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INDIANAPOLIS, INDIANA, OCTOBER 15, 1971

A word from the Archbishop

My dear Family in Christ:

Mission Sunday this year will be observed on October 24. This is an important event in the life of the Church each year. It should make us realize how great is our duty to obey Christ's command to preach truth to the whole world. There are two billion people needing to hear what we have to say about love of God and our fellow man.

The world needs Christ's message today more desperately than ever. The brilliant light of Christian hope is the only beacon that can penetrate the gloomy darkness of war, sickness, hunger, crime, and injustice wherever we look.

As Christians, we form a minority of the world's peoples. Even after 2,000 years, there are billions of people untouched by the Good News of Jesus. But this burden of human misery and the relative fewness of our numbers must not be a cause of despair. Indeed, the Risen Christ at work in us can bring to reality His and our fondest hope. As Christ Himself has told us, we can be like the yeast in dough—a small portion of the ingredients, and yet able to transform the whole mass.

Our preaching this message of hope to the world can never be effective if it is only a matter of words. For each of us to become a better missionary, we must back these words with the gift of ourselves in prayer and sacrifice.

Look ahead to Mission Sunday as a day of Christian love for the world, expressed by prayer and sacrifice. Be prepared to give generously of both.

Devotedly yours in Christ,

George J. Bishop
Archbishop of Indianapolis

STUDY SHOWS

School prayer ruling ignored in Bible Belt

MILWAUKEE, Wis.—Supreme Court decisions against prayer in public schools are not heeded in certain parts of the country, according to a Marquette University professor.

"The Supreme Court rulings have been unenforceable in the Bible Belt of North

Carolina, Tennessee, Alabama and Georgia, the rural Bible Belt of Indiana and Michigan, and parts of the South-west," said Adrian M. Dupuis, education professor at the Jesuit-run university here.

In 1963, the high court held that voluntary Bible reading and recitation of the Lord's Prayer in public schools violated the U.S. Constitution's clause banning the establishment of religion.

But Dupuis said some public school teachers in South Carolina had been advised to continue both, since a court injunction must be issued in each case to stop the practices. Mississippi teachers have also been instructed to continue prayer and Bible reading in some cases, he claimed.

THE MARQUETTE professor made his comments after a four-month study, but they were secondary to his main observation:

There are no constitutional problems with courses on religion in public schools, and the number of them is growing.

"The Supreme Court has only said there can be no official devotional services in public schools," he said. "As a result, the subject of religion in public schools has become more important."

Dupuis said his findings indicate public school religion courses are widespread in (Continued on Page 9)

Chancery announces clergy appointment

The Chancery Office this week announced the appointment of Father Jeffrey Hurst, O.F.M. Conv., as associate pastor of St. Benedict's parish, Terre Haute.

He succeeds Father Marcellus Lell, O.F.M. Conv., who was transferred out of the Archdiocese by his superiors. The effective date of the change is October 15.

Hispano Center open

INDIANAPOLIS—The Hispano American Multi-Service Center, 617 East North Street, is now open daily from 8:30 a.m. to 5 p.m. Among services offered to the Spanish-speaking community are English classes, employment and educational counseling, housing information, health and legal referrals, athletic and recreational programs, and a bilingual day care center for children three to five years old. Information may be obtained by phoning (317) 636-6351.

Synod speakers back celibacy, ask married men's ordination

BY PATRICK RILEY

VATICAN CITY—Celibacy and the ordination of married men continued to dominate speeches on the practical side of the priesthood as the Synod of Bishops went into its second full week Oct. 11.

The U.S. hierarchy told the assembly it wanted the present celibate discipline to stand, with Cardinal John Krol of Philadelphia addressing the 210-member synod as spokesman.

In the name of the American bishops, Cardinal Krol warned against "a hasty resolution of the question" and urged "a thorough study of the feasibility of ordaining mature (older) married men to the priesthood."

Optional celibacy, he asserted, "seems not to differ from the state of the unmarried person who may enter matrimony when he chooses."

"In fact celibacy is a positive and permanent will or promise not to marry that is made for the sake of God's Kingdom," he said.

NEARLY ALL spoke about celibacy. No one suggested any change for priests of the Latin rite. About half the 18 delegates who took the floor spoke of the ordination of married men in special circumstances. Most favored the idea.

One exception was Cardinal Peter McKeefry of Wellington, New Zealand. The cardinal is firmly against the ordination of married men. Further, he asked that the debate on celibacy be stopped "once and for all."

The New Zealand prelate termed "specious" the arguments for ordaining married men, contending that if the Christian community did not already value celibacy, the married priest would labor with "little profit" amid such a mentality.

Typical of the arguments against an optional celibacy were the positions of Italian cardinals Angelo Dell'Acqua and Antonio Poma, both of whom said any change in celibacy would be a step backward into an inferior age.

Cardinal Paul Meouchi, Maronite

Black American Catholics take 'beefs' to Rome

BY FR. LEO E. McFADDEN

ROME—Six black American Catholics, angered at what they term "ill-treatment over the years by a white hierarchy," took their complaints to the Vatican on October 8 and came away happy—for the moment.

The group met in the Vatican with Archbishop Giovanni Benelli, number two man in the Vatican secretary of state.

"He (Archbishop Benelli) gave us a sympathetic hearing and said he would look into the matter. I think he will. He sounds to me like a very sincere, honest man," said Joseph Dulin of Detroit, president of the National Black Lay Catholic Caucus.

Dulin told an impromptu news conference at the USO in Rome that black Catholics in the United States want two things: An opportunity to provide black input into Church policy and a black archbishop of Washington, D.C.

The group also had what was described as a "cordial luncheon" with Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference of Bishops, who is on hand for the World Synod of Bishops' meeting here.

FATHER LAWRENCE Lucas of New York, president of the Black Catholic Caucus, agreed that the meeting with Archbishop Benelli was "highly gratifying."

The black leaders spoke to newsmen following a roundtable discussion conducted by the five-man American delegation to Synod 71. Asked in that discussion if the presence of the blacks in Rome embarrassed the American delegates, Cardinal John Dearden of Detroit said no.

Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis said: "I welcome (Continued on Page 9)

Patriarch of Antioch, echoed the sentiments of many speakers in asking for the ordination of married men: "Let the episcopal conferences be free to admit married men to the priesthood according to their needs."

Cardinal Leo Suenens of Brussels added that bishops "not only have the power but the obligation of ordaining a number of priests corresponding to the needs of the People of God."

Debate was to continue until Thursday, when the synod was to return to small language groups for further discussion.

CARDINAL KROL cited the "unprecedented and unsurpassed" study of active and inactive American priests and their problems sponsored by the U.S. hierarchy. He observed that much of the problem of celibacy "seems to be the frustration of a desire for greater freedom and for legitimate human autonomy."

A remedy for the problem, he continued, must be sought in the area of the priest's relations with "those who determine and execute Church policy authoritatively." He appeared to mean bishops and their delegates among diocesan priests, and religious superiors among priests who belong to religious orders, although Cardinal Krol expressly referred later in his speech to bishops alone.

The \$500,000 study also showed, however, that the majority of priests—even younger priests—"favors a strong bishop," he said.

Priestly celibacy helps a sexually confused world steer "the middle course or mean of virtue between contempt for human sexuality and slavery to passion and eroticism," the American spokesman asserted.

Because the world finds it hard to be drawn by Christ from a love of things seen to a love of things unseen, Cardinal Krol continued, witness must be given to the life of the world to come in eternity.

"It is in this context that the episcopal conference of the United States expresses its conviction that the tradition of priestly celibacy in the Latin church should be preserved," he said.

As their first full week of work ended on Oct. 9, the synod delegates had begun to shape a strategy for meeting the current priesthood crisis.



AT ROME SYNOD—Cardinals Leo-Joseph Suenens of Belgium (left) and John J. Krol of Philadelphia are shown during a session of the World Synod of Bishops at the Vatican. Both gave major addresses during the past week as the Synod began its discussion of the priesthood. (RNS photo)

SYNOD DAY BY DAY

(BY NC NEWS SERVICE)

Thursday, Oct. 7 (seventh day)

Synod returned briefly to plenary session after one day of scattered group meetings, with Pope Paul back and recovered from a cold that made him miss sessions of October 4 and 5.

Cardinal Enrique y Tarazona of Toledo read lengthy report, to be discussed later, on practical problems of priesthood.

Friday, Oct. 8 (eighth day)

At morning session, summaries of the 12 small discussion groups of October 6 were read. Four bishops added comments. In the afternoon, synod moved into individual statements of views on practical problems of the priesthood.

Saturday, Oct. 9 (ninth day)

Morning session heard 21 speakers comment on position paper on practical aspects of priesthood. Celibacy and the ordination of married men to the priesthood were discussed in 16 of the speeches.

Sunday, Oct. 10 (tenth day)

Priestly celibacy discussed forcefully. Eighteen speakers continued debate on practical aspects of the priesthood, and at least another 15 were listed to speak.

Trends: strong backing for priestly celibacy as the rule, but also strong movement for ordination of married men where needed, either with Pope's permission or through decision of local episcopal conferences.

Tuesday, Oct. 12 (eleventh day)

Priestly celibacy again dominated debate on practical aspects of the priesthood.

Trends: speakers were divided about evenly on whether to ordain married men where priests are few. Those in favor were in turn divided over whether Pope or local hierarchies should have authority to decide for each region. Very little support for reinstatement of celibate priests who marry.

LETTER FROM THE SYNOD

'Global view of Church problems'

BY CARDINAL JOHN DEARDEN

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NC News Service

ROME—One of the great strengths of a gathering like the Synod of Bishops is its international character. Its composition offers a safeguard against the temptation to view the problems of the Church and the world in a limited, parochial framework.

The temptation does exist. Unconsciously people tend to identify the welfare of the entire Church with the welfare of the segment of the Church with which they are most familiar. Again, unconsciously, national interests and viewpoints, even quite legitimate ones, tend sometimes to obscure one's vision of complex realities with an international dimension.

The synod is a corrective to these tendencies. It might be an exaggeration to describe this gathering of 210 bishops from around the world as a microcosm. But inevitably the range of experiences and viewpoints which they bring with them is extremely broad.

THE EXCHANGE OF diverse points of

(Cardinal Dearden is archbishop of Detroit and president of the National Conference of Catholic Bishops. In this letter from the synod, one in a series, he speaks for himself and for the other four U.S. delegates to the world Synod of Bishops: Cardinal John Krol of Philadelphia, Cardinal John Carberry of St. Louis, Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis, and Bishop William Baum of Springfield-Cape Girardeau, Mo.)

view gives all concerned fresh understanding of contemporary conditions in the Church and the world. Ultimately, it is hoped, this culling of insights from many parts of the globe will be of assistance to the Holy Father in the governance of the Church.

This vision of the synod and its role in the life of the Church lies behind a document submitted to the synod secretariat by the United States bishops' delegation. It is an expression of the U.S. delegates' reactions to the "Overview" of the Church today, an impressive document, presented at the start of the synod by Archbishop Enrico Bartoletti, apostolic administrator of Lucca, Italy. It represents an attempt to supplement and enrich the Overview's version of conditions in the Church and the

world with insights from the American experience.

The memorandum presented by the U.S. delegation singles out four areas for "more serious attention and earnest consideration" in assessing contemporary problems. These areas are: (1) racial discrimination; (2) war; (3) repression of religious freedom; and (4) the nature of the crisis of faith today.

In each area it was felt that the American experience can contribute to a deeper understanding of the problem and also perhaps to its eventual solution.

For example, racism exists in many countries of the world, including the United States. By racism the U.S. delegates mean, as we said in our memorandum, "a hatred, a suspicion, a mistrust of someone" simply because of his racial origins. This leads to a repression of many specific human rights and fundamentally to a denial of what is due all men in light of their common sonship in God and redemption by Christ. Sadly, too, racism reflects a basic contradiction between religious faith and (Continued on Page 9)

A priest who returned: 'It takes grace to come back'

FREEPORT, Tex.—"It takes a great amount of courage to leave the priesthood," commented 37-year-old Father John C. DeForke, who two years ago left the active ministry to start a new life as a layman.

"It takes grace to leave and grace to come back."

Father DeForke returned recently to his priestly duties. He recalled his personal struggles in the priesthood in an interview with the Texas Catholic Herald, Galveston-Houston diocesan newspaper.

Father DeForke, who is now administrator of a parish here, has been a priest for 12 years. He served in various pastoral and hospital chaplaincy assignments in the Galveston-Houston diocese before Bishop John L. Morkovsky granted him a leave of absence in 1969.

