

WORLD CONGRESS

Top theologians gather to discuss future of Church

BRUSSELS—A high-powered world congress of Catholic theologians, even before its opening Sept. 12, is said to be the most important such gathering since the end of the Vatican Council five years ago. The congress is bringing 200 top minds together to work on where the Church is headed.

Such touchy subjects as infallibility and ecumenism are sure to surface when many of Catholicism's leading thinkers sit down next week to explore "the future of the Church," the theme of the six-day gathering in Brussels' Palais des Congres.

The planners of the congress had originally chosen Rome as the site. But determined to develop theological approaches which might differ from the Roman way of things, they switched to Brussels reportedly because they felt the Roman school of thinking would be too strong on its own home grounds.

"Christianity and Church have now become the doubts of the churches themselves, while the problems of the world have become the problems of the churches as well," explained Father Edward Schillebeeckx, O.P., prominent Dutch theologian and principal author of the "New Dutch Catechism," who is presiding over the congress.

"A theology which fails to cope with this new situation will consequently lose its relevance to the world and the Church."

SPONSORED BY The Concilium Foundation, the congress will feature a series of day-long work sessions involving some 200 personally invited theologians and ecumenists. Another 1,000 persons are attending as observers.

The chairmen and speakers make up what one observer calls "the honor guard of Catholic theologians." They include Father Hans Kung and Karl Rahner, S.J., from Germany, the French Dominicans Yves Congar and Marie-Dominique Chenu, and American Fathers Roland Murphy, O. Carm., Raymond Brown, S.S., and Andrew Greeley.

Some Romans will attend. At least two Jesuit theologians from the Gregorian University have notified, along with two officials from the Vatican's Doctrinal Congregation.

Priesthood seen as possible main '71 Synod topic

BY JAMES C. O'NEILL

ROME—Catholicism's problems with its priests, and the priesthood's own problems within itself, appear destined to become the prime subject when the third Synod of Bishops meets in Rome in 1971.

Sept. 1 was the deadline for national hierarchies to submit to the Vatican suggested topics for the synod—a meeting of bishops called to advise the Pope on Church trends and global problems.

The topics sent in are to be studied, sorted and approved in October by the Council of the Synod, then sent up to Pope Paul VI for his decision.

Thus it cannot be said yet just what the agenda of the 1971 synod will be. But the priesthood and all the problems that go with it today seems a sure bet.

"The First Vatican Council dealt with the place of the Pope in the Church," goes a saying in Rome. "The Second Vatican Council with the place of the bishops, and the Third (who knows when) will have to deal with the place of the priest."

THE POSSIBILITY exists, however, that because of such postconciliar organisms as the Synod of Bishops and the Commission of Theologians, the problem may not have to await a Third Vatican Council.

That is one of the hopes and promises of new church bodies like the synod. In other words, it may not be necessary in the future to await the convocation of a body such as a general council of the entire Church to deal with problems in a

Two members of the Washington staff of the U.S. Catholic Conference—Fathers Thomas C. Donlan, O.P., director of research and development in the department of education, and Louis Colonnese, director of the Latin American division of the international affairs department—are among the invited participants.

Cardinals Leo Suenens of Brussels and Bernard Alfrink of Utrecht, outspoken progressive during the 1962-1965 Vatican Council and criticized since then for seeing the exercise of authority in a different light from Vatican officialdom, are expected to involve themselves with the congress.

THE OSTENSIBLE occasion of the congress is the 50th anniversary of the Concilium publishing project, a theological review that has so far carried essays by 300 theologians in nine editions and nine languages. Based in Nijmegen, Holland, it has a global circulation of 50,000.

But the "real reason" for the gathering, according to Father Schillebeeckx, "is rather that these five years of cooperation have taught the team that the churches and theological thought within the churches have entered upon a crisis."

The Dutch theologian—whose name stands behind Concilium along with those of Congar, Kung and Rahner—explained that the theological crisis "is obviously related to the 'crisis' or dividing line where what we call 'modernity' now finds itself—that is, at the point in history where we stand now."

The congress could have special importance for the Church because, unlike most past theological gatherings, all the invited participants will be voting on congress resolutions—a conscious striving for consensus, much as the Vatican Council tolerated delays in passing some documents for the sake of maximum possible agreement.

The discussion topics leave much room for diversified views. They range from a technical study of "the function of theology in the Church" to an open-ended analysis of "what is the Christian message?"

collegial way which are pressing and need more immediate answers.

The best source of information at present on what the 1971 synod may be like is Cardinal Francois Marty, the Archbishop of Paris. Cardinal Marty is a member of the Council of the Synod—a 15-man group which oversees synodal matters during periods between synods.

The French Cardinal last June let slip a number of details agreed upon during the last meeting of the synod council in April.

RECOMMENDATIONS of the synod council are not binding on the Pope. Nevertheless, he takes them into serious consideration.

It was recommended that the 1971 synod be an "ordinary synod," meaning one composed of a proportionate number of bishops from the world's 97 national bishops conferences, instead of one composed only of conference presidents and assorted other delegates.

It was also recommended that the synod run at least four weeks to allow all views to be presented and voted on and also to provide time for the Pope to make his own comments.

According to Cardinal Marty, the agenda should be limited to two main themes and those themes should be made public early enough to permit discussion on national levels not only by the bishops but also by the priests, Religious and laity.

It was Cardinal Marty who, during the last synod in 1969, suggested that the No. 1 problem for the next synod should be

(Continued on Page 7)

Card. Cushing resigns Boston See at age 75

WASHINGTON—Pope Paul VI has accepted the resignation for reasons of health of Cardinal Richard Cushing, 75, who has been archbishop of Boston for nearly 26 years. The Pope named Bishop Humberto Medeiros, 54, of Brownsville, Tex., to succeed Cardinal Cushing.

The Pope also accepted the resignation of Bishop Leo F. Dworschak, 70, of Fargo, N.D., because of illness and appointed Msgr. Justin A. Driscoll, 50, president of Lorain College in Dubuque, Iowa, to the Fargo diocese.

These changes were announced here (Sept. 8) by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Archbishop-designate Medeiros will be installed in Boston's Holy Cross Cathedral on Oct. 7.

The archdiocese of Boston is the second largest Catholic diocese in the United States, with 1,917,000 Catholics in a total population of 3,335,000.

CARDINAL CUSHING is one of the best known U.S. Bishops, widely admired for his warmth and his efforts on behalf of numerous charitable causes, and widely recognized for his longtime friendship with the Kennedy family.

In April 1939, Pope Pius XII named him auxiliary bishop of Boston. He became head of the archdiocese on Sept. 25, 1944, succeeding the late Cardinal William O'Connell. Immediately after assuming office he inaugurated many new religious, educational and charitable activities and launched an extensive building program.

His success in encouraging religious vocations enabled him to start a "lend-lease" personnel program to assist areas of the country suffering a shortage of priests, as well as the missions and the armed forces.

Pope John XXIII appointed him a cardinal at the consistory of Dec. 15, 1958.

BISHOP MEDEIROS, his successor as archbishop of Boston, was born on Oct. 6, 1915, in Arrifes, Sao Miguel, the Azores, the son of Antonio Sousa and Maria de Jesus Medeiros, both of whom are deceased.

He attended an elementary school in Arrifes and, after coming to the United States in 1931, the Border City and Danforth Street schools and the B.M.C. Durfee High School in Fall River, Mass. He became an American citizen in 1940.

He attended the Catholic University of America in Washington, D.C. and studied for the priesthood at its Theological College. He was ordained on June 15, 1946, in St. Mary's Cathedral, Fall River. Following ordination he studied dogmatic theology at Catholic University and at the Gregorian University in Rome.

Returning to Fall River, he became secretary to the bishop of the diocese and later, in 1951, its chancellor. He was also pastor of the Church of St. Michael, Fall River, when Pope Paul named him Bishop of Brownsville, Texas on April 20, 1966.

A "man of the people," Bishop Medeiros has consistently supported the rights of farm workers in the Lower Rio Grande Valley to higher wages and improved living conditions. He once spent part of Christmas Day in Brownsville's Camero County Jail in order to share Christmas dinner with some of the "people who make me most."

He is a member of the Committee on Doctrine and the Ad Hoc Committee on the Farm Labor Dispute of the National Conference of Catholic Bishops and is a member of the Administrative Board and the International Affairs Committee of the United States Catholic Conference.

Bishop Dworschak was appointed coadjutor bishop of Rapid City, S.D., in June, 1946 and consecrated bishop in August. From 1947 to 1960 he served as auxiliary bishop of Fargo. He became bishop in 1960.

Msgr. Driscoll served as superintendent of schools in the archdiocese of Dubuque from 1953 to 1967.

USCC sets nucleus for poverty drive

WASHINGTON—Bishops in 135 American dioceses have appointed development directors for the U.S. Catholic Conference (USCC) "Campaign of Human Development," with directors yet to be chosen in the remaining 25 dioceses.

The development campaign is a new nationwide program sponsored by the U.S. Catholic bishops to help, in the words of Pope Paul VI, "break the hellish circle of poverty."

A major collection in all parishes of the country on Nov. 22, during the Thanksgiving period, will raise money for self-help projects unqualified for government or institutional funding. In addition, a continuing educational program is to dramatize the scope of American poverty.

For the engaged

INDIANAPOLIS—A three-week course of marriage instructions for engaged couples will be held from October 5 through October 27 at the Catholic Community Center. College and North St. sessions will start at 8 p.m. and meet on Monday and Thursday evenings. Admission cards may be obtained from a parish priest.



PLAN ST. JOHN'S REUNION: The 11th annual reunion of the old St. John's Academy Alumni will take place Sunday, Sept. 20, with Mass and a luncheon. Mass will be celebrated at 10 a.m. in St. John's Church, followed by a luncheon in the grand ballroom of the Atkinson Hotel at 11:30 a.m. Chairman of the event is Mrs. Mary Jo McHugh Keegan, 605 N. Linwood Ave., Indianapolis, who is accepting ticket reservations until September 12. Shown above discussing the program are graduates Sister Cecilia Gertrude, S.P., moderator, and Miss Mary Ann Roman. The Academy, located on W. Maryland St., was closed in 1959 after 99 classes had been graduated from the institution.

BY SPEAKER AT MUNDELEIN

National Pastoral Council seen urgent U.S. Church need

CHICAGO—One of the broadest cross-sections of American Catholicism ever housed under one roof met at Mundelein College here to probe further what establishment of a national pastoral council in the U.S. would mean.

Task of the participants, representing 97 dioceses and 45 national church organizations, is how to relate the potpourri of ideas to "the folks back home" and ask for their suggestions.

"A national pastoral council must be established and soon," said Dr. Arthur X. Deegan, director of the Detroit archdiocese's planning and research office. He was one of four specialists delivering papers sparking discussion at the conference.

Dr. Deegan said more and more frustrated Catholic individuals and groups "are concluding that their Christian witness can be devoted with greater effectiveness to issues of Christian concern outside the official Church."

To delay the formation of a national pastoral council would increase this number, Dr. Deegan said, noting it would affect the caliber of such council when it finally was formed.

The frustration of many delegates at conference gave credence to Dr. Deegan's words.

TOLD IN ADVANCE that the three-day meeting was only one further step in a study begun last February by the U.S. Catholic Conference (USCC) Advisory Committee, some participants nevertheless voiced strong displeasure that decisive action was not taken.

"I think the issue (of a national pastoral council) is being evaded," said Mike Kerschner, of Oregon, Ohio—a Young Christian Students' representative.

By mid-meeting after listening to some participants urge formation of a fully-representative, decision-making, largely lay council and others caution that any structure might harm the Church—frustration at the meeting's lack of specific direction reached a high point.

But a USCC spokesman said Msgr. J. Paul O'Connor, coordinator of the conference, soothed most ruffled feelings

with remarks at the closing general session.

Msgr. O'Connor, chairman of the 15-member steering committee the USCC Advisory Council set up to study the NPC proposal, reminded delegates the meeting had never been intended to make decisions, and that it would be unfair to chart a specific course for an NPC without reporting back to the grass-roots level and adding their suggestions to the growing brain-trust.

THE USCC SPOKESMAN said this "feedback process" in the form of a massive questionnaire distribution and collection—would probably take from six to eight months. Many delegates also suggested that similar regional or national meetings be held.

When the fact-gathering is completed, the steering committee would present its findings to the Advisory Council—which would recommend, or not recommend, that the U.S. bishops take steps to establish a national pastoral council.

In addition to individual Catholics representing their dioceses, conference delegate groups included, among others, the National Councils of Catholic Men and Women, Catholic Press Association, Sister Formation Conference, Legion of Mary, Society of Priests for a Free Ministry, Catholics United for the Faith, National Association of Laymen, Catholic War Veterans, Caucus of American Priests' Association, Knights of Columbus and Conferences of Major Superiors of Men and Women.

