

# Evangelization today formidable challenge, Synod Fathers finding

BY JAMES C. O'NEILL

VATICAN CITY—Christ's mandate to His Church to "preach the Gospel to all nations" is clear but no simple thing to fulfill in the last quarter of the 20th century.

This seems a fair summation of a week of speeches and discussions emerging from the fourth Synod of Bishops on the subject of evangelization in the modern world. A total of 88 speakers addressed the synod and another 20 submitted their comment in writing during the first phase of meetings, devoted to exchanging local experiences in preaching the Gospel.

The experiences related by the speakers showed a great diversity of situations, attitudes and problems.

NORTH AMERICANS and Europeans seemed most concerned with the failure of the Church to reach their own people, many of them only nominally Catholic or Christian.

Africans and Asians were concerned with problems of cultural identity, the lingering taint of colonialism which makes Christianity a foreign import, and the need to be both independent yet helped by their richer Christian brothers.

It is still too early to draw conclusions from the single week of discussions by the 209 participants of the synod. The discussions involving practical experiences represented only one phase of the month-long meeting.

During the second week the synod participants, representing 97 conferences of bishops and other Church organisms, such as the Church's central administration at the Vatican (known as Roman Curia) and the religious orders, were to begin discussion of the theological implications of the command to preach the Gospel.

FOLLOWING THE DAYS of open discussions on the floor of the synod hall, the synod Fathers broke up into a dozen smaller language-groups to thresh out what had been said and to attempt to zero in on the dominant themes which had begun to emerge.

The language-groups devoted themselves to 10 principal areas of discussion: 1) interior life, including contemplation and conversion; 2) the local church and its local problems; 3) basic communities (the small communities which have grown up after the Second Vatican Council); 4) popular religiousness, the sense of religiousness or hunger for religious values being expressed in many different ways in modern times; 5) pastoral care of lapsed Catholics, a problem which seems especially severe in North American and European societies; 6) dialogue and evangelization, dealing with dialogue with other Christians, non-Christians and non-believers including atheists and Marxists; 7) human liberation and evangelization, which asks the question where does concern for the fully free human person meet and merge with concern for man's need for salvation; 8) evangelization of the young, a pressing problem for every part of the Church; 9) special groups, involving workers, intellectuals and future political and civil leaders; 10) evangelization and the principal rights of the human person, which include religious liberty, the right to freedom of conscience and of civil action.

These 10 themes, which were worked over in the small language groups, were drawn from the hours of early public discussions in the synod hall and were proposed by synod's general secretariat as "action proposals."

Pope Paul VI was present for almost all of the public (Continued on Page 3)

## the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 2

INDIANAPOLIS, IND., OCTOBER 11, 1974

## OFFICIAL APPOINTMENTS

Effective Oct. 16, 1974

Rev. Michael Bradley from associate pastor of Sacred Heart parish, Terre Haute, to pastor of St. Patrick parish, Indianapolis.

Rev. Donald Schmidlin from pastor of St. Patrick parish, Indianapolis, to residence at St. Plus X parish, Indianapolis, and retaining his post as full-time director of Catholic Charities in the Archdiocese.

Effective Oct. 26, 1974

Rev. Benjamin Collins, priest of the Diocese of Nassau, Bahama Islands, to associate pastor of Sacred Heart parish, Terre Haute.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis, Very Rev. Francis Tuohy, Chancellor.

Oct. 9, 1974

SCHEDULED NOVEMBER 7-8

## Education Institute top speakers named

INDIANAPOLIS—The choice of a wide range of speakers and subjects will be available to those attending the first biennial Indiana Catholic Education Institute at the Indiana Convention and Exposition Center here on November 7-8.

Officials indicated that the program will encompass "every aspect of religious and secular education for all age levels." The Institute will focus on the development of a total community through education, in addition to the more traditional sessions on the classroom teacher, methods, and elementary school children.

In keeping with the Institute theme, "A Time to Build," the keynote address, "Community Faith," will be delivered by Father Joseph P. Herard, Director of Religious Education, Archdiocese of Dubuque, Ia.

THE MAJOR ADDRESS, entitled "Partners in A Faith Community," will be given by Bishop William E. McManus, Auxiliary Bishop of Chicago and Archdiocesan Director of Catholic Education.

From 1957 until 1968 Bishop McManus was Chicago Archdiocesan Superintendent of Catholic Schools. He was Assistant Director of the Department of Education, National Catholic Welfare Conference, Washington, D.C., from 1945 until 1957, and is presently Vice Chairman of the Illinois State Scholarship Commission, a Vice President of the Chicago Educational Television Association, and a member of the World Book Encyclopedia Editorial Advisory Board.

OVER 70 SMALL GROUP sessions have been planned to meet the interests of the elementary school teacher (Primary, Intermediate, and Junior High), the secondary teacher, the CCD teacher (pre-school, elementary, and secondary, and adult) principals, supervisors, school board members, and parents.

The sessions will be conducted by educational leaders both on the state and national level.

During the Institute, the Exposition Hall will host more than 70 exhibitors of products and services of interest to educators. More firms than ever before have chosen to exhibit at the Statewide meeting for those involved in total Catholic and private education, an Education Office spokesman said.

AS AN ADDED FEATURE of the Institute, a concert of folk liturgical music entitled "An Evening with Joe Wise and Erich Sylvester" will be presented free at 8 p.m. on November



BISHOP McMANUS

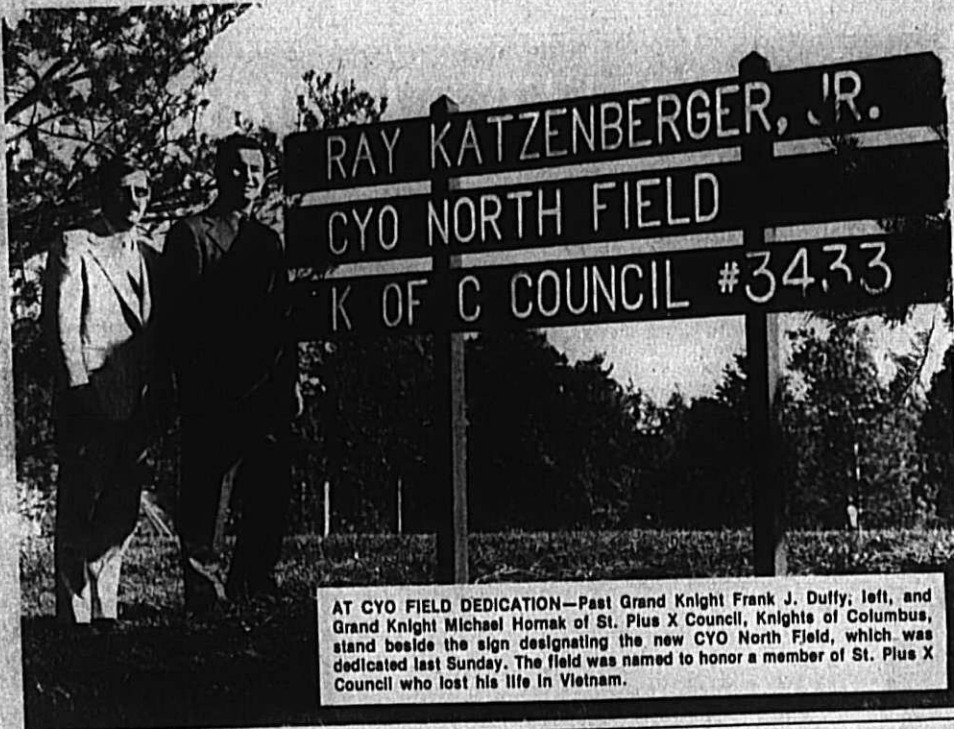
7 in the Ball Room of the Exposition Center to those registering.

A special Liturgy, planned to capture the spirit of community, has been scheduled for the afternoon of November 8. This event is being designed to reflect the theme of the Institute "A Time to Build."



"BLESS THE BEASTS AND THE CHILDREN"—St. Christopher's School in Speedway marked last Friday's feast of St. Francis of Assisi [Oct. 4] with a special blessing of the animals. Pets which were blessed, along

with their young masters, ranged from gold fish to rabbits. Father James Bonke, associate pastor, is shown above conducting the ceremony, which included a brief homily on St. Francis and his affection for animals.



AT CYO FIELD DEDICATION—Past Grand Knight Frank J. Duffy, left, and Grand Knight Michael Hornak of St. Plus X Council, Knights of Columbus, stand beside the sign designating the new CYO North Field, which was dedicated last Sunday. The field was named to honor a member of St. Plus X Council who lost his life in Vietnam.

## Centennial Mass set Oct. 19th in cemetery chapel

The St. Joseph Cemetery chapel will be the scene of a Centennial Mass at 12 noon, Saturday, Oct. 19. Msgr. Cornelius B. Sweeney, V.G., a member of the Cemeteries Board of Directors, will be the celebrant.

Saturday's Mass marks the culmination of a centennial year observance which began on All Souls Day of 1973, when area clergy offered a Mass each hour beginning at 8 a.m. Hundreds of lay persons participated in the series of Masses.

The centennial observance was inspired by Sister M. Philonilla Weintraut, O.S.F., who made the chapel her special project. She directed the work of an army of volunteers in restoring the historic edifice in 1973. In addition to a general refurbishing of the chapel itself, several outdoor shrines and crosses depicting the Mysteries of the Rosary were added at the time.

Upon the completion of the restoration of the chapel last year, it was renamed the St. Joseph Shrine of the Faithful Departed.

## Pro-life group names directors

Fifteen civic, business and religious leaders were recently named as members of the Board of Directors of the Committee for the Preservation of Life. It was announced this week by Sandra M. Behringer, organization president.

