, Sept. 26. Participating will be: Rev. Luther Bostrom, former pastor of Hope Presbyterian Church, Plainfield, invocation; Rev. Cliff Burchette, pastor of First Baptist Church, Plainfield, response; and Rev. Richard Gebb, of Carmel, associated with Indiana Church Builders, benediction.

The new church, which will accommodate 500 persons and is air-conditioned, was designed by Evans Woolen and Associates, Indianapolis. Prime contractor was Indiana Church Builders, in collaboration with James May, of Huber, Hunt and Nichols, Indianapolis.

St. Susanna's parish, founded in 1953, has 327 families and 1,337 parishioners. The parish school has an enrollment of 152 pupils in grades one to six.

Serving as associate pastor of the parish is Father Herman Lutz.

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ALL ROADS LEAD TO...—In late September prelates from all over the world will arrive at the Vatican for the international Synod of Bishops. The Synod, the third since Vatican II, will open on September 30 and will continue for approximately four weeks. Scheduled for formal discussion are the priesthood and priestly ministry and the position of the Church on problems of world peace and development. (RNS photo)

Both students and their parents to attend unique RE lab school

INDIANAPOLIS—A Religious Education Laboratory School, designed to serve the dual purpose of providing religious education classes for students attending public schools and education for parents, has been announced by the Religious Education Department.

To be located at the Latin School, the program will also offer the opportunity for parish religion teachers to observe techniques employed by experienced educators, the testing of new catechetical materials, and experimentation with new forms in religious education.

ACCW officials plan to attend Dayton institute

DAYTON, O.—Six women from the Indianapolis Archdiocesan Council of Catholic Women will attend a Team Training Institute sponsored by the National Council of Catholic Women at the Bergamo Center here September 24-27.

Attending will be: Mrs. Carl W. Peterson, ACCW president; Mrs. John W. Thompson, vice president; and Mrs. Louis W. Krieg, corresponding secretary, all of Indianapolis; Mrs. Wayne Tolen, recording secretary, of Richmond; Mrs. Ralph Forthofer, Lawrenceburg Deanery president; and Mrs. Leo Kesterman, organization services chairman, of Brookville.

Purposes of the Institute will include leadership training and identification of critical problems in both church and community. Men and women belonging to various church and community groups from midwestern dioceses will attend the Bergamo meeting.

Mrs. Herman Naville, Sr., New Albany Deanery president, and Mrs. Joseph G. Kiesler, New Albany Deanery Church and Community Commission chairman, attended a similar training institute August 31-September 4 in Santa Cruz, Calif. Thirteen Institutes are being sponsored nationally by the NCCW.

Melkite Liturgy set this Sunday

INDIANAPOLIS—Monthly celebration of the Melkite Liturgy will begin at 4 p.m. Sunday, Sept. 19, in Little Flower Church, 13th and Bosart Ave.

Father Albert A. Jamie, pastor of St. Rose of Lima parish, Franklin, is the celebrant of the liturgy, offered on the third Sunday of each month September through June for members of the Melkite and Latin Rites of the Church.

Those attending the liturgy, which satisfies the Sunday Mass obligation for Latin Rite Catholics, may receive the Eucharist under both species of bread and wine.

A UNIQUE FEATURE of the RE Lab School will be the sponsorship of an adult education class designed primarily for parents whose children are attending the concurrent sessions.

Sister Evelyn Eckert, O.S.B., associate director of the Religious Education Department, will serve as Lab School coordinator. The priest-director will be Father Jeff Godecker, chairman of the religion department at Roncalli High School.

Classes will be held from 7 to 8 p.m. on Wednesday evenings, starting October 13. Tuition of \$10 will be charged for the first child in a family, \$8 for the second, and \$5 for the third. There will be no charge for adults.

STAFF MEMBERS of the Lab School will include: Primary—Sister Antoinette Rensino, O.S.F.; Intermediate—Miss Giselle Feil; Junior High—Sister Marie Werdmann, O.S.F.; and Sister Mary Jane Maxwell, S.P.; High School—Sister Margaret Lynch, S.P.; and Adult Education—Father Godecker and Miss Ann Eckert.

Registration for the RE Lab School classes will be limited on a first-come, first-served basis. Parents may register children by phone (634-4453) or in person at the Latin School on Friday, Oct. 1, at 7 p.m. Final deadline for registration is Sunday, Oct. 3.

Series planned in New Albany for RE teachers

NEW ALBANY, Ind.—A 10-week Teacher Training Session for parish religion teachers will be held at Aquinas Center, at Seventh and Spring Street, starting Thursday, Sept. 23. Classes will be held on consecutive Thursday evenings from 7:15 to 10:15 p.m.

Coordinated by Sister Betty Rosenberger, S.P., of the Religious Education Department, the classes are designed for the certification of religion teachers and to provide practical helps in the teaching of religion.

Sacramental theology has been chosen as the program theme. Special emphasis will be placed on baptism, penance, Eucharist and confirmation for the grade school level, while marriage and holy orders will be treated on the secondary level.

RE Department staffers will conduct the sessions and will be assisted by resource personnel. They will include: Primary—Sister Antoinette Rensino, O.S.F.; Intermediate—Sister Betty Rosenberger, S.P.; Junior High—Sister Marie Schroeder, O.S.F.; and Father Christian Moore, O.F.M. Conv.; Senior High—Sister Mary Slattery, S.P.

Fee for enrollment is \$5, which includes materials.

Pope Paul VI revises rite of Confirmation

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has revised the rite of Confirmation, trying to make it more significant by linking it closer to Baptism and Communion.

The new rite, released in its Latin text on Sept. 14 is to be translated by local bishops' conferences and confirmed by the Vatican. Its use will be mandatory as of Jan. 1, 1973.

Major changes from the old rite include the laying on of hands by the confirming bishop on each candidate as a separate ritual from the anointing with chrism and a change in the prayer accompanying the conferral of the sacrament.

The old prayer was: "I sign you with the sign of the cross and confirm you with the chrism of salvation. In the name of the Father and of the Son and of the Holy Spirit."

On the new ritual the bishop will say: "Accept the sign of the gift of the Holy Spirit," a prayer that has long been used in the Eastern-rite church.

IN A LETTER explaining the changes, Pope Paul said: "Although the laying of hands on the candidates, which is done with the prescribed prayer before the anointing, does not belong to the essence of the sacramental rite, it is nevertheless to be held in high esteem, in that it contributes to the full perfection of the same rite and to a clearer understanding of the sacrament."

The Pope's letter on Confirmation reform took the form of an apostolic constitution entitled "Divinae Consortium." It was dated Aug. 15, 1971, but was not published by the Vatican until Sept. 13.

Explaining the change in the formal prayer, Pope Paul said:

"We have, indeed, examined with due consideration the dignity of the venerable formula in use in the Latin Church. But we judge preferable the very ancient formula belonging to the Eastern rite, whereby the gift of the Holy Spirit Himself is expressed and the outpouring of the spirit which took place on the day of Pentecost is recalled."

At a news conference Sept. 13, the day before the new ritual was released, Msgr. Aime Georges Martimort, a consultant for the Congregation for Divine Worship, said that the age for the conferral of Confirmation will be left up to the decision of local bishops' conferences.

IN MOST OF THE English-speaking world, Confirmation is usually received in the early teens, but practices differ widely elsewhere.

Msgr. Martimort noted that in cases of adult Baptism the newly baptized can be permitted to receive Confirmation and First Communion at the same time.

In explaining the changes in the old rite, Pope Paul likened the relation of Baptism, Confirmation and Communion to the natural life processes of birth, development and nourishment.

"The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and finally are sustained by the food of eternal life in the Eucharist," he said.

Msgr. Martimort said that the new prayer directly expresses what the sacrament of Confirmation means "more satisfactorily than the older prayer."

The imposition of hands, he added, "although not an element strictly required for the validity of the sacrament... adds to the perfecting of the sign and to the greater understanding of it."

UNDER THE NEW ritual, he explained, the sacrament of Confirmation should be administered within the framework of a Mass. At the beginning, he said, there will be a recalling of baptismal promises and the reciting of the profession of faith. The bishop will preach on the meaning of the sacrament, and Communion is to be received by the newly confirmed.

He said that in special cases, as in the past, priests may be permitted to assist at or confer Confirmation. Priests might assist the bishop with the laying on of hands when the number of candidates is quite large and priests in mission areas—or areas where special situations make it difficult for bishops to officiate—can be delegated to confer the sacrament.

Can't reconsider excommunication of Luther: Vatican

VATICAN CITY—A suggestion by a group of German Catholics that the Holy See lift the 450-year-old excommunication of Martin Luther has been turned down.

Cardinal Jan Willebrands, head of the Vatican's Christian Unity Secretariat, has informed the group by letter that such a move at so late a date "would not seem practically possible nor opportune."

Msgr. Jean-Francois Arrighi, an undersecretary of the unity secretariat, said it was decided to take no action on the suggestion because "it would be meaningless." He explained: "One doesn't lift an excommunication of someone who has been dead for more than 400 years."

Msgr. Arrighi added, however, that some Italian papers which interpreted the decision as a "reaffirmation" of the excommunication "missed the point." He said the cardinal's letter was "in no way to be understood as a confirmation of the excommunication" but simply as a routine reply to a letter from the Catholic group that made the suggestion in the first place.



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Priests of Midwest meet on synod with Cardinal Dearden

DETROIT—Midwestern priests, after meeting here with Cardinal John Dearden to discuss the upcoming world Synod of Bishops, said he told them he does not favor a change in the Church's mandatory celibacy law for the priesthood.

The priests noted, however, that the Detroit cardinal said he would make every effort to see that the celibacy issue is considered by the synod.

The 40 priests said they represented priests' organizations from dioceses in Michigan and Illinois, including the Detroit and Chicago Associations of Priests. They said they met with the cardinal for two hours here September 9.

Cardinal Dearden is one of five U.S. bishops who will participate in the synod, opening September 30 in Rome. He is president of the National Conference of Catholic Bishops.

A spokesman for the cardinal confirmed that the meeting had been held, but added that the prelate would not comment on the topics discussed.

FATHER LAWRENCE Maddock, chairman of the Chicago priests' association, and Father Michael O'Connor, head of the Detroit priests' group, said after the meeting that the cardinal had told the priests:

"That the synod agenda will make room for some discussion of celibacy because it calls for considering the possibility of ordaining married men for the priesthood."

"That he would see to it that studies on the priesthood, commissioned by the U.S. bishops, would be presented at least in summary form to the synod delegates. The April 1971 studies showed that most American priests favor a change in the obligatory celibacy law, although few would marry if they had the right."

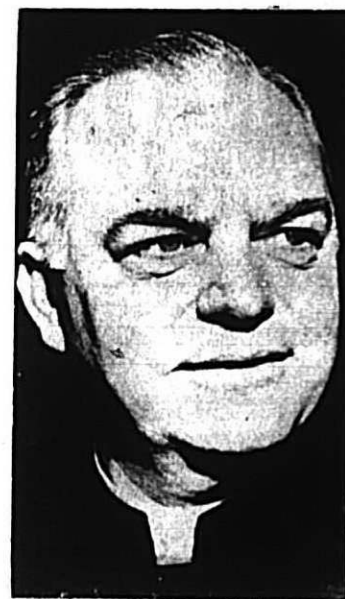
"That he and the other U.S. bishops are 'anguished' about the numbers of priests who have left the ministry."

"That he would not be reluctant to admit some guilt on the part of the United States for the Vietnam war 'if that were the best thing to do.'"

The priests quoted the cardinal as saying that other trouble spots, such as Northern Ireland and the Middle East, would get more attention from the synod fathers because the Vietnam war "is winding down."

"That he agreed to meet informally with Fathers Maddock and O'Connor, representatives of the priests groups, during the synod in Rome."

FATHERS MADDOCK and O'Connor said after the meeting that they were "genuinely pleased with our exchange with Cardinal Dearden, even though the cardinal's position in critical areas is very much divergent to ours."



CARDINAL DEARDEN

The priests said their groups had requested and sponsored the meeting.

They said they admired the spirit in which the cardinal met them. "It was genuinely open and responsive," they noted in a statement.

They added: "We are still left with the fact that none of the bishop-delegates from the United States is going to speak for the majority of the priests of the country who favor a change in the law of celibacy."