The four papers presented on the history, theology, competence and feasibility of a national pastoral council, were different in their suggestions as to what form an NPC should take. But all four agreed that such a council was necessary.

Father William LaDue, of St. Francis Seminary in Milwaukee, Wis., said an NPC of 200 members might include 150 lay and Religious, 20 delegates elected from the National Conference of Catholic Bishops (NCCB), and 30 representing a national association of priests' senators.

STRESSING THE necessity to "safeguard the inalienable prerogative of the episcopate within the context of a national council," Father LaDue said bishop council members should be able to determine the agenda and retain a veto power "to block resolutions which, in their estimate, are not in the best interests of the Church of America."

Dr. Deegan recommended a more complex pastoral council system, consisting of a small national group of about 50 persons, as well as regional and regional groups—operating independently.

"The threat of democracy always looms large in Roman Catholic discussions such as these," said Father Thomas O'Meara, O.P., of the Aquinas Institute, Dubuque, Iowa. "Clearly, it can

(Continued on Page 7)

Fr. Joseph Barry named chaplain

The Chancery Office this week announced the appointment of Father Joseph Barry, O.M.I., as chaplain of the Indiana University Medical Center, Indianapolis, with residence at St. Bridget's parish.

Father Barry replaces Fr. Bridget's, who was reassigned outside the Archdiocese by his religious superiors.

'Washington 19' clergy case goes to Rome

CHICAGO—The case of 19 Washington priests—disciplined nearly two years ago for their stand on artificial birth control—has now been sent to the Vatican Congregation for the Clergy, a priests' monthly reported here.

The September issue of Priests USA, newsletter of the National Federation of Priests' Councils (NFPC), cited a letter from Cardinal Jean Villot, papal secretary of state. The letter said the Washington priests' case had been sent to the "competent" Roman congregation, which is the Congregation for the Clergy, headed by American Cardinal John Wright.

The papal secretary's July 23 letter was sent to the Committee of Concerned Canon Lawyers (CCCL), a group sponsored by the NFPC to give legal aid to the disciplined priests.

CCCL's letter of response, dated August 6, revealed growing impatience at their unsuccessful efforts to obtain a formal hearing for the 19 priests.

"As canon lawyers," the CCCL letter said, "we found it incredible in this day and age that the ecclesiastical law would deprive clergy members of a right that the civil authorities of this country have long since guaranteed."

"EVEN A COMMON criminal in these United States is considered innocent until proven otherwise," CCCL told the papal secretary, "and no one would dare to condemn a man unless he had first been afforded a fair and impartial hearing. And that, Your Eminence, is what this case is all about."

The 19 were among a group of 39 priests disciplined by Cardinal Patrick O'Boyle of Washington for signing a statement disagreeing with the Cardinal's interpretation of Pope Paul's 1968 birth control encyclical, Humane Vitae.

The priests signed a statement that said spouses may responsibly follow their own consciences if they feel artificial contraception is necessary to preserve the sacredness of marriage.

CARDINAL O'BOYLE relieved them of various priestly faculties, such as hearing confession or preaching. He had numerous meetings with the priests—both individually and collectively—but said the dispute was not subject to mediation or arbitration because it involved doctrine.

Jurisdictional questions blocked their case in two church courts, so 19 volunteers from the original group sent a direct appeal to Rome. Cardinal Villot had sent an earlier letter to the 19 in April, telling them the Pope's 1968 "conciliar" in the dispute. Correspondence had continued to try to determine the exact meaning of the conciliar request.

Officials at the Washington chancery were unavailable for comment on the present status of the case.

Lady of Grace plans Institute of Man series

BEECH GROVE, Ind.—Our Lady of Grace Convent is sponsoring a two-day workshop at the end of September to be conducted by Duquesne University's Institute of Man, according to an announcement by Sister Mary Philip, O.S.B., convent superior. It is the first time the workshop has been presented in the Indianapolis area.

On September 26 and 27, Saturday and Sunday, the three staff members of the Institute of Man, headed by the eminent author-lecturer-teacher Father Adrian van Kaam, C.S.C., will conduct the workshop in the Academy Student Center. The other panel members include Father Bert van Crounberg, C.S.P., executive director of the Institute of Man, and assistant director of the Institute.

THE INSTITUTE of Man is a unique three-year program of study, research and training at Duquesne University for those who hold or will hold leading positions in the formation of Religious and directors of seminaries. This master's degree program is an interdisciplinary approach to human development, emphasizing the dynamics of human and spiritual development.

The Institute of Man Workshop is open to Sisters, priests and Brothers in the Archdiocese, as well as lay people.

THERE WILL BE A \$5 attendance fee per person for the two-day workshop. In addition, there will be a buffet luncheon available for \$1 each day. Registration is limited and will be on a first-come, first-served basis, ending September 9.

For advance registration, send checks to The Institute of Man Workshop, Our Lady of Grace Convent, 1402 Southern Avenue, Beech Grove, Indiana 46107. Make checks payable to Our Lady of Grace Convent.

Ghanian named

VATICAN CITY—A 37-year-old Ghanian educator has been named a member of the Council for the Laity, the highest office in the Vatican dealing with the needs and problems of Catholic laymen around the world.

He is John Kodwo Nimmo, father of six children and research assistant in education at University College of Cape Coast, Ghana.

Religious education: high school level

BY JOAN BENSON

(Joan Benson is Coordinator of Training Programs, Division of Youth Activities, United States Catholic Conference.)

Certain mind wracking questions are continually present in these days of wrap around communication and instant experts. We're forever hearing: "I don't understand what young people want," "What does this do-you-own-things mean?" "Kids just have no values today." Like most twentieth century problems there is no ONE answer, no ONE practical and containable solution to these gropings nor to the underlying fears and lack of communication indicated in such feelings. In fact, not only are "solutions" to the problems multifaceted—so are the questions

themselves! Teachers of religion are among the first to know this.

Adults working with youth readily recognize the frustrations endemic to a transition from the older forms of religious education, more readily recognizable to a parishner, to newer flexible ways of programming which attempt to key in to where the contemporary teenager is.

High school programs of religious education today engaged as they are in the teaching and hearing missions of the church often approach their educative process in three phases; first, by examining the needs of youth today and concurrently sharing these perceptions with other interested adults; second, by setting up viable goals vis-a-vis their programs and the previously considered needs of teen-agers; and third, by working

out approaches (in the light of their goals) to meet such needs.

IN CONSIDERING THE contemporary concerns of teen-agers today, parish programs should consider the idealism of the young person; his trying to understand who he is and what he is about; his working through the boy-girl relationship; his questions regarding faith; his self assertiveness (and what adult work with the high school student has not discovered the young person as lawyer!); and his action oriented nature. Each school of religion or parish program should set up its own goals and priorities to meet its own needs. A key factor in this phase (as well as in the others) lies with the adults of the parish. For any program to be in anyway successful it is necessary to foster within the local community a climate of understanding and acceptance of teens themselves and of what the parish program intends to do.

Operating on the principle that involvement begets commitment, programs of religion are utilizing methods less cognitively oriented than previous modes of operation. Such approaches are structured to encompass the total person and especially those areas of human development dealing with feelings, attitudes, values and relationships.

Procedures which various parishes have found to be useful and effective include focusing on the developing of a sense of community. Such programs may utilize the many forms of weekends of Christian living such as SEARCH, ENCOUNTER and related followup programs; issue oriented workshops on hunger and racism may be offered; strategies for involvement in parish councils may be devised and implemented; the development of youth liturgies may be encouraged; an understanding of the interaction of people whenever they gather together may be explored. All of the above seek to engender in the young person a sense of responsibility for one's growth and behavior, an openness to the experience of God in everyday living; and an understanding of the church as a way of relating to the world.

perfunctorily rush through these actions (the sign of the cross and genuflection in church are good examples). One feature in the kiss of peace may forestall such formalism. The one with whom we exchange this greeting, even if the identical person from a previous Mass, is always a new individual. A good bit of life has passed by for both since the earlier celebration and we greet each other in many ways as totally different people. Nevertheless, only constant care and eternal vigilance will keep this or any rite from drifting into a state where it is meaninglessly repeated out of pure habit. It is unhygienic for a priest to shake hands with many people and then distribute communion. This observation, supported later by a trained nurse, is well taken. The priest who moves through the congregation for an exchange of peace (the rubric does not oblige him to do so) could obviate that objection by simply washing his hands upon return to the altar.

There is indiscriminate kissing at the sign of peace and embracing of strangers. The problem of an exchange with strangers presents real difficulties especially in mammoth units where many parishioners are unknown to each other. Home Eucharists, explanations during Mass, and a moment of introduction for all in the congregation at the beginning of the service can break down some of these barriers. Moreover, perhaps an added function of the peace gesture is to welcome visitors and make them feel at home in a new church or a large parish.

THE AMERICAN BISHOPS left the method for the kiss of peace to local custom and thus we have many options—a bow, handshake, kiss, embrace. I would like to see parish priests be gentle and free both about the introduction of and the manner for the sign of embrace. Explain it, offer different options, give personal example, then leave the rest to people in the pews. So far, I have seen no indiscriminate kissing, nor have I heard of a young man fighting over a seat next to some pretty girl or of a young lady "arranging" to be by the side of that boy she has been anxious to meet. But who knows, one day a couple about to marry may proudly explain that they fell in love at the kiss of peace.

The sign of peace is foreign to American worship traditions. I really have no clear response to this objection. Perhaps the kiss of peace is strange for us and will sooner or later be discarded as unsuitable to our temperament. There can be no question the gesture strikes a strong blow at strictly individualistic religious habits. Our Roman Catholic liturgy, as we know well, has changed drastically in a half-century from Latin to English, from Mass towards the wall to altars facing the people, from silent worshippers to singing communities. Each of these steps represented, for some, a gradual encroachment upon their rights, their privacy, their desire for a few quiet moments with God in Church.

During those fifty years silent reflection gave way to the rosary; the rosary to Father Steadman's MY SUNDAY MISSAL; this weekly text to a massive daily missal; the missal to leaflets and misalettes; and now we hear speculation about hymnals without the scriptural texts finally replacing printed eucharistic prayer books. These developments, however, except possibly for congregational singing, did not force a person to yield or consent. One could continue unbothered to read the missal or pray a rosary or kneel in silence.

The sign of peace destroys that last defense barrier. No longer, the unhappy critic thinks, can I worship alone. I must now reach out and take the hand of a stranger, someone I don't know, perhaps don't like, certainly don't love. This innovation cuts deeply.

WILL IT SUCCEED? Will explanations about the community nature of worship, the "my brothers and I and God" approach to Mass rather than the "Jesus and I only" mentality slowly develop a willingness to reach out and join hands at worship? Will talks and homilies on the true purpose of this peace sign (to express and build as we discussed last week) overcome initial reluctance? Will time and repeated use make the kiss of peace commonplace and accepted like the revised fast laws and vernacular liturgy?

The kiss of peace destroys the dignity of Mass, weakens reverence, lacks respect. True enough, young people, while very open and generally willing to show their inner feelings, sometimes giggle or laugh or supposedly make a joke out of the peace gesture. Such reactions do not personally disturb me since I view them mainly as a nervous coverup of extreme, youthful self-consciousness. But, this concern lest casualness invade worship is understandable and praiseworthy.

Equating reverence with silence, however, is, in my judgment, seriously off the mark. Last Christmas eve, Msgr. Brown, long-time pastor of St. Ambrose parish in suburban Washington, was dressed by attentive priests at the rectory in priestly vestments and pushed in a wheel chair up the center aisle to the sanctuary. He had suffered a stroke six months earlier and was making his first appearance in church since the illness. The capacity congregation broke out into applause as he came into the building, in action they repeated after the homily and a public announcement of his return. Msgr. Brown could not respond with words, for his speech had been impaired by the sickness, but tears flowed freely down his cheeks, as they streamed from the eyes of many in the pews. There was no irreverence here, no absence of respect, no diminution of dignity. The applause expressed feelings which could be conveyed in no other way.

THE GESTURE OF PEACE will soon become a mere formality. Unquestionably this is a real danger, for all repetitive, ritualistic acts face that peril. Something new—a song, a prayer, a gesture—attracts and for a time seems satisfactory, then we tire or take the once fresh, now ordinary for granted. Carelessness creeps in and we

SCRIPTURE

Council of Jerusalem

BY FR. WALTER M. ABBOTT, S.J.

