



PREPARE FOR NATIONAL CYO FEDERATION CONVENTION—Scores of young people from the Archdiocese are serving in various capacities to prepare for next week's National CYO Federation Convention, to be held in the Indiana Convention-Exposition Center. The Art Club of St. Mary Academy, Indianapolis, under the direction of Sister Judith Albers, O.S.F., prepared a 20-foot backdrop for the

convention banquet. Sister Judith is shown above flanked by Clare O'Connor and Jim Tarpey. In the foreground stuffing packets for convention delegates are from left: Kathy Mountjoy, Pat Wilson, John Harbor and Jo Mountjoy. The girls are students at St. Mary Academy while the boys attend Secina Memorial High School. All are seniors.

## NATIONAL CYO MEET NEXT WEEK

# Convention to attract 3,000 youths to city

BY PAUL G. FOX

More than 3,000 teen-agers and young people are expected to converge upon Indianapolis next week as the Archdiocese hosts the 12th National CYO Federation Convention Nov. 15-18.

Sessions will be held in the Indiana Convention-Exposition Center, while convention headquarters will be in the Indianapolis Hilton. Delegates will be housed in the Hilton and eight other downtown facilities—Columbia Club, Holiday Inn, Howard Johnson, Travelodge, Civic Center Motel, Indy Inn, Atkinson and Indianapolis Athletic Club.

Representing the Archdiocese will be approximately 325 high school students and young adults. Boys will be housed in the Hilton, while the girls will be accommodated in the Indy Inn.

**KEYNOTE SPEAKER** for the opening plenary session Thursday evening will be Bishop William Borders of the Orlando (Fla.) diocese, who is a native of Washington, Ind. Bishop Borders is the youth representative of the U.S. Catholic Conference.

## 'Faith' begins family series

The hilarity and heartbreak of rearing a large family will aid in illustrating the theme of the new KNOW YOUR FAITH series—Family Life of the Christian—beginning this week on Page 6 and continuing through December.

Theme articles will be written by Mrs. Jane Williams Pugh, who might be considered an expert on the subject at hand. A resident of Seattle, Wash., she is married and the mother of nine children, from toddlers to teens. We think you'll find her sprightly comments thought provoking as well as amusing. To meet her and her family, turn to Page 6.

Complementing Mrs. Pugh's articles will be columns written by Fathers Pfeiffer and Champlin, who will be concentrating as usual, on catechetics and liturgy, respectively.

Also continuing on the KNOW YOUR FAITH pages are Steve Landregan's stories on Lands of the Bible, James J. Phillips' column on Parish Life, and, of course, those regular features, Msgr. Ray Bosler's Question Box and Frank Sheed's reminiscences of the pre-Vatican II Church.

## Hermitage makes safety additions

BEECH GROVE, Ind.—Capital improvements costing \$55,000 have recently been completed at St. Paul Hermitage here, operated by the Sisters of St. Benedict of Our Lady of Grace Convent.

Smoke doors and partitions were erected in compliance with provisions of the Life Safety Code for nursing and residential homes. The safety measures were also recommended by the State Fire Marshall's office.

## 22 appointed to Commission for Ecumenism

Entertainer Danny Thomas, founder of the St. Jude Children's Research Hospital in Memphis, Tenn., will be the convention banquet speaker on Saturday evening. He will receive the "For God and Youth Award" in recognition of his humanitarian concerns.

Each convention delegate will be asked to make a personal decision to become actively involved in a total experience designed to harness the energies of youth toward bringing the message of Christ to the world.

The innovative educational process was developed for this year's convention by Lyman Coleman, author and leader of national Serendipity workshops, to provide delegates with new insights into a number of problems facing Church and society—and to give them strong encouragement as well as opportunity to speak their minds and those of the young people they represent.

Coleman's presentation will focus on such matters as building relationships, living and thinking creatively, spiritual awareness, Christian lifestyles and Gospel truth.

Each convention delegate is expected to join one of four major committees which will focus on key facets in contemporary living which affects and shapes the range of daily choices and future lifestyles open to them.

**MAJOR COMMITTEES** and their coordinators include:

—Youth and Religion, Dr. James Michael Lee, director of School of Religious Education, University of Notre Dame;

—Youth and Education, Brother Leo Ryan, C.S.V., president of St. Viator High School, Chicago;

—Youth and Public Service, Mayor Paul T. Jordan of Jersey City;

—Youth and the Corporation, Joan Krebs, curriculum consultant for Chicago archdiocese.

Each of the major committees will break down into various subcommittees. In all there will be 14 simultaneous subcommittee working sessions. The process will culminate in the presentation of resolutions Saturday afternoon.

## New Penance ritual

VATICAN CITY — The revised ritual book for administering the sacrament of Penance will be published by the end of the year or at the beginning of the next Lenten season, a Vatican official told NC News.

The official was reacting to speculation by an Italian news service that a Vatican document on confession is imminent.

"Imminent is too strong a word," the official said. "Everyone from the Holy Father down is anxious to publish the new order (ritual book) as soon as possible."

The official said that the Congregation for Divine Worship, which will make the document public, is working "in haste, because we want the new order for confession ready for use in the Holy Year."

A 22-member Archdiocesan Commission for Ecumenism has been announced this week by Archbishop George J. Biskup. Named chairman of the group was Father Richard Terrill, pastor of St. Philip Neri parish, Indianapolis.

Other officers include: Father Aurelius Boberek, O.S.B., of St. Meinrad Archabbey, vice chairman; and Sister Antonette Rensino, O.S.F., of Richmond, secretary-treasurer.

Members of the Commission, according to Father Terrill, will be "authorized representatives of the Archbishop in dealing with ecumenical matters for the Church in the Archdiocese. The group will advise and assist the Archbishop in developing and promoting ecumenical activities and programs in conformity with the Decree on Ecumenism of Vatican II, the instructions of the Ecumenical Secretariat of the Vatican, and decisions of the U.S. Bishops Commission for Ecumenism and Interreligious Affairs."

**ALSO NAMED** to the Commission were 10 other priests, eight lay persons and another Religious.

The priest-members are: Father Bernard Head, president of the Archdiocesan Priests' Senate and pastor of St. Thomas More parish, Mooresville; Father Francis Tuohy, Chancellor and pastor of St. Thomas parish, Fortville; Msgr. Raymond Bosler, pastor of Little Flower parish and editor of The Criterion.

Also, Father Bernard Koopman, pastor of St. Vincent de Paul parish, Bedford; Father Karl Miltz, faculty member of Our Lady of Providence High School, Clarksville; Father Michael Albright, associate pastor of St. Patrick's parish and deanery CYO director, Terre Haute; Father Harry Hoover, pastor of St. Joan of Arc parish, Indianapolis; Father Eugene Weidman, pastor of St. Bernard's parish, Frenchtown; Father John Geis, pastor of St. Mary's parish, Greensburg; and Father Valentine Jankowski, O.F.M. Conv., pastor of St. Joseph's parish, Terre Haute.

**LAY PERSONS** named to the Commission include: Thomas Kibler of St. Luke's parish, Indianapolis; Mr. and Mrs. Wayne Tolen of Holy Family parish, Richmond; Dr. and Mrs. William McCarthy of St. Ann's parish, Terre Haute; Mr. and Mrs. Robert Wagner of St. John's parish, Bloomington; and Glenn Tebbe of St. Michael's parish, Brookville.

Sister Dorothy Raney, S.P., of the Sisters of Providence House of Prayer at St. Mary-of-the-Woods Village, completes the list.

Father Terrill indicated that the Commission plans to invite competent persons of other religious traditions to serve as resource persons.

The first project of the new Commission will be to submit ecumenical guidelines to Archbishop Biskup for use throughout the Archdiocese. A draft of the guidelines was presented to the Commission this past Tuesday evening at the first full meeting of the group. It was prepared by a special subcommittee.

At Tuesday's meeting, Msgr. Bosler and Mr. Kibler were elected to serve on a five-member executive committee.



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## IN-HAND OPTION ON AGENDA

# Communion debate awaits U.S. Bishops

BY JERRY FILTEAU

WASHINGTON—When the U.S. bishops meet here Nov. 12-16, a spirited debate over Communion in the hand is in the making.

Three weeks before the meeting Cardinal John J. Carberry of St. Louis circulated a report to the U.S. bishops opposing the practice.

The report includes reprints or excerpts from Vatican documents opposing the practice and cites other evidence indicating that introduction of Communion in the hand in the United States would not be pastorally sound.

In the past, when the topic has been brought up before the American bishops a majority of them has preferred introduction of the option. Proponents, however, have not gained the two-thirds majority required for the Vatican to approve the introduction of the practice in this country.

IF THE BISHOPS do approve Communion in the hand for this country, their approval must still be ratified by the Vatican before it can go into effect.

In 1969 the Vatican said episcopal conferences could request permission for the Communion-in-hand option in their own countries.

When the matter first came up for a vote among the bishops in November 1970, 54 per cent approved the option—more than half, but less than the two-thirds needed for approval.

A straw vote by mail before the bishops' April 1972 meeting showed 60 per cent of the respondents in favor of the practice. As a result of the poll the question was not put to a vote at that meeting, but in a floor discussion Cardinal Carberry recommended a survey of the laity to determine their feelings on the matter.

THE QUESTION of a poll was referred to the bishops' Pastoral Research and Practices Committee, which subsequently rejected it on the

grounds that such a survey would be meaningless without an intensive educational effort to make the entire Catholic people more aware of what was involved in the question.

Proponents of Communion in the hand argue that this was the standard method of receiving Communion for the first nine or ten centuries of the Church's history, not a recent innovation intended to lessen reverence or respect for the sacrament.

They point out that the change to reception on the tongue for lay persons coincided with a rising distinction between clergy and laity, in which it was felt that only the clergy are worthy to touch the sacred species with their hands. Some argue that this distinction creates an anomaly today as more and more lay ministers are distributing Communion.

Other arguments are that the practice of Communion on the tongue is aesthetically unpleasing, that it causes sanitary concern for some, and that it is comparable only to the way babies are fed, hence undignified for adults.

Cardinal Carberry summed up arguments in opposition to introducing the practice as a concern for lack of reverence to the sacrament, general opposition among the laity, and a fear that introduction of another optional element into the liturgy would further undermine the unity and authority of the Church.

Thus the lines are drawn up for the debate. Neither side is arguing that there is anything intrinsically wrong with either practice. Rather, it comes down to a question of pastoral concern, with one side arguing that it would be better pastorally to introduce the option where it is wanted, with adequate education so that those who disagree will not be disturbed; and the other side arguing that the potential confusion and dangers to the faith would make the introduction of the option pastorally unwise.

## Propose developing Ladywood tract

INDIANAPOLIS—A group of investors headed by businessman Robert V. Welch plans to acquire and develop a 113-acre portion of the Ladywood-St. Agnes High School campus for a residential and commercial complex if necessary rezoning authority is received from the Metropolitan Development Commission.

The girls' secondary school, owned and operated by the Sisters of Providence of St. Mary-of-the-Woods, Ind., will continue on a reduced 29-acre campus which includes a \$2.5 million cluster of educational buildings erected several years ago. Present enrollment there is 475 students.

Proposed development of the tract includes a cluster of 20 to 30 homes, 270 to 290 garden apartments in two and three-story buildings, and 90 to 110 townhouses.

The Stoughton Fletcher mansion on the property, erected in 1911 at a cost of \$2 million, will be included in the transaction. Vacant in recent years, the mansion has more than 60 rooms with 17 bedrooms and fireplaces. According to

plans filed for zoning the lower floors of the mansion would be used as a recreation and community center.

An office building, bank, restaurant and shopping center are also included in the master plan, along with a lake and 13-acre recreation area around the mansion.

No hearing date has been set by the Division of Planning and Zoning of the Metropolitan Development Commission. Sale price of the property and the proposed development costs were not disclosed.

The original estate acquired by the Sisters of Providence in 1927 included 1,000 acres. Several parcels of land have been sold through the years for residential and apartment development. Our Lady of Fatima Retreat House occupies a 13-acre portion of the former estate on 56th St.

## Archbishop Biskup to confer diaconate

The Chancery Office this week announced that Archbishop George J. Biskup will confer the diaconate upon Carmen Petrone at 2 p.m. Saturday, Dec. 8, in St. Rose of Lima Church, Franklin.

Petrone, formerly associated with the Lafayette diocese, is a fourth year student at St. Meinrad School of Theology.

There are eight other deacons serving the Archdiocese. All are scheduled for ordination next spring.

