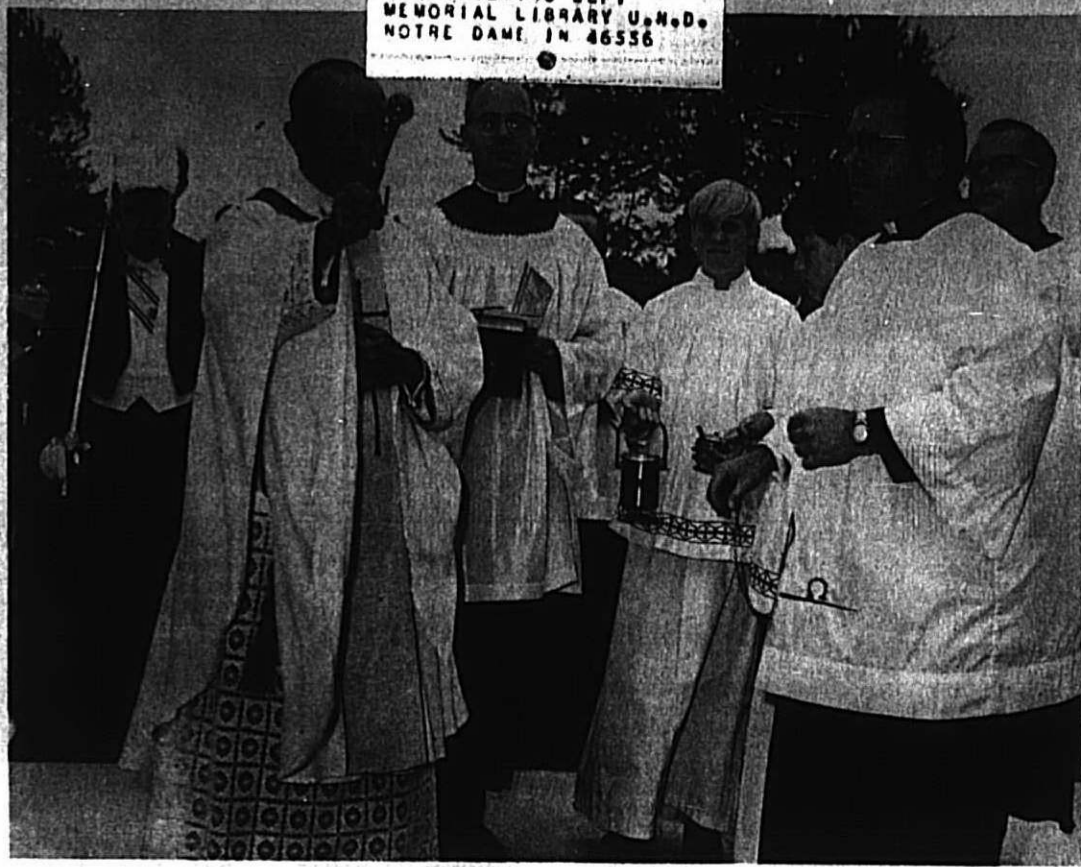


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BLESSES NEW PLAINFIELD CHURCH—Archbishop George J. Biskup officially dedicated the new St. Susanna's Church in Plainfield last Sunday afternoon and celebrated a Mass of Dedication. Father Robert Kitchin, partially hidden at right, is pastor of the parish, while Father Herman Lutz, to the right of

the Archbishop, is associate pastor. Also shown is Father Robert Mohrhaus, Assistant Chancellor and Master of Ceremonies. The new church, which seats 500, is built arena-style along contemporary liturgical lines.

'LET YOUR FAITH BE THE SOURCE OF YOUR JOY'

Revised interest seen reflected in Catechetical Congress crowd

BY PATRICK RILEY

ROME—An International Congress on Catechetics, the first sponsored by the Vatican in two decades, opened here with 1,100 participants—three times the number expected.

Most of those attending are priests and nuns, which Cardinal John Wright saw as "a sign of stepped-up interest in catechetics in religious circles." Yet it also means a challenge, he added, because "the total work of religious instruction will not be accomplished until a far greater number of laymen are coming or being sent to congresses of this type."

About 250 persons had attended the last catechetical congress sponsored by the Vatican in 1952.

Fifty-six Americans registered for the 1971 congress, among them 13 official delegates of national agencies involved in religious education.

CARDINAL WRIGHT, prefect of the Vatican's clergy congregation and, by virtue of that job, chairman of the congress's presidential committee, made his remarks to NC News on the eve of the

September 20-25 gathering.

In his opening address to a standing-room audience at Rome's Lateran University, the American cardinal cited five objectives of the congress:

—To draw up "an honest list" of the difficulties and prospects of catechetics today.

—To attempt a sufficiently open description of the nature and the purpose of catechetics.

—To clarify what Cardinal Wright called "the most debated problem in post-conciliar catechetics," that of the content and sources of catechetics.

—To offer advice on the reorganization of pastoral catechetics.

—To find what he styled "the soul of effective catechetics . . . joy."

ASKING PARDON for "any trace of triumphalism and also the optimism of faith," Cardinal Wright urged:

"Let your faith be the source of your joy and your joy be the proof of your faith. This must be the spirit of all catechetics."

He warned against permitting the faith "to be buried under rival theories," and prayed "that we may clear our minds of theological smog, your hearts of induced sociological confusion, so that you may recapture joy in the Lord."

The cardinal took a swipe at "the neo-clericalism now shaping up." He said it involves "a kind of para-hierarchy, a double magisterium, made up of the successors of the apostles on the one hand and the 'professional theologians' on the

other."

He quoted one of the congress participants, Auxiliary Bishop William E. McManus of Chicago, head of the American delegation who said that whereas a bishop traditionally hired a master of ceremonies to make sure he did not "fall on his face in the sanctuary," today's bishop might hire "true professionals to make sure he doesn't fall on his face in much more important matters."

CARDINAL WRIGHT'S comment: "Well, maybe. But there are those of us who believe that professionalism, despite all its virtue, can ruin religion more quickly than sin—at least if the sinners have contrite and humble hearts."

"Personally, I would give top priority to the choice by the bishop of a good father-confessor to examine him on how he fulfills the duties of his state in life, beginning with the teaching of the faith."

In his comments to NC News, Cardinal Wright spoke of a "highly gratifying growth of interest in catechetics." He attributed this interest to "tremendous growth in the proportion of Catholic children outside Catholic schools," and said the shift in school attendance had alerted pastors to the importance of catechetical methodologies.

He also attributed renewed interest in catechetics to "widespread criticism among parents and clergy" of new catechisms and religious textbooks in many countries.

City to express its faith in 'A Song of Mankind'

INDIANAPOLIS—Two hundred musicians and 2,000 singers will perform in "A Song of Mankind," an interfaith musical presentation to be held this coming Sunday, Sept. 26 at 7 p.m. on the World War Memorial.

Participating in the event will be the Indianapolis Symphony Orchestra, a stage band and a rock band, a symphonic choir, a community interfaith choir and a 1,000-voice Youth Choir.

Sponsored by churches and synagogues in the Indianapolis area, the musical is part of the city's Sesquicentennial Year

celebration. Many thousands of churchgoers are expected to attend.

St. John's Church, located at Capital and Georgia Streets in downtown Indianapolis, will have a special Mass and organ recital in conjunction with the interfaith event. Mass will be at 5:30 p.m. Sunday, preceded by a recital by Thomas Murphy beginning at 5 p.m.

Archbishop George J. Biskup is an honorary chairman of the Faith for a City Committee, which is coordinating religious participation in the Sesquicentennial Celebration. Father Francis Tuohy is a member of the board of directors.

Attica chaplain hits charges made in Bishops' statement

ELMIRA, N.Y.—A prison chaplain here has accused the Catholic and Protestant Episcopal bishops of Rochester, N.Y., of ignorance and slander in saying that poor prison conditions were a cause of the fatal riots at the Attica state prison.

Father James P. Collins, chaplain of the Elmira prison, took to task a joint statement made by Catholic Bishop Joseph L. Hogan and Episcopal Bishop Robert L. Stears.

The bishops had called for the implementation of 28 points that were supposedly negotiated by Attica prisoners and state officials before the riot.

FATHER COLLINS maintained that only a few of the demands by the prisoners had any validity.

"All other demands have either been

met for some time or, in my opinion, are an example of the inmates' humor," Father Collins said.

"I'm afraid it (the bishops' statement) presumes as fact that the motive for the riot was poor prison conditions when in reality the true cause is to be found in Marxist revolution," he said.

The alleged grievances were just an excuse.

FATHER COLLINS characterized the bishops' statement as "unrealistic, penologically ignorant, and at least implicitly slanderous and libelous to correction officials of the state."

Bishops Hogan and Stears asked that their statement be read at Sunday services on Sept. 19 in the 220 churches in their dioceses. Seven out of 10 Elmira-area Catholic churches declined to do so.

Synod program ready as Bishops prepare to converge on Rome

BY FR. ROBERT A. GRAHAM, S.J.

VATICAN CITY—The program and makeup of the second General Assembly of the Bishops' Synod was announced by Bishop Ladislav Rubin, secretary general of the Synod. The Synod convenes here September 30.

Attending the important biennial meeting of delegates of national hierarchies will be 40 bishops from North and South America, 40 from Europe, 22 from Africa, 20 from Asia, 5 from Australia and Oceania.

In addition, there will be present 14 Patriarchs or equivalent prelates of the Eastern Rites and 10 heads of religious congregations, 19 cardinals of Rome, plus 25 bishops personally named at large by the Pope himself. Twenty-six priests, mainly pastors, were listed as auditors.

A "COMMUNICATION" on the controversial project for the Fundamental Law of the Church will be made during the meeting. Bishop Rubin stated however, that as a communication it will not be acted upon by the Synod.

By way of innovation, the discussions will be preceded by a general review or panorama of the state of the Church today. This will be given by Archbishop Enrico Bartoletti, Apostolic Administrator of Lucca, who will base his observations on the reports sent by the national hierarchies in reply to the Synod secretariat.

Discussion of the two themes—the ministry and justice in the world—will be served by another innovation, the "special secretaries." It was announced that the Secretariat for the Sacramental Ministry would be headed by Bishop Jorge Medina of Chile, a member of the International Theological Commission. He will be responsible for theological questions. A second section deals with practical questions and will be headed by Bishop Alberto Bovone, staff chief of the Congregation for the Clergy.

THE SECRETARIAT for the theme of Justice in the World will be headed by Bishop Ramon Torrella Cascanet, vice-president of the Council of the Laity and vice-president of the Pontifical Commission on Justice and Peace.

The special secretary for Justice and Peace will be aided by a group of eight experts, mostly laymen. These assistants are Barbara Ward (Lady Jackson) of Great Britain, who is a member of the Vatican's Justice and Peace Commission; Maria Del Pilar Bellosillo of Spain, a consultant to the Vatican Council on the Laity; and James Norris, an American lay member of the pontifical commission.

Four theologians, members of the International Theological Commission will assist the special secretaries dealing with the priesthood theme.

Among the 26 priests named as auditors

are two Americans, Father Barnabas Ahern, Passionist Bible scholar, and Msgr. George C. Higgins of Washington D.C., and a Canadian, Father Yvan Desrochers.

16 seniors included in National Merit semifinal competition

INDIANAPOLIS — Sixteen Catholic high school seniors are included among 15,000 semifinalists in the 1971-72 National Merit Scholarship competition announced this week. They will compete for about 3,000 Merit Scholarships to be awarded in the spring of 1972.

The semifinalists were the highest scorers in the National Merit Scholarship Qualifying Test, given last February to more than 655,000 students in about 16,600 schools nationwide. They constitute less than one per cent of the graduating secondary school seniors in the nation.

Seven Brebeuf Preparatory School students made the list, along with five from Ladywood-St. Agnes School, two from Cathedral High School and one each from St. Mary Academy and Our Lady of Grace Academy.

Named were: Brebeuf—Mark Bradakis, Alan B. Hamilton, James P. Hennessy, Robert C. McKinley, John T. O'Neill, William G. Steiner and David J. Theising; Cathedral—John S. Cohoat and Terence P. Osburn; Ladywood-St. Agnes—Karla J. Grazier, Susan M. Julien, Kathleen E. McKean, Mary Anne Rea and Susan M. Seay; St. Mary—Theresa M. Mountjoy; and Our Lady of Grace—Mary C. Bixler.

Parent-education program announced

INDIANAPOLIS—A six-week Parent Education Program will be launched at St. Roch's parish, 3600 S. Meridian St., on Tuesday, Oct. 5, by Sister Evelyn Eckert, O.S.B., associate director of the Religious Education Department.

Classes will be held from 8 to 10 p.m. on consecutive Tuesdays through November 9.

Designed for parents to help fulfill their role as Christian educators in the home, topics will include preparation for the sacraments, prayer, the Bible, communication and discipline in the home.

A registration fee of \$5 per couple or \$3 for a single parent will be charged. The program is open to all parishes.



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INDIANAPOLIS, INDIANA, SEPTEMBER 24, 1971

FR. MORLEY TO HEAD BOARD

Outline school goals for year

BY PAUL G. FOX

Five priorities for action this year were outlined for the Archdiocesan Board of Education at the group's first meeting in four months, held Tuesday evening at Roncalli High School.

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education and Executive Secretary of the Board, listed the pending goals:

—Determination of policy decision by the board to guide district education boards on future wages for lay teachers.

Without setting dollar figures, percentage of parity to public school salaries will be sought.

—Provision of health insurance "umbrella" for lay teachers throughout the Archdiocese.

—Report and action on the "Becoming A Person" pilot project in five Indianapolis elementary schools last year. If approved, the controversial sex education program would be recommended to all Archdiocesan schools, but not mandated.

—Establishment of regional workshops for members of education boards, which would provide a better understanding of board functions and an overview of Archdiocesan educational involvement.

—More attention to the Religious Education Department of the Catholic Office of Education.

ON THE LATTER POINT, Father Gettelfinger announced the resignation of Father Raymond Boehm as Associate Superintendent and Director of the Religious Education Department. He then read a letter of appointment from Archbishop George J. Biskup which named him (Father Gettelfinger) as Director of the RE Department.

The Board also heard a report from the Superintendent on the introduction of new accounting procedures for Archdiocesan high schools and parish elementary schools.

The six parish-supported high schools received the new system for introduction last July 1, the start of the fiscal year. Parish schools received their instructions in late August, with implementation planned for October 1.

Father Gettelfinger revealed that several pastors and principals had expressed dissatisfaction with the accounting procedures, which separated bookkeeping of parish school expenses from other parish expenses. He said that the system had been designed by the Fall River (Mass.) diocese and was now in use in 20 U.S. dioceses.

BOARD MEMBERS were told that meetings are planned with pastors and principals to discuss the new system in more detail.

In other action, the Board gave formal approval to Holy Angels parish, Indianapolis, to change from a traditional, eight-grade school to a "model school" with continuous curriculum. Original approval was sought by the parish last spring, but continued absence of a quorum since the May meeting prevented formal board action.

NEW FAITH SERIES

The KNOW YOUR FAITH section this week begins a new series of discussion and instruction on "Continuity with a Changing Church."

Back again are Fathers Champin (liturgy) and Pfeiffer (catechetics). Scripture articles will be developed by Father Quentin Quesnell, S.J., of Marquette University. The first of five theme columnists is Father George Malone, who will be examining the "Development in Doctrine."