If I could talk with St. Luke for just two minutes, the first thing I would ask him would be this: "What did you do in Chapter 15 of the Acts of the Apostles? Did you combine two different meetings into one for your account? If so, was one of them a real 'council'?" Was that letter in the so-called part of the chapter issued by the "council" or not?

Whether one meeting of the apostles and "the whole church" took place, or one meeting of the apostles (about circumcision and observance of the Mosaic Law in general) and another meeting of apostles and others (about other observances of the Law), the matter described in Chapter 15 of the Acts has often been called the "Council of Jerusalem," a turning point in the history of the Church, the turning point of Luke's book of Acts.

Many scholars hold there were two different meetings because verse 6 says "the apostles and the elders" met to consider the first question, and verse 22 adds "together with the whole church" when Luke takes up the letter about the four other points. They argue, therefore, that since James in verses 18-21 talks about those four points, he was probably speaking at the second meeting. If they are right, the first meeting was something like a synod in the Eastern Churches, or like an Ecumenical Council, and the second meeting was like our modern pastoral council, including bishops, priests, religious and laity.

LOOKING BACK ON IT, we can see that the early Christians of Jerusalem were faced with a choice between a Christianity for all mankind and a Christianity that would be the preserve of a small group of Jewish legalists. It seems to me, from what Peter is reported to have said (verses 7-11), that he understood it that way too. Perhaps it would be more accurate to say that he saw there would be two forms of Christianity, if they did not go along with what he proposed, with one form growing ever larger and going along without the small stable group centered at Jerusalem and devoted to continuation of Old Testament practices.

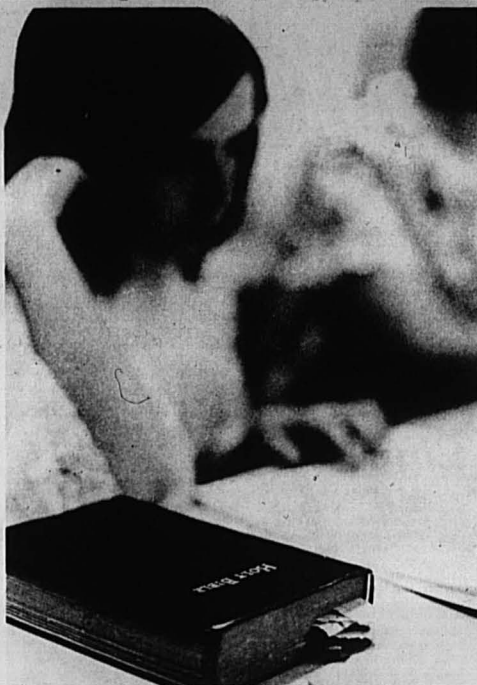
It is an interesting fact that the apostles and elders met to discuss whether the Jewish law of circumcision should be observed by all Gentile converts to Christianity, decided it need not be, and ended up imposing four other prescriptions of Jewish law on the Gentile converts: eat no food offered to idols; eat no blood; eat no strangled animal; avoid immorality. You would think that happened was that they met to discuss how much of Jewish law should be regarded as binding on Christians too (circumcision being the first test case) and ended up requiring only a handful out of the hundreds of laws. One could say that, as men, they wanted a sympathetic understanding of sensitivities on the part of the Jewish Christians who were still attached to their earlier religious practices.

How does that general prescription against immorality fit in? It seems odd, doesn't it, that basic moral principle is tacked on to the three ritualistic items. In the 18th century a scholar, therefore, suggested that perhaps the original Greek reading was "choreia," meaning pork, rather than "porneia," meaning immorality. Now that would seem to fit the other three items better, wouldn't it? And it would be easily explained as a slip of a scribe's pen that we ended up with a slightly different word.

Other scholars have dug up interesting facts that help them to favor the reading of "pork." They have found that some possible writings refer to prohibition of pork in the context of the apostolic decree of Acts, and that the Koran contains a four-fold interdiction parallel to that of Acts but with prohibition of pork in place of porneia.

HOWEVER, MOST scholars still hold that porneia, or immorality, is indeed the right reading here. Read in the Book of Leviticus, the third book of the Old Testament, from Chapter 17, verse 8 to Chapter 18, verse 18. Do you see there the four things referred to in the letter of Acts, Chapter 15? That passage of Leviticus gives the things proscribed for the alien or foreigner (or "stranger" as the RSV puts it) residing among the Jewish people in their land of Israel. The 18 verses of Chapter 18 give the fourth item, which is quite a collection of immoralities under the heading of what we would call today relations within degrees of kindred.

I have always thought that the decree requiring these things of Gentile converts of Christianity must have fallen between two stools, as the British say. The lovers of Mosaic Law among the Christians must have regarded the decree as wholesale abandonment of a sacred tradition. Those at the other extreme, like Stephen's followers, for example, must have regarded the decree as an unacceptable compromise, and the rest of the Christians, that ever-growing group of Gentile converts, probably regarded the first three items forbidden by the decree as simply practices to avoid when socializing with their Jewish brethren. Do you agree?



"If I could talk with St. Luke for just two minutes, the first thing I would ask him would be this: 'What did you do in Chapter 15 of the Acts of the Apostles?'" writes Father Walter M. Abbott, S.J., in this week's column. Today the Holy Bible is easily accessible for those interested in vital questions regarding the Scriptures. (NC Photo by Richard T. Lee)

FOCUS ON THE LEARNER

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

One of the most obvious aspects of Jesus' teaching was His flexible adaptation to His listeners. His focus was on the learner, as well as on His own message. When discussing a point with the learner, Jesus would frequently adapt His approach to their highly technical way of arguing from the Scriptures. With mature but less educated adults He was usually very concrete and human, using the ordinary language of everyday life even when teaching the deepest mysteries. His apostles, received special instructions beyond what the crowds could grasp, yet without the subtleties of rabbinical logic. Children received from the Teacher chiefly affection and His blessing, learning in that way the attractiveness and tenderness of God's love.

With Nicodemus Jesus spoke directly but gently, respecting the sensitivities of a man so genuine yet so fearful that he dared come only under cover of darkness. He played upon the curiosity and basic honesty of the Samaritan woman at Jacob's well. The rich young man was challenged by Jesus with an ideal directed to the generosity of youth. Pharisees heard from Jesus threats and condemnation aimed at piercing their stiffnecked hypocrisy whereas the repentant adulterous woman received a gentle admonition to sin no more.

MOST CHRISTIANS admire the sensitive skill of Jesus, the Master Teacher, in adapting Himself and His message to the capacities of His listeners. However, many Catholics are not aware that many of the changes in religious education approaches today are based on Jesus' principle of adaptation to His learners.

Admitting imperfections in their attempts, contemporary religious educators are consciously attempting to shape their efforts according to the example of Jesus. Serious efforts are made—sometimes more success than at others—to sensitively enable the learner to grow in faith knowledge according to his present capabilities. A child does not learn like an adult. An adolescent has particular needs and abilities which differ from both adult and child. Adults differ among adults as to ability, experience and education. Contemporary studies in psychology, pedagogy, and sociology help the religious educator adapt flexibility to the needs of his learners.

Adaptation affects every aspect of parish religious education today, but is most obvious in the newer religion texts which differ so much from the older catechisms. The catechism attempted to encompass all of the basic Truths of Faith in one small book, phrased in philosophical language. Children, adolescents and adults learned exactly the same text, with some gradations of quantity and complexity. In fact the basic catechism was repeated in cycles of one, two or three years, so that periodically the learner was exposed to "all the basic doctrines" of the Church in a regular pattern of repetition. Even the six year old was taught about "transubstantiation." Whatever the merits such an approach may have had, it has been seriously questioned already for centuries.

A DEEPLY HUMAN and very learned introduction to a catechism composed in 1683 highlights the very contemporary



Man today, with computers to aid his thinking, still must focus on a learner as well as on a message, just as Jesus adapted His own message to His listeners. (NC Photo)

concern to focus religious education on the learner. Monsignor Fleury wrote at that time in France: "After you have quite exhausted yourself making the children or country folk repeat several hundred times that there is in God three persons and one nature, while in Jesus Christ there are two natures in one person, you will run the risk of hearing them respond that there are two persons in one nature and three natures in one person.... And this comes from the fact that they have no idea what the words 'nature' and 'person' mean."

His solution is to follow the example of Jesus, the prophets, and early Christian teachers like St. Augustine. "They spoke the common language of men: their expressions were simple, clear, concrete, without losing anything in grandeur and nobility. They communicated clear but living ideas, and made great use of the imagination, since few people are able to think without its help." His final principle is that the teacher study the mentality and language of the learners and "enter into their mentality, so that he may to the greatest extent possible, accommodate himself to them." This is exactly the advice of Vatican II for contemporary religious educators.

FOR THOSE EQUIPPED to understand abstract and technical, philosophical language, it can be very illuminating to speak of "substance and accident," or "hypostatic union" or "redemptive incarnation." But the doctrines in question can be expressed and learned in other ways more suited to most people, and adapted to the capacities of various stages of life.

Small children may learn the deepest meaning of "grace" by being loved with fullness and understanding, and gradually educated to praise and thank God. The young adolescent may gain insight into the same doctrine by honestly exploring his own relationships with others and reflecting on them in the light of the Gospel. Adults may well find an avenue of approach to grasping the meaning of "grace" through the experiences of marital love and the biblical theme of "covenant."

It may well be that a Catholic, young or old, knows how to define "sanctifying" and "actual" grace without grasping its meaning because it has never been seen in the context of his experiences, interests, or abilities. Therefore religious educators today follow Jesus' examples of adapting their teaching to the needs and abilities of their learner.



Even though the will to show love and to be loved begins at an early age, the sign of peace in Mass is often accompanied by controversy. (NC Photo by Craig Herndon)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Catholic CO released

In BOSTON, attorney Mitchell Benjoya said that a client from nearby Newton, Mass., had become the first Catholic to be released from the armed forces as a conscientious objector. Benjoya said that Army 1st Lt. John J. Forrest, 27, a lawyer in the support command at Ft. Monmouth, N.J., was running after applying for conscientious objector status. Forrest based his appeal, Benjoya added, on "a new strain" in Catholic theology based on the Church's traditional just war principles.

Deplores bombing incident

In MADISON, Wisc., Bishop Cletus F. O'Donnell clasped himself to the University of Wisconsin's Army math research center as "a completely irrational act committed by people bent on overthrowing free institutions and our free society." The killing of Robert Fassnacht, 33, a physicist, in the blast was "just horrible," the bishop said, expressing sympathy to Fassnacht's widow and three children. Four persons were injured. The bishop said the bombing is a "terrible blot on one of the great, free universities of the world" and a "disgrace to our own society and the city of Madison."

Support study of drugs

In UNITED NATIONS, N.Y., the Holy See ratified the Single Convention on Narcotic Drugs, drafted in 1954 to bring together existing legal instruments for the control of drug traffic. The conference that drafted the convention in 1954 was attended by the late Auxiliary Bishop James H. Griffiths of New York as the representative of the Holy See. He signed the convention on its completion, March 30, 1961, on behalf of the Holy See.

Rhodesia backs down

In SALISBURY, Rhodesia, the Rhodesian government called off a showdown with Christian churches over forced segregation of the population into black and white areas. The Land Tenure Act, which came into effect in March of this year, originally gave the churches until Sept. 2 to register as voluntary associations. Under the act, white missionaries would not be allowed to work with Church schools and other institutions in the area for blacks without government permission. Registration by the churches would have meant tacit submission to racial segregation and curtailment of their activities among the races.

Hurls stones at Pontiff

In CASTELGANDOLFO, an Italian described by police as a mad man, hurled two stones at Pope Paul VI at the end of a general audience but missed him by a wide margin. Vatican sources said the Pope had not been aware of the attack, which came shortly after he had given his closing blessing. A monitor on the papal staff soon told the Pope of the incident, and the Pope showed no visible reaction.

Ask end to oppression

In OTTAWA, Ont., a call for generous support of all Canadian churches in a "movement of liberation from all forms of oppression" among minorities was made in the 1970 Labor Day statement issued on behalf of the Catholic bishops of the nation. "Across Canada, a creative minority of Christians is revising priorities, sharing more resources, animating fellow citizens, and initiating new coalitions to seek social justice from local and world levels," the statement said.

Organize new community

In SAN DIEGO, Calif., 14 Dominican Sisters seeking a more modern approach to religious life left their former congregation and established a new community. Calling themselves Community of the Holy Spirit, the 14 women are under the jurisdiction of San Diego Bishop Leo T. Maher. They will serve as teachers, counselors and social workers within the diocese "striving to bring about an adoption of religious life that will meet the times," Bishop Maher said.

