

Synod still seeking a meeting of minds

BY JOHN MAHER

VATICAN CITY—In its third week of work, the fifth world Synod of Bishops seemed agreed on issuing a short final document and submitting its papers to Pope Paul VI for a lengthier treatment of catechesis.

But disagreements were also apparent on what such documents should contain.

Some synod delegates said also that much of what had been discussed at the synod was already in operation in their dioceses. Other delegates criticized the synod for not having really listened to what the young are saying.

After hearing 141 oral interventions in general sessions during the synod's first week and receiving other written interventions, the 204 synod members divided into 11 small language groups for further discussion.

AFTER FOUR DAYS of small group meetings, the synod Fathers again met in general sessions to hear reports from the small groups and to react to them. Further small group meetings are to prepare proposals for inclusion in a final document.

Among the points repeatedly made in small group reports were:

—Catechesis must be Christ-centered and must involve not only speaking about Christ but efforts to have those catechized come into contact with Christ in prayer.

—While efforts must be made to convey the Christian message in a way suited to the age, mentality and culture of those being catechized, such adaptation must not distort the message.

—Those being catechized should be made aware of a hierarchy of truths. Such a hierarchy does not mean that

some doctrines are less true, but that some are less important than others.

—All catechesis includes knowledge of the Word of God, celebration of the faith in the sacraments and profession of the faith in daily life.

—Small communities are important, not merely as a strategy for pastoral activity, but as a way to live the Christian life. Such communities, however, must retain relationship with parishes and dioceses.

MANY OF THE SMALL group reports stressed that preparing Catholics to work for social justice is an essential part of catechesis. Stating that the faith which converts a man to God demands a daily commitment of witness, the report of one French language group said catechesis should include an exposition of the essential aspects of the social, economic and political order, as these apply to national and international problems. The group cautioned, however, against horizontalisms which contradict the Kingdom of God.

That warning against horizontalism came also in the report of a Spanish-Portuguese group, presented by Bishop Alfonso Lopez Trujillo, auxiliary of Bogota, Colombia, and secretary general of the Latin American Bishops' Council (CELAM).

That report said that catechesis must counteract notions that reduce Christ to merely a man or to a revolutionary leader. It also said that teachings about social commitment must not overlook personal sin and the life of grace or be reduced to mere humanism.

WHILE SEVERAL SMALL group reports called for publication of a basic text outlining the essentials of the Church's teaching, Bishop Raymond A. Lucker of New Ulm, Minn., said such outlines were already available and had not ended confusion.

He suggested that certainty in faith derives from an active prayer life, not from simplification.

Cardinal Timothy Manning of Los Angeles told reporters: "What we're discovering is that most of the things being brought up at the synod are already in operation" in the United States.

Cardinal George Basil Hume of Westminster (London) said he was disappointed by the failure of the synod to produce a "masterly analysis of the way young people think and react."

Although reactions of youth differ from place to place, Cardinal Hume said, "Yet I have a sense that an international pop culture exists which has to be understood."



NOMINATED BY CARTER—Father Theodore Hesburgh, president of Notre Dame University, has been nominated by President Jimmy Carter as head of the U.S. delegation to the 1979 United Nations Conference on Science and Technology with the rank of ambassador. The nomination now goes to the Senate for confirmation. If approved, Father Hesburgh will retain his post at Notre Dame. At the Conference, delegates will assess the impact of scientific and technological development on life in undeveloped nations.

LIGHT THE WORLD WITH CHRIST

MISSION SUNDAY
OCTOBER 23

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

BULLETIN

At Criterion press time Wednesday Msgr. Victor L. Goossens was reported in "extremely critical" condition in the intensive care unit of St. Francis Hospital. The 71-year-old former Archdiocesan Director of the Society for the Propagation of the Faith and retired pastor of St. Mary Church, Indianapolis, suffered a heart attack last Saturday and was taken to the hospital in a coma, and was still in that condition Wednesday morning. Prayers are requested for his recovery.

Thousands at Masses for Crosby

BY NC NEWS SERVICE

Thousands attended memorial Masses in New York, London, Burlingame, Calif., and other cities for entertainer Bing Crosby, who died Oct. 14 in Madrid of a heart attack.

At St. Patrick's Cathedral in New York City, about 3,000 mourners from the city and beyond heard Bishop Theodore McCarrick say of the late singer-actor: "Bing Crosby was not just a good entertainer, he was a good man."

ENTERTAINER Bob Hope, a close friend of Crosby, sent a message to the archdiocese of New York expressing regret that he could not attend the Oct. 17 luncheon Mass. In the message, he said: "It's a whole new world for me without him. A little shabbier, I regret. If friends could have been made to order, I would have asked for one like Bing."

In London, approximately 2,000 people attended a memorial Mass Oct. 16 at Westminster Cathedral. Crosby had completed a successful engagement in that city shortly before his death.

At Our Lady of the Angel parish in Burlingame, where Crosby was a parishioner, a memorial Mass was celebrated Oct. 18.

AUXILIARY BISHOP John J. Ward, speaking on behalf of Cardinal Timothy Manning who is in Rome at the Synod of Bishops, expressed the archdiocese's regret at Crosby's death. "All of us have the memory of a man who developed his God-given talents to bring joy, happiness and inspiration into our lives," he said.

Another Mass was celebrated at the Sundance Saloon in Las Vegas, which is a weekly Mass site for the Holy Family parish. Late last year, Crosby did a benefit performance for a new Holy Family church and the parishioners held a Mass in his honor.

Crosby was buried after a pre-dawn Mass in the Los Angeles suburb of Westwood.

A Word from the Archbishop

My dear Family in Christ:

Recently our Archdiocesan Mission Office has listed in the "Criterion" the names of priests, brothers, and Sisters from our Archdiocese working in missionary areas of South America, Africa, and the Far East. From the Church of Indianapolis, there are 21 priests, 4 brothers and 16 Sisters currently living and preaching the Good News of Christ as missionaries.

These 41 men and women have generously answered Christ's call and are giving their lives in response. All of us have been called to participate in the same missionary activity of the Church. While we are not called to dedicate our lives to missionary work, we are certainly called to support missionaries by our prayers and material gifts.

May we be inspired by the generosity of our missionaries to even exceed our previous gifts. The same increases of costs that affect all of us at home likewise make missionary work ever more expensive.

Especially do I urge you to pray for an increase in the number of men and women going forth from our midst to preach the Lord and his saving grace to all nations. While we are proud of our 41 missionaries, we need to send them additional co-workers.

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup
Archbishop of Indianapolis

October 10, 1977

Guidelines for marriage are issued by Louisville

LOUISVILLE, Ky.—Guidelines calling for a period of preparation before marriage and requiring couples to participate in one of three suggested marriage preparation programs have been issued in the archdiocese of Louisville.

The guidelines, which take effect Jan. 1, also discourage teen-age marriages and say that marriage is not necessarily the "appropriate solution" in cases of premarital pregnancy.

Archbishop Thomas J. McDonough approved the guidelines following a survey of archdiocesan priests and a study made by a committee of the Senate of Priests.

ACCORDING TO THE guidelines, a couple wishing to marry is "expected to notify the parish priest at least four months prior to the proposed date of their wedding." While priests are given discretion to marry some couples in less than four months after notification, the guidelines say the wedding date cannot be made final until the couple has completed a preparation program.

The three suggested preparation programs are: pre-

Cana conferences; a series of three or more meetings with a priest and lay team; and a series of three or more meetings with the priest individually.

On teen-age marriages, the guidelines say that if either party is under 18 years of age, "consideration for marriage in the Church will be given only after consultation with parents and after a favorable recommendation from a counselor approved by the archdiocese." The guidelines add: "Rarely, if ever, will permission be given for marriage in the Church for anyone under 17."

THE GUIDELINES URGE special counseling and evaluation in cases of premarital pregnancy, especially when the couple was not engaged before the pregnancy.

According to a survey conducted last year by Father Donald Conroy, family life representative for the U.S. Catholic Conference, approximately half of all U.S. dioceses have a common marriage policy for all clergy in the diocese. Of 91 dioceses replying to the survey, 44 said they had such guidelines and 32 said they were in the process of drawing them up.

Regional workshops set for clergy on the liturgy

BY FR. JAMES BONKE

The Archdiocesan Liturgical Commission will sponsor a series of regional workshops for priests beginning next Tuesday, Oct. 25. The workshops, entitled "Eucharist: The Unique Role of the Celebrant," are being planned to assist the priest in coming to a "greater awareness and appreciation" of his role as leader of the Eucharistic celebration.

The recent implementation of the option of Communion in the hand emphasizes the critical role of the celebrant at the Eucharist, especially at the Communion rite.



FR. JAMES SHAUGHNESSY

THE WORKSHOPS are intended to provide a review of the important principles underlying the celebration of the Eucharist and particularly the special role of the priest. In short, it is hoped that the workshops will provide for the priests of the Archdiocese a "review" of Eucharistic theology and a clearer understanding of the priest's role as celebrant.

One session of the workshops will feature a video-tape presentation by Father William Dearing, a priest of the Evansville Diocese.

The workshops will be held on October 25, at the K of C Hall, Terre Haute; on October 26 at the Southside K of C Hall, Indianapolis; and on October 27, at St. Louis School, Batesville. They will also be presented on November 15 at Fatima Retreat House, Indianapolis, and on November 17 at Mt. St. Francis Retreat Center, New Albany. The workshops will open at 9:30 a.m. and close at 4 p.m.

THE OCTOBER WORKSHOPS will be directed by Fr. James (Tim) Shaughnessy, former chairman of the Federation of Diocesan Liturgical Commission and presently pastor of St. Cecilia Church, in Peoria, Ill.

He completed his priestly studies at St. Meinrad Seminary and was ordained in 1940 for the Diocese of Peoria. He was the first director of the Murphy Center for Liturgical Research at the University of Notre Dame from 1971 to 1975.

The November workshops will be presented by Fr. Carl Last, a priest of the Archdiocese of Milwaukee and presently the Administrative Director of the Federation of Diocesan Liturgical Commission. Ordained in 1969, he previously served as Director of Liturgy for the Milwaukee archdiocese.

week's news in brief

by nc news service

Fr. Haering undergoes surgery

ROME—World renowned German moral theologian Father Bernard Haering was operated on Oct. 14 for throat cancer at a clinic south of Rome. The Redemptorist priest had one vocal cord removed in the operation. It was not known immediately how successful the operation was in treating the cancer. The priest began suffering pain in the throat soon after returning from a summer lecture tour in the United States.

Programs shift emphasis

DENVER—More and more family life programs are moving away from an emphasis on marriage preparation and marriage counseling to bring a "total" approach to family ministry. Father Donald Conroy, family life representative for the U.S. Catholic Conference (USCC), told participants in the National Catholic Family Life Conference, held in Denver Oct. 6-9.

Death again preoccupies Pope

VATICAN CITY—Pope Paul VI told participants in the Synod of Bishops and thousands of birthday wellwishers that his old age causes him "fearful anxiety" over God's upcoming judgment. The Pope spoke about his nearing death at a Mass in St. Peter's Basilica Oct. 16. The Mass was a birthday tribute to the Pope, who turned 80 Sept. 26.

'More' contemplative interest

PLYMOUTH, Mich.—"Traditionally, we have a disdain, a religious discrimination against contemplative persons as free-loaders or escapists from reality," said Father Edward Hays of Kansas City. However, he added that interest in contemplative prayer is growing, as evidenced by the popularity of Eastern spirituality. Father Hays was one of the speakers at a workshop on "Inner Life: Contemplative Prayer of the West," held in Plymouth, Mich.

Family called 'nerve center'

DENVER—"The family is in trouble," and it must be seen as "the nerve center of the total life of the Church" if its problems are to be solved, Archbishop John R. Quinn of San Francisco said in outlining a "comprehensive pastoral plan for family ministry." He said that such a plan will be presented to the U.S. bishops at their May meeting.

Denies death penalty is curb

DES MOINES—Studies conducted over the last 20 years indicate that the death penalty does not prevent murder, according to Professor Ron Simons of the Iowa State University sociology department. Simons spoke at a two-day conference on the death penalty sponsored by the Iowa Catholic Conference and the Iowa Board for Public Programs in the Humanities.