Turn to Pages 6 and 7 for a fresh start.

Father William Morley, pastor of St. Jude's parish, Indianapolis, was elected to serve as Board president during the coming year. Other new officers are: Vice President—Harold Everett, of Holy Angels parish, Indianapolis; and Secretary—Dale Watson, of St. Joseph's parish, Indianapolis.

Attending their first meeting as newly-elected Board representatives Tuesday evening were: William S. Sahn and Father Thomas Williams, Indianapolis North District, and Father Robert Drewes, Indianapolis East District.

Others in attendance were: Father Charles McSweeney, Father Clarence Waldon, Thomas Jeffers, William Kuntz, all of Indianapolis; Father Patrick Gleason, of Columbus; Father Amos McLoughlin, of Terre Haute; and Carl Gillman, of Brookville.

Council to accept Catholics, Jews?

NEW ORLEANS—The policy-making general board of the National Council of Churches (NCC) has opened the door for possible Catholic membership.

During the board's two-day meeting in New Orleans, it approved plans to widen radically NCC's ecumenical outreach not only to Catholics but perhaps eventually to Jews as well.

Final approval of the far reaching action proposed by the board, however, must await ratification by the next NCC assembly, scheduled to be held in Dallas in December, 1972.

Sen. Proxmire to speak at Gibault banquet

TERRE HAUTE, Ind.—U.S. Senator William D. Proxmire (D-Wisc.) will be the featured speaker at the Gibault School for Boys' Golden Anniversary Banquet to be held at 7:30 p.m. Saturday, Oct. 9, at the Rose-Hulman Institute here.

In announcing plans for the event, Brother John Barrett, C.S.C., Gibault development director, and George E. Dunkin, Gibault director, said that the banquet will celebrate the Golden Anniversary of the school and the windup of the first phase of the capital improvement fund drive concentrated in Vigo County.

Volunteer chairman of Phase I is Forrest Sherer. Terre Haute goal is \$420,000 of the total development campaign goal of \$1.5 million over the next six years.

BANQUET TICKETS are \$12.50 per person and are available from the school, located at 5901 Dixie Bee Road, Terre Haute, 47802. Four hundred persons are expected to attend.

Serving as banquet master of ceremonies will be Dr. Franklin Osanka, chairman of the sociology department at North Central College, Naperville, Ill. A former Gibault boy, Dr. Osanka is a writer and consultant to the U.S. Department of State on Southeast Asian affairs.

Senator Proxmire, an outspoken critic of waste in federal spending, will speak on "Concern for Those in Need."

ESTABLISHED BY the Indiana Bishops in 1921, Gibault is conducted by the Indiana Knights of Columbus. Since 1954 the treatment institution for delinquent boys has been staffed by Brothers of Holy Cross. During its first 50 years of operation the school has served over 4,300 boys.

Presently under construction is a 24-bed housing unit, the first of several designed to replace existing dormitory facilities. It is the first major building project at the school in several years.

† Remember them in your prayers

BROWNSBURG
EMMA J. CHRISTIAN, 76, St. Malachi, Sept. 8. Wife of Frank, mother of Francis, Christian of Brownsburg, Mrs. Bernard Stork, Mrs. Forest Warmoth, Mrs. Earl Blakney and Mrs. James Hunge, all of Indianapolis.

CAMBRIDGE CITY
LAURA MARGARET FARLEY, 56, St. Elizabeth's, Sept. 15. Wife of Michael P. Farley, father of Michael J. Farley of Riverside, Md. and James Farley of Silver Springs, Md. Sister of Carrie Gahn and Minnie Bosse, both of Coatesville, Pa. and Cecilia Green of Hidden Heights, N.J.

CLINTON
MARY FINK, 89, Sacred Heart, Sept. 13.

FLOYDSKNOBS
CHARLES A. FENWICK, 84, St. Mary of the Knobs, Sept. 14. Husband of Lila, father of Marie Sewer, Mildred Redford, Louise McClain, Earl Stanley, Cletus Stapp, both of Floyd County. Four brothers and a sister also survive.

LEE STASER, 44, St. Mary of the Knobs, Sept. 20. Husband of Nellie V. Staser, father of Roger, Staser of Galena, Linda Magness of Louisville, Patricia Lamb of Floyd Knobs, Virginia Lilly and Theresa Stapp, both of Floyd County. Four brothers and a sister also survive.

INDIANAPOLIS
DARBY MULRYAN, 95, St. Philip Neri, Sept. 16. Father of Marie and Agnes Mulryan.

MARIE MILLER, 79, St. Roch's, Sept. 16. Mother of John J. and Richard P. Miller and Betty Hooper, sister of Mrs. Otto Reuthmaier, Elizabeth Geier, Dittler, Langer, Gretel Cross and Lucy Kinsch.

JOSEPH A. MCCLANAHAN, 61, Little Flower, Sept. 16. Husband of Cecil M. father of John M. Michael T. and William J. McClanahan.

WILLIAM P. CLEARY, Sr., 69, St. Catherine's, Sept. 17. Husband of Josephine, father of William Cleary, Jr., brother of Bernard Cleary, Mary A. Hagan, Olive C. Dussino and Josephine C. Breedlove.

CLARA B. STIEFF, 71, Our Lady of Lourdes, Sept. 18. Wife of James P., mother of James F. Stieff and Mary Cohoat, sister of John H. Dittner.

JOHN MCCARTY, 68, St. Catherine's, Sept. 18. Brother of Leo McCarty and Marie Cronin.

GEORGE J. WENDLING, 64, Sacred Heart, Sept. 20. Husband of Cecilia A., father of Janet F. Wendling and Barbara W. Smiar, brother of Francis Wendling.

JAMES B. MCAVOY, 61, Sacred

Heart, Sept. 21. Uncle of Jacqueline Watness.

DANIEL J. YOUNG, 16, St. Christopher, Sept. 21. Son of Kenneth and Catherine Young, brother of Stephen, Michael, Evelyn, Roseann and Lisa Young, grandson of Herbert and Louise Grande and Nora Young.

HAROLD J. CROWE, Sr., 72, St. Catherine, Sept. 22. Father of Harold J., Jr., Charles W. Crowe, Jeanette Hall, Mary L. Gallagher, brother of Albert and Owen Crowe and Oliver Bartlow.

JOHN M. MILLIGAN, 25, Holy Name, Sept. 22. Son of Mr. and Mrs. Alexander W. Milligan, brother of Mary A. and Marie A. Milligan.

ANTON W. DUM, Sr., 63, Christ the King, Sept. 17. Husband of Margaret, father of Anton, Jr. and Mrs. Marilyn Ryan, Indianapolis. Twelve grandchildren also survive.

JEFFERSONVILLE
MARGARET E. VOIGT, 66, Sacred Heart, Sept. 16. Wife of Richard P., mother of Father Paul Voigt, Father Neil Voigt, Alan and Mary Edna Voigt, sister of Edgar, Cornelius and Father Claude Ehringer and Mrs. J. W. Gelfinger.

LAWRENCEBURG
EUGENE B. SEITZ, Sr., 57, St. Lawrence, Sept. 6. Husband of Irma Rae, father of Mrs. Michael Brenhan, Michael, Margaret and Eugene Seitz, Jr.

CASEY EUGENE TIBBETTS, infant, St. Lawrence, Sept. 10. Son of Mr. and Mrs. Howard Eugene Tibbets, brother of Charles, Trana Ann and Colleen Tibbets, grandson of Mrs. Nell Zimmer.

MARIE UHLEIN O'SHAUGHNESSY, 80, St. Lawrence, Sept. 11. Mother of Mrs. Thomas Schmidt, Father Donald O'Shaughnessy, S.J., of Chicago, William P. and Lawrence O'Shaughnessy, sister of H. C. Uhlein of Cincinnati, O.

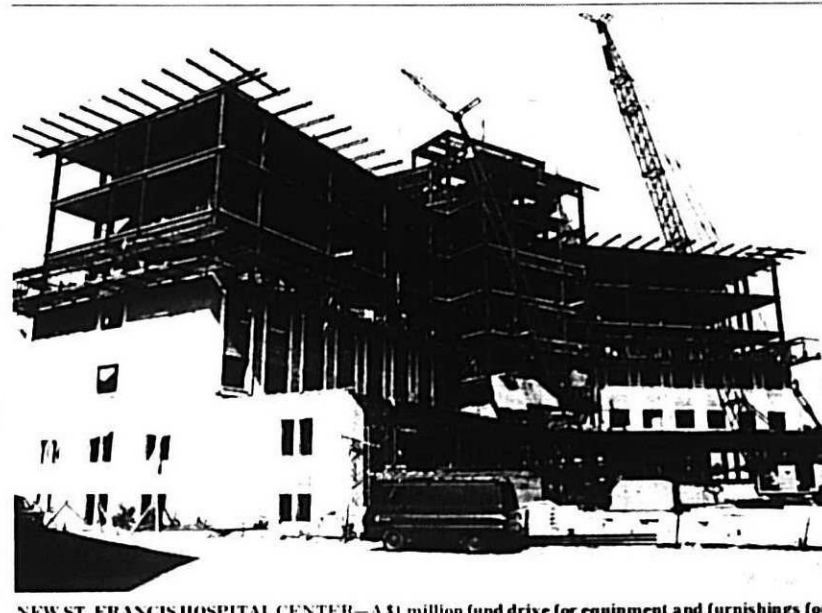
RICHMOND
JEANETTE ZEYEN CUVALL, 88, St. Andrew's, Sept. 16. Mother of Dorothy Miller and Mrs. Wayne (Peg) Blackwell, both of Richmond, John Zeyen of North Vernon, sister of Gertrude Hamm of New Albany.

HECTOR R. VIONI, 64, St. Mary's, Sept. 18. Husband of Ruth, father of Mrs. Robert B. Benson of Milwaukee, Wis. and Mrs. Ronald Silveus of Syracuse, brother of Dr. Ronald R. Vioni and Edith Vioni, both of Bridgeport, Conn.

Thirty years ago Bishop Joseph E. Ritter officiated at the blessing of the new St. Thomas Aquinas School in Indianapolis.



SHELL FELLOW—Ladywood-St. Agnes School mathematics instructor Sister Mary Moloney, S.P., is shown above participating in the recent Shell Merit Fellowship Program at Cornell University. She is helping another teacher prepare teaching aids for the experimental "audio-tutorial" system of education.



NEW ST. FRANCIS HOSPITAL CENTER—A \$1 million fund drive for equipment and furnishings for the new St. Francis Hospital Center in Beech Grove has been launched. The eight-story addition to the hospital, conducted by the Sisters of St. Francis of Mishawaka, Ind., will add 250 beds, doubling the present hospital capacity. Ninety per cent of the building's steel work is in place, with brick work progressing one floor a week. Completion date for the \$13 million center is set of March, 1973.

Making the new math even newer

INDIANAPOLIS — Sister Mary Moloney, a mathematics teacher at Ladywood-St. Agnes School, has joined a growing group of educators prepared to introduce their students to a new design for learning.

Sister Mary studied and put into practice a new student-operated, "audio tutorial" system while attending a six-week merit fellowship program at Cornell University this past summer. She and 34 other outstanding science and math teachers from all over the United States were supported by the Shell Companies Foundation, Inc.

CORNELL'S Dr. Joseph D. Novak, professor of science education and a specialist in instructional research, refers to the concept as a "semi-programmed, guided-learning system." He sees it as a "model for education of the future."

A student is given the necessary materials and equipment, which may include a tape recorder and a small slide or film projector. The student listens to a tape on which the teacher has recorded guidance and instruction, and he studies the slides, film or other material the teacher has produced as part of the instructional system. The student then works independently.

THE STUDENT proceeds in carefully planned steps until the whole topic has been presented, learning at his own rate. He controls the equipment and reviews when he feels a need.

The program can be an effective method of teaching science to students who have limited reading ability or who may need a greater or lesser amount of time to grasp a particular concept. By enabling a student to work alone it also frees the teacher to aid other members of a class.

As a Shell Fellow, Sister Mary was free to research, develop and exchange ideas with other teachers and with members of the Cornell faculty.

Two at Woods designated 'Outstanding Educators'

ST. MARY OF THE WOODS, Ind.—Sister Alma Louise Mescher, associate professor of biology, and Robert A. Martin, associate professor of English at St. Mary-of-the-Woods College, will be included in the 1971 edition of Outstanding Educators of America.

Nominations for the annual awards program honoring distinguished men and women for their exceptional service, achievements, and leadership in the field of education are made by officials of the college or university, based on civic and professional achievements of the nominee.

Sister Alma Louise holds a B.A. from Immaculate Heart College and St. Mary-of-the-Woods; a M.S. from Marquette University, and a Ph.D. from the University of Notre Dame. She has taught at Marywood High School in Anaheim, Calif.; Schulte High School, Terre Haute, Corpus Christi High School, Galesburg, Ill.; and Marywood High School in Evanston, Ill.

Her memberships include the Entomological Society of America; Sigma Xi, Indiana Academy of Science, Newman Association—Philosophy of

Science Group (England); Midwest Association of College Biology Teachers, Terre Haute Chapter of the NAACP; the College Council, and coordinator of the division of science, mathematics, and home economics. During the summer of 1965 she spent 10 weeks in Albany, Ga., working on a Civil Rights project with SCOPE, sponsored by SCLC and Martin Luther King, Jr.

Martin received his B.A. from Quincy College and his M.A. from DePaul University. He is currently completing his dissertation for a doctorate from Indiana University in Victorian studies. A member of the College Council and past president of the college chapter of the American association of University Professors, he has a growing reputation as a poet, having had poems published in several periodicals, including Christian Century and New Mexico Magazine. In April, 1971, his poems were published in the anthology, "Adam Among The Television Trees: Verse by Contemporary Christian Poets." He was also a 1970 recipient of a poetry award at the Rochester (N.Y.), Festival of Religious Arts.



'GOOD TURN' CHAIRMAN—J. Joseph Tuohy, president of American Fletcher National Bank and Trust Company and a member of St. Luke's parish, Indianapolis, has been named chairman of the Central Indiana Boy Scout Council's annual "Good Turn" drive for Indianapolis Goodwill Industries. Cub and Boy Scouts will distribute Good Turn "71 bags" throughout their neighborhoods starting October 23. They will return for the filled bags on November 6 to help provide winter job-training and work opportunities for almost 100 handicapped men and women at Goodwill.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Asks revision of school package

CHICAGO — Gov. Richard B. Ogilvie has asked the Illinois General Assembly to revise a three-part aid package for non-public schools, making it conform to the U.S. Supreme Court decision restricting such assistance. "A refined effort can be made and should be made to bring the bills into the most perfect conformity with developing constitutional principals," said the governor as he sent the three bills back to the legislature with specific recommendations for change. Ogilvie's action was hailed by Cardinal John Cody and Auxiliary Bishop William R. McManus. The cardinal said he hoped the Illinois legislature quickly will provide urgently needed state assistance to supplement the \$100 million which Catholics will have to invest in the archdiocese's Catholic schools this coming year.

Expresses grief over Attica

BUFFALO, N.Y. — Bishop James A. McNulty of Buffalo expressed condolences to the families of guards and employees killed during riots at the Attica state prison near here. "There is an ache in my heart as I express my sincere sympathy to the wives and children and relatives of the ten hostages who were seized with such savagery and murdered with barbaric cruelty," he said in a brief statement September 14. The guards had committed no crime "yet the ultimate penalty, death, was demanded of them," he said. He called them good men who were doing a good job. The bishop praised the maximum security prison's Catholic chaplain, Father Eugene Marinkiewicz, for his "sturdy effort to secure peace against the greatest odds." He also offered condolences to the families of prisoners killed when the rebellion was put down.