## St. Meinrad Board to match surplus

ST. MEINRAD, Ind.—The board of overseers of St. Meinrad Seminary here has challenged the institution's alumni to increase their annual giving for the current year.

Board members will match contributions up to \$25,000, dollar for dollar, which exceed last year's total alumni giving of \$55,482.

There are 5,200 lay and clerical alumni of St. Meinrad throughout the nation. Alumni Association president is Father Gerald Gettelfinger of Indianapolis.

## Fourth annual poverty drive collection due

The fourth annual collection for the Campaign for Human Development will be taken up in all churches in the Archdiocese on Sunday, Nov. 18.

A message from Archbishop George J. Biskup urging support of the campaign will be read from the pulpit this coming Sunday and pastors and parish groups have received kits containing information on the nationwide effort.

The anti-poverty drive, initiated and sponsored by the U.S. Bishops, has realized nearly \$20 million since November, 1970. Last year nearly \$75,000 was collected in the Archdiocese, of which \$60,000 was forwarded to the national development office and \$15,000 retained for local projects.

**GRANTS MADE** thus far from the 1972 collection include:

—\$5,000 to Peace of Christ Community Center, 1642 N. Park, Indianapolis, an emergency assistance home under the direction of St. Rita parish;

—\$3,500 to Cooperative Action for Community Development (CACD), a diversified community participation program operated by students of St. Meinrad College.

Other grants are presently under consideration, according to Father Donald Schmidlin, Archdiocesan CHD director.

Grants are made by a 14-member awards committee appointed by Archbishop George J. Biskup. The committee weighs all proposals submitted for local funding and makes recommendations to the national development office for major grants.

Paralleling the campaign's economic aid is a concentrated effort to educate Catholics regarding the nature of poverty and its root causes. Father Schmidlin said that parishes and organizations were urged to use the instructional materials on poverty available in the audio-visual library of the Department of Religious Education.

THE LIBRARY has acquired all materials suggested by the national development office as well as much additional information. A special bibliography of materials regarding the problems of the elderly has been prepared.

A recently-completed study of the Archdiocesan CHD program and committee has resulted in the recommendation that, whenever possible, grants be made through parish or Church organization participation in a project. Funding parish participation, for instance, would be preferred to funding a particular project directly.

The study also has established three priority areas: rural, in which Catholic participation would be encouraged in such organizations as the National Farmers Organization; black leadership, in which parishes and organizations would be urged to work through Black Catholics Concerned; and working poor, in which the Archdiocesan Council of Catholic Women and similar groups would become instrumental in relating the problems of poverty to the average parishioner.

Campaign directors from the five Indiana dioceses met recently, Father Schmidlin said, to discuss the possibility of statewide coordination of some aspects of the anti-poverty drive. A joint workshop on promotion, education and funding is being planned.

## Former cemetery head dies at 85

INDIANAPOLIS — Funeral services for John A. Deery, former superintendent of Catholic Cemeteries Association, will be held at 10 a.m. Friday, Nov. 9, in SS. Peter and Paul Cathedral.

Mr. Deery, who served with the Association from 1945 to his retirement three years ago, died Tuesday morning in an Indianapolis nursing home. He was 85.

Archbishop Paul C. Schulte appointed Deery to draw together under a single administration the three separate Catholic cemeteries in the late 1940's—St. Joseph's, Holy Cross and Calvary. Mr. Deery was recognized nationally by the National Catholic Cemetery Conference as an outstanding professional.

**PRIOR TO HIS** position with the Archdiocese, Mr. Deery served 10 years as an inspector of federal building construction and earlier as an architect. He was responsible for designing the Carmelite Monastery, Shortridge High School, several State Fairgrounds buildings and gates, fire stations and facilities at Muscatatuck State School and Hospital, Butlerville.

Mr. Deery was a member of St. Joan of Arc parish, Mater Dei Council and Fourth Degree, Knights of Columbus.

He is survived by a son, Paul C. Deery, and six grandchildren. Two priest-brothers preceded him in death. They were Father Albert Deery, longtime pastor of St. Augustine's parish, Jeffersonville, and Msgr. Paul A. Deery, V.G., vicar general of the Evansville diocese and pastor of the Old Cathedral, Vincennes.

Burial will take place in Calvary Cemetery.



## WEEK'S NEWS IN BRIEF

### Tuition tax credits continue

ST. PAUL, Minn.—For the third time a Minnesota court has refused to stop operation of the state's 1971 Income Tax Credit law, which provides aid to parents of nonpublic school children. The court refused to issue a temporary injunction suspending operation of the law and refused to advance consideration of the case. The law, which provides graduated tax credits to parents of students in nonpublic schools, provided more than \$15.6 million in tax credits to more than 40,000 families during its first two years.

### East Asian conversions down

TAIPEI, Taiwan—Conversions to Catholicism have been falling off in the East Asian region in recent years, according to reports by bishops from Korea, Japan, Vietnam, Taiwan, Hong Kong and Macao. Summaries of the reports were prepared by the secretariat of the China, Japan, Korea, and Vietnam subregion of the Federation of Asian Bishops Conferences. Some reasons given for the decline are growing materialism and religious indifference.

### To lead women's coalition

BISMARCK, N.D.—A Benedictine nun has been elected president of the North Dakota Women's Coalition. Sister Glenna Raubell was elected to the post which heads an organization composed of members of various women's organizations which are working for women's rights and seek the ratification of the Equal Rights Amendment to the U.S. Constitution.

### Brief Peron on divorce bill

BUENOS AIRES, Argentina—Recently inaugurated President Juan Domingo Peron and representatives of the Catholic Church discussed the Church's concern over a proposed divorce bill now awaiting parliamentary action. The Argentine Bishops Conference said that the bill "is part of an individualist ideology which is at odds with a state that wants to create an authentic national community."

### Heads Norway Church study

OSLO, Norway—The only Catholic member of the Norwegian parliament, Lars Roar Langset, has been named head of the parliamentary commission for Church and educational affairs. The commission will have to prepare a canon law for the state Church. The president of the national council of the Lutheran State Church, Per Vokso, said of Langset: "On the whole, I cannot see that his Catholic Church membership should play any role at all in the matters to be treated by the commission."

### Aid needs 'personal' touch

MONTREAL, Canada—Cardinal Paul-Émile Leger, former archbishop of Montreal, says he is concerned with the tendency of Canadians to abdicate their responsibility for the world's poor to "the government." While praising the Canadian government's foreign aid program, the cardinal expressed fears that this is being used as an excuse for shedding personal responsibility toward the needy.



BROWNSBURG CHRISTMAS BAZAAR—The Altar Society of St. Malachy's parish will sponsor its annual "Old Time Towne" Christmas Bazaar on Saturday and Sunday, Nov. 10 and 11, in the parish school hall. Hours will be from 10 a.m. to 7 p.m. Saturday and 10 a.m. to 1 p.m. Sunday. Among the booths to be featured are: stitchery, boutique, country store, attic treasures, "five and dime", florist, book nook and "Merry Christmas." Refreshments will be available at the coffee shoppe. Mrs. Corky Andretti, above left, is chairman of the event, assisted by Mrs. Berli Stapleton, co-chairman. Mrs. Andretti is modeling a caftan, to be given away along with all the other prizes displayed above.

### Pope Paul visits Rome cemetery

VATICAN CITY — Thousands of grieving Romans visiting Rome's main cemetery on All Souls' Day, Nov. 2, were surprised and touched by the midday arrival of Pope Paul VI.

Without previous public announcement, Pope Paul joined the immense crowds at Verano, the principal municipal cemetery inside the walls of Rome, to pray with them for their "dear departed."

The Pope made his visit to the cemetery as bishop of Rome in a demonstration of his desire to be close to his people on a day that is charged with great emotional overtones in Italy.

The Pope, accompanied only by a couple of aides, climbed the steps of the small cemetery church at the end of the main avenue of Verano. After praying inside the church for a few minutes, the Pope came out and prayed with thousands of Romans who had hurried from their family tombs and plots scattered over acres of downtown Rome at news of the Pope's arrival.

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## THE TACKER

## After 57 years, Marriage grows

BY PAUL G. FOX

Marriage is about to undergo a face-lift. Father Paschal Boland, O.S.B., publisher of the successful Marriage Magazine at St. Meinrad Archabbey, this week announced a format change for the publication. After 57 years as a 5x7 magazine similar in size to Reader's Digest, Marriage will be expanded to 8 1/2 x 11 size, about the same dimensions as Time and Newsweek.

"We are not planning any radical changes in the tone or content of the magazine because comments and observations from most of our subscribers and readers have indicated that they like what we have been publishing," commented Father Paschal.

"The focus of the content of Marriage Magazine has been, and is, the interests, problems, joys and all that make up the lives of husbands and wives, and of mothers and fathers," he said.

Marriage is subscribed to by 62,000 families, 95 per cent of whom are Catholic. A recent survey of its readership noted that Marriage reader families have over 250,000 children, most of whom are under 18. The average subscriber has been married for 12 years, with the husband being 38 and the wife 35.

**ALL SOULS DAY REPORT**—A mid-afternoon drizzle did not dampen the spirits of visitors to the St. Joseph's Cemetery Chapel last Friday, Nov. 2, on Indianapolis' southside. Throughout the day more than 600 persons attended one of the 12 Masses offered for the Poor Souls in the tiny chapel, which averaged 50 at each Mass from 8 a.m. to 7 p.m. Sister M. Philonilla Weintraut, O.S.F., the retired Franciscan nun who spearheaded the chapel restoration and its use by the public, has asked us to thank the many people responsible for last Friday's activities. Included in her list is James Dennis Spalding, sixth grader at Holy Name School, Beech Grove, who served all 12 Masses; Robert Smith, a non-Catholic Red Coat Volunteer from St. Francis Hospital Center, who assisted the aged and infirm into the chapel throughout the day; ladies of the Twilight Guild, who served coffee and donuts; Deputy Mike Kelley of the Marion County Sheriff's

Department, who handled the traffic detail with the assistance of Explorer Scouts from several high schools; George L. Rodenbaugh and Boy Scouts from St. Mark's parish; George Rolfsen and Cleo Brandon, chapel benefactors who spent hundreds of hours preparing the grounds for display. Rolfsen is a member of St. Mark's parish, while Brandon is a Mason.

**DUBOIS COUNTY AUTUMNFEST**—Former resident of Dubois County now living in the Indianapolis-area are invited to the annual Dubois County Autumnfest, to be held east of Indianapolis on Jug Eckert's "Plantation" on Friday, Nov. 9. Refreshments begin at 7 p.m., followed by a chicken dinner at 8 and dancing at 9 p.m. Admission will be \$5 per person. More than 300 members are registered and eligible to attend. Additional information is available from Lee Hollinden, chairman, 241-8686, or Mike Beckman, 782-4501.

**NAMES IN THE NEWS**—Sister Catherine Joseph Wilcox, S.P., and Sister Luke Crawford, S.P., were among 92 women Religious from 25 states who participated in a Communications as Ministry Conference Oct. 26-28 in Chicago. Sponsored by the U.S. Catholic Conference, the program was the first major attempt nationally to identify Sisters working in broadcasting, film, journalism, public relations, group communications and communication education to improve their effectiveness. . . . John D. Short, a senior at the University of Notre Dame from Holy Name parish, Beech Grove, is serving as coordinator of the seventh annual International Student Leadership Institute this week-end at Notre Dame. Theme of the sessions for high school juniors and seniors is "Individual and Group Development through Communication and Awareness." Short is a graduate of Cathedral High School. . . . Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, will celebrate the Divine Liturgy of the Melkite Rite at 7:30 p.m. Wednesday, Nov. 14, in Our Lady of Lourdes Church, Indianapolis. The celebration will conclude an adult education series on the Mass. The public is invited.

## Developments in learning topic at Marian parley

INDIANAPOLIS — Marian College will be the site of a one-day conference on "The Learning Society: Responding to a Buyer's Market" on Saturday, Nov. 10.

The conference, one of a series of meetings throughout the country sponsored by the American Association for Higher Education, will focus on new developments in post-secondary education and their effect on teaching, learning and managing in educational programs and institutions—public and private, traditional and non-traditional.

Over 300 participants from throughout Indiana are expected at the meeting.

Keynote speaker will be George Doherty, president of Bell and Howell School, Chicago.

Panel discussions will focus on new directions in education, including inter-institutional cooperation, the response of museums and seminars, programs for non-college age persons, and programs for inmates of penal institutions.

Chairman of the conference is Sister M. Norma Rocklage, O.S.F., dean of academic affairs at Marian College.