"It was a terrible decision to make," Father DeForke said. "It was harder to leave than to come back."

"You think of all the people you are going to affect in leaving and the humiliation your family may suffer as a result. That's why I moved out of town. I had been in the public eye through hospital and parish work. I went away to establish myself as a layman."

HE RECALLED HIS June 1969 talk with Bishop Morkovsky:

"He wanted me to stay but mentally I had already gone. He was most understanding."

"My dissatisfaction was more of a personal bitterness, directed not so much toward rules of the Church, nor toward authority. It was bitterness that came from within, seeing all the problems that were caused by religious hangups."

"You could say I had an identity crisis and a crisis of faith."

"I wanted to see what the outside world was really like. I felt pampered in the priesthood, always on a pedestal. I wanted to come off the pedestal. I wanted to find out who John DeForke is, not Father John DeForke. I knew myself as a priest, but not as a man. Now I see the two together."

"I had been taking Mass for granted." "The routine became too routine. I experienced a lessening of faith. I don't feel it was too great or I wouldn't have come back so soon. But I had to rediscover God in a new way."

"We are bogged down today with too many rules and regulations," he said. "The important thing is 'you' in relation to God. But a gap had developed. Staying in wouldn't have helped. I needed the 'away-from-it' to look at it objectively."

"It really is a revelation without the collar," he said. "I did not fully understand how difficult it is for a Christian to be Christian. I am a much richer person

for the experience."

WHEN HIS LEAVE began, Father DeForke went to Washington, D.C. He got a job as director of adult basic education in a night school in Alexandria, Va., and he also worked for a personnel firm under the desk name of Dan Miller.

"Sometimes I missed Mass on Sunday," he said. "But I would stop in a church occasionally."

"I was with a lot of people. And I did date."

"I don't think I missed the priesthood at first. But I did miss saying Mass in the last stages."

"Toward the end of the year it dawned on me that I wanted to be John DeForke, priest. I felt that I had a lot to offer myself and people in the Catholic Church to make faith alive and meaningful. I couldn't get away from helping people. I could help as a layman but as a priest there is something

special that we receive that gives us the extra grace and thrust that we have to have."

He spoke of his return to the priesthood with praise for Bishop Morkovsky.

"If there were more bishops like Bishop Morkovsky," he said. "He always has time to hear his priests."

"When the bishop was in Washington for the NCCB (National Conference of Catholic Bishops) meeting, we had lunch together. That was in November, 1970."

"I said, 'Bishop, I have a question to ask you. I'm ready to come back. Would you be willing to accept me back in the diocese?'"

"With open arms," the bishop replied."

AFTER HE GOT BACK to the Galveston-Houston diocese, Father DeForke was named administrator of a parish. He called the announcement "the

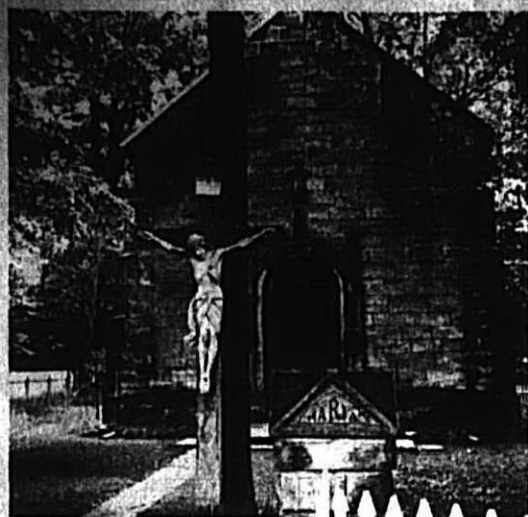
happiest day of my life."

Commenting on problems facing the priesthood, he said: "I don't think celibacy is the real issue today. But rather it is a personal problem a priest has when he leaves. I don't think the celibacy issue gives the whole picture. It's that and other things."

"The leave has helped me to serve more intensely as a priest," he said.

"Prayer and Mass had become a burden when I considered leaving. Now they have a new meaning. I feel a new sense of freedom in the priesthood. But the loneliness is still there. I'm always transferring fatherhood to other people."

"People ask a great deal of a priest. It's a struggle to remain completely at the service of others. It's hard to give one's self. Understand, it is not easy to be a priest."



SCENE OF PILGRIMAGES—The Shrine of Our Lady of Monte Cassino, near St. Meinrad Archabbey, is the scene of the pilgrimages being conducted by the Benedictine monks each Sunday during October. The services, which feature a homily on the Blessed Mother, begin at 2 p.m.

Urban ministry seminar slated for Oct. 24-28

NOTRE DAME, Ind.—A seminar on "Christian Commitment and the Social Revolution" will be held Oct. 24-28 at the University of Notre Dame's Center for Continuing Education, under the sponsorship of the Interfaith Council on Urban Ministry (ICUM).

ICUM is the new title for a group formerly known as the Catholic Committee on Urban Ministry, founded in 1967 by Msgr. John J. Egan, a priest of the Archdiocese of Chicago who is now in his second year as a senior fellow in Notre Dame's Department of Theology. The new title reflects the increasingly ecumenical character of the organization, which initially attracted Catholic priests involved in the inner city apostolate and in the general field of social action.

Four major addresses are scheduled for morning sessions. Speakers will be Dr. Gibson Winter, professor of ethics and society at the University of Chicago Divinity School; Rev. Lucius Walker, director of the Interreligious Foundation on Community Organization; Sister Francis Borgia, O.S.F., president of the School Sisters of St. Francis, Milwaukee;

Jewish scholar to give lecture

ST. MEINRAD, Ind.—Dr. Ellis Rivkin, author and professor of Jewish history at Hebrew Union College, Cincinnati, will present the 1971 Thomas Lecture Monday, Oct. 18, at St. Meinrad Seminary here.

Topic of the 7:30 p.m. talk, to be given in the St. Bede Theatre, is "Pharisaism and the Roots of Christian Origins."

A prolific writer and author, Dr. Rivkin is the author of *The Shaping of Jewish History: A Radical New Interpretation*. He has also published numerous other scholarly works, many of which deal with the Pharisees. The Thomas Lecture is an annual lectureship founded in 1963 by the family of Dr. and Mrs. George S. Thomas, maternal grandparents of the late Father Kieran Conley, O.S.B.

Wisc., and Dr. Richard Gordon, a former vice president of the Monsanto Company and chairman of the Board of Directors of the Urban Training Center.

Afternoon sessions will be devoted to a "mini-course" in community organization. Parish-community case studies will provide the focus for evening sessions.

Remember them in your prayers

CANNELTON
CECILIA HAFLE, 55, St. Michael's, Oct. 8. Wife of Ralph; mother of Mary Lou and Robert Hafle; both of Cannelton; sister of Ralph and Andrew Hilgenhold, both of Tell City.

CLINTON
ANNA SARTOR, 83, Sacred Heart, Oct. 4. Mother of Edith Ruffalo of Clinton, and Ambrogio and Louis Sartor, both of Battle Creek, Mich.; sister of Orilla Malano of Collinsville, Ill.

CONNERSVILLE
ANNA R. WILHELM, 84, St. Gabriel's, Oct. 7. Mother of Joseph F. and George E. Wilhelm, both of Connersville.

INDIANAPOLIS
F. LEE ROSE, 64, St. Thomas Aquinas, Oct. 6. Uncle of Gertrude Marbaugh.

CAROLINE M. FRANCIS, 77, Sacred Heart, Oct. 7. Mother of Mary L. Cox, Gene Francis, Ramona J. Cress and Shirley L. Bowman; sister of Joseph Siemer, Marie Geringer and Gertrude Gysler.

WILLIAM D. FISHER, 63, Holy Name, Oct. 8. Husband of Gladys; father of Honey Baldwin and Billie J. Gilbert; brother of Robert Fisher.

MARGARET M. WILSON, 65, St. Peter and Paul Cathedral, Oct. 9. Wife of Paul J.; mother of John P., Charles E., Thomas J. and Robert B. Wilson; sister of Edward, Anna and Nora Burns and Frances Thomas.

FRANCES A. SHEEHAN, 66, Sacred Heart, Oct. 11. Wife of

Harry C.; sister of Andrew Eschmbeck.

BERNARD J. TRISLER, 59, Little Flower, Oct. 11. Father of James D.; son of Bernard Trisler; brother of Dorothy Welsh.

JOSEPH CLARKOWSKI, 8, Our Lady of Lourdes, Oct. 12. Son of Mr. and Mrs. Clarence Clarkowski; brother of Kevin, Deborah and Elizabeth Clarkowski; grandson of Elizabeth Clarkowski and Elizabeth Finn.

MARY WOODS, 53, Our Lady of Greenwood, Oct. 13. Wife of John W.; mother of Barbara Langley, Loretta Bess, Mary M. Callahan and Jeanette C. Popielarski; daughter of William M. Russell; sister of William C. Russell, Dorothy P. Owens and Phyllis DuCharm.

LOTTIE C. SCHEIDEGGER, 84, St. Philip Neri, Oct. 13. Mother of Ralph J. Scheidegger, Dorothy Huey, Mae Johnson and Rita Ray.

LOUIS J. KOMLANCE, 40, Holy Trinity, Oct. 13. Husband of Hilda; father of Michael, Stephen, David, Dennis, Timothy, Christopher, James, Nancy J., Carol and Cheryl Komlance; Margaret A. Cesnik, Jacqueline Potter, Sue A. Weber, Vicki Duncan and Linda Devish; brother of Frank, John, Joseph, Adolph and William Komlance; Agnes Androina, Mary Brown and Anne Neese.

WARREN C. CLARK, 71, St. Jude's, Oct. 13. Husband of Frances S.; brother of Ethel Sullivan.

FRANCIS H. WEISSENBERGER, 59, Marion County Home Chapel, Oct. 13. Father of Eugene F., James H. and Gerald Weissenberger and Phyllis Watson.

MADISON
BERNARD WHITE, 66, St. Michael's, Oct. 4. Husband of Paula; father of Mrs. Mary Kay Schimpf, Lansing, Ill.; Mrs. Janet Weber, Hanover, Ind.; and Mrs. Carol Vaughn, Madison.

JOSEPH L. BREITENBACH, 56, St. Mary's, Oct. 2. Husband of Aileen; father of Robert, Anticello, Ind.; Timothy, Madison, and Mrs. Mary Jane Bayne, Richmond, Ky. Son of Mrs. Mae Breitenbach, Madison. Brother of Richard, Madison; Mrs. Sally Brown, Milton, Ky.; and Patricia, Ann and Mary Margaret Breitenbach, all of Madison.

NEW ALBANY
EDITH WEY, 80, St. Mary's, Oct. 5. No immediate survivors.

RICHMOND
WANDA R. ESSENMACHER, 89, St. Andrew's, Oct. 6. Mother of Rosemary Devine, of Richmond; sister of Ruth McCarty of Dayton, O.

TERRE HAUTE
KATHERINE B. HECKERT, 73, St. Benedict's, Oct. 6. Sister of Charles Brunner of Terre Haute.

Named to post with hospital

INDIANAPOLIS—Frederick J. Snoy has been appointed director of management engineering for St. Vincent Hospital, according to an announcement by Sister Carlos McDonnell, D.C. administrator. His duties will include the study of systems, utilization of resources and the development of management procedures. Snoy holds an undergraduate degree in industrial engineering from General Motors Institute and a master of science degree in industrial operations from Purdue University.

CARD PARTY SET

BROWNSBURG, Ind.—The Altar Society of St. Malachy's parish will hold a Card Party at 8 p.m. Saturday, Oct. 16, in the school hall. Refreshments and prizes will be offered. Admission is 75 cents. The event is open to the public.

Bishop gives paper right to print news even if it displeases him

EVANSVILLE, Ind.—A bishop's denunciation of an article on public schools appearing in the Evansville diocesan newspaper resulted in his declaration that news will not be censored just because it displeases him.

To show he meant what he said, Bishop Francis R. Shea of Evansville publicly extended an invitation to Raymond Andersen to continue his monthly column in *The Message*, despite the prelate's criticism of one of his columns titled "Tips for parents about public schools."

The column gave a personal account of Andersen's "good" experience in transferring his children from parochial to public schools.

ANDERSEN WROTE that in his opinion the quality of education is generally superior in the public school attended by his children; that religious attitudes "generally permeate" the curriculum; that public school teachers are interested in their children as individuals; that their children like the public school, and that the youngsters, who now do not have to attend a mandatory weekday Mass, "actually look forward to going to Church on Sunday."