The priests quoted the cardinal as saying he would represent "his own point of view" on celibacy and that of the American bishops as a whole.

They also quoted him as saying that the facts contained in the priesthood studies "would be there to speak for themselves." The priests said the cardinal cited the reduction of armaments, the securing of human rights and economic problems as justice and peace priority issues that the synod would probably consider.

Fathers Maddock and O'Connor said Cardinal Dearden was asked about the possibility of broadening the priestly ministry to include such secular areas as politics and medicine. They reported that the cardinal said the priest's ministry "must be pastoral and somehow nurture the unity of the Church. The final test for the style of ministry of priests should be the needs of the people he is to serve."

Know Your Faith series opens Sept. 24

"Continuity within a Changing Church" is the overall theme of The Criterion's KNOW YOUR FAITH school year series beginning next Friday, September 24.

The series is being written primarily for those many adult Catholics who experience a confusing, even frightening, discontinuity between the Church today and the Church of 10 or 20 years ago.

Many of these same Catholics interpret change as a rejection or watering-down of tradition. They may be unaware of the many developments authoritatively approved by the Second Vatican Council, developments often misconstrued as the byproduct of overly liberal theological opinions. Therefore, the first aim of the series is to explain simply and fully how the changes actually fit within the framework of the teaching tradition of the Church.

UNDER THE OVERALL theme there will be five different series focusing on Doctrine (beginning September 24), Morality, Sacraments, Social Awareness and Spirituality.

Two popular priest-authors, Father Joseph Champlin, writing on the liturgy, and Father Carl J. Pfeiffer, S.J., writing on catechetics, will again be carried. Father Quentin Quennell, S.J., chairman of the department of theology, Marquette University, will write the Scripture column.

THE FIRST OF THE five theme columnists is Father George Malone of St. Mary of the Lake Seminary, Mundelein, Ill., who will be investigating the "Development in Doctrine."

Rounding out the pages will be Monsignor Bosler's Question Box and Frank Sheed's column.

The Criterion editors believe that the new KNOW YOUR FAITH series will give concrete proof that tradition is not dead in the Church but is an alive, pulsating witness of today's faith and teaching.

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Adults — \$1.75

Children (6-12) — \$1.25

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RIDES

GAMES

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

ND priest gets Vatican post

VATICAN CITY—An American priest who won wide respect from newsmen for his skill as English-language press spokesman at the Second Vatican Council has been named to the Vatican's highest communications post. Pope Paul VI appointed Father Edward L. Heston, 64-year-old Holy Cross priest from Notre Dame, the new president of the Pontifical Commission for Social Communications. He succeeds Archbishop Martin J. O'Connor, 71, formerly of Scranton, Pa., and is expected to be made a titular archbishop soon. The commission has responsibility for the Church's relations with film, press and television, as well as direction of the Holy See's press office.

Vicar named for colleges

WORCESTER, Mass.—A vicar for college communities has been appointed here by Bishop Bernard J. Flanagan of Worcester. He is Father Peter J. Scanlon, who will be "pastor" of all Catholics studying or residing at the 18 Catholic and secular college campuses in Worcester County, Bishop Flanagan said. Father Scanlon—who is administrator of the Newman Division of the diocesan department of education—will also "exercise pastoral care for the spouses and children" of students and other Catholics living on college campuses, the bishop added.

Canada names synod delegates

OTTAWA—The general secretariat of the Canadian Catholic Conference has announced the names of two priests who will go to the 1971 synod of bishops in Rome as their country's priest-auditors. Chosen were Father Edmund Roche, director of the CCC national office for the English clergy, and Father Yvan Desrochers, director of the CCC national office for the French clergy. Both men have been involved in studies on the role and problems of today's priests, doing national-level consultative and research work. The priesthood and world justice are the synod's two topics.

Urge fasting for Berrigans

NEW YORK—The president of the National Association of Laity (NAL) has asked Catholics across the nation to show sympathy for imprisoned Fathers Philip and Daniel Berrigan by fasting from solid foods every Sunday. Jack York, who heads the federation of 25 U.S. Catholic lay groups, said he wants NAL members to fast until Jesuit Father Daniel Berrigan is paroled from prison in Danbury, Conn., and until there is an open hearing of the requested parole for (Josephite) Father Philip Berrigan, now in a Springfield, Mo., prison. The brothers are incarcerated for destruction of Selective Service files. In addition, Josephite Father Philip Berrigan has been indicted on charges of conspiring to kidnap presidential adviser Henry Kissinger and to blow up federal heating systems in Washington, D.C. Jesuit Father Daniel Berrigan was listed by the grand jury as a co-conspirator, but not indicted.

Three Jesuits flee Bolivia

LA PAZ, Bolivia—Three Spanish priests who made last-ditch radio appeals in support of Bolivia's recently overthrown leftist government have left this country following death threats. They are Jesuit Fathers Jose Prats, Pedro Negre and Federico Agullo, who boarded a plane for Spain after spending several days in asylum at the papal nunciature and the Spanish embassy. Their radio appeals at the end of August sought support for the government of Gen. Juan Jose Torres, ousted by a military coup led by rightist Col. Hugo Banzer. They said Bolivians "must come to the defense of the revolutionary process against fascist army and civilian leaders."

Priest loses political race

CALGARY, Alta.—The first priest in English-speaking Canada to run for political office went down to defeat in the Alberta provincial legislative election. Father Pat O'Byrne, 57, executive director of the Calgary Inter-faith Community Action Committee, ran as a Social Credit candidate in the Calgary constituency of Egmont. He was defeated by the Progressive Conservative candidate, lawyer Merv Leitch 5,838 to 4,581. Father O'Byrne, a brother of Bishop Paul O'Byrne of Calgary, fought an "ecumenical" campaign. He went door-to-door canvassing with Rabbi Lewis Ginsburg as his public relations chairman. He promoted the fact that his campaign manager was a Protestant to demonstrate a wide base of support.

Pope appeals for Irish peace

CASTELGANDOLFO, Italy—Pope Paul VI appealed again for peace in Northern Ireland during a noon talk September 5 at his summer residence here. "We cannot forget in our prayer the new developments of violence in Northern Ireland, which have even killed a little 17-month-old baby. We earnestly pray that this innocent blood is effective in obtaining from God a true and just calming of attitudes," the Pope said. The previous Sunday, Aug. 29, the Pope had devoted his entire discourse to the troubles in the six counties of Northern Ireland, commenting that the imprisonment without trial ordered there was resented by "at least some of the citizens."

Bishop becomes country pastor

PERPIGNAN, France—Bishop Joel Bellec of Perpignan, who resigned recently at age 63, has been assigned as a country parish priest in the Perigoux diocese at Dordogne, a village of 1,200 population where St. Vincent de Paul was ordained to the priesthood. Bishop Bellec said his decision to resign as bishop was "the conclusion of thought and reflection going back several years." He said his decision was not linked to "any particular problem that poses itself in our diocese." "It stems from deeper and more personal reasons dictated at the same time by conscience and by good sense, above all, by concern for the diocese's spiritual and apostolic life."

Suggests Hispano center grant

WASHINGTON—It would be unrealistic for the Church to finance a Spanish-speaking lobbying center here from the proceeds of a nationwide collection, even though the U.S. Catholic Conference sympathizes with Hispanic aspirations, the USCC general secretary said. Bishop Joseph L. Bernardin suggested that a Spanish-speaking coalition, planning to ask the American bishops for \$500,000 for the proposed center, should instead request funding from the hierarchy's Campaign for Human Development. "The coalition is certainly welcome to request funding from the Campaign for Human Development for any of its programs it believes meet the campaign criteria," the bishop said.

Marian staff includes fourteen new members

INDIANAPOLIS — Marian College's 14 new faculty members have been spending most of the week acquainting themselves with the campus, the faculty and the academic policies of the institution in a series of seminars in the new library building.

In addition to Marian's new president, Dr. Louis C. Gatto, two members of the new faculty have earned their Ph.D. degrees and two others are candidates for the degree. They represent seven different teaching fields and several administrative positions.

NEW CHAIRMAN of the department of psychology, Dr. Randall W. Adams, received his Ph.D. from Iowa State University where he was a graduate teacher. He has published several articles and also received awards from the National Science Foundation.

Also in psychology is Robert C. McGinnis, an assistant professor who has been on the faculty of Taylor University for four years. McGinnis has master's degrees in both psychology and philosophy and a divinity degree from Western Theological Seminary. He is an ordained Presbyterian minister.

Other faculty members include Dennis E. Clark, assistant professor of biology and a candidate for the Ph.D. degree from Indiana State University; Father George Coffin, lecturer in theology and director of religious affairs, with an A.B. from Butler University and

Ten years ago Archbishop Paul C. Schulte announced the erection of a new parish dedicated to St. Luke the Evangelist at 7900 N. Illinois St., Indianapolis.



JUBILARIAN — Sister Marian Cecile Sellet, O.S.F., primary grade teacher the past 34 years at Holy Family School, Oldenburg, will observe her 50th Jubilee of religious profession on Sunday, Sept. 13. A Mass of Thanksgiving will be celebrated at 1 p.m. in the parish church, to be followed by an open house until 5 p.m.

Interfaith rite to open academic year at Brebeuf

INDIANAPOLIS — An Interfaith Service will officially open the year at Brebeuf Preparatory School for parents, faculty and students at 10 a.m. Friday, Sept. 17. Theme of the event will be "What Faith Means to Me," in recognition of the forthcoming "Faith for a City" program.

Participants will include: Rabbi David Horowitz, of the Indianapolis Hebrew Congregation, Rev. William H. Hudnut III, of Second Presbyterian Church, and Father Carl E. Meisner, S.P., Brebeuf president.

Thirty-five per cent of the Brebeuf student body are from Protestant or Jewish families, while 65 per cent are Catholics. The freshman class numbers 58 per cent Catholic students.

A convocation to award scholastic and extra-curricular honors will follow Friday's service.

Pope warns against 'splintering' Church

CASTELGANDOLFO, Italy—Pope Paul VI, warning that unofficial grass-roots religious communities are splintering the Church, said traditional diocesan and parish structures will not be abolished.

The Pope was addressing about 400 participants in Italy's 21st National Study Week of Pastoral Updating who came to his summer residence here September 9.

Citing "the phenomenon of church groups, given various names, which you have explicitly put under the heading of 'grass-roots communities,'" Pope Paul said:

"We are not unaware of the perils to which these new community forms are exposed, especially that of a tendency to detach themselves from the institutional Church because of their opposition to its external structures."

THE POPE said it is necessary "to make an effort to help these groups, to understand the dynamism and positive values that can be theirs, and... to integrate them into the communion of the local church."

Once integrated, he said, "these groups can help... rediscover and rebuild the sense of Church community desired by the (Second Vatican) Council."

Of religious gatherings in the home, the Pope said: "The 'household church,' original and primitive form of the 'congregation of the faithful,' can have its function in given situations, for example where the Church's public life is hindered, or occasionally where a special circumstance recalls members of a family and friends to a moment of prayer

or of instruction. "But without good reason and without due authorization this splintering of the Church's community should not be supported and no personal interpretations of religious living should be upheld."

OBSERVING that there is much talk of changing the Church's structures, the Pope declared:

"We believe it is not superfluous to state that the structures of the diocese as a community of salvation headed by the bishop, successor of the Apostles, will remain in canon law in their traditional form."

That does not mean, he continued, that tiny dioceses cannot be combined or that big city dioceses cannot be subdivided in various administrative patterns.

He described the parish as "the diocese's living cell," because it is "the community organized locally under the guidance of a pastor who represents the bishop."

The Pope continued: "One hears talk today of a crisis of the parish, and some conclude that this institution should be abolished. Despite whatever real or presumed crises that may have struck the parish, it certainly cannot be seen as an outmoded institution."

"Even in densely populated cities, you cannot put aside territorial limits."

THE POPE cautioned also against considering the local church a "fraction of the Church" to which other "fractions" are added to form the Universal Church, "almost in the manner of an arithmetical sum."

Nor, he said, should the local

church be considered an "autonomous and self-sufficient church, juridically closed within itself, or, worse, opposed to the Universal Church and with prerogatives that belong properly to the latter."

