



MARIAN LIBRARY ON DIRECTORY COVER—The cover of the new Indiana Bell telephone directory for Indianapolis, now being distributed throughout the metropolitan area, carries a color photo of the Marian College library. Completed four years ago, the structure was designed by Evans

Woolen and erected by the F. A. Wilhelm Construction Co. Examining an early copy of the directory are Sister Clarence Marie Kavanagh, right, librarian, and Sister Therese Wente, assistant librarian.

# 200 bishops convene in Rome for Synod

BY JAMES C. O'NEILL

VATICAN CITY—More than 200 bishops from throughout the world have gathered here this week at Pope Paul's behest to examine how to execute in today's world Christ's last command, to take his message to all nations.

The meeting opening today, Sept. 27, is the fourth World Synod of Bishops since Pope Paul created the synod at the last session of the Second Vatican Council in 1965. It is expected to last a month.

The Pope has invited the bishops to open the synod at a Mass in the Renaissance splendor of the Sistine Chapel.

Then the bishops are to move from those 15th-century surroundings to the ultra-modern synod hall with its simultaneous translation systems, indirect lighting and cluster of conference rooms. The change in atmosphere can be taken as a symbol of these 1974 meetings on the theme "Evangelization of the Modern World."

THE GLORIES of the Roman Renaissance are a tribute to the sureness, to the sense of sure triumph with which the Church looked out on the world before the Reformation and the Industrial age. However, sitting in the down-to-business synod hall, the bishops representing all parts of the Church in the world today, will ask themselves basically: "Where are we now? Where do we go from here?" These bishops, who come together periodically to discuss major Church problems and to provide the Pope with their observations and suggestions, have their work cut out for them.

Although they are limited to a single subject, it is vast. As one observer put it: "They are to discuss the Church today and the Church in the future."

Bishop Wladyslaw Rubin, general secretary of the synod, summed it up by saying the theme of this fourth Synod embraces evangelization, or the spreading of God's Word, in its widest sense.

IT INCLUDES not only the first sowing of the word of God among

(Continued on Page 3)

## Pontiff offers Mass with 77 U.S. bishops

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI, concelebrating Mass Sept. 22 with 77 American bishops, said that the authority and power invested in the bishop is not a power of domination, but a "power of service" for the good of the community.

In his homily during the Mass in the Sistine Chapel, the Pope also strongly defended the institutional and visible Church which, he said, is "much challenged" by Christians "yesterday and still today." He said that bishops as shepherds should adopt a "true Gospel figure" of "provident and strong" goodness and an "inexhaustible spirit of sacrifice."

Most of the 77 American bishops concelebrated the Mass as part of their five-year ad limina visits to the Holy See and the tombs of Sts. Peter and Paul.

ABOUT 70 OF the bishops are also attending a month-long discussion session with theologians and Scripture scholars at the North American College in Rome.

(Archbishop George J. Biskup of Indianapolis is one of the U.S. prelates in Rome for the ad limina visit and participation in the theological consultation.)

In his homily, the Pope told the bishops and about 200 American priests and seminarians assigned to Rome: "Our power is not a power of domination. It is a power of service. It is a diakonia. It is a function destined for the ministry of the community."

SPEAKING in English from his throne before Michelangelo's fresco of the Last Judgment, the Pope defined the bishop's power as "the capacity to act and to require the ecclesial—that is, loving—obedience of those to whom this word is directed."

At the conclusion of the homily, the Pope extended "our greetings in the Lord to all your beloved people" and sent his apostolic blessing to the bishops' dioceses.

The Mass was celebrated in Latin with sung portions in Gregorian chant. Each bishop was vested in gold-embroidered white gothic vestments, while the Pope wore a dark green velvet chasuble.

Following the Mass, Cardinal Terence Cooke of New York gave the Pope a letter signed by the bishops attending the theological consultation. The letter expressed "deep appreciation" for the consecrated Mass. The bishops also said in the letter that they considered their ad limina visit "a milestone and we hope that this pattern of community and collegiality among us as bishops may continue and develop in the years that lie ahead."

## Lugar tells pro-life meeting he'd co-sponsor amendment

INDIANAPOLIS—Mayor Richard G. Lugar of Indianapolis told the Indiana Right to Life Convention that he supports an amendment to the U.S. Constitution that would prohibit abortion in all instances except to save the life of the mother.