## Charismatics plan 'Day of Renewal'

INDIANAPOLIS — Father Francis Bryan, director of the Religious Education Department of the Catholic Office of Education, will be guest speaker during a "Day of Renewal" to be held Sunday, Nov. 11, in Little Flower Church by the Channel of Peace Community. The community is a charismatic prayer group.

The day's activities, beginning with registration at 1 p.m., will include Father Bryan's discussion of "Scripture in the Life of the Church," a praise-and-share prayer meeting, a covered dish supper, and a Charismatic Mass celebrated by Father J. Paul O'Brien, S.J., of Brebeuf Preparatory School.

Anyone interested in learning more about the charismatic movement among Catholics is invited to attend.

## New Auxiliary slates meeting

INDIANAPOLIS — The recently organized St. Francis Hospital Center Auxiliary will discuss future plans and activities at a 1 p.m. meeting Tuesday, Nov. 13, in the auditorium.

Prospective members are urged to attend, including members of the former Hospital Guild and Volunteer Service. Mrs. Richard Miller will preside.

## Dance scheduled at St. Michael

GREENFIELD, Ind. — St. Michael's parish will sponsor its annual Autumn Fling dance Saturday, Nov. 17, at the American Legion Ballroom. Admission is \$4.00 a couple.

Music will be provided by the Blue Notes. Tickets may be purchased at the door. Dancing will begin at 9 p.m.

## Strutter's Ball set by St. Monica's

INDIANAPOLIS — The Women's Club of St. Monica's Church will present its Downtown Strutter's Ball in the Indiana National Bank Ballroom on Friday, Nov. 30. This annual semi-formal dance will be held from 9 to 11 p.m. with music furnished by the Continentals. Snacks will be served, and other refreshments will be available. Cost per couple is \$10.

Call Mrs. Wayne Sigman at 293-6790 for reservations.

The Women's Club has also announced a Christmas Boutique to be held in the school cafeteria on Saturday, Nov. 17, from noon until 6 p.m. A variety of gift items and holiday ornaments will be offered for sale.

## Golden Wedding

GREENWOOD, Ind. — Mr. and Mrs. Joseph Weisenbach, 320 Elm St., will observe their golden wedding anniversary with an open house in their home on Sunday, Nov. 11.

The couple was married in Holy Cross Church, Indianapolis. They have one daughter, Mrs. John Beikman, Shelbyville, and seven grandchildren.

## Farmworker rally

INDIANAPOLIS — Two farmworker families from California will speak at a rally to be held on Saturday, Nov. 10 at 10 a.m. in the Presbyterian Metropolitan Center, 1505 N. Delaware St., under the sponsorship of the Indianapolis Farmworkers Support Committee.

Speakers will review the latest developments in the lettuce and grape boycotts.

INDIANAPOLIS  
Calendar  
of Events

**SUNDAY, NOV. 11**  
Christmas Bazaar at St. Andrew's parish. A variety of holiday items will be offered for sale. Open from 9 a.m. until 5 p.m.

**WEDNESDAY, NOV. 14**  
Luncheon-Card Party at St. Mark's parish hall, Edgewood at Road 31, beginning at 11:30 a.m. Card playing will begin at 12:30 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.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.



**PLAN CIDER TIME BALL**—St. Joan of Arc parish, Indianapolis, will sponsor a Cider Time Ball on Saturday, Nov. 17, starting at 9 p.m. in the parish social hall. Tickets are \$2 per person. Music will be provided by Walter Cravens. Mrs. Francis Noone is general chairman of the event. Shown above, from left, are: Mrs. Robert Buening, decorations; Mrs. Raymond J. Rathz, tickets and prizes; and Mrs. Paul J. Bosler, refreshments.



**ST. ROCH'S HOLIDAY BAZAAR**—"Something for Everyone" is the theme of the St. Roch's parish Holiday Bazaar, to be held Saturday, Nov. 17, from 10 a.m. to 6 p.m. in the parish hall. Handmade gifts and Christmas decorations will be featured, along with a children's corner, gift wrap and trimming booth and country store. A handmade stole, donated by Mrs. Helene Charisse, will be given away. Chairladies of the event include: Mrs. Hazel Cannale, above left; Mrs. Ruth Peaper, right; and Mrs. Sandra Thompson, second from left. Also shown is Mrs. Alice Gandolf, a member of the committee.

## Campaign Collection Sunday — November 18th

CAMPAIGN FOR  
HUMAN  
DEVELOPMENT

MAKING US ALL LESS POOR...FOR GOD'S SAKE

Your Daughter's  
Quality Education  
at

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Sunday, November 18  
1:30 — 4:30 p.m.

We invite you to view our facilities . . .

Meet our faculty and students . . .

Discuss our educational programs . . .

## Our Lady of Grace Academy

1402 Southern Avenue

Beech Grove, Ind. 46107



# BEHIND THE NEWS

BY JOHN NOVOTNEY

WASHINGTON, D.C.—Vice President-designate Gerald R. Ford (R-Mich.) opposes abortion on demand and has co-sponsored legislation in the House of Representatives which would restore to the states the power to prohibit or regulate abortions.

Interviewed by Religious News Service, Ford said he has "introduced the legislation that would permit each state to make a decision on whether or not they want to go along with the Supreme Court decision" (which overturned most state abortion laws).

"In my opinion," he continued, "that's the practical approach—it gives the people of each state the honest opportunity to express themselves on this very critical issue."

He went on to point out that "in Michigan, I, in the last election of 1972, voted against the proposal that would have permitted in effect abortion on demand."



## The Ford in our future

### WHERE THE VICE-PRESIDENT DESIGNATE STANDS ON CHURCH-RELATED ISSUES

FORD, DESCRIBED by those who know him as a "faithful Episcopalian," co-sponsored earlier this year a resolution introduced by Rep. G. William Whitehurst (R-Va.) which read as follows:

"Nothing in this (U.S.) Constitution shall bar any state or territory or the District of Columbia, with regard to any area over which it has jurisdiction, from allowing, regulating, or prohibiting the practice of abortion."

The resolution was aimed at blunting the effect of the January Supreme Court controversial abortion decision.

A Ford aide, however, said that the lawmaker is "keeping an open mind" on

a Constitutional amendment introduced, a few days after the Court decision, by Rep. Lawrence J. Hogan (R-Md.). The Hogan measure states:

"Neither the United States nor any state shall deprive any human being from the moment of conception of life without due process of law, nor deny to any human being from the moment of conception within its jurisdiction the equal protection of the laws."

REGARDING OTHER controversial issues, Ford favors federal aid to parochial schools, voluntary prayer in public schools and the death penalty for certain crimes.

His positions are stated in regular newsletters he has mailed his constituents in Michigan's Fifth

Congressional District and weekly broadcasts on radio stations in his district since January.

In September, he told his radio audience he hoped "some alternative can be worked out" regarding the U.S. Supreme Court decision barring aid to non-public schools in New York and Pennsylvania cases involving tax credits.

"Because of the potential flood of students into public schools if our non-public school system should collapse," he said, "every taxpayer could feel the effects of the Supreme Court decisions in the New York and Pennsylvania cases."

FORD REPORTED to constituents in a June newsletter that a questionnaire he had mailed throughout his district revealed 56 per cent of those responding backed a bill he had introduced in January providing a federal income tax credit of up to \$200 per child for parents sending their children to "non-profit non-public elementary and secondary schools."

In a September radio broadcast, Ford said that when the Supreme Court handed down its decision 10 years ago that Bible reading and prayer "constitute religious and not secular exercises" and are therefore in violation of the First Amendment to the Constitution, he did not agree that voluntary school prayer violates First Amendment rights.

FORD INTRODUCED the Nixon Administration bill providing for the death penalty for wartime treason and for murder committed under certain circumstances.

"I believe the death penalty can be a deterrent to crime," he said. "I was therefore dismayed when the Supreme Court on June 29, 1972 ruled out capital punishment."

#### EDITORIALS

### Welcome to the future

Young people are not only an important part of the Church. In a few years they will be the Church. So we are delighted to welcome the future to Indianapolis next week—on November 15 through 18—when an estimated 3,000 Catholic teen-agers and young adults from across the country gather here for the biennial convention of the National Catholic Youth Organization Federation.

This is the first time the CYO organization has chosen Indianapolis as its national convention site and the 325 Archdiocesan youths who will host the affair are determined it will be a memorable one.

The Criterion has shared vicariously in the preparations of the past few weeks. Because we have some extra storage room and because our building is just around the corner from the In-

diana Convention-Exposition Center, we have been the destination of all the convention supplies and materials forwarded from the offices of the U.S. Catholic Conference. We've watched tiny parcels and huge 100-foot banners accumulate in assorted cupboards and corners. We hope to sit in on many of the business sessions of the convention and meet many of the young people in person. In sum, we're getting a bit excited ourselves about seeing the Church's future in such abundance next week.

We hope the young people find their speakers inspired and informative, their business tough but challenging, and their host city hospitable and helpful. And when it's all over, we hope the Church will be the richer for what has happened here in Indianapolis.

### Volunteering for taxation

A report prepared by a group of Episcopal lawyers has confirmed something we've felt all along: churches have no business making voluntary payments to local governments in lieu of taxes and those doing so ought to stop.

The attorneys, members of the Guild of St. Ives of the New York Episcopal diocese, organized in 1965 to examine legal matters of particular interest to churches. Their 37-page report on taxation released last week contends that payments in lieu of taxes are "not morally or legally required" and could "jeopardize the tax status" of churches unwilling or unable to make such payments.

The study was prompted by the fact that a number of churches around the country—most of them Unitarian or Presbyterian—do make voluntary contributions as payment for such services as fire and police protection. And some church organizations, among them the Indiana Council of Churches, have urged their membership to seriously consider the action in the light of increasing municipal budgets and shrinking tax bases.

We can understand church leaders feeling sympathetic toward beleaguered city fathers, but we agree with the Episcopal attorneys that the voluntary payments set a dangerous precedent. They imply that churches somehow feel guilty about their tax-exempt status and may be less entitled to it than

hospitals, schools, etc.

By making the payments, the churches are inviting government to make what is now voluntary mandatory. Legislative trends demonstrate that governments don't need to be invited to tax the churches. Here in Indianapolis, church properties have been paying sanitation service charges for many years and the Indiana General Assembly, for two sessions running, has played with the notion of giving municipalities the power to charge tax-exempt properties for police and fire protection.

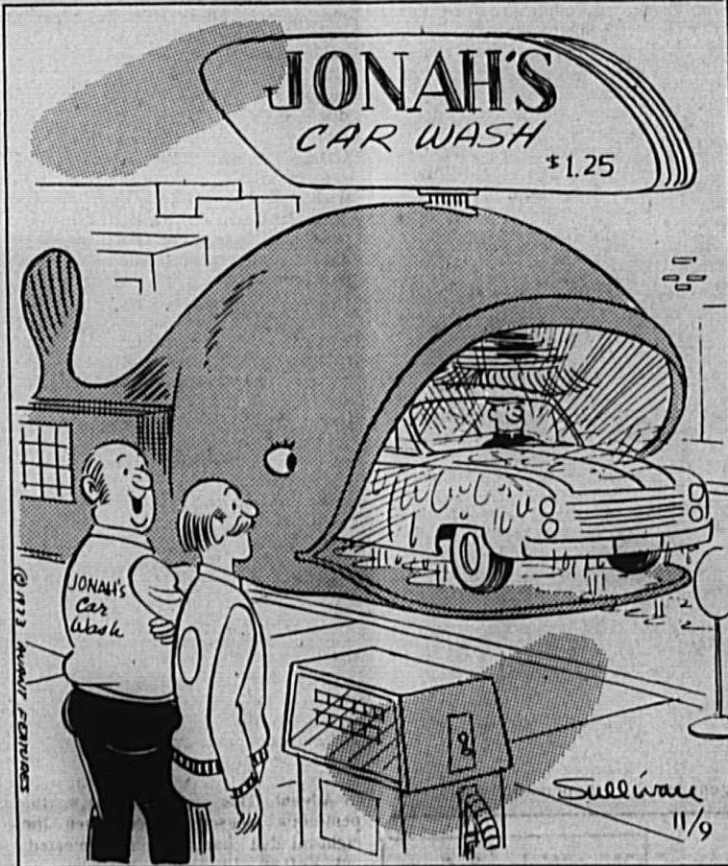
Moreover, the 1973 legislature passed a "home rule" bill clarifying the powers of local governments and apparently giving city councils and the like the right to levy whatever service charges they wish against all property.