"Our overall experience with transferring our children into public school has been good," Andersen said. "Needless to say, they'll continue in public schools."

Bishop Shea then had a letter read in all churches, denouncing Andersen's column as threatening to parents who send their children to parochial schools.

AFTER A BARRAGE of letters expressing both support and dismay over the bishops' accusations, Bishop Shea explained in the diocesan newspaper that he was "displeased when I read Mr. Andersen's column because it struck me as an unnecessary barrier to our efforts to

stem the erosion of confidence in our school system.

"Some have told me that I overreacted," the bishop wrote.

He continued: "Perhaps I did. My only excuse, if I need one, is that I have the greatest respect for and hopes for our Catholic schools. In a world which is growing daily more permissive and demoralized, I sincerely believe our schools are just as much needed today as ever, perhaps even more so. . . . When you love and believe in something as I do our Catholic schools, it is disturbing to see them, at least by implication, dismissed as not very important."

But, Bishop Shea wrote, "the surest way to stunt your (parishioners) mental growth is to confine your reading and your listening exclusively to those sources which you know agree with you."



BISHOP SHEA

"Since to write this and exclude Mr. Andersen's writings from *The Message* would be the height of inconsistency, I hereby invite him to continue his column, if he wishes to do so."

The bishop added that "it should be understood that not everything you read in *The Message* necessarily bears the stamp of approval nor assurance of agreement of the publisher and staff of the paper, nor should it."

"Within the limits of orthodoxy and good taste, views that differ from my own and the editor's and these do not have to concur, will continue to appear," the bishop wrote.

THE BISHOP NOTED that some people have assured him that he read "more than was intended" by the author of the column. He added that he has "never labored under the impression that I am always right" and does not insist "that everyone be pleased with what I did."

Andersen had written in the disputed column that it "should not be taken as a blanket endorsement of any, or all, public schools nor as a condemnation of all, or any, Catholic schools but only an effort to share an experience with others who may, by either choice or necessity, be anxious about the fact that their children will be attending public schools for the first time this fall."

He later accepted the bishop's invitation to continue his column, stating that the unexpected response in support of his right to express his views convinced him "that there is a tremendous desire for a 'free' Catholic press in the Evansville diocese."

"The board, publisher and editors of *The Message*," Andersen wrote, "deserve to be congratulated for cultivating and stimulating the desire."

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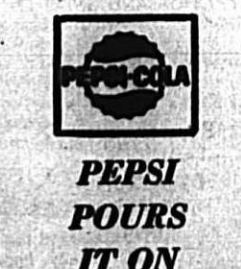
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WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Asks seminary integration

CAPE TOWN, South Africa—The Catholic Church in South Africa should stop operating separate seminaries of whites, blacks and coloreds (persons of mixed race), a Catholic layman told a meeting here. The Layman, David Curry, deputy leader of the Colored Labor Party, spoke at a meeting of over 300 persons arranged by the archdiocesan Justice and Peace Commission under the chairmanship of Cardinal Owen McCann of Cape Town. "I believe the solution of South Africa's ills lies in the coming together of the races," Curry said.

Educator meets with Nixon

WASHINGTON—Private schools want to be "part of the solution instead of part of the problem" in American education, a Catholic educator told President Nixon at a recent White House meeting. Father C. Albert Koob, president of the National Catholic Educational Association (NCEA), said at a news conference after the meeting that public and private schools work together "in 95 per cent of the educational effort." He added that the nation should "find new ways of using the contribution of the private sector" through educational research. The only nonpublic school official present among 11 national educational leaders, Father Koob said there was "no direct discussion of parochialism" at the hour-long meeting.



Urges look at justice record

LONDON—The Catholic Church must "scrutinize and improve its own record of justice before it can effectively promote justice in the world," according to the English bishops' justice and peace commission. In recommendations given the English delegates to the synod of Bishops in Rome, the commission said that unless the Church improves its own record on justice "any other decisions or statements made during the synod will carry little weight." The English delegates are Cardinal John Heenan and Bishop Michael Bowen.

Social role of laity stressed

VATICAN CITY—Bishops and priests must continue to preach against injustice in Latin America, but it is up to the laity to change the system through political involvement, a Latin American Church leader said here. Laymen should "work in the temporal structure for creation of a new and just world, while the priest should dedicate himself to bringing the heaven of the gospel to the world," said Bishop Eduardo Pironio of Argentina at a news conference here. Bishop Pironio is general secretary of the Latin American Episcopal Conference (CELAM). He is attending the 1971 world Synod of Bishops. Bishop Pironio said there is "much injustice" in Latin America. He said priests and bishops must preach against such conditions, but refrain from allying themselves with political parties.

Bishop to aid Attica probe

NEW YORK—A Catholic bishop has been asked to serve on a committee investigating the Attica state prison riots, in which 41 persons were killed. Bishop Edwin B. Broderick of Albany was one of nine persons named by a panel of five state judges to conduct a citizens' investigation. None of the panel members had any relationship to the incidents at Attica. The racially-integrated committee also includes chairman Robert McKay, dean of the New York University law school; Amalia Guerrero, head of the Society of Friends of Puerto Rico; Dorothy Wadsworth, a Rochester community volunteer; and Amos Henix, head of a drug rehabilitation center.

Named to Rural Life post

WASHINGTON—Father John McRaith, son of a Minnesota farmer, will join Msgr. John George Weber, son of a Kansas farmer, as co-director of the National Catholic Rural Life Conference January 1. Father McRaith, now pastor of St. Mary's Church in Sleepy Eye, Minn., will fill a vacancy created when Father Edward W. O'Rourke left conference headquarters in Des Moines, Iowa, to become bishop of Peoria, Ill. The appointment was announced by Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference (USCC), under which the National Catholic Rural Life Conference functions.

Education mission imperiled?

ST. PAUL, Minn.—The right of the Catholicism and its members to be involved in education is under serious threat, Cardinal Terence Cooke of New York said in a public talk here. "Whatever may be said about the complex and thorny question of state support for Church-related education," the cardinal said at St. Thomas College, "we should never forget that the educational mission of the Church is not merely a question of right but also a question of profound responsibility." Cardinal Cooke also underscored Catholic higher education's "dynamic commitment to public service and to the welfare of the total community." Specifically, he said church-related colleges have "fought for freedom of choice in education" and "contributed immeasurably to the strength of America and to the quality of life in our country."



Hit capitalism in Mexico

MEXICO CITY—Universities must work to replace Latin America's unjust capitalist system with socialism, even if the effort involves violence, according to Catholic student leaders. Delegates to a meeting here of the Latin American Federation of Catholic University Students said the universities must share in the people's liberation, which they said "cannot be accomplished within the existing capitalist system." A statement issued at the meeting said universities must therefore help to overthrow a social system dominated by the rich and educated, and to give power to the people "the democratic way or the armed way." The delegates from seven countries, meeting at the Jesuit-run Ibero-American University, said technology "must be placed at the service of man instead of power groups exploiting man."

Ladies of Charity plan card party

INDIANAPOLIS — The annual Card Party sponsored by the Ladies of Charity will be held at 1 p.m. Wednesday, Oct. 20, in the Ladies of Charity Home, 2510 N. Capitol Ave.

Serving as chairman and co-chairman of the event are Miss Marie Lawhorn and Mrs. Daniel Moran. President of the group is Mrs. Paul Reece.

Tickets are available at the door. Coffee and dessert will be served.



TO SPEAK HERE—Dr. William A. Marra, a professor of philosophy at Fordham University and National vice-president of Catholics United for the Faith, will speak at a free lecture in the Marian College library auditorium on Friday, Oct. 22 at 8 p.m. An advocate of the primacy of parental rights in education, Dr. Marra has lectured and written against the introduction of sex education courses. He will speak on the crisis in Catholic education. The lecture is open to the public.

One accounting system studied for U.S. dioceses

WASHINGTON — A number of regional training seminars for diocesan personnel to implement a uniform financial accounting and reporting system will be held in the next few months, it was announced here.

Each head of a diocese has been invited to send representatives to a two-day seminar dealing with the new system. The invitations were extended by Cardinal Terence Cooke of New York, chairman of the National Conference of Catholic Bishops' ad hoc committee on diocesan financial statements. The NCCB initiated the uniform accounting project two years ago.

Objective of the new system is to make a significant contribution to more effective management of resources; provide significant financial data and accuracy; provide systematic flexibility; reduce costs and promote understanding in the more than 160 dioceses in this country.

Ten years ago Archbishop Schulte presided at a Solemn High Mass of Thanksgiving marking the centennial of St. John the Baptist parish at Starlight.

Prelate gives estate to poor

SAO PAULO, Brazil—Archbishop Evaristo Arns of Sao Paulo has given his country estate to a housing project for the poor and moved to a low-income neighborhood here.

About 280 families will be housed on the estate. Low rentals will be used to finance other projects to aid the poor.

"The housing units are planned in such a way that they do not clash with the estate's serene environment," the archbishop said.

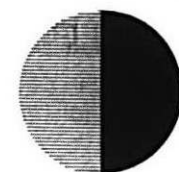
He also announced plans to put other church properties more directly at the service of the poor, in response to a recent suggestion of Cardinal Clemente Maurer of Sucre, Bolivia.

"We welcomed the suggestion and in fact are seeking ways to further help the poor," Archbishop Arns said. "We have gathered technicians and communicators in an effort to spread the example to other groups in the Sao Paulo community."

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ON THE LINE -- two pages of opinions

Rats, pigeons and Skinner's people

The undisputed high priest of behaviorism or stimulus-response psychology is B. F. Skinner and his position is being advanced even more by the controversy swirling around his latest book, "Beyond Freedom and Dignity."

The great beyond is Skinner's vision of a completely controlled society in which personal freedom and individual dignity are sacrificed for an amorphous common good.

In response to a recent newsmagazine's cover story on Skinner, a Benedictine priest in South Dakota wrote the editor that he found the book terrifying because Skinner "has hit upon the nerve of truth: man always faces the temptation to sacrifice freedom for security."

The rub is that man does not always succumb to the temptation. Skinner's laboratory rats and pigeons do, however, and from that fragment of truth the Harvard psychologist fashions his nightmarish thesis.

Modern society, contends Skinner, is hell-bent on self-destruction and must be drastically redesigned. Personal autonomy must go. Man must be conditioned through an elaborate system of behavioral controls to perform only those actions which contribute to the well-being of society as a whole. Perfection of such a system would mean the end of war, class and racial

conflict, pollution, overpopulation and assorted lesser evils.

Skinner's manifesto is based on the theory that there is no "inner man," merely an external man-machine who is as predictably responsive to stimuli as laboratory animals. So it rules out such things as free will, soul, faith, religion or innate rationality and spirituality. Therein lies its fatal flaw, as numerous theologians, philosophers and psychologists already have pointed out. Other learned men have condemned the construction of another brave new world with nothing more tangible than limited and primitive laboratory techniques that are impossible to duplicate in the complexities of the real world. We leave it to such people as these to expose the phoniness of Skinner's manifesto. There are, however, two ingredients missing in critiques of the book carried in the popular media.

What even his most rabid opponents don't quarrel with is Skinner's declaration that today's society is doomed and totally incapable of reversing its headlong plunge into extinction. How then does one account for such phenomena as the SALT talks, the surge of interest in ecology, the decline in birth rates, the search for new sources of food and industrial power. Since Skinner's master controllers are not yet on the job, what is propelling society toward a detente—bumbling and tentative though it may be—with disaster?

Another point about the book that has escaped popular notice is the fact that a grant from the National Institute of Mental Health subsidized its preparation. What are the taxpayers doing underwriting a book from which Skinner and his publishers will reap millions? What is the government doing supporting the pre-publication labors of a man whose ideas and experiments are already well documented?

If you don't mind, Uncle Sam, I'd like my share of that subsidy back. Skinner lives in elegant comfort. Me, I can use the money to buy some of that bread he's been throwing to the rats.

—B. H. ACKELMIRE



B. F. Skinner's concept of controlled humanity would permit no exalted view of man and his universe, such as this one relayed to earth by Apollo 13 astronauts.

People 'share responsibility' of Bishop's job

CHICAGO—A prelate's chief tasks today are to "listen, pick out charisms and give leadership," according to Bishop Maurice J. Dingman of Des Moines, Iowa.

He admitted he was glad he became a bishop after Vatican II because, as a result of the council, he "adopted a whole new style of life" from what he called his previous extremely legalistic thinking.