Faults synod paper on priesthood

AMSTERDAM, The Netherlands — A special committee of the Dutch bishops is unhappy with the world synod working paper on the priesthood, claiming it does not take into account problems arising from the changing conditions of present day life. The Dutch committee, headed by Sacred Heart Father Joseph Lescaux, a member of Pope Paul's International Theological Commission, said that the synod paper does not sufficiently reflect the many suggestions made by priests' groups over the past few years. The document also does not make adequate use of the ideas of the Vatican Council on reform within the Church and on a new and positive approach to the modern world, the committee said.

Plan world meeting on abortion

ROME — The Vatican is quietly planning a three-day international meeting on worldwide abortion, reportedly hoping to evaluate the situation rather than hammer out a plan of immediate action against abortion. Informed sources told NC News that specialists would be called together here October 9-11 while the Synod of Bishops is going on, but probably would not submit any report to the synod. The special commission on abortion will study abortion as it exists in various parts of the world.

Nixon ignores Bishop's warning

WASHINGTON — Cardinal Paul Yu Pin, the expelled archbishop of Nanking, got no reply when he remarked quietly to President Nixon at the White House. "Chou En-lai is a very insidious man." It happened over coffee September 12 after the first of this fall's series Sunday worship gatherings held by the president. The 70-year-old cardinal was among 380 guests who prayed together with Nixon in the executive mansion. Telling Newsweek about it later, Cardinal Yu Pin said that he personally knew Chou during World War II and that the Communist Chinese premier "cannot be trusted." The cardinal was ousted from the China mainland in 1948 and now lives on Taiwan. Cardinal Yu Pin said that, while he expects nothing good to come from Nixon's intended trip to Peking, "I pray for his health, safety and success."

Post 'unjustified,' he resigns

WASHINGTON — Joseph F. Carroll, retired U.S. Air Force lieutenant general who became executive director of the National Council of Catholic Men (NCCM) last October, has resigned. Carroll, 61, said he based his resignation on a personal evaluation of staff needs in light of the upcoming integration of the NCCM and the National Council of Catholic Women (NCCW) into a new National Council of Catholic Laity (NCCL). NCCL plans, Carroll explained, called for the present executive directors of NCCM and NCCW to be appointed as executive director and associate executive director of the integrated NCCL staff. "As I proceeded I slowly and reluctantly, but surely, became convinced in my own mind that the staff position for which the least justification continued to exist is that of the associate director," Carroll told NC News in a three-page prepared statement.

Condemns revolutionary violence

CARACAS, Venezuela — President Rafael Caldera of Venezuela said a priest he knew well who turned guerrilla fighter had no business inciting others to armed violence. President Caldera, a Christian Democrat, has ruled this country of 11 million since 1968. His words were aimed at deflating the revolutionary image of Father Camilo Torres, a Colombian priest killed in 1966 during an army ambush. Telling about his last meeting with Torres, a joint effort to bring social justice to the continent, President Caldera said: "I told him that his justification of violence excluded other aspects of reality, in spite of his theology. I also told him that I could understand a priest who would give absolution and comfort to a poor, desperate man who had to steal or kill in order to feed his family. But I could not understand a priest who told him to rob and kill in order to eat."

Suggests new Friday penance

SPOKANE, Wash. — Bishop Bernard J. Topel of Spokane has asked his diocese to give special witness to the poor by renewing Friday as a day of penance. The bishop urged Catholics who can afford it to eat a simple and inexpensive Friday meal and set aside for the poor the money that normally would be spent for such a meal. He pointed out that neither fasting nor abstinence are necessarily part of the suggestion.



BENEDICTINE SUPERIORS ATTEND RETREAT—Fifty superiors of Benedictine convents from 30 states, Canada and Mexico recently completed a five-day conference at Immaculate Conception Convent in Ferdinand, Ind. The conference, which featured the sharing of ideas about religious life and apostolic living, was conducted by Abbot Primate Rembert

Weakland, O.S.B., whose office is located in Rome. At the conclusion of a special retreat, the group participated in an evening Mass and dinner with the Benedictine monks of nearby St. Meinrad Archabbey. Sister Mary Philip Seib, O.S.B., superior of Our Lady of Grace Convent, Berch Grove, is shown in the fourth row, third from the right end.

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Lay Franciscans set observance at Sacred Heart

INDIANAPOLIS — Lay Franciscans in the Indianapolis area will observe the passing of their patron, St. Francis of Assisi, during special religious ceremonies on Sunday, Oct. 3. The founder of the world-wide order died on that date in 1226. Host and sponsor for the Franciscan Community Day observance, to begin at 3 p.m. in Sacred Heart Church, 1530

Ten years ago, Mrs. Olga Spurluck, a member of St. Thomas Aquinas parish, was named to receive the national James J. Hoey Award for Interracial Justice.

Union St., will be the Sacred Heart Fraternity, one of three Franciscan lay groups in Indianapolis. Bishop Henry A. Pinger, O.F.M., chaplain of St. Augustine's Home, Indianapolis, will offer benediction and bestow the papal blessing. Also attending will be Former Archbishop Paul C. Schulte.

Religious services will be followed in the parish hall by a social hour and light supper, featuring entertainment by The Ambassadors, choral group from Msgr. Downey Council

Knights of Columbus

Reservations for the event, open to the public, may be made by contacting Al Zetzi, 241-7114, or William E. Schaefer, 784-7689.

Officers of the Sacred Heart Fraternity include Al Zetzi, prefect, John Aith, vice-prefect, Theodore Schott, treasurer, Stella Singer, recorder, Monica O'Brien, secretary, Mary Boren, firmarian, Athena Cafouros, librarian, and Geneva Clark, novice instructor. Spiritual director is Father Alvin Schlubeck, O.F.M.

Hall designated historical site

RENSSELAER, Ind.—St. Joseph's Drexel Hall, home of the Indian Normal School during 1888-1896, will be dedicated as an official site of historical interest by the Indiana Historical Society here Tuesday, Oct. 5 at 3 p.m. The dedication will feature the unveiling of an historical marker to be placed on the east side of U.S. highway 231 at the main entrance to the campus. The dedication will be sponsored by the Indiana Historical Society.

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ON THE LINE -- two pages of opinions

When the saints go marching out

18 Nowhere St.
St. Louis, Mo.

Judge S. Hugh Dillin
U.S. District Court
Indianapolis, Ind.

Dear Judge Dillin:

I read in the paper the other day where you are making those people in Ferdinand, Indiana, chisel out the word "Saint" in the cornerstone of a Catholic grade school that's being used as a public school.

I know that must have taken a lot of courage, Judge. You are the kind of man I've been looking for a long time.

You see, it's like this, Judge. For years I've been trying to get the name of this city changed. That's right, I want it changed to plain Louis, Mo. Until now nobody has paid any attention to me. But when they hear what you're doing up there in Indiana, they'll knock each other over trying to sign my petition.

As I understand it, Judge, you don't believe saints have any place in publicly-supported institutions. My sentiments exactly. You might not believe this, but we've got "Saint" chiseled, plastered, painted and ballyhooed all over public property down here. Why, there are at least a hundred cornerstones we could go to work on tomorrow.

And we won't have to stop at schools. You can check me out on this, Judge, but even the court-

houses here have "Saint" on them.

I want you to know I'm with you all the way. I've said for years that hospital nuns ought to wear civvies when they treat welfare and Medicaid patients. Now, don't get me wrong. Some of my best friends are Catholics. It's just that some poor dumb cluck might get to thinking he's got to join the church to get his prescription filled.

About that matter of clearing the statues off school property. Would you believe it, Judge, we've got a city park here that has a statue of that St. Francis of Assisi guy? You know, the one with the birds and the rabbits. Now religion's a fine thing, but not on grass I have to pay for. St. Louis Cardinals are bad enough. We got to have St. Francis swallows!

I can't tell you, Judge, how grateful I am that someone in this country is finally getting down to the fundamentals. If we're going to make separation of church and state stick, we've got to start thinking about things that really count, like cornerstones.

I must see you, Judge, as soon as possible. We have a lot to talk over. I'm afraid we are the only two people who realize just how the saints have been marching in and taking over. Please let me hear from you at your earliest convenience.

Sincerely yours,
B. H. Ackemire

Vietnam War 'scandalous,' prelate says

BALTIMORE—The war in Vietnam "has become an evil in which the whole country has become involved, and a scandal the Christian conscience no longer can endure," Cardinal Lawrence Shehan of Baltimore said in a pastoral letter.

Recalling that 1971 is the 150th anniversary of the dedication of the Basilica of the Assumption here, the letter dealt with devotion to Our Lady.

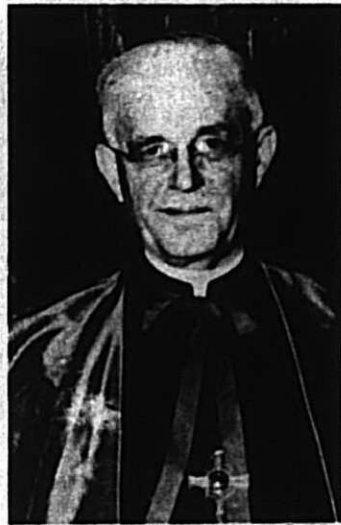
"As the sinless mother of all the faithful," Cardinal Shehan said, Mary "stands in contrast and opposition to all the sin, all the evil that exists in the world; she makes us conscious of all the evil against which we must be on our guard and against which we, together with the Church, must struggle."

"I AM REFERRING in a special way," he continued, "to the violence and senseless destruction of human life and all human and moral values in the war in Vietnam."

"No matter how seemingly noble the motives which led us to become involved in that conflict, it has long since become evident that the war has degenerated, often on both sides, into uncontrolled violence and senseless wholesale destruction of human life and moral values. It has been six years since Pope Paul stood in the Assembly Hall of the United Nations and cried out: 'War no more; war never, never again!' But still the thing goes on..."

"ALL REASONABLE MEN have an understanding of the terrible predicament of those leaders on whose shoulders has been placed the heavy burden of first waging this war and now of bringing it to a close. And we have a deep sympathy for them as they face the peril of massive destruction of ranks of those troops that remain, as their number and means of self-protection are reduced below the limit of adequate self-protection. We know that others cannot make their decisions for them; that they have their own consciences by which they must be guided."

"But we repeat: the war has become an evident evil that threatens to destroy all respect for authority and all moral values in a whole generation of young people. Its speedy ending brooks no needless delay."



CARDINAL SHEHAN

Opposes separate rite for Blacks

ALBION, Mich.—A black African archbishop said here he opposes establishing a separate Catholic black rite in the United States and the appointment of an archbishop for Washington, D.C., on the basis of race.

Archbishop Emmanuel K. Nsubuga of Kampala, Uganda, said that an archbishop "should be appointed on the basis of his ability." He noted that in Africa there are both black and white archbishops.

Archbishop Nsubuga minimized arguments by local clergymen that differing cultural backgrounds require separate churches for different worship. "We must do something to show people we are Christians," he said.

'They dress like slob'

VANCOUVER, B.C.—Some Catholic priests repeatedly appear at functions in dress totally unsuited for the occasion and become an embarrassment to the laity and to their peers, according to the Information Service of St. Paul's Communication Center here.

The center quoted a layman's criticism hurled at a group of priests who recently came to eat at an exclusive restaurant: "They dress like slob, but eat like kings."

According to the Information Service's statement, "Some of us from time to time need to be reminded that, though we are free to cast off the traditional clerical garb of black suit and Roman collar, mature judgment must be exercised in the style of secular garb."

"Seeing priests celebrate the Eucharist in public, dressed in fatigue fashions, is not only improper, but indecent, unethical and downright rude," the Catholic agency said. "To consider for a moment that this is 'modern,' 'more liberal,' or the 'in' thing to do, is being naive. Furthermore, to assume, because one is a priest or brother, that this excuses him from courtesy in dress is most presumptuous indeed."



THE YARDSTICK

Guiding Congress

BY MSGR. GEORGE G. HIGGINS

Father Robert Drinan, S.J., the first Catholic priest to be elected to the Congress (the only other priest-Congressman was appointed, not elected), has come to the conclusion, after his first six months on the Hill,

that "the churches of America are unable or unwilling to have their voice heard in Congress." To buttress his criticism of the churches in this regard, Father Drinan says, for example, in a signed article in the September 10 issue of the National Catholic Reporter, that the churches of America gave him and the other members of Congress "virtually no assistance and no guidance" when the administration's massive welfare reform bill was up for a vote in the House last June.

Father Drinan will have to forgive me, as an old friend and admirer, if I say rather pointedly that I am not greatly impressed by this particular complaint. If I know Bob Drinan, he really doesn't feel that church groups, as they are presently constituted, are particularly well qualified to advise him (of all people) on the intricacies of this "enormously complex and important social problem." This is more than a bunch on my part; it's a matter of public record. That is to say, in the very NCR column in which he laments the "silence" of the churches in the legislative arena, Drinan goes out of his way to say, and very emphatically at that, that he was totally unimpressed by the arguments advanced by the one major church organization which did go to the trouble of contacting him on this issue, namely, the National Council of Churches.

"I am sorry to say," he reports, "that the arguments presented by these (NCC) representatives of some 50 million Christians were, to say the least, less than impressive." Or again: "Respect for the credibility of the legislative arm of the National Council of Churches was not enhanced by its performance concerning the program for welfare reform which passed the House in late June."

THIS MEANS (to the present writer at least) that Father Drinan—quite understandably from his point of view and from mine as well—is impressed by church pronouncements on complex legislative matters if and when said pronouncements coincide with his own point of view on these issues, whereas he finds them totally unimpressive and altogether lacking in credibility when they

advocate a position different from his own. In other words, what he really wants from the churches—or so it seems to me—is not "guidance" as such but massive political support for his own point of view.

It is interesting and rather ironic to note, in this connection, that the National Council of Churches probably thought—and, for all I know, still thinks—that its own position on the administration's welfare bill was more "progressive" than Father Drinan's. I don't happen to agree with the NCC in this regard. In other words, if I had been in Father Drinan's position, I probably would have voted for Title IV of the welfare bill, as he did, with a hope and a prayer that at least some of its obvious deficiencies would be corrected in the Senate or in conference.

For present purposes, however, all this is beside the point. The point is that Father Drinan, in the very act of lamenting and criticizing the silence of church groups in the legislative arena, has come close to proving the opposite of what he set out to prove in the first place. To refer again to his NCR column, his argument is that church groups are failing to give guidance to the Congress on complex legislative issues. But what he ends up saying is that these groups are really not qualified to give such guidance. This being the case, what's all the excitement about? Why bother asking for guidance from religious groups in whose judgment one has so little confidence?

I KNOW I DON'T have to tell Father Drinan—and I hope I don't have to tell the readers of this column, especially those who agree with Drinan—that my purpose in raising these questions is not to score points in a purely academic debate, but simply to suggest that the role of the churches in the field of legislation is, in my opinion, neither as simple nor as clear-cut as Father Drinan makes it out to be.