Clearly government is not bashful about its needs. Nor is it hesitant to proclaim what it does for the churches and, in some instances, subtly threaten to cut back services. On the other hand, churches are too prone to eat humble pie. Those churches provide innumerable community services that government would otherwise have to provide. Particularly in the cities, churches are giving much more than they are getting from government. Municipal services must be provided to the community as a whole anyway. In most cases, the additional burden on government to provide those same services to the churches is minimal.

Instead of acting conscience-stricken, churches should proudly enumerate their own distinctive contributions to the community, at the same time making it clear to government officials that taxes can only be self-defeating. Government and the public both stand to lose if the churches lose their exemptions.

### Applaud Nixon stand

NEW YORK—Leaders of the Zionist Organization of America have praised President Nixon for what they described as "courageous statesmanship and deep devotion to the sacred cause of world peace" in connection with U.S. actions in the Middle East war.



"THE CLERGYMEN ARE NUTS ABOUT IT!"

## LETTERS TO EDITOR

### Reports on drought relief fund help

To the Editor:

A word of thanks to you and, through The Criterion, to Msgr. Victor L. Goossens (of the missions office), Charles Schisla (of the Communications office), and all who answered the African Drought Relief appeal that appeared in The Criterion in June.

The Archdiocese of Indianapolis, through your efforts, was undoubtedly the first diocese in the Midwest to have first-hand information about the tragic conditions in the West African drought region. You answered the Pope's appeal for aid through the Catholic Relief Services well before the national office even began its appeals. Since June, informational articles and direct appeals have appeared most everywhere.

The Criterion, Msgr. Goossens' office, and the communications office were so quick to act that the donation of the Archdiocese of Indianapolis arrived in the diocese of Niger in advance of the rainy season. Since I know the bishop of Niger from my Peace Corps service, Msgr. Goossens sent your aid directly to him, eliminating any delay. It was a "God-send."

The bishop of Niger, West Africa, asks me to thank all who contributed and are contributing to the African drought relief. His diocese alone has 5,000 nomadic refugees from Mali whom they are now caring for. The mission's water resource and small dam project near Agadez (Tchirozerine and Kaibubu) were successful, thanks to your quick response.

Let me translate for you a small part of a letter I received from a Little Sister of Jesus in Agadez:

"It has been a long time since I have written. You must forgive me. But the whole month of July I spent at Tchirozerine . . . The rainy season seems to have ended. And one doesn't know what to say about it. It began late, about July 28. There were several heavy downpours so that we thought we were to have a good season this year. And then, on August 15, it stopped. There was only one short downpour in September."

"Some areas became green; others not at all. Where the men were working at Tchirozerine and Kaibubu, there were good results. Some grass has come up for grazing. And the trees at Kaibubu look great after such dryness."

So the mission continues its work, thanking the Lord for your generosity

and knowing it can continue this work only through such concern.

I am happy to pass on their word of thanks to you and our Archdiocese and to add my own to you and all who so quickly answered Paul VI's appeal for the millions who suffer from this drought in West Africa.

Marian Mission  
South Pittsburg, Tenn.

Ron Ashmore

### Cites business 'greed'

To the Editor:

Your Oct. 19 editorial "Missions needed as much as ever" shows a lack of awareness of international relations and the U.S. Catholics' domestic responsibility.

It is a very true and saddening fact that the gap between the rich and poor nations is widening but the editorial gave the impression that this is the fault of the United Nations or the inability of various governments.

When the governments of the Third World are "given" foreign aid by the U.S., this is not a no-strings-attached "gift." The U.S. expects and gets very generous business concessions which are granted to the United Fruit Co., ITT, Anaconda, Sears, etc. While the foreign aid keeps these governments friendly toward the U.S., business reaps enormous profits many times the amount of the initial "gift," while very little financial help is given to the people. The governments, the oligarchies and the U.S. business conglomerates grow wealthier while the people suffer the most extreme form of economic exploitation.

Poverty is not an act of God. It is the result of an economic policy whose prime motive is greed which in turn perpetuates the poverty cycle.

The peoples of the Third World want the U.S. Catholics to help stop this inhuman economic exploitation and this is the responsibility of each and every Catholic if they are to put into practice the gospel of social justice.

Indianapolis

### Asks compassion for exiled son

To the Editor:

My son is in Canada. We miss him and would like to have him with us, but he is not welcome to come back to this country at this time.

Three and one-half years ago, when he

was 20 years old and a university student, he had a big decision to make. In the course of his studies he came to believe that we were involved in a war in which we had no right. It was against his conscience to take up a gun and go to this land and kill people for reasons that were not clear to him. He stated that he felt human life was too precious for him to take.

He had several choices: He could, against his conscience, go, as ordered, to Vietnam, but he felt he would be going as a human target, because he felt he could not shoot these people.

He could claim to be a conscientious objector, which he tried to do. He claimed his reasons were philosophical—his request was denied on the grounds that his reasons were not religious.

He could offer to do alternate service, which he didn't choose to do since he felt that this would indicate a compromise of his principles.

He could wait until such a time as he might be called up for duty. He could refuse to report and be put on trial and very likely spend three years in prison. This seemed like a bad solution. He did not think he should be locked up as a criminal because he refused to kill. The prison has many men who are confined because they did kill, and some had a reason.

He could remain a full-time student and thus avoid being called; he felt this was unfair to the young men who weren't in a position to be students, so he declined to do this.

He could go to Canada, a neighbor who was willing to offer asylum to him. This is what he chose to do.

He still considers himself an American, looking for the ideals that his hero, Thomas Jefferson, proposed. Freedom for man in a Free country. He

### Lambasts media attack on Agnew statement

To the Editor:

Recently the American public was treated to a perfidious act on the part of the TV media.

Mr. Agnew addressed us with dignity. We listened, I hope, with a semblance of reverence. Every man has a right to present his case. Our presence before the instrument was our consent to his presentation; to his right to place himself before us.

A second of time barely passed before two spokesmen tore apart Mr. Agnew by shredding the very core of the questioned matter. I felt that I was being given fetid regurgitation. May I not be permitted a few moments, please, perhaps some hours—in which to do my own thinking? As Mr. Agnew

neither have I met a Roman who feels all that strongly about the Watergate scandal. Rather, it is my impression that the Italian people, by and large, are inclined to make light of the mess in Washington.

I wouldn't trust my own judgment in this regard were it not for the fact that one of Italy's most respected dailies—Corriere Della Sera, published in Milan—has severely criticized the Italian people for being so cynically apathetic about Watergate.

On Oct. 25, a remarkably frank editorial appearing in Corriere warned its readers that the current crisis in Washington is, in fact, a crisis not only for the United States, but for the entire Western world. "And yet," Corriere lamented, "the people of Italy tend to underestimate the gravity of the crisis and appear to be unaware of or unconcerned about its potentially dangerous implications for the peace and stability of the world community of nations. In a nation of sceptics," Corriere pointedly observed, "where the sense of public responsibility is so weak, the indignation provoked in America by the revelations of these last few months may seem exaggerated or even extravagant."

"BUT THE ITALIAN people," the paper continued, "would be well advised to take this matter more seriously. Italy has more than its own share of public scandals, and in this area at least, has no reason to be envious of the United States . . . Nevertheless, we know how few reactions these scandals have produced. But our conduct (in Italy) cannot be the norm for judging that of other peoples. Given the gravity of the (American) crisis, we (in Italy) should rather rejoice that in America, by contrast with Italy, there are still forces which are capable of resolving the crisis."

I certainly wouldn't presume to say whether or not Corriere's criticism of the Italian people in this regard is warranted by the facts. All I know is that a well-informed American who has lived in Rome for many years and has had a great deal of contact with the local government and the local business community swears that paying political bribes in Italy by personal check is an accepted practice. In a more facetious vein, he has also suggested that the use of credit cards for this purpose will soon be the order of the day.

Be that as it may, Corriere is to be admired for speaking out so frankly on this issue. There is something to be said, I suppose, for political cynicism. But the people of Italy, regardless of how cynically they may react to political corruption in their own country, ought to realize that the Watergate mess is not a laughing matter. Corriere is absolutely right. Watergate is, indeed, a crisis, not only for the United States, but for the entire Western world. The way it affected our own and Russia's handling of the recent trouble in the Middle East is ample proof that this is so.

wasn't given the freedom to think for himself—and so, can we treat him as an intelligent young man with ideas, and let him come back to serve his fellow man by offering whatever talents he may have—to do good?

A Mother  
Indianapolis

### The CRITERION

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# Christian Heritage

A history of the Catholic Church  
in Central and Southern Indiana

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

The result of the swarming of Americans appears in the federal census of 1800, which shows a population of 1533 in Vincennes and its environs. The French were by this time a minority, their proportion to the Americans being about the reverse of that of 1790.

An interesting feature of this census is that it shows the presence of 23 slaves, although the Northwest Ordinance of 1787 had enacted that there should be "neither slavery nor involuntary servitude" in the Territory. The small number of slaves indicates that they played an insignificant part in the economy of the community.

Though he arrived almost on the heels of Father Flagey, who had for more than two years been striving to arouse the piety of the parish, Father Rivet found little to comfort him in the spiritual condition of his people. Of more than 300 communicants, he wrote a year after his coming, only 88 went to confession and only 42 received Communion.

Whether these figures were for the year or for a typical week is not clear, but in either case the record was not such as to cheer the pastor's heart. Most of the people looked upon attendance at Mass on Sundays and holy days as a matter of individual choice rather than as a duty.

NOR WERE THE parishioners more diligent in seeing to the instruction of the children than in their own religious observance. Of the more than 100 that should be in the catechism class he could get only 40 to attend regularly. It is noteworthy that the pastor blamed not only fathers and mothers but masters and mistresses also for the children's failure to attend, indicating that the children of slaves, few as they were, were members of the catechism class. It was not the fault of the children, for they pleaded, many with tears, to be allowed to come. But the elders usually had some work for them to do.

The pastor's persistence appears to

have been effective in this respect at least, for in the spring of 1796, 27 received their first Communion "with the greatest fervor, and several of them have real dispositions and a heart made for virtue." Moreover in the following October he had "managed to establish a fair catechism class."

On Sundays he had instructions for those that had made their first Communion and on other days he had two or three other classes: after Mass for the smallest, for whom he lisped "the sign of the cross and the first elements of faith and morals," in the afternoon for the more advanced; and at night for those that could not come in daytime.

The absence of complaints on this score leads one to believe that he had gained the cooperation of the parish in the education of the young. As late as 1802 he stated that he was having catechism classes at least four times a week.

The widely-held belief that Father Rivet established the first school in Vincennes appears to have its source in the statement of C.F. Volney, a French scientist who in the course of his travels spent ten days there in August 1796. He made a great point of the ignorance of French people in contrast to the Americans.

"Nobody ever opened a school among them," he wrote, "till it was done by the abbe R., a polite, well-educated, and liberal-minded missionary, banished by the French revolution." The traveler's high esteem of the priest was reciprocated, for the latter told the bishop: "I had long and frequent conversations here with Mr. Volney, whom I found extremely moderate in his principles. I even profited by his observations on the political part of my commission."

THERE IS NOTHING in Father Rivet's letters, however, about a school except his catechism classes. There can hardly be any doubt though that his instructions went beyond strictly religious matters and it seems likely that he taught some of the children to read and write.

The observation he made in one of his

letters regarding the absence of a school at the Post certainly suggests that he made an effort to supply for this deficiency. Lamenting in one of his early letters the paltry payments of tithes despite an abundant harvest, he went on to say: "I would be much better off if they paid me for the work that I have done for the village, which is foreign to my state, or if each of the children whom I instruct would give me but a sou a day."

There is nothing to indicate what the work foreign to his state was, but it is unlikely that he should suggest payment by the children if the instructions were confined to religion. It must have been Father Rivet's description of his classes that prompted Volney's remark. But in this respect, Flagey had started a school of some sort, and even Gibault boasted that he was teaching the altar boys to read and write.

The people's disregard for the laws of fast and abstinence was another source of grief to the pastor. Only two or three families paid any attention to these, he said. He found some excuse for their neglect in their extreme poverty and in the scarcity of meat except in the hunting season, when one day might bring an abundance after an enforced abstinence.

Another reason for laxity was the proximity to the parishes on the other side of the Mississippi, where the people enjoyed exemptions from these laws as subjects of the Spanish king. This excuse lost some of its force, however, when Rivet learned from Father Richard that the Cahokians, who lived right on the bank of the Mississippi, were quite faithful in their observance of fast and abstinence.

