

Bishops' Synod tackles panorama of problems facing Church, world

Peace, poverty are labeled as major concerns

By NC News Service

Thursday, Sept. 30 (opening day)
Mass in Sistine Chapel concelebrated by Pope Paul, Cardinal Jozsef Mindszenty, and synod's four presiding officers. Pope Paul cautions the 210 delegates to beware of outside pressures and dubious external opinions as they deliberate during October.
First session at night spent listening to 33-page panorama of problems concerning synod's two topics, priesthood and world justice.

Friday, Oct. 1 (second day)
Nine delegates, including Cardinal Dearden, speak on day's topic: theological aspects of priesthood.
Trends: serious problems seen that must be fully explored, including celibacy, although some delegates feel problems are exaggerated and news media make too much of them.

Saturday, Oct. 3 (third day)
Half-day meeting heard 21 cardinals and bishops speak on priesthood, especially celibacy.
Trends: celibacy was generally championed at least for the Western Church, but Eastern-rite delegates hammered on permanency of their priesthood with no dispensations for marriage, whereas priestly departures to marry are now common in Latin Church.

Monday, Oct. 4 (fourth day)
First of 20 speakers, Jesuit general Father Pedro Arrupe saw present priesthood crisis as sign that God is asking for something.
Trends: continued sorting out of nature of priesthood and cautions on how to approach current crisis.

Tuesday, Oct. 5 (fifth day)
Five speakers wound up discussion on doctrinal aspects of priesthood. The synod heard an analytical summary of the debate thus far by Cardinal Joseph Hoeffner of Cologne, then divided into 10 working groups based on language. Cardinals John Dearden of Detroit and John Carberry of St. Louis were elected chairmen of two of the three English language groups.
The previous evening the synod heard 15 speakers including Bishop William Baum of Springfield-Cape Girardeau.
Trends: agreement that questions about nature of the priesthood are real and as yet unanswered. Celibacy got fresh support, even from Eastern-rite prelates. Some asked if bishops are doing their job.

CONCELEBRATE MASS—With recently freed Hungarian Cardinal Jozsef Mindszenty at his side, Pope Paul VI concelebrates Mass in the Sistine Chapel at the opening of the third World Synod of Bishops. Cardinal Mindszenty, publicly celebrating Mass for the first time in 15 years, had just recently arrived in Rome after a decade and a half of self-imposed exile in the U.S. legation in Budapest. (RNS photo)



VOL. XII, NO. 1 INDIANAPOLIS, INDIANA, OCTOBER 8, 1971

Expand Indianapolis deaneries to four

Archbishop George J. Biskup this week announced the restructuring of the present two deaneries in Indianapolis into four. Also announced were the appointments of temporary deans to head the new ecclesiastical jurisdictions.

The four new deaneries and the pro-temp deans named are:

Indianapolis Northeast Deanery, Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, 12 parishes;

Indianapolis West Deanery, Msgr. Richard Kavanagh, pastor of St. Michael's parish, 12 parishes;

Indianapolis South Deanery, Msgr. Leo Schafer, pastor of St. Mark's parish, 16 parishes; and

Indianapolis Central Deanery, Father John Ryan, pastor of St. Anthony's parish, 16 parishes.

Before the realignment, Monsignor Kavanagh and Monsignor Schafer served as deans of the North and South Deaneries respectively.

Day of prayer, fasting is set for refugees

VATICAN CITY—Pope Paul VI called for a day of prayer and fasting on Sunday, Oct. 10, to aid the more than eight million East Pakistan refugees.

At a noon talk on October 3 to people in St. Peter's Square, the Pope made a new appeal for spiritual and material help as a reply to the "voice of lament" being raised by "millions of human beings in conditions of extreme need."

The Pope has spoken several times on the plight of East Pakistani refugees. In November he donated \$200,000 as a token of his concern. He recently summoned an emergency meeting of Catholic relief agencies around the world to step up their aid programs. The agencies have already given more than \$15 million in aid and services, but the Pope said still more help was necessary.

"We propose," he said, "that next Sunday, Oct. 10, the sons of the Catholic Church as well as Christian brothers and believers in all religious confessions join together in a single movement of pleading to the Lord by means of prayer and fasting."

THE POPE SAID prayer is necessary because the problems of peace and the return to their homes of the displaced families cannot "be conveniently solved by human forces alone."

Fasting, the Pope said, "pleases the Lord and makes us understand the hunger of others."

He suggested that people give up something and make an offering of help in its place or that they simply give up something to share personally "in the sufferings of this most sorely tried people."

He said his appeal was addressed to all in the name of the 800,000 exhausted, sick and undernourished children now living in refugee camps in India.

Varied menu announced by RE Department

INDIANAPOLIS—A series of workshops, discussions and classes has been announced by the Religious Education Department this week.

Late registration is available for the RE Lab School, to be held at the Latin School, 520 Stevens St., starting Wednesday, Oct. 13. Religious instruction will be provided for all grade levels, one through 12, from 7 to 8 p.m.

Adult education classes will be given during the same hour for parents and others interested in continuing education. Father Jeff Godecker will conduct the course, using the "Know Your Faith" material contained in The Criterion.

THE ADULT DIVISION of the RE Department will begin its second year of Dessert-Dialogue at 7:30 p.m. Sunday, Oct. 17, with philosopher Mark Gross speaking on "Philosophy—the Alpha and Omega of Religion." Twelve sessions are scheduled in the series, to be held at the Latin School.

Goal of the Dessert-Dialogue series, limited to invited participants, is "to provide thoughtful adult Catholics with opportunities to hear and discuss various dimensions of religion. The series will include lectures, desserts, discussions and dinners."

Parish coordinators are invited to a one-day workshop to be held at Holy Angels parish on Friday, Oct. 22, from 9:30 a.m. to 3 p.m. The workshop will combine theory and practice in its dual goal of formation and information.

WORKSHOP SESSIONS will include: discussion of Joseph Neiman's book, Coordinators; presentation of the film, To Be Married; the filmstrip, The Game of Prejudice; participation in an Advent paralyturgy; opportunities for coordinators to share "success" stories; presentation of ideas concerning the political dimension of coordinating work; and the opportunity to chart a future course for parish coordinators.

In addition to coordinators, the workshop is open to anyone currently or potentially involved in parish council work.

Registration for any of the above programs, along with additional information, may be obtained from the Religious Education Office, 131 S. Capitol Ave., Indianapolis, phone 634-4453.

Father James Dooley named to CSF post

INDIANAPOLIS—The pastor of St. Mary's Church, Rushville, has been named director of field education of the Catholic Seminary Foundation of Indianapolis, according to an announcement by Father Gerald W. Conway, acting administrator-rector.

Father James Dooley will assume the responsibility of directing and supervising the students in their field training.

Present areas of involvement by the seminarians include the teaching of religion in secondary schools and religious education programs, pastoral counseling, clinical pastoral education, deacon internship in parishes, social work in the ministry, fire department chaplaincy, "free-church" ministry and correctional institution counseling.

Father Dooley, who serves as chairman of the Priests' Association of the Archdiocese, is a licensed practicing psychologist and teaches pastoral counseling at the seminary. He is a doctoral candidate in psychology at the University of Ottawa.



No final answers: Cardinal Dearden

BY CARDINAL JOHN DEARDEN
(Copyright 1971)

ROME Two ideas—continuity and adaptation, permanence and change—lie at the heart of the third international Synod of Bishops now under way here.

The Church is founded on the Gospel, the message of its Divine Founder, and in this sense it cannot change. But the Church also faces the continuing challenge of applying Christian principles to new times, new problems, new opportunities. In this sense the Church must continually change. To remain true to its changeless nature, it must adapt itself to the needs of the world around it.

The third international synod, which opened September 30, is an expression of both realities—continuity in principle, change in the application of principle. Its two central topics—the ministerial priesthood and world justice—demand on the part of the Church a confrontation with contemporary needs, but a confrontation in which the strength of permanent Christian principle remains intact and undiminished.

THE SYNOD ITSELF, as an institution, embodies these two elements of continuity and adaptation. As an expression of the spirit of Vatican II, the synod is a step toward the working-out of "collegiality," a very old idea which the council and the Holy Father together have helped restore to its rightful place in the life of the Church.

"Collegiality" means that the bishops of the world in union with the Pope form a "college" with shared responsibility for the well-being of the Church. Each bishop-ordinary is responsible for his own diocese, his own small community within the total People of God. As a member of the college of bishops, however, he together with the other bishops and the Holy Father is also called upon to concern himself with the welfare of the worldwide Church.

The 210 bishops from around the world assembled in Rome for the synod reflect this fact. Some attend by reason of the signs of serious problems in the priesthood today are obvious. Vocations have fallen in recent years, and many men have left the active ministry. Other priests express uncertainty about the nature of their ministry.

Whether the synod can propose solutions (Continued on Page 9)

Memorial Mass

INDIANAPOLIS—The annual Memorial Mass will be offered in St. Joseph's Cemetery at 12 noon Saturday, Oct. 9, with Father Michael Welch, associate pastor of St. Catherine's parish as celebrant. The public is invited to participate.

VATICAN CITY—The third worldwide Synod of Bishops in Catholic history—a 200-member assembly often described as a mini-council—began work the night of September 30 with a panorama of problems facing Church and world.

The 33-page Latin overview was drawn from observations submitted by most of the world's national hierarchies and presented to the synod by Bishop Enrico Bartoletti, apostolic administrator of the Italian city of Lucca, in its opening minutes.

A few hours earlier, the 1971 synod had been formally opened at a Mass in the Sistine Chapel concelebrated by the Pope and five prelates, including Cardinal Jozsef Mindszenty, whose arrival from long imprisonment and self-exile in Hungary made him an instant celebrity here.

BISHOP BARTOLETTI insisted in his 90-minute presentation that the number one problem in the world today is peace—its lack. He said discord between nations was not ideological but simply the difference between the "haves" and the "have-nots."

By placing the international dividing line between the rich nations and the poor nations, with the rich getting richer and the poor getting poorer, he implied that the division between Communist and non-Communist countries was not nearly as important.

He also found inadequate the customary division of the world's nations into three: the well-to-do nations of the West, the Communist nations both prosperous and not so prosperous, and the undeveloped nations known collectively as the "third world."

There is a fourth world, he said. It consists of the world's refugees, people by the millions who lack a home and in some cases even a country.

Taking a line that Pope Paul frequently uses, Bishop Bartoletti said another major problem was caused by those who wish to minimize the institutional Church and create instead a purely spiritual establishment. He acknowledged that there was a crisis of authority and belief in the Catholic Church, however, and a crisis of (Continued on Page 9)

Weigh women's ordination, Synod urged

WASHINGTON—The National Council of Catholic Women (NCCW) has asked that the Synod of Bishops seriously consider the possibility of letting women into both the diaconate and the priesthood.

Sally Cunneen, head of NCCW's task force on women in the liturgy and author of the much-discussed 1968 book "Sex: Female, Religion: Catholic," sent letters to the American synod delegates in Rome asking them to raise the question of women in holy orders.

"It would be most appropriate when the Church itself is reconsidering its whole idea of ministry to inaugurate through the synod a serious study of the question of women in orders," she wrote. "From an ecumenical point of view, the question of women in orders has long been postponed."

MRS. CUNNEEN ADDED that such a study "would prove a meaningful sign to our non-Christian friends that the hierarchy is no bastion of male supremacy but rather the brothers and fathers in Christ we believe them to be."

In canon law, the term "in orders" refers to all major and minor orders, from the diaconate to the priesthood.

In her letter, Mrs. Cunneen strongly emphasized the immediate possibility of women deacons since, she said, the diaconate program is still young and many women are already qualified for inclusion.

LATER SHE TOLD NC News the ecumenical movement should also be considered, since most Protestant denominations accept women into the ministry.

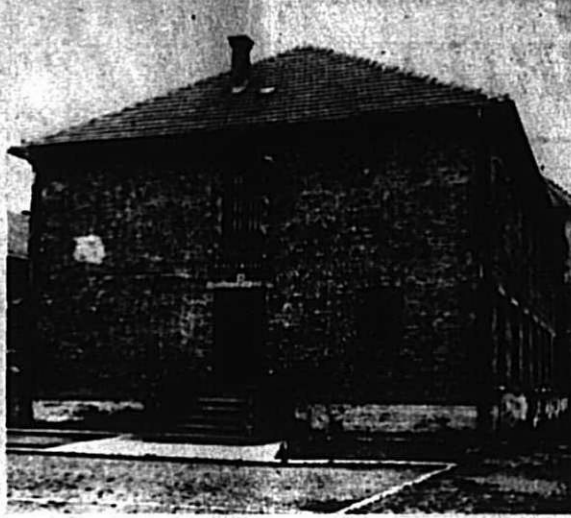
She said it was "a terrible mistake" that the American hierarchy has not yet done a study on the possibilities for women in orders.

Cardinal John Krol of Philadelphia was the first of the five U.S. delegates to respond to the letter, an NCCW spokesman said. He acknowledged the letter with appreciation and said: "The advance documentary for the synod does not list for discussion the topics you mention."



FRANCISCAN MARTYR TO BE BEATIFIED—Renewed interest and perhaps controversy regarding the role of the Blessed Virgin Mary in the Church is certain to follow the formal beatification of a Franciscan priest in Rome October 17. The Polish priest's name is Maximilian M. Kolbe, who has been dead barely 30 years. Kolbe volunteered to take the

place of an innocent man condemned to die in the infamous "starvation bunkers" of the Auschwitz death camp. After an agony of 11 days an injection of acid into his veins killed him. Significantly for the priest, who founded an international Marian movement known as the *Militia of the Immaculate* to propagate and develop its implications, his death occurred on



the eve of Mary's Assumption, August 14, 1941. The first photo above is a painting by a former prisoner which illustrates Father Kolbe motivating with his hand to the group of ten men condemned to die of starvation, saying in a low voice: "I would like to die in the place of one of these men." The second photo shows the cell block in the Auschwitz concentration camp where he



was taken to die a slow death in the starvation bunker. Shown at the right is the great basilica built entirely by the Franciscan Brothers of Niepokalanow (the City of the Immaculate), located a short distance from Warsaw, Poland. The famous monastery will be the focal point of special religious ceremonies during the beatification year.

Set Turkey Shoot and Festival

SELLERSBURG, Ind.—The 13th annual Turkey Shoot and Fall Festival will be held at St. Joseph's parish, Clark County, on Sunday, Oct. 17.

Festival attractions will include booths for all ages, featuring cakes, stuffed animals, quilts, linens and pillowcases prepared by ladies of the parish.

Another feature will be "Annie Oakley" shoots for women only at 2 and 3 p.m. Lunch will be served starting at 11 a.m.

Proceeds of the Turkey Shoot and Festival will be used for the new parish hall under construction. St. Joseph's pastor is Father Edmund Banet. Masses on the festival day will be at 8 and 11 a.m.