He urged sticking to the Second Vatican Council's own conception of the particular or local church, which, he said, coincides with the council's conception of the diocese: "That portion of God's people entrusted to a bishop to be shepherded by him with the cooperation of priests in such a way that, adhering to its pastor and gathered together by him in the Holy Ghost through the Gospel and the Eucharist, it constitutes a particular church in which the Church of Christ, one, holy, catholic and apostolic, is truly present and operative."

Sr. Mary Baptista, teacher, succumbs

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Baptista Monahan, S.P., were held at the motherhouse of the Sisters of Providence on Thursday, Sept. 9. She died (Sept. 6) in St. Anthony's Hospital, Terre Haute.

The Peru (Ind.) native entered the convent in 1929 and was an intermediate grade teacher. Assignments in the Archdiocese included: St. Patrick's and Sacred Heart School, Terre Haute, and Nativity School, Indianapolis. She also taught in Peru and Jasper.

One brother, Andrew Monahan, of Kankakee, Ill., survives.



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ON THE LINE -- two pages of opinions

What's so great about a quitter?

This writer is the product of an Irish Catholic upbringing. As such, priests always have been an integral part of my life. They were with me at every important landmark in my youth. Later they baptized my children. They have buried my dead. They have sustained me and inspired me. Sometimes they have disappointed me, even angered me. But, that said, they remain a very special part of my life, my family, my hope of heaven. So let it be on the record that I cannot speak objectively of them, any more than I can speak objectively of my own father.

What I have been experiencing lately is a gut reaction, pure and simple. I am fed up with reading and hearing that all the good priests are leaving the priesthood. That assumption popped up again last week, this time in a news story based on a statistical analysis of the declining number of priests in the United States and Canada. A summary of the findings theorized that "the priesthood seems to be losing some of its most innovative, intelligent, talented, creative and idealistic members."

What is "innovative" and "idealistic" about dropping out? What heightened degree of intelligence is required to give up on a pledge, a community, a structure, an institution?

Are we to believe that it is only the dullards, the incompetents who choose to remain faithful, to remain on the job and within the clerical establishment?

I can no more accept that idea than I can accept the idea that all the good husbands and wives are getting divorced.

Are we to believe that there is no room for creativity and imagination within the Church, that most richly diverse and challenging community founded on the most radical philosophy ever propounded by man?

On the contrary, it must take an inordinately shallow-minded and shallow-purposed individual—once having made his commitment—not to find fulfillment within the variegated life of the Church.

There are frustrations, disappointments, doubts and boredom in every vocation, every walk of life. The dark midnight of the soul is not an exclusive horror of the priesthood. It is petty and truculent to blame the inadequacies of any situation on the system alone.

We all know that the majority of priests leave because they intend to marry. It seems to me that the very least that can be expected of them in such cases is simple honesty.

I have had a stomach full of parting declamations about the hypocrisy of organized religion and its unwillingness to speak and act the true message of the gospel, about the stultifying effects of the hierarchical structure and the "irrelevancy" of much of the Church's mission. I have read these declamations—some of them quite vicious and arrogant—and a week or month later I have read of the declaiming priest's engagement or marriage.

God forgive my cynicism, but every time I come across another of those parting shots I think of that timeless French directive, "Cherchez la femme!"

Whatever the figures and the presumptive conclusions, I will never swallow the notion that it is the good priests who leave. In a time of crisis and confusion it takes infinitely more creativity, insight, stamina and just plain guts to stay in the fight, to work within the establishment.

A few generations ago a priest who threw in the towel was treated with disdain and made to feel humiliated. Thankfully, such reactions are a thing of the past. But it is equally repulsive to me to see ex-priests treated as heroes in "radical chic" circles, lionized and fawned over like some sort of celebrity.

To me an ex-priest—in the vast majority of cases—is a man who had a mistaken conception of his calling and his abilities. I wish the Church could find some way of recouping at least part of the sizeable investment it—and, in many instances, the people of the Church—made in his education and training. But it is pure expediency to ask for a change to a married clergy just because many priests leave to marry. It is also ironically short-sighted when one observes that the current exodus from the Protestant ministry is blamed primarily on marital discord.

Any change to a married clergy should be based on one thing only—the welfare of all the Church, not just one segment of it. But whatever time and events bring, God save us from a Church that demands less of its priests than the best of them are able to give.

—B. H. ACKELMIRE

Refutes idea Cuban church pays for past

CARACAS, Venezuela—An exiled Cuban bishop has taken sharp issue with widely publicized statements by another bishop that the Church in Cuba suffers repression today because she took an "anti-Revolution" stance a decade ago.

"That is a gross distortion of history," wrote Bishop Eduardo Boza Masvidal in answer to Bishop Fernando Arzite, auxiliary of Santiago, Chile.

According to Bishop Boza, history shows that in the late 1950's the Church in Cuba "gave her moral support to the Revolution because it seemed a movement for freedom and social justice."

HE MADE these points: —"The revolution was made by professed Christians. There were several priests tending to them as chaplains during the Sierra Maestra campaign."

—"After victory, Christians continued to take an active part in the Revolution. Many leaders from Catholic organizations held high posts of responsibility."

—"When land reform was launched, all these leaders publicly supported it and Archbishop Enrique Perez Serantes of Santiago (Cuba), asked the people to cooperate fully."

"Such cooperation was a fact, so much so that Fidel Castro said at the time that he had never seen a more 'revolutionary Church' than the Church in Cuba."

BISHOP BOZA recalled an August 1970 joint pastoral letter of the Cuban bishops "which showed that they held a position far from that of being counter-revolutionaries."

"The bishops reiterated their support of all the positive efforts of the Revolution, while at the same time they fulfilled with Gospel-like freedom their obligation to denounce injustice and oppression," the prelate added.

In giving his impressions of a two-week visit to Cuba earlier this year, Bishop Arzite had told the Chilean magazine Mundo 71 that there was "a deep cleavage between the Revolution and the Church."

He went on: "The tragedy is that the revolution came before the Second Vatican Council and therefore took the Church in Cuba by surprise, with all its heavy bonds with the rich and powerful."

Only 16% of Blacks believe churches care

NEW YORK—According to the Harris Poll, only 16 per cent of the American blacks feel white churches "really care" about achieving racial equality.

Thirty-one per cent of black respondents, the survey organization said, feel white churches are "indifferent," 29 per cent say they have tried to "prevent" racial equality and 24 per cent are "not sure."

These findings were reported among results from a poll of 1,200 black households during the summer.

Only television (47 per cent) and the U.S. Supreme Court (39 per cent) were given pluralities as being institutions which "really care."



"OUTDOOR WEDDING... COUNTRY..."

THE YARDSTICK

Preserving Unity

BY MSGR. GEORGE G. HIGGINS

In 1950 the French theologian, Father Yves Congar, O.P., published an important book entitled "Vraie et Fausse Réforme dans L'Eglise" (True and False Reform in the Church). A remarkably foresighted preview of things to come 12 years later in the Second Vatican Council, but too controversial for the jittery '50s, it was almost immediately ordered off the market and shortly thereafter went out of print and became a kind of collector's item. This was unfortunate for a number of different reasons. In any event, Father Congar's reputation has long since been amply vindicated (notably by Pope Paul VI himself) and his ill-fated book is now back in print. Let's hope it will soon be made available in English.

Though it was written largely against the background of what was happening within the Church in France more than two decades ago, "True and False Reform" has much to teach us with reference to some of our own problems within the post-Vatican II Church in the United States.

This is particularly true of the very last section of the book which deals with the problem of how to preserve unity (not uniformity but unity) within a given local Church (the Church in France, for example, or the Church in the United States) at a time when there is such a sharp division of opinion among the clergy and the laity alike on a wide range of debatable issues in the area of pastoral practice and socio-economic reform.

FATHER CONGAR is not one to panic in the face of this problem. At the same time he is frank to say that the possibility that a given local Church might be torn apart by intra-mural bickering and might be split into two churches (a "traditionalist" Church and a "progressive" Church, or one of the "right" and one of the "left")

should not be written off too lightly.

Father Congar's warning is well taken in the particular case of our own local Church in the United States. On the one hand, while we obviously have our share and perhaps even more than our share of intra-mural bickering, it is not my impression that we are in any immediate danger of being split asunder into two separate and irreconcilable camps.

On the other hand, there are certain danger signals on the horizon. In some cases the dialogue between so-called "traditionalists" and so-called "progressives" in the American Church seems to be degenerating, at least in certain conservative circles, into a kind of theological witch hunt or a new form of heresy hunting which is much too spiteful and far too vindictive in tone and fails to make the necessary distinction between those matters which are essential to the faith and those which are open to free and frank discussion and lend themselves to quite legitimate, not to say wholesome, differences of opinion.

ON THE OTHER side of the fence—in the so-called liberal or progressive camp—while theological witch hunting, for the most part, is taboo, fraternal charity is sometimes in short supply. Ridiculing the "opposition" or judging the other fellow's motives and putting the worst possible interpretation on them is a human enough failing, to be sure. But it is one thing to err in this regard and something else again to pretend that hitting below the belt or going for the jugular vein, so to speak, is a virtue and that the practice of fraternal charity in the liberal-conservative dialogue is a sign of weakness or of a lack of commitment to the truth.

If there is one man writing for the Catholic press in this country who has managed to steer clear of these two extremes and to keep his Christian wit about him it is Msgr. George Casey, author of a syndicated weekly column, Driftwood, which originates in the Boston Pilot.

Msgr. Casey, a pastor in the archdiocese of Boston, who is well into his 70s but has the mental outlook, the enthusiasm, and the intellectual flexibility of a man of 35 or 40, is, in this writer's judgment, one of the most civilized Catholic journalists in the United States. His column does honor to The Pilot and to its editor, Msgr. Francis Lally, who "discovered" Msgr. Casey in the first instance and has given him his head for 10 these many years.

MSGR. CASEY is a thousand per cent in favor of Church renewal and is never afraid to take an unpopular stand on controversial issues. Nevertheless, even when the going gets rough, he is always the perfect gentleman.

I don't know the Monsignor well enough to be able to say what it is that makes him tick, but, as a faithful reader of his column, I would judge that he has three things in particular going in his favor: He has a keen sense of history, he genuinely likes people, and he is a man of simple but profound Christian faith.

Perhaps it is these three qualities taken together that account for his serene optimism, which is typically reflected in the following excerpt from one of his recent columns on "The State of the Church."

"The reform and the renewal and the return (of the Church) to the world had to come sometime. God so loved the world that He sent His only begotten Son into it; but the Reformation, the enlightenment, rationalism, Freudianism, and Moder-

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Our column this week is written by Donald Doyle, chairman of a high school social studies department. He has served as president of both the parish school board and the public school board within his community.)

Statement of Donald Doyle:

With the most recent decision of the Supreme Court rejecting direct aid to church-related schools, a host of predictions have been made regarding the financial plight of parochial schools. That the enrollments have been decreasing and schools closing is a fact. The general impression, as a result, is that the sole problem facing these institutions is financial, and all that is necessary to save these schools is for the governments of the various states to recognize their impoverished condition. Oh, that their problems were simply financial!

They do, indeed, have a dollar dilemma; however, even if that difficulty were to be resolved tomorrow, the future of Catholic education would continue to be in doubt. A much more fundamental question is at issue in the current Catholic school crisis, and it has nothing to do with money.

THE PRESENT CRISIS is a crisis of identity. Will the Catholic schools remain Catholic? That is the question. There is every reason to believe that modern Catholic educators are in the process of secularizing their schools to the point where honesty will demand that they answer this question in the negative. In fact, they seem to be bent on emulating the public schools—a self-defeating process, to say the least!

For some strange reason, it never seems to dawn on these educators that the decreased enrollments may be due to the quality of education, and that many parents would be willing to make whatever sacrifices necessary—financial or otherwise—if they could be guaranteed that their children were being taught authentic Catholic doctrine and sound Catholic morals. Since entirely too many Catholic educators are willing to include in their programs the so-called "New Theology," "New Morality," and "Situation Ethics" in direct contradiction of the Official Magisterium of the church, parents cannot be given the guarantee they are seeking.

As more and more parents discover that Sister says "we don't have to go to Mass on Sunday," that abortion and birth control are discussed as open questions, that the Ten Commandments have been replaced by the social gospel, government aid notwithstanding, the demise of Catholic schools will be close at hand.