'Fewer' poor Catholics

PROVIDENCE, R.I.—One of the problems with Catholic social action is that there are fewer poor Catholics than there used to be, according to a social activist. David O'Brien, director of the Institute for Peace and Justice at Stonehill College, told a conference on community organizing that Catholic activism grew out of the needs of Catholic people.

Baptists support Catholic stand

PHILADELPHIA—The American Baptist Churches in the USA has filed a legal brief supporting a group of local pastors who are challenging the jurisdiction of the National Labor Relations Board (NLRB) over Catholic schools. In a "friend of the court" brief, the Baptist agency argues that NLRB jurisdiction over the schools will result in excessive Church-state entanglement.

names

The secretary general of the Italian Communist Party (PCI), Enrico Berlinguer, has declared that the PCI neither "explicitly professes" an "atheistic materialistic philosophy" nor intends to impose or favor atheism in Italy.

Pope Paul VI has accepted the resignation, for reasons of health, of Bishop Christopher J. Weldon of Springfield, Mass. Bishop Joseph Maguire, coadjutor bishop of Springfield since April, 1976, automatically

succeeds him.

Pope Paul VI has named two American bishops to new positions and accepted the resignations, for reasons of age, of two others. Bishop Charles A. Salata of Marquette, Mich., will become archbishop of Oklahoma City, while Auxiliary Bishop Albert H. Ottenweller will succeed retiring Bishop John Klag Mussio as bishop of Steubenville. Auxiliary Bishop John J. Boardman of Brooklyn will also retire.

in capsule form

Almost 25% of the delegates to the national women's conference to be held in Houston Nov. 18-21 will be Catholic, according to a survey of delegates from 48 states and the District of Columbia. . . A \$2.7 million facelift planned for St. Andrew's Cathedral, Glasgow, is to be dropped as part of a much-publicized policy of spending Church funds on the deprived, the sick and the needy, rather than on buildings. . . As Catalonia, commercial hub of Spain, regained its political autonomy, Cardinal Narciso Jubany of Barcelona counseled Catholics to revive the region's Christian traditions. . . Roger Riddell, an English Jesuit scholar who has been critical of economic policies in Rhodesia, has been refused readmission to Rhodesia, where he was due to take up an appointment this term as lecturer in economics at the University of Salisbury. . . Efforts by Catholic clergy and laity in defense of human rights are credited in part for the lifting of the state of siege in Nicaragua. They are also credited as a force behind other moves to check repression by the country's National Guard. . . The principal problems of the Church in Mozambique are related to the scarcity of priests and Religious, the secretary general of the Mozambique Bishops' Conference, Bishop Alberto Setelo of Inhambane, said in an interview on Vatican Radio.

Laity continue tiff with bishop

ALEXANDRIA, Va.—Objecting parishioners of Good Shepherd Church in Alexandria plan to raise \$67,000 to continue their struggle with their bishop over Church authority and to help finance charitable and other activities. The plan was adopted at a recent meeting of their organization, Good Shepherd Catholics for Shared Responsibility. Bishop Thomas Welsh of Arlington said the group is acting "outside the Church" by engaging in activities independently of the local bishop and pastor.

'Sign' denied phone discount

NEWARK—The New Jersey Public Utilities Commission has denied Sign Magazine a charitable discount on its phone service. Following a hearing in Newark the PUC upheld a decision by the New Jersey Bell Telephone Co. to deny the discount to Sign, a magazine for the support of foreign missions staffed by the Passionist Fathers. The PUC said the magazine did not meet the requirements of providing "direct aid to the physical health and comfort of human beings," the criterion established by Bell to qualify for the discount.



LOURDES ANNUAL FALL FESTIVAL—Working on arrangements for the fall festival at Our Lady of Lourdes parish, 5353 E. Washington, Indianapolis, are from left (seated) Jim Cherundolo, Karen Gilmore and Father Richard Mueller, church pastor; standing, Father Joseph Rautenberg, associate pastor. The festival is scheduled for Friday and Saturday, Oct. 28 and 29 from 4 to 11 p.m. in the school gym and cafeteria.

RE series offered at Oldenburg

OLDENBURG, Ind.—The Education Board of Holy Family parish is sponsoring an adult religious education series for Holy Family parishioners as well as for those in neighboring parishes.

Father Leonard Foley, O.F.M., author, retreat master and associate editor of St. Anthony Messenger, is the guest speaker for the series, entitled "Vatican II and the Changes in the Church."

The remaining topics for the Tuesday talks, which began Oct. 18, include "Morality and Vatican II," on Oct. 25; "Sacraments and Vatican II," on Nov. 8; and "Mass and Vatican II," on Nov. 15.

The sessions are being held at Holy Family School at 7:30 p.m. There is no fee for the series.

The \$45 Million Loan Clearance Team is starting a whole new season

Last May, June and July our \$45 Million Loan Clearance helped thousands of people buy cars, room additions, insulation and hundreds of personal things.

Payments are coming in on these loans.

Millions more in savings are piling up.

We're going to put this money to work in Indianapolis, in a repeat performance of our \$45

Million Loan Clearance.

Regardless of where you bank, there was never a better time for responsible people to apply for a loan than right now at any of our 55 branches.

Helping people save—and borrow for worthwhile things when they should—is what person-to-person banking is all about.

person-to-person banking

INDIANA NATIONAL





the tacker

Let's be generous

BY FRED W. FRIES

The shocking news of the serious heart attack suffered by Monsignor Victor L. Goossens is carried in a bulletin on Page One of this issue of The Criterion. As we went to press Wednesday, he was reported still in a coma.

Above the front page announcement is a reproduction of the poster announcing that October 23 is Mission Sunday. To the right is Archbishop Blaskup's pastoral letter on the subject.

Since Monsignor Goossens served more than 30 years as Archdiocesan Director of the Society for the Propagation of the Faith, before his retirement in 1976, and in that capacity devoted much of his priestly zeal and energy to the cause of the missions, we might consider being even more generous than usual in our contribution this week-end.

If you have been giving \$25, why not make it \$50, and if you have been giving \$5, let's make it \$10! It's just a thought.

PARENTS' PRAYER

O Heavenly Father, make me a better parent.

Teach me to understand my children, to listen patiently to what they have to say, and to answer all questions kindly.

Keep me from interrupting them or contradicting them.

Make me as courteous to them as I would have them be to me. Forbid that I should even laugh at their mistakes, or resort to shame or ridicule when they displease me.

May I never punish them for my own selfish satisfaction or to show my power. Let me not tempt my child to lie or to steal, and guide me, hour by hour, that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. And when I am out of sorts, help me O Lord, to hold my tongue.

May I ever be mindful that my children are children, and I should not expect of them the judgment of adults.

Let me not rob them of the opportunity to wait on themselves and to make decisions.

Bless me with the bigness to grant them all their reasonable requests and the courage to deny them privileges I know will do them harm.

Make me fair and just and kind. And fit me, O Lord, to be loved and respected, and imitated by my children.

—From the church bulletin of St. Rita parish, Indianapolis

FRANCISCAN MARKS 100TH BIRTHDAY—An estimated 125 relatives and friends from Indiana and three other states participated in a special Mass and party in the recreation room of the Franciscan Motherhouse in Oldenburg recently to mark the 100th birthday of Sister Engelberta Hammerle. A gifted musician, the celebrant taught at missions in Ohio, Missouri and Indiana until her retirement at the age of 84. Father Donald Schneider, director of Fatima Retreat House, whose parents Sister Engelberta taught in Lanesville, and Father Leo Schellenberger, retired pastor of Holy Rosary parish, Seelyville, were the concelebrants. An old-fashioned pitch-in dinner followed the Mass.

HERE AND THERE—Joseph W. Higgs, Jr., a member of St. Luke's parish, Indianapolis, has been appointed editor of "The Bachelor," student publication at Wabash College, where he is Junior. . . Don E. McLaughlin, a member of Christ the King parish, Indianapolis, and former activities director of the Bensonville Home for the Aged, has begun studies for the priesthood at Sacred Heart Seminary, Notre Dame, Ind.

UN DAY OBSERVANCE—Disarmament and Human Rights will be the dual theme for the 1977 observance of United Nations Day. Some 2,000 communities across the country are expected to participate on Monday, October 24—the 32nd anniversary of the signing of the original charter, setting up the world-wide peace keeping organization. Henry Ford II has been appointed National UN Day chairman by President Carter. Governor Otis Bowen has named Virgil Hunt, past president of the Indianapolis Council on World Affairs and former registrar at Indiana University Medical Center, as director of the observance in the state of Indiana. Public discussion of the themes for UN Day is urged by Chairman Hunt. Schools, churches, and civic and social organizations are invited to organize appropriate programs.

EVENTFUL WEEK—Chastard High School recently racked up an achievement worthy of the Guinness Book of Records: Its athletes won no fewer than five city championships in a single week. The categories were Varsity Girls' Volleyball and four in Cross Country: Girls', Freshmen, Reserve and Varsity. We congratulate Principal Lawrence Bowman and his young athletes on a unique record.

ATTENTION, NORTH DEANERY WOMEN—Parish presidents and Indianapolis North Deanery delegates to the San Antonio convention of the National Council of Catholic Women (November 2-6) who have in their possession a yellow voting card, which was mailed during the summer, are asked to contact Mrs. Harry Bindner (547-5380) or Mrs. Louis Krieg (255-1547) as soon as possible.

NAMES AND EVENTS—Among the memorabilia presented to Sister M. Sponsaria upon her recent retirement as Executive Director of St. Francis Hospital Center were a special Cincinnati Reds' hat and an autographed baseball. She has long been an avid fan of the Cincinnati team. . . Father William Hegarty, S.V.D., is the new associate pastor of St. Rita Church, Indianapolis. He was formerly stationed at St. Anselm Church, Chicago. . . Jim Schlink won the men's championship at Hawthorn Hills Golf Club, Indianapolis and Alyce Schultz captured the women's title for the second year in a row, making it a clean sweep for St. Lawrence parishioners. . . Father James Higgins, pastor of the St. Paul Catholic Center, Bloomington, was recently appointed chaplain of the Indiana University Police Department.

OCTOBER 21

A benefit entertainment will be held at the St. Anthony parish school hall, Indianapolis, at 8 p.m. The proceeds for the event will be directed toward the All Saints School athletic program.

OCTOBER 22

Holy Cross parish at Ohio and Oriental Streets, Indianapolis, will sponsor an Octoberfest for adults only from 6 p.m. to midnight.

The annual Liberty Ball, sponsored by the Parent-Teacher Organization of Our Lady of Grace Academy, Beech Grove, will be held at the school's Student Center from 9 p.m. until midnight. John Edison and his orchestra will furnish the music. For advance ticket information call Mr. and Mrs. Dan Myers, 881-0450. Tickets will also be available at the door.

"The Spirit Renews the Church" is the theme for the day of recollection and spiritual renewal at St. Mary parish, Aurora, from 12:30 until 5:45 p.m. Sponsored by the Social Action Family Life Committee, the program is open to adults and high school students from other parishes.

OCTOBER 23

The annual turkey shoot at St. Paul parish, Sellersburg, will be held at the Silver Creek Conservation Club, on highway 60, northwest of Sellersburg. Lunch will be served.

The Catholic Daughters of America will meet at 1:30 p.m. at the meeting hall, 1324 N. Pennsylvania, Indianapolis.

The annual mission social and fund drive will be held at the Academy of the Immaculate Conception, Oldenburg, from 1 to 4:30 p.m.

A fall festival featuring spaghetti dinners and games of all kinds will be held at St. Patrick's School, 449 S. 19 St., Terre Haute, from 12:30 to 6:30 p.m. The St. Patrick School Club is sponsor for the event.

OCTOBER 24

Persons interested in a follow-up presentation of last year's Call to Action Conference in Detroit are invited to a session from 8 to 10 p.m. in the lounge of the

Mother of two priests buried

NAVILTON, Ind. — A concelebrated liturgy was held for Mrs. Lula Diezeman, at St. Mary Church here on Thursday, Oct. 20.