St. Joseph's is located one mile west of State Road 60 near Sellersburg, or eight miles north of New Albany off State Road 111.

Ava Maria Guild sets meeting

BEECH GROVE, Ind.—The monthly business meeting of the Ave Maria Guild will be held at 12:30 p.m. Tuesday, Oct. 12, at St. Paul Hermitage, 501 N. 17th Ave.

Hostesses for the event will be Mrs. Albert Armstrong, Mrs. William Rawn and Mrs. H. N. Behrman.

Guild members are asked to bring door prizes, stamps and an item for the grocery basket to be used at the organization's Fall Card Party, to be held Sunday, Oct. 24, in the auditorium of Our Lady of Grace Academy.

PLAN BEEF DINNER

INDIANAPOLIS — The Men's Club of St. Philip Neri parish will sponsor a roast beef dinner, with all the trimmings, on Sunday, Oct. 10. Serving will be from 12 noon until 4 p.m. in the Msgr. Busald hall at 535 Eastern Ave.

Remember them in your prayers

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MICHAEL L. PATRICK, 64, Annunciation, Sept. 29.

CONNERSVILLE
HELEN PFUM, 85, St. Gabriel's, Sept. 30. Mother of Mary Rita Yager of Rushville and Leo J. Pfum of Milton.

INDIANAPOLIS
MARGARET K. NEAL, 88, St. John's, Sept. 29. Mother of Edward J. and Russell R. Neal and Irene M. Hucklebury.

JOSEPH A. ADRIAN, 81, Holy Spirit, Sept. 29. Husband of Alma M., father of John J., William A. and Norbert E. Adrian and Mildred Williams; brother of Jean Adrian, Josephine Joslin and Mrs. George Wilson.

JOSEPH F. KOCH, 77, Sacred Heart, Oct. 2. Father of Joseph S. and Theodore H. Koch and Dorothy M. Koch.

KATHLEEN W. HOLZHAUER, 72, St. James the Greater, Oct. 2. Mother of Betty Lindsey.

WILLIAM J. RILEY, 63, St. Catherine's, Oct. 2. Father of William C. and James L. Riley, Katherine Arnett and Mary Arnett; son of Kathryn Riley; brother of

Mary Tater, Katherine Glover, Edith Lacey, Anna M. Cropper, Evelyn McQuillan, Maxine Cammack and Rose M. Archer.

BERTHA KUPFERSCHMIDT, 88, St. Thomas Aquinas, Oct. 4. Mother of Cecilia Little.

ROSE A. KRUKMEIER, 74, Holy Name, Oct. 5. Mother of Fred, John, James, Richard and Donald Krukmeier, Roselyn Bailey and Frances Abraham.

NEW ALBANY
LORINE RUDOLPH GRANGIER, 67, St. Mary's, Sept. 29. Wife of Raymond A. Sr., mother of Mildred Hatfield, Harry R. and Raymond Grangier, Jr., all of New Albany; Anna Anderson of Louisville and Virginia Curtis of Sellersburg; sister of

NATIONAL OFFICE

WOODBURY, N.J.—A U.S. national Birthright office has been opened here, and Mrs. Denise Coccione of Woodbury has been named executive director. Birthright is a voluntary organization whose members counsel distressed pregnant women against having abortions.

of Louis Rudolph of Middletown, Ky.; Marie Kerstens and Louise Kaufer, both of New Albany.

PERRY COUNTY
SHARON ROSE KIESER, 33, St. Mark's, Sept. 30. Wife of Edward; mother of Rose Michelle, Anne Marie, Mary Lynn and Kenneth

Edward Kieser, all of Perry County; Allie Allen of Tell City; sister of Darrel Allen of Fullerton, Calif.; Robert of Chicago; Eddie of Troy; Ray of Cannelton; Mrs. Gilbert Lawson of Corydon, Ky.; Mrs. Ray Flaminio of St. Croix; Mrs. Jesse Zuelly of Radcliffe, Ky.; and Mrs. Hilbert Kelms of Tell City.

SELLERSBURG

MATILDA FISHER SCHINDLER, 78, St. Paul's, Sept. 28. Mother of Alma Bender of Speed; Romilda Weber of Sellersburg and L. J. (Bud) Schindler of Speed; sister of Clara Jonas of Memphis; Luella Jonas of Germantown; Agnes

Polson of Louisville and Nella Garrick of Clarksville.

TELL CITY

FERD F. BIRCHLER, 81, St. Paul's, Oct. 1. Husband of Hazel, brother of Oscar and Louis Birchler, Minnie Oberhausen, Loretta Gnaou and Midge Birchler, all of Tell City.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Clarifies catechetical directory

ROME—Cardinal John Wright, the American head of the Vatican's Congregation for the Clergy, told an international meeting of teachers of religion that his congregation's new catechetical directory is intended as a "service document" and not as church legislation. Cardinal Wright explained the purpose of the new directory to a special meeting of English-language delegates attending the International Catechetical Congress here. At the special session, the cardinal explained to more than 100 representatives from North America, Asia, Africa, and Europe that his congregation, which issued the document earlier this summer, intended it as "a service document." The cardinal was explicit in stating that the General Catechetical Directory does not have the force of legislation but offers guidance to national hierarchies in the area of catechesis.



New booklet on diaconate

WASHINGTON—Candidates for the permanent diaconate—both black and white—should clearly understand the psychological and sociological conditions that breed "the racism found in the Church and government and condemned by both," according to a new booklet on the diaconate published here. "Permanent Deacons in the United States: Guidelines on Their Formation and Ministry" released September 22 by the U.S. Bishops' Committee on the Permanent Diaconate—contains special sections on the black, Spanish-speaking, rural and college communities. Each section is "the work of representative spokesmen from the community concerned," the bishops noted.



WORLD YOU LOOK AT THOSE DESHES!—Keeping an adequate supply of clean dinnerware and silverware is always one of the most frantic tasks facing workers during a parish dinner. Edna Settles, four-year-old daughter of Mr. and Mrs. Oscar Settles of St. Vincent's parish, Shelby County, gazes wonderingly at a stack of plates being readied for the onslaught of hungry visitors of the parish's upcoming dinner on Sunday, Oct. 10. (Photo by Betty Lutz)

Won't oppose papal decision

PHILADELPHIA—Ukrainian-rite Catholic leaders will not oppose Pope Paul VI's refusal to set up a patriarchate for them, auxiliary Bishop Basil Losten of the Ukrainian-rite Philadelphia archdiocese said here. "We will continue to present arguments, to petition through proper channels, to find canonical reasons," he said, "but we will not oppose the Holy Father." A local spokesman for the Society for the Promotion of the Patriarchal System in the Ukrainian Catholic Church said earlier that the society will "continue its struggle for the establishment of the Ukrainian patriarchate." The spokesman said the nature of the Pope's July 7 refusal renders the decision not binding. He called on all Ukrainian bishops to join in seeking the patriarchal system.

Lauds youth interest in missions

NEW YORK—A high Vatican prelate in mission work and an African bishop told a two-day meeting of U.S. diocesan directors of the Society for the Propagation of the Faith that they were highly encouraged by a new vigor in getting young people involved in the missions. Archbishop Sergio Pignedoli, secretary of the Vatican's Congregation for the Evangelization of Peoples, and Bishop Serapio Magambo of Fort Portal, Uganda, addressed 21 bishops and 140 society directors from dioceses around the nation. The society holds a full-scale meeting every five years. The New York meeting included lectures, workshops and discussion groups.

Stresses pluralism in America

WASHINGTON—America's churches must try to reverse the fears gripping the public and turn them into a commitment to solve the cities' pressing problems, an official of the National Urban Coalition said here. "We can begin by admitting that we really are a pluralistic society," said Msgr. Geno Baroni, director of the National Center for Urban Ethnic Affairs. "We must understand our diversity." He appeared at a news conference with Urban Coalition leaders who released a report on "The State of the Cities." It warned that America may be on the verge of tearing itself apart unless it develops a new sense of national commitment to right its social ills. The National Center is affiliated with the Urban Coalition.

Gives clergy voice in successor

LONDON—Cardinal John Heenan of Westminster has asked his priests to suggest possible successors to himself and his three auxiliary bishops. He has also requested that the priests consult the laity in the matter. This is the first time in Britain that the views of lay persons on the appointment of bishops have been sought. Cardinal Heenan, 66, suffered ill health on one occasion in the last few years, but is still nine years away from the recommended retirement age for bishops. The Catholic Information Office said his letter asking for suggestions was "simply a precaution."



Chicago 7 defendant to teach

LOS ANGELES—A formerly Catholic college has hired Tom Hayden, a Chicago 7 defendant free on bail, to teach a seminar on the Pentagon Papers. Hayden, 31, a founder of the radical group called Students for a Democratic Society, has begun teaching a course on Vietnam and the protest movement in relation to American politics at Immaculate Heart College in Los Angeles. Hayden's 15-week-long class will conclude in December. Meanwhile, he is appealing his conviction in Chicago for crossing state lines to incite rioting at the time of the 1968 Democratic National Convention. "He is controversial and the subject matter is controversial, but this in no way lessens its validity as an undertaking of higher education," said Dr. Mary Jane Pew, chairman of the college's history and government department.

Appeal to Bolivian officials

LA PAZ, Bolivia—Bolivia's bishops have called on this country's new rightwing government to end acts of vengeance and abuses of power. They also warned Christian leftists not to advocate violence. In their first statement since the bloody August coup that overthrew the leftist government of Gen. Juan Torres, the bishops said they cannot condone its aftermath of actions "prompted by revenge, just as we cannot live with the abuse of power or . . . the abuse of freedom." The bishops expressed their regret for those killed and wounded in the rebellion. Official estimates place the number of deaths at 100 and of wounded at 600. But students and peasant leaders, who supported Torres, say total casualties may be more than 1,500.

Sees merit in Nixon China trip

UTRECHT, The Netherlands—Cardinal Bernard Alfrink of Utrecht said he hopes President Nixon's trip to Peking will contribute to easing international tensions and "to a solution of the Vietnam problem." In an interview here, the 71-year-old cardinal, president of Pax Christi, the international Catholic peace movement, said: "This initiative could contribute to an improvement of relations with mainland China. It is high time we resume these relations." "We must also hope that China will soon join the United Nations, but the conditions of Chinese membership are not without importance for world peace."



Chastizes Church 'diplomacy'

MEXICO CITY—A month before he was fired as coordinator of U.S. Catholic efforts in Latin America, Father Louis M. Coloponese chastized Church "diplomacy" and forecast difficult times for bishops engaged in denouncing injustice. Addressing a meeting at Medellin, Colombia, of 52 Latin American bishops in July, the priest said: "Such prophets in the Biblical sense as Dom Helder Camara, Dom Antonio Batista Fragoso and Bishop Leonidas Proano are just a handful, a small ferment." He was referring to Archbishop Camara of Olinda and Recife, Bishop Fragoso of Crato in Brazil, and Bishop Proano of Riobamba, Ecuador. None of them were at the meeting.

Post-conciliar changes hit

RUGELEY, England—The Catholic Counter-Reformation (CCR), a traditionalist group, has launched new criticisms of post-conciliar changes in the Church and chastized Pope Paul VI for not attacking those who attack him. "The Holy Father appears to be doing nothing to stop people from contradicting him" and from spreading their contradictory teachings "on a status with his own," Father Stephen Rigby of Worthing told some 60 members of the CCR at a meeting here.

SEEN VOCATIONS SPUR

More forms of priestly ministries advocated

ATLANTA, Ga.—The Church will attract more candidates to the priesthood if it broadens the role of priests, according to the newly elected president of the National Conference of Diocesan Vocation Directors. "We have to create an atmosphere in which a priest can make contributions to the community in ways which we are not accustomed to," said Father Jerry E. Hardy of Atlanta.

He was elected to his post at the vocation directors' recent convention in Denver. The 32-year-old priest is believed to be the youngest president to head the organization.

The priesthood should encompass varied ministries, Father Hardy said. "It should be made more serviceable to the needs we are confronted with every day," he added, without specifying the new forms of ministries that should be included in the priesthood.

FATHER HARDY said that most of the 137 delegates attending the vocation directors' national convention voiced optimism about the future of the priesthood, particularly about the possible new forms of ministries.

He said delegates met with Auxiliary Bishop Raymond Vonesh of Joliet, Ill., a member of the NCCB's vocation committee, and urged that the position of vocation director be given priority status on the diocesan level.

Too often a priest who holds a diocesan post is also named vocation director, Father Hardy said. The same priest often relinquishes the vocation job after a relatively short time, he added.

This practice should be changed, he said, because it places a low priority on the vocations' position importance. He said it also contributes to the lag in candidates for the priesthood.

"There should be at least some continuity developed in the vocation directors' position," Father Hardy said.

Tell City DCCW slates meeting

TELL CITY, Ind.—The third quarterly meeting of the Tell City Deanery Council of Catholic Women will be held Sunday, Oct. 17, at St. Meinrad parish, St. Meinrad.

The meeting will begin at 2 p.m. with the recitation of the Rosary at Monte Casino, followed by a business meeting at St. Meinrad. Those attending are asked to bring new baby clothes for the Holy Father's storeroom.

Backers of Latin Mass to convene

MINNEAPOLIS — Priests promoting the traditional Latin Mass will meet here October 25 according to Father Joseph Gerda of Vienna, Va., chairman of the Committee for the Tridentine Latin Mass.

Father Gerda said that his organization has received nearly 1,000 letters of support from interested persons, including many teen-agers.

Father Gerda said that his group, which he formed a few months ago, includes 110 priests. Many of the priests will gather here to discuss the committee's objectives, he stated.

Approves plans for due process

COLUMBUS, Ohio—Due process guidelines designed to settle disputes among Catholics in the Columbus diocese have been approved by Bishop Clarence E. Elwell.

The bishop said he would soon appoint members to conciliation, arbitration and review boards to administer due process policies.

The guidelines were prepared by a special committee at the request of the diocesan priests' senate.

Diocesan spokesmen said the procedures will be used to settle disputes between individuals, diocesan administrative bodies and those claiming violations of Church law.

ENROLLMENT DOWN

DETROIT—A total of 105,680 students are enrolled in schools of the Detroit archdiocese this year, compared with 141,407 enrolled last year—a decline of 35,727 students or about 25.3 per cent.

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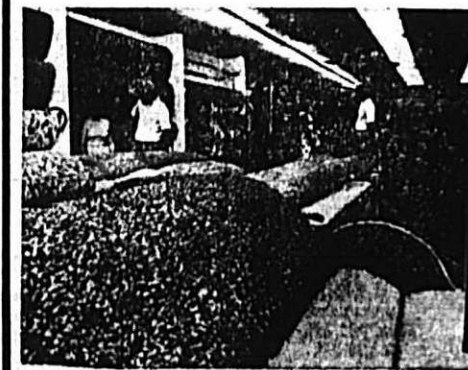
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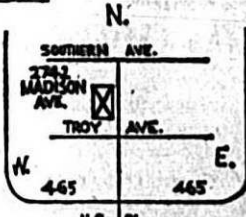
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ON THE LINE -- two pages of opinions

Must we bury the Latin Mass?