Probes arrest of bishop

In VATICAN CITY, the apostolic nuncio to the Republic of Cameroon has cut short his visit to look into the arrest of a Cameroonian bishop who, according to news reports, has been charged with aiding rebel activities. A source close to the Vatican said Archbishop Ernesto Gallina took the first plane available to the Cameroonian capital of Yaounde after hearing of the arrest of Bishop Albert Ndongmo of Nkongsamba.

Deplores amendment defeat

In WASHINGTON, defeat in the U.S. Senate of the McGovern-Hatfield "amendment to end the war" in Vietnam "disappointed" an official of the U.S. Catholic Conference's division of world justice and peace. By a 55-39 vote the measure proposed by Sens. George S. McGovern, (D-S.D.) and Mark O. Hatfield, (R-Ore.) to cut off all financing of Vietnam war by the end of 1971, was rejected. "I was disappointed in the defeat of the McGovern-Hatfield amendment to end the war," said Father Patrick R. McDermott, S.J., assistant director for peace of the USCC division, "because the Senate action did not help to settle the crucial issue, that is, the continuing American military presence in Southeast Asia."

Plan new basilica

In MEXICO CITY, construction of a new basilica at the Shrine of Our Lady of Guadalupe will begin next year, Msgr. Guillermo Schulerberg, director of the shrine, announced. In spite of the efforts to save the 200-year-old building, the front walls of the structure have sunk more than 10 feet and are still sinking, he said. Nearly a million dollars has been spent over a six-year period placing reinforced concrete pillars underneath the building.

Hits 'imported socialism'

In MEXICO CITY, Father Gustavo Perez Ramirez, Colombian priest-schoolteacher, declared that socialism is the answer to the underdeveloped and underprivileged status of Latin Americans. But an "imported socialism, or communism if you will," is not the answer, he said.

Belgian priest defections up

In BRUSSELS, Belgium, it was reported that the number of Belgian diocesan priests leaving their ministry was six times as great in 1969 as it was in 1960. In 1960, only six Belgian diocesan priests left the ministry; in 1969, the number was 36.

Sees accommodation with Chinese Reds

ROME—The possibility for some kind of accommodation between the Church and Red China was seen by Maryknoll Bishop James E. Walsh, recently released after 12 years in a Chinese prison for alleged espionage.

"I shouldn't wonder if it did occur in the future, and not too far distant either," the 79-year-old American bishop said.

Sitting in a wheelchair and wearing a blue dressing gown over pajamas, the bishop answered a series of pre-submitted questions at a press conference in Salvador Mundi Hospital here.

HE TOLD THE Newsmen that, although he had "little sympathy" for Red China's regime, he sees some promise for the future of present day China. Even in jail, he said, he was able to note "certain indications of a very good spirit" within the Red Chinese government.

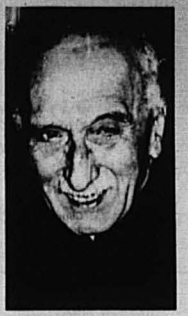
It has "introduced certain changes into the life of the people of China which I think are very helpful and very good," he said.

"I'm glad to be able to say this, although I have very little sympathy, of course, with a regime which restricts liberty to such an extent," he added.

THREE CHANGES in Chinese life that augur well for the future, Bishop Walsh explained, are new provisions for the equality of women, equality of races and a complete ban on all forms of immorality and indecency.

Bishop Walsh said that he was treated with "kindness and consideration" in jail. I had "excellent quarters, food and good medical care," he said.

But an old friend of his, Father Francois X. Legrand, a Belgian priest who had spent four years in a Chinese prison, said: "He is talking in terms of Chinese standards, not ours." (RNS photo)



NOBEL LAUREATE DIES—Francis Mauriac, one of France's leading novelists and winner of the Nobel Prize for literature in 1952, died Sept. 1. He was 84 years old. He was recognized as one of the 20th century's greatest Roman Catholic writers but he disputed that notion, saying "I am a novelist who is a Catholic." (RNS photo)

ANSWERS BISHOP—Father John J. McLaughlin, S.J., Republican candidate for the U.S. Senate from Rhode Island, reads a statement at a Providence press conference during which he answered Providence Bishop Russell J. McVinney. The prelate had issued a statement declaring that Father McLaughlin was campaigning for public office "without permission from me and without endorsement of any kind from the Diocese of Providence." The Jesuit priest, who is running against the Democratic incumbent, Sen. John Pastore, said that his order does not disapprove of some members entering into politics. (RNS photo)

SUNDAY, SEPT. 13

Orientation set by Marian College

INDIANAPOLIS—Marian history into the school's College will open its doors atmosphere and academic Sunday, Sept. 13, to 280 setting.

incoming freshmen students for Yesterday, new and returning three days of orientation and faculty members met for their testing before classes begin at orientation to the Catholic 8:30 a.m. Wednesday.

A round of meetings, social events and the traditional sophomore class harrassments will integrate the highest level the entire faculty in its academic class in Marian's recent first in-service seminar

preparatory to opening classes and to considering curriculum revisions.

DRESSER CURRENTLY is the president of the American Association for Higher Education and as assistant provost directs institutional research at MSU. He has published several articles on curriculum revision for national educational journals and is consultant to colleges and universities.



CHILDREN NEED YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

GIVE You are needed... to act as a Mom or Dad to an orphan in the Holy Land, Ethiopia, or India. A CHILD The cost is very little. The satisfaction is great. A HOME More than half of the 1,400,000 refugees in the Holy Land are boys and girls. A great many are orphans. Some barely exist by begging for milk, food, clothing. Others are in the Holy Father's care — supported by the generous friends of Near East Missions... You can "adopt" one of these children and guarantee him (or her) three meals a day, a warm bed, love and companionship and preparation to earn his own living. An orphan's support costs only \$10 a month... \$120 a year. Send us the first month's support and we will send your "adopted" child's photo. You can write to him or her. The Sister who cares for your child will write to you, if the child cannot write yet. A close bond of love will develop. Please send the coupon with your offering today.

WHO ORPHANS BREAD is the club (dues: \$1 a month) that comes to the rescue when orphans SPARE need milk, medicines, underwear. Like to join? \$1 Send \$1 every month.

WILL It's never too late to remember children in your POWER title: CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ _____ "CR" FOR _____ NAME _____ STREET _____ CITY _____ STATE _____ ZIP CODE _____

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

NEAR EAST MISSIONS
TERENCE CARDINAL COOKE, President
MSGR. JOHN G. NOLAN, National Secretary
Write: CATHOLIC NEAR EAST WELFARE ASSOC.
330 Madison Avenue • New York, N.Y. 10017
Telephone: 212/YUKON 6-5840

Favorable ties seen with Tito

ROME—A seasoned Vatican diplomat who returned from a three-day, official visit to communist Yugoslavia said he expects future relations between Yugoslavia and the Holy See to be favorable.

Archbishop Agostino Casaroli, secretary of the Council for the Public Affairs of the Holy Church, returned from the official visit, including a meeting with Marshal (Josip Broz) Tito on Aug. 27, following full restoration of diplomatic relations after a 14-year break.

The 54-year-old Italian prelate is one of the Vatican's top diplomatic negotiators. He has been the key man on the Vatican side in negotiations with Yugoslavia over the past several years.

A CONCEPT OF SERVICE

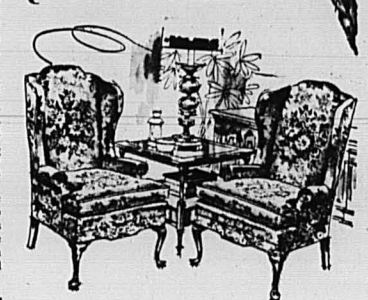
Essential to the true concept of service is a willingness to respect points of view which do not always conform to your own. The funeral director cannot act in an arbitrary manner in an open society such as ours, although it is his legitimate function to make suggestions and give advice in the areas of his professional competence. In the final analysis it is the families, we serve who determine exactly how we shall serve them.

LAUCK Funeral Home

1458 S. Meridian St.
Indianapolis 46225
636-6655

For a lifetime of beautiful living...

Shop our... Queen Anne Sale



You'll pair these quilted Queen Anne Chairs at only \$149.50 each

Regularly priced at \$200.00 each

Carefully designed Wing Chairs covered in beautiful outline quilted warp sateen fabric. All Scotchbared® for easy cleaning and to retain their original beauty. You'll like their inviting comfort, their authentic aura of the best in early design. Fabrics are carefully selected for color range, your assurance your choice will blend readily with your established decor. Immediate delivery on all early orders. Oh yes, they're Kelly Quality and that says it all!

Our decorator is at your service—days, evenings, weekends. No obligation.

DOORWAY TO BEAUTIFUL INTERIORS

Kelly

Furniture Galleries

38th Street and Sherman Drive Phone 547-5188
Indianapolis, Indiana

Annual Festival & Homecoming

ST. LOUIS CHURCH BATESVILLE, INDIANA

One Hour from the Heart of Indianapolis on I-74 at Ind. 229

Sunday, September 20

CHICKEN and BEEF DINNERS 11, 12, 1, 2, E.D.T.

Adults \$2.00 Children \$1.00

Reservations Advisable — Phone A.C. 812 934-3204

Booths Indoors

RAIN DOESN'T BOTHER US

CAFETERIA SUPPER BEGINNING AT 4 p.m.

FAMOUS MOCK TURTLE SOUP, ETC.

KIDDY and PONY RIDES

Hand-made Quilts to be Given Away.

Fancy Work.

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Joe has the right dream

When was the last time you summoned up the courage not even to smile, let alone to titter nervously, when the beady-eyed office terror told one of his elaborate "Polish jokes," that emetic substitute for humor so popular in some sick circles?

When was the last time you took it upon yourself to inform some crackpot who was parroting the widespread carnard about Irish-American Catholics being the most "racist" group in America that he didn't know what he was talking about and that you had Harris Poll figures to prove it? (A Harris survey made last March for the National Urban League showed that far fewer Catholic so-called "white ethnics" have anti-black attitudes than so-called "native white" Anglo-Saxon Protestants.)

When was the last time you made it plain to some benighted bigot that you are just as offended to hear an Italian-American called a "dago" or a German-American a "kraut" as you are an Afro-American a "nigger"?

When was the last time you showed a measure of empathy for the annual Captive Nations Day ceremonies of the Balts, the Hungarians and the Slavs who have escaped to this country from behind the Iron Curtain? If you found the anti-Communist diatribes of some of the speakers superheated, did you stop to reflect that your own emotional thermostat also might be set dangerously high had you suffered as they have?

Yes—and did you ever bother to learn the name of that young Greek-American squad cop who risks his life nightly patrolling your increasingly lawless neighborhood? Did you ever invite him and his wife to your house for a few sociable drinks on his night off?

Or do the foregoing questions seem hopelessly irrelevant to you inasmuch as they do not directly involve campus actionists, blacks, and New Left Theoreticians?

To us, the questions seem quite relevant, to use a tired term that really is long overdue for cold storage. We believe they also would be accepted as relevant by Msgr. George G. Higgins and Msgr. Geno C. Baroni, the authors of this year's Labor Day statement of the U.S. Catholic Conference.

The statement, from which a news story in last week's Criterion quoted extensively, was the most provocative one in a long series. It was directed altogether to the problems of the white ethnic working class. It was highly critical of a widely held view that white working groups form a "homogeneous mass" and that society is divided "principally along black-white lines." It warned that "continued neglect of the white ethnic working class is bound to bring disastrous results," a theme The Criterion developed editorially last July.

The authors laid unusually heavy emphasis on a sociological insight that has been too long ignored by those who have concerned themselves solely with the pressing concerns of blacks, to wit: Urban America today is the most ethnically and culturally pluralistic nation in the world. They stressed the need for new community structures that will join white working groups with non-white minorities in efforts to solve

common problems. They said "the Church must play a pivotal role in bridging the ever-widening gap between working class ethnic whites and the non-white minorities..."

Insofar as the statement goes, we heartily agree. And it is not in a spirit of criticism that we suggest that the repeated use of the terms "white ethnic" and "working class" may in themselves be too limiting, just as is the phrase "blue collar" as used by other keen observers of the American scene who are as disturbed by what they see as is the USCC.

The larger problem is a growing alienation across the board among whites who can be classed only as "lower middle-class" families. They are the ones who have had to bear the greatest monetary and psychological burden of the necessary social changes in America. It is their sons who go off to be killed in Vietnam while sons of privilege whose parents can afford to be "limousine liberals" stage campus riots and burn the flag.

Many of these alienated lower-middle-income whites are the children of ethnics. They feel unsure of their status in an American society which seems to place less and less prestige value on the work they do, even though both their skills and earnings may be on a higher plane than those who treat them with what they interpret as self-righteousness and intellectual snobbery.