Directors, all from Indianapolis, include:

Robert J. Alerding, vice-president, Inslay Manufacturing Co.; Rev. Allen G. Dietz, pastor, King of Glory Lutheran Church; Talbot W. Denny, executive, F.C. Tucker, Co.; Valerie Vance Dillon, Director of research and Communication, Indiana Catholic Conference; Mrs. Frederick H. Evans, Chairman, Archdiocesan Black Catholics Concerned.

Also, Father Robert Kolentus, chaplain, St. Francis Hospital; Ned P. Masbaum, psychiatrist; E.J. Mooney, president, Purify Mills; Paul F. Muller, M.D., Medical Director, St. Vincent Hospital; Robert J. Robinson, M.D., family physician; Charles E. Stimming, board chairman, France Stone Co.

Also, Mrs. Carrie Thompson, civic leader; J. Joseph Tuohy, president, American Fletcher Corporation; Mrs. Norma Winkler, civic leader; and Mrs. Howard S. Young, Jr., attorney-at-law.

CPL, which recently affiliated with Indiana Right to Life, Inc., South Bend, is currently working for the passage of a Human Life Amendment.

GIVEN LILLY GRANT

## Marian to administer Parent Child Center

Marian College has been named to administer the Mapleton-Fall Creek Parent Child Center, a two-year-old early childhood and parent education facility in Indianapolis, according to an announcement this week by Dr. Louis C. Gatto, Marian's president. The facility is located at 2844 N. Pennsylvania St.

Lilly Endowment, Inc. has awarded

the college a grant of \$297,000 for the center's operation during the present year.

NAMED BY DR. GATTO as executive director of the project for the college was Sister LaVerne Frietsch, former academic dean at Marian, who has served the past several years as director of education and research for the Sisters of St. Francis, Oldenburg.

A native of Cincinnati, Sister LaVerne has a doctorate in education from the University of Cincinnati. She holds the rank of professor at Marian.

IN ANNOUNCING THE college's role in the project, Dr. Gatto said:

"The great appeal of the parent child development program is that it recognizes that the mother is the prime agent for the education of her children, a fact often slighted by some other well-intentioned programs designed for early childhood education.

"Moreover, a directly-related spinoff of the project is the increased solidarity of the family unit that is likely to follow as a consequence of a mother's involvement with her own child and with other mothers and children in the program.

"From the college's point of view, this grant is greatly appreciated in that it not only provides the opportunity to help pioneer in the developing field of parent-child education, but also represents a vote of confidence for Marian on the part of Lilly Endowment."

## Clergy workshop slated Oct. 17th

INDIANAPOLIS—A member of the St. Meinrad Archabbey community who is presently a doctoral student at the University of Notre Dame will be the guest speaker at a special workshop for Archdiocesan priests on Thursday, Oct. 17.

Father Nathan Mitchell, O.S.B., will speak on "The Priest As Religious Educator" in the program to be presented at the Msgr. Downey Council, Knights of Columbus, under the auspices of the Archdiocesan Department of Religious Education. The program will open at 9:30 a.m. and close at 3:30 p.m., with lunch dividing the morning and afternoon sessions.

Father Nathan, who has taught at St. Meinrad School of Theology, is the author of "Ministry: Problems and Prospects," an article which appeared in a recent issue of "Worship."

The four topics he will treat at Thursday's workshop include: "The Theology of Priest As Educator," "The Educational Explosion and Its Effects on Christian Education Today," "Education As A Work of Reconciliation," and "Keeping Conversion Alive in the Community."

## Women scouting leaders to meet Sunday, Oct. 13

The first general meeting of the activities year for women volunteers in Girl Scout and similar work will be held at 2 p.m. Sunday, Oct. 13, at the CYO Office, 1502 W. 16th St.

In addition to Girl Scouts, other groups include Camp Fire Girls, Catholic Daughters of America, and Junior Daughters of St. Peter Claver.

Topics to be discussed at Sunday's meeting are: Marian Award Program, Leadership Training, Program for Adult Leaders and Ways of Arranging the Liturgy for Campouts.

Father John Ryan, Archdiocesan Director of Scouting, will be in charge of the meeting. He urges all women volunteers to make every effort to attend.

## BOARD TO MEET

The Archdiocesan Board of Education will meet at Schulte High School, Terre Haute, on Tuesday, Oct. 15. The meeting will begin at 7:30 p.m.



FR. NATHAN MITCHELL



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Korea resistance mounts

SEOUL, South Korea—Christian resistance to the repressive policies of South Korean President Park Chung Hee increased sharply during September as Protestants joined Catholics in prayer vigils and protest demonstrations throughout the country. On Sept. 11, in Seoul cathedral more than 200 of the country's approximately 900 priests celebrated a Mass attended by about 600 nuns. During the Mass a statement by Bishop Daniel Chi Hak Soun of Won Ju, smuggled out of Seo Dae Mun prison, where he is serving a 15-year sentence, was read to the congregation. It criticized the government for trying to stifle the truth. On Sept. 26, more than 1,000 Catholic demonstrators confronted police but returned to the cathedral without violence after police confiscated placards and leaflets.

## Names . .

Brian McNaught, declared homosexual, ended a protest fast when two Detroit auxiliary bishops promised to help "sensitize the Church to the pain and suffering" of the homosexual.

Bishop Walter F. Kellenberg of Rockville Center, N.Y., has urged all eligible voters to go to the polls in the November general election.

Sen. Edward M. Kennedy told the national conference of Catholic Charities that "no further penalty" should be exacted from Vietnam war resisters.

Jesuit father John J. McLaughlin has resigned from his post as a consultant at the White House.

Father Edward J. Cluba, 39, professor of Sacred Scripture at Immaculate Conception Seminary in Mahwah, N.J., has been named rector of the institution.

Auxiliary Bishop Christopher Butler of Westminster, England, an outspoken advocate of freedom of scholarship in the Church, has been awarded an honorary doctor of law degree by the Catholic University of America.

Auxiliary Bishop Thomas Grady of Chicago will

keynote the third annual conference of the National Association of Church Personnel Administrators set for Oct. 14-17 at the University of Notre Dame.

## Denies collusion charges

WASHINGTON—The commissioner of the Immigration and Naturalization Service has denied charges that his agency is involved in collusion with California grapes and lettuce growers to import cheap, illegal, alien labor to break the boycott of the United Farm Workers of America. In testimony to a House subcommittee, Commissioner Leonard Chapman said, "Our enforcement of the immigration laws is limited only by the small number of officers we have available to carry out our responsibilities and by inadequate funds to conduct our operations—not by any agreements or by deliberately looking the other way."

## Hit lack of sensitivity

PITTSBURGH—Means of evangelization must be more sensitive to the feelings of different peoples, according to a statement made by the Association of Pittsburgh Priests and sent to the five American representatives attending the world Synod of Bishops in Rome. Special attention was given by the statement to the feelings and culture of the Jews. "With the memory of the tragic crimes of recent history and with an understandable concern for their survival," the statement said, "they are rightly disturbed at certain evangelical methods and approaches."

## Social service 'priority' given

BOSTON—Father Joseph M. Sullivan of Brooklyn, re-elected as president of the National Conference of Catholic Charities (NCCC), said here that the first "priority" of the national Roman Catholic social service organization is income maintenance, particularly for the aging, the handicapped and disabled. The priest, who is executive director of Catholic Charities for the Brooklyn diocese, indicated that the NCCC will continue to make its voice heard on a variety of social service questions of major concern to the nation's poor and disadvantaged. He said the NCCC is "concerned about the whole federal level of government and its potential for leading the people with a sense of national purpose and social justice."

## In capsule form . . .

Tennessee's year old "Genesis Lay," which required public school biology texts to give equal space to the Biblical and evolution accounts of creation, has been ruled unconstitutional . . . Only five years after it went educational, Georgetown University reports that women outnumber men in the freshman class . . . The white minority government of Rhodesia has banned the Catholic weekly newspaper in Salisbury for three months on grounds that it published subversive material.

An overwhelming majority of the French people favors having a choice between public and private education, a public opinion survey indicated . . . The 15th National Conference on Catholic Youth Ministry will be held in Hollywood, Fla., on Oct. 21-24



DOUBLE ANNIVERSARY—A unique double wedding anniversary will be marked at St. Benedict Church, Terre Haute, at a 1:30 p.m. Mass of Thanksgiving on Sunday, Oct. 13. The two couples who will observe their Silver Jubilee are Mr. and Mrs. Frank Coverstone and Mr. and Mrs. Leo J. Swinford. A reception will follow in the school hall. They were wed in a double wedding ceremony on Oct. 15, 1949 conducted by the late Father Bruno Lundenmeyer, O.F.M., Conv. Both Mrs. Coverstone and Mrs. Swinford are daughters of the late Mr. and Mrs. Edward Dede. The Coverstones have five children and the Swinforths four. The latter are members of St. Michael parish, Indianapolis.

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## THE TACKER

## Reader provides recipe for famed 'Nonsense'

BY FRED W. FRIES

Sometime ago in a column about the demise of the Archabbey Farm at St. Meinrad, we mentioned a famous breakfast dish called "Nonsense," which was served to seminarians until it was phased off the menu some 15 or 20 years ago.

Readers will recall that we listed the principal ingredients (eggs, milk and flour), but could not recall the entire recipe.

As we expected, one of our readers has come to our rescue.

Mrs. Charles H. Pfau, wife of a St. Meinrad lay alumnus who is now serving as Religious Education Director at Little Flower parish, Indianapolis, has mailed us the complete Nonsense recipe, which she obtained many years ago from "one of the Brothers." In her note, she avowed that she has tried it, and her family was "pleased with the results."