As a resident of Washington who has watched the legislative process rather closely, for 10 these many years, from a distance of approximately two miles, I think I know what's bothering Father Drinan in his role as a Congressman. By his own admission, he decided to run for the Congress because he was convinced that that's where the action was. But no sooner had he arrived in Washington than he discovered, to his chagrin, that there isn't nearly as much action on the Hill as he thought there would be.

He realized, in other words, that the Congress, as a rule, can move only as fast and as far as the country wants it to move. The problem, then, is how to get the country to push the Congress to move a little faster and a little faster. The answer to this one, Father Drinan suggests, is more effective lobbying—and who, he asks, could lobby more effectively than the churches if they ever decided to galvanize their forces for this particular purpose?

As a theoretical construct, Father Drinan's position on this matter of church lobbying probably has a certain validity. In other words, the churches obviously have some kind of role to play in the legislative arena. On the other hand, it seems to me that Father Drinan hasn't even asked, much less answered, a number of questions which have a direct bearing on the subject under discussion. Among these questions are the following: Who speaks for the churches? How do the churches arrive at a consensus on complex legislative matters? Does it really make any sense to pretend, at this late date, that the National Council of Churches represents 50 million Christians in the

GIVE AND TAKE

BY REV. PAUL BRISCOLL

A few years ago I read a mystery about a master criminal who distracted attention from his features by means of a gold tooth. Before each of his bank robberies he coated one of his front teeth with gold. The gold tooth fascinated all the witnesses. In fact, it drew so much attention that bystanders could recall little else about the thief. While the police searched all over London for a man with a gold tooth, the master criminal simply removed the coating and went on his way.

In desperation, the police chief finally sent this rather bizarre message to every bank: "If you are robbed in the near future by a man with unusual dental work, please keep one thing in mind. Don't look only at gold teeth!"

As I read the story, I thought of a similar comment by a professional football scout. "Don't look only at the football," he advised fans of the game. "If you simply watch the ball-carrier, you'll miss the action in the line, the movement of the defensive backs, and a great many other things. If you rivet your attention on the ball and overlook the movements of most of the players, you can see hundreds of games without ever really understanding how a football team operates."

JUST AS FANS LIKE myself can watch a hundred games without seeing the activities of the left guard, so it is possible to participate in a hundred intra-Church discussions without hearing most of the things that are said. Certain controversial statements rivet our attention, and the other statements seem to fade out of the picture. To improve our understanding of other Catholics, we have to compensate for our natural tendency to overlook those opinions that do not stand out like a gold tooth.

In their initial presentations, Sister Eileen Fitzgerald and Donald Doyle gave us several "gold tooth" opinions. Our attention naturally focuses on Mr. Doyle's question about the Catholicism of our schools and Sister Eileen's suggestion that we consider carefully the high priority we are now giving to Catholic schools. Since our goal is controversy without animosity, our writers will be developing these views in the weeks ahead.

But I will also be asking them about some less prominent statements that often pass without comment. For example, I found two areas where our writers seem to share a common concern.

First, both Sister Eileen and Mr. Doyle believe that Catholic education has not given proper attention to Catholic parents as educators of their children. While their motives for this belief may be different, the view itself is common to both writers. If this is a major difficulty, how is it overcome? What is the proper role of the family? How can Catholic parents and educators work together to complement each other's efforts?

Mr. Doyle and Sister Eileen also share a fear that the philosophical question about the purpose of Catholic schools may be sidetracked by the pressing financial question. Both our writers are professional educators, and they are concerned that a concentration on the mechanics of survival could lead us to give but a cursory glance to needed educational reforms.

A BUSY SUPERINTENDENT of schools, on the other hand, might view things from a somewhat different perspective. "That's all very fine," I can imagine him saying, "but this lofty philosophical discussion could take years and still be unresolved. Meanwhile, who's going to pay the bills?" Keeping his viewpoint in mind, what is the proper balance between the short-range and the long-range, between legitimate temporal interests and broader philosophical concerns?

In addition to my questions, I invite readers to submit their own questions for public discussion. This can be done by writing to me in care of the paper. Just one thing, however. Please don't ask me what happened to the master criminal with the gold tooth. I've been watching my brain for a week, but I can't remember.

political arena? Who is really listening to the churches on legislative matters?

IN MY JUDGMENT, Father Drinan begs all of these and a number of related questions in a rather casual fashion by stating, all too emphatically, that "to think that such activities (lobbying) on the part of organized religion are improper is a totally naive and indefensible concept." I find this statement to be very simplistic and doctrinaire. It literally cries out for a number of distinctions, some of which I hope to raise, for purposes of discussion, in a subsequent release of this column. Meanwhile, I can't resist pointing out (Continued on Page 5)

YOUR WORLD AND MINE

Trouble in France

BY GARY MacEOIN

The working paper entitled "Justice in the World" distributed to the bishops of the world by the Roman Curia as part of the preparation for the upcoming Synod of Bishops is a striking example of the mounting tension between Catholic social teaching and the attitudes and practices of contemporary governments. It deplores the "processes of oppression," the "domination by privileged minorities" who monopolize national decision-making, the neo-colonialist controls by which the powerful nations manipulate the weak.

These new attitudes of the church have recently stirred tremendous controversies in France. Formerly it was the left wing in that country which criticized the church, as divisive in civic affairs, but now it is mainly the right which protests the hostility of a part of the clergy and is shocked by the church's refusal to follow automatically the national will as formulated by the government in power.

Gilbert Compté, a right wing anti-clerical, recently called for a special law to regulate clerical activities, or as he called it, "a civil constitution of the clergy." Today, he said, "they constitute in their recourses a powerful pressure group critical of the established order and of our economic institutions. The state cannot deny them the right to express their views, but neither can it allow such activities to continue outside its control."

THE DISCUSSION has become so generalized that the French national television service devoted a major monthly discussion program to a debate on the issue last month. Passions were running so high that a few days before the program Bishop Gabriel Matagrin of Grenoble published a letter in which he insisted that, while the church could not identify itself with one nation, culture or party, neither

could it be locked in the sacristy or in a disembodied spirituality.

Another dimension of the same issue is currently agitating the Italians. It concerns a conflict between La Stampa, Italy's third-biggest daily newspaper and a voice for the middle classes and the business community, and one of its columnists, Raniero La Valle.

La Valle was for many years editor of Avvenire d'Italia, Italy's most important Catholic daily, published in Bologna. He acquired an international reputation for his excellent reporting of the Vatican Council. Although always backed by Cardinal Lercaro of Bologna, he was forced to resign some years ago because of the annoyance of other Italian bishops at his refusal to support automatically every position of the so-called Catholic Party, the moderate faction of the Christian Democrats.

He had no difficulty in getting a job with La Stampa as religion editor with a regular column each week. Recently, however, the newspaper dropped his column two weeks running. One of the suppressed columns was critical of the position taken by the Vatican's Osservatore Romano regarding the Italian elections. The other dealt with the Pentagon Papers.

AFTER REJECTING the second article, the newspaper's management told La Valle that he was trying to move out of the sphere of "religion" into that of "politics." It was the prerogative of management, it said, to tell him where religion begins and where it ends.

La Valle immediately sent a letter of resignation which La Stampa refused to print but which appeared the next week in another publication. "It is my conviction," La Valle wrote, "that any attempt to restrict religion to an area of clearly defined specialization is to make it alienating. I will never yield on the issue that faith has to be understood as the measure of all things."

Religious journalism used to be regarded as a backwater. Today its practitioners have to be alert for attack from all directions.

Scores 'anti-Christ gibberish' in schools

BUFFALO, N.Y.—Denouncing "anti-Christ gibberish" taught in local Catholic schools, Bishop James A. McNulty said here that his diocesan religious education office has been assigned "to keep our Catholic schools Catholic in doctrine, morality, virtue and good manners."

In a brief pastoral letter on Catholic education, Bishop McNulty called some teachers "false prophets." He said students have startled their parents by coming home from religious instruction classes and saying they don't have to attend Mass, go to confession, honor their parents or obey the Pope.

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viewpoints and observations

INTELLECTUALS RETURNING TO CHURCH

Sees 'extraordinary change' toward religion in Russia

TORONTO—An "extraordinary change" has come about in religion in the Soviet Union since the mid-1960s, a British author and expert on the USSR said here.

Sir John Lawrence, an Anglican layman and former press attache for the British Embassy in Moscow, noted that "for the first 40 years after the revolution, the only religious people in Russia were uneducated and of simple faith."

"The educated had turned against the church," he said, "but now they're becoming interested again. Intellectuals in increasing numbers, especially students, are turning to religion."

SIR JOHN, who spent the summer in the USSR, said many Russians are returning to the Orthodox Church.

The 64-year-old Anglican rejected old rumors that former Premier Nikita Khrushchev was dismissed from power in 1964 because he became a Christian.

"All evidence is against Khrushchev's ever having become a Christian," Sir John said. "In fact, he had a more violent, more personal animosity to the church than Stalin himself."

Sir John observed that the church, which many believed was corrupt and uninspired before the Soviet revolution, has survived the long years of persecution by continuing steadfast in faith. And now, "most of the old corruption has been purged and all the church's fair-weather friends have disappeared," he said.

THE BRITISH writer also noted that the religious persecution in the USSR, which still continues, is making closer allies of Jews and Christians.

Russians, he said, "are looking for personal integrity and it's being denied by the cynicism of the government. They are told what to believe. They're taught dialectic materialism in school, but its application in Russia changes so frequently that children are sometimes told one answer to give the teacher and another for a government inspector."

LETTERS

Liked 'Quitter,' school editorials

To the Editor:

Your editorial on the defections from the priesthood said very well some of my thoughts on this delicate topic. Perhaps that is why I liked it!

I might add that your editorial on the Supreme Court decision against the legality of the purchase of secular services by parochial schools also was well stated.

Father Joseph V. Beecham
Indianapolis

'Sensible, timely,' Say Moriarty

To the Editor:

Praises to B. H. Ackelmire for the editorial "What's so great about a quitter?" which appeared in the September 17 edition of The Criterion. The forthright approach of this columnist to the issue on clerical "dropouts" is not only sensible, but timely as well. Seemingly, it would be advantageous if this article somehow reached the thoughtful attention of the participants to the synod soon to begin in Rome. We hope it will.

Pat and Margaret Moriarty
Indianapolis

Father Burkart sends 'Thanks'

To the Editor:

Thanks for your article in last week's Criterion: "What's so great about a quitter?" Real priests will sincerely appreciate your support; quitters, whether victims of concupiscence or intellectual pride, may loudly resent your rebuke.

May God bless you for your respect and loyalty to the priesthood.

Father C. W. Burkart
Beech Grove

area in which you, the reader, can be instrumental."

The Brooklyn Tablet: "This week's tragic events point poignantly to the fact that both the jailed and the jailers are prisoners behind the same putty-colored walls. The destinies of the guarded and the guards are intertwined and the inadequacy of our prison system is a weed that threatens to choke them all... Society has jailed them (inmates) but does not correct the conditions which help produce anti-social acts. It has sent them to correctional institutions but cannot understand why they are not corrected."

The Catholic (N.J.) Star Herald: "We treat men like animals and eventually that goes them to act like animals. Then we are driven to slaughter them and say they forced our hands... The trouble is that too many people in law enforcement today are too eager to waste no time and to start killing."

COMMANDMENTS FOR DRIVERS

ADELAIDE, Australia—Anglican Bishop Thomas T. Reed of Adelaide has published Ten Commandments for drivers in the Adelaide Church Guardian:

Thou shalt hold only the steering wheel.

Thou shalt not make a god of thy horse-power.

Thou shalt not take the center line in vain.

Remember the driver behind you to help him pass thee.

Thou shalt fasten thy seat belt.

Thou shalt not kill.

Thou shalt not commit inebriated driving.

Thou shalt not steal thy neighbor's eyes with thy headlights, his ears with thy horn, nor his enjoyment with thy litter.

Thou shalt not bear false witness with thy signals.

Thou shalt not covet thy neighbor's right of way.

Keeping those commandments, Bishop Reed said, could go a long way toward saving lives.

Msgr. Higgins

(Continued from Page 4)

that Father Drinan's apparent confidence in the power of the churches to influence the legislative process is increasingly being questioned by a number of competent observers including, for example, Father Andrew Greeley, of the National Opinion Research Center.

In an article on integrated housing in the September-October issue of The Critic, Father Greeley writes as follows: "It is remotely possible that a large religious body like the Roman Catholic Church could be powerful enough to make important beginnings in the subject of metropolitan integration. But the Catholic Church exists today in a state of organizational chaos, near collapse and is scarcely able to face its own internal problems much less have any influence on the rest of the city."

This may or may not be an exaggeration on Father Greeley's part, but it does raise the possibility that Father Drinan may be wasting his time worrying about the silence and-or the ineptitude of the churches in the area of federal legislation.

Have Your Say

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Indianapolis 46206.



Catholic comment on Attica tragedy

NEW YORK—Initial reaction to the Attica, N.Y., prison rebellion by Roman Catholic newsmagazines keyed on overcrowded and antiquated prison facilities in assessing blame for the bloody tragedy that took 40 lives September 13.

But the Catholic Free Press of Worcester, Mass., went further in charging that government officials "abdicated" their responsibilities to a society which over the years has accomplished little meaningful reform in the penal system.

The Worcester diocesan newsmagazine said a "callous, vicious, stupid, sinful society" is to blame for the rioting and subsequent "slaughter" at Attica State Prison and that "punishment, sometimes degrading, inhuman, brutal punishment, was still normal operating procedure in most jails and prisons of America."

THE LONG ISLAND Catholic, serving the Rockville Centre, N.Y., diocese, also blamed overcrowding and outdated penal institutions for the Attica tragedy, but added that "there can be no compromise with the order and discipline essential for the protection of society."

"At best prisons are grim places," the editorial said. "There is a lack of the necessary funds for basic prison reform. But then the criminal activity which places men in prison also is a grim reality with which society must deal."

The Long Island Catholic called for "realistic reform" of the penal system, but indicated that before reform must come the "necessary measures" to insure that such rioting and rebellion do not happen again at Attica or other correctional institutions.

An editorial in the Catholic Standard of Washington, D.C., warned that the rebellion and mass deaths at Attica "served only to harden positions and shove needed prison reform into a dark corner."

IT DEFENDS the State of New York as being left with "no choice" but to storm the prison in hopes of saving as many as possible. "To lay the responsibility for the deaths at the doorstep of the state, avoids any responsibility on the part of the rebellious inmates."

The Standard's editorial observed that perhaps such action on the part of the prisoners proves that "our prison system merely removes criminals from society and is not meeting the additional requirement that every effort should be made to return them to society as responsible citizens."

While acknowledging that it is too early to assess blame, the Greensburg (Pa.)

Catholic Accent, pointed out that many who condone the penal aspect of prisons often refuse to see another perspective, one that indicates "society may have sinned against many of these prisoners and be responsible for their wrongdoing."

"Can we," the editorial asked, "in an establishment that puts so much value on property, ever really know who is right or who is wrong? 'Can we, who pen up men like animals in a zoo, ever really know?'"

THE CATHOLIC Accent suggested that the problem may never be solved until an "establishment based on men's rights as creatures of God, entitled to live and be highly regarded, precisely because they are children of God" is a reality.

In its lengthy editorial, the Free Press of Worcester condemned the seizing of innocent hostages by the prisoners, but said there was no need for a riot if society had granted the prisoners' legitimate demands earlier.