Dr. William Sloan Coffin, Yale University chaplain, made a speech in West Lafayette this past July at a national meeting of the United Presbyterian Women in which he bore down heavily on the "hard hats" as being "pro-war" and "anti-kid." He criticized the church for "not having enough courage to go to the worker and say, 'Look, Joe, you have the wrong dream.' He went on to say that "the church tends to stress personal morality and the kids know social morality is what is important."

We did not see a text of Dr. Coffin's speech, only newspaper accounts. So we may be running the risk of interpreting his remarks out of context when we say that, if what he meant by Joe's dream is one that stresses personal morality over "social morality," then Joe has the right dream. If Joe is a Catholic, he knows that his Church always has given and always will give primacy to personal morality.

In fact, it is only the quality of the personal morality of all the Joes of America—the great amorphous majority, white, black, whatever skin hue, who are neither among the very rich nor the very poor but in the broad middle and overwhelming in voting power—that will decide the future of this land of ours.

The Church's job is to help all the Joes find the nourishment of the spirit—the self-respect, the sense of individual worth, the faith in the innate goodness of God's universe, the qualities of justice and mercy, the determination to hang on no matter what.

Without personal morality, there can be no social morality—only chaos, Armageddon, oblivion. Joe's dream, then, is the most important thing this nation and the world have going for them. It is precious stuff, and it needs to be cultivated, not bad-mouthed.

No time for threats

Missing from the school scene this September is advance statistical data on how many Catholic schools opened their doors and how many pupils walked in. The National Catholic Educational Association in recent years had issued a late August forecast that proved to be strikingly close to the mark when verified numbers were totaled up in October. But no more. The NCEA said from now on it would wait until the figures were in before giving out enrollments and closures.

One NCEA official said it had become a bit difficult to separate threats of school closings from actual closings and consolidations, particularly in those states where legislation to aid nonpublic schools was pending. That, in our view, is a pretty sorry development.

Catholics have nothing to gain and a great deal to lose by crying wolf. We already are saddled with

accusations enough that we are poor-mouthing just because we think it's our turn to side up to the public trough and not because we really do need state aid to keep our schools intact. It would be folly of the worst sort to play into the hands of the cynical and the dubious by issuing threats. If aid is not given and those threats do not materialize, then we have given opponents all the ammunition they need to continue to evade justice. We jeopardize future efforts to marshal support for our schools and we may well be lessening the credibility of arguments made by Catholic school spokesmen in other states.

Moreover, threats of wholesale closures or shutdowns can create inordinate confusion among Catholics themselves, many of whom are working feverishly to save

schools in their own particular parishes or communities.

Why some supporters of aid to nonpublic schools think the facts have to be larded over is beyond us. Those facts are eminently clear to anyone who wants to study them and arrive at a logical conclusion as to what can be expected in the future.

The Official Catholic Directory reported that on January 1, 1970, as compared with January 1, 1969, there were five fewer Catholic colleges and universities, with a decrease of some 5,000 students; 100 fewer high schools with a drop of 60,708 students; and 459 fewer grade schools, with a decrease of 252,813 students. The decline started in 1965 and has been accelerating ever since. What with inflation, a drop in vocations, a growing disaffection among Religious for elementary teaching assignments and a loss in overall Church contributions, the end is nowhere in sight. We don't need to

exaggerate our troubles. They are bad enough without blowing them up.

Any state lawmaker knows that when Catholic children are forced, for whatever reason, to stop going to Catholic schools, they wind up in the public schools. Their education then becomes the full burden of the taxpayers. Lawmakers who don't give a hoot about the double taxation of Catholic parents or the right of free choice can figure out what the economic consequences will be.

No reasonably informed lawmaker is ignorant about recent developments in nonpublic schools. If he remains diametrically opposed to aid, however much it is needed and whatever the consequences if it is not given, then he is going to try to capitalize on any mistakes that are made by supporters of aid. One of the worst mistakes, in our book, would be making threats which we have no intention of carrying out.

QUESTION BOX

What about marriage in Heaven?

BY MSGR. R. T. BOSLER

Q. My wife asked me this question several times: What happens when a wife remarries, who is the man she spends eternity with? Can you answer this?

A. The only answer I can give is the one the Sadducees got when they tried to argue with Jesus about belief in the resurrection. The Sadducees, who denied the possibility of the resurrection, tried to make Jesus look ridiculous by posing the problem of a woman married successively to seven brothers.

"Now, at the resurrection to which of these will she be wife since she had been married to all seven?" they asked.

Jesus replied: "The children of this world take wives and husbands, but those who are judged worthy of a place in the other world and in the resurrection from the dead do not marry because they can no longer die, for they are the same as angels, and being children of the resurrection they are sons of God." (Lk. 20:27-37)

So keep your chin up. You and any possible successor are not apt to be rivals in Heaven. But just what is on your wife's mind?

Q. I am a widow in my 50's planning to get married again to a single man the same age. He's not baptized although he attended Sunday school in his youth. From what I gather, he fears marriage. He has common law in mind, which I ruled out. He suggested the justice of the peace, but that I wouldn't agree to either.

I've always stayed with the Church. I wonder if I would commit a grave sin by getting married by a Protestant minister with the understanding we would have the marriage rectified in the Catholic Church later? It would make him feel better. I know with just a tiny obstacle in the road, he's back out.

A. A man in his 50's who has never married is a poor gamble as a marriage partner. He is used to living alone and not accustomed to thinking of the needs and wishes of others. He may, therefore, be inconsiderate and selfish. This is not true, of course, of all long-term bachelors, but your man gives every indication of the worst.

He is afraid of marriage. He wants you

on his own terms. Wake up. Unless he is willing to marry you on your terms, drop him like a hot potato. If a "tiny obstacle" will induce him to back out, he's not worth having. He's certainly not worth committing sin to get. And, yes, what you are contemplating is gravely sinful.

Q. What do you do with a 16-year-old girl who won't go to Mass any more?

A. Demonstrate to her by the way you live that going to Mass makes you a more loving, generous parent and neighbor. Be serious about this. Ask yourself how you act on Sunday after Mass, and what Sunday is like in your house, and what effect Sunday Mass has on the rest of your week.

Call her attention to youth Masses when scheduled. Invite her to go with you occasionally. But, don't argue with her. Don't threaten or nag. Don't try to force her. Pray for her instead.

Q. I've noticed since the new Mass liturgy the Epistles and Gospels for Sundays are not the same as the ones in my missal. What is the reason for these new Epistles and Gospels?

A. Vatican Council II ordered that "in sacred celebrations there is to be more

reading from Holy Scripture and it is to be more varied and suitable." This was an admission that in the old missal the readings were not sufficiently varied and not always suitable. Consequently, the commission set up by the council for the reform of the liturgy selected a whole new series of Scripture readings for Sundays and weekdays. The Sunday readings are arranged in three year cycles so that the readings you hear now will not be heard again for three more years. Moreover, an additional reading from the Old Testament has been added for Sundays.

A great number of the best Scripture scholars of the world helped make these selections. The choice was remarkably good. I think that in time we shall come to realize that this change, which will open up all the Scriptures to us, may do more to renew the Church than anything else the council did.

Q. I am bothered by an act I've done that has hurt someone else very deeply. In a time of stress and in anger I made false statements, gave broken promises and willfully lied about another person behind his back. This was a long time ago, and I've done nothing to try to make up

for this. I go to confession but feel I'm not making a good one even though I try.

Actually, the person had not done me any wrong. I only thought he had and later found how mistaken I was, but the harm had already been done. I even helped through my statements to turn others against him too. I know now he was a good man sincerely trying to do good, but at the time I couldn't see it that way. What can I honestly do to erase this act in the eyes of God and my Church?

A. Go to confession and honestly come clean and admit to God and the Church what you have done and there promise to do all that you can to rectify the mistake you made. You'll never be able to live in peace with yourself until you admit to those you misled how mistaken you were and how unfair. This will not repair the damage you have done, but it may help a little to clear the name of the person you harmed. God will forgive you no matter how much harm you caused. Ask him for forgiveness and the help you need to rectify your mistake.

Your letter and the misery it describes may keep others from jumping to hasty conclusions about others and making the same mistakes.

THE BLACK VOICE

The curious case of Mrs. DuBois

BY REV. LAWRENCE LUCAS

When black folks talk about the different approaches and set of rules for doing things that this country has for white folks as opposed to those for black folks, many don't even want to hear it.

Fewer care at all or care enough to do something real about it.

Take the present situation of Shirley Graham DuBois, widow of the late W. E. B. DuBois. Mrs. DuBois renounced her American citizenship and moved to Ghana with her husband in 1963. W. E. B. DuBois was in his nineties—then fatigued from a lifetime of battling with American racism. Harassed, persecuted and embattled by

government witch hunters, he decided to become a Ghanaian.

Now, the widow is seeking permission to return to this country to attend to some personal matters, to accept a lecture invitation and a citation honoring her deceased husband and enrolling him in the Hall of Fame of The Black Academy of Arts and Letters.

'Absurd as it may seem and is, our distinguished State Department has refused her an entry visa reportedly on the recommendation of the Justice Department. The reason is that she would constitute a menace to national security because of some of her political affiliations.

THE ABSURDITY OF THE thing—a very elderly lady becomes a menace to the great United States is topped by its stupidity at the moment. Secretary of State Rogers made a well-publicized tour of African countries earlier this year for the alleged purpose of seeking better relations with Black Africa. A few months later, the country that can welcome South African racists to come and go as they please, is barring Mrs. DuBois.

Before you jump into your "Communist" bag and remind me about DuBois affiliations, stop!

Remember Svetlana Stalin, daughter of the late Josef Stalin? Now talk about political affiliations! Her father was the leader of the Communist world. For years he kept this country in a quagmire in the so-called cold war. She lived in the Kremlin and was on friendly acquaintance with Communist leaders not only in, but outside of Russia. Many of these were directly threatening the United States.

WHAT HAPPENED WHEN this young lady, who can hardly claim to have suffered the injustices and indignities this country heaped on the DuBois and black people here, decided to come to America? She posed no threat on account of her wonderful affiliations. The State and Justice Departments fell over themselves to welcome her. It was red carpet all the way.

And now the elderly widow of one of the great men of our times, a thinker, scholar and activist, one of the leaders in the present struggle for human rights, becomes a major threat to our land because of her affiliations.

Either Washington is too ignorant of who Mrs. DuBois is or what her husband means to black people, or it simply doesn't give a damn or maybe it's both. Whatever it is, we should bow our heads in self-disgust.

KNOW
YOUR
FAITH
SERIES

ON PAGE 2

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46204
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price \$4.00 a year.

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

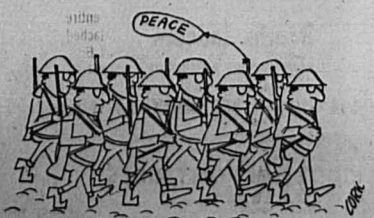
Editor, Rt. Rev. Raymond T. Bosler; Associate Editors, Rev. Joseph Zillak and Bea Ackelmeier; Managing Editor, Fred W. Fries; News Editors, Paul G. Fox, Jeff Hays; Advertising Manager, James T. Brady.

Evansville Office: 208 N.W. Third St.

Phone (812) 425-4229

Published Weekly Except Last Week in December.
Postmaster: Please return FOD forms 3579 to the Office of Publication.

"I THINK OUR ATHEIST FRIEND
NEXT DOOR HAS BEEN DRINKING!"



BY DORIS R. PETERS

THREE YEARS AND \$2 million later the commission's report, although not yet official, caused grave concern to all segments of society. Although not slated for release until September, some recommendations of the report were leaked to the House sub-committee on postal operations, causing alarm. Public hearings designed to test the validity of

Rep. Robert N. C. Nix of Pennsylvania, chairman of the House postal operations subcommittee, voiced dissatisfaction with

He said: "This bloating smut traffic has occasioned more angry mail to some of our members."

Widely-known sociologist Pitirim Sorokin has stated that obscene advertising sent through the mails "certainly contributes a tangible share to the growth of juvenile delinquency, to the too early and too erotic sexual life of the wild portion of our youth, and to the cult of cynicism, vandalism and sterile rebellion," Father McLaughlin asserted.

Father Bugnini said it might also be instructive to point out that the Church has given permission to receive Communion under the single species of wine in certain cases, such as in the case of ill persons unable to take solid food.

The congregation's commentary said that "in practice, in the case of a parish or similarly diversified assembly Communion by intinction (in which the priest first dips the Eucharistic bread into the wine) is definitely to be preferred."

But so many coins were tossed into ACCW fountains that an additional \$60 was raised—earmarked by the council to aid earthquake victims in Peru.