Mrs. Diezeman, who died Monday, Oct. 17, was the mother of Father Andrew Diezeman, pastor of Holy Cross parish, St. Croix, and Father Albert Diezeman, pastor of St. Michael parish, Bradford.

ACTIVITIES CALENDAR

The Criterion welcomes announcements of parish activities. Keep them brief listing event, sponsor, date, time and location. Announcements must be in our office on Monday of the week of publication.

Student Center at Our Lady of Grace Academy, Beech Grove. For more information call Sister Mary Margaret Funk, 787-3287 or 634-4453.

OCTOBER 25-30

Archdiocesan Social Ministries office has announced the following programs:

—Oct. 25: Teen marriage training session for leadership couples at the

Social Ministries office, 915 N. Holmes, Indianapolis, at 7:30 p.m.

—Oct. 25: Vietnamese job development dinner meeting at Cuu Long Restaurant, Zionsville, at 5:45 p.m.

—Oct. 29: Archdiocesan Social Ministries board meeting at 915 N. Holmes, at noon.

—Oct. 30: Teen marriage training session for leadership couples for the



DISPLAY BOUTIQUE ITEMS FOR BAZAAR—Members of the planning committee display items for the St. Roch parish holiday bazaar. The group includes from the left Mrs. Theresa Springman, Mrs. Carolyn Niehaus and Mrs. Bonnie Schott. The bazaar will feature the "Christmas Boutique," "Wonderland of Ornaments," "The Potting Shed" and "The Country Cupboard." On Saturday, Nov. 5, the bazaar will be open from 10 a.m. to 5 p.m. and on Sunday, Nov. 6, the hours are from noon until 3 p.m.

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Richmond, North Vernon and Lawrenceburg Deaneries at St. Anthony parish, Morris, from noon until 4:30 p.m.

OCTOBER 30

Assumption parish, Indianapolis, will celebrate its annual homecoming in the school hall immediately following the 11 a.m. Mass. A smorgasbord featuring meat loaf and chicken and "Father John O'Brien's special relish tray" will be served. A "love offering" will be accepted to cover cost of the food.

OCTOBER 26

The Christian Mothers and Women's Club of St. Mary-of-the-Knobs parish, Floyd's Knobs, will sponsor a dessert card party at St. Mary's at 7:30 p.m. Admission is \$1.25.

OCTOBER 26-29

The Providence Players of Providence High School, Clarksville, are presenting "A Midsummer Night's Dream" at the school. Tickets are \$2 for adults and \$1.50 for students. For information call Providence High School (812) 945-2538.

OCTOBER 28-30

Fr. Martin Wolter and Fr. Anton Braun will direct a charismatic retreat at Alverna Retreat House beginning with registration on Friday evening. The retreat is characterized by combining prayer and praise with teaching and sharing on the Word of God. More information is available through contact with the Retreat House, 8140 Spring Mill Road, Indianapolis 46260, phone (317) 257-7338.

SOCIALS

MONDAY: St. Ann, 8:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

JOB SERVICE INDIANA STATE EMPLOYMENT SERVICE No Fee Charged

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MAINTENANCE MECHANICS, good exp. \$9.30 hr. up
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AIRCRAFT MECHANIC: Trade school or 3 yrs. exp. Licensed. General maintenance. Pay negotiable. \$4 hr. up.
ASSISTANT GAS STATION MANAGER: 1 yr. exp. Bondable. 2-10 p.m. Pump gas, handle money, do paper work. \$800 mo. + commission.
ASSOCIATE PROFESSOR: MD + 8 yrs. exp. in pediatric pathology. \$45,500 yr.
CLERK TYPIST: Tested. 6 mos. exp. Type 50-60 wpm. Transcribe from dictaphone. Reception duties. \$7,000 yr.
COMPUTER SALES REP: 2 yrs. exp. Must have tech background in data processing equipment & computer technology. \$12-\$15,000 yr. + commission.
COUNSELOR: Masters degree, 3 yrs. exp. Personal & group counseling. Help drug users. Some supervisory work. \$13,000 yr.
INDUSTRIAL PAINTER: Journeyman or 8 yrs. exp. in industrial plant painting. Affirmative Action. \$8.27 hr. + benefits.
JANITOR: Some exp. Any shift. Sweep, clean, empty trash. Heavy lifting. \$4.38 hr.
MECHANICAL DRAFTER: 2 yrs. college or tech school. Make detailed drawings of toolings & holding fixtures for machines. \$700 mo.
TOOL & DIE SUPERVISOR: Manager coordinator. 8 yrs. exp. in tools & dies. Work with customers. Establish specs. Salary negotiable. \$18,000 yr. up.

Downtown Offices:
141 West Georgia Street

Neighborhood Offices:
Meadows, 4169 Millersville Road
Southtown, 509 East National Avenue
Linwood Square Shopping Center
Eagledale Plaza Shopping Center
Castleton Plaza Shopping Center

MEMORIALS

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editorials

Why parental apathy?

Parish staff meetings are a necessity these days. Most pastors welcome such meetings, since the participants, Pastor, Associates, Principal, Director of Religious Education, etc., for the most part have the same goals, the same sense of what the Church is, and have no axe to grind. All are there to consider the good of the parish as a whole, and are not competing for a bigger slice of the pie—financial or otherwise.

Nor are the meetings devoid of humor—an ingredient sadly lacking in our renewed Church among both priests and laity. Often the humor veils a serious proposal that comes through the laughter. In one parish staff meeting recently the subject was Evangelization and Catechetics. What do we do to get the Good News across not only to children, but to their parents? The suggestion was made that we kick the kids out of all our programs and enroll the parents! We all knew the idea was impractical—but the principle involved is no joke.

One of the greatest frustrations of those engaged in the pastoral ministry is the apathy of parents in regard to their children's religious formation. Time, talent and money in enormous amounts are being expended on religious education. In one deanery of this Archdiocese (Terre Haute) fully 110 people, not including priests, are devoting themselves to working in this apostolate—most of them without pay.

Yet it is evident, as one American Bishop said in the

Synod in Rome (the subject of the Synod is Catechesis) "the key to Catechesis of children and youth is the Catechesis of adults."

No school, no Religious Education program that is not actively involving parents and family is for the most part a waste of time.

To know that a sizeable number of school parents do not participate in parish Sunday liturgies, to see parents drop off their children for Sunday Religious Education and then return to pick them up after Mass makes one wonder about the future of the Church.

Why parental apathy? Like so many of our current problems, does it not come from a concept current in "the good old days"? Priests and Sisters were thought capable of cramming the whole unchanging doctrine of the Church into little heads during eight years. After that, it was all over—nothing more to learn. Some of these students went on to universities, rose rather high in professional fields, attended seminars for advancement, became creative in many fields—but that eight-year fund of Catholic learning remained static and stagnant—nothing more to learn! These are today's parents.

Until parents realize that the Church is continually discovering new and wonderful and thrilling facets in the person and message of Jesus of Nazareth, those who seek to help their children become joyful and growing Christians are laboring in vain!

—Rev. John F. Dede

BY REV. THOMAS C. WIDNER

Jesuit training relies heavily on an open-ended concept of spirituality. It allows the prospective Jesuit to grow and develop according to his own talents and abilities in the light of Gospel values. It lays heavy emphasis on choice. The Jesuit learns, therefore, to be an individualist, yet he lives and works within a community and so he is never on his own. His work is in service to others. His life is supported by his fellow Jesuits.

The Jesuit presence in the Indianapolis area depends mainly on the unique value of Brebeuf High School, the area's only truly interfaith school. Fr. Carl Melrose, the school's president, stressed that in the Church's original immigrant concept in this country it was necessary to attend to ourselves. That concept is no longer valid by itself.

"Our question," Fr. Melrose stressed, "is whether or not we have a responsibility to every student who attends Brebeuf."

Brebeuf, actually, is not simply a neighborhood school. It attempts to reach the total population. It is college preparatory. It is the only co-educational interfaith school the Jesuits have although there are interfaith schools in Toledo and Tampa.

Ted Munz, a Jesuit scholastic who teaches math, explained the idea of an interfaith school. "It depends on the presence of committed and faithful people," he said. "It requires men committed to a service of faith."

Fr. Melrose indicated this means that decisions are made in the light of such values. Money, therefore, is allocated on an equal basis to religious formation programs as well as science or math.

Brebeuf has a scholarship fund currently amounting to \$75,000 meant to benefit those who cannot pay the full amount of tuition. In fact, the school emphasizes to those who can pay that they must. On the other hand, the school won't turn away for financial reasons those who are academically qualified.

IT IS THE CONTACT with men committed to faith that makes the difference in the Jesuit approach.



living the questions

Jesuit operation at Brebeuf is unique

Although Jesuits make up only one-fourth of the faculty at Brebeuf, their spirituality permeates the school for they act as guides and leaders of prayer, as the men whose vision leads the way. Thus, the number of Jesuits becomes immaterial. The quality of faith commitment inculcated in faculty as well as student body is what counts.

Operating the school is not the only service the Jesuits provide, however. The men at Brebeuf often receive requests for private directed retreats as well as requests for group retreats at Fatima Retreat House. They are

called upon to assist at parish penance services and in giving spiritual direction. Brother James McCauley is a Grand Chancellor of the Knights of Columbus. Fr. Bob Ross offers days of recollection for nurses. Fr. Ross works full time in the pastoral care center at St. Vincent Hospital.

"We are the smallest group of Jesuits in our province," stated Paul O'Brien. "We are 19, and the community is important to us. We derive much of our strength from our living, working and praying together as a group."

Fr. Joe Casey, only recently appointed rector of the house, believes this offers all with whom they come in contact a basis for formation. "We share our beliefs," he says. "Through the programs offered in the school to high schoolers and through the needs we strive to meet when people come to us, we share a faith, and that's what we want to come through."

It is difficult to define lived faith or to explain it. But it is not hard to point it out when one recognizes its being lived. The presence of Jesuits in the Archdiocese offers the local Church one more possibility for vitality.

dale francis says

Understanding the way we are

BY DALE FRANCIS

It is important for us to understand the way we are, not only because self-knowledge is good, but also because if we understand how we are, we can better understand others, too.

What I've discovered is that almost all of us really expect other people to be the way we are. When another person is different from us, we unconsciously judge him. Our unconscious convinces us that the person who is not quite the way we are must be lacking.

I am not talking about physical differences. We are the same way in relation to the physical differences among people, too, so that we judge each other to some degree by our differences in pigmentation, nationality, sex.

BUT I'M NOT talking about differences of this kind. I'm talking about the way we really expect other people to think the way we think. I can explain what I mean by citing the reaction I receive from columns I write.

I've written about the Charismatic renewal. When I do, I always receive a great many letters, and the content of these letters are almost diametrically opposite.

There are a part of the people who write to me to say that I treat the Charismatic renewal movement too favorably. When they explain their objections to Charismatic renewal, it is almost always in terms of the way Charismatics are different. They pray with hands upraised, they shout things like "Praise the Lord," and they are generally a great deal more emotional in their approach to God than some think is proper.

Those who write complaining that I am too favorable to the Charismatic renewal movement may say it in different ways but it comes down to saying Charismatics are too different.

But the very same column that brings me criticism for being too favorable to the Charismatic movement brings me a response from Charismatics who complain because they believe I am too unfriendly, too unfavorable, in my treatment of the Charismatic renewal.

And when they write, they are really saying that the only proper response to the Charismatic movement is to join it, become as enthusiastic about it as they are. And what they are saying is really what the others were saying: Everyone should be like us.



in response . . .

Editor's Note—An editorial in last week's *Criterion* by Sister Carol Ann Munchel, O.S.F., entitled "The Knights are off base," drew a vigorous response from some of our readers. Most of the reaction was by telephone, but two persons took the time to tackle the issue in writing. The two replies run to considerable length, but in the interest of fairness, we are publishing them here in their entirety.

PRO

To the Editor:

On Sunday, Oct. 9, in all the Catholic Churches of the Archdiocese a proclamation or petition circulated by the Knights of Columbus requested signatures for the rescinding of the Equal Rights Amendment in Indiana. The State press also made note of the rally of the Baptist Temple Church of Dunkirk, Ind., around the Monument Circle in Indianapolis on October 8. The rally was an assembly of people protesting abortion, the ERA, and homosexuality.