"No one can deny that there are many men and women in society and in our midst who are anti-social," the editorial observed, "but the criminal is still human. He still has a demand upon the Judeo-Christian conscience of America."

Stating that the causes of the tragedy are not being disputed, the Free Press asked: "... will America act? Or rather, will the nation's political and religious 'leadership' rise above the crowd and demand that America the comfortable act?"

OTHER COMMENTARIES on Attica in the Catholic press:

The Boston Pilot: "The tragedy that unfolded in Attica this past week should, indeed must, concern all of us who speak for and seek the means to achieve a truly civilized world... We have every right to expect that judgments could be made that would provide insights into the more humane treatment of prisoners; that makes prisoners value their lives and those of correction officials; that makes all of us realize that we are dealing with men, not mere statistics."

The Evangelist of Albany, N.Y.: "The largest issue is this. Undeniably there were racial overtones to the Attica tragedy. In fact, racial polarization was at the root of it all. Any TV viewer could see it: the guards were all white, the prisoners primarily black and Puerto Rican... What frustration, what lack of opportunity, built up over a century of subjugation, has led to this imbalance?... Why do we focus on this issue to the exclusion of many others? Because this is the

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KNOW YOUR FAITH

THE PEOPLE OF GOD

BY FR. GEORGE K. MALONE

At a recent stockholders' meeting of one of this country's largest corporations, the president proudly proclaimed, "Ladies and gentlemen, it is good to see that we are one big happy family!"

We all use symbols and images to communicate with each other. "One big happy family" was here used to describe a gigantic corporation. In common usage the heart, although a muscle, symbolizes love. For many today a clenched fist symbolizes unity and solidarity in a common cause.

The New Testament uses over 90 images to describe Christ's Church—such as bride of Christ, body of Christ, sheepfold, heavenly Jerusalem, and so forth. At various eras in history and in different parts of the world, different images had different meanings.

For many centuries the main image of the Church for many Roman Catholics was that of the "Kingdom of God." This was quite understandable, since at that time the prevalent form of European society was monarchical. But as forms of society changed, different images of the Church took on new meaning.

PRELIMINARY PLANS for the First Vatican Council (1869-1870) had proposed to discuss the Church in its image of "Mystical Body of Christ." But due to political factors and the outbreak of the Franco-Prussian war the topic was never formally

discussed at the Council. Finally in 1943 Pope Pius XII issued his encyclical "Mystici Corporis"—on the Mystical Body of Christ. But times kept changing at an ever increasing pace, and so did images.

In addition to using the Mystical Body image, the Second Vatican Council (1962-1965) returned to the use of several early images of the Church. In fact, the Dogmatic Constitution on the Church uses the following Scriptural images—sheepfold, flock, field of God, building and temple of God, and spouse of Christ. (Chapter I) The Council Fathers then proceeded to devote the entire second chapter of the same document to another scriptural image, that of the "people of God."

The Scriptural background of this image embraces both the Old and the New Testaments. In the Old, the specially chosen people of God was the People of Israel. Obviously, this image had a definite racial foundation. In the New, according to Christian belief, the new chosen people of God is the entire church of Christ, in which there is no distinction between Jew and Gentile and which is universal.

THE SPECIAL significance of the location of this "people of God chapter" is twofold:

1) It reminds us that we are called by God to be saved not only as individuals, also as members of a community, God's own people. In other words, as we work out our salvation, we don't have to "go it alone." We have brothers and sisters to help, comfort, console and guide us in our hours of need, just as we are there to help them.

2) It reminds us that the words "hierarchy," "institution," and "Church" are not identical. For many years people tended to identify the Church with Religious, priests, bishops, cardinals, and popes. Even the usage of the term "churchmen," usually restricted to the clergy, reflected this tendency.

Partially in order to offset this rather one-sided top-heavy view of Christ's Church, the Fathers of Vatican II decided to insert this second chapter as an overview of the entire Church and as an introduction to the following chapters on hierarchy, laity, and Religion. It thus serves to put these following chapters in their proper perspective—that while there are varying ministries of service within the Church, we are all equal in our dignity as part of the people of God, that we are indeed "a chosen race, a total priesthood, a holy nation, a purchased people . . . who in times past were not a people, but now the people of God." (1 Pet. 2, 9-10)

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For St. Paul, "church" . . . and "people of God" are different expressions for the same reality. For him the church was obviously people. (NC Photo by Frank Hoy)



"I HAVEN'T FIGURED OUT HOW RELEVANT IT IS, BUT, OKBOY! IS IT INVOLVED!"

"One big happy family" can refer to the Church but need not mean constant agreement as illustrated by this Jonathan cartoon. (NC Photo)

Assembly of believers

BY FR. QUENTIN QUESNELL, S.J.

You can tell a lot about how people think of you from the way they greet you. We can tell a lot about how the first Christians thought of the Church from the greetings they used when they wrote to the different churches.

Here, for instance, are the greetings from some letters of Paul:

"To the church of God which is at Corinth, to all who are called to be God's people" (Cor. 1, 2).

"To the church of God in Corinth, and to all God's people in all Greece" (1 Cor. 1, 1).

"To the people of the church in Thessalonica" (1 Thess. 1, 1).

"To God's people who live in Ephesus" (Eph. 1, 1).

"Greetings to the churches of Galatia" (Gal. 1, 2).

"I write to all of you in Rome, whom God loves and has called to be his own people" (Rom. 1, 7).

The letters are written to the whole community. Sometimes he says "church" or "church of God." Sometimes he says "people" or "God's people" or "those called to be God's people." Sometimes he simply addresses "all of you."

For him, "church" and "all of you who believe" and "people of God" are different expressions for the same reality. For him the Church was obviously people. When people gathered together in answer to God's call, they were "people of God" or "the Church." It was that simple.

THIS WAS ESPECIALLY obvious in the language in which he wrote. The Greek word that we now translate "church" would have sounded to Paul and his fellow-Christians more like "gathering," "assembly," "chosen group." There would be no question that the "gathering" or the "assembly" or "the group" referred to all the people who came together in answer to God's call.

Paul writes to these people to

express his friendship and love, to encourage and exhort, to correct and chastise, to argue and to teach. He calls for decisions. He calls for actions. He calls for changes and reforms. But he addresses the entire group.

Didn't they have church officers then? Yes, but he doesn't usually address them. The one time he mentions them in his greeting, he puts them after the people as a part of the people. (Which is exactly where Vatican II puts them in Chapter II of the Constitution on the Church!) He writes "To all God's people living in Philippi who believe in Christ Jesus, together with the church leaders and helpers" (Phil. 1, 1).

NOW THIS WAS NOT simply some peculiarity of St. Paul. James does the same thing: "Greetings to all God's people, scattered over the whole world" (James 1, 1). Peter does it: "To God's chosen people, who live as refugees scattered throughout the provinces" (1 Peter 1, 1).

It must have seemed the normal way to talk in those early days when you could see the church growing and taking shape day by day as more and more believers came together. Those "gatherings" or "assemblies" or "churches" were still small enough then to fit into one man's house: "To our friend and fellow-worker Philemon, and the church that meets in your house" (Philemon 1, 1).

It must have been easy in that situation to look to the whole group to make decisions, take actions, initiate change. You could see before your eyes that the people were the Church and the Church was the people of God.

Today, when the Church is very large and very organized, and has existed for a very long time it may be harder to remember that the Church is really the "gathering," "assembly," or "calling together" of the entire people of God. But we must remember it. For greater or smaller numbers and the passage of time don't really change the nature of Christ's Church.

(Copyright 1971, NC News Service)

CATECHETICS Education of God's people

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

Several weeks ago I was asked to speak to a group of parents and religion teachers. When I arrived, I found the meeting room very well prepared. Chairs were neatly arranged facing the front of the room where there was a portable blackboard, an overhead projector, a slide projector and a large screen. Between the screen and blackboard was a lectern or reading stand. By the time I arrived to check the equipment and room arrangement, people were already seated in orderly rows facing the front.

I began the session by asking the people to look at the arrangement of the room and to reflect on what, if anything, the room arrangement suggested about religious education. It was not long before parents and teachers began expressing their observations:

"The room is set up for us to listen to you give us a lecture." "We came to get answers from you, and the room is arranged to make this possible." "Religious education is mainly handing on to others the truths of our faith, and we look to you to explain the truths and how to hand them on." "You're a priest and know the Church's teaching. We are here to learn more about the teachings of the Church and how to teach them to our children."

I ASKED IF THE room arrangement and the general trend of their observations suggest anything about the Church. After a moment or two for thinking, without further comment about the question, I suggested that we rearrange the room. As I moved all the equipment off to one side, I asked the people to move their chairs into a more informal arrangement. I sat down with them as a member of the group.

When everyone was settled, I asked how they liked the change. Most seemed to like it although some obviously felt uncomfortable. I then asked whether the change in seating arrangement suggested anything about religious education and the Church.

A very lively discussion followed for almost an hour before we broke for coffee (Continued on Page 7)

SHEED

Probing Christ's identity

BY F. J. SHEED

In the world where scholars dwell, the search for the identity of Jesus goes on and on. At a turning point in his mission he asked the apostles "Whom do you say that I am?" (Matthew 16:19). With that question he still challenges men. Even those scholars who wholly reject him cannot leave him and his identity alone.

But in all that seething of intellectual energy, what Jesus himself gave as the first rule for the inquiry—the doing of God's will—is not much in evidence. Is his teaching from God, or is he simply delivering a message of his own? "A man will know," he says, "provided his will is to do God's will" (John 7:17). But a man may believe that God's will cannot be known, or that God has no will, or that there is no God, without any diminution of his influence as a scripture scholar.



THE ONE ESSENTIAL is that he must know the documents. There is an astonishing importance attached to their writtenness! It might be assumed, for instance, that when John, in obedience to Christ's words from the cross, "took Mary to his own home," their daily conversation was not alone about the people next door. They must have discussed Jesus, whom they knew as no other two knew him. Particularly they must have talked of Sonship, which had such a unique meaning for each of them. In discussing John's Gospel this is never mentioned because there is no documentary evidence.

The influence on John of Philo is discussed lengthily but not the influence of Mary—all because John uses one word "logos," which is also used by Philo (in a different sense). Along with this excessive respect for the written word, goes what looks like its exact opposite—what is written must submit to each scholar's judgment of what is historically, exegetically, psychologically possible; and whatever survives a judgment so rigorous must be further tested as to its spiritual relevance to the needs of today.

AT LEAST, you say, the documents are read. They are indeed, but all the same we are sometimes startled at what the scholars think they find in them. All four Gospels begin their account of Jesus' public life—with John the Baptist, Jesus' baptism by him, and the descent of the Holy Spirit in the form of a dove; and all but John give the voice from heaven greeting Jesus as "Son." Here are three comments I have read (by scholars): "Only after the Baptism did he begin to be afraid as he saw the opposition growing." "Only after the Baptism did he know he was doomed." "Baptism seems to have marked a turning point in Jesus' awareness of his relation to his Father." Note the words, "Only after the Baptism" and "turning point." You would never guess that the Baptism is quite literally the first appearance on the stage of the adult Jesus. Before it we know nothing whatever of what he thought, felt, was aware of, knew or feared. All we have is the answer of the twelve-year-old to his mother in the Temple—"Didn't you know that I must be about my Father's business?" (or "in my Father's house"?). This suggests a pretty formed "awareness of his relation to his Father." The scholars I have quoted did not believe that particular incident happened, of course; but then they do not believe in the voice from heaven either, for all that, they make it a turning point.

The writers in fact bring their own image of Jesus to the Gospels and find it in them. I dwell on this, as on earlier obliquities, as a warning to ourselves. We are all in the same danger of reading into the Gospels what fits our ideas, and reading out of them what doesn't.

BEFORE THEIR ACCOUNT of John the Baptist, two of the Gospels have a kind of Prologue, mainly concerned with the virginal conception of Jesus, Matthew telling of how this was made known by an angel to Joseph, Luke of Mary's consent. Scholars outside the Church, not believing either in angels or miracles, and seeing no particular point in virginity, judge both to be legends. Those Catholic scholars whose whole cast of mind would lead them to the same judgment are inhibited—partly by the continuing emphasis the Church has always laid on the Virgin Birth (we find Irenaeus writing of it within 60 years of John's death); partly by what the Virgin Mary has meant to themselves in their formative years. So they continue to believe in the Virgin Birth, "but not biologically." As we have noted, the phrase Virgin Birth is not in Scripture. Its phrases are, "I know not man," "Joseph knew her not." How does one fit a non-biological virginity into either?

Catholic moral theologians have been accused of casuistry, hair-splitting; but one reads scripture scholars who can match them hair for hair. What emerges from too much of their study is a Christ unknown to the Evangelists. Once again, we remind ourselves that these columns are concerned with the Christ of the Gospels. Only when we know him can we be aided by the scholars and not muddled.



"Listening Sessions" need not all be formal ones. Any honest encounter which introduces the Pastor to his parishioners can be a "Listening Session." (NC Photo)

WORSHIP AND THE WORLD

LISTENING SESSIONS

BY FR. JOSEPH M. CHAMPLIN

Regular readers of this column during the summer months may have detected a slight change in its orientation. The reason: I became on May 1 pastor of Holy Family church in Fulton, New York, after three years as associate director of the Washington Secretariat for the Bishops' Committee on the Liturgy. Shortly after that return to full-time parochial work, this writer joined several classmates for a quick tour by car through a half-dozen European countries.



My articles on worship for the coming year, therefore, will naturally reflect actual experiences in a 900-family parish setting and include occasional impressions gathered from across the Atlantic. They will, of course, continue to outline current official developments in the liturgical renewal and to describe imaginative, practical steps taken around the country to implement decrees issued by either the Holy See or the National Conference of Catholic Bishops in the United States.

A priest friend of mine from Arizona suggested an excellent program for the first weeks in this new parish—hold a series of neighborhood meetings to find out who your people are and how they feel about the Church today. I followed his advice and now, after 30 sessions with about 400 adults, highly recommend the procedure for anyone in a similar position.

WE COINED THE phrase "Listening Sessions" for these get-togethers and called them that because they were designed to give the freshly appointed pastor a forum for listening, an opportunity for him to hear the suggestions of his flock. He listened much and heard plenty, carefully jotting down an average of twenty recommendations per meeting.

Organization of the project went something like this: From a previously formed list of over 100 parish leaders, the pastor would ask a family to hold one listening session in their home. Husband

and wife contacted Catholic adults in the neighborhood and invited 10-20 for the 8-9:30 p.m. meeting.

Legion of Mary representatives came early to the house and prepared name tags plus writing pads for the participants (to note name, address, phone number and occupation for future reference). After the priest's arrival, a few introductions, and some initial hesitation (very slight), the parishioner's lips and the pastor's pen began to fly.

HERE ARE A FEW procedural steps we learned in the process:

—List in the Sunday bulletin, with an open invitation, each listening session.

—Limit refreshments to coffee, tea or lemonade to avoid any competition among hosts and hostesses.

—Take no break until the 9:30 closing time to forestall an interruption in the flow of ideas.

—Approximately 10 minutes before concluding, terminate the free discussion and move around the total circle of "speakers" to offer each individual a final (or perhaps first) occasion to speak.

—Cut off discussion near the 9:30 p.m. hour regardless of how fruitful it seems—there will be other moments.

—Leave (the priest, that is) soon after the end so participants will feel free to stay or go as they wish.