ENR American Fletcher
National Bank

● Is a Money Saver ● Tastes Better



**PLAINLY A
MATTER OF
CHOICE**

In Shirley Funerals,
selection of standards
depends on two elements . . .

1. There must be a full range
of costs to fit every purse.
2. There must be a true free-
dom of choice for every
family.

TRULY A REMEMBERED SERVICE

Shirley Brothers

FUNERALS

Seventy-two
1898 — 1970

SUNDAY AT STADIUM

Annual Jamboree to lift the lid on CYO grid season

The 50th consecutive year of Catholic grade school football competition gets underway in Indianapolis Sunday, Sept. 13, games to even the sides.

It will be the Chiefs (West) against the Vikings (East), the latter having won the last two Jamboree crowns.

Admission for the family-centered event will be 50 cents for adults, 25 cents for grade school children with pre-schoolers free. A maximum price of \$1.50 per family unit will be charged, regardless of the size.

Second half teams are to be ready at 3 p.m.

EACH OF THE 35 teams will play six-minute games, with one team to play two consecutive games to even the sides.

It will be the Chiefs (West) against the Vikings (East), the latter having won the last two Jamboree crowns.

Admission for the family-centered event will be 50 cents for adults, 25 cents for grade school children with pre-schoolers free. A maximum price of \$1.50 per family unit will be charged, regardless of the size.

THE FIRST-HALF lineup will see the following games:

St. Catherine vs St. Monica; St. James vs St. Rita; St. Matthew vs St. Patrick-Sacred Heart; St. Simon vs St. Michael; St. Luke vs Nativity; St. Gabriel vs Our Lady of Mt. Carmel; St. Roch vs Christ the King; St. Andrew vs Little Flower; and Holy Angels vs St. Bernadette.

Second-half games include: All Saints vs St. Malachy; Brownsburg; St. Christopher vs St. Malachy; Our Lady of Lourdes vs Immaculate Heart of

Mary; Holy Spirit vs St. Lawrence; St. Ann vs St. Thomas Aquinas; St. Barnabas vs Our Lady of Greenwood; St. Mark vs St. Rita; St. Joan of Arc vs St. Jude; and Holy Name vs St. Philip Neri.

Annual grid weigh-in set Sept. 12th

INDIANAPOLIS—Hundreds of grade school football players will file through the CYO Office tomorrow (Sept. 12) at the annual weigh-in ritual for Cadet and "56" League entries. Coaches are reminded by CYO officials to have all players' besters, parents' permission slips, physical examination forms and participants' fees ready for payment.

Players may be weighed only once, which will be recorded as the official weight. New players may be added as the season progresses, but regulations must be observed by all.

Important weights to be remembered Saturday in the "56" League are 84-pound maximum backs, 105-pounds for two-strippers and 115-pounds for three strippers. Minimum weight



is 60 pounds for all players in the league. In the Cadet League, backs are limited to a maximum of 128 pounds. All those above 128 pounds will be listed as two-strippers. CYO officials also said that no fourth graders may be listed on the roster of either league except where necessary to complete a minimum squad roster.

FOR POPE JOHN

LORETO, Italy—A monument to Pope John XXIII was unveiled here recently as a permanent memorial of the late Pope's visit to the Marian shrine in 1962. The bronze statue, by sculptor Alessandro Monteleoni, stands in the town square named after Pope John.

Cage clinic is scheduled at Brebeuf

INDIANAPOLIS—Coach John Wooden of UCLA's national championship basketball team will highlight the first annual Basketball Clinic to be held Sunday, Sept. 27, at Brebeuf Preparatory School.

Athletic directors, coaches and high school players have been invited to the clinic, according to an announcement by Jim MacGregor, Brebeuf's athletic director.

Also to be featured are Angus Nicolson, of Indiana Central College, Jim Rosenthal, of Lebanon High School, and several members of the Indiana Pacers, professional basketball

Richmond plans kickball loops

RICHMOND, Ind.—Two fall kickball leagues for Richmond deanery parishes will get underway Sunday, Sept. 20. Entry deadline for the fifth-sixth grade league and the seventh-eighth grade league is Tuesday, Sept. 15.

Chairman of the activity for the Deanery Sports Committee is Mrs. Donald McNally, assisted by Mrs. Charles E. Mathews, co-chairman.

team who will demonstrate ball handling techniques.

The clinic will kick off a 10-session physical education theory course at Brebeuf, which has been designated an official extension center for Azusa (Calif.) Pacific College.

Information on courses for graduate credit or auditing may be obtained from MacGregor.

Shelbyville

Tippecanoe Stationers

Books, Gifts, Office Supplies
Business Machines
223 S. Harrison 392-3450

HARDIN OIL CO., INC.
and
QUICK STOP
SERVICE STATIONS
Shelbyville and Franklin

Whiteland

HOME FAIR

Quality Building Supplies
Rail Road St. 535-7515

Patronize
Our
Advertisers

The Carpet Shop, Inc.

Featuring: WUNDA WEVE (Residential)
DAN RIVER (Commercial)

TRACY PLAZA
U.S. 31 & Tracy Rd.

NEW WHITELAND
535-9544

Indianapolis Parish Shopping List

ASSUMPTION
BROWN'S UNION 76
1210 S. Harding St.
634-8853
Service, Accessories,
Road Service
7 a.m. to 9 p.m. 6 Days a Week

CATHEDRAL
409 N. Penn.
Buses
STORY'S FOOD SHOPS
Everyday and Etc.
Lowest Possible Price
ME 4-9231 ME 4-9270

CHRIST THE KING
"Buy The Best For Less"
Richards Market Basket
2320 E. 24th St. at Kertess 251-9343

FARMER'S
Jewelry and Gift Shop
Accurate and Bulwaghe
Cross, Press, Gifts, Bags, Made
Remember Loved Ones With Gift Cards
Keychain Photo—25¢
Phone 355-9070

GULF
Johnson's Gulf Service Center
1017 E. 86th St.
OPEN SOON

HOLY ANGELS

BAUN & SCHOTT MARKET
1164 W. 30th St. 924-4045
★ Fine Meats ★
★ Quality Fruits and Vegetables ★
Clark's Walgreen Agency
Lunchette—Soda Fountain
Photographic Equipment—Supplies
CLARK'S PRESCRIPTION PHARMACY
Pharmacy at Parking Door
3722 Northwestern Ave. 925-9225

HOLY NAME

STAN'S
Taxaco Service
BRAKE AND MOTOR TUNE-UP SERVICE
GENERATOR AND STARTER REPAIR
★ VEHICLE SAFETY INSPECTION ★
Cherches & Raymond 764-5040

IMMACULATE HEART
"KNOWN FOR QUALITY"
BO-KA FLORIST
CUT FLOWERS, PLANTS
FLORAL ARRANGEMENTS
9410 N. College 255-2223

ELSON'S QUALITY FOODS
Bob Sr., Bob Jr., Timmie
U.S. Choice Custom Cut Meats
Fresh Fruits and Vegetables
5801 North College 255-2201

LADY OF LOURDES
PEACHERS DRUGS
"PRESCRIPTION SPECIALISTS"
5448 E. Washington St.
357-1195

LADY OF LOURDES
BICYCLES
EAST SIDE BIKE STORE
808 GRAY, Prop.
SCHWINN BICYCLES—New and Used
4225 E. Michigan St. 356-2173

LADY OF MT. CARMEL
USA Government Graded Choice and
Prime Meats in Our Specialty
O'Malia Food Markets
2 Convenient Locations
10450 N. College Indianapolis
130 S. Maple Line Rd. Carmel

LITTLE FLOWER
DELBO DRUGS
1521 N. Emerson
FL 9-8245
PRESCRIPTIONS
Accurately Filled

Bruno TV Sales & Service
R.C.A.—ZENITH
Specializing in Best Value
FL 7-3884—FL 7-5655
5055 E. 16th St.

NATIVITY
McKEAND DRUG STORE
"Your Parish Shopping Center"
PRESCRIPTIONS, SICK ROOM NEEDS
COSMETICS, TOYS, GREETING CARDS
6830 Southeastern Ave. PL 6-7971

SACRED HEART

MILLER'S
REAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Ave.

TEETER'S
South Side Pharmacy
"FAMILY HEALTH SUPPLY CENTER"
1601 S. East St. 632-3583

ST. ANDREW
MARATHON SERVICE
STATE SAFETY INSPECTION
4101 N. Keystone Ave. Ph. 546-0027

SPECIAL
\$20.00 Permanent Wave
\$10.00 With this Ad
SALON DE CAMEO
5207 E. 38th St. 547-4281
Appointment Necessary

ST. ANN
WALTER'S PHARMACY
Cor. 8th St. at Fenwick
244-9000
★ QUALITY DRUGS ★
★ EXPERT PRESCRIPTIONISTS ★

ST. BARNABAS
Johnson and Son
Shell Service
We Specialize in Shell Products
★ Get Your TV Stamps Here ★
8010 Madison Ave. 881-0950

ST. BERNADETTE
ROSS PHARMACY
3809 English Ave.
357-8200

ST. CHRISTOPHER
ROSNER PHARMACY
THE RECALL DRUG STORE
14th and Madison
PHONE 344-2941
FREE PRESCRIPTION DELIVERY

ST. JOAN OF ARC
WALSH PHARMACY
"FREE PRESCRIPTION DELIVERY"
Madison at 38th St.
WA 3-1553 WA 3-1554

ST. JAMES
SNIDER 76 SERVICE
Electronic tune-up, brake work,
exhaust systems
Point Keystone, Hanna and Carson
Phone 787-7859

ST. JUDE
PARK PHARMACY
OPEN 9 a.m. till 10 p.m.
7 days a week
FREE DELIVERY
Thompson Rd. & Carson Ave.
783-9311

KEYSTONE TV AND APPLIANCES
4607 Madison Ave. 793-2523
RCA—ZENITH—GEORGE—LITTECH
Teat Records and Records
JOHN KESTERSON, Owner Open 9-9

HEATH'S SUPER MARKET
MORE FOOD AT LESS COST!
Corner Thompson Road at Madison Ave.
784-7880

INDIANA CENTRAL PHARMACY
John Watt, R. Ph., Beverly Watt, R. Ph.
3993 Shelby 784-2431

SUPREME BICYCLE STORE
"The Wheel's Finest"
George W. Duggan, Prop.
786-9244
5506 S. Madison (at Epier)

ST. JUDE
HEIDENREICH
Fls. Phone Flowers Anywhere
3220 Madison Ave. 787-2941
Member St. Jude
"THE TELEPHONE FLOWERS"
Leger Real Estate
3815 EAST Tenth Street
Phone RA 6-9615 Indianapolis 7, Ind.

ST. LAWRENCE
For Free Quotations, call
Brooks Upholstering
Fls. Furniture Upholstering
Naperville and Niles Fabrics
HOWARD W. BRIDGES, Owner
AFN and Shoppers Charge Cards are
Welcome 5053 N. Post Rd.
896-7900

ST. MARK
Woodcroft Pharmacy
3545 Madison
FREE PRESCRIPTION DELIVERY
★ EXPERT PRESCRIPTION SERVICE
QUALITY DRUGS

We Love All Credit Cards
ASSOCIATED SERVICE
Deep Rock Products
4951 Madison 784-0664

ST. MATTHEW
Jolly Foods Super Market
4600 North Emerson
Open 8 a.m. to 10 p.m.
Featuring Choice Beef, Fresh Fish from the
Coast and Imported Foods

ST. PHILIP NERI
VERA'S REGAL MARKET
2106 E. 10th St.
(at Hamilton)
NO PACKAGE MEAT—ALL FRESH CUT
★ Shop by Phone—Delivery Service ★
428-9191

Wolfe Shell Service Station
1848 E. MICHIGAN
Exp. Lub. — Tire-Battery
Serv. — Wash — Shampoo
★ SERVICE CALLS ★
MA 7-0650

JORDAN Funeral Home, Inc.
"Home of Personal Service"
2428 E. 10th St. 636-4304
John R. Sowers, Pres. 636-4305

ST. PHILIP NERI
JACOB MONZEL
Importer of German
Grandfather-Clocks and other fine clocks
Watches—Jewelry—Diamonds
3815 EAST Tenth Street
Phone RA 6-9615 Indianapolis 7, Ind.

JOHANTGEN'S RURAL PHARMACY
DELIVERY
3801 E. Michigan
★ Prescriptions ★

ST. FIUS X
SCHMIDT PHARMACY
409 E. 8th St.
"The Finest in Cosmetics"
FREE PRESCRIPTION DELIVERY

ST. RITA
"For The Best in Beef Shop"
SHORTY'S FAIRWAY MARKET
Guaranteed Satisfaction with
Personalized Service
We Sell 1000 STAMPS
WE DELIVER
436-7104 1610 Roosevelt Ave. 436-4999

ST. ROCH
ORME'S
Carpets and Interiors
LINCOLN—HARRIS—TILE
CUSTOM FLOOR DESIGN
3305 S. Madison St. ST 61-0701

Locker Meats a Specialty
★ CUSTOM-CUT MEATS ★
★ PLenty of PARKING SPACE ★
Buck's Quality Foods
Meridian at Tye Ave.