BROTHER GABRIEL Moran, considered one of the nation's outstanding leaders in Catholic education today, went so far in a Commonwealth magazine article recently as to state: "Whenever there is official church sponsorship of education, the teaching of religion should be avoided." So there you have it. Children in Catholic schools can get either the latest variety of a new religion or no religion at all as suggested by Brother Moran.

In the Decree on Education, the Second Vatican Council said the following about the need for Catholic schools in our time:

"... The Catholic school retains its immense importance in the circumstances of our times too. Consequently, this sacred Synod proclaims anew a right already made clear in numerous documents of the Church's teaching authority; namely, the Church's right freely to establish and to run schools of every kind and at every level."

I guess the bishops of the world assumed that all Catholic schools were Catholic!

nism so estranged His Church that it all but abandoned it.

"THE RE-ENTRY of the Church into the contemporary world by way of collegiality, subsidiarity, the liturgical reform, parish and diocesan councils, due process . . . the liberation of the Sisterhoods, the new focus on the social gospel and the servant church has been a bit painful. Old ways become cherished just because they are old, and old habits become canonized. Feelings and affections get torn up along with them. But it has been accomplished. . . .

"This storm has been good for the Church. It got rid of some old baggage. It reminded us of its true role and the prime concern of Jesus for it: Not itself, not a code of canon law, but people, the sort of people and their needs as carefully described in the 25th chapter of St. Matthew's Gospel."

A system that can produce this kind of youthful optimism in a man who was born before the turn of the century can't be all bad.



'Infallible?' argument inconsistent, says Swiss theologian Karl Rahner

"(Kung) never says clearly how he defines error."

CHICAGO—Controversial Swiss theologian Father Hans Kung is "fundamentally inconsistent" in his argument against papal infallibility, German Jesuit theologian Father Karl Rahner has said.

In an interview in The Christian Century, an ecumenical weekly published here, Father Rahner, 68, who is retiring in

October as professor of dogmatics at the University of Muenster, discussed the views expressed in Father Kung's book, "Infallible? An Enquiry." The book is under investigation by the Vatican's Doctrinal Congregation.

The Jesuit theologian said Father Kung "is fundamentally inconsistent in arguing on the one hand there are no infallible propositions but only an 'abiding in truth of the Church,' and then insisting on the truth of this single assertion with absolute commitment."

"Kung must argue that there are no objective criteria available for judging when and where such propositions are to be made in the Church. I'd say to that, the Protestant believes there is indeed a criterion: the Holy Bible; and the Orthodox Christian would say that there is a criterion: the first ecumenical councils; and the Catholic says: this higher authority is the Bible with the magisterium—in concrete terms, the bishops and, where necessary, ultimately the pope."

FATHER RAHNER also said (Father Kung argues that infallible propositions

can err, but defines error inadequately. He said, "Kung never says clearly how he defines error. I get the impression he means only 'inadequate' or 'imbalanced.' But then he should say so, and he should concede that he's just using a different vocabulary from that of Vatican I or II; but this would not then of necessity mean a contradiction in thinking."

Papal infallibility is more difficult to demonstrate than used to be assumed, Father Rahner said. The Jesuit added, however, that Father Kung would have just as much difficulty proving from scripture and tradition "that Jesus of Nazareth really is what both Kung and I understand him to be: namely, Christ the absolutely binding figure."

By accepting papal infallibility, Father Rahner said, he writes a blank check of his own free will every time he is confronted with an article of faith. "And the moment I grasp that the pope (a) errs in matters of faith and morals, and (b) declares as Catholic doctrine what I clearly see to be false—at that moment I leave the church."

REPLYING TO Father Rahner, Father

Kung told the interviewer that the German Jesuit is "intentionally a servant of the Roman system . . . he remains methodologically in the circles vicious (vicious circle) of the Denzinger, a compilation of Catholic dogma theology, and wants to remain there. . . . That's why Rahner has to write out a blank check to the teaching office."

The result, Father Kung said, is that "in Rome, as in Moscow, the party cannot really err."

Father Kung maintained that the Catholic Church today desperately needs criticism of its propositions and definitions, particularly of infallibility. He said, however, that this criticism must not be subjective, but must be based on Jesus and his message and on the absolute standard of Jesus Christ himself.

Have Your Say

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 224 West Georgia St., Indianapolis 63081.

FATHER RAHNER

viewpoints and observations

NOTRE DAME: How Catholic is it?



FR. BURTCHAELL

(The following is condensed from an article written for the Summer, 1971 issue of Insight magazine by Father James T. Burtchaell, C.S.C., provost of the University of Notre Dame. Insight is a quarterly published by Notre Dame's Department of Information Services.)

How Christian are we? Today this is often a peevish question. Adults are ill-tempered toward youth. Parents are bewildered by their own children. At a university one senses this vexation.

I suppose the question is most often put to us by our own alumni. Those with children here at Notre Dame, or approaching college age, are anxious that their sons undergo some of the regimented religion and tough discipline that helped them to grow up. Like many parents, they have an uneasy fear that they may have failed to pass on their deepest beliefs to their children, and they look to the University to succeed where they may not have. But—they have surrounded these children with far more affluence and independence than they ever had, and it is beyond the University's ability to refashion them, to reverse in four years what has been wrought in 18.

Older alumni tend to compare the present with Notre Dame's years under the shepherding eye of John O'Hara. But we have selective amnesia about our own past, and about the past of the University. As for Father O'Hara, he was an incomparably shrewd man, a holy priest, but his style is unrepeatable. His religious bulletins that correlated fifty years of football scores with communion statistics, that reported 448 genuflections in Sorin chapel on Tuesday morning, that threatened personal interviews with students who failed to make their Easter duty, his practice of burning books dealing with sociology in the library after he became president; his policy forbidding entrance to black students; his ban on Time magazine from campus after it printed a photo of him, tummy prominent, in his bathing trunks—all this evokes a man great in his day, but not a regime that would be great in our day.

THE VICES CHANGE

Memory can reach even further back. Father Raymond Murray recalls that during his student days (1914-18) the chief campus vice was shooting craps, for which the penalty was suspension. The stories are numberless, and bear telling. But though the past is rich, it is unrepeatable. The question, "How Christian are we?" cannot be answered by comparison with any classic period of our own history. We must examine the present on its own merits.

Further, I would argue that most of those who ask the question in an accusing way are in fact distressed at the bewildering changes in the Church today, which show forth more clearly at Notre Dame than in the average parish, but are not of our making.

LET ME REVIEW for you some of the evidence that may indicate how we stand. Some is good, and some bad. Let me begin with the bad. The first and most serious deficiency in our religious situation is a certain persistent disregard for the common good. Dr. Robert Vasoli, of our

Department of Sociology and Anthropology, observes:

"It seems to me that (students') ethical and religious sensibilities, while often terribly intense, operate in curiously selective ways.

"For example, students overwhelmingly give lip service to a cleaner environment, but do not get terribly worked up over campus litter, the alarming increase in campus acreage being asphalted for student parking, the constant trailblazing of new footpaths on our greensward, or the fantastic rate of increase in the vandalism of the University's real property. Similarly, they are properly concerned with racism, yet have few qualms about ridiculing the ethnic characteristics of campus chambermaids and security police. They want the University to provide sanctuary against the intrusion of civil law, but run for refuge in that same law when the University seeks to discipline them.

"Absolute freedom from all censorship is demanded by student publications whose own editorial and news policy is scandalously biased.

"What I am suggesting, then, is that something in addition to the milk of human kindness courses through their veins. Rather prominent strains of crass opportunism are readily found in their own religious and moral pretensions, and in the lofty moral and religious idealism attributed to them."

THE SAME IMPRESSION comes across to me in various ways. The first week of every year students work industriously to furnish and brighten their rooms. There is always much carpentry, and I notice year after year that for an entire week the hallways are littered with piles of sawdust and wood scraps and trash, while the rooms themselves are made attractive. I am reminded of more primitive cities where the citizens all empty their chamber pots from the window into the street every morning.

This is what the ecologists call the "downstream mentality" in America, and it vexes me.

NOT ENOUGH HONOR

Several years ago the Honor Council, a board of students who supervised the Honor Code, resigned. The basic reason was that there was not sufficient honor on campus to support the code. Very few students were cheating, but fewer still were willing to take the responsibility of confronting and identifying those who did.

"Maybe the most honest thing that can be said—as Father Jim has well said it—is that Notre Dame today is very imperfect, but, nonetheless, the best Catholic university on earth."

—Theodore M. Hesburgh, C.S.C., President

They fail to see that a society of trust needs members who will not only contribute their personal integrity, but will take responsibility to oppose publicly those who exploit the common good.

There is a similar strain in the peace movement that makes me uneasy. We now have numerous students who seek a non-violent lifestyle, and who reject war. One is impressed by this resolve. But all too often one finds these same students disinterested in the problem of what a community or an individual should do about the violent man who is determined to destroy the peace and the peaceful together.

THE HIGHLY sensitive moral concern our students possess is compromised by a lack of real social concern. Where there is a concern for society, it is conceived in such global terms as to be worldwide, and thus remote enough not to require much work. This is not a weakness peculiar to students.

A second negative sign in campus religion is participation in worship. When the first reliable surveys of Catholic sacramental practice began to appear in the early 1950's, they showed that the average parish had about 65 per cent of the parishioners regularly attending Sunday Mass. At the time, comparative figures for Notre Dame would have run probably upwards of 90 per cent. Today, participation on campus would run about the same as in the average parish. One can view this in two very different ways. One could be disturbed that there is a precipitous withdrawal from sacraments among college students. On the other, one could be gratified that young people, possessed for the first time of freedom to go or not to go to Mass, at the most ram-bunctious season of their lives, would still tend to worship with the same frequency as their more conventional elders.

THE MASS EXODUS

Worship is down, and I am unable to understand it to my own satisfaction or to explain it to yours. It is not that our campus lacks good liturgy. We have about 10 chapels here where Mass is celebrated with sincerity, dignity, and thoughtfulness that is most impressive to those who visit. The students know where these chapels are. They complain that they have been

forced by their parents to sit through deadening Masses in their parish churches for years, and resent the experience, and are anxious to be free of it. This is probably true, but there is more to the situation than it suggests.

At Notre Dame we enjoy a style of worship that is more thoughtful and meaningful than in most parish churches, yet few students are attracted by it.

So much for what I would propose as the more significant weaknesses of our religious situation. I should probably explain why I have omitted some problems that onlookers might take as important. Some feel, for example, that the speeches of James Kavanagh (who announced at Notre Dame that he was leaving the priesthood to marry) and of Ti Grace Atkinson (who spoke of Mary as "knocked up" by God amid other generally scurrilous remarks) should not have been permitted. I disagree.

LEARNING CANNOT survive the extinction of free speech. Education comes, not by refusing to listen, but by refusing to agree to all one listens to. It takes time, and growth, but our students are neither so foolish nor so weak that they should be protected from words.

Further, I have not dwelt upon sex in the halls, or drinking, or drugs. These are matters of discipline. They are all problems which are inherently serious, and have to some degree increased at Notre Dame. But the very fact that we are so concerned about them says something about the school. All three are common social problems, yet exist in surprisingly fainter measure at Notre Dame than at most schools one knows. As a confessor and as a man I have some acquaintance with the frailties of man. I suppose we have less fornication among our students than adultery among the adult population and certainly less alcoholism. We acquiesce in neither problem, whomever it afflicts, but we work as educators and as counselors to help our students grow from weakness to strength.

THE GOOD SIDE

Now let me turn towards those good features of life at our school that afford hope for religion. The first I would mention is the healthy state of the Department of Theology. Until very recent years, surveys of student opinion showed theology locked in struggle with mathematics for the lowest place in student evaluations. It tended to be so in all Catholic colleges. The basic problem was teaching personnel.

Even at Notre Dame the department had to scrounge for staff.

This is now changing. Catholic laymen and laywomen are emerging from graduate studies with earned doctorates in religious studies. The ecumenical movement has produced a common market of theological scholarship which allows the department to incorporate scholars of other denominations without weakening our Catholic identity.

Now we have 38 persons, full-time and part-time, of whom nine are lay.

In seven years we have risen from no undergraduate majors to over 50. We have added a Ph.D. program with over 50 enrolled, and a seminary program with about the same number.