At that time Saturday as well as Friday was a day of abstinence. Father Rivet sought to bring the people to the Friday observance by commuting the Saturday abstinence to the recitation of the Rosary in common by the entire congregation. Even this relaxation failed of its desired effect, however, and he finally exercised his power as vicar general by dispensing from the

## THEIR ROLE IN THE PARISH

# Survey of laity reveals general acceptance of resigned priests

A sampling of lay opinion in 11 Archdiocesan parishes shows a relatively high acceptance of resigned priests as active churchmen.

The degree of acceptance ranged from that of not wanting resigned priests attending Mass in the parish to a willingness to extend participation in the full priestly ministry.

The majority registered acceptance of former priests in such active, highly visible roles as adult education instructor or Eucharistic minister.

Saturday abstinence entirely.

HIS TENDERNESS of conscience appears in the question he put to the bishop as to whether he might avail himself of this dispensation when he accepted an invitation to dinner with a non-Catholic family. Even this measure failed, however, and in October 1802, after more than seven years of effort to promote the ascetic practice, he suggested that the bishop might dispense from Friday abstinence too, but there is nothing to indicate that Carroll followed this suggestion.

Father Rivet believed that his people wished for "a religion without thorns," quite at variance with his own ideal and practice. It was in one of his invectives against dancing that took up a great part of the people's lives that he uttered this lament.

The dances drew the entire parish: women with babies in their arms and men advanced in pregnancy; men burnt by the sun and worn out by their work in the fields; young people whose fervor he had been trying to arouse.

Fearing that Rivet was unduly rigorous in his approach, the bishop cautioned him not to prohibit dancing but to enforce prudent regulations. If the practice was at all like that at Miamitown as portrayed by Henry Hay, the pastor had cause for concern.

At first he had been distressed by the profanation of Sundays and holy days, and he did succeed in obtaining a promise not to have dances on these days, but the promise was not long remembered. Seven years after his coming he was deploring that laxity had so far progressed that dances occurred in Advent. This encroachment on the penitential season ceased when the right-minded parishioners protested, but Father Rivet was apprehensive about the coming Lent.

(To be continued)

Almost half of those questioned were receptive to the idea of having a former priest perform many of the capacities of an active priest save those of saying Mass or hearing confession.

THE SURVEY was conducted by questionnaires prepared and distributed by the Priests Association of Indianapolis. Participating were 1,234 lay persons, 15 years and older, from 11 parishes and Marian College.

The polling was prompted, the association's report said, by "a host of questions in recent years" regarding the growing shortage of active clergy and the increasing number of men leaving the priesthood.

"Because many priests resign not out of any significant disagreement with the Church or disenchantment with the priesthood, but only out of a desire to enter marriage, many are asking why the talents, skills and expertise of these men cannot continue to serve the Church, presupposing a desire on their part to continue in some ministerial capacity."

A key question, the report states, is whether or not the laity will accept these men.

Parishes participating in the survey were St. Thomas Aquinas, Holy Cross, St. Catherine, Little Flower, St. Bernadette, all of Indianapolis; Our Lady of Greenwood, Greenwood; St. Paul, New Alsace; St. Michael, Bradford; St. Ann, Terre Haute; St. Peter, Franklin County; and St. Bernard, Frenchtown. In addition, 35 Marian students completed the questionnaire.

SIGNIFICANT FACTORS in the level of acceptance are whether or not the resigned priest has gone through the legal process of laicization (been formally released from his vows) and whether or not he is married.

Seventy-two per cent of those surveyed would accept as a Minister of the Eucharist a laicized priest who is not married, 60 per cent one who is laicized and married, but only 31 per cent one who is not laicized and is married.

In reviewing results, the association report noted "a significant decline at most levels of acceptance if the resigned priest enters marriage. There seems to be an assumption that marriage renders a man less fit for the ministry. The failure to obtain laicization makes an even greater difference . . . the assumption (being) in favor of the law, even if a priest seeks laicization and is refused."

The age group with the most open attitudes toward resigned priests was 21-30 years, followed closely by the 30-45 group.

Surprisingly, those under 20 were closest in attitudes to those over 45, prompting the association to question whether "continuing polarization" is in store for the Church.

THE PARTICIPATING parish demonstrating the highest level of openness is a middle-size urban parish. Contrary to expectations, the parish significantly outranked acceptance levels of college students on every point.

The association report concluded that "considering there was no discussion prior to the survey," the level of acceptance was "noteworthy."

"Almost half of those polled are willing to accept even the non-laicized priest in roles of minor liturgical service and religious instruction. When one examines the response to the laicized priest—married or not—there seems to be very little problem on the layman's part in using the talents of the resigned priest wherever needed, barring offering Mass and hearing confessions."

## How laymen feel about the participation of resigned priests in parish life

LEVEL OF PARTICIPATION	Laicized, not married	Laicized, married	Not laicized, married
Mass attendance	94.9	91.5	86.9
Committee work	83.9	81.3	57.4
Minor liturgical roles	84.8	80.1	53.1
CCD instructor	81.3	72.7	40.4
Adult education instructor	80.1	68.3	40.0
Minister of Eucharist	72.2	60.5	31.8
Full priestly ministry	47.2	34.6	22.4

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## THEME ARTICLE

## FAMILY LIFE

BY JANE WILLIAMS PUGEL

It was one of those Sunday mornings any parent would recognize. We were straining toward the zero hour—that last possible minute when we could leave for Mass and still beat the priest up the aisle.

One lad had just announced that he was going to church barefooted because "those women" (his sisters) had hidden his shoes again when they cleaned his room. His shoes, it seemed, were supposed to be kept on his pillow because then he could find them "even on dark days." Shoes located (on their shelf), we turned our hand to subduing three-year-old Ann who was refusing to be crammed into a dress.

Shoed and dressed, we finally were ready to take off. My 18-year-old daughter turned to me and sighed, "How do you suppose real life families handle getting to Mass?"

I couldn't help laughing as I shoved people out the door. "You better believe it, honey," I told her, "this is about as real as you're going to get!"

And it's true; family life is real life. Much of this world's living takes place in families—families of all types and descriptions. Each one is unique, a sort of closed circle.

TAKEN TOGETHER, the influence of the family is breathtaking. Everybody springs from some kind of family, making it the very cornerstone of society. All in all, families are an awesome fact of "real life."

Many of us blessed with happy families tend to take things for granted. We get bogged down in the nitty-gritty of daily survival, the tumult and the

shouting—the getting-to-Mass episodes, naps, housework, homework, committee meetings. Sometimes family life seems to be just getting things done, and it takes some small thing to make us realize that this is real life.

Sometimes the small thing that makes us sit up and take notice is funny. Like the day a neighbor told me that her son, an only child, said he liked to visit us because "they are a real family with lots of kids and a junk drawer." Success!

Sometimes it is sad. A seventh grade friend told my daughter wistfully, "You're lucky to have a mother who gets up and cooks for you, and things." She was talking about what I consider my daily ho-hum, yet she didn't have it, and she recognized the absence . . .

Family life is so important it has been dignified by a sacrament, and by a noteworthy example, too. The son of God grew up in a family. God could have chosen any situation for the growing-up of Jesus, yet he chose a family that had to work, cook, do dishes, earn money, go through year after year of "real life." Just like us.

WE COULD DO WORSE than consider the Holy Family when we slip into the doldrums of family living. True, it won't change our circumstances, but it can enhance our view on days when things get out of focus.

Our families, with all our ups and downs, laughter and tears—our crisis centers—are the very core of society. Our influence is limitless. The world around us reflects what we are. Our health and very survival are worth large amounts of consideration, work and prayer.

Besides, I like families. Why, some of my best friends belong to one.

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## CATECHETICS

## Family life has strong influence on faith

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

I recently asked two friends—both parents—what they felt had been the biggest influence on their faith as they were growing up. Jerri responded immediately, "My family." Then I asked about religious education classes. She said she did not have any regular catechism classes as a child, except for a couple of weeks before first confession and communion in second grade, and confirmation several years later.

Jerri added that she felt strongly that it was at home that children really learn what is most important in life. They share with the family such basic experiences as forgiveness, joy, death, concern for others, sharing, the place of God in life. In her opinion family living involved the child with the very same themes explored in religious education classes, but in a more immediately meaningful manner.

MARY ANN HESITATED a bit before answering my question. She had attended parochial school for all eight grades. "I'd have to say that what happened at home most influenced my own faith. My parents had such a respect for other people. They responded generously to neighbors or even strangers in need."

"My mother went to daily Mass, and it was obvious to all of us that she drew her strength from that. Actually my parents never gave us sermons or

religion lessons, but we knew that their lives centered on their relation with God."

I found that my own experience as a child confirmed their impressions. My experience as a religious educator over the past 15 years even more strongly suggests to me that what matters most in the growth of faith in the young is normally the quality of family life they experience.

Faith normally is nurtured or stunted primarily at home. It is not so much a matter of parents teaching their children Catholic doctrines or preaching sermons. Rather, as Jerri and Mary Ann suggest, what really influences the faith, moral sense, and spirituality of the young is the way their parents face day-to-day living.

There is a long tradition in the Church of referring to the family as the ecclesiola, the little Church. This is not meant in the sense that the home should be filled with candles and holy pictures. Still less does it mean that family life should resemble monastic or religious life. It simply means that it is at home that the Christian faith finds the soil in which it grows most naturally.

NORMALLY THE FAMILY, the little Church, exists in relationship to the broader Church community. The local Church with its Sunday worship, its formal religious education programs, and its involvement in contemporary issues complements family life. The faith of the young can be greatly influenced by the broader adult Christian community of which each family is a part.

Therefore, while the quality of family life is normally the most significant factor in the religious education of the young, the influence of other contacts with Christians outside the family circle is also important. Realistically, it seems to me that one of the major thrusts needed in religious education today is the development of creative and meaningful links between family and other influences within the Church. The parish worship and formal religious education programs need to be more realistically related to the day-to-day living of families. Priest, teacher, and parents need to discover viable ways of working together to build up the faith of the whole community.

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"Our families, with all our ups and downs, laughter and tears—our crisis centers—are the very core of society . . . Besides, I like families. Why some of my best friends belong

to one." (Jane Pugel and her family—including all nine children—gather on the lawn for an informal portrait.) (NC Photo)

## LITURGY

## Advent tree rite gives parish new seasonal bond

BY FR. JOSEPH M. CHAMPLIN

I became very nervous during the presentation of gifts at our Saturday night Mass of anticipation on the Fourth Sunday of Advent last year. Supposedly two college students were to carry candles to the altar, light them, and then bear these burning symbols to a triangular Advent "tree" located at the side. However, unknown to me, there had been a communication mixup and, instead, the ushers pressed into service children of a family previously prepared to take part in the "offertory" procession.

Eddie Verdi offered no problem. Age 9, fourth grader, new altar boy—this lad certainly could handle the candle bit. But his petite sister, Kathleen, age 3, worried me. I knew she couldn't reach the altar and presumed she was afraid of fire.

The mis-match, however, turned into a beautiful experience for all concerned. I lit the candle for Kathy, took her by the hand and led the girl and her brother over to the tree. Our capacity congregation watched silently, intently, no doubt concerned more about the successful outcome of that precarious trip than the meaning of the candle



ceremony.

WE INTRODUCED THIS extremely simple, but powerfully effective symbolic gesture at the beginning of Advent during the 5:15 Saturday and 8:30, 9:45 and 11:15 Sunday Masses. Grades 1-4 supplied our "candle bearers" on the first Sunday, with each class taking one service. Grades 5-8 fulfilled a similar function on the second, high school pupils, the third, and returning college students, the last.

The boys and girls, young men and women came equally from the local Catholic and the area public schools—a happy blending to insure that all facets of the parish's youth were represented.

The tree itself was a plain, yet handsome, wooden triangle with indentations for four candles on each arm and a place for the Christ candle on top. As the Sundays progressed first two, then four, next six, finally eight tapers were lighted.

THIS ADVENT ceremony culminated on Christmas Eve at the packed 7 p.m. Mass (isn't it remarkable how instantly popular that innovation became?) and during Midnight Mass. At each, we turned off all church lights before the gospel, had altar boys hold candles at either side of the lectern, proclaimed the Nativity good news, while the choir hummed background music, then



"I lit the candle for Kathy, took her by the hand and led the girl and her brother over to the tree."

waited as a parishioner carried the flickering Christ taper from the rear up the main aisle to the tree now situated in the center of the sanctuary.

As soon as the candle had been placed at the tip of our tree, the choir and congregation sang a resounding "Alleluia, alleluia" and the church lights were switched back on.