For adventuresome readers who are willing to set aside their preoccupation with caloric intake, below is the original recipe as submitted by Josephine Pfau. Try it at your own risk.

## NONSENSE

3 cups flour 2 tablespoons sugar  
1/3 cup cornstarch 3 eggs  
1 teaspoon salt 1 1/2 cup milk  
1 teaspoon baking powder  
2 tablespoons lard or shortening

Sift together dry ingredients, add eggs, milk and lard. Beat slowly until you have a smooth, thick batter. Pour batter into a greased hot skillet and bake in the oven for about 20 minutes. When mixture is firm, place on top of stove and chop into small pieces. Serve with butter and molasses.

**ACHIEVERS**—Kevin R. Johnson, Cathedral High School, and Lisa A. Bynum, Ladywood-St. Agnes High School, are among 1,400 black students across the country who have qualified as Semifinalists in the National Achievement Scholarship Program for Outstanding Negro Students. They will be competing for 450 college scholarships to be awarded next spring.

## Black vocations director is appointed

WASHINGTON, D.C. — youth in Religious life. He will serve as liaison with diocesan and Religious order recruiters, coordinate workshops and talk to interested groups.

A native of Washington, D.C., Father Stewart attended school in the nation's capitol before entering St. Felix Friary at Huntington,

Ind., and later St. Mary's Seminary at Crown Point, Ind. He completed his theological training at St. Anthony Seminary, Marathon, Wis.

He was the first black pastor to be appointed in Milwaukee. Since 1973 he has directed Queen of Angels Retreat Center in Saginaw, Mich.

## Former music teacher dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—The Funeral Liturgy was offered here on Oct. 8 for Sister Marie Therese Lenihan, who died in the convent infirmary of the Sisters of Providence on Oct. 5. She was 87.

Before her retirement in 1960, she was an outstanding music teacher, notably at Providence High School, Chicago, where she served for some 25 years as an instructor and orchestra director.

She also taught at the St. Mary-of-the-Woods College Conservatory of Music and also at St. Joseph School, Jasper. As a young sister, she spent a year in Germany in music studies.

Survivors include: Father Bernadine Shine, O.S.B., a nephew, and Rev. Msgr. Richard Kavanagh and Mrs. Patricia Shine Foltz of Brookfield, Wis., cousins.

## Tour of Homes

INDIANAPOLIS — The St. Michael Women's Club is sponsoring a tour of "Pretty Places" on Sunday, Oct. 13. Buses will be available at 1:30 and 3 p.m. Tickets are available at St. Michael's.

Stops on the tour will include the St. Michael Sisters' convent, the Marian College Allison mansion and the homes of Mr. and Mrs. Neil Atwell, Mr. and Mrs. Jack Moran and Mr. and Mrs. Donald Warland. Details can be obtained by calling Mrs. C. J. Quattrochi, co-chairman, 926-5597. The chairman is Mrs. Neal Howe.

## INDIANAPOLIS

## Calendar of Events

**SUNDAY, OCT. 13**  
Card party in the St. Patrick's school hall, 936 Prospect St., 2 p.m. Public invited.

## SOCIALS

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

## GUILD HOLY HOUR

INDIANAPOLIS — Our Lady of Hope Hospital Guild will hold its Fall Holy Hour at 2 p.m., Sunday, Oct. 13, in St. Bridget's Church. A meeting in the parish hall will follow.

## PILGRIMAGE

ST. MEINRAD, Ind. — St. Meinrad Archabbey is again sponsoring the annual pilgrimage to the shrine of Our Lady of Monte Cassino during the Sundays of October. The services, which include a Marian homily by a member of the Community, begin at 2 p.m., E.S.T.

## Evangelization today formidable challenge

(Continued from Page 1) discussions, with the exception of the Wednesday meeting which conflicted with his general audience.

The tone of the discussions was frank and self-critical, with more than one churchman asking if it was not the bishops themselves and the clergy in general who have failed to make the message of Christ attractive to modern man.

Speakers touched repeatedly on the need for the laity to become more specifically involved in preaching the Gospel to the modern world which will not listen to the established Church. Youths interested in religious or at least in non-materialistic values, and their indifference or even hostility to Church structures, was also a note which echoes again and again in the speeches in the hall.

Africans and Asians were insistent on the problems of their local churches which are facing a crisis of identity, brought on both by the great leap to independence of the last two decades and the continuing identification of Christianity with Western culture and colonialism in the minds of their people.

The called for greater pluralism in local church liturgies, in seminaries and in community life which would not lead would-be converts to turn away from Baptism for fear it did not signify a new life but simply membership in a new society which is alien to their own culture.

especially of Religious women won a good deal of attention throughout the discussions. The insistence was always that women be given greater recognition and a greater role in the evangelization of the world. The views expressed during the weeklong discussion of practical problems reflected the fact that the focus of the ex-

change was on local problems and local needs. With the shift the following week to the theological approaches which may be of help in answering these problems and needs, the participants began a more profound examination of their mission from Christ: Go forth and preach the Gospel to all nations.

## THE ROLE of women and



**NEW BUS, CAR FOR BEDFORD PARISH**—One of the highlights of the recent parish picnic at St. Vincent de Paul parish, Bedford, was the blessing of the new school bus and a new automobile for the Sisters' convent. The pastor, Father Bernard Koopman, is shown at the right. School staff members shown are Sister Mary Geiser, principal, Sister Helen Virgine Otting and Sister Alma Scheldier.

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## HOLY YEAR TOURS

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## BEHIND THE NEWS

BLOOMINGTON, Ind.—The typical university student is not pro-abortion, pro-mercy killing, and all out for medical progress.

In David Smith's class on medical ethics at Indiana University, loud arguments develop over when human life begins, who should be sterilized, and when a person should be declared dead.

Dr. Smith's students are divided between the humanities and the sciences, with about half majoring in pre-med. Only one medical student has ever enrolled in the course.

AT A TIME when life can be prolonged indefinitely with respirators and pacemakers and dialysis, when contraception can be controlled, and when human happiness is sought through drugs, questions of ethics come up.

Dr. Smith, who once wanted to be a physician himself, and now is associate professor of religious studies at I.U., thinks religion can offer some answers. He holds a Ph.D. in religion from Princeton University and a bachelor of divinity from Yale. On his sabbatical leave last year, he

worked as a research fellow at the Kennedy Center for Bioethics in Washington, D.C.

HE BELIEVES many physicians are forced by their patients to make ethical decisions. He explained:

"Physicians sometimes don't take as seriously as they should the patient's sovereignty over his own life. Yet the fact is patients often shove onto the doctor more power than he wants.

"We expect the doctor to be a marriage counselor, a priest, and a sexual idol, even though a doctor is essentially a technical expert."

Pre-med majors who take the course can imagine being confronted with

problems of life and death significance—they want to be more self-critical of the decisions they make," Dr. Smith said.

"Although not all of us are going to be physicians, it's a sure thing we're all going to be patients," he said. "So the power of the health professional will affect us all."

Dr. Smith thinks questions of medical ethics should be talked about by the general public "in a higher forum than Dear Abby."

"WHO'S GOING to decide if I'll be put on a respirator?" he asked. "Should money be spent on the treatment of a disease or on research to prevent it? Is there a difference between giving a person poison and giving a person a heavy dose of an analgesic that will cause depression

of respiration and death?"

Most of Dr. Smith's students fall between two extremes: those who are "pro-research," who believe medical science will transform our lives; and, those who are "anti-science," viewing researchers as mad scientists, exploitive and unscrupulous.

In one class, Dr. Smith presented a true case of several New York physicians who injected a group of elderly, chronically ill persons with live cancer cells. None of the patients had cancer.

The injected persons were not in danger, Dr. Smith explained. Important medical results could be obtained. Yet the patients were not told that the injection was unrelated to

their disease—or that the tissue injected was cancerous. Dr. Smith's question to his 55 students: "Is it right?"

ONE STUDENT with dark-rimmed glasses supported the New York physicians. "This has importance for the medical profession and you shouldn't let moral scruples stand in your way."

Another pointed out that the physicians should have waited until they found someone to consent with full knowledge of the experiment. "They could have found someone—especially if they paid them."

DR. SMITH smiled at the raised hands. His aim was to get as many people as possible talking.

"An object of the class is to get the students to weigh conflicting points of view. To help them formulate an opinion . . .

"The medical profession needs a set of criteria—some rules of thumb—statements of goals. This is an ethic. But what sort of ethic is needed?"

R373: Religious Issues in Medical Ethics is working on an answer.

### GUEST EDITORIAL

## Fashionable prejudice

[The following editorial appeared in a recent issue of the Catholic Standard and Times, the newspaper of the Archdiocese of Philadelphia.]

It used to be said that anti-Catholicism is the "anti-Semitism of the intellectual." It could probably still be said with some validity.

For example, when American Jews rightfully protest restrictions on the emigration of Soviet Jews, they are lionized as heroic crusaders and their cause becomes a national policy; when American Hungarians or Lithuanians or Ukrainians rightfully protest the imprisonment and oppression of their compatriots behind the Iron Curtain, they are barely tolerated as eccentric immigrants and their cause is often treated as an unfortunate embarrassment.

For example, when members of the American Jewish community are rightfully concerned about criticisms which could nurture anti-Semitism and they establish an Anti-Defamation League to counter such criticism, their action is justly praised as commendable and the responses of the Anti-Defamation League are treated with seriousness by news media; when members of the Catholic community are rightfully concerned about criticisms which could nurture anti-Catholicism and they establish a Catholic League for Religious and Civil Rights to counter such criticism, their action is criticized as obscurantist and the responses of the organization are largely ignored by news media.

### See conspiracy

For example, when leaders of the American Jewish community express solidarity with Israel, their views are rightfully treated seriously and sympathetically; when members of the American Catholic hierarchy express solidarity with the Pope, their views are sometimes treated as evidence either of an international conspiracy or of religious imperialism.