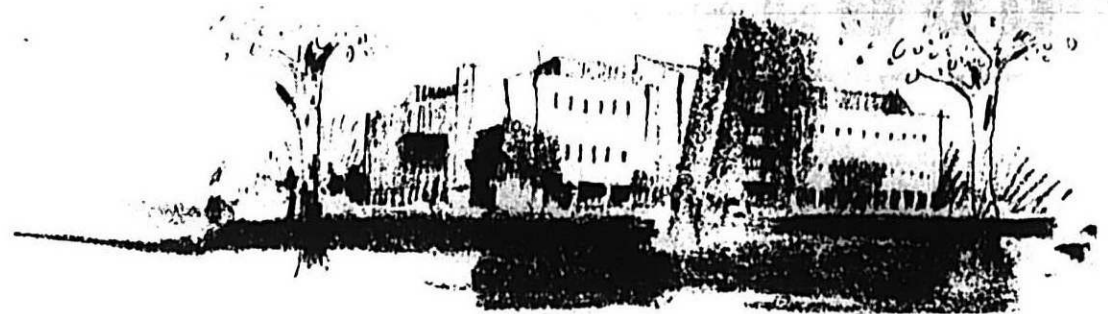
COURSE EVALUATIONS show that students now respect the department, and at pre-registration time some stand in line all night to ensure places in the most popular courses.

We have a second strength, even more crucial in the long run, in our faculty. Faith is shared by old with young through a mysterious transmission of cherishing and teaching. We have at Notre Dame a group of scholarly men and women whose gifts to their students most often exceed their own career ambitions, and whose theater of education is not contained by the classroom.

THE CATHOLIC CORE

It is the faculty who make Notre Dame Catholic. By statute we have a Holy Cross priest as president. Our by-laws firmly state that we are a Catholic institution. Theology is required in the curriculum. But none of these things make a university Christian. The people do: the people who teach. All that we can do is provide that the predominant inspiration and membership of our faculty are Catholic and Christian, and let the active ferment within the Church bring what God wills. Real growth within a believing community never occurs according to plan; it takes us by surprise.

We have a faculty that is corporately possessed of mature and sensitive belief. In faltering but thrilling ways, the students will borrow from them as they slowly acquire their own faith. I would have to say that there is a quality and a depth of believing inquiry among our faculty that



surpasses the Catholicism even of most Catholic homes.

A SPECIAL WORD should be said about the Holy Cross religious on campus.

From the Indiana Province of Holy Cross alone we have 87 priests and brothers on the Notre Dame staff. I would say that we have more capable and generous priests here now than ever before. Besides that, we have colleagues from our Eastern Province who join us, plus dozens of priests from dioceses and other orders who have faculty appointments, plus priests and brothers and nuns who are doing graduate studies here and, as teaching assistants, take their share of the pastoral responsibility.

I suppose that the most impressive thing about service from the Holy Cross priests is that as the University's excellence rises year by year, and thus as the demands

upon its faculty and administration inexorably grow, Holy Cross men work harder, teach better, and still expend their last energies upon the pastoral care of the students.

There is today almost none of the anticlericalism that was common on campus when I was a student 20 years ago. This suggests that good men are doing the work of the Church, and that it is being better recognized.

SOCIAL ACTIVISM

A fourth good sign is the noticeable involvement of students in socially constructive service projects.

The simple catalog of projects does not tell the story. What we have is a new desire in students (unmatched in other days) to work for the disadvantaged. It takes time, and patience, and perseverance, and money, and belief. After awhile, one would

not continue were his roots not set in the soil of a type of love that is more than human, and which we count as a gift.

Thus far some selected bad and good signs. The reader may sum up as he will. I do not sum up the situation by comparing the strengths and weaknesses I have reported above. I live in it, and know it.

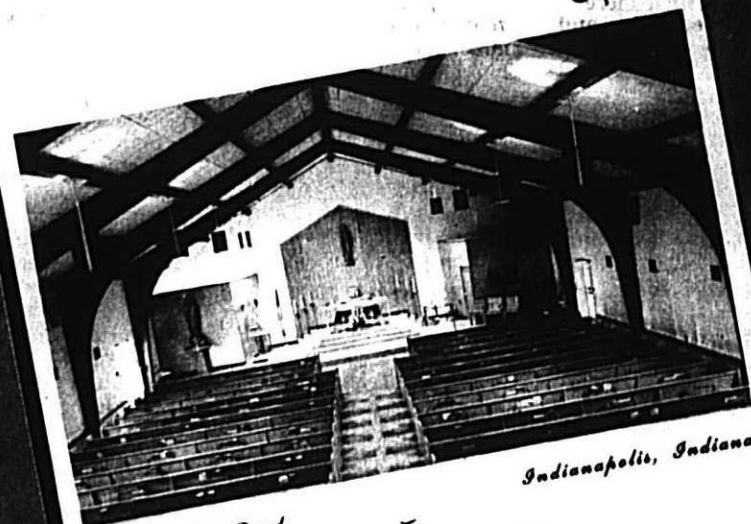
The situation is good. Times change, but people do not. The heart of man is recognizably the same in every generation, and we are offering education to young men who leave here not so young. We are fond of them. They know we stand for something, and even when they reproach us, we think the work is going well. We grow tired of outsiders criticizing the work we do, for we know the hearts of these young men, and as we teach them what we can, in this season of new Spirit in the Church, there are also things they have to teach us.

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KNOW YOUR FAITH

EUCHARIST AND MASS

BY FR. AL MCBRIDE,
O. PRAEM.

Offer the sacrifice of the Mass. Receive the sacrament of Communion.

The images of sacrifice and sacrament have dominated the meaning of Eucharist. Still, appropriate as they are, some shortcomings surrounded their use.

In times past, to call the Mass a sacrifice was to unconsciously evoke the note of obituary. Sacrifices deal with death, hence preserve the solemnity of a funeral at the Mass. The prominence of the crucifix over the altar reinforced the notion of sacrificial slaying. Sermons related



the physical facts of the passion of Christ to Mass ceremonies.

Secondly, regarding the Mass as sacrament, trouble developed over the power of symbols to communicate. The word sacrament is related to symbol. A symbol shares in a hidden reality and makes it visible for us. Thus the American flag scoops up the hidden patriotism in our hearts and proclaims it through the stars and stripes. The flowers and candy on Mothers Day seize our mute loves and make them sing to our beloved parent.

BUT MANY MASS symbols lost their power to teach hidden meaning. We forgot the altar was a table, the host was bread, the chalice a cup, the paten a plate—and the Mass itself the Supper of the Lord. Not completely

forgotten, of course, but enough to cause concern that the meaning would slip away.

What correctives would enrich the images of sacrifice and sacrament?

Biblical people tell us of the original meanings of sacrifice, none of which stressed death, but rather the exuberance of life and union with God. They had three main kinds of sacrifice:

1. Holocaust. In this they honored God's dominion over life and their total devotion to Him. Give the whole lamb to God and let the sweet smell of the offering please Him.

2. Shalom. This was a peace offering and friendship meal that spoke of God as the source of love. Give part of the lamb to God and eat the rest at a liturgical meal.

3. Atonement. In this the people renewed their reverence for God and contrition for sins. Here, as in holocaust, give the whole lamb to God.

THUS ADORATION, friendship and forgiveness constituted the main themes of sacrifice. It is the same at Mass where we go to adore, to share and to be made one with God and each other.

The sacramental meaning will grow in intensity when we can recover the simplicities of bread, wine, reverence gestures, sacred meal and the feeling of friendship. Liturgical reforms meet this problem on two levels. By popularizing the home Mass, the reform has brought the Eucharist within the intimate atmosphere of welcome, friendship and domestic warmth.

By loosening up the ceremonies at Church, the reform has reinstated the clarity of the basic messages about the grandeur of God, the solemn need for forgiveness and the awakening of our social consciousness of the needs of men. Thus the Christian people develop a sense of God's mystery and His will for people.

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liturgy plus educational programs explaining these reforms have given us a different notion of the Mass's structure. We think now about the liturgy of the Word and the liturgy of the Eucharist with an entrance rite and a dismissal service. Catholics, I hope, see more clearly the important connection between that service which centers around the Bible and an ensuing rite which focuses upon the altar. To neglect the first part is to weaken the second section. To skip the readings and the homily, to rush in at the last moment and thus narrowly avoid a mortal sin hence leaves much to be desired from several points of view.

BUT WE ALSO HAVE developed, generally speaking, a more benign interpretation of Church law. Automatically to condemn forever or cut off from the Christian community a person

(Continued on Page 7)

WORSHIP AND THE WORLD

Sunday Mass obligation

BY FR. JOSEPH M. CHAMPLIN

I wonder how many priests in the pulpit or teachers in the classroom still speak about the mortal sin a Catholic commits after missing Mass on one Sunday? Or draw the distinction between coming somewhat late (only a venial sin) and arriving after the sermon (a serious sin, unless you stay for the following service and make up what you missed)? Or stress attendance at the three principal parts—offertory, consecration, Communion—as the essential requirements for "hearing Mass"?

Probably very few. And that is not all bad.

Recent changes in the eucharistic



... the chalice a cup, the paten a plate, and the Mass itself, the Supper of the Lord, all with meaning as symbols of Communion, as explained by Father Alfred McBride, O. Praem., this week. (NC photo)



Some parishes have an abundance of candidates for the Parish Council and may look like this parish meeting. Others have difficulty in finding enough candidates. (NC photo)

Workers in the parish vineyard

BY JAMES J. PHILLIPS

There is a parish in the Detroit area that has a rather unique problem. It has too many qualified candidates for the Parish Council. There are three or four candidates for each position; and very few of them just sit back and wait for the votes.

They form alliances ("You tell your friends to vote for me, and I'll tell mine to vote for you.") and they make numerous "vote for me" phone calls and neighborhood visits. They really want the job and go all out to get it.

There are a few other parishes that I know of where this same sort of attitude prevails. However, it remains the exception rather than the rule. A more common situation has the priests, the present Council or the Steering Committee scrambling frantically to get at least one candidate for each office.

Why the difference? Why is it that in some few parishes there is this great desire to be involved while in others the same few people seem to do everything?

THE REASONS probably differ from one place to another. However, one question that every parish should ask of itself is this: Are the volunteers asked to actually become involved in the life of the parish or are they subtly seen as tools to achieve already established goals?

The answer to this question could throw a great deal of light on the reasons why volunteers are so often so hard to find. Here is what the question means:

A volunteer is a tool, is "used," when he or she is seen as a spot-filler, a role player, a function rather than as an adult with the power to make decisions and determine his or her own level of responsibility. Parish Council members, for example, are being used when their task is simply to help carry out pre-determined parish goals, to serve as a powerless advisory council, or to convey the pastor's wishes to the rest of the parish.

They are actually involved in the life of the parish when their decisions—not just their input but their decisions—determine the parish goals and objectives. They are part of the life of the parish when their role is such that, if they do not make the decisions, the decisions will not be made. They do not have the option of leaving it up to Father. Neither are they able to make mistakes and then leave Father holding the bag. The decisions themselves and responsibility for their consequences lie squarely with the Parish Council.

THIS SAME LEVEL of involvement can be measured when the subject is the CCD program, the parish school, the Dad's Club or the Mother's Guild. In all cases, we need to ask if the participants are actually involved or merely filling out an organization chart.

The evidence available so far indicates that a parish will not get its full complement of volunteers until these volunteers are actually involved, until they possess a decision-making role. Most

people recognize that, as far as any given task is concerned, any of a dozen individuals could do what needs to be done.

Most role-filling volunteers realize that it is not their uniqueness but the lack of any other volunteers that makes them the person for the job. As a result, they often feel trapped into remaining on the job until some other poor unfortunate can be found to fill the slot. The task, then, becomes more of a burdensome obligation than a source of personal growth and satisfaction.

When, on the other hand, each one's personal wisdom, experience and mature judgment becomes part of the decision-making process, a whole new mentality prevails. The volunteer recognizes that it is he, not the role, that is important, that

things would be quite different if someone else were to occupy his position.

HAVING ONE'S uniqueness recognized in this way is the source of much personal satisfaction and an impetus to great personal growth. Those priests and parish leaders who have recognized this, and have persuaded their parishioners that they recognize this are the ones whose parishes are alive and thriving.