This type of sign service contributed in many ways to the Advent-Christmas celebration at Holy Family. It involved 34 individuals more intimately in the liturgy, a significant enough plus alone to justify the ceremony. It also stirred the interest of other worshippers and gave these Masses a fresh, different, but the same quality. Above all, however, it inched those present more deeply into the mystery of Christ.

Symbols do that. They reveal, but hide; they draw us closer to an invisible reality, while causing us to understand that the face to face fullness is yet to come; they enable us to meet, to touch Jesus in faith, yet don't allow us to embrace or hold on to Him.

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## PARISH LIFE

## Mindlessness is big time waster

BY JAMES J. PHILLIPS

If I had a nickel . . .  
... for every minute the people at a Church meeting spend complaining about those who did not show up.  
... for every nostalgic effort to transplant the spirit of one's old parish into a new and unfavorable soil.

... for every time a Church group thought that they alone could change the world—or the parish—RIGHT NOW . . .  
... for every time a Church group passed up an opportunity to think creatively about the future.

I would be a millionaire . . . AFTER taxes.

Somewhere between the first and the twelfth century, someone made up a list of the seven capital sins. Whoever made up the list missed one: mindlessness.

Mindlessness is the capacity to ignore facts in favor of wishes.

Mindlessness is the ability to fiddle while the city burns, to spend hours on trivia while assiduously avoiding a confrontation with what is really important.

Mindlessness is the ability to feel that if we just talk and complain long and loud enough SOMEONE ELSE will make the kind of decisions that will make us happy again.

Above all else, mindlessness is the utter inability to think creatively. It is the mulish clinging to "the only right way" to do something even when that only right way does not work any more.

Mindlessness is the most common of church group vices.

If we are to do more than let the tide of events carry us wherever they will, we need to stamp out that insidious vice of mindlessness and cultivate its opposite virtue: intelligent, hard-nosed, creative planning.

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## LANDS OF THE BIBLE

## Samaritans were widely hated group

BY STEVE LANDREGAN

When Jesus chose a Samaritan as an example of the one who was neighbor to the man who fell among thieves on the road to Jericho (Lk. 10:33f) he struck a responsible chord in his listeners.

To the Jews of Jesus' time the Samaritans were the most detested group of people in the Near East. The reason for the mutual hatred was religious, not political. Unfortunately there is no hate like religious hate.

The causes of the alienation dated back to the time of the exile in Babylonia and before. Samaria, the source of the name Samaritan, is a hill in that section of Palestine between Jerusalem and Galilee. According to 1 Kings 16:24 it was owned by a man named Shemer. When Omri, the sixth king of the Northern Kingdom of Israel, decided to build a new capital city he chose this hill, purchased it from Shemer and named it after the former owner . . . hence Samaria.



THE REASONS FOR Omri's choice are not difficult to discern. Father John L. McKenzie, in his "Dictionary of the Bible" describes the site as "agreeable and defensible. It occupies the top of a hill which is steep on all sides offering a good view of the Mediterranean and exposure to the sea breezes."

Omri, and particularly his son, King Ahab, converted the hill into a truly magnificent royal capital. The Northern Kingdom was wealthier than its southern neighbor, Judah, both in natural resources and because of the presence of commercially profitable caravan routes.

The prophet Amos, who went north to prophesy to the residents of Israel, had little good to say about Samaria and its residents. He criticized its citizens for their oppression of the poor, their religious hypocrisy and their blatant materialism. An idea of the opulence of this royal city can be gleaned from the prophet's tirade against excessive luxury (Amos 4:13-15) in which he refers to houses of ivory and ebony.

AMOS' PREDICTION of the vengeance of Yahweh for the sins of Samaria came to pass with the capture of the city by the Assyrians in 721 B.C. and the deportation of 27,290 inhabitants (2 Kings 17). The Assyrians not only deported captured peoples, but also repopulated their lands with deportees from other areas. This was the pattern followed in Samaria and the Northern Kingdom.

The new population, probably from eastern Mesopotamia, brought their own gods with them, but interestingly enough accepted Yahweh when introduced to the Hebrew religion by Judeans to preach Yahweh in Samaria prior to the fall of the Southern Kingdom in 587 B.C. and the exile of Babylon.

The exiles from the Northern Kingdom never returned but those of the Southern Kingdom did in 538 B.C. and one of the first things attempted upon their return to Jerusalem was to rebuild the Temple that had been destroyed by the Babylonians.

The Samaritans wanted to participate in the project but were refused. The reason is not clear but it probably was rooted in the resentment that still persisted over the Northern Kingdom of David and Solomon.

THE ESTABLISHMENT by the Northern Kingdom of rival shrines to Yahweh at Bethel and Dan and a general tendency among Judeans to

(Continued on Page 7)



In contemporary Israel, this Samaritan man wears a distinctive hat, marking him as an elder in the small remnant of what was a prominent group. (NC Photo courtesy Israeli Tourist Office)





## QUESTION BOX

# Prejudice can blind us to varied beauty of creation

BY MSGR. R. T. BOSLER

Q. Do you think that God intended it as a punishment to mankind to have made the different races? Why was the Negro given such a raw deal, born in a jungle and I think in some parts of Africa, killing intruders and eating human flesh. Why has the Negro been given such bad features, slow mentality and unless their blood has been mixed with another race are so different? Is there any Scripture reference?



A. Let's begin with the beginning, the first lesson of the Bible: "And God saw everything that he had made and behold it was very good." (Gen. 1:31) If we can not see the goodness and beauty in the variety of God's creation, it is because we are blinded by prejudice and ignorance and the human limitations to which we are all subject.

All Chinamen look alike to us and Oriental music sounds weird and unpleasant. The Chinese think that white people, with their big wide eyes and large noses, are ugly and all look alike. Some years ago, John Hershey wrote a novel, "White Lotus," which is an imaginative story of what might happen to white Americans after China conquers the United States. The Chinese conquerors round up inhabitants of the West Coast, strip them naked, put them in irons and transport them to China, where, like cattle, they are sold as slaves.

As the story evolves, the descendants of these whites are deprived of proper family life and educational opportunities, discriminated against because they look different and are considered inferior in intelligence since their language and knowledge of the native culture is so poor. As the whites organize and demand better opportunities and acceptance as human beings, some of the more successful have operations on their eyes and color their skin yellow so they will not look "different." It is a masterful piece of writing that brings home to us how unfair we whites have been to the Blacks and how prejudiced we have been and still are toward all non-whites.

It is unfair to state that the black race is mentally inferior. Intelligence tests given to large numbers of Blacks have been proven completely unreliable because they were geared to people with white cultural and speech backgrounds. Given equal opportunities for development, Blacks have competed with Whites successfully, not only here but in Africa.

There is an African culture and civilization about which we know practically nothing. It is true that parts of Africa are in turmoil today as the old civilization is challenged by Africans educated in Europe and America and

that new nations there are going through traumatic experiences comparable to those of the civil war between the States. But we of the white race are in no position to criticize the Africans after eliminating some six million Jews in the gas chambers of Germany and killing and maiming hundreds of thousands of Japanese with our atomic bombs, to say nothing of the wholesale killing of millions that went on during

the two European World Wars. The white and yellow races are in danger of destroying themselves in a future World War III. It might very well be that the future of the human race lies in the jungles of Africa, from which some scholars think it arose in the first place.

Q. I assure you that I write this with all due respect, but I take exception to your statement that the practice of

calling ordinary parish priests "Father" is something very recent in the Church and that until the last 20 years or so it was limited to English-speaking countries. I am a Mexican-born citizen of the United States. I received my elementary education in a parochial school in my home town of El Oro, State of Mexico. My teacher was "old School" in religion. I remember that one day I asked "Why do we call

our priest Father?" The answer was that he was our father spiritually. Now, this took place around 1912, and furthermore it was not confined to English-speaking countries, for Mexico is not one of them and never has been.

A. I stand corrected. But what I wrote is true of Europe. The influence of the religious order priests was and is great in Mexico, many of whom are parish priests to this day. According to 1965

statistics, there were 644 religious priests and only 278 secular or diocesan priests in Mexico City. And religious priests, as I pointed out, were for a long time called "padre." It might interest you to know that just the morning I am writing this a Catholic Cuban doctor in the hospital I serve addressed me as "Reverend."

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## THE CHURCH AND I

## 'Toothless' Index could be service to the uninformed

BY F. J. SHEED

The story of the temporary banning of Alfred Noyes' Voltaire and Karl Adam's Spirit of Catholicism are a reminder that the daily work of running the Church has to be carried on by officials from offices. There has to be a bureaucracy, and there are certain strengths and certain weaknesses common to all bureaucracies everywhere. I do not mean small human weaknesses — envies and jealousies, one man's wanting another man's job, for instance. These are so universal that they are not worth lingering on. My interest is in weaknesses inseparable from Bureaucracy itself, one in particular.

It is not only self-seeking, power-seeking, that causes officials to draw more and more things into their circle of authority. In the nature of the case, modern life is so complex that the orderly conduct of affairs is always dif-

ficult. If everybody can make his own decisions, the people in control feel that running the show is impossible. The more decisions that can be drawn into their own power, the easier for them. So they feel. But the result is that they bite off more than they can chew. With such a mass of details to be handled, some get overlooked. There is chaos inside the bureau to match the chaos outside. I think that largely explains the banning of Voltaire and the Spirit of Catholicism.

YET OFFICIALS there have to be. The Church no more than the State can function without a Civil Service; and in the Church as in the State the Civil Service can get on the nerves of the citizenry. Not only of the citizenry. To a visitor Pope John spoke in praise of a book just published, about an Italian parish. I think, "But," said the visitor, "the Holy Office just banned it." "Oh," said the Pope, "those old horrors don't like it, don't they?"

Father O'Connell S.J. head of the Vatican Observatory, told me of an incident concerning a Conference of Astronomers to be held there. He was

instructed that he must not invite Professor Hoyle, because of his notorious atheism. He appealed to Pope John, who insisted that Hoyle be invited and walked and talked with him.

A recent happening has given me a warm feeling about the Curia. In a missionary country known to me there was such a shortage of priests that one of them said five masses on a Sunday—three being the normal limit. The high ecclesiastic in charge in that country reported him to Rome. The reply came that if the high ecclesiastic and his secretary would each say a public Mass then the accused priest need not go beyond the permitted three.

THE REAL PROBLEM in censorship cannot be finally solved. It lies in the fact that the bishop's right to object to error or protect the Faith cannot be

defined mathematically. The code of Canon Law sounds clear enough—the censor must see that the manuscript does not contradict the dogmas of the Church and the common Catholic teaching. What is the common Catholic teaching? The decrees of General Councils, Apostolic Constitutions, the "consensus of approved divines." You haven't a notion of the differences of opinion that last phrase may give rise to; to say nothing of the possibilities of new interpretations even of infallible decrees. If theology were a game to be played by experts, it would be less of a problem. After all, they understand one another.

But the non-expert mass of Catholics need to know when a given teaching is out of harmony with the truths, doctrinal or moral, entrusted by Christ to his Church. And it was not Pius IX but

Newman who said that truth may be error to minds unprepared for it. The hierarchy has to consider these minds, even if it is their fault that the minds are unprepared.

In "Is It the Same Church" I wrote: "My own feeling is that something like the Index may continue, but for information. Authors perhaps will be under no obligation to withdraw 'indexed' books, readers under no obligation to shun them. But, at least, if a Catholic chooses to read one, he will have been warned—he will not be misled into thinking he is getting the Church's teaching."

"Things may work out quite differently, of course. But I think one simple psychological principle is now grasped—to force protection on people who don't want it is not protective."

## Samaritans were hated group

(Continued from Page 6)

consider their northern brothers as heretics and deviationists all contributed to the rebuff. The mixed blood lines of the Samaritans were probably also a factor.

In any event, the Samaritans didn't take the rebuff quietly. Through various means they harassed the building of the Temple and succeeded in delaying it several times. But to no avail.

Finally, sometime before the revolt of Judas Maccabeus the split became complete and the Samaritans built their own Temple to Yahweh atop Mount Gerazim. The Samaritan scriptures include only the first five books of the Old Testament, the Pentateuch or Torah. None of the prophets are accepted.

remained in Jesus' time is reflected by the attempt to insult Him by calling Him a Samaritan in John 8:48. In Luke 9:52 a Samaritan village refuses hospitality to Jesus and His disciples on their way to Jerusalem from Galilee.