It is certainly immoral to be anti-Semitic or racist. We thank God that is now also unfashionable to be so.

We deplore, however, the fact that it seems to be fashionable to be ever-so-subtly anti-Catholic.

For example, the abortion controversy is often argued not

on its merits but on the religious affiliation of many of those opposed to abortion. If official Catholic teaching is opposed to abortion and if most Catholics are opposed to abortion, then, it is argued, opposition to abortion is merely oppressive sectarianism hiding behind a "respect-for-life" facade. Just as opposition to genocide is not an exclusively Catholic concern—both are expressions of human concern for the sanctity of life.

### Dogmatism charged

To sneer at Jewish abhorrence of genocide is indeed gross anti-Semitism; to sneer at Catholic abhorrence of abortion is gross anti-Catholicism. Both attitudes can become a convenient excuse for failing to face the truth. Fortunately, anti-Semitism is today unfashionable, and so genocide is now universally condemned; unfortunately, anti-Catholicism is not so unfashionable, and so abortion is not only not condemned but is widely praised as liberation from religious dogmatism.

For example, blacks justifiably wish some voice in the education of black children and often seek community control of schools and Jews justifiably object to specifically Christian practices in the public schools attended by their children, but when Catholics—who withdrew their children from public schools because they had no control over the education of those children and because specifically Protestant practices were once sanctioned by law in such schools—seek a small share in the taxes they have paid to subsidize at least the secular aspects of their children's education, they meet defeat in that ultimate citadel of sanctimonious prejudice, the Supreme Court of the United States.

### Aid for schools

For example, government aid to all manner of religious institutions of higher learning is permitted in the United States—presumably because all denominations have a finger in the college pie, but government aid is prohibited to religious institutions on the elementary and secondary level—and it is not illogical to conclude that, since only Catholics have a large investment in educational institutions on these levels, the barrier is less constitutional than denominational.

We could go on with examples.

Why do Catholics with Eastern and Southern European names often have to change their names if they hope to get ahead in a business world more comfortable with a Jones than with a Janowski or a Giovanetti?

Why are so few Catholics on the faculties of major universities—universities which are scrupulous about providing opportunities for other minority groups?

In short, why—in a nation which prides itself on its liberty and fairness—is it still fashionable to be at least subtly anti-Catholic?

We'd really like to know.



"DID HE GIVE ANY OTHER REASON FOR LEAVING HOME BESIDES THE BELLY-DANCING CLASSES?"

### THE YARDSTICK

## Views differ on role of social reformer

BY MSGR. GEORGE G. HIGGINS

Pope John XXIII, that most tolerant of men, observed in his encyclical, "Christianity and Social Progress" (Mater et Magistra) that "when it comes to reducing (the Church's social) teachings to action, it sometimes happens that even sincere Catholics have differing views. When this occurs they should take care to have and to show mutual esteem and regard, and to explore the extent to which they can work in cooperation among themselves."

I kept thinking of this statement as I read a recent column by my friend and fellow-diocesan, Father Andrew Greeley. The gist of Father Greeley's characteristically aggressive column is that Catholic "social activists" (a conglomerate term which almost defies anything like an exact definition) have let "us" down, "us" meaning in this context lower-middle and working-class Catholics.



CATHOLIC SOCIAL activists, according to Father Greeley, "were very much with their people in the labor struggles in the 1930s and 1940s, but more recently, accepting the nativist stereotype of the Catholic ethnic as an Archie Bunker-biot, they turned against their own people in their concern for racial justice."

The problem is that there are honest and legitimate differences of opinion as to what Catholic (or other) social activists ought to be doing about specific issues in the field of social reform. I could illustrate with a number of examples, but let me cite just one which Father Greeley brought to the fore in his column.

TO CORROBORATE his own conclusion that the social activists have failed the nation's working-class Catholics, he appeals to the impressive authority of Father Theodore Hesburgh, president of Notre Dame and former chairman of the U.S. Commission on Civil Rights.

"Despite repeated warnings from people like Father Theodore Hesburgh," he writes, "most of America's leadership elitists and a great part of the so-called Catholic

leadership simply hasn't noticed" that working-class Catholics are "angry because they feel that they have been left out of American society . . .

To illustrate why working-class Catholics are allegedly so angry at Catholic and other social reformers, Father Greeley then cites the example of racial quotas and affirmative action programs designed to enable blacks and members of other minority groups to make up for lost time and lost opportunities in the field of education and employment. He says that such programs are "quite evidently discriminatory against Catholics" and that the failure of the Church as an organization to do anything about this matter is "disgraceful."

FATHER GREELEY may well be right about that. The problem is, however, that his friend and mine, Father Hesburgh, completely disagrees with him. In an article in the Sept. 14 issue of "The Nation" commemorating the 10th anniversary of the 1964 Civil Rights Act, Father Hesburgh strongly supports affirmative action as a temporary measure.

Affirmative action, he says, "is

essential if we are to eliminate the effects of discrimination sufficiently to reverse the development of two societies, one white, one black, separate and unequal . . . Unless we attack the continuing effects of past discrimination, we will deny minorities their just share of America's jobs, status and social benefits well into the next millennium."

Father Greeley may well be right about this issue and Father Hesburgh may be wrong. I feel certain, however, that Greeley, as a friend and admirer of Hesburgh, is not about to accuse him of having failed the nation's working-class Catholics. I would be willing to bet that even if he feels compelled to disagree with Hesburgh, he will do so ever so gently and will readily acknowledge Hesburgh's right to his own opinion, especially in view of the latter's vast experience and acknowledged competence in the field of interracial justice.

To cover my own tracks with regard to the overall issue raised by Father Greeley, let me conclude by enthusiastically recommending a lengthy article by Andrew Levinson, "The Working-Class Majority," in the September issue of "The New Yorker."

### DALE FRANCIS SAYS

## What that letter about Masons really said

BY DALE FRANCIS

One of the facts of life is that people seeing the same thing can come to a different conclusion about its meaning. A good example is the letter concerning the Masons that came from Cardinal Franjo Seper of the Sacred Congregation for the Doctrine of the Faith.

Judging from the news stories and editorial comments, most of the Catholic press came to the conclusion that the old law had been relaxed or changed, that Catholics could not join the Masons and the old admonitions had been discarded.

Now I didn't read it that way at all. What is certain, the old canon law remains. Cardinal Seper made clear it remains in force until the Pontifical Commission for the Code of Canon Law publishes its new canon law.

BUT SINCE obviously there was something in the letter that led journalists to the conclusion things had changed, I'd better clarify what it was.

Bishops have been asking the Holy

See whether the canon law that threatens excommunication for membership in the Masons or other similar associations still is in force. Cardinal Seper said that because there were inquiries that the Holy See consulted episcopal conferences so "it might be familiar with the nature of these associations and their present-day direction."

He said there was such a great divergency in the replies, "reflecting the diverse situations of each nation," that the Holy See decided it could not change the current general legislation.

THEN CAME the paragraph that allows the conclusion that things may be different. Cardinal Seper wrote, "In considering particular cases, it must be remembered that penal law is always subject to strict interpretation. Therefore, one may safely teach and apply the opinion of those authors who hold that Canon 2335 regards only those Catholics who join associations which plot against the Church."

The law against joining the Masons was based on the anti-Catholicism of the Masonic Order. That anti-Catholicism has existed in the past, in a most virulent form in many parts of the world. But there are those who say that Masons in the United States are

not anti-Catholic. Therefore, Cardinal Seper is saying that if the association is not anti-Catholic then it is possible to say that the excommunication does not hold for those Catholics who might join such an association.

WHAT EVERYONE knows by experience is that there are Masons who are friendly to Catholics; that there are lodges that have been friendly towards Catholic groups. The Knights of Columbus councils in some areas have met with Masonic lodges.

So it might seem as if the Vatican was giving permission for Catholics to join the Masons, at least those lodges that are friendly to Catholics. But that isn't quite the way it seems to me. Cardinal Seper emphasized that in every case priests, Religious and those of secular institutes are forbidden to join any Masonic association. That gives a more accurate idea of the attitude of the Holy See.

What is certain is that the Church continues to discourage Catholic membership in the Masons. If exceptions may be allowed, they are in no way encouraged.

WHY DOES the Church continue to hold this view? Well, the Church has had a long and unhappy experience

with the Masons. While anti-Catholicism may not be a part of the usual experience in this country, it still is the experience in many other parts of the world. If membership in the Masons was encouraged in this country then it might be difficult to discourage it in other parts of the world.

Since we all know good people who are Masons, there is a natural inclination to want to ease relations between Catholics and Masons. But at best there is no urgency that Catholics join the Masons and at worst, it might do harm.

BUT FINALLY there is another reason that Catholics should be wary about this, quite aside from the position of the Church. The Masons remain an organization closed to Negro membership. It is one of the last vestiges of the days when black people were cut off from a right to associate with white people. The Knights of Columbus is integrated; the Church insists on the wrongness of racism.

All other reasons aside, the continued white only membership of masonic lodges is a good enough reason for Catholics to continue to stay away.

### The CRITERION

124 W. Georgia, P.O. Box 174  
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Official Newspaper of the  
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$5.00 a year

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

Editor, Rev. Msgr. Raymond T. Bosler;  
Associate Editor, B. H. Ackelmirer;  
Managing Editor, Fred W. Fries.

Published Weekly Except Last Week  
in December

Postmaster: Please return PUD forms  
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BY MSGR. R. T. BOSLER

## Animals and suffering

Q. Are the sufferings of animals in any way included in the redemptive aspect of suffering? I recently witnessed progressive pain in my pet dog; the last two days of his life he evidenced excruciating pain. For this he was kept sedated. I am aware that such animals were created by God to serve us. Also I can somehow understand why innocent children suffer; because they are included in the Redemption. But what about our precious pet animals?



that you do not consider the divorce a permission to marry again.