The intentions of both the Knights of Columbus and the Baptist groups in support of life could not be too highly commended. The Pro-Life groups nationally are deserving of high praise. It is hoped that all the pro-life groups are concerned not only with the right to be born and to die with dignity, but also the right to live with dignity from birth to death. One question whether this last consideration is receiving equal emphasis from the Pro-Life groups.

The pro-life efforts, while so highly commendable, should be watchful that in pursuing one right they do not destroy basic truth and justice inherent in Gospel Christianity. I cite the anti-ERA thrust of the Pro-Life groups, and specifically the K of C.

and the National Council of Catholic Women. The ERA affirms not one whit more than is clearly affirmed by Scripture and more recently the documents of Vatican II. These documents were voted upon by the Bishops of the Catholic Church.

AT THE SECOND Vatican Council the Catholic bishops stated: "With respect to the fundamental rights of the person, every type of discrimination, whether social or

CON

To the Editor:

Sister Carol Ann Munchel's assertion (*Criterion* editorial, 10/14/77) that there is no relationship between the Equal Rights Amendment and abortion is sincere, no doubt, but mistaken. The relationship is found in the fact that the ERA must guarantee women the same full access to medical treatment as men.

To understand this, it is necessary to go back a few years. In 1971, leading ERA proponent Prof. T. I. Emerson, Yale Law School, said the ERA is designed to protect women in all forms of rights and privileges. He said these rights include the "independent constitutional right of privacy . . . the implications (of which) have not yet been fully developed by the courts . . . (and which) would have an important impact . . . in the operation of ERA."

Then in 1973, in the infamous *Roe v. Wade* case, the Supreme Court held that a woman's right of privacy as found in the 14th amendment includes her right to abortion, and that the right to abortion is no more and no less than her right to "medical treatment."

This being the case, let's compare the rights of men and women with regard to medical treatment. Are there any laws prohibiting or regulating male-only operations—circumcision or prostate gland operations? No. On the other hand, are there any laws prohibiting or regulating female-only operations—hysterectomies or abortions? Not hysterectomies, certainly; but abortions, yes.

Men presently enjoy full and free

cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent." (Constitution on the Church in the Modern World, #29)

The general teaching of Jesus emphasized respect for all persons and the elimination of every kind of discrimination. St. Paul expresses this in his Letter to the Galatians (Gal 3:28), as quoted in the following statement from the Second Vatican Council: "There is, therefore, in the Church no inequality on the basis of race, of nationality, social condition or sex because 'there is neither Jew nor Gentile, there is neither slave nor free man, there is neither male nor female. For you are all one in Jesus Christ.'" (Constitution on the Church, #32)

It seems unnecessary that (Continued on Page 5)

access to every aspect of modern medical treatment offered. Women do not. This is inequitable and, under ERA, would be unconstitutional. The ERA is expressly designed to strike down all sex-discriminatory laws, and anti-abortion and abortion-regulatory laws are sex discriminatory in that they attempt to deny "medical treatment" to only one sex—women.

Indeed, Prof. Joseph Witherspoon, University of Texas Law School, says: "ERA may be viewed (by the courts) as guaranteeing to a woman that her right of privacy, including her right to medical treatment, may not be cut off by anti-abortion legislation which prevents only a woman from obtaining medical treatment, but not a man; and thus confirming and ratifying through a formula against discrimination, based on sex, the basic result reached in *Roe v. Wade* on the basis of extension of the right to privacy. There is some evidence that scholars such as Emerson may have had in mind using the ERA as a basis for attacking anti-abortion laws in the event the court tests failed."

And Prof. Charles Rich, Notre Dame Law School says: "Under ERA, the state would be disabled from prohibiting or restricting abortion in any significant way. The combination of Supreme Court decisions and ERA would prevent any restriction on abortion more stringent than those on sexually neutral operations such as appendectomies. Further, ERA would jeopardize conscience clauses in laws which give hospitals, doctors, and

Pre-class prayers vetoed

MIAMI—Groups of teachers and employees who have been meeting to pray in pre-class hours at Miami public schools have been told that they cannot conduct prayer meetings on school grounds.

According to Paul Belardino, a Baptist and principal of the southwest Adult Vocational Center, about 400 faculty and staff members had been meeting in 30 schools before and after school for the past two years. "We prayed for the needs of the school, sometimes for individual students," Belardino said. "The nice thing about it was the spirit of love it built between the people who participated."

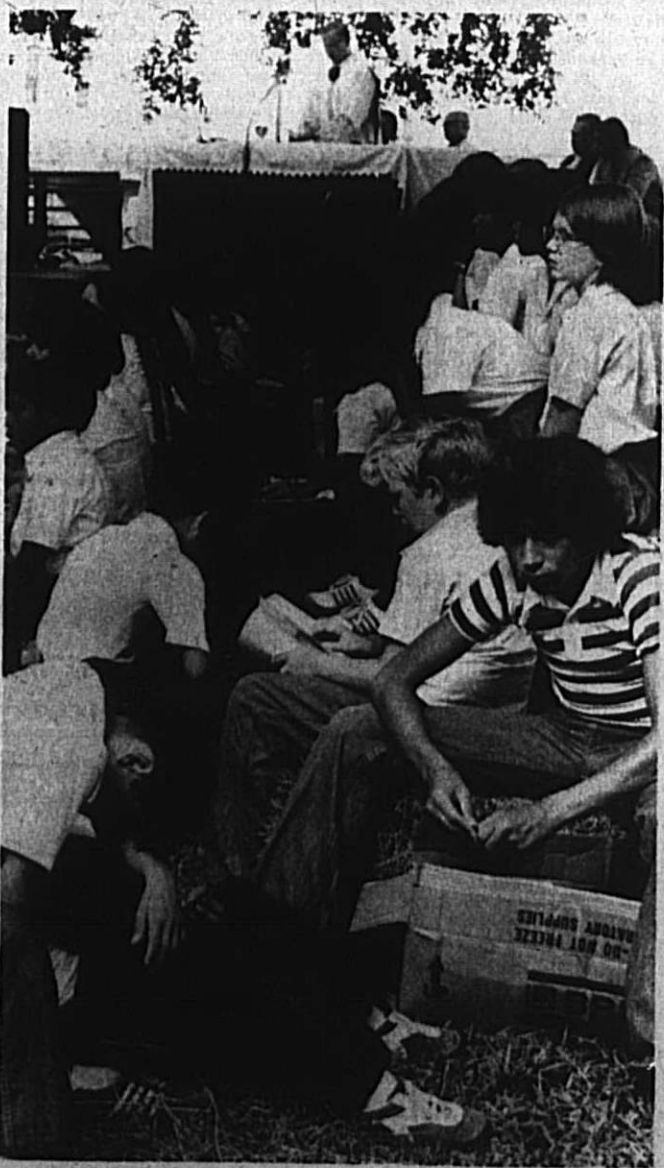
BUT SCHOOL OFFICIALS in Dade County, on the advice of Dade School Board attorney Frank Howard Jr., ordered the meetings stopped last June. "We tried to figure out what the

Supreme Court says about this," Howard said, "and we felt these prayer groups just fell on the wrong side of the Church-state division."

Although Jews were welcome to join the groups, most of the prayers were Christian-oriented, Belardino said. According to Howard, the groups were banned because they "seemed to be designed only for Christians."

THE DECISION could have been different if the groups were entirely non-denominational, Howard said, adding, "Any time the state gets involved in supporting or suppressing religious expression or ceremonies, it's running into thickets."

A rally was scheduled for Oct. 14 to urge all prayer groups to comply with the school board attorney's ruling. Belardino said.



CATECHESIS OF YOUTH—While bishops from throughout the world are debating ways to catechize children and youth, one bishop gets mixed reviews from young people to his lengthy sermon on a hot afternoon. Auxiliary Bishop Hugo Gerbermann of San Antonio was celebrating the outdoor Mass with the students at Sacred Heart elementary school in Floresville, Texas. [NC photo by Joan Penzenstadler]

the criterion

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HOLY SMOKE—Father John Heenan, pastor of St. Bernard parish, Bloomfield, Pa., handles fire and rescue calls for the volunteer fire department in his community. He sees it as a way of bringing people into contact with a priest. [NC photo by Charles A. Blahusch]

Volunteer firemen include churchmen

BY NC NEWS SERVICE

Most churchmen battle the fires of hell, but there are some who fight the other kind as well.

In New Bloomfield, Pa., Father John Heenan is an ambulance driver, medic and member of the volunteer fire department. And in Carthage, Ohio, a group of Precious Blood brothers have organized a volunteer fire department to protect the 12 buildings on the grounds of St. Charles Seminary.

Father Heenan, an Oblate of St. Francis de Sales who is pastor of St. Bernard's Church, said that answering fire and rescue calls in his community brings him closer to the people.

"I feel that a priest is as much a part of the community as anybody and that as members of the community we should help out," he said. "This is my way of doing it."

BEFORE COMING TO New Bloomfield, Father Heenan was active in the volunteer fire department in Fairfax County, Va., where he was trained in hydraulics and pumping, as well as first aid.

In Fairfax County, Father Heenan was the fire department chaplain and drove a firetruck. As a member of the 30-man New Bloomfield department, Father Heenan is on the front line when fire strikes. "I just grab a hose and go in," he said.

The 37-year-old priest keeps his bunker pants and fire boots close to his bed, but he does not jump in them as often as he did in Virginia, where he responded to about three fire alarms a week. He devotes much of his volunteer time now to first aid and is studying for his Emergency Medical Technician Certificate.

THE ST. CHARLES SEMINARY volunteer fire department was organized in 1968, when the Precious Blood order bought a used firetruck from Kadiola, Ohio.

Since then the force of six brothers and two laymen have answered more false alarms than fires.

"Oh there have been several barn fires we've helped the Chickasaw department put out, and a couple of house fires, including one in the middle of the cold spell last winter," said Brother Gus Kruck, a founding member of the department.

Although they are seldom needed, the St. Charles volunteers are ready.

"A couple of grass fires have been pretty close to the buildings and they might have been a lot more serious if we hadn't been able to get there as soon as we did," Brother Kruck said.

But that's what such a special form of ministry is all about—being there at the right time, so that things don't get too hot.

What's at stake in Bakke case?

Variety of questions are raised

BY JIM CASTELLI

WASHINGTON—The Allan Bakke case seems to involve the proverbial clash between an irresistible force—efforts to compensate for past societal discrimination against minorities—and an immovable object—the rights of white males concerned with "reverse discrimination."

Briefly, these are the facts of the case: Allan Bakke, now 37, was rejected by 16 medical schools when he applied at age 32. One school which rejected him was the University of California Medical School at Davis. That school has a special program that sets aside 16 of 100 available slots for disadvantaged students.

BAKKE CLAIMS THAT if there were no such program at Davis, he would have been admitted among the 100 most qualified applicants. He says preference was given to minorities and that he was discriminated against because he is white—a violation of the 14th Amendment guaranteeing equal protection under the law.

Bakke claims that Davis used a racial "quota" to exclude whites. The California Supreme Court ruled in Bakke's favor.

Many civil rights activists have argued that if Bakke wins his case, civil rights efforts could be set back 20 years and "affirmative action" programs would be crippled.

One way to understand the case is to look at some specific questions it raises:

Q. What is "affirmative action?"

A. "Affirmative action" is based on the belief that it is not enough to prevent victims of past discrimination with equal opportunity if that discrimination has left them handicapped in competition.

Affirmative action programs include a wide range of efforts to make up for past discrimination by such means as compensatory and remedial training and expanded recruitment.

Q. What is a "quota," and are quotas unconstitutional?

A. That is in many ways the key issue in the case. Put another way, the Bakke case could answer the question of whether there is a difference between "numerical goals" and quotas.

"Numerical goals" are targets used to measure progress in affirmative action programs. They may be voluntary, as with Davis, or they may be imposed by court order or federal regulation.

For example, a school may set a goal of 15% minority admissions, but there is no penalty if the goal is not reached if a good faith effort has been made. The use of numerical goals, the U.S. Commission on Civil Rights points out, does not mean that unqualified students must be admitted or unqualified employees hired.