When Jesus chose a Samaritan for the hero of His story on loving your neighbor His listeners knew instantly what He meant . . . your neighbor is not just your friend, but your enemy as well. It is an interesting postscript that Samaria was the first place outside of Judea where the Gospel was preached. Philip the deacon fled Jerusalem after the martyrdom of Stephen (Acts 8:4ff) and preached in Samaria where he won many converts.

The depth of the feeling that

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**HOBBY SHOW WINNERS**—Pictured above are the six over-all winners of the CYO Cadet Hobby Show held last week at Little Flower as part of Youth Week activities. Shown with their trophies are: (left to right) 1st Row: Maria Brady, St. Lawrence, Skilled Crafts; Tracey Thompson, St. Joan of Arc, Fine Arts; Carole Higgins, St. Mark, Baking; 2nd Row: Rick Silcox, St. Lawrence, Kit Crafts; Erin Tuohy, Little Flower, Sewing; Ed Snelz, St. Lawrence, Collections.



**FINE ARTS, SKILLED AND KIT CRAFTS**—Proudly displaying their awards are the winners in the Fine Arts, Skilled Crafts and Kit Crafts categories at the recently held CYO Hobby Show. Pictured above are: (left to right) 1st Row: Pete Brady, St. Lawrence; Tom Gerne, St. Barnabas; Charlie Revard, Immaculate Heart; Eric Johnson, Little Flower; Joseph Cougan, St. Joan of Arc; Clifford Hartman, St. Simon. 2nd Row: Mary Beth Connelly, St. Luke; Theresa Ritzl, Our Lady of Lourdes; Holly Gray, Immaculate Heart; Valerie Schoegl, St. Roch; Lisa Peters, St. Michael; Lee Ann McDaniel, St. Luke. 3rd Row: Lenore Healey, Immaculate Heart; Dan Fillenwarth, St. Mark; Maria Brady, St. Lawrence; Paul Georgescu, Little Flower; Nancy Pekarek, St. Mark; Tracey Thompson, St. Joan of Arc; Cathy Tompkins, St. Joan of Arc; Rick Silcox, St. Lawrence.



**SEWING, BAKING, COLLECTIONS**—Smiling faces prevail on the faces of the award winners in the Sewing, Baking, and Collections categories at the CYO Hobby Show held last week at Little Flower gym. Pictured with their awards are: (left to right) 1st Row: Alicia Graves, Holy Angels; Tracey Williams, St. Lawrence; Dierdre Tiernon, Our Lady of Lourdes; Tom Borgmann, St. Plus X; Robin Neldinger, St. Simon; Meg Helms, Immaculate Heart. 2nd Row: Billy Smith, St. Lawrence; Cathy Coppinger, St. Luke; Maureen Van Velse, St. Simon; Liz Hawthorne, Christ the King; Carole Higgins, St. Mark. 3rd Row: Therese Reckley, Our Lady of Lourdes; Barb Holzer, St. Roch; Ed Snelz, St. Lawrence; Erin Tuohy, Little Flower; Beatrice Dries, St. Michael; Karen Williams, St. Lawrence; Laura Blume, Our Lady of Lourdes.

## STANDINGS

**JUNIOR TOUCH FOOTBALL**  
FINAL STANDINGS  
Division I—St. Christopher 6-0; St. Michael 4-2; St. Malachy 3-3; Immaculate Heart 1-5; St. Joan of Arc 1-5.  
Division II—St. Andrew 6-0; Sacred Heart 5-1; Holy Spirit 3-3; St. Mark 1-5; St. Barnabas 0-6.

## CYO NOTES

Final deadline for the Junior CYO-Criterion Quiz Contest was Nov. 5. The first round of competition will begin Sunday, Dec. 2.

Cadet Girls Basketball League play will begin Sunday, Nov. 11. There are 25 teams entered in three divisions.

All six boys basketball leagues will start action the week-end of Dec. 1-2. Coaches will meet Wednesday, Nov. 28, at a site to be announced.

A city-wide dance will be sponsored by St. Mark's Junior CYO at 8 p.m. Sunday, Nov. 18, in the parish church basement. Admission will be \$1.25 per person. Music will be provided by "The Light Touch."

## BAKING CONTEST

**JUNIOR BAKING CONTEST**  
CAKE DIVISION  
1) Patty Love, St. Lawrence, Lemon Supreme Cake; 2) Karen Sahm, Immaculate Heart of Mary, Old Kentucky Nut Cake; 3) Dave Plunkett, St. Christopher, Dream Cake; 4) Allison Davey, Holy Name, Texas Cake; 5) Martha Klotzbier, St. Gabriel, Applesauce Cake; and 6) Cecilia Sahm, Immaculate Heart of Mary, Feathery Fudge Cake.

**COOKIE DIVISION**  
1) Mary Boucher, Holy Spirit, Creamcheese Brownies; 2) Andrea Scherrer, St. Monica, Bran Oatmeal; 3) Tom Weber, St. Catherine, Crunchy Drop Cookies; 4) Mary Ann Weber, St. Catherine, Maplescotch Cookies; 5) Kathy Sahm, Immaculate Heart of Mary, Coconut Macaroons; and 6) Bridget Farren, Holy Spirit, Sugar Cookies.

**CAKE-MIX CONCOCTIONS**  
1) Colleen Griffith, St. Plus X, Harvey Wallbanger; 2) Nancy Gallagher, St. Lawrence, Nan's Mandapple Dream Cake; and 3) Carol Penades, St. Christopher, Saucy Apple Swirl.

**PIES DIVISION**  
1) Jane Deitchman, St. Plus X, Apple Studel; 2) Mary Maxwell, St. Catherine, Pecan Tarts; 3) Susan Scherrer, St. Monica, Apple Pandowdy; and 4) Julie Kramer, Our Lady of Lourdes, Apple Pie.

**QUICK BREAD DIVISION**  
1) Nancy Gallagher, St. Lawrence, French Puff; 2) Linda Schwitzinger, St. Christopher, Applesauce Bread; and 3) Chris Suttillier, St. Plus X, Beer Biscuits.

**YEAST BREAD DIVISION**  
1) Terri Leffler, Holy Trinity, Polka; 2) Sue Scherrer, St. Monica, Cheese Butter Bread; and 3) Cindy Rusler, Nativity, Coffee Cake.

**OVER-ALL WINNER**  
Jeanne Gabonay, St. Catherine, Yeast Bread

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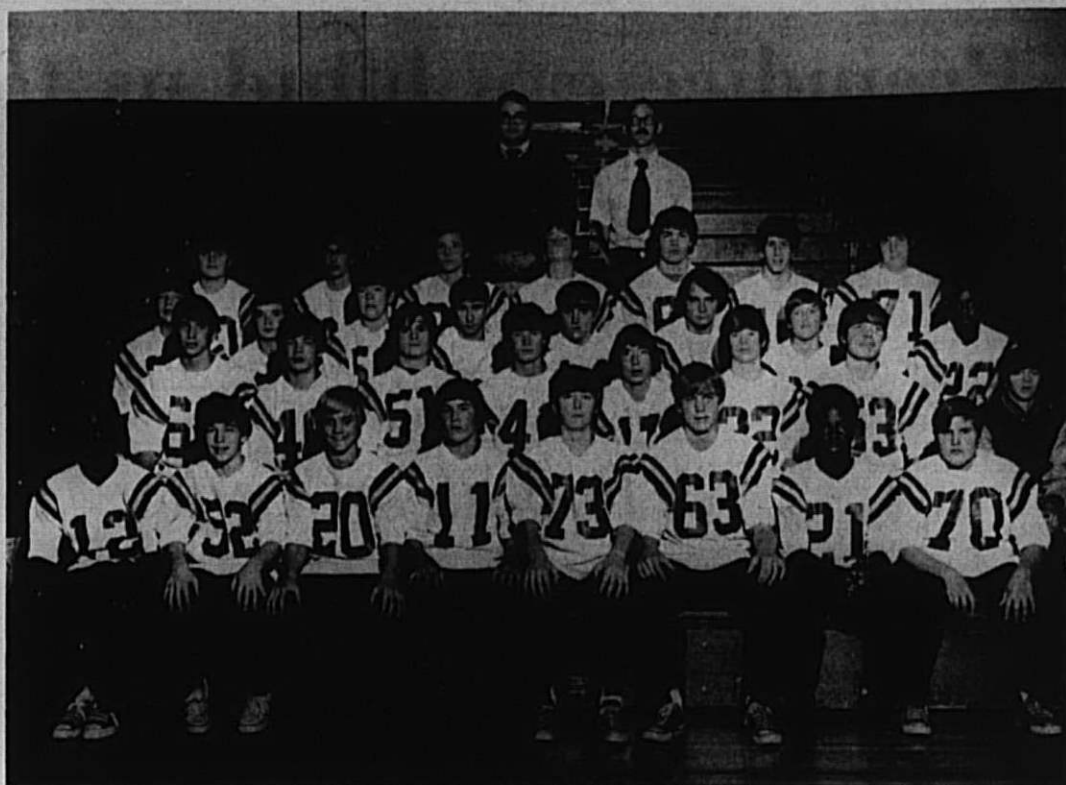
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**UNDEFEATED SCECINA FRESHMEN**—Scecina Memorial High School's undefeated freshman football team shared the city championship with Washington High School. They finished with a record of 7-0-2. Head coach John Henninger, left, and assistant coach Sandy Tilton are shown at top.

## Indianapolis Business and Service Directory

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**DOF 1 ANNIVERSARY**—St. Florentine Circle, Daughters of Isabella, Lawrenceburg, recently celebrated its 50th anniversary at the Lawrenceburg Knights of Columbus home. Among those taking part in the program were, from left: Mrs. Ruth Earley, regent of St. Florentine Circle; Mrs. Mary Bergman, Fort Recovery, Ohio, supreme advocate; and Mrs. Vilma Szakacs, East Chicago, state regent. Also speaking briefly was Anthony Logan, director of St. Elizabeth's Home, Indianapolis. Fourteen of the 18 charter members still active in the Circle were honored guests. The 14 include: Miss Alice Bechtel, Miss Bern Bechtel, Mrs. Lucille Bessler, Miss Josepha Hassmer, Mrs. Lillian Kraus, Mrs. Marie Oberling, Mrs. Camilla Pavey, Mrs. Rose Rapp, Miss Agnes Richard, Miss Magdalen Sedler, Miss Marguerite Sedler, Miss Eleanor Tittel, Miss Rene Tittel and Mrs. Gertrude Warendford.



**CYO OF THE YEAR REPEATERS**—Officers of the St. Catherine's Junior CYO unit are shown above after accepting their awards at the recent CYO Banquet held at Secena Memorial High School. In addition to their permanent trophy, the unit received a second year's possession of the Nicholas J. Connor Memorial Trophy and an Outstanding Achievement Plaque. From left with the awards are: George Berry, past unit president; Tim Collins, Chuck Cothron, Karen Noe, president; Ed Berry, Jeanne Gabonay and Jim McHugh.

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ELMER ALFRED JAMES, 67 St. Michael's, Nov. 5. Husband of Lillie W.; father of Mrs. Evelyn Hess of Aberdeen, O.; stepson of Mrs. Ellen Epple of Ferdinand. Four brothers and four sisters also survive.

**GREENWOOD**  
LAWRENCE J. KING, Sr., 57, Our

**NCCW convention to be reviewed**

**NEW ALBANY, Ind.**—A summary of the recent national convention of the National Council of Catholic Women, held in New Orleans, will be given at the meeting of the New Albany Deaneary Council scheduled at 2 p.m. Sunday, Nov. 11, in Holy Trinity parish here.

Guest speakers will include Mrs. Mary Kay Tolon of Richmond, president of the ACCW, and Mary Lolly. Group discussions will center on the NCCW's five commissions—International Affairs, Community Affairs, Church Community Affairs, Family Affairs and Ways and Means.

**Missions dinner**

**ENOCHSBURG, Ind.**—St. John's parish here will sponsor a combined Turkey Dinner and Turkey-Ham Shoot on Sunday, Nov. 11, for the benefit of the New Guinea missions of the Sisters of St. Francis, Oldenburg. Dinner, priced at \$2 for adults and \$1 for children, will be served from 12 noon to 5 p.m. Also on the menu will be turtle soup, sandwiches and pie.

**New Providence Home dedicated**

**JASPER, Ind.**—The new \$1 million Providence Home here was formally dedicated by Bishop Francis Shea of Evansville on Sunday, Nov. 4. Operated by the Sons of Divine Providence, the institution provides care for the mentally handicapped over 18 years of age. Father Thaddeus Stuzcko is the director.