Q. Confession is torture for me. I am always going back on my life worrying about past sins and past confessions, fearing I didn't tell everything about a sin or didn't tell certain things that were in my mind at the time of confession. My life is miserable on account of confession.

A. Jesus has revealed that God is for us a loving father who wants us to approach him as a child with confidence and trust, calling him by the familiar name, "Abba," which means Daddy. Would a loving human father treat you the way you imagine God is treating you?

You are scrupulous, and the only

cure for your disease—and that is what it is—is to obey the confessor who have told you time and time again, I am sure, to forget what you have done in the past, to stop thinking of God as a task master and to trust him. Anyone who frets and worries over the remote possibility of having sinned in the past couldn't possibly be in a state of serious sin. The very fact that you worry about the possibility you may not have confessed a sin properly is proof that you don't want to turn from God. If confession is such a torment, stop going to confession. Receive Communion often and become more child-like and confident in your approach to God.

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### THE CHURCH AND I

## Answering extremists

BY F. J. SHEED

We have been talking of Catholics who are upset at finding illusions shattered, illusions which they would not have had if their minds had been healthily in action: to adapt an old phrase, reality makes a bloody entry.

We have been considering Catholics who are wondering what right the Church has to teach morals. But there are Catholics aplenty who are criticizing the Church not from unhappiness over a lost euphoria, or from a desire to make their own moralities, but from a clearly stable view of what they think it should be doing and isn't.

Their complaint is that the Church's rulers, even the best of them, live in an unreal world, with the healing of Christ not applied to the real world's real needs.

Plus XII, they say, was writing on the Mystical Body and on the Liturgy, with not a word on the millions of Jews Hitler was slaughtering. Paul VI was bothered about contraception and clerical celibacy and his own authority, while thousands were being slaughtered in Vietnam. And it is not only at the top that they find this ignoring of reality—almost everywhere the poor are being exploited, almost everywhere they see the rich honored by the Church, sought after by the Church, as they never were by Jesus.

I AM STATING the case as put by the critics. For myself, I should be prepared to defend both Popes; but my concern here is not with this or that detail but with the larger question of whether the Church should be primarily concerned with the cleansing and perfecting of this world. That is a question on which every Catholic



is forced to use his mind.

The difficulty is that we have so little practice in using the mind—most of our decisions are made by feelings, imagination, wishes, prejudices. The air is filled with the clamor of extremists, the avant garde who attack, and what we may call the last ditch who defend. And the manner in which the discussion is conducted does not help.

In a general way, the last ditch men rage and the avant garde sneer. I know, because I have been raged and sneered at. My book "Is It the Same Church?" was called a nightmare by a critic on the left; a rightist said it was only the second book he had burned in his life; for my consolation a more central reviewer praised it as "rich in theological butterfat" (he lived in a dairying district).

WHAT IS STRANGE is that Catholics of the extreme right and the extreme left have no desire to talk with each other. In one week I gave a lecture to the Wanderer Forum (definitely rightist people) and published an article in the National Catholic Reporter (then much to the left). I was attacked by partisans of each for giving my views to the other. I explained that I am prepared to talk to anyone who will listen to me, but see much more point in talking to those who differ. I suggested that it might be a good idea if the two editorial boards would lunch together at regular intervals. Everyone assumed that I was joking.

One meets the sneer everywhere. A priest, leading the struggle against the Vietnam war, described Dorothy Day's work for the poor as "putting a band-aid on a cancerous world"—all because only the revolution matters and relieving human misery tends to postpone the revolution.

ANOTHER FLIPPED aside con-  
(Continued on Page 6)

### Confirmation Schedule Fall 1974

Oct. 17, Thursday, 7:30 p.m., St. Barnabas, Indianapolis.

Oct. 20, Sunday, 2 p.m., New Marion; 5 p.m., Osgood.

Oct. 21, Monday, 7:30 p.m., St. Mary-of-the-Woods Village.

Oct. 24, Thursday, 7:30 p.m., St. Plus X, Indianapolis.

Oct. 29, Tuesday, 7:30 p.m., Little Flower, Indianapolis.

Nov. 3, Sunday, 2 p.m., St. Leon; 5 p.m., Yorkville.

Nov. 10, Sunday, 2 p.m., Frenchtown and Milltown; 5 p.m., St. Mary-of-the-Knobs.

Nov. 24, Sunday, 2 p.m., St. Andrew, Richmond; 5 p.m., St. Mary, Richmond.

Dec. 1, Sunday, 1:30 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville.

Dec. 3, Tuesday, 7:30 p.m., Edinburg.

Dec. 5, Thursday, 7:30 p.m., Greenwood.

Dec. 10, Tuesday, 7:30 p.m., St. Philip Nerl, Indianapolis.

### Plan Renewal

INDIANAPOLIS — Sunday, Oct. 13, is the date for the next Day of Renewal sponsored by Catholic Charismatic Prayer Groups in the metropolitan area. It will be held at St. Joseph Church, 1431 S. Mickley Ave.

Father Conrad Louis, O.S.B., is the speaker. His theme will be "The Gospel of the Holy Spirit."

Registration will begin at 12:30 p.m. A pitch-in dinner is planned for 4:30 p.m., with Mass following.

For more information about the Day of Renewal or the Charismatic Prayer Groups, call June Watson, 638-0483.



PLAN ST. JOSEPH'S BAZAAR—Boxes of prizes and sale goods are being prepared by the St. Joseph's Altar Society for its Bazaar, set for Oct. 19 and 20 in the school hall at 1401 South Mickley Ave. Three committee members, pictured above with several prizes are, left to right: Hilda Wathen and Terry Maxson, co-chairmen of the youth booth, and Sandy Phelan, chairman of the candy booth. The event will take place Saturday from 10 a.m. to 9 p.m. and on Sunday after each Mass until 3 p.m. The major prize of \$100 will be awarded Sunday afternoon.



PLAN SCOUT BAR-B-QUE—Scout Troop 108 of Holy Name Church, Beech Grove, will sponsor its annual Bar-B-Que on Saturday, Oct. 12, from 4 p.m. until 9 p.m. in the school cafeteria. Games and other attractions will be provided. On hand for the kick-off were, left to right: Mayor E. H. Geshwiler, Scout Paul Mastalerz, Father Charles Lahey, associate pastor, and Scoutmaster John Sullivan.

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**CATHOLIC HOME AND FOREIGN MISSIONS**

MONSIGNOR VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225





# Sin begets conversion

## Healing the rupture

BY FR. WALTER BURGHARDT, S.J.

Last week I tried to define sin, show how sin ruptures man from God. This week, let me suggest how man and God are reconciled.

Sin is profoundly a matter of man and God; and at its worst, sin ruptures man from God. I admit, it is the rare sin that assaults God directly: few humans curse God with utmost seriousness. Most sins are leveled at the image of God: another human person. And still, each sin touches the divine: the covenant, the link, that relates earth to heaven.



Rupture between man and God calls for reconciliation between man and God. And because the rupture that is mortal sin, sin unto death, is rebellion, hostility, alienation, destruction of a covenant, it will not do to simply say "O my God, I am heartily sorry for having offended thee."

Reconciliation calls for conversion. For only conversion reverses the radical rupture that sin creates. Like sin, conversion means that my whole person changes: I have a new stance towards God, a new way of looking and living; I change the whole thrust of my life. No single cry of sorrow, no one act of love, will do this. I must change. I must give to God a total yes that is expressive of me.

THE PROBLEM IS I cannot change myself. There is a paradox here: I can turn from God all by myself; I cannot turn to Him all by myself. St. Paul said it pointedly to the Christians of Corinth: "All this is from God, who through Christ reconciled us to Himself . . . that is, God was in Christ reconciling the world to Himself . . . For our sake He made Him to be sin who knew no sin, so that

in Him we might become the righteousness of God" (2 Cor 5:18-21).

In Him . . . "Reconciliation, conversion, comes through Christ. It began in Bethlehem, where a new oneness, a root unity, between God and man was born. For the flesh that God took is our flesh: in some genuine sense, it is my flesh, your flesh, the flesh of every human person born into this world. The Son of God became what we are, that we might become what He is. In Bethlehem forgiveness was born, a new covenant. Reconciliation climaxed on Calvary, where "the sin of the world," the tyrannizing power that has torn man from God since the beginning, was leveled in the blood of Christ.

And reconciliation touches each of you now in the risen Christ, who offers you time and again a new covenant with God and makes it possible for you to respond with a total yes.

Conversion . . . to Christ . . . through Christ. I am not suggesting that at this moment you are turned totally from God and His Christ, alienated from God, in rebellion against Him, that you have not experienced conversion, that you are in a state of sin. Quite the contrary. My experience of Christians is very much my experience of myself: turned radically to Christ in mind and will, but dreadfully weak in living the logic of that conversion.

You cannot call me a sinner, because my face is set towards Christ. But you can call me sinful, because so many of the actions that should express who I am, a committed lover of Christ, give the lie to that person.