In his past three years as head of a largely rural diocese, he explained, he has not had to impose ideas as much as learn the mind of the Church.

THE BISHOP TOLD Priests-USA, monthly publication of the National Federation of Priests' Councils, about his idea of shared responsibility.

The great genius of the American nation, he explained, "is a grasp of democracy."

Is it not a fortuitous circumstance and a remarkable historical coincidence that the American Catholic community should have come to its maturity at the same time as the Church is advocating a kind of "shared responsibility" in proposing the theological concept of the People of God and the necessity of all working together in their various roles for the welfare of that Church?

Bishop Dingman said he has insisted that his 139 priests not worry about authority, but instead "really bring the light of Christ's Gospel to every corner of the diocese."

HE NOTED that he has told them: "I don't want you to wait around for me to tell you what to do. I want you to figure out what you should do, and then from time to time check this out with diocesan goals."

Of the laity and shared responsibility he said that "the beautiful part of it is that the Church can go forward without in the least having the bishop's prerogatives impinged upon. There are going to be greater decisions made because of the extensive input. The gifts from all the People of God are just as important as our own."



"PLEASE LET OUR PARISH SUPPER BE A SUCCESS, AND GIVE US THIS DAY NO BOTULISM!"

Rabbi-aid nonpublic schools

CINCINNATI—The Jewish community should reevaluate its stand on aid to non-public schools, according to Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee.

Rabbi Tanenbaum was interviewed for an article featured in the October issue of the St. Anthony Messenger.

"THERE ARE ALMOST 5 million children in the Catholic school system," said Rabbi Tanenbaum, and we of the Jewish community have a responsibility—as a matter of moral and ethical integrity—to be concerned with them and with the quality of education they're getting."

"I've been arguing, and I think with some response, that the Jewish community should reevaluate its stance and consider the crushing burden that Catholic and Jewish parents are carrying in trying to provide adequate education for their children in their schools," said Rabbi Tanenbaum.

'God-fearing' North Ireland divided on use of violence

LONDON—Only 13 per cent of Northern Ireland Catholics endorse the use of violence to end the partition of Ireland, according to a recently published survey.

But over half the province's Protestants approve "any measures" to keep Northern Ireland Protestant.

Prof. Richard Rose of Strathclyde University, Scotland, worked on the survey

their own, at least in the short run. I like to think, of course, that they do this under the inspiration of the Holy Spirit.

THIS REFERENCE to the Holy Spirit can serve to remind us, in conclusion, that the best thing that all of us can do during the course of the synod—but not, of course, the only thing—is to strengthen or to rediscover the prayer of faith, faith in the Holy Spirit. A recent article by this title "The Prayer of Faith," in the British Jesuit quarterly, The Way, makes this point so effectively that I feel justified in quoting from it at some length as an appropriate overall introduction to everything else that will be said about the synod in this column during the next several weeks:

"One of the great strengths of the present period of spiritual renewal in the Church is the rediscovery of the prayer of faith. The healthiest sign in this time of crisis is the deepening of the life of prayer. Were this reaction not there we could have reason for serious anxiety. But the sifting process that is going on is a process of purification that will always be necessary in the Church of men. Many of the props and supports have disappeared and institutional churches of whatever faith have been seriously discredited. Many people have been led to face up to the fact that the Christian believes in Jesus Christ, not in an eternal institution. Christ is the same, but the institution must change. Real fidelity enters when we attempt to limit Christ to the structures of a particular type of institution, and when we worry more about the precise theological formulation of belief than about the way in which we are living our belief....

"A world in an impossible situation needs a God of the impossible. A world that thinks it is a mess needs a God who has been used, since the first day of creation, to dealing with chaos. This is the God revealed to us in Jesus Christ. A God who releases into this world the Spirit of an eternal love that the world hungers for but cannot fabricate. From the heart of humanity and of creation there rises a constant prayer of faith in the person of Jesus Christ. His prayer is an invitation to all men to live with him in the Spirit of love and become in him a living prayer of faith."

for three years and completed it some months before the current violence erupted following the government order of imprisonment without trial.

IN HIS BOOK, "Governing Without Consensus," Rose analyzes his findings. The survey indicates that nearly three-quarters of Northern Irish, of whatever religion, claim to have little or no interest in politics. Half of them said they never discuss politics at all.

According to the survey, Rose said, Northern Ireland is a God-fearing province; 86 per cent of the people there believe that God watches over what each person does and thinks. Forty-nine per cent hold this belief in the rest of Britain.

Although over 80 per cent of the participants in the survey were themselves educated in religion-segregated schools, 65 per cent of them favor educating Protestant and Catholic children together.

EVEN AMONG CATHOLICS, 60 per cent approve integrated education. One survey question was: "People sometimes say that in parts of Northern Ireland Catholics are treated unfairly; do you think this is true or not?"

Nearly three-quarters of the Protestants denied there is discrimination, while three-quarters of the Catholics said there is.

At the time of the survey Catholic jobs outnumbered Protestant jobs two and a half times. About two-thirds of all those out of work were Catholics—although Catholics are only one-third of the total Northern Ireland population.



SILENCE BEFORE THE STORM—This debate without words took place recently in a London television studio as the Rev. Ian Paisley, militant Protestant conservative, and Bernadette Devlin, militant Catholic socialist, awaited the beginning of a talk show discussing the North Ireland conflict. (RNS photo).

GIVE AND TAKE

BY REV. PAUL DRISCOLL

Perhaps I'm one of those cock-eyed optimists that Rodgers and Hammerstein wrote about, but I believe our liberal-conservative dialogue made real progress in the last two weeks. Understanding is the first step in any constructive discussion, and the contributions of Sister Eileen Fitzgerald and Donald Doyle gave me a much clearer understanding of progressive and traditional positions on the Catholic school.

Both our writers stress the primary role of the Christian family in the communication of a living faith. Their words here are practically interchangeable. "Vatican II reaffirmed the central truth that the family is the primary educator," says Mr. Doyle, and he goes on to point out that the Greeley-Rossi report "concluded that formal religious education is far less important in value formation than the religiousness of the child's parents." Meanwhile, Sister Eileen is saying that "without the family, the Catholic school does very little" and substantiating her statement by that same "Greeley-Rossi report on the value of Catholic school education as it related to Catholic practice."

THIS AREA OF agreement is an important one. Like many liberal-conservative agreements, it often remains undeveloped in the present polemical climate. How to re-emphasize the Catholic family could be a subject for very fruitful discussion between Catholics who might differ on other aspects of the education question.

If the area of agreement is in clearer focus, so is the area of disagreement. While emphasizing the home as the root source of Christian values, Sister Eileen also sees a kind of value formation as the primary purpose of the Catholic school. "The school should be a segment of the wider world; a testing ground; an expander of horizons." The teacher "can create situations; he can give examples of how this Christian life which the child lives at home can affect the wider world."

Mr. Doyle, although stressing the family's role in transmitting Christian values, does not see such value formation as the primary function of the Catholic school. For him, the school's primary purpose is to communicate knowledge, to supply the necessary doctrinal information. "The Catholic school should assist the family by supplying the necessary cognitive dimension (doctrinal instruction) which parents themselves are often less equipped to fulfill." Mr. Doyle believes that "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)."

WE SHOULD BE careful not to caricature the position of either writer. Mr. Doyle would consider it important that Catholic children be sensitive to Christian values; Sister Eileen would consider it important that Catholic children be intellectually informed and alert. The question concerns the particular contribution of the Catholic school to the educative process.

Should the Catholic school emphasize doctrinal instruction? Should it emphasize value formation? Or—to ask the question that is probably in the minds of some readers—should it try to find a way to emphasize both doctrine and values?

This leads us to the next question for our writers. What is it, after all, that makes a Catholic school Catholic?

THE YARDSTICK

Priest-auditor looks at synod

BY MSGR. GEORGE G. HIGGINS

The 1971 Synod of Bishops is now under way in Rome and is expected to remain in session throughout the month of October and possibly even longer. As one of the priest-auditors at the synod, I hope—time and circumstances permitting—to be able to provide a running commentary on its proceedings in the next four or five releases of this column. Meanwhile, as an opener, so to speak, it may be appropriate to jot down a few preliminary observations regarding the first major item on the synodal agenda, namely the ministerial priesthood.

Several weeks ago the NC News Service carried a release from Rome which can serve as an appropriate introduction to our random comments on this subject. This release, which was written by Father Leo McPadden, a competent reporter attached

to NC's Rome staff, reads in part as follows:

"The Catholic priesthood as it is known today in the United States needs a miracle to avoid extinction, according to a statistical study presented to the Vatican last April and now made available to NC News."

"The research project compiled by an American sociologist—Jesuit Father Eugene Schallert, director of the Institute for Socio-religious Studies at the University of San Francisco—depicts the American priesthood as losing the battle to survive as a viable force in our society."

FATHER SCHALLERT'S findings on the future of the ministerial priesthood, with special reference to the situation in Canada and the United States, are admittedly rather disconcerting, but there is really nothing new about them. They are simply a distillation of the findings previously set forth in a number of independent studies. There is little doubt, however, that they are substantially accurate. That is to say, it is now almost universally agreed that the ministerial priesthood, as we have known it in the recent past, is at the crossroads, or, if you will, is in a state of crisis.

The German theologian, Father Karl Rahner, S.J., in discussing this phenomenon, prefers to use the word crisis in the plural. "The various crises besetting the priestly calling," he says in the preface to a 1969 symposium on Priestly Identity, "can be observed everywhere, and it would be senseless to ignore the problems involved. In planning this volume (he continues) we have therefore assumed that, insofar as the priestly office and the manner in which a priest understands himself are concerned, we are in a period of transition brought about by theological and social factors. The enduring theological nature of the priestly office in Catholicism leaves enough dogmatic latitude in the form required by our phrase

in the course of the history of the Church. Accordingly, this volume (Father Rahner concludes) is written with the consciousness of the critical situation of change and transition, without losing sight of the enduring character of the Church and the priesthood."

THE QUESTION BEFORE the Church, then, is not whether there is a crisis in the ministerial priesthood, but what kind of crisis and, more urgently, what to do about it. Father Emile Pin, a French Jesuit who took his doctorate in sociology at the University of Chicago and is now serving as Director of the Center of Social Research at the Gregorian University in Rome, puts the latter question even more bluntly in the final paragraph of an essay which he wrote for the Rahner symposium just referred to: "The question facing the Church as a whole—that is, her hierarchy and her faithful—is simply this: Is she ready to read the signs of the times and to study the problem while she still has thousands of priests in her service, or will she sit and wait until the problem has taken on the proportions of a major crisis?"

The Synod of Bishops will provide at least a partial answer to Father Pin's bluntly stated question. It would be naive, however, to expect a four-week synod to come up with anything like an instant solution to an extraordinarily complicated problem which has been in the making for decades, not to say generations. In other words, I don't think we should look to the synod for a miracle.

Moreover I pity the man—be he bishop, priest or layman—who expects the synod to come up with a magical solution to the problem under discussion. Such a man is most certainly courting disillusionment. Another way of saying the same thing is that we should have learned from the experience of Vatican II that councils and synods, far from settling problems once and for all, tend to shake things up even more and to generate new problems of

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viewpoints and observations

The community is the message, says Bro. Moran

INDIANAPOLIS—"There is no right answer to the question 'Do you approve of optional celibacy?' because that is not the right question at this point in history," Brother Gabriel Moran told a near capacity audience in Marian College's 800-seat auditorium.

The Christian Brother spoke last week under the sponsorship of the Guardian Angel Guild, basing his remarks more on an abstract theme—"The Church: Source, Setting or Obstacle for Religious Education"—rather than on the specific recommendations for change that have made him a controversial figure in the U.S. Church.

Much of Brother Moran's talk revolved around his conception of a Christian community. The two hallmarks he used were "liberal" and "devout."

THE COMMUNITY must be "liberal in the best sense of the word, that of liberalizing or freeing ourselves and other people" and devout in the sense of a "devotedness which loves all of the religious traditions and all of our own people."

Acknowledging that he himself felt alienated from many of the traditions of the Church, he said he still recognizes and accepts their claim on others. He cited the strong hold Mariology and its practices have on many Catholics.

He quoted a newsmagazine article which noted "there is something in the human psychology that needs and responds to saying heads to the Blessed Mother."

Though he is skeptical of the value of many traditions, he said he is more skeptical of reformers who would throw them all out.