Unless some last-minute reprieve is granted, the Latin Mass is sentenced to die next Advent. At that time liturgical reform removes it from the calendar of the Church Universal.

Will even the most gung-ho vernacularist feel like crowing over this victory for renewal? This one, at least, will not.

Personally I find it sad and almost inconceivable that the Church feels it necessary to "outlaw" Latin. If there is room now for all the tongues of men, why cannot there be room for the mother tongue of Mother Church? If the Church was able in recent years to adapt to the incursions of bongo drums, guitars and Protestant hymns in the Mass, why is it impossible to accommodate to the much less radical proposition that Latin be preserved by and for those who believe it is the most appropriate form of communication with God?

I want my Masses in English. I want to be prompted, coaxed or bullied, if necessary, into participating as fully as possible—and for me that means using the vernacular. But there are those who find the vernacular Mass

spiritually abrasive, too commonplace and coarse. I am willing to believe them when they say that they will feel the same 10 years or 20 years from now.

A minority of Catholics is openly opposed to the vernacular, but perhaps not so small a minority as we'd like to think. A demonstration in St. Peter's Square in favor of preserving the Latin Mass recently drew more than 25,000 persons from all over Europe. That is no small demonstration by anyone's reckoning and may be only the tip of an iceberg of frustration and resentment.

More recently, a group of writers, artists and historians, mostly British and mostly Catholic, appealed to the Vatican on purely cultural grounds.

"It seems particularly inhumane to deprive man of word-forms in one of their most grandiose manifestations," the group said. The Latin rite, it noted, "has inspired a host of priceless achievements in the arts" and thus "belongs in the universal culture as well as to churchmen and formal Christians."

This argument for linguistic ecology shouldn't be scoffed at, as *Commonweal* magazine has scoffed by declaring that many of the group "probably haven't the slightest idea what the new Mass is, and couldn't care less."

The simple fact is that if the Church doesn't preserve Latin, nobody will—and for many glorious centuries Latin has been the vernacular of Western civilization's artistic, cultural, scholarly and scientific splendor.

It seems ironic that those who have proclaimed democracy and diversity as the hallmarks of renewal are deaf to such pleadings, in and out of the Church. It would seem more consistent for them to support the survival of the Latin Mass alongside the vernacular.

It is difficult to see the rationale behind completely silencing Western man's most civilized gift of tongues. Is renewal so unsure of its own claim on the Church and on the future that it must demand the official interment of a dead language? If that be the case, we had better go back to Vatican II and start over.

—B. H. ACKELMIRE

NEW PATTERNS

Court 'killed' parish schools, says Fr. Reedy

SAN FRANCISCO—Parochial schools—as Catholics have traditionally known them have died, a Catholic journalist said here.

"Catholic schools died the day the Supreme Court decided the Philadelphia and Rhode Island cases," said Holy Cross Father John Reedy, former editor of *Ave Maria* and *A.D.* magazines.

The priest, who addressed a gathering here, referred to the recent U.S. Supreme Court decisions declaring that it is unconstitutional for the states to provide funds directly to parochial schools.

Father Reedy, of South Bend, Ind., now publishes a newsletter which is distributed to former *A.D.* subscribers.

DISCUSSING new patterns in the Church which he sees emerging in the post-conciliar era, he predicted that the American Church would discover its largest ethnic minority, the Spanish-speaking community.

He said that the chaos of the contemporary Church cannot be adequately linked to heroes or villains, liberals or conservatives, good systems or bad ones, but to differences in temperament and personalities.

"It's not just history and theology," he said, "but the people who have to interpret it."

HE SAID THAT the Church traditional bureaucratic controls are breaking down, that the numbers of Catholics are decreasing, that worship is taking precedence over social reform.

Young people, he said, will not choose the religious affiliations of the past. "They have been trained by us to be skeptical," he said, "and we have taught them well."

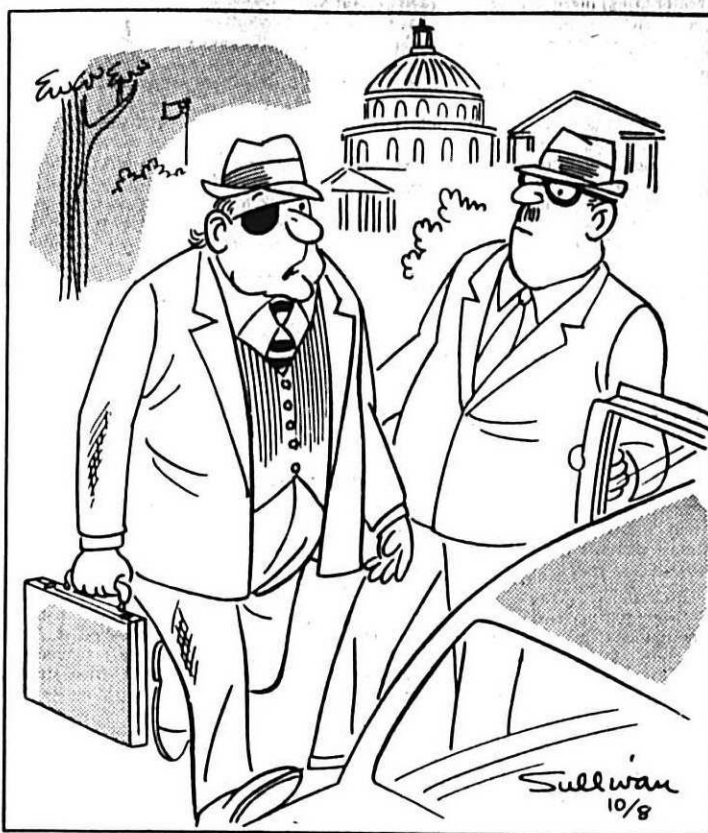
Today youth are choosing religion in a way that previous generations have not, Father Reedy said. "Most of us were uncritical of our routine religious education."

He said that there is a declining interest in religious social action, and added that frequently the Church has done "too little, too late" in this area.

EMPHASIS IS ON the sacred now, he said, with the development of houses of prayer and communities, oftentimes based on Eastern religions. The Pentecostal movement, he said, has a large following now.

Decreasing numbers of Catholics will pose certain problems, Father Reedy said. He asked, "What will we do with Catholic schools, hospitals, missionaries and even whole communities of Religious who may have to be retrained?"

Although he said that traditional institutions and structures appear to be dying, he added that perhaps the life of the Church is thriving. "In the long run we will be judged by the life of our Christian community, not by the institutions which we establish."



"THE COUNTRY'S GOING MAD! TODAY SOMEONE IN AN AID-TO-EDUCATION CONTINGENT HIT ME WITH A SPITBALL!"

YOUR WORLD AND MINE

Moslem evolution

BY GARY MacEOIN

The uneasy truce in the Middle East and the shifting alliances and associations among the Arab states are constantly in the news headlines. Perhaps no less important in the long run is the seldom noticed religious evolution in that same area, as the Moslems try to adjust their religiously conditioned social practices to the demands of modern life and the contemporary concepts of individual freedom.

Lebanon is the state in which the process has gone farthest, and in which efforts are currently being made to take a further step. Its situation is unique, because the majority of the people are non-Moslem:

'Backward' U.S. impresses meel

ROME—Auxiliary Bishop William E. McManus of Chicago, head of the U.S. delegation to the International Catechetical Congress here, said the Americans worked "to correct a suspected international impression that the U.S. Church was backwards in catechetics."

The bishop said that the delegates "let their light shine in both general and regional meetings" and the "response from other national groups was cordial and gracious."

Assessing the congress, Bishop McManus said the dominant theme was the nature of revelation, that is, "revelation found in the word of God, tradition and the authority of the Church, as is found in the very life of the Christian Church in some way in the signs of the times."

THE BIG QUESTION, he said, was "How to discern reliably God's revelation in the signs of the times?"

"All recognize the danger that exaggerated emphasis on this kind of revelation might lead to an eclectic kind of faith which would disregard the unmistakable sources of revelation, which are the Bible, tradition and the Church," he said.

Bishop McManus said many delegates at the opening of the congress had the impression that the general catechetical directory published earlier this year was the last word from Rome. But, Bishop McManus said, Cardinal Wright, prefect of the Clergy Congregation, and several of the main speakers "made it perfectly clear that Rome has spoken and now the national conferences of bishops must get to work immediately on the unfinished business of national and regional catechetical directories."

BISHOP McMANUS also observed that some of the U.S. delegates "were disappointed that the congress did not come to hard and fast conclusions." But, he said, "the majority was pleased that many doors were left wide open for the research and experimentation recommended in the directory."

Bishop McManus said Cardinal Wright told a special session of English-language delegates he feels there is "a real crisis in catechetics," explaining it as "one largely of faith, which is the heart of catechetics."

1,200,000 Christians, 820,000 Moslems, and 120,000 Druzes. Unlike the other Arab states committed to the principle that the full rights and benefits of citizenship belong only to the adherents of Islam as the state religion, Lebanon is civilly organized on the basis of multi-confessionalism which achieves a delicate political equilibrium among the many religious communities.

A campaign in favor of civil marriage and the elimination of religious affiliation from identity documents has recently been started in Lebanon. While some Moslem leaders have stated publicly that Islam is compatible with a lay state, the feeling remains strong among Moslems that secularization of the state is the same thing as an atheist state.

IN TERMS OF CULTURAL evolution, the Middle East today has many of the characteristics of medieval Europe, where it was a basic principle that all the subjects of a prince should profess his religion and where such institutions as the Inquisition flourished in support of that principle. One thing that eased the evolution for Europe was the development of the notion of a natural law establishing objective right and wrong. It made it possible to conceive of a state functioning in accordance with the divine plan without formally subscribing to an identified creed.

For Islam, which recognizes only divine positive law as set out in the Koran, the evolutionary process is more difficult. But it is also a fact of history that people have always found a way to adjust their ideology when it conflicted too harshly with the reality they have to live.

Tunisia, for example, after it became independent from France, went through a bitter internal struggle which was finally won by modernizers who imposed a sweeping reform of Islamic law and custom. Polygamy was outlawed, as was divorce by simple repudiation, and women were put on a level of juridical equality with men. The argument of the government was that the reform was faithful to the spirit of the Koran if not to the letter.

TUNISIA, NEVERTHELESS, stopped short of proclaiming itself a lay state, although an important minority of the political leaders wanted to do this. Majority opinion was too strong in favor of tradition. The Constitution declares that the religion of the state is Islam and the language Arabic, while guaranteeing "the dignity of the individual, freedom of conscience and free exercise of cult."

In neighboring Algeria, different pressures are at work. Algeria has long been marked as extremely left-wing, and the main concern of reformers has been to reconcile Mohammed and Marx, not an easy task in view of Mohammed's stress not only on the unity but the pre-eminence of God. In the sphere of legislation, however, Algeria is more traditional than Tunisia.

What is evident in the whole Moslem world is an effort to understand the work of Mohammed in a more dynamic setting. With the growth of historical consciousness, people are beginning to see that rules about such things as polygamy, divorce, the status of women were intended not as barriers to further progress but as a practical upward limit in very primitive societies. Once this fact is accepted, the way is opened for significant further progress.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: This week Donald Doyle responds to our question about the role of the Catholic family and the role of the Catholic school. "How can parents and teachers complement each other's work? What does the Catholic family do best, and what does the Catholic school do best?")

Statement of Donald Doyle:

It has often been said the problem of the contemporary Catholic school is that it does not produce Christians—that is, true followers of Christ, people filled with love, compassion and a profound understanding of their duty to serve God and their neighbors. Thus, it is argued that what is needed is a radical overhaul in the Catholic school. Then, and only then, will the Catholic school fulfill its function—namely, the formation of a Christian. Progressives sometimes use the slogan "more formation and less information" to characterize this new approach.

This line of reasoning manifests itself in a variety of ways in our modern Catholic schools. The emphasis is placed on the affective aspects of the child's education with a corresponding decrease in the cognitive development. This is seen immediately in the proliferation of texts that have little to say about doctrine but much about "Christian experiences". The new interest in sensitivity training and rapsessions in the Catholic schools is also an indication of this thinking. In many of our Catholic schools the Social Gospel seems to replace the Social Encyclicals. And, of course, the ultimate reflection of this mentality is the current rush to have the nuns, Brothers and priests teach sex education to our children, while the instruction of the truths of the faith is left to the parents.

THIS NEW THRUST confuses Catholic education with the Catholic school and completely misunderstands the role of formal education in regard to values and social behavior. More importantly, it totally disregards the traditional teaching of the Church regarding Christian education, including the Declaration on Christian Education of Vatican II.

In effect, the modern Catholic school is attempting to do what only the family can do (value formation) and the attempt is being made at the expense of what the Catholic school is specifically qualified and responsible for (cognitive development, the instruction in the truths of our faith). This reversal of roles comes about when the school seeks to educate the "whole child". This approach to education—a concept embraced by many public school educators—emerges when one considers education and schools as the same. However, anyone acquainted with the Catholic tradition in education should not confuse the two.

Vatican II reaffirmed the central truth that the family is the primary educator, that the school is but one of several educational agencies in society whose job it is to assist the family. The school's function is viewed as limited.

EVEN APART FROM the Church's teaching we now have sociological studies that in effect confirm the insight of the Magisterium. The Greeley-Ross report, for example, concluded that formal religious education is far less important in value formation than the religiousness of the child's parents. There is no scientific or sociological evidence that indicates formal schooling has any significant influence on the values and social behavior of children.

Therefore, it seems to me that Catholic educators must rediscover this teaching of the Church on the education of youth. Instead of usurping the family's function by an unsuccessfull emphasis on value formation, the Catholic school should assist the family by supplying the necessary cognitive dimension (doctrinal instruction) which parents themselves are often less equipped to fulfill. If the current trend toward less doctrinal content continues, the results could be disastrous. As Pius XI pointed out:

"The school must not be in opposition but in positive accord with the family. Otherwise, it is doomed to fail of its purpose and to become instead an agent of destruction."

Quotable quote

Of all the plant and animal species that have ever lived on earth, more than 99 per cent are now extinct. Man has had very little impact on this figure, and many forget this natural selection process when discussing pollution problems. We must never forget to evaluate this factor when drawing conclusions as to the cause of our vanished or endangered species.

National Catholic Rural Life Conference



"When I was a kid we had to be bilingual."

This Marty Murphy cartoon appeared in a recent issue of *Overview*, a bi-weekly newsletter published by the Thomas More Association.

BIGOTRY IN THE SUPREME COURT?

Urges Nixon screen nominees for past anti-Catholic bias

BROOKLYN—An official of the Brooklyn Catholic diocese declared here that President Nixon "must" nominate judges for the U.S. Supreme Court who cannot be influenced by "anti-Catholic bigotry," citing an "element of anti-Catholicism" in the Court's recent school aid decisions.