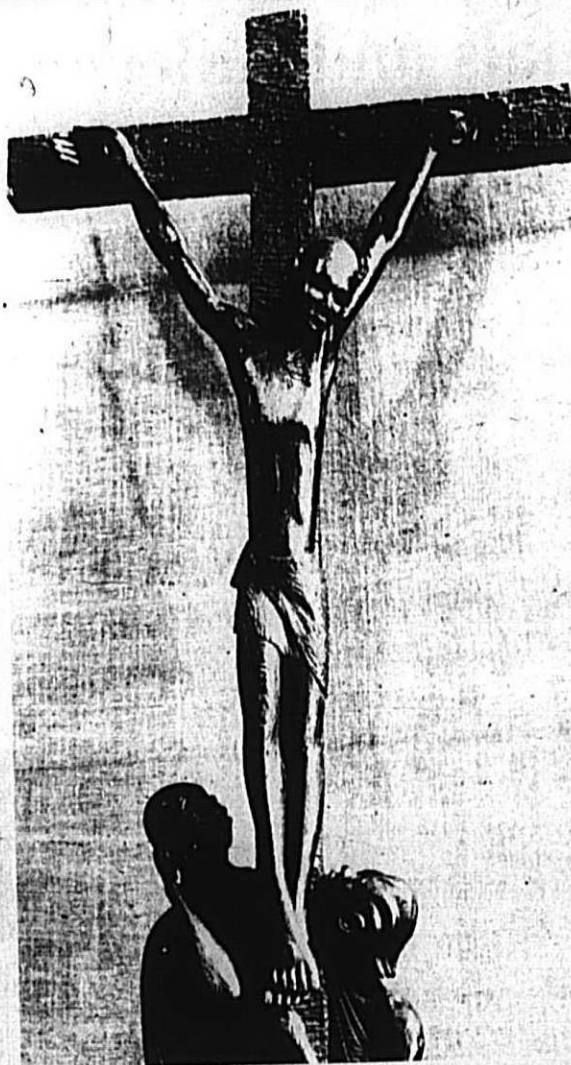
So much of my life is superficial. I mean, so many of my human acts are not fully human, do not commit me as a total person. They are neither sin in the radical sense nor conversion. They do not enslave me to Satan, but they

do not commit me to Christ. The danger in such semi-Christian living was strongly stated in the last book of the Bible: "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth" (Ap 3:15-16).

I HAVE ASKED YOU to take a fresh look at the rupture that is sin, a fresh look at the reconciliation that is conversion. I have insisted that both nature and reconciliation involve a relationship of man with God. I have suggested that to grasp the relationship, you look less at your individual sins, more at the sort of person these sins express; look less at your endless acts of contrition, more at the kind of person such remorse images. I have argued that mortal sin, sin unto death, total alienation from God, is rare among earth's men and women; but I have hinted at the peril that overhangs those whose face indeed is Godward but whose hands and hearts are earth-bound.

I conclude these reflections with St. Paul's message to the Colossians: "And you, who once were estranged and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and irreproachable before Him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard . . ." (Col 1:21-23).

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Jesus' death on the cross for the sake of man is depicted in this single wood bloc carving by African artist Jean Matudadidi. (NC photo by CIRIC)

## Confession no longer sufficient

BY DOLORES CURRAN

Parents have had a rough time with sin and confession these past few years. Not only have we experienced the personal pain of abandoning the habit of confession without filling the need for it but also we see a whole generation of kids growing up without any experience of divine forgiveness. More heart rending, we see our children searching for that something that we found in confessing a generation ago.

Why don't we just go back to the old habit of confession then? Because it isn't enough anymore. If it were, our adult Catholics who grew up with the "endless acts of contrition," as Father Burghardt puts it, would still be satisfied making them. Thousands of Catholics who once found great solace in weekly confession no longer go. They sense the superficiality of it in a world that no longer permits superficiality.

They can force their children to confession until they leave home but today's parents soon recognize the futility of that. Rare is the home that hasn't echoed the youthful refrain, "Why do I have to go? I don't get anything out of it. It's just an archaic formula. O-kaay, I'll go, but it's only to please you."

SO WHAT DO PARENTS do who see the need for a constantly maturing relationship between God and child? We have an ideal opportunity in the home to point out and live out the analogy between parent-child and God-person. We experience constant pain of division and joy of reconciliation in the human family.

Almost daily some incident occurs in which there is a rupture (sin) in the home. Generally it comes from breaking a parental rule (commandment) and sometimes it's willful, sometimes not. Parents can react in several ways: A demand for apology (forced sorrow) or reparation (penance); severe punishment (vengeful God); a withdrawal of affection (abandonment by God); an expression of disappointment over the child's willingness to strain the relationship (appeal to conscience).

In turn the child can react in many ways: protesting innocence, blaming another, questioning the rule or the authority behind it, pouting, shouting and/or withdrawal, complete with door-slaming.

Why do parents find it so difficult to recognize in this our own behavior toward God? We protest our innocence, claim ignorance, question His rules, and withdraw from Him. By behaving childishly we refuse to become the mature parents our children need to lead them to God.

Using family ruptures after the motion has cooled to illustrate to our children the pain of cutting ourselves off from the source of love in the family and God will give them a far more valuable view of confession than having them memorize the commandments at seven.

ADMITTING OUR OWN pain aloud is a first step, as difficult as this is for parents. Hearing one parent say to another after a quarrel, "I am sorry, honey, I felt awful after I slammed out of the room," can better explain the need for reconciliation to our children than a whole chapter of the catechism.

Later—and this is important—we can use such incidents to point out that the home is just a miniature Church that sustains us until we are able to step out in the world with our own secure relationship with God. And we are just the sustaining authority, behaving as much like God to our children as we hope He will behave toward us.

## God's covenant with man

BY FR. PAUL F. PALMER, S.J.

The first sin was a shattering experience. It shattered man's relationship with God, with himself, with his fellowman, with the world of nature.

The psychologist, the sociologist and the ecologist are concerned with what is wrong with man and his world. The theologian is more concerned with what is wrong with man and his world.

The Council of Trent went to the heart of the matter when it taught that the first man by the sin of disobedience lost or forfeited his friendship with God. Let us examine what was lost.

Love of friendship, unlike charity, is highly selective. We exercise charity towards all, including our enemies. We wish them well, but we don't love them with the love that we have for a friend, who is our companion, our confidant, the one in whom we take delight.

We choose our friends as they choose us.

FRIENDSHIP IS covenant love, a lifelong engagement, a basic commitment made to a person or persons of our choice. It underlies the relationship between husband and

missalette) until June 1, 1975. They hope, by that step, to encourage employment of the Sacramentary, and alone, by celebrants at the altar.

Secondly, this altar missal makes clear that in properly ordered worship, the priest does not perform every function. Different persons should fulfill different tasks in the liturgy.

The celebrant has his part (contained in the Sacramentary); the lectors or deacons, theirs (found in the lectionary); the congregation, its role (printed in hymnals missalettes, participation cards, etc.).

THE PREVIOUS Roman Missal, dating back to that period in history when the priest began to assume everyone's function, included all texts necessary for Mass. One ritual book alone was needed then; now are required—one for the altar and one for the lectern.

This altar missal, finally, offers to celebrants and those who assist in planning liturgies a wealth of fine texts for worship.

The order of Mass, while establishing a fundamental unity to the service, still supplies many opportunities for highly creative developments within that basic structure. It also, through the multiple options of the Sacramentary (e.g., a variety of penitential rites, introductions, final blessings), enables the celebrant to select with a certain ease fresh formulas for each ceremony.

In conclusion, I would like to mention two items of special interest in the Sacramentary: musical notations for many parts of the liturgy (e.g., the prefaces, Our Father, Eucharistic prayers) and texts for a priest who wishes to celebrate in Latin. Those priests who can sing well welcome the former; those who desire on occasion to offer a Latin Mass will welcome the convenience of the latter.

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## CHURCH AND LITURGY

### New Sacramentary fills an urgent need

BY FR. JOSEPH M. CHAMPLIN

You may have observed in recent weeks a new, large and dignified book in use by celebrants while they are at the altar and the presidential chair. Moreover, you probably noted that prayers priests now recite or sing from this volume cannot be found in the missalette or at least differ significantly from the texts which appear there.

Publication of that Sacramentary during the summer months represents a milestone in the history of Roman Catholic worship.

Basically an English translation of prayers from the Roman Missal issued by Pope Paul VI in 1970 said by the priest who presides over the celebration of the Mass, it ushers in a period of relative liturgical stability and permanence. At the same time, it clearly teaches some fundamental truths about the nature of a Eucharistic celebration. Finally, it provides a rich resource of material (over 2,000 texts) for celebrants and liturgy planning teams.

First of all, this altar missal brings together in a fairly permanent, bound book of substantial size various

documents and rites promulgated by the Holy See over the past few years. These include, for example, the Roman Missal's General Instruction, the revised Order of Mass, a Directory for Children's Liturgies and the reformed Church calendar.

COLLECTION of these decrees and all the priest's prayers into a single text should eliminate that litter of material often employed since Vatican II by celebrants for Mass. Cluttered altars have been a common sight, with the priest moving from this card, to that booklet, to this old missal, to that new book. Such a procedure, both an annoyance to the celebrant and a distraction for the congregation, has conveyed the impression of an official worship constantly in flux, a situation unsettling to most parishioners.

Furthermore, inexpensive, temporary leaflets may serve those in the pews very well. They do not, however, communicate a sense of sacred tradition or form suitable symbols of the liturgy's dignity and importance when pressed into makeshift use as altar missals.

The American bishops, for this reason, directed publishers not to reproduce these new texts in hand missals for study use until December 1, 1974 nor in participation materials for the congregation (e.g.,



## Answering extremists

(Continued from Page 5)

trapection, abortion and infallibility as "Mickey Mouse questions," because they did not seem important to him. "Abortion" comes strangely here. I wonder how Mickey Mouse would cartoon the million infant Americans slain in the womb in the Eastern United States alone during legalized abortion's first year. Vietnam's slaughter does not match that.