They, like many other priests, may find themselves overworked. But it is not because there are too few volunteers to do the job. Rather, their overwork comes from keeping up with the creative forces unleashed when the parishioners assumed their share of parish responsibility.

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WHAT DIFFERENCE DOES JESUS MAKE?

The search for identity

BY F. J. SHEED

"Contemporary man cannot accept"—that phrase has a finality about it never known before, especially as a factor in Gospel study. Who is contemporary man? Not you, I imagine, not I certainly; probably he is the scholar himself, feeling it polite to say "contemporary man" instead of "I and people of my sort." Whoever he is, it is agreed by those who have invented him, that he "cannot accept a transcendent God whom he has never experienced." So we must explain away the God that Jesus did appear to accept—as a Jewish tradition perhaps—which the Galilean Carpenter either found it convenient to use, or had himself not outgrown.

But, after all, contemporary man accepts hundreds of things which neither he nor anyone else has ever experienced—electrons and protons, for instance. These are an hypothesis to account for various phenomena which scientists have experienced. God is, at the very least, an hypothesis to account for the existent universe which all men have experienced.

We believe—"contemporary man cannot"—that the original being exists because what it is demands existence; it exists, therefore, in its own right, it cannot non-exist, it is wholly independent, not needing anything else to be or happen in order to make it be. Let us admit that such a being is hard to conceive, but it is not more so than a universe which simply happened to be there for no reason at all, external to it or internal. Either way something beyond our understanding is at the origin of things.

We believe, and contemporary man cannot, that intelligence and will were at the origin of the universe. As intelligence and will are in the universe now, there is nothing especially intelligent about denying their presence at its source. It would seem at least more probable than

that they emerged as the result of mindless atoms bashing about through millions of years; more probable than that the immeasurable complexity of our universe should merely have happened, unmeant, unwilled, by chance, in the course of the same blind bashing of atoms.

BUT IT IS ALSO agreed that contemporary man is in search of his identity. Who he is, what he is, why he matters. If there is no intelligent being at the origin of the universe, then mankind emerged unpurposed, unmeant. Each individual remains above the surface of matter for a while, then is once more remerged in it. Mindlessness has the last word over every one of us.

What can "identity" mean for such a being, with no past, no future, so precarious a present? The only ones who could have "purposed" him are his parents, and no contemporary man would dream of finding out what their purpose was and living by that! In any event, each individual has to face the question whether, with a population growing beyond the earth's power to feed it, he ought to exist at all: was it not wrong of his parents to have him? He may well be tempted like Job, to curse the day he was born, or as Chesterton put it:

To curse the day whereon his body and soul
Escaped the vigilance of birth control.

The embarrassing possibility that he may, indeed, have arrived as an unwanted side effect of the pill, or as the result of a test-tube mating of which his parents knew nothing, must affect the meaning and the value of the identity he is searching for. But wrapping it all is the mindless, meaningless, purposeless universe in which he exists so transiently.

IF CONTEMPORARY man will not accept the transcendent God without whom the universe has no meaning, then it is he (man) who must explain himself, not Jesus. He has turned out the light and must pursue his search for his identity in the

(Continued on Page 7)

QUESTION BOX

Why did God create wildlife?

BY MSGR. R. T. BOSLER

Q. How can the creation of wildlife equate with the concept of an All-Loving Creator "mindful of his creatures"? Naturalists have found wildlife an appalling slaughterhouse where prey and predator are mathematically scaled to size to produce the maximum of pain, terror and slow torture before final devourment. What kind of Creator created this inhuman system? This question becomes doubly important in view of recent discoveries in science which state that the role of prey and predator in wildlife was never originally necessary, that a slight alteration of glands can change the carnivorous lion into a herbivore content to crop grass alongside the lamb, all subject to a harmonious ecology of survival. This choice was available to the Creator. Why didn't he choose it? The fact that he did not makes his "authority" questionable as an all-compassionate and loving God.



A. If all we knew about God were what we could learn from the study of nature, we would not know Him to be a compassionate, loving Father. Primitive people feared their gods, and with good reason, for they lived with nature in the raw and identified the evils and fearful powers of nature, such as earthquakes, lightning and thunder, as expressions of the anger of the gods.

It was only after centuries of education that God, little by little, helped a primitive people discard their ideas of God as wrathful and angry and come to think of Him as a loving Father. The fullness of this revelation was made through His Son, Christ Jesus, who did not give us an answer to the problem of suffering, but accepted suffering in full measure to demonstrate how limitlessly God does love his creatures.

It is through faith that we know God to be merciful and loving. If what we know about wildlife seems to contradict what we know through revelation, then we ought to ask ourselves whether our knowledge of wildlife is adequate and whether the problem doesn't arise from our own inability to comprehend the whole picture and plan of creation.

I am not at all sure that naturalists share the pessimistic picture of wildlife that you have absorbed from some author or speaker with an ax to grind. Many naturalists are enraptured by the beauty and order they discover in wildlife and note that some animals instinctively kill their prey in ways that cause the least pain. The human animal, I am told, attempts to do the same in slaughter houses.

While we are on the subject, may I suggest that if you take the argument from wildlife seriously, you had better give up your bacon and hamburgers.

I am not at all impressed by your argument from ecology. It is true there could be a world in which all the animals were herbivorous, but it would be one with far fewer varieties of life than we know. The interest in ecology today is making us aware of the delicate balance in nature. Carnivorous animals are absolutely necessary for that balance. If there were no animals

feeding on rabbits, for example, the bunnies would soon cover the world and eat up all plant life. Then the other animals—even though equipped with herbivorous glands—would have to feed on the rabbits until the balance was restored. This planet could not begin to support the kind and amount of life we now have were all animals, including man, herbivorous. Maybe the Lord wasn't so dumb after all.

Q. During our Masses readings are given from the Old Testament, and they are concluded with, "This is the word of the Lord." How can I even consider the Old Testament readings as God's Word when I read that Joshua did nothing but slaughter city after city saying, "The Lord commanded me to leave no survivors," and kill men, women and children? As far as I am concerned I don't believe any such command was given by the Lord. But I don't relish the Lord's name being used in that manner. Why aren't corrections and explanations published for such writings?

A. You are correct, the Lord never gave such a command. But Joshua and his people thought they were doing what God wanted. Modern knowledge of ancient history helps us understand that the Israelites were people of their time in the morality of warfare. It was commonly held in their day that total annihilation of the enemy was an act of worship to the gods. The Israelites accepted this as part of everyday life, as they accepted other primitive moral practices that are shocking to us. As Father John McKenzie says in the article on Joshua in his "Dictionary of the Bible": "Their practice can be justified on no ground whatever, and their primitive morality is no example for anyone."

You can see from your own problem how important modern biblical scholarship is for us today. Because of their ignorance of how to read the Bible, our Christian ancestors justified a lot of devilry. Those who burned heretics at the stake and those who annihilated their religious adversaries in war justified their actions by quoting Joshua.

The books of the Old Testament contain the story of how God gradually educated and elevated the Israelites from a primitive morality and religion to become the people ready for the revelation of the Messiah. The

revelation was gradual. For example, there was no clear revelation of a life after death until a few centuries before Christ. The Israelites at the time of Moses or of King David knew nothing about an after-life. This information and much, much more we need to read the Scriptures intelligently.

There are Catholic books that help us. McKenzie's "Dictionary of the Bible" is an inexpensive one. The most complete commentary in one volume we have is "The Jerome Biblical Commentary."

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Sunday Mass obligation

(Continued from Page 6)

who neglected one Sunday Mass seems a bit harsh, even unrealistic. As a consequence, most instructors in the last decade have eased up on the fire and brimstone, "mortal sin" approach to Sunday Mass.

Then, too, we emphasize today the Eucharist as a celebration. To quote the American Bishops: "We assemble together at Mass in order to speak our faith over again in community and, by speaking it, to renew and deepen it. . . . We come together to acknowledge the work of the Spirit in us, to offer thanks, to celebrate."

One cannot be forced to celebrate. The Sabbath and the Sunday Mass should be, as the Vatican II Fathers remarked, occasions of "joy and freedom." A celebration in joy and freedom cannot coexist with an excessive emphasis on laws and obligations. Marching to Mass with a legal gun in your back or with clouds of guilt waiting to open up over your head sours our disposition before we ever reach the church doors.

HAVING MADE THESE remarks, I still believe the Church obligation to worship—publicly, formally, officially—each Sunday should remain. It ought to be interpreted sensibly, of course, without the up-tightness of previous days. But I think a serious responsibility to gather every week on the Lord's Day at Mass is good for members of the Christian community and here offer a few reasons (there are others) in support of this approach.

Jesus supplied us with an example. "He came to Nazareth where he had been reared, and entering the synagogue on the Sabbath as he was in the habit of doing, he stood up to do the reading." (Luke 4:16).

The early Christians treasured Sunday Mass. We read in the Liturgy Constitution: "By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday." (art. 106).

We need this regular Eucharist to survive spiritually. Citing the American Bishops again: "We too must express in signs our faith in Christ and each other, our love for Christ and for each other, or they will die."

The willing spirit, but weak flesh often must be pushed. "We may not feel like celebrating on this or that Sunday," the U.S. Bishops noted, "even though we are called by the Church's law to do so." On cold days when the warm bed weakens good intentions, during gorgeous mornings when the golf course beckons, at "blah" moments when God seems far away and insignificant, the onus of an obligation may be the only force capable of getting us to church on time.

Once we are there, it becomes the responsibility of the priest and his liturgy planning committee to make the Mass so meaningful that we walk away saying, "I'm glad I came."

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The uses of money given to the collection are exemplified in this montage of images. (NC photo)

SUNDAY'S SCRIPTURE READINGS

God or money?

Sunday, Sept. 13, 1971
Reading: Amos. 8: 4-7
Reading: 1 Tim. 2: 1-8
Reading: Lk. 16: 1-13

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

Friday evening at a supermarket can be very enlightening, especially if you are in one of the long check-out lines behind several families with carts brimful of groceries! Husbands and wives stand patiently watching the check-out girl ring up each item on the cash register. Everyone tries to catch a glimpse of the final total. The family bill for a week's groceries can appear staggering, yet the family must eat. They need money in order to eat.

An appreciation of the importance of money for a family living in our culture can be deepened at the supermarket. It can be more painfully deepened in a doctor's office or hospital. An operation or an extended stay in the hospital can be disastrous to many families. Automobile expenses, too, are necessary but costly. The apartment or home needs to be paid for. Then there are clothes to be bought. Everything costs money.

Money is needed to pay salaries. It is needed to build roads. Without money there is almost no project for social development or human betterment that can be successful. Treatment of drug addicts is expensive, as is research into cures for cancer or multiple sclerosis.

THESE FEW REALISTIC observations

Sheed

(Continued from Page 6)

dark, until the dark swallows him as it has swallowed the myriads of men before him.

Jesus accepted the God of Israel, whose intelligence and will had brought the universe into being, in whose image and likeness men are made. That God he unveiled for us, showing that within the oneness of limitless Existence there was a personal life, of limitless intelligence and limitless love—the intelligence and the love, like the existence, being not only something, as they are in men, but Someone.

Men were not left with the mixed swarm of gods that the pagans had, or the impersonal god of the philosophers, or with Israel's majestic hidden God, whose inner life was sealed to them. And Jesus showed God as not only the source of man's existence but as the goal—men were to grow to their individual completeness, mankind to its perfection as community, in a fullness of union with him that would never cease.

In the context of reality as Jesus revealed it, identity has meaning—for us, and for him. The discovery of our own identity is enriched in the discovery of his. We must search of Jesus' identity. Had he to search for it himself?

about the importance of money for a healthy, happy life may help place in proper perspective Jesus' words about money in this coming Sunday's Gospel. He says: "You cannot give yourself to God and money." By this He does not mean—as has often been preached—that money is itself evil. It could hardly be evil if it is so necessary to life in civilized society. Jesus even suggests that how one uses money may be indicative of his overall sense of values: "If you cannot be trusted with elusive wealth, who will trust you with lasting?"

Christ knew well, as we know still today, that a person's attitude to money can be a touchstone of his character. What Jesus condemns is "giving yourself to money." He compares this to a slave serving a master. Such a man is not free, he is enslaved. He is in effect choosing money as his God.