In a Page 1 commentary appearing in the September 30 issue of *The Tablet*, Brooklyn diocesan weekly, Father Franklin E. Fitzpatrick, diocesan superintendent of schools, pointed to what he called "concrete, internal evidence" of bigotry that influenced at least two justices in the recent Pennsylvania and Rhode Island parochial aid cases.

Noting the two Supreme Court vacancies, the priest said, "If President Nixon is to fulfill his pledge to maintain pluralism in education, he must nominate judges who cannot be influenced by anti-Catholic

bigotry, judges who are sensitive to the civil liberties of all Americans, including children in Catholic schools."

FATHER FITZPATRICK contended that in the Pennsylvania and Rhode Island rulings, which struck down direct government aid to non-public schools, two justices, William O. Douglas and the late Hugo Black, substantiated two key points in their argumentation—indoctrination and clerical control—by quoting from a clearly "anti-Catholic source."

The justices, both of whom wrote concurring opinions, quoted from "Boettner, *Roman Catholicism*, (1970)."

Father Fitzpatrick said that since he had never seen this book cited as a reference in parochial aid questions he had decided to investigate further. He said the results of his inquiry raised some "very serious questions about the procedures of the court."

NOTING THAT the Library of Congress classifies the Boettner book as "a work of religious controversy," the priest said that upon investigation he found that it was obviously "in the tradition of vitriolic religious polemic," and obviously partisan.

Father Fitzpatrick, rejecting the possibility that Justices Douglas and Black agreed with the thesis of the author and considered the book to be impartial, said "a more likely explanation seems to be that the justices were the victims of bad research."

THE BROOKLYN diocesan educator added that Catholics have also been concerned about sections of Chief Justice Warren Burger's decision in the school aid cases which seems to bar people of religious conscience from participating in



JUSTICE HUGO BLACK

the political process. He said:

"If people who share Lorraine Boettner's opinion of Catholicism are influencing the Supreme Court, the future for American Catholics could be very bleak indeed."

Father Fitzpatrick said Mr. Boettner of Rock Port, Mo., has written a number of books over the past 40 years published by relatively obscure publishers.

AMONG THE OPINIONS of Boettner cited by Father Fitzpatrick from the book are:

"No Roman Catholic should hold public office in the U.S."... "No Roman Catholic should teach in any public school in the U.S."... "Roman Catholicism is as much an enemy to evangelical Christianity as are the 'pagan religions'..." and "Roman Catholicism bears in itself the seeds of its own destruction..."

The CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rev. Mr. Raymond T. Boster; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

Postmaster: Please return POD forms 3578 to the Office of Publication

Generation gap is part of problem

BY SR. JANE FREY, O.S.F.

Backing Fr. Alfred McBride's remark in St. Anthony Messenger magazine that "Secondary religious education is in a state of chaos" are these comments, ideas and suggestions which have developed from 10 years of teaching experience in the Archdiocese.

A "very real dilemma" in religious education has developed, said Father C. Albert Koob, NCEA President. Church renewal and modernization extended to religious instruction, he said, and some felt threatened by the modernization; some felt it wasn't sweeping enough. "Caught in between these opposing views is the individual religion teacher," said Father Koob.

Father Shappelle, former Archdiocesan Coordinator of Religious Education in Cincinnati, has said that "the 'real problem' is rather one of the whole Christian community and not just a religious education problem. The problem is a lack of commitment and dedication to the gospel and to social concern—hunger, poverty, pollution."

KAREN HURLEY's article, "Which Way High School Religion?" in St. Anthony Messenger proposes four problem areas where shifts in religious education are beginning to occur and should occur if tomorrow is to be brighter than today:

1. Psychological insight into adolescent religious readiness will mean less pressure on teens to make premature faith commitments as the focus of all education becomes adult-centered rather than child-centered.

2. A greater appreciation for the demands of the adolescent's expanding intellectual abilities will mean a shift toward more content-centered religion classes.

3. A new spirit of serious-mindedness will mean a rethinking of decisions to do away with grades and to remove religion from the academic curriculum.

4. Intellectualism for its own sake will be less in evidence as we rediscover the positive values of our heritage and tradition in an attempt to build rather than destroy.

The role of parents

Realizing that Christianity is an adult religion, emphasis today is centered upon adult programs. For the Christian parent, responsibilities of child rearing stimulate a desire for relevant explanation of his beliefs. Mrs. Mary Reed Newland, author of "Youth—What Happened?", says that, "If the family isn't truly Christian, the message of Christianity won't be communicated to the children. Parents are the book from which a child learns."

YET, SOME PARENTS are content as



Sister Jane is head of the religion department at St. Mary Academy, Indianapolis, and secretary of the Archdiocesan Religion Teachers Council.

The wrong and right of HIGH SCHOOL RELIGION

The sad state of high school religion has been a popular preoccupation among Catholics for almost a decade but an article in the September issue of St. Anthony Messenger magazine struck Criterion editors as being head and shoulders above the usual discussion of this controversial topic.

Written by Karen Hurley, a former high school religion teacher and an associate editor of the magazine, "Which Way High School Religion?" skims the highlights of the controversy, reviews the variety of approaches which have been taken in reaction to criticism, and offers some practical recommendations for future upgrading.

The main thrust of the article is that high school religion programs, in an effort to get away from the stiff, doctrinaire instruction of the past has, in too many instances, gone too far in the other direction. Excesses today, in Miss Hurley's opinion, are in the area of pop psychology content and song-and-dance technique. Some of the brightest teen-agers, she believes, are as unhappy with the present direction of instruction as are their parents. She proposes that soda pop and brownies variety is essential, but asks for a dietary balance of academic content and form.

The Criterion asked three high school teachers to respond to the article in the light of their own opinions and experiences. Their comments are carried on this page.

Teen-agers are asked to show adult understanding of faith

BY FRED L. CHANDLER

Religious education is one of the most abused subjects in the Church today. From the right it is accused of teaching children communism; on the left it is accused of not teaching children enough about applying Christianity to the problems of today's world. These extremes bear witness to the major handicap of religious education. That is, that the Church's primary concern in passing on the faith has been with children, rather than with adults.

While it is not wrong to discuss what may be a better "target" of religious education, such a discussion would seem to

pre-Vatican II believers, not facing life today with open Christian minds. Threatened by renewal and modernization, they cling to learned beliefs without trying to understand the truths, lest their security be lost. Teen-agers in this type of Christian environment usually experience a greater generation gap.

Dr. Thomas Francoeur, clinical psychologist and catechetical specialist, describes the widespread resistance to religion among students in Catholic secondary schools as "part of a natural 'backing off' process. They are reacting to the force-feeding and over-feeding of religious doctrine in the elementary years." The teen-ager of today is caught in the transitional period of "too much too soon," and unable to make a mature faith commitment.

Over the past five years religion departments have developed various programs which have brought some tremendous successes and some dismal failures. What programs should be planned for the future? A challenging question. Many religion departments offer a variety of electives. Some teachers wonder if optional religion classes do give students time to assimilate previous instructions. Others question the purpose and existence of Catholic schools today and their shifting religion programs. Does religion need to be taught in a traditional classroom setting? These and other questions remain unanswered by many religion teachers.

Some growing pains

One Archbishop has said that religion teachers must be knowledgeable, but must have a firm commitment to the Catholic Faith. A Laurel, Md., CCD instructor took a course which combined method and doctrine. "I soon realized," she said, "that what I was being taught amounted to a much more up-to-date religious education than I had received during 12 years in Catholic elementary and secondary schools. All of my religious thinking needed reshaping, maturing and updating." This obligatory training process for teachers is beneficial but also creates problems—those of further personal questioning and of meeting rejection from pastors, priests, Sisters, and parents regarding interpretation of Catholic teaching today. During and after such

(Continued on Page 8)

merely add more hot air to the already polluted atmosphere surrounding the subject of adult education in the Church. We just are not moving in the direction of adult education. Therefore, we must take a more pragmatic approach and face a future of religious education directed to our elementary and high school students.

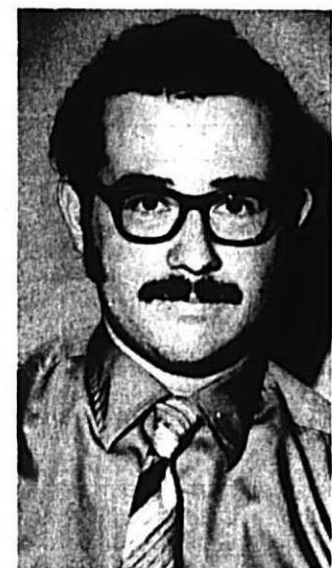
Our concern here is the same as Karen Hurley's in her article in St. Anthony Messenger—how do we improve our efforts in the high school religion program? Miss Hurley's discussion of this vital topic should be most reading for everyone in high school religion education.

EDUCATORS TODAY, including religious educators, are quick to forget that students must be met on their own level in order for them to learn better. Many high school students are "hung up" in their personal attitudes or lack of feelings for anything concerning religion. Because of this they feel ill at ease in religion class. This attitude is reinforced when the student is made to feel that he is being intimidated into making a faith response.

Too early commitment

Miss Hurley quotes Dr. Thomas Francoeur who proposes that students be left alone, that teen-agers should not be pushed into either a faith commitment or a faith rejection. This emphasizes again the fact that Christianity is for MATURE adults.

"It is proposed that high schools treat religion as any other academic area. With this approach the students would learn that religion has had an important role to play throughout the history of man. They could also receive an understanding of religious psychology, the sociology of religion, comparative religion and biblical



Mr. Chandler teaches religion at Chatham High School, Indianapolis.

Clear cut direction not possible

BY REV. JEFFREY GODECKER

Karen Hurley's article well summarizes the current situation, thought, and direction of a large segment of secondary religious educators. Although the article is a helpful contribution to "where we're at" and "where we're going," I am not sure that a summary or a one-directional statement is in order at the moment.

It is true that the person who wanders through the vast forests of religious education finds some chaos, crisis and confusion, and there is an ever-present ambiguity in the whole field. While many lament the fact, such a situation is not altogether evil, and it is, for the time, a necessity.

The entire educational world within which religious education finds itself is in a state of flux; the Church which underlies and initiates the religious education process is in a stage of reformation; the world within which religious education takes place is evolving to a new plateau of existence. A clear cut direction and method, then, is not possible, nor, for that matter, desirable. To establish a completely new absolutized approach or definitive system at the moment would create another "ivory-tower" type of religious education which ignores the fact that the world and the Church are faced with a number of crises brought about by rapid change.

HAVE ENOUGH hope in the process of being and becoming Church that through research, patience, effort, prayer, articles like this one, and, above all, groups of dedicated Christians, that one day a religious education more effective and more glorious than in any age of the Church will arise out of the present crisis. It is a mistake to figure that we have arrived already or that the search for an

studies. What is equally important is that the students would absorb and perhaps appreciate the development of the Church and its commitment to the Word of God. The aim of this method is understanding of religion.

A MAJOR PROBLEM of religious education in the past has been its concentration on child and adolescent memorization of religious principles and behavior, without the correspondent emphasis on adult understanding. This is the challenge to catechetics today.

Substance must be a valuable part of the religion program, because substance is

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Father Godecker is head of the religion department at Itasca High School, Indianapolis.

effective religious education is over. At least, we have made a start.

Fun and games

The question of a serious approach to religious education, as Miss Hurley suggests, is critical. There has been just a little too much of the "fun and games" approach. However, a major part of the problem with approaches is that over the past years religious educators have tended to grab at one single approach as if that were THE final solution to teaching religion. It must be stressed that THERE IS NO SINGLE APPROACH TO END ALL APPROACHES. Rather, there are many ways and methods to classroom education, and these must be grounded on the best educational theory and based on age levels, teacher competence, needs, wants, and questions of the students.

WHAT WHICH WORKS is a good approach whether it be "song and dance" or "collage making" or "pop psychology" or liturgy or scripture or presentation of facts and traditions or theological analysis. What may work with one group or teacher doesn't always work with the next. So it is somewhat fruitless to be suggesting that there be one way of doing it. Ideally, there should be a well-rounded program with doctrine and facts as well as formational and experiential techniques.

The time-worn question of content is raised once again. The task of classroom education is to provide an atmosphere within which a given group may come to a further understanding and growth in faith. Content is useful only when it occurs within that goal. Too many assume that because there is little testing or exegesis of the scriptures or a theological type of presentation then there is no content. And yet, true content occurs wherever and however a group of people struggle to understand themselves and their relationship to God. The argument then is not content or no content but the "how" of content.

The whole person

I full well agree to an approach centered around a more academic content. However, this does not mean a return to a traditional academic model. What it does mean is a move toward those settings which are being proposed by educational theorists and the social sciences: an experimental approach aimed at the WHOLE person (mind and heart), one in which the person is involved, one where the person is an active participant and not merely a passive recipient of information. Information and understanding are certainly goals of religious education, but a return to the "pump-it-into-them" theory of the old academic model will not work. Besides it isn't even Christian.

THROUGH ALL THE clamor and confusion we would do well to remember two very important elements of religious education. First of all, no matter what the method, no matter what the content, faith is something that is communicated from person to person, not from text or test or proof or answers. If we only reflect on our own religious education, we find that it was particular people who had the greatest influence on our faith not anything else. As long as there are dedicated and committed human beings who are willing to share their faith with others, religious education will survive despite all crises.

We also need to remember that classroom religion is but a supplement to the whole religious education process. It is one part of a major effort that should be going on within the whole Christian community every day at every moment. The religious education of the teen-ager is a process which is constantly going on in the whole school, in the home, at the movies, at late evening discussions, whenever and wherever God's people are in the move.

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KNOW YOUR FAITH

The Church as a Sign

BY FR. GEORGE K. MALONE

We live our daily lives surrounded on all sides by signs. Some of them are completely public and external—traffic signs, danger warning signs, directional signs, product advertising signs. Others are very private and personal—a wink of an eye, the warmth of a smile or of a handshake, a questioning glance.

Still others are a mixture of the public and the private, of the external and the personal—the two-fingered "V-sign" generally used during World War II to indicate a desire for victory and by some recently to indicate a desire for peace in the world.

At the first Vatican Council, at the urging of Belgian Cardinal Victor Dechamps, the Church was described as a sign. Thus we read, "The Church itself, because of its

marvelous propagation, its exalted sanctity, and its inexhaustible fruitfulness in all that is good, because of its catholic unity and its unshaken stability, is a great and perpetual motive of credibility and an irrefutable proof of its own divine mission." (Dei Filius, 3)

IN OTHER WORDS, the Church was here seen as a sign of its own divine origin. Following the lead of Vatican I, most authors from 1870 until the opening of Vatican II in 1962 considered this statement about the sign value of the church strictly as an apologetical argument, a motive for accepting Roman Catholicism.