A "quota" is a fixed percentage which must be met whether applicants are qualified or not. Some people believe the distinction between "goals" and "quotas" is valid; some do not.

Q. Is the Davis program a "goal" or a "quota?"

A. That is the major factual question the court must decide. The Davis program was officially for the disadvantaged, including whites, but none of the 132 persons admitted through the special program were white. The Justice Department has argued that there is not enough information to determine just how the Davis program was operated.

Q. Is it constitutional to use race as a criterion for admission?

A. The court has held that race is a proper consideration in other cases. The court has said that it is impossible to correct racial discrimination without taking race into consideration in framing a remedy.

Q. Has the court addressed the question of equal protection for whites in the past?

A. The Civil Rights Commission notes that the court has ruled in employment cases that "the protection of the interests of white employees, however innocent of any wrongdoing they may be, cannot be purchased at the expense of a continuing denial of opportunity to members of groups that have been subjected to discrimination." But the court has said whites must be treated fairly.

Q. Has the court ruled that all racial discrimination is unconstitutional?

A. No. The court has held that discrimination that is not intended is not unconstitutional. For example,

last year the court ruled in Arlington Heights, a Chicago area housing case, that discriminatory housing patterns were not unconstitutional because they were not created with a discriminatory intent.

Q. How well are minority students represented in medical and law schools today?

A. According to the Civil Rights Commission, only 4 to 6% of law and medical school students are members of minority groups. The Commission also notes that minorities have filled a disproportionately small number of new professional school openings created during the last two decades.

Q. Were professional school and other college admissions on a strictly "merit" basis before the implementation of affirmative action plans?

A. No. Schools have always given preference to athletes, to children of alumni and big donors or to people from particular geographic areas. Davis, for example, until last year allowed the dean of the school to intervene and fill up to five slots outside the usual admission procedure, although this process—unlike the special program for the disadvantaged—was not known to all applicants.

The Carnegie Council on Policy Studies in Higher Education has proposed that graduate and professional schools adopt a two-step admission process to improve the current situation. The first step would weed out those totally unqualified. The second step would use a broad scale of values—including race, ethnic origin, economic disadvantages—along with grades and other values to pick those who will be admitted.

The Bakke case is not an easy one and virtually any decision the court makes will be open to question and misunderstanding. But it is important to emphasize one point which has been obscured by all the rhetoric surrounding the case: It is possible, and even likely, that the court can rule that affirmative action programs and even numerical goals are constitutional, but that those concepts were applied unfairly in the specific administration of the Davis program.



Sullivan

"DO ME A FAVOR, FATHER—STOP PRAYING BY THE PLANTS!"

English youth 'bored by religion'

BY ROBERT NOWELL

LONDON—English young people are almost totally alienated from organized religion, with most finding the Church and religion boring and irrelevant, according to a study issued by the Church of England's board of education Oct. 13.

The report, "A Kind of Believing," found that very few of a sample of 100 young people aged 13 to 24 who were interviewed for the study could be regarded as regular, practicing, fully "insider" members of any institutional church.

"The committed 'believers' were a mere handful, and were all part of an evangelical Jesus movement which used pop culture and emphasized conversion, inwardness and the person of Jesus as permanently close to the personal convert," the report said.

In most cases, it stated, church-going ceased around the age of 12 or 14 because it had become "boring" and was making irritating claims on the young person's time just at the point when the peer group was beginning to exert a major pull.

"There is a very strong feeling that going to church simply isn't a normal, expected part of being a healthy,

ordinary adolescent," said the report. "Church-going is always seen as somebody else's habit even by those who have sometimes gone to church themselves."

Nevertheless, there was a strikingly widespread "willingness among the young people to claim adherence to a particular church, and overwhelmingly to the Church of England. Many saw membership in this sense as their birthright."

THERE WAS NO APPARENT sense of unease at combining non-practice and near atheism with this kind of institutional adherence. That inconsistency was linked in the report to another widespread feature: "Childhood belief is breached with incredible ease on the basis of simplistic scientism," it said. "The typical question which shattered childhood beliefs is of the kind, 'Where did Adam and Eve's children get their wives?' or 'How could the waters of the Red Sea part?'"

"There is in fact a complete vacuum at the point in intellectual development where the 'fairy story version,' as some of our respondents themselves refer to it, ends and anything more 'grown up' might take its place," the report added.

The same young people will accept, however, ghosts and poltergeists, exorcism, superstition, belief in luck and fate, the use of horoscopes, the reading of tea-leaves and so on, and are open-minded about such ideas as Martian spaceships as the "true" and "scientific" source of early religious beliefs, the report said.

RELIGIOUS EDUCATION was universally regarded as extremely boring and was seen by many as "essentially irrelevant" to their lives.

The two sociologists responsible for the study on which the report is based, Bernice Martin and Ron Pluck of Bedford College, London, stressed that it was not intended to be a statistical study trying to give a national picture from a representative sample.

There was an apparent underrepresentation of Catholics in the study, although the only positive reference to "tradition" in all the interviews came from a 14-year-old Catholic girl who said that her father and the priest had taught her "to love the traditions and sacraments of our Church."

The study was released while representatives of the world's Catholic bishops were meeting in synod in Rome to discuss catechesis (religious education), with a special emphasis on the religious formation of youth.

in response . . .

(Continued from Page 4)
Christians have to defend life, that we have to say that abortion is murder. But in defending life, there seems no justice in simultaneously aborting the human rights of all persons to

equality in all facets of society.

Maybe the difficulty is that people equate equality with sameness. No where is one saying that equality means sameness.

Even though they are sexually, physically, perhaps psychologically different, men and women are all God's creatures, destined for life with Him. To deny basic freedom, a theological truth, is no way to support life. The fact that a vocal, stridently vocal, minority of American women scream "right to abortion" or "right to murder" is no reason to deny just wages, equal legal rights, etc., to men and women.

It is a sad indictment of American "freedom" that in 1975 there were more abortions than births in the U.S. Equally sad is the fact that no one needs the ERA for abortions. Abundant experience proves this. But the ERA is needed to help women who have to work to support their children, women who need fair legal rights, equality in the academic communities, etc. The anti-ERA people sound terribly self-righteous. Let us all reflect upon basic human rights given us by Our Creator, God, Our Father. The ERA is a reaffirmation.

HERE ARE THE provisions of the Equal Rights Amendment.

Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3. This amendment shall take effect two years after the date of ratification.

Perhaps those opposed to the ERA might better direct their efforts toward some recent decisions of the U.S. Supreme Court!

One of the basic human gifts from God Himself is our free will. An omniscient God knew that many of His creatures would abuse this freedom. And when they did, He did not revoke this freedom from the rest of human creation. In no way did Jesus revoke the free will of Judas. In no way did Jesus revoke or ask His Father to take away the free will of His executioners. Even St. Peter, who abused his freedom by denying Christ, was not punished because He abused a God-given freedom. God does not punish the whole because a few abuse a freedom. Who then are the Knights of Columbus, the NCCW or the Baptists to deny basic dignity and freedom to men and women because some may abuse the God-given equality of all persons?

WHY THEN EVEN HAVE an Equal Rights Amendment? Regrettably American freedom is built upon civic, political, cultural rights rather than human rights. This typical American mentality needs re-thinking by many people. No one faults the "free enterprise system," and in no way does making a profit, having abundant material possessions for anyone, transcend our Christian obligation to defend human rights for everyone.

The call to Christianity, to be followers of Christ, is to live Gospel values that transcend politics of an age or locality. This call to respect human dignity is an eternal, universal, transcendent value, which, if lived, affirms the gift of life and human dignity. The ERA is intended to do exactly this—to re-affirm a value we allege we believe.

To deny a basic gift of God, even for a good intention, is to betray a birthright, given by our Creator, Himself. Let us then go forward in faith to defend for both men and women the right to be born, to live in freedom and to die with dignity. Supporting the ERA will affirm this Christian value.

Sister Luke Crawford, S.P.
St. Mary-of-the-Woods, Ind.

the word this sunday

By Father Donn Raabe

THIRTIETH SUNDAY
IN ORDINARY TIME

"I am the greatest!"

Sirach 35:12-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

What does it take to be forgiven? According to today's Gospel, it takes an honest assessment of ourselves. Both Pharisee and Publican were honest about themselves. But it's the way one is honest that makes the difference. To say I am a good person is necessary. I've got to see God at work in my life and be thankful for it, and that I've had the strength of character to respond to Him and others in goodness. And it's also necessary to be able to say that I'm a sinner. That, of my own, I wander and stray and stand in such need of God's love and help. I need to know that God will never give up His efforts to bring me safely into His Kingdom now and forever (2 Timothy). And no matter how low I might sink, He will never turn a deaf ear to me because He will never stop loving me (Sirach). So bless the Lord at all times, good and bad (Psalm)—"cause He's the greatest!



BENCH WARMER—Father Thomas Sweeney of Stella Marie parish, where Philadelphia's Veterans Stadium is located, sits between Phillies Warren Brusstar, left, and Ted Sizemore before one of the National League playoff

games with the Los Angeles Dodgers. The Phillies lost the series so they and Father Sweeney will have to wait till next year for another crack at the world championship. [NC photo]

question box Questions answer on morality of waging war

cornucopia

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"Pay special attention to that exquisite marble mantel," Mrs. Gush commanded. "Mr. Mayflower brought that over to the Plymouth Rock with him. And that section of parquet

"—on the bedposts" the guide finished, losing her pushbutton smile briefly. "Each is a symbol of sweet dreams."

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the archdioceses of Wilmington and Baltimore. The signs were erected during August at the peak of the summer tourist season. [NC photo]

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Many events set for Youth Week

BY DENNY SOUTHERLAND

Many and varied activities crowd the CYO Calendar beginning Sunday, Oct. 23, as the country begins its annual celebration of National Youth Week.

Highlighting the week will be the Twenty-fifth Silver Anniversary CYO Awards Banquet at Scecina Memorial High School on Tuesday, Oct. 25, at 8:30 p.m. Archbishop George J. Biskup will present the St. John Bosco Medal to adult volunteers in the CYO program. This is the highest award given to adults in the CYO. Also, the "CYO of the Year" awards will be given to parish CYO units.

KICKING OFF Youth Week will be the monthly city-wide Youth Mass, Sunday, Oct. 23, at St. Andrew at 6 p.m. Fr. Michael Carr, the pastor, will be the principal celebrant of the Mass. Other priests are invited to concelebrate the Mass. Following the Mass, St. Andrew will host a cook-out. CYOers are urged to bring their families to both the Mass and cook-out.

On Monday, Oct. 24, CYOers will be treated to a Halloween Party and Square Dance at St. Catherine parish at 7:30 p.m. Those attending are urged to wear costumes, but no prizes will be awarded. Mrs. Paul Weber will call the Square Dance and give instructions in this popular dance form. Admission is \$1.

On Thursday, Oct. 27, the annual Cadet Hobby Show is scheduled at Little Flower. More than 300 entries are expected to compete in this year's show. The doors will be opened at 6:30 p.m. with awards presented at 7:30 p.m. The public is invited.

ON SUNDAY, Oct. 30, Immaculate Heart parish will host the annual Baking Contest and Dance. Baked goods are to be brought to Immaculate Heart between 11:30 a.m. and 2 p.m. Doors open at 7 p.m. with awards

to be presented at 7:30 p.m. Admission to the dance is \$1.50 a person. The baked goods will be auctioned off at the dance.

St. Lawrence will host the Feast of Christ the King Communion Supper Sunday, Nov. 20. More details for this activity will be published next week.

Some Division grid races going down to the wire

CYO Football moves into the final week of competition with many Division championships yet to be decided.

In the Cadet League Division One, unbeaten St. Michael meets once beaten St. Simon at Roncalli at 3:45 p.m. Sunday, Oct. 23. St. Simon's only defeat was at the hands of St. Michael in the first game of the season.

A CHANGE IN the football schedules moves Cadet St. Pius X and SA/SJA from Roncalli to St. Andrew at 2:15 p.m.

Another key game Sunday is the Cadet Inter-divisional game between St. Barnabas and St. Luke at St. Barnabas at 2:30 p.m. Presently, St. Barnabas is in second place in Division Two, and St. Luke is tied for first place in Division Three.