So, in our effort to use our minds on the issue of this-worldliness and other-worldliness we are not much helped by the most articulate partisans. And there is a difficulty within ourselves: this world is so very evidently present, catching our attention through every bodily sense and appetite; the next world seems so very next! One result is that, between

the views in conflict, those who maintain the great spiritual realities—Trinity and Incarnation, Redemption and Eternal Life—get no assistance from our day-to-day experience of living.

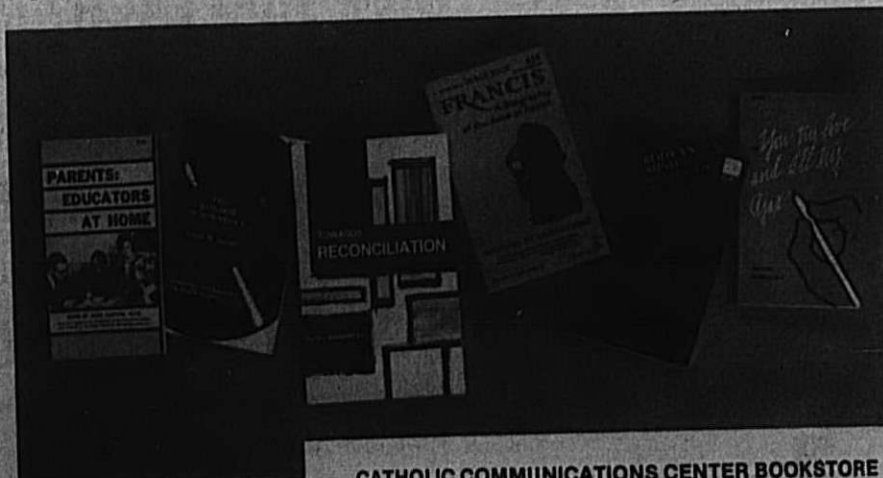
No one who remains in the Church will deny the primacy of God, for instance. But God does not demand our attention, and even when (briefly, too often) he gets it, he does not "display" his attributes in any very eye-catching, appetite-catching, way.

I MAY BE WRONG in thinking it is through sheer boredom with God that many of our leading writers and speakers have given themselves heart and soul to social issues as if nothing else existed. At any rate, I am not wrong in thinking that it takes less mental effort to hold an audience on the world's agonies than on eternity's promise: it takes a vast effort to see, and an effort still vaster to make an audience see, that the healing of the world's agonies depends on man's response to God's revelation.

Since not a sufficient number of the people we read or hear will make the effort for us, we must make it for ourselves. Our effective membership of the Church depends on our idea of what the Church exists to do. And the final authority on that is the Jesus who brought it into existence. We must find out what he had in mind for it.



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 Division I—Dada Club 4-0; St. Michael 4-0; St. Gabriel 2-2; St. Malachy 2-2; St. Monica 2-2; All Saints 1-3; St. Thomas 1-3; St. Christopher 0-4.  
 Division II—St. Luke 4-0; St. Plus X 4-0; Christ the King 2-2; Immaculate Heart 2-2; St. Andrew 1-3; Mount Carmel 1-3; St. Joan of Arc 1-3; St. Matthew 1-3.  
 Division III—St. Barnabas 3-0; St. Roch 3-0; St. Bernadette 3-1; St. Ann 2-1; St. Mark 1-3; South Central Catholic 0-3; Nativity 0-4.  
 Division IV—Holy Name 4-0; St. Simon 4-0; St. Jude 3-1; St. Philip 2-2; Our Lady of Lourdes 2-2; Little Flower 1-3; Holy Spirit 0-4; St. Lawrence 0-4.

## "56" B LEAGUE

(Through Oct. 6)  
 Christ the King 3-0; Little Flower 2-1; St. Michael 2-1; St. Plus X 1-2; St. Simon 1-2; St. Barnabas 0-3.

## TOUCH FOOTBALL

(Through Oct. 6)  
 Division I—St. Christopher 3-0; St. Monica 2-0; St. Gabriel 2-1; St. Malachy 1-1; St. Joan of Arc 1-2; St. Michael 0-2; Immaculate Heart 0-3.  
 Division II—Holy Spirit 3-0; St. Mark 3-0; St. Andrew 1-1; St. Barnabas 1-1; St. Simon 1-2; St. Catherine 0-2; St. Thomas 0-3.

## CADET FOOTBALL LEAGUE

(Through Oct. 6)  
 Division I—St. Jude 5-0; St. Simon 4-1; South Central Catholic 3-1; Holy Spirit 2-2; St. Michael 1-3; Holy Name 0-4; St. Lawrence 0-5.

Division II—St. Philip 5-0; Christ the King 4-1; St. Plus X 3-1; St. Matthew 2-2; St. Barnabas 2-3; St. Andrew 0-4; Little Flower.

Division III—St. Rita 5-0; Our Lady of Lourdes 3-1; St. Roch 3-1; Mount Carmel 2-3; St. Gabriel 1-3; St. Malachy 1-3; St. Monica 0-4.

Division IV—St. Christopher 4-0; Immaculate Heart 4-0; Nativity 3-1; St. Bernadette 2-2; All Saints 1-3; St. Luke 1-3; St. Mark 1-3; Our Lady of Greenwood 0-4.

## CYO KICKBALL

(Through Oct. 6)

## CADET A

Division I—St. Malachy 7-0; St. Gabriel 6-1; St. Michael 5-2; St. Monica 4-3; All Saints 3-4; St. Christopher 2-5; St. Thomas 1-8; Holy Trinity 0-7.  
 Division II—St. Andrew 6-1; St. Matthew 5-1; St. Plus X 5-1; Immaculate Heart 4-2; Christ the King 4-2; St. Joan of Arc 2-4; St. Lawrence 1-5; Mount Carmel 1-5; St. Luke 0-5.

Division III—Holy Name 7-0; St. Jude 5-2; St. Mark 4-2; St. Barnabas 4-3; St. Roch 4-3; South Central (White) 2-4; Our Lady of

Greenwood 1-5; South Central (Blue) 0-7.

## Division IV—Little Flower 5-1;

Our Lady of Lourdes 4-1; Nativity 4-1; Holy Spirit 5-2; St. Simon 3-2; St. Rita 3-3; St. Philip 2-4; St. Bernadette 2-5; Holy Cross 0-7.

## CADET B

Division I—St. Barnabas 7-0; St. Jude 6-1; Immaculate Heart "A" 5-2; Immaculate Heart "B" 4-3; Little Flower 4-3; Holy Spirit 3-4; St. Philip 3-4; St. Simon 2-5; Our Lady of Lourdes 1-8.

Division II—Immaculate Heart 7-0; St. Gabriel 6-1; St. Michael 5-2;

Mount Carmel 4-3; St. Monica 4-3;

St. Luke 3-4; St. Malachy 3-4; St. Christopher 2-5; All Saints 1-8; St. Joan of Arc 0-7.

Division II—St. Plus X 6-1; St. Bernadette 5-2; Little Flower "A" 5-2; Nativity 5-2; Holy Spirit 4-3; St. Andrew 3-3; Christ the King 3-3; Lourdes 2-4; St. Matthew 1-5; St. Philip 1-5; St. Simon 0-6.

Division III—Holy Name 6-1; St. Roch 5-2; St. Mark 5-2; South Central (White) 5-2; South Central (Blue) 3-3; St. Barnabas "A" 3-3; St. Jude (Red) 3-3; Little Flower "B" 2-4; St. Jude (Gold) 0-5; St. Barnabas "B" 0-6.

Division III—St. Jude 7-0; Nativity 5-1; Holy Name 5-2; St. James 5-2; Little Flower (Blue) 3-3; St. Catherine 2-5; St. Mark 2-5; St. Roch 2-5; St. Bernadette 1-6; St. Barnabas 1-6.

## JUNIOR LEAGUE

Division I—St. Malachy 7-0; St. Luke 6-0; St. Gabriel 6-1; St. Joan of Arc 4-1; Immaculate Heart 3-2; St. Christopher 3-3; St. Ann 2-4; St. Michael 0-5; St. Thomas More 0-5.

Division II—St. Simon 7-0; St. Plus X 6-1; Holy Spirit 5-1; Christ the King 4-2; Little Flower (Gold) 3-3; St. Matthew 3-4; Our Lady of Lourdes 2-5; St. Lawrence 2-5; St. Philip 1-6.

Division III—St. Jude 7-0; Nativity 5-1; Holy Name 5-2; St. James 5-2; Little Flower (Blue) 3-3; St. Catherine 2-5; St. Mark 2-5; St. Roch 2-5; St. Bernadette 1-6; St. Barnabas 1-6.

## Holy Trinity set for homecoming

INDIANAPOLIS — Holy Trinity parish is planning a Homecoming Picnic for all friends and interested persons to be held Sunday, Oct. 13, at German Park.

Activities will begin with an outdoor Mass at noon, followed by a picnic lunch provided by each family. Live polka music and continuous games of all sorts will run the entire day.

The outing is free and transportation will be provided for those who need it. Further information can be directed to John Dugan, 631-2939.

## Remember them in your prayers

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† MARY M. SEAY, 79, Our Lady of Lourdes, Oct. 4. Wife of E. Wayne Seay; mother of Robert W. Seay and Patricia Nagel.

† CATHERINE I. MURPHY, 75, Immaculate Heart, Oct. 5. Sister of Mayme Murphy, Elizabeth C. Kress and Jessie Swartz.

† HENRY DILGER, St. Augustine Home Chapel, Oct. 5. Brother-in-law of Mrs. John Dilger.

† JOHN C. RANEY, 82, St. Catherine's, Oct. 7. Husband of Mary E.; father of John C., II, David B. and Rosemary Raney and Kathleen Plakett; brother of Harold E., Norbert D. and Paul A. Raney, Mrs. William J. Raymann and Mrs. James D. Howell.