But Vatican II opened new dimensions to this description of the Church. Here it is asserted, "By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind." (Lumen Gentium, 1) And again, in context of the value of Christian witness, "In this way, the

Christian community becomes a sign of God's presence in the world." (Ad Gentes, 15) And again, Christ "has established His body, the Church, as the universal sacrament of salvation." (L.G., 48) And again, that the Church is to be a "perfect sign of Christ among men." (A.G., 21)

SOME HAVE BEEN confused by the council's applying the term "sacrament" to the Church. This application is quite in accord with traditional usages and applications. Parallel instances are found when we speak of someone's "miraculous" conversion or of the "creation" of cardinals without thereby speaking in terms of either "miracle" or "creation" in the technical sense. The Council is trying to emphasize that the church must be an outward sign of God's saving grace.

In other words, Vatican II sees the description of the Church as sign not merely as an apologetical device or a motive of credibility, but rather as a challenge to the Christian community. The Church must be a sign of intimate union with God, of God's presence in the world, of salvation, and of Christ among men. There has been a transition from a static notion of sign to a dynamic one.

What Vatican I had stated simply as a fact, Vatican II restates as a challenge. Since signs can be easily misunderstood or wrongly read, the Christian community is summoned to offer a clear unmistakable sign of Christ's presence to the world.

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SACRED SCRIPTURE

A SIGN TO THE WORLD

BY FR. QUENTIN QUESNELL, S.J.

"You are like salt for the earth . . . You are like the light for the world . . . A city built on a high hill cannot be hid. . . ." (Matthew 5, 13f.)

In these words from the opening passages of the Sermon on the Mount, Jesus piles images one on another as he tries to picture for his disciples what their future role in the world is to be. Those who believe in him will be to the world like salt, which gives flavor and like light, by which men can see. They will be visible to all the world, like a town perched on a high hill.

The rest of the Sermon outlines the sort of things which Christians will do which will make these images come true. They will live in such love for men that anger and even name-calling will seem serious crimes to them (5, 22). Apologizing to a person they have offended will seem more urgent than offering sacrifice to God (5, 23).

They will be ashamed to injure another person even in thought (5, 27). They would rather take out their own eyes or cut off their hands than commit the least sin (5, 29f.). When they promise themselves in love to another person for life, they will live faithful to that promise (5, 32). When they say something is so, their statement is as good as sworn oath (5, 34-36).

THIS ALONE WOULD be very admirable, but there is more. Those who follow him and bear his name will never take revenge on persons who do them wrong (5, 39). If someone slaps them on the right cheek, they will let him slap their left cheek, too (5, 39). If someone wants their shirt, they will give him their coat, too (5, 40). If forced to carry another's load one mile, they will freely carry it a second mile (5, 41). If anyone asks them for anything, they will give it to him. If someone wants to borrow something, they will lend it (5, 42). They will love their enemies (5, 44).

God-centered though they are, his followers will never be seen performing their strictly religious duties, such as prayer, almsgiving, fasting. They will do these things, but only in private (6, 1-18).

Their trust in God will be so great that they will not save money (6, 19) or worry about tomorrow as most men do: "Where will my food come from? Or my drink? Or my clothes?" (6, 31-33).

In thought, they will never judge others (7, 1); in act, they will do for others what they would want others to do for them (7, 12).

Such actions will make the group who follow Jesus stand out enough to deserve the name of "city which cannot be hid." The presence in the world of a body of believers who tried to live like that would indeed add a new and distinctive flavor to human existence. It would work on the consciousness of the rest of the world, reminding men of how beautiful this world could be if

only men would live in love and concern for one another and in joyful gratitude to the God who gives it all.

SUCH A GROUP would be like yeast, working slowly through a whole batch of dough to make it rise (Matthew 13, 33). St. Paul says "Like a sweet smell that spreads everywhere, God uses us to make Christ known to all men" (2 Cor. 2, 14).

The lives of the people of God, whose faith committed them to such an ideal, would be a light enabling the rest of the world to see that our existence need not be one endless cycle of fighting and competition, of selfishness, exploitation, cruelty and war. It is not for those things that God created us. A better life is actually possible with God's help. Some people are living it—today. This was Jesus' vision of a church which would continue to be in the world what he himself had been in the world—a glimpse of something better, of the true life for which men were created and to which all men are called.

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WHAT DIFFERENCE DOES JESUS MAKE?

The Son of Man

BY F. J. SHEED

Earlier in this series we spent a long time on the manhood of Jesus—on our growing awareness, as we meet him in the Gospels, that he was indeed man, but more than man; we used the phrase Man Plus. The phrase he himself used to signalize the same reality was "the Son of man."

"Son of man" is a normal Hebrew way of saying "man—God addresses Ezechiel by it a hundred times. In the Book of Daniel we read "like a son of man" at God's throne, meaning a being in human, i.e., not angelic form. "The Son of man" as used by Jesus of himself is wholly new: indeed, it remains singularly his—no one in the Gospels uses it of him, and with his death it vanishes from the Christian vocabulary. It is worth seeing the uses to which he puts it.

Though "son of man" means man, Jesus rarely uses it for statements which might be made about any man. One remembers "the Son of man has nowhere to lay his head," and "the Son of man came eating

and drinking." Each of these has its own way of being special. Otherwise, Jesus reserves it for words and actions which fall outside the ordinary human sphere—it is definitely his interim way of saying Man Plus.

THE FIRST USE recorded is when he is gathering his first apostles. "You will see heaven opened, and the angels of God ascending and descending upon the Son of man" (John 1-51). That, perhaps you feel, is John; but in all the Gospels we find the Son of man linked with a glory to come.

And here on earth he is shown with powers and privileges never asserted of man. The Son of man has power on earth to forgive sins, is Lord of the Sabbath, has come not to destroy, has descended from heaven, will come again with power to execute judgment, was foretold by Elias, sows the good seed in the field of the world, will be seen sitting at the right hand of God's power (all three Synoptics tell of this); unless men shall eat the flesh of the Son of man and drink his blood, they shall not have life in them; whoever shall be ashamed of him will not be acknowledged by him "when he comes in the glory of his

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"By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God and of the unity of all mankind," states Vatican II on the Church as Sign. (NC photo)

WORSHIP AND THE WORLD

Breaking real bread

BY FR. JOSEPH M. CHAMPLIN

Every Saturday morning one of our parishioners drops off a package at the rectory. The plastic bag contains about 20 home-baked, whole-wheat altar breads freshly prepared the day before. The hosts are large (4 to 5" in diameter), thick, (varying from 1/4" to 1/2"), unleavened and made according to a recipe I obtained from some Benedictine Monastery.

This idea may sound monastic, the wild dream of another liturgical kook, and quite unworkable in a busy parish situation. However, we have been using these breads almost exclusively for several months with good success and a minimum of complaints. (I will discuss in a moment some practical ramifications of this innovation, but first we should understand why the Church today officially encourages a change of this type.)

ROME'S THIRD Instruction on the Sacred Liturgy gives the underlying reason: "The truth of the sign demands that this bread look like real food which is broken and shared among brothers."

Jesus said, "Take and eat. . . ." "He who eats my flesh. . . ." "My flesh is food indeed. . . ." The Eucharist, then, is true spiritual food and the sign (bread) which communicates this manna from heaven to

us should clearly convey the notion we are in fact eating at the Lord's Table. To eat normally means to chew and, finally, to swallow. Tiny, thin, tasteless, easily swallowed hosts seriously fail in that regard. On the other hand, these new hosts require a certain amount of mastication before they can be consumed.

Moreover, from earliest times Christians have termed the eucharistic service a "breaking of the bread" in keeping with Jesus' gesture at the Last Supper. Furthermore, they saw in this division of a single host into multiple particles a sign that through Communion we who are many are made one body in the one bread which is Christ. Our locally baked breads demand such real breaking and can be divided into several dozen sizable units.

PARISH PRIESTS and liturgical committees seeking to introduce these newer hosts would do well to keep in mind the following pragmatic conclusions which became clear to us during the initial period of usage.

—Encourage parishioners (ideally several on an assigned rotating basis) to bake the hosts in their own homes. After some experimentation with the first few batches, our baker now has the process simplified, and she can produce them in about two hours. This offers several people in the parish a wonderful opportunity to participate more personally in Sunday and weekday Masses. Moreover, it neutralizes

(Continued on Page 7)



Today the young are engaged in a kind of religious education that deals with what is experienced as well as with what is said. In above photo the experience of friendship is as important as the actual words used to convey it. (NC photo)

CATECHETICS

Sign or countersign?

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

I have the opportunity frequently to speak to groups of religion teachers and parents at parish meetings. Usually they invite me to discuss new approaches to religious education, the new textbooks, first confession and communion, how to teach children to pray, and similar topics. The title invariably suggests practical areas of the religious education of children. Naturally, I address myself to the topic the group invites me to discuss.

Time after time such meetings end quite differently than the group might have foreseen. The discussion periods almost always move from the particular topic the group wanted discussed to much broader issues. The focus on a specific question of Christian education of children or youth normally shifts to a sharper focus on the adult group themselves. From there the discussion generally moves into questions about the Church in today's world.

THE SHIFT FROM concern about methods of catechizing children to fundamental questions about the nature of the Church occurs because the new approaches to religious education exemplify new insights into what the Church really is. If the Church is really a community of



persons, the "People of God," new approaches to religious education tend to involve the young in that they are creative of genuine unity. If the Church is a "Pilgrim People," always developing, always learning, then the recent approaches to catechesis place priority on questions and process as well as on answers.

Likewise, if the Church is a "Sign" of unity, of universal salvation, then religious education needs to involve youngsters at taking a hard look at their experience of the Church. The religious education of the young as guided in new texts and programs involve the young in considering not only "truths" but a way of life that expresses what one experiences and believes. The Church as visible and experienced by believers and non-believers must really look, sound and feel like what we say it is.

That is, in my experience, why meetings of parents and religion teachers move rapidly from how to teach children to pray to a consideration of the adult community's prayer, family prayer, parish prayer. Meetings devoted to teaching Christian morality to fourth graders readily move into areas of adult Christian ethical living.

IF WE BEGIN BY discussing why there are so few answers in a first grade text, we soon find ourselves discussing the image of the hierarchy or the role of the pastor. A

The Son of Man

(Continued from Page 6)

Father with the angels" (Mark 8:38).

What did Jesus mean by the phrase? In Matthew's sixteenth chapter note the two questions he puts to the Twelve—"Who do men say that the Son of man is?" "Who do you say that I am?" Peter answers the second—"the Christ, the Son of the Living God." But he does not cast any light on, nor do we ever hear him use, "Son of man."

It would seem that one purpose Jesus had was to indicate that there was a question about him—without himself answering it, leaving them to arrive at the answer. More profoundly, perhaps, the point lay in "the" "Son of man" we have noted is only a way of saying man, so that The Son of man means The Man. We remember that in the opening chapters of Genesis, the first man is called "the Adam," which means "the man." Only after the sin does "the" vanish, and Adam become simply the name by which he is referred to. It is at least not impossible that Jesus had this in mind. Jesus is the Man in whom redeemed humanity has its origin as fallen humanity in Adam.

THIS WOULD ACCOUNT for his continual use of the phrase in the foretelling of all the elements of his redemptive action.

The Son of man is to be betrayed, is to be rejected by the leaders of the people, is to suffer, to be crucified, to rise again on the third day, to ascend to his heavenly Father. It was as man that he redeemed man, establishing a new humanity. Whatever his sonship of God meant, it spared his manhood no effort, no agony.

There is a tendency to think that his followers invented the foretelling of the Passion after it happened. This goes with the swing of the pendulum. Jews and Christians alike used to think of prophecy only as foretelling. Now we are reminded that prophecy was essentially not foretelling but "forthtelling," speaking out. So foretelling is frowned out of existence altogether!

The Baptist could not have called Christ the Lamb of God before "the Easter Experience." Christ could not have foretold the destruction of Jerusalem or his own death and resurrection. Why not? Because the critic does not believe in God's intervening in human affairs. But the God of both Testaments does, indeed, intervene. It would be odd if he gave the fore-runner no knowledge of the One he fore-ran, if he gave the Son he sent to redeem us no awareness of what the redeeming would involve.

BY MSGR. R. T. BOSLER

Q. As a former Catholic this question does not overly concern me, but since we live in a country where questions are allowed, I'd like your explanation on how the souls who are in heaven or hell can be resurrected on the Last Day. Religious men have either failed to think of this question or it is too tough to answer.

A. I am happy that you are concerned enough at least to ask questions. And I shall honestly admit there is no satisfactory answer in this life for the question you pose. It is not the souls in heaven or hell that will be resurrected but their bodies. According to our Catholic belief, man lives on after death, but his life is incomplete. This is true even of those who enjoy the beatific vision of God in heaven.

Man is a being composed of body and soul. Without the body, the soul is incomplete. The day of resurrection will come when the life of the resurrected Christ will have permeated all humanity, living and dead, so that men are ready to be raised to the life of the resurrection. Then the God who created us and keeps us in existence will re-create us into the likeness of the risen Christ. The souls in heaven will be made complete when their bodies somehow are restored in a new and glorious state.

What happens to the damned is hard to imagine. Catholic theology has traditionally held that those in hell will have their bodies restored, since that is how the early Christian writers interpreted Scripture. Personally I have found this hard to reconcile with the teaching of St. Paul and St. John that those who die in Christ will rise with him and those who believe in him will live with him forever. As Father John McKenzie says in his "Dictionary of the Bible": "The rise to a new life in Christ alone deserves the name, and a resurrection to anything else is almost a contradiction of terms."

Our whole theology of hell needs serious study. You aren't the only one who has problems with the

meeting that begins with concern over the apparent freedom in the seventh grade classroom may well end with deep discussion about the channels of communication between laity and clergy in the parish or diocese. Concern over illustrations in children's books readily leads to concern over the place of art and beauty in Catholic life.

In other words many meetings begin with pedagogical questions of child catechesis and end with doctrinal questions about the Church, because the new approaches to religious education of the young take seriously the teaching of Vatican II and the Scriptures that the Church has a sign or sacramental role. The young are engaged in a kind of religious education that deals with what appears and is experienced as well as with what is said.

It does little good to tell the young that as children of God they are free, if in fact we forbid spontaneity. It becomes a lie to teach that each Christian has something to contribute to the Church, if no one ever listens to him seriously.

A CREDIBILITY gap can be created by teaching that which is soundly contemporary and traditional but contradicted by the facts. To teach the young that the Church is a community challenges parents, the teachers, pastors to look and see if there is anywhere in the parish a semblance of community. To instill in the child that the liturgy is a celebration forces adult educators to look at the Sunday parish Mass. To require children to learn that the Church has important insights about Christian living may mean little to them when the Christian community remains silent about serious ethical matters of contemporary life.

Perhaps one of the major contributions of recent catechetical developments is that the new approaches are challenging parishes across the country to consider not only classroom methodology but the life and structure of adult Catholic life and the nature of the Church.