—Make sure the pastor listens.

What has this to do with worship? Everything. One cannot plan good liturgies for a community of believers, the parish, without a thorough understanding of both their hopes and their hostilities.

THE GENERAL Instruction of the Roman Missal says this in technical terms: "It is very important to select and arrange the forms and elements proposed by the Church, which, taking into account individual and local circumstances, will best foster active and full participation and promote the spiritual welfare of the faithful."

Listening Sessions, as an essential beginning step, provide input for an effective selection and arrangement of those forms and elements.

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Education of God's People

(Continued from Page 6)

and donuts. Disagreement and strong feelings were expressed. "I think we came here to hear you tell us about religious education and the Church's teaching." "But who is the Church? Not just Father. We are the Church." "The hierarchy does not have all the answers." "It's not like just sitting here listening to Father. I have to think and try to share with the group." "Maybe religious education involves more than learning truths from a teacher. Maybe it has more to do with becoming a real community of people who stand together for something."

AFTER THE coffee-break, I tried to summarize their ideas. Drawing on my own educational background and personal experience, I was able to clarify and organize their thoughts more systematically. It was a surprise to all of us how much insight, religious experience, doctrinal understanding, and common sense emerged through this approach.

Not all agreed with everything at the end of the evening, but I think we all were more aware of several important points about religious education and the Church.

We learned how easy it is to use words that mean one thing while using those words in a context that practically negates their meaning. We speak today of the Church as the "People of God." We say

that God's Spirit is at work throughout all levels of God's people, that everyone has particular gifts which are given by God to build up the community. All of this is soundly grounded in the New Testament and in the teaching of the Second Vatican Council (See columns by Father Malone and Father Quesnell).

YET WE FREQUENTLY speak these words in an atmosphere and context that effectively says that the truths of faith, the imperatives of normal life, the guidelines for Christian holiness are chiefly known by bishops, priests and Religious who hand them on to the laity. As long as that is the ordinary experience of Catholics, the new words and images of the Church as "God's people" will remain only new words with little impact on life.

Religious education—on every age level from pre-school to adult—should enable Catholics to experience the reality of being a "people of God." Each Catholic needs to experience the fact that he is needed not just to accept what others teach him or to carry out their wishes, but to be creatively, responsibly involved in making sense out of contemporary experience in the light of tradition, and cooperating in the building up of a genuine community of believers dedicated to coming to grips with today's issues and challenges.

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QUESTION BOX

Reader worried about signs of Christ's 'second coming'

BY MSGR. R. T. BOSLER

Q. Certain preachers, including Billy Graham, feel that present world events are signs that the second coming of Jesus Christ is at hand. What does the Catholic Church think about this?

A. The only recent official Catholic pronouncement on the second coming is this sentence from Vatican Council II's Constitution on the Church: "Since we know not the day nor the hour, on our Lord's advice we must constantly stand guard."



There has never been a generation since the beginning of Christianity in which some people did not see signs of Christ's imminent return. And today there are Catholic preachers and writers who agree with Billy Graham—including cardinals in the Roman Curia, for all I know.

Respected theologians, like Karl Rahner, for instance, have a different view entirely of the second coming. Rahner holds that the second coming does not take place on the stage of an unchanged world. He finds St. Paul teaching that through the Risen Christ the material world gradually becomes more permeated with the spiritual—especially in man. "The end of the world is, therefore," Rahner says, "the perfection and total achievement of saving history." So, the second coming of Jesus "takes place at the moment of the perfecting of the world into the reality which he already possesses now. . . . I agree with this, and I think the second coming is a long way off."

"Boom." What was that thundering noise I just heard!

Q. Without any of your specious and spacious explanations, tell us what the Catholic Church teaches about reincarnation.

A. By reincarnation I take it you mean the belief that souls after death enter into another body. I cannot find that the Church teaches anything directly about this belief. No Christians have ever taught the belief; so the Church has never been obliged to discuss it in any council or synod. It is difficult to see how belief in reincarnation could be reconciled with the fundamental Christian belief in the resurrection of the body. In the Hebrew thought of the Bible, man is not a soul dwelling in a body; he is body and soul, one being, and, therefore, after death man would not be complete and himself again unless there is a resurrection of the body that helped make him a person. The resurrected body will be spiritualized, but it will be recognizable as you or me or John or Jane.

Recently there have been Christian writers attempting to reconcile belief in reincarnation with the doctrines of the redemption and resurrection, but

no Catholic theologians have taken them seriously.

Q. When is a person considered dead in the eyes of the Church? Is it when the brain dies? If so, when does the brain die? When does the soul leave the body?

A. This is a question not for the Church but for the medical profession to decide. The state with the help of medical science can decide what constitutes legal death, but it is hard to see how we can ever be sure at what moment the soul leaves the body. The Church instructs priests to give conditional absolution from sins and the anointing to persons apparently dead, on the assumption that it is impossible to be sure of the actual moment of real death.

Q. We are golden-age pensioners who have three godchildren, all in their thirties. One we lost track of, and his parents are dead. Have we still any obligation to these people?

A. No. There was a time when sponsors played an important role in Christian life. Back in the days when early deaths created many orphans and most people spent their whole lifetime in the village or town of their birth, godparents were needed and could replace the parents. Today when Catholic social agencies take care of the few orphans there are and 20 per cent of the population moves every year—many from one part of a country to another—the role of the baptismal sponsors has become mostly symbolic and honorary. Our new baptismal rite for children, which places the emphasis on the parents, recognizes the change that has taken place.

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TROPHY WINNERS—Individual winners in the recent CYO Junior Tennis Tournament include, from row left to right, Richard Wall of Our Lady of Lourdes, Novice Boys Singles and Doubles; Jim Mackel, back of Lourdes, Novice Boys Doubles; and Jeff Lawrie of St. Catherine, Novice Mixed Doubles. Back row, left to right, are Barb Roemke and Sissy Murray of St. Catherine, Novice Girls Doubles; Joni Kriese of St. Catherine, Open Girls Singles; twins Martha and Mary Mullin of St. Catherine, Novice Girls Singles; and Novice Girls Singles runner-up, respectively.

Top grade school tilts on tap

INDIANAPOLIS — Major games slated Sunday in the grade school football program will pit early division leaders in

the two leagues. In Division I of the "56" League, two games of special merit are on tap. St. Michael's

(2-0) will meet St. Luke's (0-0-2) at 12 noon on the CYO Stadium No. 1 field, while St. Christopher's (1-0-1) plays St. Malachy's (1-0) at 12:30 p.m. on the Brownsburg High School field.

Division II, St. Pius X (1-0) faces St. Joan of Arc (1-0) at 12:30 p.m. on Chatham High School's No. 2 field. In Division III, St. Catherine's (1-0) plays St. Mark's (1-0) at CYO Stadium No. 2, 12 noon. St. Jude's (1-0) meets St. Simon's (1-0) at 12:30 p.m. on the Roncalli High School field in Division IV.

Cadet League highlights will include: Division I—Holy Spirit (2-0) and Immaculate Heart (1-1) at CYO Stadium No. 2, 3:45 p.m., and St. Andrew's (1-0) meets St. Michael's (1-0-1) at St. Andrew's, 3 p.m.

Division II—St. Pius X (1-0) plays St. Matthew's (1-0) at St. Matthew's, 3 p.m.; Division III—St. Rita's (1-0) meets St. Barnabas (1-0) at CYO Stadium No. 1, 3:45 p.m.; Division IV—St. Luke's (1-0) faces St. Thomas Aquinas (1-0) at St. Luke's, 2:30 p.m.

Next Wednesday will be the last of the mid-week games for Divisions I and II in the Cadet League and Division I in the "56" League. All remaining games will be played on Sundays.

Hospital Ball date announced

INDIANAPOLIS, Ind. — Plans are set for this year's St. Francis Hospital Chrysanthemum Benefit Ball, to be held November 13 at the Indianapolis Athletic Club.

Mrs. John J. Heidt, general chairman and member of the hospital's Advisory Board, announced that proceeds from the benefit will be applied to the fund for the new Hospital Center now under construction. The \$13 million project is to be completed in April, 1973.

Tickets for the benefit are \$50 a couple, according to Mrs. E. K. Stucky, invitation chairman and wife of the hospital's Medical Staff president.

The benefit is a joint effort of the wives of the medical staff, advisory board, hospital guild and volunteers, and department heads of the hospital. Ticket information may be obtained from Mrs. Stucky or Mrs. Don D. Hamachek, reservations chairman.

SCORES

"56" FOOTBALL LEAGUE
Games of Wednesday, Sept. 15
Division 1: St. Michael 24, St. Thomas 0; St. Michael 23, All Saints 0; St. Christopher 28, Ann 0; St. Luke 0, St. Monica 0 (tie); St. Malachy, bye.

Games of Sunday, Sept. 19
Division 1: St. Michael 24, St. Thomas 8; St. Gabriel 9, All Saints 0; St. Luke 0, St. Christopher 0 (tie); St. Malachy 13, St. Monica 0; St. Ann, bye.

Division 2: St. Andrew 12, Mount Carmel 0; Christ the King 28, St. Rita 6; St. Pius X 4, Immaculate Heart 0; St. Joan of Arc 7, St. Matthew 0.

Division 3: Nativity 0, Our Lady of Greenwood 0 (tie); St. Roch 21, St. Bernardette 0; St. Catherine 7, St. Barnabas 0; St. Mark 13, St. Patrick Sacred Heart 0.

Division 4: Our Lady of Lourdes 21, Little Flower 0, Holy Spirit 7, Holy Name 4; St. Jude 12, St. Philip Neri 0; St. Simon 21, St. Lawrence 0.

CADET FOOTBALL LEAGUE
Games of Wednesday, Sept. 15
Division 1: St. Simon 13, Immaculate Heart 6; Holy Spirit 30, St. Lawrence 8; St. Michael 20, Little Flower 6; St. Andrew 13, Holy Name 0; St. Jude, bye.

Division 2: St. Gabriel 39, Our Lady of Lourdes 0; St. Pius X 13, St. Joan of Arc 0; St. Mark 18, Christ the King 18 (tie); St. Philip Neri 4, St. Catherine 6 (tie); St. Matthew, bye.

Division 3: Immaculate Heart 14, St. Lawrence 0; Holy Spirit 7, St. Simon 0; Holy Name 20, Little Flower 0; St. Jude 15, St. Michael 15 (tie); St. Andrew, bye.

Division 4: St. Mark 34, Our Lady of Lourdes 6; St. Gabriel 39, Christ the King 0; St. Andrew 33, St. Joan of Arc 4; St. Pius X, bye.

Division 5: St. Rita 14, St. Roch 6.

CYO NOTES

The September meeting of the Indianapolis Deaneeries Junior Youth Council will be held at 7:30 p.m. Monday, Sept. 27, in the CYO Office. Preparations for the forthcoming Youth Week will be discussed, along with the National CYO Convention.

Ten teams will begin play in the first Junior Boys Touch Football League on October 3. Each team will play four or five games. Two divisions have been established.

Entry blanks will be mailed next week for the annual CYO-Criterion Quiz Contest. Blanks are also ready for the basketball season ahead. Six leagues are scheduled: "56" A and B, Cadet A and B, Freshman-Sophomore and Juniors Senior.

Faculty, library appointments set at St. Meinrad

ST. MEINRAD, Ind.—Four new faculty members and the addition of a library worker have been announced by St. Meinrad College here.

New additions to the staff include: Mrs. Lilly Leyen, professor of German and Spanish, who completed studies at the University of Dubuque and the University of Iowa. She is a native of Russia.

Dr. Larry McKaughan, a California native, will serve in the psychology department. He has completed doctoral studies at the University of Illinois and acquired clinical experience at the Adolph Meyer Zone Center, Decatur, Ill.

Wayne D. Lewis, a graduate of the University of Georgia and the University of Delaware, has been added to the sociology division of the college.

Appointed to the administrative team as director of the Ministry Experience Program was Father Aloysius Hayden, a priest of the Nashville (Tenn.) diocese. He studied systematic and dogmatic theology at St. Louis University and will teach in the division of religion.

Miss Donna Sandage, a Tell City, resident and recent graduate of Indiana University, was added to the library staff.

Lourdes CCW to fete teachers

INDIANAPOLIS — The teaching staff of Our Lady of Lourdes School will be special guests at the first meeting of the parish Council of Catholic Women, to be held at 8 p.m. Tuesday, Sept. 28, in the school cafeteria.

Mrs. John T. Farrington is CCW president, assisted by the following officers: Mrs. Robert Raderfeld, first vice president; Mrs. Irene Hickey, second vice president; Mrs. Paul Bauer, recording secretary; Mrs. Lorraine Layton, corresponding secretary; Mrs. William Bongard, treasurer; Mrs. Lawrence Wilhelm and Mrs. Thomas Yaggi, school representatives.



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Mount Carmel 7, St. Christopher 6; Thomas 4, St. Patrick Sacred Heart 0; St. Barnabas 39, All Saints 0.

Division 4: St. Luke 18, St. James 0; Nativity 26, St. Malachy 14; St. Monica 28, Our Lady of Greenwood 6; St. Thomas 24, St. Bernardette 4.

CYO FOOTBALL SCHEDULE FOR SUNDAY, SEPT. 24

"56" LEAGUE

Division 1: St. Thomas vs. All Saints at Max Bahr, 12 noon; St. Michael vs. St. Luke at CYO No. 1, 12 noon; St. Gabriel vs. St. Ann at St. Gabriel, 12:30 p.m.; St. Christopher vs. St. Malachy at Brownsburg H.S., 12:30 p.m.; St. Monica, bye.

Division 2: Mount Carmel vs. St. Matthew at St. Matthew, 1:30 p.m.; St. Andrew vs. St. Rita at St. Andrew, Christ the King vs. Immaculate Heart at CYO North No. 1 (Chatham), 12:30 p.m.; St. Pius X vs. St. Joan of Arc at CYO North No. 2 (Chatham), 12:30 p.m.

Division 3: St. Patrick-Sacred Heart vs. Our Lady of Greenwood at Greenwood H.S., 1 p.m.; Nativity vs. St. Roch at Nativity, 1 p.m.; St. Bernardette vs. St. Barnabas at CYO No. 2, 1:15 p.m.; St. Catherine vs. St. Mark at CYO No. 2, 12 noon.

Division 4: Little Flower vs. Holy Name at Brookside No. 1, 12 noon; Holy Spirit vs. St. Philip Neri at Brookside No. 1, 1:30 p.m.; St. Jude vs. St. Simon at Roncalli H.S., 12:30 p.m.; Our Lady of Lourdes vs. St. Lawrence at Ellenberger, 12:30 p.m.

CADET LEAGUE
Division 1: Holy Spirit vs. Immaculate Heart at CYO No. 2, 3:45 p.m.; St. Simon vs. Little Flower at Ellenberger, 2 p.m.; St. Lawrence vs. St. Jude at Roncalli H.S., 2:30 p.m.; St. Michael vs. St. Andrew at St. Andrew, 3 p.m.; Holy Name, bye.

Division 2: St. Mark vs. St. Philip Neri at CYO No. 1, 3:30 p.m.; Our Lady of Lourdes vs. Christ the King at CYO No. 2, 2:30 p.m.; St. Gabriel vs. St. Joan of Arc at St. Gabriel, 3 p.m.; St. Pius X vs. St. Matthew at St. Matthew, 3 p.m.; St. Catherine, bye.