**D of I schedule Memorial Mass**

**INDIANAPOLIS**—A Memorial Mass for deceased members of the Mother Theodore Circle, Daughters of Isabella, will be offered at 11 a.m. Sunday, Nov. 11, in SS. Peter and Paul Cathedral.

Following the Mass, brunch will be served at 12:15 p.m. in Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. For reservations call 353-6929.

The monthly dinner meeting of Mother Theodore Circle will be held at 6:30 p.m. Tuesday, Nov. 13, at the K of C Council.

**Parents sponsor Chili Supper**

**INDIANAPOLIS**—The Band Parents of Secena High School will sponsor a Chili Supper on Saturday, Nov. 10, in the school cafeteria from 6 p.m. until 9:30 p.m. The supper is one of several events being held to raise funds to finance the trip of the widely-heralded Secena Marching Showband to the Sun Bowl in El Paso for a New Year's Day performance.

In addition to chili, cole slaw and soft drinks as well as dessert will be served. The price is \$1.25 for adults and .75 for youngsters under 12. Other short orders will be available. A social will follow, and door prizes will be given away.

**St. Pat's slates Poultry Party**

**INDIANAPOLIS**—The St. Vincent de Paul Society of St. Patrick's parish will sponsor its annual Poultry Card Party Sunday, Nov. 11, at 2 p.m. in the school hall, 936 Prospect St. Admission will be \$1.25 per person. Poultry will be given away beginning at 12 noon. Sandwiches, cake, pie, coffee and soft drinks will be sold when the doors open at noon.

**CHARLES L. NIEHAUS**, 51, St. Roch's, Nov. 5. Husband of Chloe M.; brother of Robert, Frank, Edward, Harold and Larry Niehaus, Charlotte Osborne and Gertrude Isom.

**ETHEL C. DOHERTY**, 80, St. Joan of Arc, Nov. 6. Mother of Charles and Scott Doherty and Jane F. Niemi; sister of Helen Cassidy and Elizabeth Patterson.

**MARY G. SLUSHER**, 43, St. Barnabas, Nov. 6. Wife of Claude D.; mother of Robert M. Cannon; sister of William A., Charles H., James J. and Norbert L. Cannon and Sister Mary Victoria, S.P.

**CHARLES E. CRONN**, 63, St. Philip, Nov. 6. Husband of Ruth; father of Patrick Cronnon and Bettie Bond; brother of Margaret Olinger.

**WILLIAM F. SCHMIDT**, 77, St. Mary's, Nov. 6. Husband of Opal Schmidt.

**EUGENIA M. HALEY**, 84, Little Flower, Nov. 7. Mother of Eugene F. and Morris J. Haley.

**JEFFERSONVILLE**  
WILLIAM P. DIXON, 84, St. Augustine, Oct. 31. Husband of Ivy; father of Thomas W. Dixon and Mrs. Dorothea Martin, both of Jeffersonville.

**NEWALBANY**  
BIBIANNA HOFFMANN DIEHLMAN, 85, Holy Family, Nov. 3. Sister of John G. Hoffmann of New Albany.

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JAMES E. ALLEN, 59, Sacred Heart, Nov. 2. Husband of Marjorie; father of Mrs. Patricia Bugg of Warsaw, N.Y.; James Allen of Grand Forks, N.D.; Daniel Allen of St. Ann, Mo.; Mrs. Carol Shake, Mrs. Dorothy Evans, Michael and Steven Allen, all of Terre Haute; brother of Mrs. Daisy Walter of Indianapolis; Mrs. Dorothy Vah Arsdale of Terre Haute and Mrs. Mable Church of Deland, Fla.

**JOSEPH L. BOSTON**, 75, St. Joseph, Nov. 2. Cousin of Mrs. Edward Pettus of Cedar Rapids, Iowa.

**HELEN CARTWRIGHT**, 66, Sacred Heart, Oct. 29. Mother of Mrs. Ida Washburn of Hamburg, N.Y.; sister of Joseph Wasskevitz of Terre Haute and Bruce Wasskevitz of Columbus, O.

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## VIEWING WITH ARNOLD

## Christians fading from films

BY JAMES W. ARNOLD

**Thesis:** The Christian woman no longer exists in American movies.

**Question:** Why pick on women?

**Thesis:** The Christian man no longer exists in movies either.

**Further questions:** Where did they all go? Were they ever there, in some departed Golden Age? What difference does it make?

Let's define terms. Christian means two things: believing and doing, faith and works. A Christian character believes in the gospel message and in the supernatural order of things—to put it over-simply, without refining the details and turning this into an amateur column on theology. The Christian is probably not a saint, so he may have doubts. But at rock bottom he is a believer. Similarly, the

Christian tries to live the law of love, and when he doesn't, he at least feels badly about it.

**THE OLD MOVIE** culture, roughly 1930-50, really had a lot of characters like this. Only a few of them were in specifically "religious" movies. Not all of them were well-drawn, or credible personalities in the artistic sense, and many of them were in what any honest critic would have to call mediocre films. The point is that, sociologically speaking, they were there. You bumped into them fairly often at the cinema. For that matter, you also heard them a lot on radio drama. The amazing thing, if you go back today and listen to recordings of old radio shows, is the great, deep, clear contrast between good and bad people.

**Thesis:** Today's over-40 generation grew up at a time when the popular culture, in everything from trash to its finest attempts at art, offered models that reinforced a Christian view of life. Not a

vast number, but many, and perhaps too many were models of belief and private virtue instead of action and public virtue. But younger generations have virtually no such models.

**Corollary:** This explains why mature people find many current films not only disturbing but empty.

**Thesis:** Today's films reinforce the idea that Christian character is irrelevant, largely by leaving it out. When they do show it, it is impotent, phony, hypocritical, often mocked. Point not to forget: in real life, so-called Christians often fit and deserve this description.

**THE EVIDENCE** is not only convincing, but astonishing. Especially if belief, or an attempt at belief, is considered essential. (Why shouldn't it be? How else is a Christian different from a psychologically healthy, balanced, mature, outgoing human being? Of the latter, of course, we don't have too

many in films either. Are there really any recent examples, outside of films like "Sounder," "Jeremiah Johnson" and "Bang the Drum Slowly"? The only non-mocked Christian characters I can recall seeing in movies this year were, weirdly enough, all in foreign films: "The Emigrants" and "The New Land," "Cries and Whispers," "Chloe in the Afternoon."

There were also the specifically "religious" flicks: "Brother Sun" (undoubtedly the best of the year in this matter of providing attractive and relevant models), "Godspell," "Superstar." One of the many frustrating aspects of "Superstar" is that while its Jesus could be defined as Christian, practically none of the other gospel characters

could be. Most notably, the women, who are mostly combined into the single person of a non-believing Magdalene.

Among other ironies: The Jewish culture "Fiddler on the Roof" is a Christian character movie, and so is "The Poseidon Adventure." "Walking Tall" seems to be full of believers, but they don't believe in leaving vengeance to the Lord.

**THERE IS NO** mystery about why Christian characters have disappeared from popular culture (with some exceptions, like "The Waltons" on TV). They no longer reflect the values of the elites who produce culture, or of the masses who consume it. It is hard to raise a Christian generation in such a milieu. It may be odd advice from a

## The week's TV network films

**BUCK AND THE PREACHER** (1972) (NBC, Saturday, Nov. 10): A pretty terrible western, romped through by Sidney Poitier, Harry Belafonte and Ruby Dee, in which all the usual racial stereotypes are reversed. We have a long way to go before whites in cowboy movies get their full comeuppance, but this (one of the first westerns aimed at black audiences) is a step in the wrong direction. The movie is directed, somewhat casually, by Poitier. Not recommended.

**AIRPORT** (1970) (ABC, Sunday, Nov. 11): Ross Hunter's old-fashioned movie about a jetliner and several marriages in distress, which somehow gets you through 500 plot complications in two hours and leaves you feeling good. Most of the cast is over 40, which is interesting, but only George Kennedy's exuberant head mechanic is recognizably real. Satisfactory escapist fare, right at home on TV.

**BAREFOOT IN THE PARK** (1967) (NBC, Monday, Nov. 12): Early Neil Simon, in which the comic ingredients are newsworthy (Jane Fonda as the kooky wife, Robert Redford as the conservative husband), a mother-in-law, an absurdly non-functional apartment at the top of six flights of stairs, and assorted bohemian neighbors. Situation comedy as it ought to be played and written. Excellent entertainment for ages 14 and up.

**THE COWBOYS** (1972) (ABC, Tuesday, Nov. 13): John Wayne can't recruit any good men for a tough 400-mile cattle drive, so he makes do with a group of schoolboys who eventually have to prove their virility. An interesting variation on the western hero myth. Satisfactory for Wayne fans, but the violence is not recommended for children.

**ESCAPE FROM PLANET OF THE APES** (1971) (CBS,

Friday, Nov. 16): This third and least spectacular of the Ape films, featuring the persecution of a family of ape astronauts on contemporary Earth, is probably the best. Essentially a lovable-animal film, it amuses without zapping you with gobs of sex or violence; it also gets into some heavy social-moral issues, and some final plot-twists are handled with art-film finesse. Recommended entertainment for nearly everyone.

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**SPEECH CONTEST WINNERS**—Shown above with Mrs. Mary Shank, chairman of the speech department at Ladywood-St. Agnes High School, Indianapolis, are the winners in the recent Eighth Grade Speech Contest held at the school. The eight winners in three divisions were survivors of 39 contest entrants from 10 Catholic schools. Seated from left are: Theresa Martinez of Christ the King School, second place original oration; Susan Lee of St. Matthew School, third place dramatic interpretation; Beth Elder of St. Matthew School, third place humorous interpretation; and Rita Agnew of St. Joan of Arc School, second place humorous interpretation. Standing from left are: Katie Russo of St. Matthew School, first place humorous interpretation; Meike Oel of St. Matthew School, third place original oration; Ruth Sveteckis of Christ the King School, second place dramatic interpretation; Therese Taylor of St. Simon School, first place original oration; and Mrs. Shank. Not present for the photo was Peggy Ford of St. Michael School, first place dramatic interpretation.



**ACADEMY PLANS FALL FESTIVAL**—The annual Fall Social and Fish Fry will be sponsored by St. Mary Academy, Indianapolis, on Friday, Nov. 9, from 5 to 11 p.m. Booths, games, prizes and food are planned for the entire family. Mr. and Mrs. Stephen F. Papesh, above, are president-couple of the Parents Club. Also shown, from left, are: Sister Carmen de Barros, O.S.F., coordinator of the Parents Club; Mary Carson, president of the Student Council; and Sister Margaret John Bussen, O.S.F., coordinator of the Student Council.

**Pay Religious same**  
**as laity, priest says**

**BOSTON** — Catholic educators should pay Religious the same salary as lay teachers, a priest-educator told a meeting of Chief Administrators of Catholic Education.

Father Emmet Harrington, executive secretary for the continuing education department of the National Educational Association, said "panic seems to characterize the loss of Religious in a school."

He said that much of that emotion is due to "an unclear and unrealistic view of what the school is presently paying in salary and support for Religious."

FATHER Harrington cited cost analyses of Sisters made in the archdiocese of Los Angeles and among Brothers in Brooklyn, New York, and Manchester, N.H., to support his claim that equal pay would, in many cases, reduce spending.

Where costs would represent an increase, the

small amount expended would be worth it in terms of the advantage gained, he said. Such advantages, he said, include a clearer picture of costs for a realistic planning which would dispel the myth that Catholic schools continue to exist only because Religious are compensated at a lower cost than lay teachers.

FATHER Harrington also complained that "the cries that 'we can't afford the loss of another Religious on our staff,' frequently communicates, whether intended, or not, ideas of valuing the Religious teacher more for dollars saved than for the professional contribution in the classroom."

## TURKEY SHOOT

**INDIANAPOLIS** — The Roncalli Band Parents Association will sponsor a Turkey Shoot Sunday, Nov. 11, beginning at 12:30 p.m. on the St. Jude parish grounds, 5353 McFarland Rd.



**ANNUAL HOSPITAL BENEFIT BALL**—The new Critical Care Unit at St. Francis Hospital, Beech Grove, will benefit from the annual Chrysanthemum Ball, to be held Saturday, Nov. 17, in the Indianapolis Athletic Club. Tickets are \$50 per couple and may be purchased through the hospital by calling 783-8260. Mrs. Elton Geshwiler, above center, wife of the Beech Grove Mayor, is general chairman. Also shown above is Don D. Hamachek, hospital administrator, and Sister M. Sponsaria Doerger, O.S.F., executive director.

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Saturday, November 10—9 a.m.—12 Noon

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