If the Church is really a sign, then we need to question what we and our children experience as well as hear. We have to gradually become, in fact, what we say we are.

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QUESTION BOX

Nobody has all the answers on what happens after death

mystery of what happens after death. Come, rejoin the rest of us in the pilgrim Church as we struggle with the help of the Holy Spirit to understand all that God reveals.

Q. We read in Catholic papers so much nowadays about the American Catholic Church and sometimes about the Official Church, but not so much any more about the Roman Catholic Church. I am confused and no longer know what kind of Catholic I am—American, Roman or Official. Help me.

A. You are, I hope, an American Roman Catholic who listens to the Official Church. When writers speak of the Official Church they mean the pope and bishops, teaching officially as individuals or joined together in councils or national conferences.

When they speak of the American or the Canadian or the Italian Catholic Church they are thinking of the Roman Catholic Church as it lives and worships in the different national and local churches.

Even in the days when the Mass was in Latin in all parts of the Western World, travellers were aware of the fact that Catholicism differed immensely between Mexican and Irish Catholics or between German and Italian Catholics. Since Vatican Council II we have been made more conscious of the fact that this is a good thing, that the Church should be at home among all peoples. There is more stress now on variety in the Church and on the fact that there can be unity without uniformity. Vatican

Council II also brought on some decentralization of the Church by placing more responsibility upon the national conferences of bishops. So, it is true there is more stress on the national and local churches today, but this we hope can be done without weakening the unity of the Roman Catholic Church.

Q. I have always believed and still do that Our Lord is present, body and blood, soul and divinity in the Holy Eucharist under the form of bread. When the priest gives us the Sacred Host he says: "The Body of Christ." Lately I have been privileged to receive Holy Communion under both species by intinction and the priest says: "The Body and Blood of Christ." Please explain why the difference.

A. It is a bit confusing. The Eucharist is a sacrament and, therefore, a sign. The bread is the sign that stands for and makes present the body of Christ; the wine is the sign that stands for and makes present the blood of Christ. The two separate signs can be said to symbolize the separation of the body and blood, and, therefore, to remind us of the saving death of Jesus on the cross.

Of course, there is no separating the body and blood of the gloriously risen Christ. Where his body is, as you say, there is his blood, soul and divinity. But to receive under both species and to be reminded of the separate signs by the priest who says: "The Body and Blood of Christ," is to be made more aware of the full symbolism of the Eucharist.

(Copyright 1971)

Breaking real bread

(Continued from Page 6)

much of the criticism. People easily object to items manufactured by an impersonal, outside commercial firm; they think twice and speak more softly when the producer lives next door or down the block.

—Explain the why behind these newer breads and reassure older worshippers that touching the host with your teeth or chewing it is not wrong (many of us were so taught in our youth).

—Be prepared to take extra time at the Lamb of God breaking the breads into particles for communicants. Super efficient priests may judge this a waste of precious moments; in fact, it forms a clearly visible and highly effective sign.

—Have a relaxed, but reverent attitude toward particles. To quote the Third Instruction: "Great reverence must also be used in breaking the consecrated bread and in receiving the bread and wine, both at Communion and in consuming what

remains after Communion." The Lord, no doubt, wants us to show care for his Sacred Body and Blood, but I don't think he expects us to become fretful over barely perceptible particles which remain afterwards.

—Patiently experiment in the beginning until parishioners discover the proper method of preparing suitable hosts. The Roman document urges: "Out of reverence for the sacrament, great care and attention should be used in preparing the altar bread: it should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes uncooked, or which becomes dry and inedible too quickly, must never be used."

Our hosts, baked on a Friday and kept in a refrigerator, last for a full week. They retain a certain softness, yet let you know by both their size and substance that this is the Lord's Body we are eating.

(Copyright 1971, NC News Service)

**DON'T EAT MEAT
ON FRIDAYS,
OCTOBER
8 — 15 — 22**

**DO PENANCE FOR SIN - PRAY -
SACRIFICE SO THAT ALL YOU WHO
HAVE SOME KIND OF INCOME
CAN GIVE NO LESS THAN \$5
TO THE MISSIONS - PERHAPS EVEN
\$10 - \$25 - \$50 - \$100
ON MISSION SUNDAY OCT. 24**

**EVEN IF YOU CAN GIVE "BIG" AND YET EAT MEAT,
DON'T EAT IT! YOUR PENANCE WILL MAKE YOUR MONEY
WORTH A HUNDREDFOLD MORE!**

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR

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Several unbeaten face stiff tests

Principal games among division leaders and four schedule changes in sites and times were announced this week by the CYO Office for Sunday football games.

In Division I of the "56" League, St. Michael's (4-0) will play St. Monica's (1-2-1) at Hillier H.S., 12:30 p.m. St. Gabriel's (3-0-1) will meet St. Christopher's (2-1-2) at the CYO Stadium No. 1, 12 noon.

OTHER LEAGUE games will include:

Division II—Christ the King (3-0) meets St. Pius X (3-0) at Chataud H.S. No. 1, 12:30 p.m. Division III—St. Roch's (3-0) plays St. Mark's (3-0) at Downey No. 1, 12:30 p.m. Division IV—St. Simon's (2-0-1) plays Holy Name (0-3) at Ellenberger, 2 p.m.; St. Jude's (2-0-1) meets Holy Spirit (2-1) at CYO Stadium No. 1, 1:15 p.m. (game originally scheduled at Creston Jr. H.S.).

IN CADET Football League action, the following is noted: Division I Holy Spirit (5-0) plays St. Jude's (3-0-1) at CYO Stadium No. 1, 3:45 p.m. (game

originally scheduled at Creston Jr. H.S.); and Little Flower (0-4) meets St. Andrew's (1-3) at St. Andrew's, 3:30 p.m. (game originally scheduled at CYO Stadium No. 1).

Division II—St. Gabriel's (4-0) plays St. Pius X (3-1) at CYO Stadium No. 1, 2:30 p.m.; and St. Matthew's (3-0-1) meets Christ the King (1-3-1) at St. Matthew's, 3 p.m.

Division III—St. Barnabas (3-0) plays St. Roch's (1-2) at Downey No. 2, 3:30 p.m.; and Our Lady of Mt. Carmel (3-0) meets All Saints (0-2-1) at CYO Stadium No. 2, 3:45 p.m. Division IV—St. Luke's (3-0) meets St. Monica's (3-1) at St. Luke's, 3:30 p.m. and Nativity (2-0) plays St. Bernadette's (0-3) at Nativity, 2 p.m.

Ladywood shows

INDIANAPOLIS — The four productions of the 1971-72 Footlite Musicals theater season will be performed in the Ladywood St. Agnes Auditorium, 5355 Emerson Way.

The first show, "Hello Dolly," is scheduled for October 22-24. Sunday matinee and evening performances will be held for the first time this season.

Footlite Musicals is a non-profit civic organization.

CYO NOTES

The tough football season for high school boys was begun last Sunday. Standings will be published next week.

Deadlines have been announced for the following activities: All six basketball leagues (October 29); Cadet Girls Basketball League, October 15; Criterion Quiz Contest, November 5; Junior Baking Contest, November 4.

Inquiries have been made regarding Cadet Boys Wrestling and Cadet Girls Volleyball Leagues. Entry blanks for both will be mailed in mid-November, with seasons to begin in January.

An Archdiocesan contingent of 90 youths will attend the National CYO Convention, to be held November 11-13 in Washington, D.C.

Cadet and Junior Kickball Leagues will finish their seasons next week, to be followed by playoff games. The first round playoffs in Cadet "A" and Junior Leagues will match Divisions I and III and Divisions II and IV. Division I and III winners in the Cadet "B" League will meet, with Division II drawing the bye to the championship game.

Theatre Guild sets auditions

INDIANAPOLIS — Open auditions for the Catholic Theatre Guild production "The Unexpected Guest" by Agatha Christie have been scheduled. Dates at the Knights of Columbus Hall, 13th and Delaware, are October 8, 10, and 13. The Friday and Wednesday auditions will be 8-10 p.m.; Sunday, 2-4 p.m.

There are three women, six men, and one teenage boy in the cast. A general membership meeting will precede the October 13 auditions. Playdates are December 3-5.

Annual dance slated October 15 by Brebeuf Dads

INDIANAPOLIS — The third annual Maroon and Gold Ball, sponsored by the Dads' Club of Brebeuf Preparatory School, will be held Friday, Oct. 15, at St. Pius X Center, Knights of Columbus, 2100 E. 71st St., starting at 8:30 p.m.

Chairmen of the event are Mr. and Mrs. Robert Donnelly, assisted by Mrs. and Mrs. Jack Labbers, tickets, and Mrs. and Mrs. Woody Norris, hospitality.

Parents and friends will dance to the Bill Shank orchestra amidst a "Harvest Moon" theme. The evening's door prize will be a week end for two at Freeport in the Bahamas.

Tickets are \$6 per couple and are available by calling the school, 291-7050, or the ticket chairman, 546-2294.

Providence girl is semifinalist

CLARKSVILLE, Ind.—Mary L. VanMeter, a senior at Our Lady of Providence High School here, has been named among 1,500 semifinalists in the eighth National Achievement Scholarship Program for Outstanding Negro Students.

Some 325 of the students will win Achievement Scholarships next spring from the National Merit Scholarship Corporation. Semifinalists were selected from 35,000 black participants from more than 5,000 schools nationwide.

Card party set by Newman Club

INDIANAPOLIS — The Newman Club of Butler University will sponsor a "Goblin Gourmet" card party Tuesday, Oct. 19, in the Wm. H. Block Co. auditorium. Decorations will carry out a Halloween theme.

Mrs. James F. Fox is chairman, assisted by three co-chairmen, Mrs. Ervin Hoeg, Mrs. Cecil Enlow and Mrs. Thomas J. Maloney.

SCORES

CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 10

"56" LEAGUE

Division 1: St. Thomas vs. St. Malachy at Butler, 12:30 p.m.; St. Michael vs. St. Monica at Hillier H.S., 12:30 p.m.; St. Gabriel vs. St. Christopher at CYO No. 1, 12 noon; St. Luke vs. St. Ann at St. Luke, 2 p.m.; All Saints, bye.

Division 2: Mount Carmel vs. Immaculate Heart at Mount Carmel, 1:30 p.m.; St. Andrew vs. St. Matthew at St. Matthew, 1:30 p.m.; St. Roch vs. St. Mark at Mt. St. Joseph, 1:30 p.m.; St. Christopher at CYO No. 1, 12 noon; St. Luke vs. St. Ann at St. Luke, 2 p.m.; All Saints, bye.

Division 3: St. Barnabas vs. Our Lady of Greenwood at Greenwood H.S., 1 p.m.; St. Patrick Sacred Heart vs. Nativity at Bluff Road, 12 noon; St. Roch vs. St. Mark at Mt. St. Joseph, 1:30 p.m.; St. Christopher at CYO No. 1, 12 noon; St. Luke vs. St. Ann at St. Luke, 2 p.m.; All Saints, bye.

Division 4: St. Luke vs. St. Monica at St. Luke, 3:30 p.m.; St. James vs. St. Thomas at Butler, 2 p.m.; Nativity vs. St. Bernadette at CYO No. 1, 1:15 p.m.; St. Malachy vs. Our Lady of Greenwood at Brownsburg H.S., 3 p.m.

"SE" FOOTBALL LEAGUE

League Standings—Including games of Sunday, Oct. 3: Division 1: St. Michael 4-0; St. Gabriel 3-1; St. Malachy 2-1; St. Christopher 2-1; All Saints 2-1; St. Monica 1-2; St. Luke 1-2; St. Ann 1-3; St. Thomas 0-3.

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

Division 3: St. Roch 3-0; St. Mark 3-0; St. Catherine 2-1; St. Bernadette 1-1; Our Lady of Greenwood 0-1; St. Barnabas 0-2; Nativity 0-1; St. Patrick Sacred Heart 0-1.

Division 4: St. Simon 2-0-1; St. Jude 2-0-1; St. Philip Neri 2-1; Holy Spirit 2-1; Our Lady of Lourdes 1-2; Little Flower 1-2; St. Lawrence 1-2; Holy Name 0-3.

CADET FOOTBALL LEAGUE

League Standings—Including games of Sunday, Oct. 3: Division 1: Holy Spirit 5-0; St. Jude 3-0-1; St. Simon 3-1; St. Michael

Division 4: Our Lady of Lourdes vs. St. Philip Neri at Ellenberger, 12:30 p.m.; Holy Name vs. St. Simon at Ellenberger, 2 p.m.; Holy Spirit vs. St. Jude at Creston Jr. H.S., 1 p.m.; Little Flower vs. St. Lawrence at St. Lawrence, 1:30 p.m.

CADET LEAGUE

Division 1: St. Simon vs. St. Michael at Hillier H.S., 3:30 p.m.; St. Lawrence vs. Holy Name at Mt. St. Joseph, 1:30 p.m.; Holy Spirit vs. St. Jude at CYO No. 1, 3:45 p.m.; Little Flower vs. St. Andrew at St. Andrew, 3:30 p.m.; Immaculate Heart, bye.

Division 2: St. Mark vs. St. Joan of Arc at Mt. St. Joseph, 1:30 p.m.; Christ the King vs. St. Matthew at St. Matthew, 3 p.m.; Our Lady of Lourdes vs. St. Catherine at Mt. St. Joseph, 2 p.m.; St. Philip Neri, bye.

Division 3: St. Patrick Sacred Heart vs. St. Rita at CYO No. 2, 2:30 p.m.; St. Roch vs. St. Barnabas at Mt. St. Joseph, 1:30 p.m.; Mount Carmel vs. All Saints at CYO No. 2, 3:45 p.m.; St. Christopher vs. St. Martin at CYO No. 2, 1:15 p.m.

Division 4: St. Luke vs. St. Monica at St. Luke, 3:30 p.m.; St. James vs. St. Thomas at Butler, 2 p.m.; Nativity vs. St. Bernadette at CYO No. 1, 1:15 p.m.; St. Malachy vs. Our Lady of Greenwood at Brownsburg H.S., 3 p.m.

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Youth Week sites are announced

INDIANAPOLIS — Youth Week plans have now been completed with the selection of sites for scheduled activities.

The Junior CYO Banquet is planned for Wednesday, Oct. 27, at Seecina Memorial High School. Principal speaker for the 6:30 p.m. event will be Sam Jones, executive director of the Urban League of Indianapolis.

St. Michael's parish will host the Communion Breakfast on Sunday, Oct. 31, with Mass at 9 a.m. followed by breakfast at 10 a.m. in the parish hall. Speaker will be Arnold N. Jacobs, "Young Life" coordinator for Indianapolis.

The city-wide dance scheduled for Sunday, Oct. 31, will be held at St. Pius X Council, Knights of Columbus, 2100 E. 71st St., from 7:45 to 10:45 p.m. The combo will be announced later.