Division 3: St. Rita vs. St. Barnabas at CYO No. 1, 3:45 p.m.; St. Roch vs. Mount Carmel at Msgr. Downey No. 1, 3:30 p.m.; St. Patrick Sacred Heart vs. St. Christopher at Bluff Road, 3 p.m.; All Saints vs. St. Martin at CYO No. 1, 1:15 p.m.

Division 4: St. Luke vs. St. Thomas at St. Luke, 2:30 p.m.; St. James vs. Nativity at St. James, 3 p.m.; St. Malachy vs. St. Monica at CYO No. 1, 2:30 p.m.; St. Bernardette vs. Our Lady of Greenwood at Greenwood H.S., 3 p.m.

CADET KICKBALL LEAGUE
Games of Tuesday, Sept. 14
Division 1: Immaculate Heart (Blue) 38, St. Gabriel 12; St. Susanna 44, St. Christopher 10; St. Malachy 41, St. Joan of Arc 6; All Saints 44, St. Michael 8.

Division 2: Little Flower 28, St. Simon 12; St. Matthew 29, St. Andrew 8; Christ the King 43, St. Pius 8; Immaculate Heart (White) 15, Mount Carmel 14; Holy Spirit, bye.

Division 3: St. Roch 45, St. James 18; St. Philip Neri 49, Our Lady of Lourdes 12; St. Jude 23, Nativity 14; St. Pius 36, St. Mark 16; St. Barnabas 34, St. Catherine 16.

Games of Thursday, Sept. 16
Division 1: Immaculate Heart (Blue) 50, St. Christopher 5; St. Gabriel 29, St. Susanna 25; Holy Trinity 43, All Saints 29; St. Monica 26, St. Joan of Arc 15; St. Malachy 42, St. Michael 17.

Division 2: Holy Spirit 23, Little Flower 18; Immaculate Heart (White) 29, St. Andrew 28; St. Matthew 40, Christ the King 14; St. Pius 40, Mount Carmel 15; St. Simon, bye.

Division 3: St. Catherine 16, St. Roch 15; St. Mark 33, Our Lady of Lourdes 8; St. Philip Neri 22, St. Jude 7; Nativity 11, Holy Name 9; St. Barnabas 22, St. James 0 (forfeit).

Standings
Division 1: Immaculate Heart (Blue) 2-0; St. Malachy 2-0; All Saints 1-1; St. Gabriel 1-1; St. Susanna 1-1; St. Christopher 0-2; St. Joan of Arc 0-2; St. Michael 0-2.

Division 2: Immaculate Heart (White) 2-0; St. Matthew 2-0; Holy Spirit 1-0; Christ the King 1-1; St. Pius 1-1; Little Flower 1-1; St. Simon 0-1; Mount Carmel 0-2; St. Andrew 0-2.

Division 3: St. Barnabas 2-0; St. Philip Neri 2-0; Nativity 1-1; Holy Name 1-1; St. Catherine 1-1; St. Jude 1-1; St. Mark 1-1; St. Roch 1-1; Our Lady of Lourdes 0-2; St. James 0-2.

CADET KICKBALL LEAGUE
Games of Friday, Sept. 17
Division 1: St. Malachy 41, St.

Division 4: St. Luke vs. St. Thomas at St. Luke, 2:30 p.m.; St. James vs. Nativity at St. James, 3 p.m.; St. Malachy vs. St. Monica at CYO No. 1, 2:30 p.m.; St. Bernardette vs. Our Lady of Greenwood at Greenwood H.S., 3 p.m.

CADET KICKBALL LEAGUE
Games of Tuesday, Sept. 14
Division 1: Immaculate Heart (Blue) 38, St. Gabriel 12; St. Susanna 44, St. Christopher 10; St. Malachy 41, St. Joan of Arc 6; All Saints 44, St. Michael 8.

Division 2: Little Flower 28, St. Simon 12; St. Matthew 29, St. Andrew 8; Christ the King 43, St. Pius 8; Immaculate Heart (White) 15, Mount Carmel 14; Holy Spirit, bye.

Division 3: St. Roch 45, St. James 18; St. Philip Neri 49, Our Lady of Lourdes 12; St. Jude 23, Nativity 14; St. Pius 36, St. Mark 16; St. Barnabas 34, St. Catherine 16.

Games of Thursday, Sept. 16
Division 1: Immaculate Heart (Blue) 50, St. Christopher 5; St. Gabriel 29, St. Susanna 25; Holy Trinity 43, All Saints 29; St. Monica 26, St. Joan of Arc 15; St. Malachy 42, St. Michael 17.

Division 2: Holy Spirit 23, Little Flower 18; Immaculate Heart (White) 29, St. Andrew 28; St. Matthew 40, Christ the King 14; St. Pius 40, Mount Carmel 15; St. Simon, bye.

Division 3: St. Catherine 16, St. Roch 15; St. Mark 33, Our Lady of Lourdes 8; St. Philip Neri 22, St. Jude 7; Nativity 11, Holy Name 9; St. Barnabas 22, St. James 0 (forfeit).

Standings
Division 1: Immaculate Heart (Blue) 2-0; St. Malachy 2-0; All Saints 1-1; St. Gabriel 1-1; St. Susanna 1-1; St. Christopher 0-2; St. Joan of Arc 0-2; St. Michael 0-2.

Division 2: Immaculate Heart (White) 2-0; St. Matthew 2-0; Holy Spirit 1-0; Christ the King 1-1; St. Pius 1-1; Little Flower 1-1; St. Simon 0-1; Mount Carmel 0-2; St. Andrew 0-2.

Division 3: St. Barnabas 2-0; St. Philip Neri 2-0; Nativity 1-1; Holy Name 1-1; St. Catherine 1-1; St. Jude 1-1; St. Mark 1-1; St. Roch 1-1; Our Lady of Lourdes 0-2; St. James 0-2.

CADET KICKBALL LEAGUE
Games of Friday, Sept. 17
Division 1: St. Malachy 41, St.

Monica 4; St. Gabriel 27, St. Martin 4; St. Michael 13, St. Christopher 11; All Saints 24, St. Ann 12; Holy Trinity, bye.

Division 2: St. Pius X 21, St. Thomas 12; Christ the King 17, St. Luke 16; Immaculate Heart 28, Mount Carmel 8; St. Andrew 25, St. Lawrence 13; St. Matthew 25, St. Andrew 12; St. Pius X 14; Immaculate Heart 8.

Division 3: Holy Name 13, St. Mark 12; St. Jude 42, Sacred Heart 11; St. Roch 14, St. Catherine 13; St. James 24, St. Barnabas 20; Our Lady of Greenwood 58, St. Patrick 12.

Division 4: Holy Spirit 20, Little Flower 11; Nativity 28, Our Lady of Lourdes 8; St. Philip Neri 38, Holy Cross 21; St. Simon 19, St. Rita 4; St. Bernardette, bye.

Games of Monday, Sept. 20
Division 1: St. Malachy 46, St. Martin 3; All Saints 23, St. Gabriel 12; St. Monica 28, St. Michael 16; Holy Trinity vs. St. Christopher (postponed); St. Ann, bye.

Division 2: Christ the King 29, St. Pius X 8; Mount Carmel 11, St. Thomas 9; St. Matthew 15, Immaculate Heart 9; St. Lawrence 18, St. Joan of Arc 5; St. Andrew 13, St. Luke 10.

Division 3: Holy Name 12, Sacred Heart 7; St. Jude 50, St. Barnabas 11; St. Mark 13, St. Catherine 5; St. Roch 30, Our Lady of Greenwood 1; St. James 45, St. Patrick 10.

Division 4: Holy Spirit 19, Nativity 11; Little Flower 16, St. Philip Neri 12; St. Bernardette 19, Holy Cross 18; St. Rita, bye.

Standings
Division 1: All Saints 3-0; St. Malachy 3-0; Holy Trinity 1-0; St. Michael 1-1; St. Monica 1-1; St. Gabriel 1-2; St. Ann 0-2; St. Christopher 0-2; St. Martin 0-2.

Division 2: Christ the King 3-0; St. Matthew 3-0; Immaculate Heart 2-1; St. Andrew 2-1; St. Pius X 2-1; Mount Carmel 1-2; St. Joan of Arc 1-2; St. Lawrence 0-3.

Division 3: St. James 3-0; St. Jude 3-0; St. Roch 3-0; Holy Name 2-1; St. Mark 2-1; Our Lady of Greenwood 1-2; St. Catherine 1-2; Sacred Heart 0-3; St. Barnabas 0-3; St. Patrick 0-3.

Division 4: Holy Spirit 3-0; St. Bernardette 2-0; St. Simon 2-0; Little Flower 2-1; St. Philip Neri 1-1; Nativity 1-2; Our Lady of Lourdes 0-2; St. Rita 0-2; Holy Cross 0-3.

JUNIOR KICKBALL LEAGUE
Games of Wednesday, Sept. 15
Division 1: St. Christopher 18, St. Malachy 5; St. Gabriel 2, St. Martin 0 (forfeit); St. Thomas 30, St. Ann 10; St. Michael 17, St. Anthony 16.

Division 2: St. Matthew 11, St. Lawrence 6; Christ the King 32, St. Joan of Arc 4; Mount Carmel 18, St. Andrew 12; St. Pius X 14; Immaculate Heart 8.

Division 3: St. Mark 50, Our Lady of Greenwood 8; St. Catherine 36, St. Barnabas 13; St. Jude 20, St. James 9; St. Roch 14, Sacred Heart 4; Holy Name, bye.

Division 4: St. Philip Neri 14, Little Flower 9; St. Simon 20, St. Bernardette 17; Our Lady of Lourdes 49, Nativity 15; Holy Spirit 27, St. Rita 11.

Games of Sunday, Sept. 19
Division 1: St. Michael 18, St. Gabriel 17; St. Malachy 41, St. Ann 4; St. Anthony 12, St. Thomas 10; St. Martin vs. St. Christopher (postponed).

Division 2: St. Lawrence 2, St. Joan of Arc 0 (forfeit); Mount Carmel 18, St. Pius X 17; St. Matthew 25, Immaculate Heart 3; Christ the King vs. St. Andrew (postponed).

Division 3: St. Barnabas 35, Our Lady of Greenwood 18; St. Mark 25, St. Catherine 14; Holy Name 8, St. Jude 5; St. Roch 19, St. James 9; Sacred Heart, bye.

Division 4: Holy Spirit 13, Little Flower 5; St. Philip Neri 21, St. Simon 8; Nativity 42, St. Bernardette 21; Our Lady of Lourdes 16, St. Rita 6.

Standings
Division 1: St. Michael 2-0; St. Christopher 1-0; St. Gabriel 1-1; St. Thomas 1-1; St. Anthony 1-1; St. Malachy 1-1; St. Martin 0-1; St. Ann 0-2.

Division 2: Mount Carmel 2-0; St. Matthew 2-0; Christ the King 1-0; St. Lawrence 1-1; St. Pius X 1-1; St. Andrew 0-1; Immaculate Heart 0-2; St. Joan of Arc 0-2.

Division 3: St. Mark 2-0; St. Roch 2-0; Holy Name 1-0; St. Barnabas 1-1; St. Catherine 1-1; St. Jude 1-1; Sacred Heart 0-1; Our Lady of Greenwood 0-2; St. James 0-2.

Division 4: St. Philip Neri 2-0; Our Lady of Lourdes 2-0; Holy Spirit 2-0; St. Simon 1-1; Nativity 1-1; St. Rita 0-2; St. Bernardette 0-2; Little Flower 0-2.

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TIC TACKER

CACD begins sixth year

BY PAUL G. FOX

The sixth year of service to the poor and disadvantaged of Southern Indiana has been launched by approximately 150 St. Meinrad Seminary student volunteers, who devote a total of 300 hours each week to various projects in Perry, Spencer, Dubois and Crawford Counties.

Cooperative Action for Community Development (CACD), which was recently incorporated to provide necessary continuity and legal status, originated in 1965 to demonstrate the commitment and concern of seminary students and faculty to the needs in the four-county area.

Tell City attorney David Huber was the principal speaker at the group's September 13 kick-off meeting. Huber is also a member of the Board of Overseers at St. Meinrad Seminary.

CACD assistance is given in one of six areas: aiding the mentally and physically handicapped, remedial teaching, senior citizens assistance, scouting advisory, Branchville Job Corps Center, and neighborhood centers. A new innovation is the Special Programs Committee, which was formed to investigate the problems of substandard housing delinquency.

The stated purpose of CACD is "to seek to enrich the quality of human life in the areas surrounding St. Meinrad through service to any individual or groups in need." It also strives to cooperate with various communities or community organizations to bring about and deepen an awareness of the existence of poverty, and to cooperate in joint and individual efforts to alleviate that poverty.

Student outreach from St. Meinrad has come great distances from the former days of an isolated seminary.

LECTURE TICKETS STILL AVAILABLE—It appears that the October 6 lecture by Brother Gabriel Moran at Marian College will draw one of the largest audiences of clergy, Religious and CCD volunteers together at any event in recent history. One teaching nun was heard to remark: "I really don't agree with Gabriel Moran's theories but I'm going because I'm afraid I might miss something." Cathedral High School has rescheduled its Parent-Faculty Night in order not to conflict with the Moran program, and Father Arthur McDonough, O.M.I., chaplain at IUPUI has reserved a block of seats for university students. To order tickets, call (317)

357-6964, 546-7649 or 251-4862. Krieg Brothers Catholic Supply House, 119 S. Meridian St., and the Religious Education Department, 131 S. Capitol Ave., also have ticket order forms. Sponsor of the controversial lecturer is the Guardian Angel Guild. Proceeds will benefit the Special Education Department of the Catholic Office of Education.

HERE AND THERE—Best wishes to Mr. and Mrs. Ed Newman, members of Holy Name parish, Beech Grove, on the occasion of their 25th Wedding Anniversary on September 28. . . . Also to Mrs. and Mrs. Joseph P. Madden, of St. Mary's parish, Indianapolis, who are quietly marking their 64th Wedding Anniversary on September 24. . . . Michael D. Barton, a seminarian with the Verona Fathers, will continue his studies next month at Valencia, Spain.

Son of Mrs. Mary Barton of Little Flower parish, Indianapolis, he has studied the past six weeks in Madrid, Spain. He is a graduate of Mt. St. Mary's and St. Gregory Seminary, Cincinnati. . . . Two members of the St. Thomas Aquinas Junior CYO reigned as king and queen of the recent Fashion Show there sponsored by the unit. They were: Miss Junice Sue Crawford, daughter of Mr. and Mrs. James Crawford, and Charles DeBow, son of Mr. and Mrs. Charles DeBow. . . . Raymond P. Gauer, national director of the Citizens for Decent Literature, made his first visit to Indianapolis this past Wednesday. He addressed a luncheon audience at the Indianapolis Baptist Temple. George L. Rodenbaugh, a member of St. Mark's parish, Indianapolis, serves on the national CDL executive committee.

HISTORIC HOME TOUR—The Jennings County Hospital Fund will benefit from the proceeds of a tour of historic Jennings County homes October 2-3. Sponsored by Alpha Omega Chapter of Psi Chi Xi Sorority, the tour will include nine old dwellings dating back to 1820. Day tours are available from 1 to 5 p.m. both days for a donation of \$3, while candlelight tours are available from 7 to 9 p.m. Saturday, Oct. 2, for \$1.50. Combination tickets are \$4. Tickets are available from Mrs. Michael Fawcett, 129 Franklin St., North Vernon, Ind. 47265. The tour homes, some originally owned by men in high national and state government, top military officials and railroad officials, are outstanding examples of the Federal or Greek era, Georgian period, Composite and Classical Revival.