MOUNT CARMEL'S Division Two "56" team hosts Christ the King team at 1:30 p.m. Mount Carmel is unbeaten, and Christ the King has only one defeat, a 13-0 loss to Mount Carmel earlier in the season.

In the event of a Division tie for first place, play-off games will be held Wednesday, Oct. 26, at Roncalli High School.

The 1977 version of the Fall Kickball season is over with four crowned champions in the four leagues. Competition was keen last week in semi-final and final games.

IN THE CADET "A" League, Holy Name defeated St. Mark, 18-9, last Thursday, at Little Flower. Central Catholic and Holy Spirit were league semi-finalists.

STANDINGS

CYO FOOTBALL

(Through Oct. 15 and 16)

DIVISION I—St. Michael 6-0; St. Simon 5-1; Little Flower 4-2; St. Jude 2-4; Holy Name 1-5; Central Catholic 0-6.
DIVISION II—St. Lawrence 6-0; St. Barnabas 5-1; SA/SJA 4-2; Christ the King 3-3; St. Pius X 3-3; St. Matthew 2-4; St. Philip Neri 1-5.
DIVISION III—Holy Spirit 5-1; St. Luke 5-1; Our Lady of Lourdes 3-3; St. Gabriel 2-4; Mt. Carmel 2-4; St. Malachi 1-5.
DIVISION IV—Immaculate Heart 6-0; Nativity 4-2; St. Mark 4-2; All Saints 3-3; Our Lady of Greenwood 1-5; St. Roch 0-6.

"56" LEAGUE

DIVISION I—St. Christopher 5-1; St. Malachi 5-1; St. Michael 4-2; St. Gabriel 3-3; St. Monica 2-4; All Saints 0-6.
DIVISION II—Mt. Carmel 6-0; Christ the King 5-1; St. Luke 4-2; St. Pius X 3-3; SA/SJA 2-4; Immaculate Heart 1-5; St. Matthew 0-6.
DIVISION III—St. Barnabas 6-0; Our Lady of Greenwood 5-1; Central Catholic 4-2; Holy Name 2-4; St. Jude 2-4; St. Mark 1-5; St. Roch 0-6.
DIVISION IV—St. Lawrence 6-0; St. Philip Neri 5-1; Little Flower 3-3; Our Lady of Lourdes 3-3; St. Simon 3-3; Holy Spirit 1-5; Nativity 0-6.

"56 B" LEAGUE

St. Pius X 6-0; St. Luke 4-1; Little Flower 3-2; St. Barnabas 2-3; St. Jude 2-3; Christ the King 1-4; Holy Name 0-5.

TOUCH FOOTBALL LEAGUE
St. Mark 4-0; St. Michael 3-1; St. Malachi 3-1; St. Gabriel 1-3; St. Simon 1-3; St. Andrew 0-4.

remember them

† BAILEY, Clara, 84, Our Lady of Perpetual Help, New Albany, Oct. 15.

† BEA, Melvin F., St. Matthew, Indianapolis, Oct. 15.

† BOLTINGHOUSE, Paul E., 56, St. Anthony, Indianapolis, Oct. 13.

† DALGLISH, William J., 85, St. Leonard, West Terre Haute, Oct. 12.

† DAUBY, Jesse J., 76, St. Paul, Tell City, Oct. 10.

† DAPPER, Virginia T., St. Lawrence, Indianapolis, Oct. 18.

† DEZZ, Anna, St. Malachi, Brownsburg, Oct. 18.

† GEBER, Nicholas C., 82, St. Leonard, West Terre Haute, Oct. 12.

† GIBSON, Floyd C., 69, St. Andrew, Richmond, Oct. 12.

† HOCHADEL, Elizabeth B., 82, St. Augustine, Jeffersonville, Oct. 14.

† JARDINA, Margaret, 84, St. Catherine of Siena, Indianapolis, Oct. 17.

† KIDWELL, Charles R., 58, Holy Name, Beech Grove, Oct. 13.

† McKEOWN, Ursula H., Immaculate Heart of Mary, Indianapolis, Oct. 13.

† McNALLY, Thomas P., 77, St. Mary, Richmond, Oct. 13.

† MEYERS, Charles K., 53, St. Mary Queen of Peace, Danville, Oct. 13.

† MIRABLE, Irene, 72, Little Flower, Indianapolis, Oct. 12.

† MOSHER, Lloyd W., Jr., 28, St. Lawrence, Indianapolis, Oct. 17.

† PEPPERAK, Michael J., 70, Sacred Heart, Terre Haute, Oct. 14.

† SHEEHAN, Patrick J., 69, St. Philip Neri, Indianapolis, Oct. 12.

† STORY, Helen Marie, 60, Holy Name, Beech Grove, Oct. 19.

† UZDAWINSKI, Walter F., 65, St. Monica, Indianapolis, Oct. 14.

† WIDMER, Oscar, 65, St. Meinrad Church, St. Meinrad, Oct. 14.



ANNUAL CARD PARTY—The Ladies Club of Little Flower parish, Indianapolis, will entertain with its annual card party Friday, Oct. 28, in Reidinger Hall at 1 p.m. and 8 p.m. Club members preparing for the event include from the left Mrs. Gene Gandolph, Mrs. Louis Nally and Mrs. Fred Mayer, president of the organization. Tickets are \$1.50.

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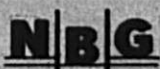
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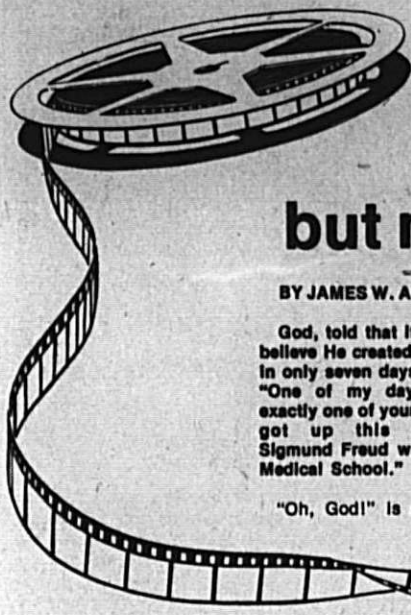
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viewing with arnold

'Oh, God' credible spoofery, but may shock some theologians

BY JAMES W. ARNOLD

God, told that it's hard to believe He created the world in only seven days, replied: "One of my days is not exactly one of yours. When I got up this morning, Sigmund Freud was still in Sigmund School."

"Oh, God!" is a strange

and mostly beguiling little movie that drops onto the current film scene, well—if not like manna, then certainly like a moment of sunlight through the smog. This wacky fantasy is built loosely on the story of Moses, with the Lord in the form of a wisecracking senior citizen (George Burns) appearing to an assistant

manager (John Denver) of a suburban California supermarket in hopes of spreading the Good News. The word, simply, is that He exists. He is a person, He cares. And since He's given us all we need to solve our problems, we should get on with it.

THE MOVIE is not terribly profound. It seems to go out of its way not to be. Instead, it tries to be simple, basic, direct. It's obviously an ecumenical God film designed for a skeptical time in which even believers are at each other's jugulars.

Burns-as-God will satisfy few theologians, but he is credible and upbeat. In the endless, mindless Variety Show of popular culture, God (or a reasonable facsimile) gets to do the equivalent of a three-minute bit squeezed among Satan, Charlie's Angels, and Howard Cosell. The wonder is not that the bit is brief, but that it's there at all.

Scripted by Larry Gelbart from Avery Corman's novel, "Oh, God!" is a throwback to a comedy-type seldom seen since the Forties, when flocks of angels and messengers arrived on Earth to help characters out of complicated predicaments. Older men (Claude Rains, Gene Lockhart, Henry Travers) were often chosen, oddly, to embody these spirits. But rarely was the deity directly impersonated, an approach that risks charges of blasphemy.

The closest ancestor to "Oh, God!" is probably "The Next Voice You Hear" (1950), a non-comedy in which God spoke over the radio to a typical American family and guided them through their difficulties by extolling old-fashioned American virtues. In that one, we didn't even hear the sound of God's voice.

This new film, directed by funnyman Carl Reiner, takes God rather seriously, once you get used to Burns' easygoing patter and wry, down-to-earth one-liners. (When Denver complains that he has no evidence, while God gave Moses ten tablets, Burns explains that Moses had a bad memory. Didn't He usually appear hovering over peoples' beds? "Ah, Hollywood," sighs Burns.)

He also casually admits some goofs, like the avocado: "We made the pit too big." God as comedian? Voltaire (says Burns) described God as a comedian with an audience that was afraid to laugh.

WHAT THE MOVIE does

satirize is the modern

reaction to God's message,

which is close to what it was

THE READER should be aware that this new evidence has by no means been authenticated by professional historians. Balsiger, a former investigative reporter, has used his own experts and tests on the new material and is convinced that they will stand up to the scrutiny of the historical fraternity. At present, then, one must look upon the material as still highly speculative.

for all His prophets. Denver, perfectly cast as an earnest, honest nice guy, is taken for a fruitcake, even by his wife and kids. He is hounded by religious nuts, doubted and exploited by the cynical media, used as a comic interlude on the Dinah Shore talk show. He is grilled by an interfaith group of university theologians, who give him a list of questions (written in Aramlic) "that only God can answer." He loses his job—the head of the supermarket chain had prayed at the White House and with the Joint Chiefs, and was an expert on religion.

Humility is not one of the film's virtues. On the other hand (to quote Teyye), the larger impact is very positive, and some of the theology is brightly on the mark. (Denver: We need help. God: That's why I gave you each other.) God also comes across as a friendly person. (Complaining about the outrageous price of steak, Burns says, "I only made cows as an afterthought—just to give new mothers a rest.")

Pop images of God always have danger in them: they may soften, falsify, sentimentalize. But in dark times, even a glimmer of truth is better than nothing. Speaking of images of himself, Burns says, "Now Michelangelo—that was a picture." "Oh, God!" ain't Michelangelo, but it ain't a bad deal. [Rating not yet available]

THE SPOOFERY is hampered at times, and the script's concept of God as a non-religious, non-demanding Beverly Hills liberal who might easily join us quaffing vodka martinis around the pool is typically soft and comfortable. Who are writers Gelbart and Corman to be providing "God's" answers to such questions as, "Is Jesus Christ the Son of God?"



IN RITTER PLAY—Rehearsals are currently underway at Ritter High School for the production of "The Miser," a three-act play by Moliere. The play will be presented in the school gym on October 27, 28, and 29. Curtain time is 8 p.m. each evening. Admission is \$1.50 for adults and 50 cents for students. Rehearsing a scene above are, left to right: Liz Pfeiffer, Suzanne Studer and Mary Pat Moran, who play three of the main female roles in the play. The play is under the direction of John Hannan and was translated from the French by Charles Wyeth, French teacher at Ritter. (Photo by Sister Julann Butz)

Wins Film Trivia Contest

Sixteen entries in the latest Film Trivia Contest identified Gregory Peck and Brennan, Indianapolis. A Ann Blyth as the leads in the check for \$5 has been sent to film The World in His Arms. her.

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this week's tv films

W. W. AND THE DIXIE DANCEKINGS (1975) (ABC, Friday, Oct. 21): A strange comedy, which might originally have been a total satire of the Nashville country music mystique. It's about a likeable con-man (Burt Reynolds) who robs from a villainous oil company to help a country band get its chance on Grand Ole

Opry. Often fresh and delightful, the film also rather heavily spoofs Bible Belt religion. Satisfactory for adults and mature youth.

LITTLE BIG MAN (1970) (NBC, Saturday, Oct. 22): Arthur Penn's very disappointing film of Thomas Berger's brilliant comic novel about a genial frontiersman whose exaggerated memoirs have him repeatedly criss-crossing between White and Indian cultures and undergoing practically every adventure possible in the Old West. The film broadens the insight and comedy into routine farce and trivializes the entire period. With Dustin Hoffman, Faye Dunaway, and Chief Dan George, in his Oscar performance as Old Lodgepole. Occasionally raunchy, misanthropic black comedy, mainly for adults.