Cadet Hobby Show will be held Wednesday, Nov. 3, in the Little Flower gymnasium. Judging will take place during the afternoon, with the exhibits open to the public from 6:30 to 9 p.m.

St. Andrew's parish will host the Baking Contest and Dance on Sunday, Nov. 7. Judging will be from 2 to 5 p.m. Awards will be announced at 7:30 p.m., followed by the dance until 10:30 p.m.

The touch football season for high school boys was begun last Sunday. Standings will be published next week.

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Mrs. James F. Fox is chairman, assisted by three co-chairmen, Mrs. Ervin Hoeg, Mrs. Cecil Enlow and Mrs. Thomas J. Maloney.

Holy Name holds election

BEECH GROVE, Ind.—Kevin Murphy has been elected president of the Student Council at Holy Name School here, climaxing election day activities featuring a gala parade.

Other new officers include: Kenny Boehm, vice president; Christy Akshmit, second vice-president; Maureen Gallagher, corresponding secretary; Denise Noone, recording secretary; and Phil Rizzi, treasurer.

RUMMAGE SALE

INDIANAPOLIS — A rummage sale for the benefit of the Mill Hill Missionaries will be held Saturday, Oct. 16 from 9 a.m. until 2:30 p.m. in the St. Ann's Church, 2850 S. Holt Road. Clothing, Christmas items, household goods, odds-and-ends will be offered for sale and the public is invited.

Sr. Jane on teaching religion

(Continued from Page 5)

battles the teacher daily affirms his personal commitment to Christ and fortifies himself before facing the challenge of the religion classroom.

FATHER JOSEPH SPAE, founder and director of Oriens Institute for Religious Research in Tokyo, says that the Japanese people look upon Christianity in America as something "hard and harsh." He says, "The most important thing that the average Christian can do is to give good example. In the United States Christianity stands or falls on the qualities of racial justice, social justice, and the pursuit of peace. The race question is an example of whether Christians can work together to bring about racial justice without bloodshed. If we are not able to do this the Japanese would conclude that Christians cannot solve anything." I believe teenagers of today may be coming to the same conclusion.

Mrs. Newland notes that "Today's young people were brought up on a diet of television where they saw all the horror of war, famine, and social injustice. They can feel it and see how it affects people, so they become personally involved in trying to stop the injustices." She goes on to say that many parents are worried about externals of rearing their children—length of hair, blue jeans, peace symbols. "But the parents are missing what is inside—his love for fellow human beings, his respect for all men, his hatred of injustice and his desire for peace."

Professional council

An organization which supports, encourages, and directs the high school religion teachers is the Archdiocesan Religion Teachers Council. About five years ago it introduced the Christian Teachers Series and prepared teachers through workshops in Chicago; Indianapolis was represented one year by 20 persons, the next year by 40. Two years ago the council asked principals to appraise each religion department as to the priority and importance it was receiving within the school.

LAY TEACHERS NOW outnumber religious on teaching staffs of the nation's Catholic schools; a definite increase has occurred in the number of lay teachers engaged in teaching secondary religion within the Archdiocese as well. While the number of Brothers and Sisters has remained approximately the same over the past three years, the number of priests has decreased. Forty-six priests and 12 lay teachers were employed for 1969-1970 in our 14 secondary schools; 28 priests and 21 lay teachers were employed for 1971-1972. This fact alone helps to explain some of the difficulties that traditional Catholics experience when confronting controversial ideas.

Which way will high school religion go in the future? There's a shift toward a content-centered program that will be intellectually stimulating and academically

demanding, but I hope not to the neglect of the innermost yearnings of man's heart which the Western mind has so often neglected in the past.

The teacher's main function is teaching the student how to learn, so that he becomes a self-motivated Christian thinker. For the Christian student caught in the chaos of religious education, I believe with Francœur: "every man is radically open to God and that the Spirit works in each child in His own way and at His own speed." As a final word to those over-anxious about the teens' religious commitment or lack thereof, he recommends the time-tested wisdom of Little Bo-Peep. To those who "have lost their sheep and don't know where to find them," Francœur directs attention to the following verse: "Just leave them alone and they'll come home."

Fred L. Chandler

(Continued from Page 5)

needed in the lives of Christians. Adult Christians need a faith greater than that of a child. They must understand that faith and the adult responsibilities that accompany it. All of Miss Hurley's article is geared to this theme.

The Chataud plan

Among the practical suggestions presented, one has already been proposed for Chataud. Like most schools, we have a liturgical problem. Many students do not understand why a Christian worships and why he chooses to worship with the community in the Mass. To promote an appreciation for the liturgy, the religion department will set up a study and work group on the liturgy. If the program is successful, more and more students should be drawn into this group.

THE RELIGION PROGRAM at Chataud is based on the academic approach. Seniors are challenged by a comparative religion and philosophy course which is part of a World Cultures Program.

Religion in American Life, which concentrates on the various forms of Christianity with the emphasis on the development of Christian principles by both Catholics and Protestants, is one-third of the juniors' American Studies Program. Sophomores examine revelation as it applies to God and to man; while Christ is the object of study in the freshman course. It is our hope that by involving the students in the learning process they will have a more rewarding religious educational experience.

The task of religious education is to communicate clearly the meaning of Christianity. For the high school religion teacher it has been proposed that he attempt to guide the student toward an understanding of religion, without forcing any decision for or against a faith commitment. This seems feasible to this writer as an alternative in religious education. It combines the best of the past with the spirit of Vatican II which means that once again the Lord's message and its implication for today will have a chance to be intelligently heard by man.

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TIC TACKER

Church historian recalled

BY PAUL G. FOX

An Indianapolis native who became one of the handful of authors of Midwest Church history died September 26 in St. Paul, Minn.

Dr. J. Herman Schaulinger, 59, was the author of five books, including *Cathedrals in the Wilderness*, early history of the Bardonia (Ky.) diocese, and *Stephen Baden: Priest in the Wilderness*. His other books were: *William Gaston, Carolinian*; and *Profiles in Action: American Catholics in Public Life*.

A student for several years at St. Meinrad Seminary, Dr. Schaulinger earned four academic degrees and served on the faculty of the University of Idaho, Gannon College, the University of Michigan, and the Catholic University. Since 1945 he taught at the College of St. Thomas in St. Paul, Minn., where he was professor of history and government.

Among awards for professional recognition were the Nazareth (Ky.) College Medal of Merit in 1963 and the Georgetown University 175th Anniversary Medal of Honor in 1964.

DR. SCHAUINGER maintained a vigorously active interest during his St. Paul residency in both Minnesota and national liberal politics. He ran unsuccessfully for the Minnesota senate in 1962. A close personal friend of former Sen. Eugene McCarthy of Minnesota, he served as a top aide in McCarthy's campaigns for the House of Representatives and the Senate. He also worked extensively on behalf of Sen. Hubert Humphrey during his 1968 presidential campaign.

Survivors include his widow, Mrs. Margaret Schaulinger, three daughters and a son, all residents of St. Paul.

Dr. Schaulinger's body was returned to Indianapolis for burial in Holy Cross cemetery on Wednesday, Sept. 29.

HERE AND THERE—Father Boniface Hardin, O.S.B., director of the Martin Center, will offer the monthly "Soul Mass" at 3 p.m. Sunday, Oct. 10, in St. Rita's Church, Indianapolis. ... A "penny bank" drive sponsored by the St. Rose of Viterbo Fraternity of the Third Order of St. Francis at St. Joseph's parish, Terre Haute, recently netted \$196 to aid three Terre Haute missionaries serving in Africa. The three priests—all Franciscan Conventuals—are Father Adrian Peck, Father Ralph Murlaugh and Father Joel Burget. ... Holy Cross parish, Indianapolis, is planning its 75th Anniversary Homecoming on Saturday, Oct. 30, at 7 p.m. in the parish gymnasium. Chairman of the event is James Sullivan, 283-8237. A highlight will be a tour of the newly-remodeled parish school. ... Father John H. Luerman, pastor of St. Michael's parish, Charlestown, recently participated in an unusual ecumenical ceremony. The parish's former church, located at 1280 Morrow Street, was sold several months ago to the First Assembly of God of Charlestown, Inc. He was invited to the congregation's official dedication on September 26 and offered the opening prayer. ... Volunteer staff members have made possible

the opening of the Richmond Religious Education Center two afternoons each week for parents and teachers. The Center is located on the second floor of the Knights of Columbus building, 204 N. 10th Street, and will be open from 1 to 4:30 p.m. on Mondays and Wednesdays. ... Since the policy change of the CYO allowing non-Catholics to participate in athletics, many Indianapolis parishes have added youngsters to their rosters. At St. Monica's parish, Indianapolis, last Wednesday created a special problem. A Jewish boy on the parish's "56" football squad missed a scheduled game because of the Jewish Day of Atonement, Yom Kippur. Maybe the CYO Office should check other major religious holidays when planning athletic schedules. ... It was a special day last Sunday for Mrs. Bertha R. (Callahan) Kennard, a member of Little Flower parish, Indianapolis. A surprise party was held in honor of her 75th birthday, bringing together her four children and their families for the first time in 20 years. The four include: John Kennard, of Atlanta, Ga.; Mary Mildred Morris, of San Francisco; James Kennard, of Los Angeles; and Jean Therese Wise, of Indianapolis. The party included Mrs. Kennard's 13 grandchildren and two great-grandchildren.

NAMES IN THE NEWS—Brother Ralph Riehl, a Glenmary Home Missioner from St. Nicholas parish, Sunman, has been assigned to McConnellsbury, Pa., where he will work with an organization called Homes on People's Energy (HOPE). The organization is an ecumenical cooperative venture to build houses for poor people who for one reason or another do not qualify for help from existing agencies. ... Funeral services for Brother Gerard Fitz, C.S.C. 77, a teacher at Cathedral High School from 1920 to 1928, were held this past Tuesday, Oct. 5, at Notre Dame Cathedral. He was his first teaching assignment. He continued as a teacher until June of this year. At one time he served as religious superior at Columba Hall on the campus of the University of Notre Dame.

SYNDICATED PROGRAMS AVAILABLE—The Sacred Heart Program, now in its 34th year of syndicated radio and television broadcasts on 900 stations, is offering selected scripts of talks for use by priests, Religious, lay teachers and others who may want to use them as guidelines for their own talks or study forums. Topics deal with Scriptures, Changes in the Church, Ecumenism, Faith, Prayer, Child Guidance, Marriage, Social and Personality Problems, Vocations and other subjects relevant to modern adult religious education. The first selection consists of six series, each composed of 10 scripts. Included are: Marriage-Family-Vocation; Getting Along with Others; Social Understanding; Christian Living; Faith and Prayer; and The Church Today. Scripts may be obtained from the Sacred Heart Program, Dept. DP, 3900 Westminster Place, St. Louis, Mo. 63108. Suggested donation for the entire set of 60 talks is \$5.00, or \$1 per series for one or more.

priesthood, there was less said directly. Yet what was said reflected largely the problems of the priesthood and the activities of priests.

Reports from all episcopal conferences without exception, said Bishop Bartoletti, referred to scandals and disturbances stirred among the Christian people by the departure of priests—even where it happens in small numbers. Publicity and the mass media were said to play their role in this.

He referred to "a certain decline in the tone of the spiritual life of clergy and laity."

Such a decline is tied to a crisis in faith

Cardinal Dearden

(Continued from Page 1) to these problems consistent with the demands of both continuity and adaptation, only time will tell. But certainly, under the guidance of the Holy Spirit, it will engage in prayerful reflection and the fullest possible discussion of them. It seems certain that no current issue relating to the priesthood—including the much-debated question of celibacy—will go unexamined.

Similarly, the synod's discussion of world justice will take place against a background of prior discussion and doctrinal development.

The social teaching of the Church on world justice has already been set forth strikingly by recent Popes. One need only think of John XXIII's "Mater et Magistra" and "Pacem in Terris" and Paul VI's "Populorum Progressio" and his recent apostolic letter "A Call to Action." Vatican II also clearly and strikingly proclaimed the Church's role in promoting justice in its famous "Pastoral Constitution on the Church in the Modern World."

All this has raised the question in some minds of what more the synod can say than has already been said. Yet, as in the case of the priesthood, so in the area of world justice it is apparent that the principles of social justice must continually be applied to changing circumstances and new problems.

One can thus reasonably expect the synod to take a fresh look at the question of war in the modern world, at the obligations of the rich nations to the poor, at the

problem of racism, and at the concept of "liberation" in its deepest sense of full human development. Perhaps, too, the synod will seek ways of making the Church's social teaching more effective in men's minds and hearts.

THE SYNOD CANNOT be seen as an isolated event in the life of the Church. It is part of a continuing process by which the Church seeks to define its role in light of both unchanging principle and changing circumstances. It is also part of a new, post-conciliar movement toward broader participation in the Church's decision-making.

This process must, as Pope Paul pointed out in his opening address to the synod, be free from the stultifying influence of external "pressure," from whatever source, which would impose some particular version of conditions in the Church and the world—as well as some particular solution—to the synod fathers. This is not to say that the synod will or even can operate in a vacuum, cut off from realities. It is a composition and its extensive preparation—by the Holy See and by the national conferences of bishops—guarantee otherwise.

Ultimately, however, the synod fathers must and will do their work, as Pope Paul said, "by following the dictates of our consciences which are responsible both to our mission as pastors of the People of God and to God's judgment on the last day."

The synod will not "solve" the questions on its agenda—in the sense of developing neat, packaged answers to complex problems. But almost certainly it will mark a step forward in the Church's constant striving to meet its obligation of being at once timeless and contemporary.

and moral behavior, both individual and social.

The report focussed on "disputes within the Church, which at times take radical or corrosive forms."

Some persons "minimize the institutional aspect of the Church by exalting its mystical, charismatic or prophetic nature."

Such a view is linked to a denunciation of any dealings with political and economic power. It wants the Church to help in various ways those struggling for liberation from oppression of whatever kind.

ONE IMPORTANT aspect of the crisis of faith was said to be "the religious acceptance of the Church's authentic magisterium (teaching authority)." Allied to it is the problem of relations between the magisterium of the hierarchy and the teaching of theologians. The panorama report also called for clearer relations between local churches and the universal Church, to be studied "under the doctrinal and juridical aspect and under the aspect of inter-ecumenical communion."

Bishop Bartoletti wound up with a quotation from the Vatican Council's document on the Church in the Modern World: "By the power of the Risen Lord the Church is given strength to overcome patiently and lovingly the afflictions and hardships that assail her from within and from without, and to show forth in the world the mystery of the Lord in a faithful though shadowed way, until at the last it will be revealed in its total splendor."

Public schools not religiously neutral

WASHINGTON—Public schools are not neutral on religion because they teach secular humanism as their own kind of religion, Cardinal Patrick O'Boyle of Washington said here.

"If I am correct, the public schools at present amount to an establishment of religion, which violates the first amendment," the cardinal told a group of Catholic business and professional men here.