WEBB'S Standard Service
Washer Service
Safety Inspection
3305 S. Madison 785-1818
5002 S. East 786-1330

Joe Lepper's Pets & Supplies
Supplies for All Pets, Tropical Fish,
Guppies, etc.
6000 Pendleton Pike
(at Fenwick) 844-5287

ST. THOMAS
"FRESH CUT MEATS"
PAT DOLLEN'S
We buy our own fruits and vegetables from
growers. This insures you freshness and
good quality.
4907 N. Penn. WA 3-2509



BASEBALL ANGEL—With the pennant race going into the stretch, one of the youngsters from The Angel Guardian Home in Brooklyn hopes that the Baseball Angel Award for 1970 as presented to Gil Hodges will bring good luck and another pennant to the New York Mets' manager and his team. George, a six-year-old child with The Angel Guardian Home, lives with his foster parents in Commack, N.Y. Hodges is a native son of St. Peter and Paul parish, Petersburg, Ind.

Franklin

SPECIAL !! — \$20. Permanent Wave
(\$10. with this Ad)
SALON DE CAMEO
By Appointment • 736-7633

HI-WAY LANES

Bowl for Health • U.S. 31 • 736-5177

TAYLOR'S PAINT & WALLPAPER

165 E. Jefferson St. Perfection Paints 736-9231

Greenwood

Stati
Peterson's
880 N. Meridian
881-0962
Trailer Hitch Sales and
Installed
Top Value Stamp

Kopetsky's Red Carpet
Car Wash
Waxing
Motor Steam
North across from
Greenwood Center
2234 E. South County Line Road
881-4860

Highlander Center Dry Cleaners

Greenwood
20%
SPECIAL WEEKLY DISCOUNT

This Week's Special
Drapes
— ONE HOUR SERVICE —

Smith Valley Rd. at Madison Ave. 881-6823

NBG

NATIONAL BANK
OF GREENWOOD

Personal Service Bank
Member F.D.I.C.

PATRONIZE OUR
ADVERTISERS

TIC TACKER

Yes, the classes are smaller

BY PAUL G. FOX

The first clue that parish school enrollment was dropping rather sharply this fall in Marion County came when my six-year-old son returned home after his abbreviated first day Tuesday and reported that his first grade class consisted of 20 pupils.

In turn, the other three youngsters—third, fourth and fifth graders—commented that all of their classes had dropped and that many of their friends were attending public schools. The parish school enrollment had indeed dropped a total of 90 pupils since September, 1969.

A check at the Catholic Office of Education on Wednesday revealed a substantial drop in total enrollment from 16,200 to 14,200 since last year in Marion County. There are two fewer parish schools open this fall with the close of Assumption and the consolidation of St. Joseph's and St. Anthony's into All Saints at the latter facility on the near westside of Indianapolis.

Only one Marion County parish school—Nativity—registered an increase in enrollment this week. While a half-dozen remained relatively constant as before, most schools lost 50 to 75 pupils, a couple more than 100.

An informal survey indicates that the principal reason for the decline appears to be the adoption of a hard line of tuition and/or implementation of new "minimum parish contribution plans." Various systems are in effect from parish to parish, but the net effect is that fewer families are electing to patronize the parish schools.

HOLY NAME SCHOOL, Beech Grove, appears to have the largest enrollment—733 pupils, while five others have more than 600 pupils—**HOLY SPIRIT**, ST. JUDE, ST. LAWRENCE, ST. SIMON and LITTLE FLOWER.

Four have fewer than 200 pupils—**HOLY ANGELS**, **HOLY CROSS**, ST. BRIDGET and ST. FRANCIS DE SALES, while ST. BERNADETTE reports an even 200 enrollment.

Secondary school enrollment reports were slow to be reported, as upper classmen did not report until later in the week at several locations.

Significantly, two parish-supported high schools in Marion County reported an increase: **RITTER** with 551, up from 528; and **SECUNIA MEMORIAL** with 631, up from 599. **CATHEDRAL** and **BREBEUF**, both private boys' schools, enrolled 665 and 560, respectively, both down about 80 pupils. **RONCALLI** has 656 pupils, down from last year's 822.

The total enrollment of the 10 Catholic secondary schools in Marion County is expected to be nearly 5,000 pupils.

PROFILE OF A FRESHMAN CLASS—a preview of information about the freshman

class at MARIAN COLLEGE, which reports this Sunday, indicates that 66 per cent of the 350 students are Hoosiers, half of that figure being from the Indianapolis-area. Ten states and nine foreign countries are also represented in the profile.

Seventy-three per cent of the class will live on the Cold Spring Road campus, while the men-women ratio is exactly the same as last year—44 per cent men and 56 per cent women students.

Eighteen members are listed as Presidential Scholars, indicating that they finished in the top three per cent of high school graduating classes. Forty-three have received Marian College honor scholarships, while another 15 received academic grants for tuition payment. The total scholarship money invested in the above amounts to \$32,500.

Marian considers the class its brightest (on paper) to date.

HERE AND THERE—ST. THOMAS AQUINAS PARISH will resume its 5:30 p.m. Sunday evening Mass this Sunday, Sept. 13, by popular demand. The Mass is designed particularly for Catholic students attending nearby Butler University. . . . The parish will inaugurate fall religion classes for grade school children attending public schools this Sunday at 9:30 a.m. Additional information may be obtained from SISTER MIRIAM GUNNING, S.P., parish religious education coordinator, at 255-4258. . . . It is also reported that St. Thomas School is accepting BankAmericard for payment of school expenses. . . . Serving as full-time religious education coordinator this year at ST. MATTHEW'S PARISH, Indianapolis, is SISTER CAROL GETTELFINGER, O.S.B. The Benedictine nun is reading with the Sisters of Providence who staff the St. Matthew's parish school.

MATERIALS ON THE DRAFT—Many parish priests and guidance counselors are frequently asked by young men for advice about the military draft. Hodges Publications, P.O. Box 293, Watertown, N.Y. 13601, has prepared a packet of material on the subject especially designed for pastors. The \$4.95 packet includes the following: Guide to the Draft, by Arlo Tatum and Joseph S. Tuchinsky (Beacon Press); Handbook for Conscientious Objectors, prepared by the Central Committee for Conscientious Objectors; Religious Statements on Conscientious Objection, compiled by the National Interreligious Service Board; Conscientious Objectors; Medical Fitness Standards, for appointment, enlistment and induction into the Armed Forces; plus other Selective Service forms. A letter of endorsement on the materials, written by Paulist Father John B. Sheerin, editor of The Catholic World, calls the kit "a marvelous timesaver for the busy priest and the materials are utterly reliable and authoritative."

National Pastoral

(Continued from Page 1)

be questioned theologically and politically whether pure democracy is effective or legitimate as Church policy," he said.

The Iowa priest noted, however, that there is a distinction to be made "between popular choice in Church policy and in determining doctrine."

"The means of choosing policy and office-holders is open to most adequate alternatives," Father O'Meara said. "The deciding of doctrinal questions by majority vote would seem to be theologically naive."

Author of the fourth paper was Father James Hennesey, S.J., of the Fordham University theology department, who pointed out that the concept of a representative council in the American Church was nothing new. Experimental regional councils, including lay representatives, cropped up as early as the 1930s, Father Hennesey noted.

MOST INFLUENTIAL comment during discussion periods apparently came from Dr. Cynthia Clark Wedel, president of the National Council of Churches, who had been invited as a "reactor" to one of the papers.

"I feel that younger people and lay people will ask why we waste time on these meetings," Dr. Wedel said. "The

church is in an important spot to do something symbolic, without getting wound up in institutionalized legislative matters."

Several Protestant and Orthodox faiths have representative bodies similar to an NPC—such as the General Convention of the Episcopal Church or the General Assembly of the United Presbyterian Church in the U.S.A.—but Mrs. Wedel urged the U.S. Catholic Church not to imitate the existing structures.

"This calls for imagination in having a brand new kind of body," she said. "Many of our current structures seem to be out of tune with the times."

Priesthood

(Continued from Page 1)

that of the entire priesthood in today's world. Implicitly, this would include in one way or another the burning point of clerical celibacy.

One member of the Roman Curia told NC News, however, that he doubted celibacy would be brought up as a separate and deliberate subject. Rather, he said, it most probably would come up along with the subject of the possibility of ordaining married men in specific cases. Once introduced, the discussion could take its own course, he said.

JAMES H. DREW Corporation
Indianapolis, Ind.



TO AUGMENT FATIMA STAFF—Shown above with Sister Ann Costello, seated left, are three novices of the Dominican Sisters of the Congregation of St. Catherine de Ricci, whose motherhouse is in Media, Pa. The four will arrive next week for formation and training in retreat work at Our Lady of Fatima Retreat House, 5353 E. 56th St. Seated at right is Sister Patricia Lyn Herley. Top row from left are: Sister Diane Geary and Sister Betsy Shillingburg.

Four Religious slated to join staff at Fatima

INDIANAPOLIS—Three Dominican novices and their religious director will join the staff of Our Lady of Fatima Retreat House next week to receive training in retreat work for the coming year.

Accompanied by Sister Ann Costello, director of novices and former staffer at Fatima, the novices will arrive September 15. A public reception for the four will be held from 5 to 7 p.m. Sunday, September 20, sponsored by the Fatima Retreat League.

All have studied the past two years at the motherhouse of the Dominican Sisters in Media, Pa., near Philadelphia. All are from the Philadelphia area.

Fatima was chosen to serve as a training center at the invitation of Father Kenny C. Sweeney, retreat house director. The Dominican Sisters have staffed Fatima since its opening at the present location in 1966.

Clark to head Fathers' Club

INDIANAPOLIS—Jack Clark is the newly elected president of the Cathedral High School Fathers' Club for the 1970-71 school year.

Other new officers include Ken Dreyer, 1st vice-president; John Grande, 2nd vice-president; Joe Morris, secretary; Bob Kane, treasurer and Tom O'Brien, co-ordinator.

Members elected to serve a two-year term on the Board of Directors are Sal Puntarelli, Bob Laratta, Earl Swayze and Francis E. Hanley. Jim Kiesel, Al Buennagel, Jim Loughery and Bob Armbruster serve one-year terms on the Board of Directors.

BOMB TOSSED

MILAN, Italy—Vandals threw a gasoline bomb and flaming newspapers at a church adjoining the fresco of Leonardo da Vinci's famous painting of the Last Supper. Police said the fire bombing merely damaged the door of Santa Maria Grazie, a 15th century brick and terracotta church built by Bramante.

Luncheon set

INDIANAPOLIS—The Irvington Catholic Woman's Study Club will hold their annual President's Day Luncheon, at 12 noon Wednesday, Sept. 16, in the

Anchor Inn, 1616 N. Arlington Ave. Sister Rose Teresa, librarian at Our Lady of Angels High School, Cincinnati, O., will be the guest speaker.

ASKREN MONUMENT CO., INC.
Markers — Monuments
Since 1935
4707 E. Wash. St. 357-8041
Indianapolis, Ind.

Wm. Weber & Sons
"Purveyors of Fine Meats"
Beech Grove, Indiana
787-1391
Breaded Fish Portions For Fish Fries

LEASE YOUR NEXT CAR OR TRUCK
From
McGINTY DODGE, Inc.
3419 So. East (U.S. 31 South)
Indianapolis, Ind.
787-8361

Grinstein Funeral Home
Established 1854
HAROLD D. UNGER
1601 E. New York St. — Indianapolis, Ind. — 432-5374

G.H. Herrmann Funeral Homes

1505 South East Street 5141 Madison Avenue
632-8488 (INDIANAPOLIS, INDIANA) 787-7211



GOLDEN JUBILIARIES—Mr. and Mrs. Frank X. Bischoff, members of Holy Name parish, Beech Grove, will celebrate their 50th Wedding Anniversary on Saturday, Sept. 19, with a Mass of Thanksgiving at 1 p.m. in the parish church. An open house will follow until 4 p.m. in the parish hall. No invitations have been issued. They are the parents of five sons: Francis and Paul Bischoff, of Beech Grove; Harold Bischoff, of Indianapolis; Curt Bischoff, of Seymour; and Richard Bischoff, of Winamac.

"MAJOR" IN SAVINGS HERE!