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Pope Leo the Great: defending Christ's twofold nature. . .

By Father John J. Castelot

Only three popes are known to history not only by name, but also as "the Great." The first of them was Leo I, who reigned from 440 to 461, and he was indeed great, perhaps the most influential figure of the tumultuous fifth century. We meet him first as a deacon in the service of Pope Celestine I. In this capacity his special charge was the care of the poor, and no matter how involved he later became in the dramatic events of the times, this remained one of his most urgent concerns.

Even as a deacon he was sent on important and delicate diplomatic missions. One of these involved a trip to Gaul, where two Roman generals, Aetius and Albinus, were quarreling with each other at a crucial time when they should have been working hand in hand to prevent a takeover of the territory by the barbarians.

WHILE HE was there the reigning Pope Sixtus III died, and he was chosen to succeed him. After his consecration he

set himself immediately to the task which he considered pastorally most important, that of preaching. Fortunately, 96 of his sermons have come down to us, and they are gems from every point of view. They contain his exposition of Catholic doctrine, of course, but also they come back over and over again to care for the poor and other social obligations of Christian life.

Circumstances prevented him from being just an outstanding pastor of souls and forced him to rise to great heights as a ruler also. The Church was beset by troubles of all sorts and Leo acted firmly and confidently in settling them, supremely conscious of his universal authority as successor of St. Peter. The greatest single danger stemmed from the teaching of Eutyches, an abbot of Constantinople, who had many supporters among the bishops of the East. St. Flavian, the patriarch of that city, had excommunicated him, and he appealed to Leo. But when the pope investigated the matter, he found that Eutyches was indeed guilty of heresy, and on a very fundamental point: he was denying the reality of the human nature of Christ.



IN THE COURSE of the complicated series of events which ensued, Leo sent to Flavian a doctrinal letter which has come to be known as "The Tome of Leo." It is a beautifully clear statement of the Catholic doctrine that in Christ there are two complete and perfect natures — one divine, the other human. Suppressed by the friends of Eutyches at what Leo called the Robber Synod of Ephesus (449), it was finally read to the more than 600 bishops present at the Council of Chalcedon (451). When they heard it, they are said to have shouted: "Peter has spoken by Leo!" In fact, no pope before him had been so successful in vindicating the claims of Rome to universal primacy or had the strength of personality to exercise that primacy so effectively and wisely.

Still, his victory at Chalcedon was not complete. Canon 28 of the Council insisted that Constantinople, the New Rome, should enjoy a primacy in the East on a par with that of Rome in the West. While ratifying the doctrinal decisions of the Council, Leo firmly rejected this canon, which was an affront to the universal jurisdiction of the successor of St. Peter.

SURELY THE most dramatic event in his career was his encounter with the invading barbarian, Attila the Hun. The latter with his hordes had crossed the Alps, the passes of which had been left undefended by the squabbling general Aetius. They devastated the cities of northern Italy, pillaging, burning, raping, slaughtering all along the way. As they drew closer and closer to Rome, the city was in panic. The army had proved ineffective; they felt simply helpless, hopeless, terrified. To whom did they turn? To Leo.

What a tribute to his stature in the eyes of the people! The emperor, Valentinian III, the Senate, and the populace begged him to intercede with "The Scourge of God." Leo approached him with a small group of representatives and by the power of his personality and eloquence, persuaded him to leave Rome untouched. Attila, having promised to conclude a treaty with the emperor, retreated to the region of the Danube.

However, the chaos which followed upon the assassination of the emperor encouraged Genseric, king of the Vandals, to invade Italy and sack Rome. When he was almost there, the emperor, the court, the magistrates, and the aristocrats all abandoned the city. Again the terror-stricken people turned to Leo.

THIS TIME his success was only partial. He obtained from Genseric a promise that there would be no slaughter, no arson. The poor people took refuge in the churches while the Vandals spent three weeks wrecking and looting public and private buildings. Finally they returned to Africa, taking with them many prisoners.

Leo then turned to helping the victims, both at home and in captivity, sending priests to help the latter. Diplomat he was, but even more he was a concerned pastor of his people. He was a sort of bridge between imperial Rome, weak and tottering, and the new Rome, the Christian Rome, which would replace it. His importance is incalculable.

1977 by NC News Service

. . . saving victims of the fall of Rome

By Father Alfred McBride, O.Praem.

Traditional histories cite 476 as the date of the Fall of Rome. Walk through any major museum and you are liable to see a painting or line drawing of long-haired, wild-eyed, sinewy barbarians pillaging Rome and assaulting women and creating general mayhem. What had happened. The ruling classes in Rome and the western half of the empire decayed, lost their drive, dissolved into moral and economic bankruptcy.

At the same time that the elite were dying on the vine, the vigorous Germanic tribes were roaming southward bent on conquest. The result was chaos. Communications systems collapsed. Administration of farms dissolved. Agriculture withered. Food distribution went haywire. People Starved. Law and order was threatened everywhere. Soldiers panicked. The western world was in the ancient equivalent of a universal depression and at the mercy of primitives who could neither read nor write, who had no sense of management of complex economic and agricultural concerns. Barbarism was replacing civilization at an alarming pace.

IT WAS THE Church that checked

the trend. In the person of popes like Gelasius and Gregory the Great, and the growth of a like-minded network of bishops and tough-minded clergy, the legal and administrative heritage of Rome was saved and reapplied to a new cultural situation. The old secular elite may have corrupted and died off to a great extent, but their genius took hold of and was reborn in the kinds of people who rose to lead the Christian Church.

Some of these leaders were converts from the old Roman families. They carried forward the time-tested values of Roman law and administration and wedded these to the fresh and passionate energy provided by the Christian faith. To the ordering of law they added the Gospel values of justice-seeking and concern for the deprived. Instead of fighting the barbarians, the Church brought to bear the skills of diplomacy, infiltration of Germanic lands, conversion to the Gospel and conversion of oral tribal law and history to a written-Romanized law and Christianized history.

It was Pope Leo I who negotiated with Attila the Hun in 452. He persuaded the invader to return to his lands in central Europe. Gregory the Great, a frail but strong-willed pope, saw that the future of

the Church lay with the rising peoples north of the Alps. With great common sense, he repudiated both secular luxury and the religious luxury of long-winded debates and discussions on religious issues and doctrines. He was a Basic Teachings man both in religion and in establishing the groundwork for the humanization and Christianization of western Europe.

GRADUALLY, under his leadership and those of his successors, the clergy and bishops moved north of the Alps among the new peoples. They brought the traditions of record keeping, financial knowhow, the means to restore communications, food transportation and distribution — and indeed the way to make farms themselves succeed. We will discuss this aspect of Church work when we come to speak of the work of the monks.

These efforts of the Church illustrated an extraordinary blend of the best of old Roman culture and the best of Christian moral idealism. With diplomacy and food relief, the victims of the Fall of Rome were gradually saved from both starvation and rape and plunder. With evangelization and proven management techniques, the Church brought to the invaders the potential to move from

tribal living to the possibilities of civilization.

With minds informed by the values of law, system and history, and hearts propelled by the love of Christ for all peoples, the Christian leaders mounted an unparalleled transformation of the face of western Europe and laid the foundations for the medieval civilization. They also rooted both the insights of classical times and the values of Christianity so well in the west that it has survived, bloody at times perhaps, but by no means unbowed to this present day.

THE CHURCH took the oral histories of the tribal people and wrote them down. In so doing, the Church tied the history of the peoples with the will of God. Just as the writers of the Bible recorded the history of Israel in terms of God's effect and influence on that history, so the Christian writers incorporated the roots of the tribes into the flowing story of salvation and the work of Christ.

Thus in law, history, peacemaking, good management, ordering of survival needs, the Church saved the best of an old world and gave birth to the glory of a new one.

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A girl in a drought stricken area of India samples pure clean water from a portable system, one of many CRS world wide projects.

Reaching through Catholic Relief Services

James C. O'Neill

The common cold and world hunger have one thing in common: No one has found a cure-all for either.

Our world boasts of tremendous leaps forward in agricultural production methods. But hunger still stalks most poorer regions of the earth.

Improved fertilizers, new hybrid seeds and other modern technology triumphs make it possible to grow and harvest more and more food. Yet, as Sen. Hubert Humphrey recently told the U.S. Senate, 400 million people live daily on the edge of starvation.

Experts advance dozens of reasons for this appalling contradiction. Massive international and inter-governmental efforts are being made to narrow the food-hunger gap, but it grows wider with each passing year.

How does the ordinary American Catholic respond to this state of affairs? Some are content to turn their backs and ignore the problem. Others acknowledge the problem but leave it to others. But millions of others have not turned their backs nor given into easy despair.

THESE LATTER have looked for and found means to make their own individual contribution to relieving, if not solving, the suffering caused by hunger. Among these means, perhaps the single most concrete one offered to U.S. Catholics is the American-sponsored, worldwide agency — Catholic Relief Services (CRS).

Established by the United States bishops, CRS has as its basic guideline the compassion for the poor — the specific hallmark of Christianity. The far-flung activities of CRS are intended as living expressions of a religion which preaches the love of one human for another, out of the love of God.

CRS has become one of the largest overseas American voluntary relief and development agencies. It is perhaps best known for its work in times of disasters and emergencies. Statistically, its record is imposing. Last year alone, CRS touched the lives of some 20 million men, women and children in 75 of the world's poorest nations. Their programs

hours after the first quake hit. Thanks to the generosity of American Catholics and others, CRS was able to provide some \$14 million in food, medicines and reconstruction supplies for the shattered country.

Emergency relief is only one aspect of the CRS role in meeting the needs of the developing world. Most of its daily

there develop the untapped peat resources of the country to exploit a new, cheap fuel source. The project lists of CRS are long — more than 1,000 different projects, sponsored and developed by CRS last year, aimed at striking at the root causes of poverty and hunger.

TO CARRY out its activities, CRS relies for basic funding contributions it receives from an annual collection taken up in U.S. Catholic churches, usually during Lent. CRS also depends on U.S. Catholics' response to the annual Thanksgiving Clothing Collection and Operation Rice Bowl.

Other financial help comes from concerned individuals or groups who have made CRS projects the special beneficiary of their activities. With these donations constituting CRS's basic financial and operating costs, the agency obtains substantial assistance from the U.S. government in food and funds; also, further support is received from foundations, corporations and funding agencies in the United States, Europe, Canada, Australia and New Zealand. And the governments of countries in which CRS is at work assist by waiving custom duties, providing warehouse space, making free transportation available and even helping with some operational costs. Lastly, the beneficiaries of CRS activities contribute labor and, whenever possible, help meet part of the initial costs.

The contributions, therefore, of the people in the pew in this country are magnified 20 or more times in terms of concrete, grass-root results. Thus American Catholics, through CRS, carry out Christ's command to love one another, particularly the "others" who live in the poorest regions of the world. Through CRS, collectively, we can reach out and "Touch a Hungry World."