† MARY A. ROSS, 87, Little Flower, Oct. 7. Mother of Rev. Magr. Charles E. Ross, pastor of St. Plus X Church, Robert L. Ross and Mrs. Frederick Potheast; sister of Charles and Walter Pfaff.

† RONALD J. SMITHMEYER, 46, St. Luke's, Oct. 7. Son of Mary Smithmeyer; father of Anne, Cathy and Mary Smithmeyer; brother of John and Maurus Smithmeyer.

† FRANCES M. KELLY, 81, SS. Peter and Paul Cathedral, Oct. 7. Sister of Robert J. Kelly.

† CATHERINE I. SHANNON, 83, St. Augustine Home Chapel, Oct. 8. Sister of Mary Manley.

† MABEL HOWARD, 85, Little Flower, Oct. 8. Mother of Sister Dorothy Eileen, S.P., of Terre Haute; and the late Father Robert Howard; grandmother of Miss Jenny Howard of Indianapolis.

TERRE HAUTE — † ANNA C. DINKEL, 89, St. Ann, Oct. 5. Mother of Fred J. and John F.; both of Terre Haute, and George E. of Indianapolis.

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## CYO NOTES

The regular kickball season winds down next week before booming into the Junior, Cadet A and "56" League playoffs and the Cadet B League Tournament. Schedules have been mailed to the coaches.

Criterion Quiz entry blanks have been mailed. The entry deadline is Monday, Nov. 4.

Cadet Girls' Basketball entry deadline is today, Friday, Oct. 11.

The entry deadline for all boys' basketball is Wednesday, Oct. 23.

The CYO Office would like for all parishes to return their reservations for the CYO Banquet as soon as possible. The banquet is slated for Wednesday, Oct. 23, at Secena Memorial High School.

Football team pictures have been mailed to all coaches. They can be ordered through the coaches and orders should be returned to the CYO Office no later than Friday, Nov. 1.

## FESTIVAL GUIDE

ST. Vincent's, Shelby County, [Annual Turkey and Beef Dinner]—Oct. 13.

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## VIEWING WITH ARNOLD

## Scores film rating system

BY JAMES W. ARNOLD

Trying to pick out the central irony of the film industry's movie ratings today is difficult. There are several, and they are equally absurd.

One is that the system is designed to protect (or keep out) persons under 17. Yet young people slightly older account for nearly 75% of all

movie tickets sold. That is like agreeing not to shoot the passengers on a plane from Chicago to New York until they have passed over Pittsburgh.

Absurdity number two is that nobody understands what the letters—G, PG, R, X—mean. Maybe there is some folk wisdom about the extremes. G means innocuous, and X means

whatever you can get away with, which varies from place to place as the courts and legislatures hassle out the definition of obscenity.

**BOTH G AND X** categories, as you know, are shrinking. Since 1968, when ratings were introduced, the proportion of G films has declined from about one-in-three to about one-in-five. The situation is even worse than that. If you discount Disney films, and MGM's massive re-release of old "family classics," and the outdoory bear-and-claw semi-documentaries, and if you realize that roughly 25% of G films never get out of the New York area, what you have left is zero.

The percentage of X films has fallen from a high of 9% to about 4%. But those that remain are more visible, get wider distribution, play in better theaters. They also occasionally break into the really big money. But let's face it: the only real choice is between PG and R, and there are few people in the world who can tell the difference.

**IN THE CASE** of "The White Dawn," the difference apparently was six seconds. That was the total footage cut to go from R to PG, which means that now anybody can walk in off the street to see the other 119 minutes, 54 seconds. (The excision was mainly of thigh exposure during Timothy Bottoms' love scene with an Eskimo girl on a rocky Arctic

hillside. There was no objection to breast exposure elsewhere in the film).

In the case of "Harry and Tonto," I understand the difference was a single word—one of the more exotic four-letter words, used as an expletive of judgment by one character against another. Other four-letter words remain, not to mention a few moral issues a bit heavier than language.

### Fatima Retreat announces three October events

INDIANAPOLIS — Three October events have been scheduled at Fatima Retreat House, 5353 East 56th St. Father Stephen Hay, who recently returned to the Archdiocese after spending several years in missionary work in Bolivia, will direct a Day of Reflection on Tuesday, Oct. 15, for women from St. Monica parish. Women from other parishes also are welcome to attend the 9:30 a.m. to 2:30 p.m. program.

"Family Church or Church Family" will be the topic of a married couples evening on Wednesday, Oct. 16, directed by Father Kenny C. Sweeney. Registration will begin at 7:15 p.m.

Sister Nancy, a member of the Fatima staff, will conduct a Leisure Day for mothers of pre-schoolers and their children to be held Wednesday, Oct. 23, beginning at 9 a.m.

Information regarding any of the programs may be had by phoning (317) 545-7681.

"Dawn" and "Harry" happen to be reasonably good films with much potential value for young people, so one is grateful that the ratings were changed. But PG is clearly not that much different from R, and the R can sometimes be mind-bending. In fact, the actual distinction between R and X is that the industry's code office thinks an X film is in danger of legal prosecution for obscenity. Thus, in terms of violence, which in our virile republic is not considered obscene, there is really no difference between R and X.

**THE TRUTH** is pretty obvious. The industry's own ratings are utterly incomprehensible to anyone who actually bothers to see the films they cover.

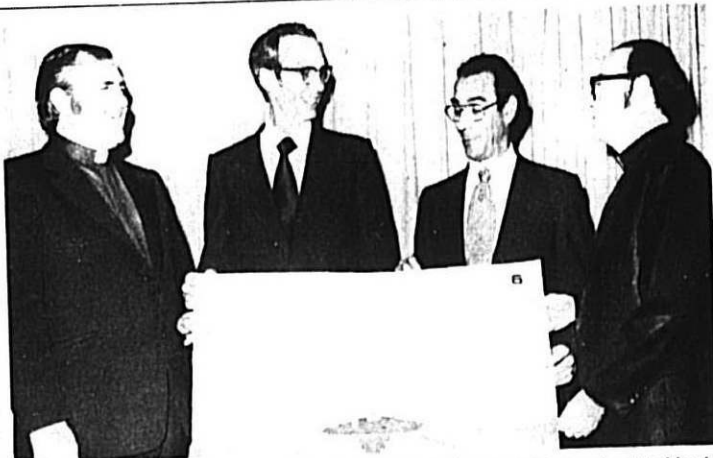
Beyond the problem of the younger kids is another, still untouched. What are flicks doing to their "legal" audience, which is mainly of the advanced age of 17 to 24? One suspects that they are a means of socializing them into the horrors and hypocrisies of what seems to pass for the American Way of Life.

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**ST. ANDREW PLANS HOMECOMING**—Over 700 invitations have been sent out to friends and past members of St. Andrew's parish, Indianapolis, for its Homecoming Party and Dance planned for 8:30 p.m. Friday, Oct. 18, in the school gym. Proceeds from the event will go to the New Church Building Fund. Looking at the interior church plans are, left to right: Fr. Thomas Williams, Dick Fisher, Sal Petrucci, and Fr. Thomas Widner. The two priests are co-pastors. The Charlie Edwards Band will provide the music for the affair. The new church model will be on display at the dance.

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### The week's TV network films

**TRUE GRIT** (1969) (ABC, Friday, Oct. 11): The film that made John Wayne immortal, both because he won an Oscar and because his role as a grizzled lawman is a prototype of all the parts he has ever played. Otherwise, a rare western that combines action and wit, the expected and totally unexpected, with its violence mellowed by humanity and truth. Kim Darby is excellent as liberated frontier woman Mattie Ross. Highly recommended for all but very young children.

**SHOWDOWN** (1973) (NBC, Saturday, Oct. 12): Dean Martin and Rock Hudson were boyhood pals, see, but now Rock is a sheriff and Deano is an outlaw who might like to go straight. I'm not sure why this film was made, but here, at least, it's free. **Not recommended.**

**YOURS, MINE AND OURS** (1968) (NBC, Monday, Oct. 14): A surprisingly funny,

intelligent and totally sympathetic Catholic big-family film about what would happen if a widow (Lucille Ball) with eight kids married a widower (Henry Fonda) with 10 kids. The problems never get too serious, although most of them are real enough, and nearly everything about the production is first-class. **Recommended: just about perfect Catholic family entertainment.**

**ONE IS A LONELY NUMBER** (1972) (CBS, Thursday, Oct. 17): An early Women's Lib flick that failed for lack of brains. Trish Van Devere, who may soon be a big star, plays a naive young housewife who is churned through the divorce mill and into the risks of husband-seeking a second time. She comes out toughened, bitter and free, which is okay, but very little in the soapy plot makes much sense. Janet Leigh appears as the nasty, man-hating head of a divorcees league. **Not recommended.**

### 6 D of 1 Circles seat officers

INDIANAPOLIS — Six Circles of the Daughters of Isabella will install new officers on Saturday, Oct. 12, following noon Mass in SS. Peter and Paul Cathedral, celebrated by Msgr. Cornelius B. Sweeney.

Mrs. Velma Szakacs of Hammond, State Regent, will preside over installation ceremonies for the following Circles: Mother Theodore, Madonna, and Our Lady of Everyday, Indianapolis; Mother Seton, Alexandria; Travers, Anderson; and St. Lawrence, Muncie.

Luncheon will be served at the K of C Hall, 13th and Delaware Sts., following services.

### 'Meet Marian Day' scheduled Oct. 20

"Meet Marian Day" is the theme of an information program designed for high school juniors and seniors and their parents, to be held at Marian College, Indianapolis, on Sunday, Oct. 20, from 2 to 5 p.m.

Informal sessions will be given on academic offerings, admissions procedures, student life and financial assistance. Also included are campus tours and theatre department entertainment.

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