SILVER JUBILEE PARTY—"October Gave A Silver Party" is the theme of the annual card party sponsored by the Women's Club of Immaculate Heart of Mary parish, Indianapolis, to be held at 8 p.m. Friday, Oct. 1, in the parish auditorium. Silver service and cash prizes will be featured in recognition of the parish's 25th Jubilee of founding this year. Serving as co-chairman of the event are Mrs. James Clancy, left, and Mrs. Daniel Riordan, second from left. Also shown above are Mrs. James Panyard, second from right, publicity; and Mrs. Timothy McDowell, prizes.

INDIANAPOLIS
Calendar
of Events

FRIDAY, OCT. 1

Nocturnal Adoration members are reminded of the customary watch.

Card Party, sponsored by the Women's Club of Immaculate Heart parish, at 8 p.m. in the parish hall. Adm. \$1.25.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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New guild head

INDIANAPOLIS — Mrs. Russell Lane was installed as president of the St. Clare Guild at St. Thomas Aquinas parish when the group met recently at the home of Mrs. John Ryan. Other officers installed were Mrs. John F. Nahm, vice-president; Mrs. George Sample, secretary; and Mrs. Ed F. Herrman, treasurer.

Father Martin Peter was welcomed as the group's new spiritual adviser. The guild is dedicated to visiting the sick and offering help to the sick and shut-ins of St. Thomas Aquinas parish. Mr. C. J. Haslinger is the retiring president.

Ten years ago Archbishop Schulte dedicated the new Chapel of the Resurrection in the Carmelite Monastery, Indianapolis.

Woods adds new trustees

ST. MARY-OF-THE-WOODS — Three new members were elected to the Board of Trustees of Saint Mary-of-the-Woods College at the board's quarterly meeting last Monday.

The three new members are Morris Blumberg, a Terre Haute attorney; Sister Rosemary Borntrager, S.P., a high school administrator; and Donald E. Smith, a Terre Haute banking executive.

With the three new members, the Board of Trustees of Saint Mary's now numbers 18 members, under the chairmanship of Mrs. A. J. Rumely.

TURTLE FOR SUPPER

SUNMAN, Ind.—The annual Genuine Turtle Soup Supper and Fish Fry will be held at St. Nicholas parish here Friday, Sept. 24. Serving begins at 5:30 p.m. Games and amusements are planned for all ages.

Thirty years ago Attorney General Smith Troy supported the constitutionality of providing bus rides for nonpublic school pupils in the state of Washington.

of LaPorte, Indiana.

Blumberg, a partner in the law firm of McCormick and Blumberg, is a native of Terre Haute and was educated at Wiley High School, Phillips Exeter Academy, Harvard University and Indiana University.

Sister Rosemary Borntrager, assistant principal of John F. Kennedy High School in Manchester, Mo., is a graduate of St. Mary's. She also holds her degree of master of fine arts from Catholic University and a master of science degree in educational administration from Northern Illinois University.

Donald E. Smith is executive vice-president of the Terre Haute First National Bank, a position he assumed in 1969 after several years as secretary and director of the Princeton Mining Company.

Most holiday cards talk about peace, good will, and joy. UNICEF cards do something about it.

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Vatican art work on UNICEF cards will aid projects

NEW YORK—The 1971 UNICEF greeting cards collection will include a special "Vatican art series" consisting of five medieval masterpieces from the Vatican collections in Rome.

Also included in the UNICEF collection are four other "special edition" greeting cards, other cards carrying designs contributed by

museums and artists around the world, and a variety of gift items.

Two of the "special edition" cards show 11th Century "Romanesque" stained glass

Fifty years ago Bishop Joseph Chartrand consecrated the high altar at St. Mary's Church, Madison, on the occasion of the 70th anniversary of the founding of the parish.

windows with a design of the Madonna and Child, taken from the Wettingen Monastery in Switzerland.

Funds raised from the sale of greeting cards and other items will help the United Nations Children's Fund finance some 200 UNICEF projects providing health care, education, food and emergency relief to children throughout the world.

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MERIDIAN AT 19th STREET

'Godspell' called a treat for cast and audience, too

BY CHARLES PETERS

NEW YORK—
"You are the salt of the earth."

"But if that salt has lost its flavor,
"It ain't got much in its favor."

What applies to salt applies, in the case of "Godspell," to the gospel as well.

"Godspell," conceived and directed by John-Michael Tabelak, opened to wide-

(Charles Peters is a 20-year-old student at the University of Connecticut, where he is majoring in English literature and the theater.)

-ranging critical acclaim and recently received the National Theatre Arts Conference's Dineen Award.

Arriving in the spring, the show rode into New York on the crest of the present Jesus revival movements. The number of "Jesus Freaks" seems to be growing. "Jesus Christ Superstar," another rock show based on Christ's last few days, is scheduled to open on Broadway later this month. Yet despite its timeliness, "Godspell" is quite capable of standing on its own as a show.

"GODSPELL" begins with a tongue-in-cheek send-up of the most influential figures of world philosophy, from Plato to Nietzsche to Sartre. Such thinkers are accused of "babbling far above the rabble" from their "ivory towers." The arrival of John the Baptist and Jesus are heralded as triumphs for the little man. Christ is asked to "save the people; not thrones and crown, but men."

The cast reappears after their "baptisms" clad in vividly colored clown gear. From this point they sing, dance, mime and clown their way through such scenes of St. Matthew's as the parables, the beatitudes and the Old Testament references. The passion and death of Christ are treated in an extremely solemn and moving manner.

Notably missing, however, is the resurrection. One might think that such an integral part of the gospel would provide the perfect spring-board from which to launch a show-stopping final reprisal. A joyous reprisal does indeed accompany the curtain call, but without any reliance upon the resurrection theme.

THE ENTIRE show makes use of innumerable inventive tricks and traditional theatrical gimmicks. More serious and thoughtful direction results in scenes such as Jesus kissing a hesitant Judas.

The cast of 10 is a well-integrated company of polished young performers. Their enjoyment of the show is obvious. When one of their members solos, the others stand aside watching with proud grins. Their roles are balanced, and it would be difficult to single out either a best part or a best performance.

The music spans a wide range. It moves from rock to soft shoe to lyrical folk tunes. It's refreshing to note that the score is never played at the deafening level that so many of the current rock musicals seem to consider integral. There is never any attempt to be deliberately antagonistic toward the audience either in word or action. There is no nudity—and no four-letter words.

The audience reaction is spontaneous and real. It has a positive effect on the quality and vigor of the performance. New York audiences are not easily moved to hand clapping. In this audience, however, one could see no person who was not on his feet clapping in time to the finale. And that cannot be credited entirely to the delightful idea of having the audience join the actors on stage for a little wine during the intermission.

THE SHOW often pokes fun both with and at the gospel's words but never mocks them. It has the power of the strongest straightlaced sermon. One might wonder if it is proper that religious property be treated so lightly. Is it necessary to "sugarcoat" the gospels to make them more palatable? Indeed not, and there is an important point here regarding any of the religiously oriented shows.

"Godspell" is, first and last, a piece of theatre—not a religious work. Any religious sentiments generated by the show are entirely personal. The hand-clapping exuberance of the spectator is a direct result of theatrical manipulation rather than humanistic fervor. This is not criticism. It is to "Godspell's" credit that the potentials of both source and stage are so dramatically and beautifully exploited.

"Godspell" is an evening of pleasant music, superb showmanship and unanimous delight. The only thing that might bother some at its end is deciding who enjoyed it more—the audience or the actors. The question answers itself.

Wyatt Earp revisited (ugh!)

BY JAMES W. ARNOLD

There is only one reason left to make still another movie about the gunfight between the Earps and the Clantons at the OK Corral, and that is to do it better and truer than before. Director Frank Perry's "Doc," which concentrates on Earp's sidekick Doc Holliday, fumbles its opportunity, and succeeds mainly in being nastier and more pretentious.



"Doc" is an almost laughably typical piece of contemporary cynicism (scripted by New York Post columnist Pete Hamill, of the tell-it-like-it-is-no-crap school), aimed principally at the legend of Wyatt Earp as the heroic gun-slinging lawman. The mythic story was probably told best, certainly with the most romantic nostalgia, in John Ford's 1946 "My Darling Clementine," with Henry Fonda as Earp. Victor Mature as Holliday, and a sleazy Walter Brennan as Clanton. Every modern western is really an argument with John Ford.

Earp (Harris Yulin) is now seen mainly as an efficient but crookedly ambitious cop, a hard, killer type with a death feud against the Clantons, and the shoot-out is more like a Capone era gang war. Earp's brothers are dumb slob, as seedy as their enemies. (In "Clementine," virginal young Tim Holt, ruthlessly murdered by the cattle-thieving Clantons, is buried on the prairie, and big brother Wyatt pilgrimages to the grave.) When the opponents have been wiped out, Earp's pious speech about making Tombstone a better town, while the citizens applaud, is bitterly ironic. Even the fact that Earp is played by Yulin, a cold, wiry, decidedly unglamorous actor, is part of the put-down.

DOC HAS metamorphosed into Stacy Keach, a homely 1970's tough-guy who coughs and broods just as much as Victor Mature, but soothes his death-fears at the neighborhood opium den. He falls for a local floozy (Katie Elder, played by a scroungy Faye Dunaway) and begins to have his doubts about Earp and killing people to make a buck. "Maybe he never loved anyone before," says Katie to the puzzled Earp, who may, indeed, be jealous. (Each era

has its own sentimentalities). anyhow, after one last blast at the OK Corral, Doc rides off, apparently in final moral judgment on violent legends.

Much of this interpretation may be factual, although the truth of history is slippery. It is especially dangerous in any one age to see men of the past in your context rather than theirs. Ford and others may have been too naive, but at least their

movies were fun to watch. The historical evidence was simply a basis for a tall and beautiful fable, a mythic struggle between good and evil. The strong man protected civilization and the weak, but only at the cost of personal loneliness and the corruption that violence brought into his life. The tale may not have been true to Tombstone in 1882 (or any of a dozen other wicked frontier towns), but it had a poetic truth applicable to all places and all times.

THE NEW films, like "Doc," replace all this with grim facts. The heroes were bad guys, not good guys. They used four-letter words, belched, seldom bathed, and grabbed at sex violently. This is the kind of "reality" current films like to describe, and it's as deep as they go. To what purpose? In "Doc," it isn't entertainment, unless you get your kicks from simple idol-smashing. And it isn't cinema skill.

The characters have endless profound conversations and staring matches in which nothing much is communicated that a sixth-grade drop-out wouldn't understand. Even by Clint Eastwood standards, the shoot-out is juvenile. (When a Clanton—a youth, would you believe, who has fastened on Doc as a man for all seasons—is

hit by a bullet, he isn't knocked a yard on his back; he stands there, dying from a slow leak in his chest.)

ONE MORAL Director Perry ("Diary of a Mad Housewife") and writer Hamill seem to have in mind is pacifism. Violence is bad, perhaps a national disease, and we ought to purge ourselves of our violent heroes, see them as they really were. Perhaps. But even as cruds the flicks make heroes of them. Thus, Dunaway's Katie Elder becomes about the 500th free-spirited prostitute provided for our edification this year. She says to the inevitable lady hypocrite, who suggests Katie and Doc tie the knot before a minister: "When I want preachin', I'll go to church." Meanwhile, her ideal of happiness is somewhat less demanding. And Doc Holliday is still a legend, a boy's hero, but for a different kind of life.

A film is never really history, even when it tries to be; it is always a point of view. The viewpoint in "Doc" is, to put it modestly, about ankle-high. I think both society and film art got more mileage out of the old Earp than the new one.

CURRENT RECOMMENDED FILMS (please note NCOMP moral ratings): Who Is Harry Kellerman (A-3), Walkabout (A-4), Panic In Needle Park (A-3), Kluge (A-4), Little Murders (A-4), Gimme Shelter (A-4), Investigation of a Citizen Above Suspicion (A-4), Le Mans (A-1), Waterloo (A-2), A Gunfight (A-3), The Andromeda Strain (A-2).

Opera star will appear on Woods lecture series

ST. MARY-OF-THE-WOODS, Ind.—Miss Patrice Munsel, operatic star and musical comedy headliner, will highlight the fourth season of the Woods Contemporary Lecture Series sponsored by St. Mary-of-the-Woods College for women of the Wabash Valley.

Mrs. Arnold Kunkler, volunteer chairman of the series, announced the engagement of Miss Munsel and five other speakers for the monthly series.

Miss Munsel will appear at 7:30 p.m. Tuesday, Nov. 16, in the Conservatory of Music with a special act for members and their husbands.

THE WOODS Lecture Series will begin on Monday, Oct. 18, with an appearance by Clement E. Conger, chairman of the Fine Arts Committee, Department of State and Curator of the White House.

On Monday, Jan. 10, the Rev. Joseph Wick will speak on "The Therapy of Laughter." This dynamic minister of the First Christian Church of Lafayette, Ind., has spoken widely at colleges and universities in the Midwest. He has traveled extensively in Europe and served as a minister of a church in Glasgow, Scotland.

ON FRIDAY, Feb. 18, Mr. Blackwell, one of the country's most articulate and outspoken fashion designers, will speak about his "Blackwell girl"

which he contends is a state of mind, rather than a perfect figure. His fashions are designed for mature women who do not necessarily have perfect figures. Mr. Blackwell is well-known for his annual "worst-dressed" list of famous women.

"Gourmet Cooking" will be the topic of Rudolph Fisher, German-born master chef at the Columbia Club in Indianapolis. He was educated at the German Hotel School in Wiesbaden and has worked at several famous restaurants and clubs. Fisher currently teaches "Menus of a Master Chef" at Indiana University-Purdue University at Indianapolis, and has a daily radio program.

ON MONDAY, April 10, three trust officers of the American Fletcher National Bank of Indianapolis will each deal with a different aspect of financial planning for women. Miss Martha M. Shertzer, Mrs. Evelyn A. Stewart and Miss Josephine Webster spoke on the series program three years ago and have prepared an updating and introduction to sound financial planning for women.

All afternoon programs will begin at 1:30 p.m. and will be in the Hayes Auditorium of the Science and Home Economics Building.

More information on the series and how to join is available by calling 533-2181, ext. 295. Admission is by season ticket only.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Regular Weekly FRIDAY Night Socials
St. Christopher's School Cafeteria—5335 W. 16th St.
Food Serving—6 p.m. Social—7 p.m.

RUMMAGE SALE—St. Andrew Gym—4050 E. 38th St.
Thursday-Friday, Sept. 30, Oct. 1—9 a.m.-5 p.m.
Saturday, Oct. 2—9 a.m.-3 p.m.

RUMMAGE SALE—Holy Cross Central School—125 N. Oriental
Saturday, October 2—9 a.m.-4 p.m.
Sunday, October 3—12 Noon-4 p.m.
Free Coffee

October Gave a SILVER PARTY
Immaculate Heart of Mary Women's Club
Friday, October 1—8 p.m.
Church Auditorium—5692 N. Central Ave.
Cards—Door Prizes—Refreshments

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