THOUGH HE WOULD not abandon communities of Religious (he dislikes using the word as a noun), he would multiply and expand religious communities to include all ages, sexes, professions and religious interests. The ideal community would have no "bureaucratic pyramid" and no secrecy. One of the marks of the new Church, as Brother Moran envisions it, is the end of ecclesiastical titles and structures.

On secrecy, he stated the trouble was not so much censorship within the Church as the failure to develop positive means of communication. Effective communication, he believes, means learning to speak a language different from the "officialness" prevalent in the Church. In addition, he warned, "Don't let the media make up labels for you or yours," citing the phrase "floating parish" as an example.

Society, said Brother Moran, prevents change by identifying the instruments of change with women and children. Though schools are run by men, they are staffed by

Have Your Say

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



Brother Gabriel Moran

women and for children and, therefore, relatively immune to reform.

"WHEN CATHOLICS think of religious education, it seems always to be in the sense of indoctrinating children," he said. He advocates shifting a large part of educational resources to the adult area.

Religious education, in his view, should be a lifelong experience—"from pre-natal to the grave"—and formal instruction should be introduced wherever possible, "even in the public schools."

What Catholics can do to develop a better Church, he said, depends on how much they are willing to risk. Reformers should expect criticism, alienation and scorn. Too many Religious reformers, being celibate, have a tendency to take the short view, believing that all change must be accomplished in their own lifetime, he said. Lacking the children who could provide an historic continuity and frustrated by the slowness of change, some Religious "drop out" of the struggle.

ADDITIONAL REMARKS by Father Moran touched on CCD—"It has to drop the pretense of being a school." The program was developed as an alternative, still plays a "compensatory role" and that won't change until the whole concept of community and religious education changes.

Communities of Religious—Admitting to a natural bias (he is president of the Long Island-New England province of the Christian Brothers), he sees them as an integral part of the Church. Some believers, he said, "experience the drive of the whole person" which goes beyond purely human institutions. For such people, "a bonding together" may be essential.

Church leadership—A good leader "sets up an environment so other people can make decisions and take responsibility." Bishops, for example, should "wear many masks," those of worker and follower as well as leader.

Church and State—"For every untaxed building, the Church has given up something."

well-balanced . . . surprising . . . somewhat vague . . . hope for the future

Some reactions to Gabriel Moran's talk

A spot check of those who heard Brother Moran's talk turned up almost unanimous agreement or at least sympathy with the majority of ideas expressed. Some Religious seemed to think his emphasis on religious orders and the "professional" side of the Church was probably disappointing to a mostly lay audience. On the other hand, some lay persons said they wished the speaker had said more about Religious, since that is the area of the Church which is in the greatest crisis.

Again there was almost unanimous agreement that the speaker didn't come across as the radical, controversial figure he is often pictured. Most commented on his modesty and balanced approach to problems.

Following are some of the reactions expressed to The Criterion:

THOMAS J. JEFFERS, Indianapolis attorney and member of the Archdiocesan School Board—"At first blush, his remarks seem far out, but I was very much in sympathy with his ideas on adult education and the need to stress that in the Church."

"He is, by his own definition of liberal and devout, a liberal, devout Catholic and from that arise his ideas on leadership. Some of those ideas might not be pleasing to those in what he called the bureaucratic pyramid, but they need to be examined. In our own case, I think Archbishop Biskup gives Moran's type of leadership to the school board, in that he provides the right kind of environment for others to lead and take responsibility."

FATHER GERALD GETTELFINGER, Superintendent of Education—"Brother Moran's presentation seemed to be well-balanced in that he suggested we must continue to work where we are in the

Church but continue to strive for the ideal Church. He spent most of his time discussing 'religious community' and that may have disappointed some."

"It was interesting to note his positive comments in favor of Catholic schools, especially in view of the fact that no workable alternative has yet been devised. He pointed out that Catholic schools are very important because of that situation."

MRS. RICHARD J. O'CONNOR, president of the Guardian Angel Guild—"He skimmed over his ideas on the magisterium and on the redesigning of Christian education in favor of some strong statements on religious orders."

"I do think he surprised many people by not fitting any of the stereotypes about him. The terms that are usually applied to him—wild-eyed radical, arch liberal, etc.—don't really fit."

"You can't do justice to Moran by listening to him for 45 minutes. You have to read him."

FATHER CLARENCE WALDON, pastor of Holy Angels parish—"I was surprised—surprised that he was so balanced in his approach to the Church. From the reaction that I sensed from many concerning his coming to Indianapolis, he seems to be a threat. I have a hard time seeing how his balanced approach would be threatening to any person or institution. Maybe it's because people listen to his 'attention getters' rather than what he is really saying."

SISTER GILCHRIST CONWAY, director of the adult division of the Archdiocese religious education department—"Brother Moran has been under heavy criticism recently by many people. Possibly this is why he seemed to be drawing in his horns a bit when he spoke in Indianapolis. Much of what he said, particularly his more clear statements, had been said and written before. He drew heavily from his most recent book, 'Design for Religion,' an interesting view of the present and its possibilities. The

balance of what he communicated was somewhat vague."

"While listening to him I had the distinct feeling that the Indianapolis audience was being exposed to a very rough, germinal draft of a yet to be titled and yet to be published book by one Gabriel Moran (presumably, Herder and Herder, \$1.95)."

STEVE STARK, senior at Marian College and parish religious education coordinator at Holy Spirit parish, Indianapolis—"Brother Moran would seem to appeal to college students because of his serious reflection and insights on how many of the problems of the Church are in many ways the same as those of the society we live in. I was particularly impressed with two points that he made. He said that churches are allowed to remain as impotent safety valves for religious expression and that educational facilities are invariably governed by men, staffed by women, but provided for children."

"As far as the student who takes his religion seriously, Brother Moran is even more appealing because he has a sense of unity with the past that is expressed in terms of living in the 20th century. He recognizes tradition but is not averse to sacrificing it for something better."

"One of his strong points is that he can speak so critically from a quasi-official position."

"I agree strongly with his feeling that we have to change from child-centered to adult-centered religious education and make that education available at every point in life."

THOMAS MAXWELL, a teacher in the Indianapolis public schools and a member of St. Roch's parish—"Overall, I think I was pretty much in general agreement with Brother Moran's remarks, particularly those concerning the priesthood and church bureaucracy."

"It is really the responsibility of the Church to involve everyone in those things which concern them—liturgy, the meaning of ritual, Communion and Confession, for

instance, in whether or not children are psychologically prepared for it at the same time they receive First Communion."

"I was particularly interested in his remarks about education and community being synonymous . . . Education must include the adult primarily, rather than the child. In elementary school we reach children in only two or three of what are called the formative years . . ."

"Saying that the parochial school represents what we as Catholics do best often implies that we don't know how to do anything else."

FATHER PATRICK MURPHY, a member of the Schulte High School faculty and associate pastor of St. Leonard parish, West Terre Haute—"I was impressed primarily with three things: Brother Moran's hope for the future, his vision of leadership as he exercises it as president of his own community, and his ability to awaken in us the real meaning of the words 'religious community.'"

"With priests leaving and lay people dropping out, many Catholics are getting the feeling that the Church is falling apart. Moran's vision of hope for the future of the Church overcomes that feeling of disintegration. He has much to say to those who have lost hope."

"His vision of leadership appealed to me—the fact that he actively campaigned for election but once chosen didn't let it change his lifestyle or activities. He stressed that being a leader should be a part-time job, that a leader has to retain his own identity and keep working alongside the people. Too many Church officials become separated from the people, distinct from them. That's when, as Brother Moran noted, the role becomes the person and attacking the role is taken as an attack on the person."

"I appreciated his stressing that 'religious' defines community. We are all religious people, all part of the religious community."

"On the role of education, he reminded us that Jesus taught the adults and played with the children. We do just the opposite."

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KNOW YOUR FAITH

THE CHURCH AS AN INSTITUTION

BY FR. GEORGE K. MALONE

Is the Church a visible society, a structured institution? Or is it rather an unstructured community of believers in Christ? Down through the centuries, and especially in recent years, people have asked these questions and have responded in two ways.



Some have stressed institution at the expense of community, as though Christ's Church were merely an external organization as visible as a large corporation. Others have emphasized community at the expense of institution, as though Christ's Church were simply a loosely knit group of persons bound together only by a common acceptance of Christ.

There are difficulties with both views. On one hand, if one looks at the Church merely as an external institution, there is a danger both of identifying supernatural

mystery with external structure and of identifying the whole Church with one of its parts, the hierarchy. To remove this danger, the Second Vatican Council began its dogmatic Constitution on the Church with two chapters: the Church as a mystery and the Church as people of God.

ON THE OTHER hand, if one considers the Church merely as community, there is a danger both of losing efficiency in proclaiming God's word and of reducing the visible sign value of the Church's Christian activity. To remove this danger, Vatican II presented the 3rd, 4th, and 6th chapters of the same church constitution, explaining the institutional roles of hierarchy, of laity, and of religious.

Trying to deal more concretely with this problem, Vatican II asserts, "But the society structured with hierarchical organs and the Mystical Body of Christ are not to be considered as two realities, nor are the visible

assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which combines a divine and a human element." (Lumen Gentium, 8)

And again, "This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in his communion, although many elements of sanctification and of truth may be found outside of its visible structure, which, as gifts belonging to the Church of Christ, are forces impelling toward Catholic unity." (L.G., 8)

IS THIS JUST a play on words? Is Vatican II merely trying to say yes and no to both questions at the same time? I think not and I feel that the clue for resolving this dilemma is found in chapters 14 through 16 of this same Constitution.

Chapter 14 discusses full incorporation into the society of the Church in traditional terms—union in faith, worship, and authority. But it also includes catechumens, who by their very intention "are joined with her." Chapter 15, discussing baptized Christians who are not Roman Catholic, describes them as being "linked with" the church and as "consecrated by baptism in which they are united with Christ." Chapter 16, looking towards the non-baptized (specifically Jews and Moslems by name and others more generally), describes them as being "related in various ways to the people of God."

Looking at these statements of Vatican II as a whole, one must conclude that Christ's Church is and remains a mystery, that there is a structural conformity between Roman Catholicism and the Church as called together by Christ, but that the reality of Christ's Church extends beyond such mere structural conformity.

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WHAT DIFFERENCE DOES JESUS MAKE?

The redeeming death of Christ

BY F. J. SHEED

Jesus was crucified by Roman soldiers at the command of a Roman official, Pontius Pilate. That is one fact about him which no one denies. Even for those who are constitutionally disinclined to believe a word of the Gospels, there is the pagan historian Tacitus who tells it in his Annals: he would not have dreamed of stating it on any but official Roman authority—certainly not to oblige Christian apologists (he described the Christians martyred under Nero as "dregs").

From the Gospels we learn two further things, one of which would have amused Tacitus; the other he would not have believed. The first is that Pilate ordered the crucifixion reluctantly, not from any feeling either for Jesus or justice, but from sheer dislike of having his hand forced by the Jewish High Priest.

The second is that Christ not only knew a couple of years earlier the death he was to die, but chose to suffer it. He saw it, indeed, as the purpose of his existence. Think closely on John 12:27. Jesus' soul



A person cannot look at the Church as a highly structured institution without taking into consideration the unstructured community of believers in Christ who make up the Church in the day to day world. (NC photo by Father Leo McFadden)

SACRED SCRIPTURE

Early Church Communities

BY FR. QUENTIN QUESNELL, S.J.

The very earliest days of Christianity are described as follows in the Acts of the Apostles: "They all joined together in a group to pray frequently" (Acts 1, 14). "All the believers were gathered in one place" (Acts 2, 1). "Many believed . . . and were baptized, and about three thousand people were added to the group that day."

"They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship meals and prayers" (Acts 2, 41f.). "All the believers continued together in close fellowship and shared their belongings with each other" (Acts 2, 44).



"Every day they continued to meet as a group in the temple, and they had their meals together in their homes" (Acts 2, 46). "And every day the Lord added to their group those who were being saved" (Acts 2, 47).

Then, as now, coming to believe was a personal matter. But it always led a person into a group of other persons who shared the same values and beliefs. Believers sought one another out in order to bring one another mutual encouragement, mutual strength in their shared faith, mutual love.

BUT, AS THEY experienced the value of sharing their Christian lives with one another, so they soon also experienced the need of taking some steps to hold their group together.