New Testament (Jerus. Bible) \$1.65
New Testament (Confraternity)95c
Old Testament (Abridged Confraternity)95c
Holy Bible (Confraternity)
Cloth Bound Student Edition \$3.75
Taize Children's Bible \$4.95
Other Children's Bibles
From \$1.50 to \$6.50

Mail Orders Promptly Filled—(Add 2% Ind. State Sales Tax)
"We Specialize In Service"

KRIEG BROS. Established 1892
Catholic Supply House Inc.

(1/2 Block South of Ayres)
119 S. Meridian St., Indpls., 46225
(Area Code 317) 638-3416 or 638-2417

INDIANAPOLIS
Calendar
of Events

FRIDAY, SEPT. 11
ST. CHRISTOPHER'S
SOCIAL begins a weekly run in the school social room, 5335 West 16th St., at 7 p.m.

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

Annual festival
set at Batesville

BATESVILLE, Ind.—Chicken and beef dinners will be featured at the annual festival and homecoming sponsored by the parishioners of St. Louis Church here on Sunday, Sept. 20. Dinners will be served at 11 a.m., 12 noon, 1 and 2 p.m. E.T., adults \$2, children \$1. For reservations call AC 812-934-3204. Mock turtle soup will be served at the cafeteria supper beginning at 4 p.m.

Festival entertainment includes indoor booths for adults and kids and pony rides for children. Handmade quilts and fancy work will be given away during the event.

The public is cordially invited.

DRAB PICTURE

BALTIMORE—Tuition hikes plus uncertainty of the financial future were blamed for an estimated 4,000 to 5,000 fewer students enrolled in Baltimore archdiocese's grade and high schools.

MONSIGNOR GOOSSENS SAYS:
MILLIONS IN MISSION LANDS

Earn \$200 Or Less
Each Year!

This Is Why They Cannot Support
Their Own Parishes - Schools - Hospitals

YOU IN AMERICA
Earn \$200 Or More
Each Month!

THIS IS WHY YOU SHOULD GIVE
GENEROUSLY AND FREQUENTLY
TO THE MISSIONS!

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

RONCALLI

HIGH SCHOOL

JUST SOUTH OF THOMPSON AND McFARLAND ROADS

INDIANAPOLIS, INDIANA

FALL FESTIVAL

Friday, Saturday, Sunday

September 18, 19, 20

Fish Fry

4:00 P.M. - 7:00 P.M.

Adults — \$1.50
Children (6-12) — .75
Pre-school — Free
Carry-Out Available

Sock - Hop

Music By THE ICE
9:30 — 11:30
\$1.00

Friday

RONCALLI

vs.

SCECINA

7:30

Rathskeller Dance

9:30 - ? ? ?

\$4.00 Per Couple

(First Beverage and Sausage Plate Provided)

Music By

Nancy Huebner's Strolling
BAVARIAN BAND

Reservations: 786-3744

Saturday

Roast Beef Dinner 4:00 - 8:00

Adults — 1.75
Children (6-12) — \$1.25
Pre-school — Free

RIDES

GAMES

BOOTHS

Sunday

Chicken Dinner 1:00 - 6:00

Adults — \$1.75
Children (6-12) — \$1.25
Pre-school — Free

RIDES

GAMES

BOOTHS

CHURCH IN FINAL STAGES

New Bloomington parish buildings near completion

BY HENRIETTA THORNTON 6:30 a.m. on Tuesday and Thursday. The five-room rectory, which has been renovated by parishioners, the third Catholic church to be constructed here in the past 18 years, is to be completed hopefully the last of this month.

FATHER BUCK explained that the center is being used only temporarily for religious services until the church proper is completed. "The center easily holds the 370 'charter families' of the congregation," he said.

The St. John the Apostle education program will be directed by two Sisters of Providence—Sister Barbara Ann Linton and Sister Kathleen Desautels. They will head up a program for the families of the parish, according to Father Buck. The nuns have taken up residence at the Forest Green Apartments located across from the new church site.

"The education program is of particular importance because there are no plans at the present time to construct a Catholic school," Father Buck said. "Children of parish members must either send their children to public schools or on Bloomington's west side or enroll them at the St. Charles parish school."

After completion of the 750-seat church, a dedication program and open house will be held, probably in October, Father Buck explained.

THE CATHOLIC population in Monroe County has grown from a small group which began settling here about the year 1850 to three large parishes now in Bloomington.

The present St. Charles Borromeo Church, which was the lone Catholic church in Bloomington until two years ago, was completed on the eastside of the city in 1952. Msgr. T. J. Kilfoil has been pastor since 1938. Associate pastor is Father Robert Borcherding, who was appointed to the parish staff in 1969. Father Buck was associate pastor at St. Charles for 12 years before being named founding pastor of the St. John the Apostle parish.

The new Indiana University St. Paul Catholic Student Center, of which Father James Higgins is director, was completed in January, 1969, undergraduate and graduate degrees in education from Butler University.



IN FINAL STAGES—Father Francis Buck in front of the "almost" completed St. John the Apostle church complex in Bloomington. The building immediately behind him is the catechetical-social center and is being used now for Sunday Masses.



SO LONG, PAL—Bloomfield youngsters Greg Bartlett and Randy Duke bid farewell to Danny Rice (left), one of 19 children from the Indianapolis and Evansville areas to visit Bloomfield and St. Wendel for a vacation in the country during July and August.

'FRIENDLY TOWN' PROGRAM

Inner-city children again enjoy rural visit

Special to The Criterion Churches of Indiana and the Marion County Welfare Department. Mrs. Farri arranged for placement of these children with host families in the Bloomfield area.

At St. Wendel, Mrs. Louise Evers, chairman of the parish Community Affairs Commission, coordinated the program. "The program here was Friendly Town program offered to inner-city children has a important psychological benefits Bloomfield housewife and for the children, according to Mrs. Dorothy Kingan of the Marion County Welfare Department.

"The real benefit lies in the exposure to the values of the family structure—to the warmth of a family, sitting down together at regular meals. The visit is good exposure which makes an impact on the child for the present and for later years. It's the finest program in operation in Marion County," the Welfare official stated.

Another benefit of the program was pointed out by church leaders. They said that the interracial and interfaith spirit of the experience opened doors to understanding seldom found in other sources.

Parents of the inner-city children were equally delighted that their parents in these communities were willing to open their homes to their children.

One remarked: "They (the host family) made us feel they had gained something by having our little girl with them. It made us feel great, and she came home happy and talking about everything."

The Indianapolis children were selected for the program with the cooperation of the Christian

RECOLLECTION SET

INDIANAPOLIS—The annual Ladies Day of Recollection, sponsored by Ladies Court No. 97, Knights of St. Peter Claver, will be held at St. Rita's Church, 19th and Martindale, on Sunday, Sept. 20, beginning at 10 a.m. Ticket reservations, \$3 each, may be made by calling St. Rita's Rectory, 632-9349.

*During this week 30 years ago, Archbishop Ritter announced plans for the construction of a Negro parish in Evansville, Ind.

St. Elizabeth's sets Open House

INDIANAPOLIS—St. Elizabeth's Home for unwed mothers will have its annual Open House from 2 to 4:30 p.m. Sunday, Sept. 13. Located at 2500 Churchman Avenue, the home is the state project of the Daughters of Davis, Mrs. Sam DeCroes and Isabella. Serving on the open house committee are members of the Mother Theodore Circle and Our Lady of Everyday Circle. Miss Mary Anne Dolan is general chairman.

Highlight of the event will be tours of the newly-completed residence hall, administration center, and nursery. Entertainment will be provided for children and adults in a tent at the rear of the premises.

Refreshments will be provided, along with white elephant—Mrs. William

Butlerville, Ind.—Father Joseph Kern, chaplain at the Muscatatuck State School and Training Center, will conduct training sessions for teachers interested in special education on three consecutive Saturdays—September 12, 19 and 26.

Designed for parents and other wanting to teach religion to retarded children, the classes will be held at the state institution from 9:30 to 3 p.m.

To aid teachers of the retarded

INDIANAPOLIS—The Catholic Adult Club of Indianapolis will hold a Cultural Activities meeting at 8 p.m., Monday, Sept. 14, in the home of Gianni Arata, 108 Diplomat Court, Apt. 2.

Other CAC activities include a Road Rally, at 4 p.m., Saturday, Sept. 19, at the Northside K of C, 2100 E. 71st St., and a CAC party (members free) on Friday, Sept. 25, at the Glenbrook Apartment Party House, 600 N. Keystone Ave., at 9 p.m. Admission for non-members will be \$2 per person.

Catholic Adults plan activities

Make Contributions to: REV. DONALD L. SCHMIDLIN, Director CATHOLIC CHARITIES ARCHDIOCESE OF INDIANAPOLIS 623 E. North St. • Indpls., Ind. 46204 • Area 317 • 632-9401

Family breakup can be tragic for a young one. Our agency helps Catholic homes to stay intact. Do you know one that needs counsel or assistance?

JOSEPH KONRAD—PRESIDENT of the Holy Family Society INTRODUCES an Exciting New low cost— "IN-Plus-OUT" HOSPITAL PROTECTION PLAN that pays cash directly to you, over and above any other insurance or medicare you may have, regardless of your age or health, even if you have been turned down by other insurance companies, you can obtain this valuable protection when you join the Holy Family Society...

DON'T BE AFRAID OF BIG HOSPITAL AND DOCTOR BILLS!

SAVE MONEY ON THIS LOW COST PROTECTION!

Join Now in your own Catholic Fraternal HOLY FAMILY SOCIETY OF THE UNITED STATES OF AMERICA (Organized Strictly for Non-Profit)

PAYS CASH DIRECTLY TO YOU

Up to \$27,500⁰⁰ to use as you wish

Accidents and Sickness Can Wipe Out Your Family Savings

51,000 persons will be hospitalized TODAY—AND EVERY SINGLE DAY OF THE YEAR—due to accident or illness.

Over 22,000,000 people this year will be convalescing from hospital confinements.

Over 5,000,000 persons will pay staggering sums for surgery this year due to sickness and accidents.

PAYS BENEFITS FOR EACH INJURY OR SICKNESS:

Up to \$12,500⁰⁰ for HOSPITAL EXPENSES

Up to \$12,500⁰⁰ for EXTENDED CARE or NURSING HOME

Up to \$2,500⁰⁰ for RECUPERATION AT HOME

FREE PEN Carries a message "I am a Catholic. In case of accident call a Priest."

Learn all the facts FREE. Mail this coupon! No obligation.

About the Holy Family Society The Holy Family Society of the U.S.A. was founded in 1914 as a strictly NON-PROFIT Catholic Fraternal Benefit Society. It is organized by and for Catholics to protect the Catholic home and family at the lowest possible cost.

HOLY FAMILY SOCIETY 51 Fairlane Drive • Joliet, Illinois 60435

Please rush me my Free Pen and Free Facts on the remarkable low cost "In-Plus-Out" Hospital protection offered by your non-profit fraternal society. There's no obligation.

Name _____

Address _____

City _____ Zip _____

Age _____ Parish _____

For Catholic Fraternities

Is Your Roof Rotting Away?

You Can Stop Rain Damage Now

Call Sherriff-Goslin Co.

All Work Guaranteed

Get Ready for Winter Now

Sherriff-Goslin

Is Here to Help You

Since 1906 NOW 20% OFF While Present Stock Lasts

ON ALL RE-ROOFING JOBS

One of Indianapolis Area's Oldest Roofing and Siding Dealers

SHERRIFF-GOSLIN, CO.

1101 East 46th Street

HOURS: 7:00 A.M. - 9 P.M.

Evenings and Saturday By Appointment

CALL NOW 253-7074

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

MONTHLY CARD PARTY St. Patrick's Women's Club Sunday, September 13 - 2 P.M. School Hall - 950 Prospect Street

TWO RETREATS SLATED Our Lady of Fatima Retreat House 5353 East 56th Street Sept. 18 - 20 For Women of New Albany

Sept. 25 - 27 For Business and Professional Women

Reservations: 545-7681 - Retreat House

RUMMAGE SALE EXTRAVAGANZA

Saturday, September 12 - 9 A.M. - 4 P.M.

Marian College

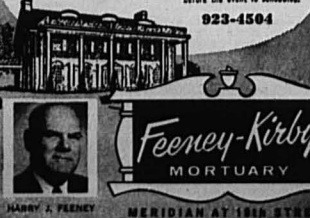
Indianapolis Chapter of the Marian College Alumni Association

FEENEY-KIRBY MORTUARY 100% CATHOLIC OWNED AND OPERATED

Sponsoring your Catholic parish activities...

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



Feeney-Kirby MORTUARY

HARRY J. FEENEY MERIDIAN AT 18th STREET