He told members of the John Carroll Society that the argument is raised that public schools "need not favor any particular religion or religion at all, for they can proceed on strictly humanistic, pragmatic and secular conceptions."

"But this is precisely the point. To proceed in this way is itself to establish a religion—secular humanism—and to favor this religion over all others."

INDIANAPOLIS
Calendar
of Events

SATURDAY, OCT. 9

Card Party at 8 p.m. in St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and refreshments.

WEDNESDAY, OCT. 13

Card Party, sponsored by St. Philip Neri Altar Guild, at 8 p.m. in the CYO room, 550 N. Rural.

Luncheon-Card Party, at 11:30 a.m., in St. Mark's parish hall, Edgewood and 31 South.

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.; Secunia High School cafeteria, 6 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.

Guild to meet

INDIANAPOLIS—The semi-annual meeting of the Guardian Angel Guild will be held Wednesday, Oct. 13, at Fatima Retreat House, Mass at 10 a.m. will be followed by brunch and a business meeting. Mrs. David Diehl is in charge of arrangements. Assisting Mrs. Diehl are Mrs. Robert Hebenstreit and Mrs. Harlan O'Connor, Jr.

D of I dinner
set for Oct. 13

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella, will hold a dinner-meeting at 6:30 p.m., Tuesday, Oct. 13, in the Knights of Columbus clubrooms, 1305 N. Delaware St. Each member is asked to bring a favorite covered dish. Mrs. William McKenzie, the newly-elected regent, will conduct the business meeting beginning at 7:30 p.m.

Woods schedules film workshop for teen-agers

ST. MARY-OF-THE-WOODS, Ind.—A conference for high school students interested in films and film-making is planned for October 8 and 9 on the campus of St. Mary-of-the-Woods College here.

"Youth and Film" is the theme of the conference, which is sponsored by the College and Community Theater of Terre Haute through the support of the Indiana State Arts Commission and the National Foundation of the Arts and the Humanities.

LECTURES, discussions, screenings, filming and videotaping session will highlight the conference, which is under the direction of Warren H. Loveless, director of film studies at St. Mary-of-the-Woods College.

Films to be shown include two directed by Paul Williams and starring Jon Voight: *Out of It* and *The Revolutionary*. The first is a picture of high school life in the early 1960s, while the latter explores campus tensions of the present day.

Two studies of childhood are represented in the Russian film, *A Summer to Remember*, and the Indian director Satyagit Ray's film *Pather Panchali*. A third program couples two American films from different eras: William Wellman's 1930s film, *Wild Boys of the Road*, and *Wild in the Streets*, a recent film.

A PROGRAM OF experimental and student-made films will be presented by Mary Pat Kelly of Kelly Film Con-

sultants. She has recently returned from Europe where she organized a presentation of American experimental films at the Museum of Modern Art in Paris.

Registration will be from 4-9 p.m., Friday, Oct. 8, and again from 8-10 a.m., Saturday, Oct. 9. A \$6 registration fee includes three meals. Rooms will be available for \$4 a night. Registration information is available by writing to: Warren H. Loveless, Film Conference, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876.

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AFRICAN SEMINARIANS—Three students from Africa are studying this year at the Catholic Seminary Foundation of Indianapolis on full scholarships provided by the seminary. The students, from left above, are: Lawrence Kanyike, of the Kampala diocese in Uganda; Joseph Kakooza, of the Kampala archdiocese; and Thomas Mensah, of the Kumasi diocese in Ghana. In addition to the scholarships offered through the arrangement of Father Bernardin Patterson, O.S.B., prior of St. Maur's Priory, interested individuals and groups are supporting the students' ordinary needs of living in a foreign climate and country.

EDUTERIA STYLE

Marian to sponsor teacher workshops

INDIANAPOLIS — An "eduteria style" workshop series for elementary and secondary school teachers has been announced by Marian College.

The non-credit in-service workshops vary from one-day to four-day sessions to be held in October, November and December.

Workshop titles include: "Writing and Using Behavioral Objectives," to be held from 6:30 to 9:30 p.m. Mondays, Oct. 18 and 25, limited to 60 participants; "Developing Instructional Packages," to be held from 9 a.m. to 4 p.m. Saturday, Oct. 30, or from 6:30 to 9:30 p.m. Mondays, Nov. 1 and 8, limited to 40 participants; and "Creating Conditions for Personalized Learning," to be held from 6:30 to 9:30 p.m. Mondays, Nov. 15, 22, 29 and Dec. 13, limited to 60 participants.

ALL THE ABOVE sessions will be facilitated by Sister Claire Whalen, O.S.F., director of in-service workshops at Marian, and staff. Within the framework of each workshop, participants will be invited "eduteria style" to select activities to accomplish the goals they wish to achieve.

Four additional workshops for elementary teachers have also been announced for the fall semester.

TOPICS AND dates include: "Organizing and Using Learning Centers," to be held from 9 a.m. to 4 p.m. Saturday, Oct. 23, limit 60; "Making A Mini-Computer," to be held from 9 a.m. to 4 p.m. Saturday, Nov. 20, limit 40; "Developing Materials for the Mini-Computer and Learning Centers," to be held from 6:30 to 9:30 p.m. Monday, Dec. 6, limit 60; and "Planning Creative Activities for Independent Learning," to be held from 6:30 to 9:30 p.m. Mondays, Jan. 3 and 10, limit 60.

Sister Mary Linda Rafferty, O.S.F., and staff will conduct the first three workshops listed above, while Sister Claire will handle the fourth.

Most workshops will be held on the ground floor of the Marian College library. Fees vary from \$7 to \$28. Arrangements can be made for three credit hours by elementary teachers working towards certification requirements.

Registration and additional information can be obtained from the college.

Expects test of tuition subsidy law

ALLENTOWN, Pa. — Pennsylvania's new law aiding nonpublic education can be expected to face a U.S. Supreme Court test, according to Bishop Joseph McShea of Allentown.

A test of the new law should be welcomed, the prelate said, explaining: "If Pennsylvania helps resolve this issue, our Commonwealth will have performed an invaluable service for all who are interested in the preservation of religious liberty."

The new act passed in August provides for tuition reimbursement payments to parents of nonpublic school students—\$75 for elementary school students and \$150 for secondary school students, or the actual amount of tuition paid or contracted to be paid by a parent, whichever is less.

The old purchase-of-services law, which had authorized state payments for teacher salaries in parochial schools, was struck down by the Supreme Court.

The court's precedent-setting opinion did not rule on state or local aid in tuition payments to parents or similar subsidies where the child, not the school or teacher, is the direct beneficiary.

Finish renovation of Newman Hall at St. Meinrad

ST. MEINRAD, Ind. — During this past summer, the third and fourth floors of Newman Hall at St. Meinrad Seminary underwent a thorough renovation.

The newly renovated areas now provide the college seminary students with 16 additional fourth floor living and study units, as well as two accompanying lounges. Altogether, room for an additional 30 students was provided.

Third floor renovations in the Newman Hall wing saw 20 faculty offices built, as well as five rooms for storage of classroom and dormitory furniture and custodial supplies. The faculty offices will be used by members of both the College and School of Theology.

The third and fourth floors of Newman Hall were formerly used for high school housing and study as well as for temporary faculty and student organization offices.

The design for the fourth floor dormitories was provided by Victor Christ-Janer and Associates of New Canaan, Conn., the Archabbey architectural consulting firm. The third floor areas were planned by the administration of the college and school of theology. The work was executed by Archabbey maintenance personnel with the assistance of college and theology students.

Tell City plans ecumenical series

TELL CITY, Ind. — A series of ecumenical theological discussions will begin at St. Paul's parish here this month. Anyone interested in attending or participating should call Father Sam Curry at St. Paul's. The works of Bultman, Teilhard de Chardin and other Protestant and Catholic theologians will be studied.

VIEWING WITH ARNOLD

Movie depicts best of the West

BY JAMES W. ARNOLD



Peter Fonda's "The Hired Hand" has several extraordinary assets. It is as lovely to see as a western painting, full of dark silhouettes fringed with light against flaming sunsets and yellow noons, and of the soft focus flora and fauna of the high and prairie country, the shimmering diamond-glass of the waters. It exploits some new cinema story-telling devices, as well as many old ones, in poetic ways.

But happiest of all, it is a western film about recognizably real people, who are neither outlaws or marshalls, gun-slingers or gamblers, sadists, prostitutes or alcoholics. Moviegoers had begun to wonder if the Old West was not a vast playground for misfits and delinquents, an enormous stage setting, with cactus and swinging barroom doors, for the

World's Largest Floating Felini movie.

In some ways, "Hand" is an elaboration of "Easy Rider," on which Fonda was a major influence if not the director of record. That film was also centered on two male wanderers, and full of lyrical visual nostalgia for the natural beauty of the West. Recall that the cyclists of "Rider" were looking for a way to live, which they never discovered. But one of the options they found attractive was that of the rancher and his family, living on the land, "doing their own thing in their own time." Fonda, as Harry, the hero of "The Hired Hand," literally gives up wandering, tries out and accepts this pastoral life, and much of the movie footage underlines its beauty, warmth and gentleness with almost romantic affection.

THE NEW FILM, scripted by Alan Sharp, also gets rather deeply into the male camaraderie mystique, contrasting the "thing" between male friends, in a refreshingly innocent yet serious way, with the "thing" between husband and wife, and finding value in both "Hand" explores the different needs of men and women with sense and compassion, really in a much more adult fashion than either "Husbands" or "Carnal Knowledge," which presumed to do almost the same thing. The basic story begins with

three saddle buddies, Harry, Arch (an older man, played by Warren Oates, the superlative GTO of "Two-Lane Blacktop"), and Dan (young Robert Pratt), discussing their next journey in search of Eldorado—in this case, to California. Harry says he is returning instead to the wife and child he abandoned six years earlier ("I wasn't ready—it wasn't her fault"). But Dan is killed in a slick scheme by some bad guys who want his horse, and after Dan is tenderly buried Arch accompanies Harry on his trek homeward.

THE LONELY farm wife (Verna Bloom, of "Medium Cool") isn't sure she wants Harry back—how can she make a permanent commitment to a man who may run off again?—but agrees to accept the men temporarily as "hired hands." What follows is the slow reconstruction by man and woman of their love and trust, and finally Arch, the best friend, leaves so that Harry "can start being a husband again." While he stayed he was obviously a rival, a symbol of the life-on-the-road that Harry must now give up.

But Arch is taken and brutalized by the villains of the earlier episode, and Harry must ride out to save him. The gut-conflict here between two genuine values—friendship and marital love—is heart-wrenching, and saves what is otherwise a cliché western situation: girl screaming at boy not to go get himself shot. There is a sad but fitting ending, in which fate benevolently consoles each of the characters.

THE FILM'S civilized sincerity is obvious in the offhand way it handles the necessary sex and violence. When Harry and his wife begin to live together again, the emphasis is on their relationship, not

boudoir gymnastics. They simply share their bed, hold hands, and say I-love-you. The shootout is quick and decisive, but you hardly recall how it happened. What you do remember is the sad farewell between the two friends, a slow motion embrace in the sun and dust of the road.

Fonda lacks the virile presence of his father as a western star, but then "Hand" is not a formula western. It is a film about people whose lives happen to be embedded in a certain time and place, and will find its best audience among serious and sensitive filmgoers. The style is something special in itself. Director Fonda and his cameraman have made both

landscape and farm work as visually lyric as any poet could conceive, and the constant overlap of stills and slow motion sequences in eerie dissolves helps create a mood of peace and universality, as well as understanding and sympathy for characters who are gently, admirably human. (Rating: A-3—unobjectionable for adults)

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), Le Mans (A-1), The Hired Hand (A-3), Waterloo (A-2), The Andromeda Strain (A-2).

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to last-minute changes):

RETURN OF THE SEVEN (1966) (NBC, Saturday, Oct. 9): A limp, Grade B reprise of the great 1960 western ("The Magnificent Seven"). Yul Brynner returns to save those Mexican farmers again with a new set of pals. But mostly they talk each other to death. Not recommended.

SUMMER MAGIC (1963) (NBC, in two parts on World of Disney, Sunday, Oct. 10 and 17): A Boston widow and her three adorable waifs are befriended by adorable characters in an adorable Maine village. Add also a cute dog, lepid songs, and the charming Hayley Mills. It might be mildly exciting for emotional adolescent girls. Satisfactory for the young and non-discriminating.

THE SAND PEBBLES (1967) (CBS, in two parts, Sunday, Oct. 10 and 17): Robert Wise's not-quite-successful parable of American involvement in Asia, told in terms of a U.S. gunboat caught in China in the 1920's, captained by militarist-patriot Richard Crenna, yet sensitive non-conformist Steve McQueen in the crew. The film has an impressively moral attitude toward its sex and violence, and the cinematography is superior. But the basic motives and political complexities are too fuzzy to produce the needed sympathy and involvement. Satisfactory serious cinema for adults and mature youth.

FIVE CARD STUD (1968) (ABC, Sunday, Oct. 10): The Dean Martin film festival, continued. A routine western actioner in which a mysterious killer eliminates a set of poker players one-by-one until he gets to the indestructible Dino. Robert Mitchum reprises his bit as an unorthodox preacher, and the late Inger Stevens is the golden-hearted shady lady. Not recommended.

CAT ON A HOT TIN ROOF (1958) (NBC, Monday, Oct. 11): A typical Tennessee Williams flick of the 1950's era, in which the real subject (homosexuality) is left out. What remains is a lot of fiery but talky drama, in which members of a gross and greedy Southern family yell at each other to prove that human society cannot stand on lies. Burl Ives is the classic Big Daddy, and Liz Taylor and Paul Newman try out their Dixie accents. Adequate for film buffs and admirers of high-volume dramas.

THE DIRTY DOZEN (1967) (CBS, in two parts, Thursday-Friday, Oct. 14 and 15): A decadent, pornographically violent film, which provides all the fun of sitting in on a lynching or getting a pass to Himmler's box at Buchenwald. Added to the uninhibited mayhem-for-its-own-sake, this story of criminals trained to be wartime commando murderers of German officers and their women has characters unrestrained by even normal compassion or conventional notions of right and wrong. This tasteless flick has only two assets; it made a lot of money, and it has only 30 seconds of sentimentality in its two-hour length. Not recommended.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Secena SOCIALS—Each Thursday—Beginning Oct. 7
High School Cafeteria—5000 E. Nowland
6 p.m. to 10:30 p.m.

Roast Beef Dinner with Trimmings
Sponsored by St. Philip Neri Men's Club
Sunday, October 10—12 Noon—4 p.m.
Msgr. Busald Hall—535 Eastern Avenue
Sunday Social to Follow

LUNCHEON AND CARD PARTY
St. Mark's Church—Edgewood and 31 South
Luncheon 11:30 a.m. Card Party 12:30 p.m.
Wednesday, October 13

CARD PARTY
NCCW—CYO Room St. Philip Neri Church
550 N. Rural
Wednesday, October 13—8 p.m.

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