Perhaps we know men and women whose lives seem to reflect this attitude. They place material possessions, pleasure, ostentation, before the happiness of their marriage, the good of their children, even their own health. Their lives are "given" to money.

WE WOULD NOT trust them with what is most valuable in human life—love, confidence, trust—because they show so little mastery over themselves, so little trustworthiness in a lesser reality, money. Jesus warns the person who lives for money and what it can bring that his happiness now and forever is in serious danger.

Even more fearful warnings are directed in the first reading to those who are so given over to their own economic advancement that they turn to cheating the poor.

Within the context of contemporary social conditions the intentions described by the prophet Amos are very real to us today. He describes people fixing their scales, counterfeiting their money in order to cheat the unsuspecting. They even go so far as to plot, "We will buy the lowly man for silver, and the poor man for a pair of sandals; even the refuse of wheat we will sell." It does not take much imagination to recognize that people so dehumanized by greed are still with us.

THE CHALLENGE THEN is whether we give ourselves to God and other people in a genuine struggle to love, or whether we neglect God and live for money. Ultimately it comes to a question of our values, of the direction of our lives. What is more important to me—God, others my own integrity, or superficial pleasure and ostentation. The most important things in life cannot be purchased, they are free.

As long as I am honestly trying to keep my priorities straight, there is little need to fear money or financial success. Much good can be accomplished with adequate finances. But we all need to ask ourselves periodically how we feel about money, what we tend to do with it, how we use it. Honesty here can tell us much about our overall approach to life. "You cannot give yourself to God and money."

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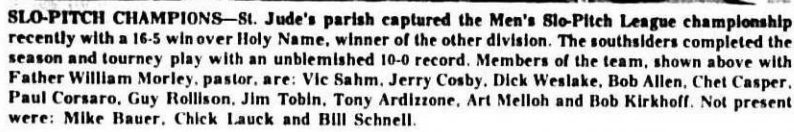
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TIC TACKER

Salute to Father Lindemann

BY PAUL G. FOX

The founding pastor of St. Christopher's parish, Indianapolis, this month completes his 35th year in the position. Father Leo Lindemann thus enjoys the "official" distinction of holding the longest pastorate among living Archdiocesan clergy.

(He is, however, outdistanced one year by Father Bernard Strange, who was named "administrator" of St. Rita's parish, Indianapolis, in 1935. Twelve years later he was canonically appointed as pastor.)

Father Lindemann, who will be 74 next month, will observe his 50th Jubilee of Ordination in 1972.

His early years in the priesthood were spent in Southern Indiana—Evansville, Vincennes, Terre Haute, New Albany and Martin City. He was appointed by Bishop Joseph E. Ritter to organize a parish in the Speedway area of Indianapolis on September 1, 1935.

Property for the parish site was not secured until Christmas Eve of that year. While residing at St. John's parish in downtown Indianapolis, he set about the tasks of organizing the new parish.

In the intervening years, St. Christopher's has grown from its original 35 families to 850. Twice the parish size—originally 45 square miles—was trimmed, with the establishment of St. Michael's and St. Gabriel's parishes.

One of his happiest extra assignments through the years has been providing chaplaincy service for the nearby Indianapolis Motor Speedway, home of the 500-Mile Race. This marked the first year since 1937 that the priest missed the famous race; he was hospitalized for surgery.

Father Lindemann is a "hard" man—a hard worker, who has firm beliefs in his Church, his priesthood, his parish and his many friends. He is well-read and well-disciplined through a lifetime of 12 to 16-hour days.

They have, indeed, been fruitful ones.

HERE AND THERE—A mammoth Rummage Sale for the benefit of the St. Andrew's Church building fund in Indianapolis has been announced for September 30, October 1 and 2. Clothing, furniture, appliances and other items are being solicited from throughout the city by members of the planning committee. Contributions may be brought to the 38th Street entrance of the parish school from 9 a.m. to 3 p.m. Monday-Wednesday, Sept. 27 to 29. Proceeds will be used for the erection of a parish church. Nearly 350 members of St. Joseph's parish, Shelbyville, attended a public welcoming reception last Sunday to honor their new pastor, Father Edward McLaughlin. Sponsored by St. Anne's Altar Society, the Holy Name Society and the St. Joseph Parents and Teachers Association, the affair was highlighted by a program presented by the Junior Circle of the Daughters of Isabella, under the direction of Miss Loretta Eckstein. Ed Heichelbeck served as master of ceremonies. Unintentionally omitted from last week's report of elementary

school enrollments in Indianapolis, which appeared in this column, was Little Flower School with its enrollment of 661 pupils. Corrected registration at Chataud High School revealed an enrollment of 808 pupils, making it the largest Catholic secondary school in the Archdiocese.

St. Bernadette's parish, Indianapolis, has several pews available that were recently removed from the parish church. There are eight, 15-foot sections and five, 25-foot sections presently stored in the parish garage if another parish or chapel has need of them. For information, call 356-5625. The kickoff jam-boree for the Christian Family Movement will be held at 6:30 p.m. Sunday, Sept. 19, in St. Rose of Lima Church, Franklin. Anyone interested in learning more about the CFM are invited to the pitch-in dinner and meeting. For information, 856-4612.

WORKSHOPS ON PARISH COUNCILS—The adult division of the Religious Education Department has announced two workshops for parish council officers in the Indianapolis area. To be conducted by RE staff members, parish council presidents and parliamentary consultants, the workshops will be held on three consecutive evenings in November and the Spring of 1972. Designed to improve the efficiency and effectiveness of parish council operations, the workshops will feature lectures, audio-visual presentations, case studies, council work sessions and parish analysis. Registration will be limited to present parish council officers. For more information, contact: Sister Glichrst Conway, S.P., Catholic Office of Education, 131 S. Capitol Ave., phone 634-4453, before September 30.

CHAPLAINS TO MEET—The first convention of the Indiana Chaplains Association will be held September 26-28 at Richmond State Hospital, with Father Robert Minton serving as co-host with Rev. Eldon M. Bryant, the Protestant chaplain there. Program areas will include mental health, general health and corrections. Election of association officers will take place during the convention. Persons other than chaplains interested in the specialized ministries are welcomed to attend the sessions.

SUICIDE SERVICE NEEDS VOLUNTEERS—Thirty-five clinical associates, the hearty volunteers who make the Suicide Prevention Service function, are urgently needed to staff the telephone life-line of the Marion County Association for Mental Health. Any adult may make application to undergo training in classes starting next month. Associates are especially needed to serve the two day-time shifts of 6 a.m. to 12 noon and 12 noon to 6 p.m. Interested volunteers should contact: Mrs. Patricia Jones, co-ordinator, Suicide Prevention Service, Marion County Association for Mental Health, 1433 N. Meridian St., Indianapolis 46202 or by calling 636-2491. The first session will be held Saturday, Oct. 2.

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Calendar
of Events

SATURDAY, SEPT. 18
September Musical Teatreat, sponsored by Holy Angels Parish Council at 1 p.m. at St. Plus X K of C hall, 2100 E. 71st St. Featured artist, Bernice Fracton.

SUNDAY, SEPT. 19
Card Party, sponsored by the Ladies Auxiliary, Knights of St. John, at 2 p.m. in Little Flower school auditorium, 14th and Bosart.

Two Card Parties, 2 p.m. and 7 p.m., in Assumption downstairs hall, 1117 S. Blaine Ave.

"Morality Today," is the subject of the talk to be given by Father Martin Peter at 8 p.m. in St. Thomas More parish hall, Mooresville.

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.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school

Parish to hold
general meeting

NEW ALBANY, Ind.—The Holy Family Parish Council will hold its first annual General Meeting on Sunday, Sept. 19, at 7:30 p.m. in the parish hall.

The Holy Family Parish Council was formed in the spring of 1971 and adopted its constitution and by-laws on July 1, 1971.

Parish activities are divided into eight areas. James M. Thornton is president of the Council. Representing the eight activity areas are the following commission chairmen: Mrs. Lawrence Very, administration; William Stemle, athletics; Carl H. Wolford, building and maintenance; Ted Tighe, vice president, com-

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.; St. Philip Neri parish hall at 5 p.m.

Don't dilute doctrine,
Delegate tells society

ST. PAUL, Minn.—Society should not water down Christian doctrine when trying to solve man's contemporary problems, Archbishop Luigi Raimondi, apostolic delegate in the United States, said here at the episcopal ordination of two auxiliary bishops for the St. Paul-Minneapolis archdiocese.

"Some have tried to rationalize the faith, others have attempted to reduce the doctrine of grace to the level of human feelings and experience," said the apostolic delegate at ceremonies in which Msgrs. John R. Roach and Raymond A. Lucker were elevated to the episcopacy.

ARCHBISHOP Raimondi said that although some people question the meaningfulness and validity of Christ's doctrine in relation to life's concrete problems—such as poverty, disease, war—priests and bishops can deliver the gifts of God only if they are faithful to the genuine nature of their call. No one can

replace the power of the sacraments with human resources, he added.

Throughout Church history, the apostolic delegate said, there have been attempts to reduce Christianity to human proportions. Today's age, he noted, is no exception.

"A process of desecularization, of demythologization, of humanization is being made," he said.

"IT IS THE process that has caused the crisis of identity in many who would like to substitute sociological activity for the sacred and sacramental elements of their ministry, under the guise of being more meaningful to their contemporaries."

He said that the one contribution priests and bishops can provide humanity is the supernatural element characteristic of Christianity. "We are ministers of grace and servants of the gospel not for our own sake, but for the service of our brothers," he said.

In-service institutes slated

INDIANAPOLIS — Two special in-service institutes for elementary and secondary teachers in the Indianapolis area will begin Tuesday, Sept. 21, at Ladywood-St. Agnes School in cooperation with St. Mary-of-the-Woods College.

Registrations are still being accepted for the ten-week institutes, one concerning linguistics and one concerning innovations in science teaching. Teachers interested should call the Archdiocesan Office of Education at 634-4453.

"Linguistics for Teachers" will be taught by Sister Carolyn Kessler, S.P., who is currently on the faculty of St. Mary-of-the-Woods.

HER PROGRAM is designed to meet the needs of teachers at all levels who are interested in a linguistically-oriented approach to language teaching.

THE SCIENCE institute is designed to give both elementary and secondary science teachers a comprehensive overview of the philosophical and psychological bases of the new curriculum programs in science.

Both institutes will take place concurrently and run from 7 to 9 p.m. each Tuesday for ten weeks beginning September 21. Two hours of undergraduate credit will be available through St. Mary-of-the-Woods College. The cost for the course is \$40 if taken for credit, \$20 if audited.

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VIEWING WITH ARNOLD

'Walkabout' is incredibly beautiful

BY JAMES W. ARNOLD

"Walkabout" is an incredibly beautiful, if slow-moving, film parable, a "Lord of the Flies" in reverse. Two very conventional, civilized children wander into the Australian bush, and their slow metamorphosis into "savages" is exquisite and liberating. We watch them return to the city, the animated junkpile, with a sense of loss. Civilization is the villain, the corrupter of the garden Earth.



This message is the more predictable one today, when we are obsessed with ecology and more likely to fear business-suited men with college educations in glass and steel buildings, than a simple aborigine hunter with a spear and a belt hung with fly-ridden lizards. We are also tempted to find instant happiness in the primitive and natural just as they are disappearing in the urban haze. The idea has simple appeal. Whether it is correct, or truly sophisticated, may be questionable, but has little to do with the quality and power of this highly original movie, which was a British entry at Cannes.

SINCE THE director is Nick Roeg, who is also a superb cameraman ("Far From the

Madding Crowd," "Polaris"), "Walkabout" is primarily a photographer's film. It is stuffed with lyrical shots (sunsets, shimmering panoramas, extreme angles, silhouettes) and slow sweeping dissolves of the vast Australian bush, and their slow metamorphosis into "savages" is exquisite and liberating. We watch them return to the city, the animated junkpile, with a sense of loss. Civilization is the villain, the corrupter of the garden Earth.

The film begins with a wordless montage of city life in Sydney—skyscrapers, traffic, hurrying pedestrians, schoolgirls reciting and learning in lifeless uniform—then one of the girls (the teen-aged heroine, played by lovely Jenny Agutter) coming home to play with her little brother in the swimming pool, while a radio gourmet expert prattles on about fattening a bird until it cannot move and then drowning it in cognac (ummm-yum). The maddening boredom of urban affluence is quickly but subtly established, and we're not too surprised when a vaguely depressed, hostile father takes the kids to the wilderness for a picnic, tries to shoot them, and immolates himself in the family Volkswagen.