Personal arguments (Acts 15, 39), party disputes (I Corinthians 1, 11ff.), doctrinal and moral controversies (Acts 15, 1f.; Galatians 5, 2; I Cor. 10, 25-27 vs. Rev. 2, 14-21), power struggles (3 John 9f.), differences over the genuine tradition and the true Spirit (II Cor. 11, 12ff.; 2 John 7, 10; I John 4, 1)—all these tended to arise, as they do in groups of human beings everywhere, and they threatened to tear the group apart. Ways had to be found to come to group decisions as to who was right, as to what "Christian" meant, as to what common actions or efforts were to be undertaken.

To meet these social needs, various kinds of organization and structure began to appear in the Christian groups. Some local churches followed the example of Jerusalem, where a council of elders under the original twelve (Acts 15, 1-22) or under James (Acts 15, 19; 21, 18) presided.

This seemed natural to Jewish Christians, especially in places where an entire synagogue may have been converted at once, along with its chief officers (Acts

life of Lazarus brought them into action. A miracle so spectacular, within a mile or two of the capital, was certain to cause vast throngs of excited people, always for the Romans a danger signal. It did, in fact, cause the Palm Sunday demonstrations. The Roman machine might take over completely, dispensing with the Sadducee High Priests (who were their appointees). (Continued on Page 7)

13, 15ff.; 18, 8). There would be no need of a new organization. The presiding elders could continue, now as Christian.

IN OTHER PLACES, a Christian community might contain many members who had been together earlier in some pagan mystery cult. They could keep their "episkopoi" (superintendents, or "bishops") and their "diakonoi" (helpers, ministers or "deacons"). This may have been the case at Philippi (Philippians 1, 1).

Another pattern might be that of Corinth: "In the first place, apostles, in the second place, prophets, and in the third place, teachers; then those who perform miracles, followed by those who are given the power to heal, or to help others, or to direct them, or to speak with strange sounds" (I Cor. 12, 28). Here apparently the church is organized according to the God-given talents which appear in each person.

The granting of office follows the appearance of the talent, and "we are to use our different gifts in accordance with the grace that God has given us," whether our gift is "to preach God's message . . . to serve . . . to teach . . . to encourage others . . ." (Romans 12, 6-8). "In the Church, God has put all in its place" (I Cor. 12, 28).

In Acts 14, 23, Paul and Barnabas "appointed elders for them in each church . . ." In I Timothy, the churches of Crete have bishops, elders and deacons.

THROUGH THESE and other attempts at organization, the body of believers tried to remain together, living in close union with one another, helping one another to do what the church exists to do in the first place, and "to preserve the unity which the Spirit gives, by the peace that binds you together. There is one body and one Spirit, just as there is one hope to which God has called you" (Ephesians 4, 3f.).

The variety of patterns seen in the New Testament itself gives some suggestion of the variety and diversity possible as the church seeks in changing situations to fulfill her needs as a social institution.

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WORSHIP AND THE WORLD

Active engagement key to celebration

BY FR. JOSEPH M. CHAMPLIN

Loveland Watkins won the Golden Gloves light-heavyweight championship in 1961; soon afterwards he abandoned the fight world for the entertainment field and now seeks renown as an energetic, talented baritone singer.

Fame and fortune seem just around the corner for Watkins. A July issue of the "International Herald Tribune" carried these comments on this rising star's London appearance: "He's been getting standing ovations night after night at the Talk of the Town, and has been re-engaged for a month beginning August 23. Nothing quite like it has ever happened there before . . . Now, it appears, with this big London breakthrough, he is on his way."

His success has come through hard work. While studying for a BS in microbiology at Rutgers, he also quarterbacked the football team, excelled in track, played the organ at Tabernacle Baptist Church in Brunswick, New Jersey, and directed its choir. Now, on stage, he furiously pours himself out for an audience, and they respond with enthusiasm.

SEVERAL OF US caught a supper performance by Loveland last winter at the Club LaConcha in San Juan, Puerto



Rico, and were impressed by his strenuous efforts to make those present feel like active participants in the show. Throughout the typically rousing first number, Watkins smiled warmly, shook hands with those at tables near the floor, waved at others in the distance. Later he had us singing, clapping, laughing and, at the end, standing on our feet with applause.

My companions were all priests, and we talked afterwards about the striking parallel between what this gifted entertainer did to engage his listeners, and what a concerned celebrant should do to involve actively his congregation in the liturgy.

Loveland Watkins took obvious pains at the beginning to warm up his audience, to make them relaxed and to establish something of a community spirit. The Introductory Rites have an identical goal for, in the words of the Roman Missal's General Instruction, "the purpose of these rites is to help the assembled people make themselves a worshipping community and to prepare them for listening to God's Word and celebrating the Eucharist."

A PRIEST WHO STANDS at the church's entrance beforehand smiling, shaking hands, speaking Good mornings, really begins the "warm-up" process. The initial hymn, if familiar, easily singable, and long enough, should further stir people from a natural lethargy or fogginess and prepare them for the service.

Once at the altar or chair, the celebrant needs to build on this good beginning base. His facial expression, gestures, words, and general attitude ought to say "Welcome. We are happy to see you and have you here."

In some forward thinking parishes, the priest pauses after his initial greeting and encourages members of the congregation to turn towards those nearby and introduce themselves. This proves particularly effective in larger localities where many are unknown to one another and Sunday Mass often seems an assembly of isolated strangers, not a community of closely knit Christians.

Loveland Watkins knows an actively participating audience will react better to his performance than a silent, passive group. The Church likewise understands that full participation by the congregation in worship will produce richer spiritual results. Official directives therefore maintain, "It is of the greatest importance that the celebration of Mass, the Lord's Supper, be so arranged that the ministers and the faithful may take their own proper part in it and thus gain its fruits more fully."

(Copyright 1971, NC News Service)



An active participating group will react better than a silent, passive one. (NC photo by Bernie Greene)

FOR CYO BANQUET

Urban League head is named keynoter

Indianapolis Urban League Executive Director Sam H. Jones will keynote the annual Junior CYO Youth Banquet at Secunia Memorial High School on Wednesday, Oct. 27, as a prelude to the observance of Youth Week.

Other highlights of the banquet, to be attended by 900-950 Junior CYO members and adult advisors, will be the presentation of the coveted St. John Bosco Medal to six outstanding adult volunteers and the awarding of the CYO-of-the-Year Award to the outstanding parish unit. Reservation deadline is October 22.

THE OPENING Youth Week Mass and Communion Breakfast will be held at St. Michael's parish on Sunday, Oct. 31. Mass is scheduled for 9 a.m., to be followed at 10 a.m. by the breakfast in the parish school hall. An estimated 300 delegates are expected to attend. Deadline for reservations is October 28.

Breakfast speaker will be Arnold N. Jacobs, "Young Life" coordinator for Indianapolis.

"GRYPHON" will play for the city-wide dance to be held from 7:45 to 10:45 p.m. Sunday, Oct. 31, at St. Pius X Council, Knights of Columbus, 2100 E. 71st St. Admission is \$1.25 plus a



MR. JONES

valid CYO card or guest card.

The Archdiocesan Cadet Hobby Shop, expected to draw 400 entries from 19 participating parish schools, is scheduled at Little Flower parish on Wednesday, Nov. 3. The exhibits will open at 6:30 p.m. with awards to be announced at 8:30 p.m.

Closing the Youth Week observance will be the Junior Baking Contest and Dance, planned Sunday, Nov. 7, at St. Andrew's parish. Admission for both events is \$1.25. The dance will adjourn at 10:45 p.m.

Playoffs on tap in kickball

INDIANAPOLIS — The playoffs in Cadet Kickball Leagues were completed this week with the Junior League to wrap up titles on Sunday.

In the Cadet B League, Division I winner Immaculate Heart of Mary (Blue) played the Division III winner St. Philip Neri, while the Division II winner St. Matthew's drew the bye to the championship game, played yesterday afternoon.

Cadet A action saw the following teams emerge as division winners: Division I—St. Malachy's, Division II—St. Jude's, and Division IV—Holy Spirit and St. Simon's (tie).

DIVISION I played Division III, while Divisions II and IV met on Thursday afternoon. The championship game is scheduled for Friday, Oct. 15, at Little Flower, while the consolation game will be played at either St. Michael's or St. James. Both games are at 4:30 p.m.

The Junior League playoffs will be played at Little Flower on Sunday, Oct. 17. The 1 p.m. game will match Division I winner St. Christopher's against the probable Division III winner St. Mark's. At 2:30 p.m. Division II winner St. Matthew's will meet the probable Division IV winner Holy Spirit.

The championship game will be played at 4:30 p.m. Tuesday, Oct. 19, on the Little Flower diamond, while the consolation tilt is scheduled at either St. James or St. Michael's, same time.



LIVING ROSARY AT CHARTER—The traditional "living rosary" was held recently at Chatterd High School, Indianapolis, featuring senior girls in formal gowns forming the shape of the rosary. Senior boys led the recitation of the rosary, with colored candles being lit with each prayer. Bill Lynch is shown above lighting the candle held by Ann Laureiro. The program was held in the school auditorium.

SCORES

CYO FALL SPORTS

"56" FOOTBALL LEAGUE

League Standings—Including games of Sunday, Oct. 10

Division 1: St. Michael 50, St. Gabriel 40; St. Malachy 31, St. Ann 27; St. Christopher 22, St. Luke 22; St. Monica 13, St. Ann 14; St. Thomas 0, 6.

Division 2: Christ the King 40, St. Joan of Arc 31; St. Andrew 31, St. Pius X 11; Mount Carmel 13, Immaculate Heart 13; St. Matthew 13, St. Rita 0, 4.

Division 3: St. Mark 101, St. Roch 101; St. Bernadette 211, St. Catherine 22; St. Patrick Sacred Heart 121, St. Barnabas 121; Our Lady of Greenwood 0, 22; Nativity 0, 11.

Division 4: St. Simon 101, St. Philip Neri 11; Holy Spirit 31, St. Jude 21; Little Flower 22, Our Lady of Lourdes 13; St. Lawrence 13, Holy Name 0, 4.

CADET FOOTBALL LEAGUE

League Standings—Including games of Sunday, Oct. 10

Division 1: Holy Spirit 40, St. Simon 41; St. Jude 31, St. Michael 32; Immaculate Heart 23, St. Andrew 23; St. Lawrence 24, Holy Name 14; Little Flower 0, 5.

Division 2: St. Gabriel 50, St. Matthew 30; St. Catherine 30, St. Pius X 31; St. Philip Neri 22, St. Joan of Arc 23; Christ the King 23, St. Mark 14; Our Lady of Lourdes 0, 6.

Division 3: St. Barnabas 40, Mount Carmel 40; St. Rita 31, St. Christopher 22; St. Mark 121, St. Roch 13; All Saints 0, 31; St. Patrick Sacred Heart 0, 4.

Division 4: St. Luke 40, Nativity 40; Our Lady of Greenwood 211, St. Monica 22; St. Thomas 22, St. James 13; St. Malachy 0, 31; St. Bernadette 0, 4.

CYO FOOTBALL SCHEDULE FOR SUNDAY, OCT. 17

"56" LEAGUE

Division 1: St. Thomas vs. St. Monica at Butler, 12:30 p.m.; St. Michael vs. St. Ann at Decatur Central H.S., 12:30 p.m.; St. Gabriel vs. St. Luke at St. Luke, 2 p.m.; All Saints vs. St. Malachy at Max Bahr, 12:30 p.m.; St. Christopher, bye.

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

Division 3: St. Catherine vs. Our Lady of Greenwood at Msgr. Downey No. 1, 12:30 p.m.; Nativity vs. St. Bernadette at Msgr. Downey No. 2, 12:30 p.m.; St. Patrick Sacred Heart vs. St. Roch at CYO No. 1, 12 noon; St. Barnabas vs. St. Mark at Msgr. Downey No. 2, 12:30 p.m.

Division 4: Our Lady of Lourdes vs. St. Jude at Ellenberger, 12:30 p.m.; Little Flower vs. Holy Spirit at Creston Jr. H.S., 12:30 p.m.; St. Philip Neri vs. St. Simon at CYO No. 2, 12 noon; Holy Name vs. St. Lawrence at CYO No. 2, 1:15 p.m.

CADET LEAGUE

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

Division 2: St. Mark vs. St. Catherine at Msgr. Downey No. 1, 2 p.m.; Christ the King vs. St. Pius X at CYO North No. 1 (Chatterd), 3 p.m.; St. Gabriel vs. St. Philip Neri at St. Gabriel, 2:30 p.m.; St. Joan of Arc vs. St. Matthew at 49th and Arsenal, 2 p.m.; Our Lady of Lourdes, bye.