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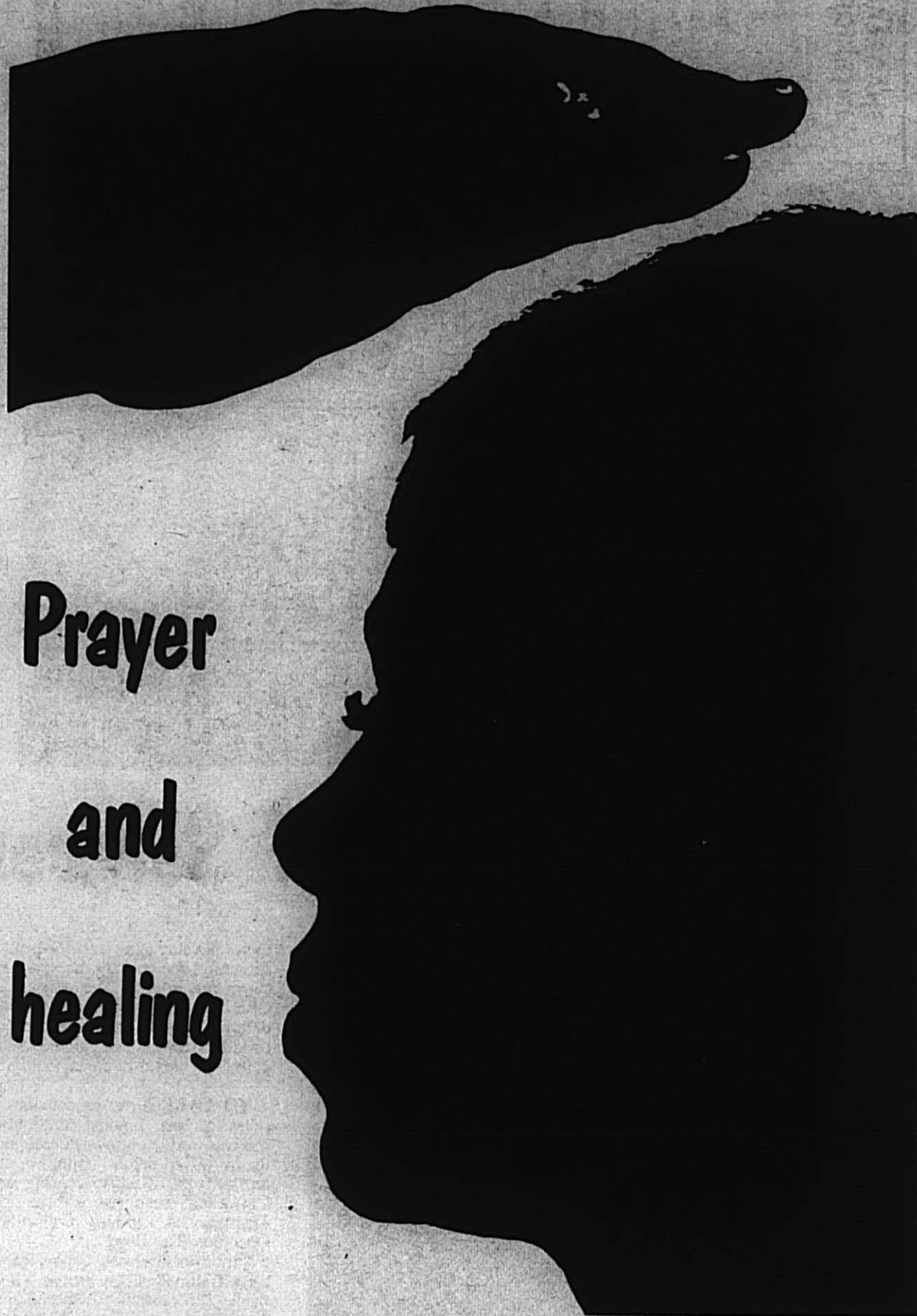
Founded in 1943 by the American bishops to aid victims of World War II, Catholic Relief Services (CRS) sent food, clothing and medicine to hundreds of thousands of displaced persons, bombed-out families, widows and orphans in countries ravaged by the war.

around the world reached a value in goods and services of more than \$250 million.

STATISTICS alone do not tell the full story. An emergency, such as the disastrous earthquakes in Guatemala in February, 1976, saw CRS immediately fly in emergency supplies within 24

activities are less dramatic, but no less useful. A four-mile water canal in central Ecuador brings fresh water for the first time in history to isolated farming villages. A system of silos in the hilly country of Rwanda protects harvests from rot and insect spoilage.

An Irish peat expert, employed by CRS, moves to Burundi to help people



Prayer and healing

By Father Joseph M. Champlin

About a half century ago, a 45-year-old woman believed she had become pregnant. Most husbands and wives in this age bracket today would probably react to that discovery with fear or sadness, perhaps even anger.

But for her, the pregnancy was an answer to years of prayer, a dream realized, a hope fulfilled.

Childless, she had lost several babies before and the many doctors consulted throughout New York State offered little promise that this faith-filled woman could ever again conceive, much less carry an infant successfully to term. Her regular physician casually dismissed the prospect as impossible. "It can't be. You are past the age for such things."

Several months later, he continued in the same disbelieving fashion. "It's only a dream in your head."

"DOCTOR, DREAMS don't have feet!"

That woman is now 84 and her dream with feet is a 39-year-old priest of our diocese.

She stormed heaven for a child and obviously believed God does and would

respond to prayer for a healing of her condition.

There is a rapidly growing body of persons in contemporary society who share that same kind of faith. They believe the

Lord listens to prayer for the healing of sickness whether it be physical, emotional, mental, or spiritual. Moreover, these believers point to impressive testimonies of individuals whose health and well being significantly improved after they had prayed or been prayed over by others.

CATHOLICS have always understood that God can and does work miracles. However, we tended to consider these as exceptional instances reserved for shrines like Lourdes, Fatima, or St. Anne's in Quebec. It has not been our pattern to expect perceptible healing as an ordinary occurrence and as a result of the typical person's prayer.

The Gospels, of course, contain many incidents in which Jesus healed the sick. In St. Luke, we read: "He was curing many of their diseases, afflictions, and evil spirits; he also restored sight to many who were blind." (Luke 7, 21).

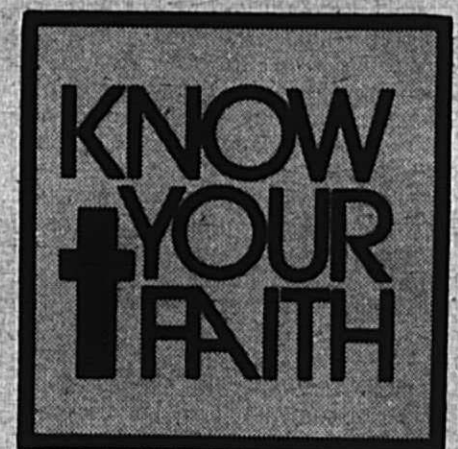
The Lord, however, also supplied the apostles with the mission and the power to heal. "Jesus now called the Twelve together and gave them power and authority to overcome all demons and to cure diseases. He sent them forth to proclaim the reign of God and heal the afflicted." (Luke 9, 1-2).

THAT COMMISSION and power, nevertheless, extended to all Christians. At the end of St. Mark's Gospel (16, 17), Christ told the 11 apostles: "Signs like these will accompany those who profess their faith . . . the sick upon whom they lay their hands will recover."

In the Acts of the Apostles, we read of that power to heal being exercised — for example, a man lame from birth gets to his feet and stands up; a dead boy, Eutychus, is raised to life. (Acts 14, 8-10; 20, 7-10).

Father MacNutt argues that what was done then, can be achieved now. He sees prayer for healing in no opposition to the work of agencies like Catholic Relief Services or of hospitals or of physicians. On the contrary, this prayerful healing ministry supports and promotes those efforts to overcome diseases and afflictions.

1977 by NC News Service



Discussion points and questions

1. Why should we in the United States be concerned about world hunger? Discuss.

2. What are the social justice organizations or groups in your parish? Do you and your family members take an active part in any of these activities?

3. What is the response in your parish to Catholic Relief Services? Are parish members well informed about their work? If you feel more awareness is needed, you might consider, with the assistance of your pastor and parish

groups, forming a new group that concerns itself with keeping parishioners informed about the work of Catholic Relief Services and other groups that are performing work in the area of social justice.

4. What state was the world in at the time of the Fall of Rome in 476?

5. What was the Church's contribution to civilization during this crucial time?

6. What kind of a man was Pope Leo I?

7. How did the Church deal with the

defeated and the conquerors? What does this period in history tell us about the Church's attitude concerning social justice? Discuss.

8. What difficulties did Pope Leo the Great face?

9. What were three outstanding achievements of Cardinal Patrick O'Boyle?

10. Discuss the value of prayer. How can prayer be related to the social justice issue in the world today?

Monsignor Ligutti, 'the farm priest'

By James O'Neill

"Every spoonful of earth is full of gold. God Almighty must be laughing at us because we do not know how to use it better."

The comment is typical of Msgr. Luigi Ligutti who, even in his 80th year, still views the earth as a prodigious source of riches and blessings which man generally has yet to envision clearly. Or, as he expresses this vision so often in his personal contacts, "Man is a beggar sitting on a chair of gold."

Luigi Ligutti, born of a peasant farming family in Italy, raised in the American farmbelt, has been in love with the land and those who live by the land all of his life. He immigrated to Des Moines, Iowa, in 1912, from North Italy where he had been born 17 years earlier.

He brought with him the tenaciousness, the capacity to hang on, and the strong, simple but clear faith of his peasant farming roots. In the U.S. he quickly found ways of translating these characteristics into a lifetime devoted to improving the living conditions of farm people both in the U.S. and throughout the world.

REVIEWING Msgr. Ligutti's accomplishments, Bishop Edward E. Swannstrom, the former head of Catholic Relief Services, recalled that it was a "concern for the crucial issues of humanity — human misery, hunger and starvation — that shaped Msgr. Ligutti's life. From my personal experiences and contacts with this marvelous man, I realized in later years that he was at his best in problems of environment, hunger, immigration and development."

Young Father Ligutti was a priest in a rural America badly hit by the Great Depression of the '30s. His people were suffering greatly from the economic disaster that had sent Wall Street stock brokers jumping out of windows in 1929. The effects of the Depression wiped out

many farmers and left the entire sector of rural America wallowing in debt and difficulty long after the general economic recovery had begun.

It was in this world that the young Ligutti began his life's work. Among his first successes was a project destined to provide homes and mini-farms for coal miners living in his parish of Granger, Iowa.

Most of these miners worked only 150 days a year at best and earned no more than \$800 a year. Father Ligutti saw that these men and their families needed not only a roof over their heads but a source of food for the table even in the leanest of times.

HE BEGAN BY organizing his fellow townsmen to set up the Granger Homestead project. The project was to use government funds to build 50 homes on 225 acres of farmland outside Granger. Three-and-a-half acres of each homestead was to be devoted to farming and livestock. Father Ligutti was the driving force behind the project. When it ran into bureaucratic snags, he travelled to Washington to plead his case in every available corridor of power. The project was approved and became one of the show places of the "New Deal" administration of President Franklin D. Roosevelt.

From Granger, Ligutti's path led to writing, speaking and organizing on an ever-broadening level. He became the key official of the National Catholic Rural Life Conference. First as president and then as executive secretary of this organization for almost 20 years, Msgr. Ligutti was thrust upon the national scene as a leader of rural sociology.

The national level soon evolved into the international world. He was tireless in organizing congresses, meetings and study groups, all aimed at improving the lot of the poor and most especially the poor farmer. He espoused government assistance, credit unions, production cooperatives and small, self-help devel-



During the Great Depression of the '30s coal miners in Msgr. Luigi Ligutti's parish in Granger, Iowa, were only working 150 days a year at best, James O'Neill writes. "Father Ligutti saw that these men and their families needed not only a roof over their heads but a source of food for the table even in the leanest of times." He developed the Granger Homestead project which would use government funds to build 50 homes on 225 acres of farm land outside Granger. Recently, Msgr. Ligutti visited one of these people, Tom Somsy, 90, in the garden behind his home.

opment projects designed to let men help themselves, to grow and live in simple dignity.

THE TEACHINGS of the Church and the social action encyclicals of three popes were his guide. He became a spokesman for the stateless refugees of post-war Europe. He opposed racial discrimination and became the champion of keeping immigrant families together despite discriminating national policy and ethnic preferences.

Because of his worldwide efforts to improve the life of the poor farmer, he frequently was called on by the Church to represent its views in international convocations. He was the first permanent Observer of the Holy See to the Food and Agricultural Organization of the United Nations. During the Second Vatican Council he was chosen as a specialist

advisor to the Council Fathers and had the joy of seeing one of his pet proposals — the establishment of the Pontifical Commission for Justice and Peace — become a reality.

An advisor to presidents and popes, engaged in a lifelong struggle in behalf of the poor and displaced, Msgr. Ligutti nevertheless has never lost his small-town humility and humor. As he once wrote while visiting Teheran, "There are 1,200,000 asses in Iran. I am leaving on Monday: no use crowding the joint."

Years ago, Msgr. Ligutti was nicknamed "The Farm Priest." It is a fitting one since it capsulizes his own explanation, given in his first years in Granger, of why he was doing what he was doing. "My people were farmers and I was interested in my people."

1977 by NC News Service