SO WE HAVE two children in their nice school uniforms roaming lost amid the rocks and dunes of a moonlike desolation, clinging to their transistor, lemonade and canned juice. For the six-year-old (played by Lucien John, Roeg's son), pretending war and adventure along the endless ridges, it is a huge playground, until exhaustion sets in. The girl is big-sisterly and unmoved on the surface, preserving buttons and shoes, clinging to middle-class neatness and calm. Around them is the unpredictable, menacing wild, but out of it comes benevolence—a young black aborigine living off the game and the land, who shows them how to survive. They become, the film implies, the free beings nature intended them to be. The radio is left behind, clacking aimlessly amid the ruins of an abandoned outpost farm.

The contrast looms in several startling sequences: (1) The girl swims naked, with infectious joy and grace, in a sunlit pool, as the native boy hunts, with constant cuts between the bodies of girl and dead animals to emphasize nature's puzzling mixture of beauty and brutality. All this imagery is

preceded by a cynical glance at the perverted sex of civilization, as the males of a Fellini-esque scientific expedition lustfully eye a woman companion. (2) The black (David Gumpill, himself an aborigine), trying to kill a boar for food with his bare hands, is interrupted by white hunters with a truck and high-powered rifle, whose shots symbolically decimate the land of its teeming life. The black begins to see that the rifle is aimed also at his lifestyle, that his bones will bake in the sun with those of the animals, and he slips into despair.

THE IRONY is that the

Talbot board holds election

INDIANAPOLIS — Gene E. Painter has been elected to serve as president of the Talbot House board of directors. Located at 1424 Central Avenue, the nine-year-old Talbot House serves as a temporary home for alcoholics in varying stages of recovery.

Elected to the position of vice president in charge of special duties were: Edward J. Fillenwarth, Jr., policy; George L. Killinger, finance; David J. Fox, house committee; and Thomas M. Cisco, public relations.

Other officers include: John L. Grande, secretary; Alfred J. Teare, executive secretary and treasurer; and Robert J. Alerding, chaplain.

aborigine has saved the children, but is himself doomed by the mindless expansion of the society they represent. The film is thus framed by suicides, neither of them understood by the children, who trudge back gratefully to the city routine. Only in the final shot do we catch a glimpse in the eyes of the girl, now a woman listening to her husband enthuse about a raise and promotion, of the memory of what she—and presumably we—have lost.

The rhetoric is strong, and the story has soft spots, but Roeg's film has a style to match its theme. One is simply awed by the picturesque and eternal qualities of nature at its roughest and most ruthless. Seldom, in a fiction film, have the world's major opposing forces—life and death—been so beautifully juxtaposed. (Rating: A-4—unobjectionable for adults with reservations)

Holy Cross plans for Homecoming

INDIANAPOLIS — A planning committee meeting for the October 30th annual homecoming at Holy Cross parish will be held at 8:15 p.m. Wednesday, Sept. 22, in the parish hall.

All former parishioners interested in serving on the homecoming committee are encouraged to attend. Proceeds from the homecoming will be donated to Holy Cross Central School.

Remember them in your prayers

INDIANAPOLIS CATHOLIC KIRBY, 90, St. Paul's, Sept. 11. Husband of Starr; father of Edward Joseph, U.S. Navy, and Kathy Walls of Denver, Colo.; son of Katie Schierholzer; brother of Henrietta Conen of Tell City and Margaret Jarboe of Troy.

JOHN M. MILLIGAN, 25, Holy Mary, Sept. 7. Son of Mr. & Mrs. Alexander W. Milligan; brother of Mary A. and Marie A. Milligan.

EFFIE B. TRAGER, 81, Assumption, Sept. 8. Aunt of Elvan F. Scotten.

MARY M. CLICK, 70, St. Mark's, Sept. 8. Wife of Walter A. Click, Sr.; mother of Walter A., Jr., and James Click; sister of Ann Staudt.

JOSEPHINE M. MAHAN, 89, Our Lady of Lourdes, Sept. 9. Mother of William E.; sister of Mrs. James B. Mahan, Mrs. Fletcher Dowd and Mrs. Anna Euler.

DELIA COFFEY, 69, Holy Cross, Sept. 10. Mother of Joe, Michael and Martina Coffey, Mary O'Brien, and Agnes Terry; sister of John and Mammie Henley and Margaret Hogan.

ROBERT F. GUYNN, 45, St. Rita's, Sept. 10. Husband of Mary E.; father of Charles, Henry, Carl Lawrence, John, William, James, Peter, Mark, David, Patrick, Peggy, Alice, Frances and Marjorie Gynn; son of Mr. & Mrs. Morris Gynn; brother of Rita, Maurice, William and Curtis Gynn.

LOUIS HUTCHINSON, 39, St. Philip Neri, Sept. 10. Son of Ruth Baker, Brother of James and Joseph Hutchinson and Susan Cardwell.

BERTHA ANSHAENSEL, 90, Little Sisters of the Poor Chapel, Sept. 10. No immediate survivors.

JACQUELINE P. HARRIS, 59, St. Philip Neri, Sept. 11. Wife of Clifford P.; mother of Joseph P. Harris, Patricia Cochenour and George M. Harris; sister of Catherine Gamble, Mary Cuddy, Lena Barrett and Cecilia Coons.

MARY E. THOMPSON, 83, St. Patrick's, Terre Haute, Sept. 13.

LAVERNE A. VANDYKE, 49, Little Flower, Sept. 13. Husband of Catherine M.; stepfather of Thomas and Carolyn Rogers, brother of Erma I. Richards.

LLOYD G. BROWN, 54, St. Andrew's, Sept. 14. Husband of Dorothy M.; father of Karen E. Schiemann, son of Carl H. Brown, brother of J. C. Brown, Jeanette Stegmiller and Martha Orman.

PATRICK F. O'CONNOR, 71, St. John's, Sept. 14. Husband of Anna C.; father of Mary A. Lewis; brother of Katherine Frank.

MADISON MINNIE A. HENTZ, 84, St. Michael's, Sept. 2. Mother of Charles P. Hentz of Madison and Mrs. John Hoelling of Sarasota, Fla.; sister of Robert Strassmeyer of Milton, Ky. and Krist Strassmeyer of Lexington, Ind.

NEWALBANY ELEANOR REEVES, 91, Holy Trinity, Sept. 7. Mother of Wilbur and Vernon Reeves, both of Jeffersonville.

LOUISE M. DENISON, 84, Holy Trinity, Sept. 7. Mother of Daniel Denison of California; Fred Denison, Helen Homister, Grace March, all of New Albany. Two brothers and three sisters also survive.

RICHMOND JOHN MARTAUZ, 84, St. Mary's, Sept. 8. Brother of Sophia Gucwa and Louise Bak, both of Youngstown, O.

CHARLES W. CLARK, 81, St. Mary's, Sept. 8. Husband of Ethel M.; father of Donald Clark of Bellare, Tex. and Bill Clark of Houston, Tex.; brother of Marguerite Brown of Eaton, O.

B. J. Geyer will head CEF board

FORT WAYNE, Ind.—Bernard J. Geyer, a Lutheran school principal from Decatur, has been named chairman of the board of trustees for the Indiana Citizens for Educational Freedom (CEF) at the seventh annual board meeting and convention held here Saturday, Sept. 11.

The new chairman succeeds Leonard Vander Lugt, of South Bend, who has served as state chairman since the formation of Indiana CEF in 1965.

Immediate programs envisioned by Geyer include a substantial increase in individual members and an educational program to highlight the community contribution made by private and parochial schools.

OTHER NEW board officers named at the meeting include John Nowlan, of Fort Wayne, vice-chairman, and William Kramer, of Indianapolis, treasurer. Kramer succeeds William Campbell, of Indianapolis, who held the position for five years.

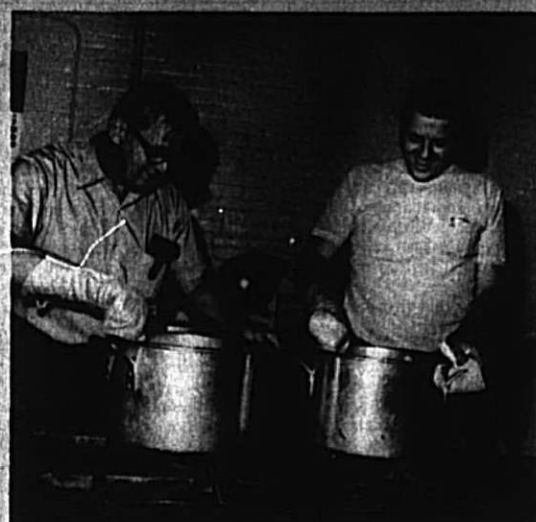
Burnett C. Bauer, of South Bend, was re-elected state president, a post he has held since 1964. A former State Representative who introduced the first aid to nonpublic school students bills in the Indiana Legislature, and who authored the only such bill to become law so far—a textbook rental bill for parochial schools pupils in the 1969 session—is a member of the National CEF executive board.

Bauer urged the board and others attending the convention to launch an intensive campaign to get a bill passed in the legislature that will give aid directly to the parents of students in nonpublic schools, rather than to the schools which the recent U.S. Supreme Court decision has recently barred.

State Rep. Robert L. Jones, Jr., of Indianapolis, was the principal convention speaker. He explained his voucher bill, which he introduced at the last legislative session. It is designed to distribute state aid to education equally to the parents of all Indiana school children, regardless of the type of school they attend.

ALSO SPEAKING at the convention was State Rep. B. Patrick Bauer, who summarized the fate of the "purchase of services" bill which passed both Houses but was lost in conference.

Other speakers included: Raymond Ruffo, executive director of the Committee on Nonpublic Schools; Edward Murphy, former acting dean of the University of Notre Dame Law School and a member of CEF's state board; Joseph Guentert, of South Bend, state CEF secretary; and Dr. William C. Schmidt, of Evansville, state CEF vice president.



ALKA-SELTZER SALESMEN?—Gene Follenkamp and Jerry Becker, above, are NOT the cooks for the annual festival at St. Louis parish, Batesville, to be held Sunday, Sept. 19. The two are serving as co-chairmen of the event who will mix up the right ingredients of food and fun for festival patrons of all ages.

Set luncheon and card party

BEECH GROVE, Ind.—St. Francis Hospital Guild will sponsor a luncheon-card party on Sunday, Sept. 19, in Holy Name parish hall. Chicken and noodles will be served at 1 p.m., followed by card games at 2:15 p.m. Silent tallies will be accepted.

Chairmen for the event are Mrs. Carl W. Sanders and Mrs. William H. Lossin.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Kick Off Jambooree Sunday, September 19—6:30 p.m. St. Rose Lima—Catholic Christian Family Movement

DINNER and CARD PARTY Sunday, September 19 St. Francis Hospital Center Guild Dinner—1 p.m. Card Party—2:15 p.m. Holy Name Hall — All Games Played

CARD PARTY Little Flower Auxiliary, Knights of St. John Sunday, September 19—7 p.m. Little Flower Auditorium — 10th and 20th Everyone Welcome

FEENEY-KIRBY MORTUARY 100 per cent CATHOLIC OWNED AND OPERATED—Sponsoring your Catholic parish activities—These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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Academy to hold Homecoming on October 9

OLDENBURG, Ind.—The Immaculate Conception Academy Homecoming will be held Saturday, Oct. 9, at the academy. The 10th, 25th, 40th, 50th and 60th year classes will observe anniversaries.

The schedule for the day includes registration at 10:30 a.m.; Mass at 11 a.m.; dinner, 12:15 p.m.; business meeting at 2:30 p.m.; Benediction at 4:30 p.m., and refreshments at 5 p.m.

Mrs. Fiedlerman is homecoming chairman. Mrs. Russell Eckstein is president of the Oldenburg Alumnae.

RUMMAGE SALE

SELLERSBURG, Ind.—The Ladies' Club of St. Paul's parish will sponsor a rummage sale Monday and Tuesday, Sept. 20 and 21 at Beutel's, 1516 Spring St., Jeffersonville.