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

Division 4: St. Luke vs. Our Lady of Greenwood at CYO No. 1, 3:45 p.m.; St. James vs. St. Malachy at St. James, 2:30 p.m.; Nativity vs. St. Thomas at Nativity, 2:30 p.m.; St. Monica vs. St. Bernadette at CYO No. 2, 1:45 p.m.

CADET KICKBALL LEAGUE

Division 1: Immaculate Heart

(Blue) 80; Holy Trinity 71; St. Malachy 62; St. Monica 53; All Saints 44; St. Joan of Arc 26; St. Susanna 26; St. Christopher 26; St. Michael 0, 8.

Division 2: St. Matthew 70; Christ the King 61; Holy Spirit 52; Little Flower 52; St. Pius X 43; St. Simon 34; Immaculate Heart (White) 25; Mount Carmel 16; St. Andrew 17.

Division 3: St. Philip Neri 80; St. Jude 20; Nativity 53; Holy Name 53; St. Barnabas 53; St. Mark 53; St. Roch 44; Our Lady of Lourdes 18; St. James 0, 8.

CYO JUNIOR KICKBALL LEAGUE

Division 1: St. Christopher 60; St. Malachy 51; St. Michael 42; St. Gabriel 32; St. Anthony 33; St. Thomas 13; St. Ann 0, 6; St. Martin 0, 6.

Division 2: St. Matthew 60; St. Lawrence 51; Christ the King 42; Mount Carmel 42; St. Pius X 33; Immaculate Heart 15; St. Joan of Arc 15; St. Andrew 0, 6.

Division 3: St. Mark 70; Holy Name 61; St. Jude 52; St. Roch 52; St. Catherine 43; St. Barnabas 25; St. James 25; Sacred Heart 16; Our Lady of Greenwood 0, 8.

Division 4: Holy Spirit 70; Our Lady of Lourdes 52; Little Flower 52; St. Philip Neri 43; Nativity 14; St. Simon 14; St. Rita 16; St. Bernadette 0, 7.

TOUCH FOOTBALL LEAGUE

Division 1: St. Lawrence 20; St. Michael 20; Immaculate Heart 10; St. Malachy 10; St. Andrew 0, 2; St. Rita 0, 2.

Division 2: St. Bernadette 20; St. Jude 20; Sacred Heart 11; St. Barnabas 11; Nativity 0, 2; St. Philip Neri 0, 2.

CADET KICKBALL LEAGUE

FINAL STANDINGS

Division 1: St. Malachy 80; All Saints 62; St. Monica 62; St. Gabriel 44; Holy Trinity 35; St. Michael 35; St. Ann 26; St. Christopher 26; St. Martin 26; Note: St. Malachy has won the division championship.

Division 2: St. Matthew 90; Immaculate Heart 81; St. Andrew 72; Christ the King 54; St. Joan of Arc 54; St. Lawrence 45; St. Pius X 45; St. Luke 36; Mount Carmel 18; St. Thomas 0, 9; Note—St. Matthew has won the division championship.

Division 3: St. Jude 90; Holy Trinity 81; St. Jude 70; St. Roch 43; St. Catherine 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 4: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 5: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 6: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 7: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 8: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 9: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 10: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 11: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 12: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 13: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 14: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 15: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 16: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 17: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 18: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 19: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 20: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 21: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 22: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 23: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 24: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 25: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 26: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 27: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 28: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 29: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 30: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 31: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 32: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 33: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 34: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 35: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 36: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 37: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 38: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 39: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 40: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 41: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 42: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 43: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 44: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 45: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 46: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 47: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 48: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 49: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 50: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 51: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 52: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 53: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44; St. Philip Neri 35; Our Lady of Lourdes 26; Holy Cross 17; St. Rita 0, 8; Note: Holy Spirit and St. Simon have tied for the division championship. The winner will advance to the league championship games.

Division 54: Holy Spirit 71; St. Simon 71; Nativity 62; Little Flower 62; St. Bernadette 44;

TIC TACKER

Missioner beats bushes for books

BY PAUL G. FOX

A recent visitor to Indianapolis was a Jesuit priest from the Philippines who hopes that Indiana residents can help him replace more than 8,000 books lost during a typhoon last year.

Father Jose "Pepe" Bacatan, S.J., teaches in the liberal arts college of Ateneo de Naga, Naga City, Philippines, which was hard hit last October. The Ateneo and attached boys' high school is now without a library, as almost half of the library's 20,000 volumes were ruined, including the entire periodical section.

"I have been in the U.S. a little over two months, seeking donations of books of all types—anything of general interest to college and high school students," the priest said.

Because of shipping costs, Father Bacatan requests that only books or paperbacks published since 1955 be considered. He has already been promised five tons of books and periodicals by friends in the East and Midwest. A shipping firm in Hammond, Ind., has volunteered to transport the collection to the east and west coasts for shipment to the Philippines.

He is hopeful that Operation Handclasp of the U.S. Navy will ship books from the west coast to the Philippines. Funds for shipment from the East Coast will be allotted by International Educational Development, Inc.

Some of the books needed are in the fields of literature, science, fiction, business, biography, education, geography, history, music, theology, philosophy, mathematics and technology.

Several neighborhood locations in the Indianapolis area have been designated as drop-off depots, including St. Mary's Church (vestibule), 317 N. New Jersey St.; St. Thomas Aquinas Church, 4650 N. Illinois St.; St. Mark's Church (vestibule), 6000 U.S. 31 South; Holy Trinity Church (rectory porch), 2618 W. St. Clair St.; and Little Flower Church (vestibule), 4700 E. 13th St.

AID FOR UNICEF—Teen-agers and grade school youngsters can again aid the United Nations Children's Fund (UNICEF), which this year is observing its 25th Anniversary. The familiar orange and black coin cartons will be

making the neighborhood rounds at Halloween time with the Trick or Treat for UNICEF Campaign. High school groups may wish to sell UNICEF buttons, sponsor "walks" or some other fund-raising activity during October or November. Students at Roncalli High School are collecting gum and candy bar wrappers and labels from several national brand name companies that will redeem the items for cash contributions to UNICEF. Additional information and material may be obtained by calling the UNICEF Office, 644 E. 38th St., Indianapolis. The phone numbers are 925-1913 or 926-0696.

NAMES IN THE NEWS—Marian College has announced three new staff appointments. Gary Yohler, a 1967 graduate of Marian, has been named director of admissions. Also named were Patrick McKenney, a 1970 graduate, and Mark Rutledge, as assistant directors.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, Oct. 17, in Little Flower Church, Indianapolis, by Father Albert Jamie, pastor of St. Rose parish. Franklin Volunteers are urgently needed to assist with the NIM Remedial Reading Program in three Indianapolis inner-city parish schools. They will be used one morning a week for seven consecutive weeks. A workshop for volunteers is scheduled at Holy Trinity School, St. Clair and Holmes, on Wednesday morning, Oct. 20. Coordinator of the program is Mrs. Ruth Thomas, of the Catholic Office of Education, 634-4453. The W. T. Grant Co. store in Eagle Dale Shopping Center, Indianapolis, has a special sales promotion this week-end which could benefit the parish. A shopper may be affiliated with anyone who purchases \$5 or more of merchandise and gives some tangible identification of church membership (Sunday bulletin, etc.) can have 10 per cent of the purchase amount donated to his church. The promotion will continue Friday, Saturday and Sunday at the Eagle Dale store only. Grant's will make the contributions, by check, on Monday to the individual churches.

INDIANAPOLIS
Calendar
of Events

FRIDAY, OCT. 15
Maroon and Gold Ball, sponsored by the Dads' Club of Brebeuf Prep School, at 8:30 p.m. in St. Pius X K of C hall, 2100 E. 71st St.

SATURDAY, OCT. 16
"Cast-offs and Curies" rummage sale from 9 a.m. to 1 p.m. in the intramural gym of Marian College.

TUESDAY, OCT. 19
"Goblin Gourmet" card party sponsored by the Newman Club of Butler University at 7 p.m. in the William H. Block Co. auditorium.

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.

Plan card party

BEECH GROVE, Ind.—Our Lady of Everyday Circle, Daughters of Isabella, will sponsor a Pillow Case Card Party at 8 p.m. Thursday, Oct. 21, in the Merchants National Bank, 1275 Main St. All games will be played. Tickets are \$1.25 each. Proceeds will benefit St. Elizabeth's Home.

Workshop set

INDIANAPOLIS—A Penance Workshop for teachers assisting in the preparation of children for the sacrament will be held Saturday, Oct. 16, at St. Catherine's parish, Shelby and Tabor St. The three-hour workshop, conducted by Sister Mary Jane Maxwell, S.P., will begin with registration at 9 a.m. Filmstrips, planning sessions and a penance service are included in the program.

school. Father Francis Bryan, Latin School faculty member, will give the lectures. Informal discussion period will follow.

St. Michael dance

INDIANAPOLIS—St. Michael's parish will sponsor the annual Fall Dance on Saturday, Oct. 23, at Holy Family Council, Knights of Columbus, 220 Country Club Road. Theme for the dance is "Smile." Proceeds will be used by the parish athletic department.

Mr. and Mrs. Charles Quattrocchi are general co-chairmen. Tickets and table reservations may be ordered by calling the James Scharfenberger's, 291-6356, or the Martin Dial's, 924-1827.

Scripture series

INDIANAPOLIS—"Introduction to the Bible" is the theme of a five-week Adult Education Program to be launched at St. Philip Neri parish, on Tuesday, Oct. 19. The program will be conducted on consecutive Tuesdays at 7:30 p.m. in Room 104 of the parish



NEWMAN GUILD CARD PARTY—The Newman Guild will sponsor a Card Party with a "Goblin Gourmet" theme at 1 p.m. Tuesday, Oct. 19, in the auditorium of the Wm. H. Block Co., Indianapolis. General chairman of the event is Mrs. James F. Fox. Shown above are two committee members, Mrs. Erwin Hoising, left, and Mrs. Edward J. Elliott. Decorations will carry out a Halloween theme. Proceeds will benefit the Newman Center at Butler University.

'Global view of Church problems'

(Continued from Page 1)
daily practice in the lives of all too many Christians.

War, including the overriding threat of nuclear war, is another aspect of contemporary experience with which the synod must surely come to grips. War is a tragedy in itself. Also, however, it contributes to the disillusionment and alienation apparent in many sectors of society today, not least among the young. The preparations for and conduct of war also drain off indispensable resources—human and material—which might otherwise be devoted to constructive solutions of pressing social problems.

THE THIRD PROBLEM singled out for attention by the U.S. delegation—the

repression of religious freedom—manifests itself in various forms in the world today. In some places persecution is open and violent. Elsewhere repression is more subtle, perhaps not even entirely deliberate, and is exerted through economic or political pressures. This is particularly the case when the right of parents to provide for the religious education of their children is infringed upon by government.

Lastly, the U.S. delegation concluded that there is need for a fuller and more sophisticated understanding of the contemporary crisis of faith than is presented in the Overview. In many people's lives today this crisis is less the result of an intellectual process than of personal experiences: the experience of material well-being and technological mastery which create an illusion of self-sufficiency, or else the experience of evil in the contemporary world and of radical doubt about the future which seem to call into question God's providence. In either case, the result is a state of mind in which God does not figure largely, if at all, in the lives of many persons today.

synod itself serves as a visible reminder that culturally conditioned problems and practices existing in one area or several areas cannot automatically be projected onto the global scene and affirmed as true of the priesthood everywhere.

All these considerations require that the synod be willing to listen, and this is what the synod delegates are doing. They have listened to the testimony of priests themselves contained in the various studies of the priesthood which were conducted before the synod in a number of countries. They have listened to the words of theologians.

Now they are listening to the interventions of their brother bishops as they reflect simultaneously upon the unchangeable essence of the priesthood and the implications of current needs.

Above all they are listening for the voice of the Holy Spirit as they strive to achieve a clearer understanding and a clearer expression of what it means to be a priest of Christ serving God's people in the world of today.

Prayer

(Continued from Page 1)

areas of Indiana, Michigan, Massachusetts, New York and Ohio. In the north central states, he found 48 public schools that teach religion either separately or as part of another course—like sections on world religions in a world history class.

Noting that most of the classes are taught at the secondary level, he singled out a high school in Royal Oak, Mich., that offers courses in primitive religion, ancient national religions, Buddhism, Hinduism, Far Eastern religions, the Bible, Christianity, Old Testament and New Testament.

ONE PROBLEM with the growing number of courses being offered, Dupuis said, is adequate teacher preparation. In many cases, history and sociology teachers find themselves teaching theology, he said.

With help from the Marquette theology department, Dupuis plans to propose to the state department of public instruction an education program at Marquette for public school religion teachers. If approved, the university will develop courses and a resource center for the program.

Will students reject their own faith by learning about other religions?

"It's possible," Dupuis said, "but school doesn't change children's point of view that much. There are too many other influences, such as the home."

Will they turn off religion as a subject period?

"That, too, is possible, the professor said, but he added:

"If there is good teaching, kids won't turn it off any more than any other subject."

It is clear that on the subject of the ministerial priesthood also—along with world justice, one of the two topics on the synod agenda—the exchange of views by synod delegates of many national and cultural backgrounds will have an extremely healthy influence as far as the effort to determine what is best for the entire Church is concerned.

No one can listen to bishops from around the world reflect upon the priesthood in the synod hall and fail to realize that what may be true of the state of the priesthood in a particular country or social milieu is not necessarily true of priests throughout the world.

THIS IS NOT to say that the priesthood can be thought of as essentially different from one part of the world to another. On the contrary, it is the fundamental unity—the basic sameness—of the priestly role in all places that comes through most strongly on an occasion like this. The ordained priesthood is, after all, a unique participation in the priesthood of Christ. This is its source and model.

In relation to the priesthood, then, the synod faces a dual task: on the one hand, stripping away accidentals in order to identify more clearly the essence of the priest's role; on the other, understanding better the facts of priestly life and priests' problems in various parts of the world today so as to be able to deal realistically with special difficulties without doing violence to the essence of the priesthood or to the needs of the whole Church. The

Black

(Continued from Page 1)

them here and feel their presence shows the intensity of their concern."

"You are looking at a very frustrated young man," Dulin told the bishop delegates.

Then apparently referring to the treatment and assurance provided by Archbishop Benelli, Dulin grinned and said: "This is a new day for the Blacks from 1971 on."

BLACK AMERICAN leaders have presented the names of 10 Black priests, including Father Lucas, whom they consider eligible to succeed Cardinal Patrick O'Boyle of predominantly Negro Washington, D.C.

"We insist that one of these 10 be selected," Dulin said.

The other four representatives who met with Archbishop Benelli were: Marianist Brother Joseph Davis, executive director of the National Office of Black Catholics, Washington, D.C., who arranged the meeting in the Vatican; Sister Martin De Porres Grey of Pittsburgh, president of the National Black Sisters Conference; Charles Hannon of Philadelphia, president of the National Office of Black Catholics board of directors; Estelle Collin of Baltimore, a member of the executive board of the National Black Lay Catholic Caucus.

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VIEWING WITH ARNOLD

The ultimate war horror film

BY JAMES W. ARNOLD

"Johnny Got His Gun" is the ultimate war horror story, and powerful would be a weak word to describe it. Now at last, after 32 years, it is a film, created by its controversial author Dalton Trumbo, who at 66 must be the world's oldest debutant movie director. Sheer shock and angry passion overwhelm most of its artistic deficiencies.



This is, as Axel Madsen bluntly described it, "the chilling tale of the World War I doughboy who lost all his limbs and senses and banged his half-blown-off head against his pillow in Morse code in an appeal to doctors and nurses to

kill him." Joe Bonham has lost everything but the ability of his remaining flesh to feel, his mind, memory and sexual organs. The narrative describes his first year or more as a secluded exhibit in an army hospital, his fantasies and recollections of the past, and his gradual realization of his condition. Finally, there is the dramatic struggle over his fate, with the authorities resisting his wishes either to die or to be displayed in a carnival as the only monster "made by people"—the only socially valuable task he can now perform.

(Such bizarre survival, in an era of relatively primitive military medicine, seems unlikely, a kind of black miracle. But Trumbo's idea is based on the actual case of a British major who lived until 1932. Today, while improved medical techniques may increase survival chances of the victim of almost any mutilation, one assumes greater compassion would prevent its being done. But who knows? Certainly there have been terribly mutilated survivors of Vietnam. In terms of anti-war rhetoric, "Johnny" raises a basic question: can any war or cause justify doing this, or something like it, to any man? Trumbo answers no, and so undermines the status of war as a moral option.)

In China in the 1920's, captained by militarist patriot Richard Crenna, with sensitive non-conformist Steve McQueen in the crew. The film has a moral attitude toward its sex and violence, and the cinematography is excellent; the offbeat leads are Sidney Poitier and Sweden's Babi Anderson. Satisfactory for adults and mature youth with a strong tolerance for violence.

SUMMER MAGIC (1963) (NBC, Part II, on World of Disney, Sunday, Oct. 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 a mild treat for emotional teenage girls. Satisfactory for the young and non-discriminating.

THE SAND PEBBLES (1967) (CBS, Part II, Sunday, Oct. 17): Robert Wise's not-quite-successful parable of American involvement in Asia, told in terms of a U.S. gunboat caught

AS A NOVEL, "Johnny" was completed in 1939, three days before the start of WW II. It has been translated into 16 languages, and was performed in 1939 as a radio play with James Cagney, scripted by Arch Oboler. But visualizing it was difficult, even without considering the commercial timidity of the old Hollywood (17 studios turned down the project). It was, indeed, a case not even Dr. Welby could handle.

Now times, of course, have changed. Anti-war themes in films are practically trite. ("Johnny" is comparable in tone and style to both "M.A.S.H." and "Oh What a Lovely War," although much more relentlessly grim). Freedom-of-the-screen was designed for ideas like "Johnny." One of many ironies is that the American distributor is Jerry Gross' Cinematron Industries, mainly a skin-flick outlet. The production problems are delicately overcome, with a complete lack of sensationalism.

Joe (young newcomer Timothy Bottoms) is never shown, except swathed in sheets and bandages, or in the large chunk of footage devoted to dreams and flashbacks. This is an advantage for Trumbo, who is not adept at realism: the more ludicrous moments can be attributed to a youth's fantasies. Some dreams are clumsy stunts of Freud-Fellini-Bergman, but otherwise the only big flaw is the device of Joe's omnipresent narrative. Bottoms is a callow actor, not always up to the role's awesome emotional burdens.

TRUMBO IS himself an abrasive subject, especially to a Catholic with a long movie memory. He has been a Communist, and served time for contempt as one of the Hollywood Ten, and later on the blacklist. While a gifted scenarist ("Spartacus," "The Fixer"), his scripts have always been hard on religion and religionists (e.g., "The

Sandpiper"), and a lot of that sizzles around on the surface of his new film.

The religious element in "Johnny" is, in fact, confusingly mixed. There is the by-now-familiar bitter satire of the support of war by bishops and holy men (laid on heavily in the style of Bunuel, for whom this film would've been an ideal, but unbearable project). There are ironic jabs at Christian Science, the faith of Joe's parents, with its stress on the goodness of spirit and the evil of matter. Christ himself shows up as a dream figure (the ubiquitous Donald Sutherland), kind but ineffectual. None of what He suggests can the helpless hero do, and He admits, "I'm as unreal as any dream that didn't come true."

Yet an ironic point is made in another dream when a mother wanders through a Christmas party looking for her son—it's his birthday and he's not there and He's not old enough to be there. At the end, one of the few with compassion is an outspoken Catholic chaplain.

FINALLY THERE is the overwhelmed young nurse (Diane Varsi), whose tears fall heartbreakingly on Joe's chest. She gives him affection in his last hours, and in a terribly moving scene, recites the act of contrition before cutting off his air tube. ("Thank her for me, God! Make her happy! Make her beautiful!") The whole film builds to what is clearly intended to be a supreme act of charity by a living Christian.

Trumbo may say some disagreeable things, sometimes too hard or clumsily. But he poses the moral issues eloquently, and you leave the theater shaken, with much to ponder and to be haunted by. (Rating: A-4—unobjectionable)



Franco frees jailed clergy in amnesty

MADRID, Spain—Almost all of about 30 priests jailed in Spain gained their freedom because of a general amnesty granted by Gen. Francisco Franco to commemorate St. James' Holy Year and his 35 years as the country's chief of state.

All of the priests released were sentenced, or had trials pending, on charges of political and social crimes, meaning subversion and disruption of public order. Those now released include 426 political prisoners. The Franco amnesty also benefited persons jailed for common crimes.

In fact, thanks to the Oct. 1 decree, about 3,100 persons—including over 400 political prisoners—regained their freedom, one-third of all prison inmates in the nation.

THE AMNESTY also benefited foreigners, including many American youths serving sentences for drug possession or sales.

The amnesty decree orders the release of those prisoners serving six-month sentences or less, and reduces the time for the rest. If the reduction brings the time to six months, the prisoner is released.

This excludes from the amnesty two priests connected with the famous Burgos trial last December of 16 Basque separatists on charges of terrorism. They are Father Julian Calzada Ugalde, who was given a 12-year sentence, and Father Juan Echave, who drew 30 years. They will now have to serve one-sixth of their term.

FATHER MARIANO Famo of a Madrid working-class community, jailed in March 1969 for a sermon protesting "constant violations of liberty and human rights" in Spain, might be released soon, friends said. He has served most of his three-year sentence at a Benedictine monastery near here.

Franco has proclaimed amnesties in nine previous occasions related to the celebrations every five years at the shrine of St. James the Apostle at Compostela, the Holy Year of 1950, the election of Pope John XXIII and Paul VI, and other special occasions.

TO CONDUCT NOVENA—Father Gilbert Maga, O.F.M., vicar of the Seven Dolours Shrine at Valparaiso, Ind., will conduct the Solemn Novena to St. Jude from Wednesday, Oct. 20, to Thursday, Oct. 28, in St. Jude's Church, Indianapolis. Services each evening will begin at 7:30 p.m.

Sister will edit diocesan weekly

HELENA, Mont.—A nun has been named editor-in-chief of the weekly Western Montana Register by Bishop Raymond Hunthausen of Helena.

The bishop also announced that the paper will end its long association with the Register chain.

Sister Mary Catherine Dougherty of the Sisters of Charity of Leavenworth, Kan., will be the new editor-in-chief, a position in the Catholic news field rarely held by a woman. She succeeds Father John Shea, who was killed in an auto accident in July.

Set opening play Oct. 22 at Marian

INDIANAPOLIS — Marian College opens its 1971-72 drama season Friday, Oct. 22, with the Pulitzer Prize winning play "All the Way Home," the story of a family learning to cope with death.

Productions scheduled for the rest of the season include "You're A Good Man, Charlie Brown," December 11 and 12; "Rashomon," February 18, 19 and 20, and "Hotel Paradiso," March 24, 25 and 26. A children's play will be presented in May.

Under the direction of Don

Johnson, acting chairman of the department of theatre and drama, "All the Way Home" was adapted by Tad Moser from

the novel "A Death in the Family" by James Agee. It was awarded the Pulitzer in 1958. The play version won both that award and the New York Critics Circle Award for the 1960-61 season.

The performance, running Friday through Sunday, has a scheduled curtain time in the auditorium of 8 p.m.

Cast includes Pamela Gayle Sedam, Peter O'Connell, Kalamazoo, Mich., Marlene Mae Duke, Massillon, O., Joanne Johnson, and Steve Hammerle.

Chili Supper

RICHMOND, Ind.—The Parent Teachers Organization of St. Andrew's parish here will sponsor its annual Chili Supper and Special Party on Saturday, Oct. 23, in the school cafeteria. Chili will be served from 5:30 to 7:30 p.m. Tickets are 75 cents. The special party will begin at 8 p.m.

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 change): DUEL AT DIABLO (1964) (NBC, Saturday, Oct. 16): Ralph Nelson's ultra-violent pre-cursor to the ultra-violent "Soldier Blue." This is a relentlessly realistic ambushed-wagon-train western, liberally splattered with horror, brutality and timely comments on miscegenation. The photography is sometimes excellent; the offbeat leads are Sidney Poitier and Sweden's Babi Anderson. Satisfactory for adults and mature youth with a strong tolerance for violence.

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OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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St. Ann Old Church — 2850 South Holt Road
Saturday, October 16 — 9 a.m.-2:30 p.m.

CARD PARTY for the Newman Guild of Butler University
"Gobias Gourme"
Tuesday, October 19 — 1 p.m.
Block's Auditorium—Downtown

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Thursday, October 21 — 8 p.m.
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CURRENT RECOMMENDED FILMS: (Please note NCMP 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 Hire Hand (A-3), Waterloo (A-2), The Andromeda Strain (A-2).

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