Moreover, Lugar said, if he is elected to the U.S. Senate in November he will co-sponsor such an amendment.

Lugar, a Republican, is opposing incumbent Sen. Birch Bayh, a Democrat, in his bid for a third term.

The two candidates appeared at the Sunday Prayer Breakfast which closed the Sept. 20-22 statewide meeting of Right to Life groups and other pro-life organizations.

BAYH, WHO IS chairman of the Senate subcommittee on constitutional amendments which is studying proposals for a human life amendment, reaffirmed his personal opposition to abortion. He said that at this time, however, he could not

support legislation outlawing abortion.

"Under certain circumstances, the question of imposing my personal belief against abortion upon those who have differing views becomes a difficult one."

Bayh repeated previous statements that he would not be rushed into committing himself to specific legislation until he had thoroughly researched the subject.

Lugar said he had spent many hours recently in consultation with Sen. James Buckley (Cons.-R.) of New York and Sen. Mark Hatfield (R.) of Oregon. Buckley is sponsor and Hatfield co-sponsor of a human life amendment that would ban abortion except in cases where the life of the mother is at stake.

IF ELECTED to the Senate, Lugar declared, he would become a co-sponsor of the Buckley proposal.

A third Senate hopeful, Don Lee, who heads the independent ticket, told the breakfast that his party was opposed to abortion and that his campaign literature has always included a pro-life statement.

The appearance of the candidates marked an increasing emphasis in Indiana Right to Life groups on political action. One of the convention workshops dealt with legislative activity and a monthly newsletter includes position of members of Congress and the Indiana General Assembly.

MRS. MARY HUNT of South Bend, president of Indiana Right to Life,

## Birthright founder baby's best friend

BY B. H. ACKELMIRE

INDIANAPOLIS—Louise Summerhill is plump and graying, with cheeks rosy by the crisp Canadian air. The youngest of her seven children are twins edging into their teens. Yet each Christmas since 1967 her Toronto parish has thrown a huge baby shower for her.

Mrs. Summerhill is the founder of the Birthright International, an organization dedicated to upholding "the right of every mother to carry her baby to term."

There are presently more than 600 official Birthright groups, most of them in the United States and Canada, offering emergency pregnancy services. The groups are contacted initially through a phone hook-up manned by volunteers.

THE GROUPS are "official" in that they are chartered by the parent organization and must operate on the same principles of organization and service.

Mrs. Summerhill is distressed that many unchartered groups carry the name Birthright and deal, sometimes exclusively, in referrals.

"We do refer girls to certain community agencies but we are not a referral agency," she said. "Basically we do the helping ourselves."

And that is where the parish baby showers come in. Mrs. Summerhill said that her church helps supply the layettes that Birthright gives to each newborn baby. It was with the help of volunteers from her parish and various other Toronto church groups that the



LOUISE SUMMERHILL

International service group was founded.

She related the Birthright story to a Right to Life convention workshop held last Saturday in the Indiana Convention Center.

BIRTHRIGHT, Mrs. Summerhill is convinced, is the result of a series of miracles. Its organization was precipitated by a change in the Canadian criminal code in 1967 which permitted abortion for "reasons of mental and physical health."

"That pretty much means we have abortion on demand in Canada," she said. "Abortions are easy to get. Applications are supposed to be submitted in writing and judged by a

(Continued on Page 3)



VOL. XIII, NO. 51

INDIANAPOLIS, INDIANA, SEPTEMBER 27, 1974

## Enrollment steady as 23,776 students fill Archdiocesan schools

There are 23,776 students enrolled in Archdiocesan elementary and secondary schools, according to figures released this week by the Office of Education.

In addition, there are 2,297 students enrolled in other Catholic high schools within the Archdiocese.

The Archdiocesan figures represent a 1.2% increase on the secondary level and a 3.72% decline on the elementary level. The totals parallel the national trend toward a stabilization of enrollment in Catholic schools.

How much of the decline on the elementary level is attributable to the primary grades has not yet been determined, according to Dr. Daniel B. McDevitt, director of the Department of Schools.

THE DECLINE in numbers in the public schools is more pronounced, McDevitt pointed out, and is due in large part to the significant drop in the number of primary pupils. He said that the projected decrease in the 1974-75 enrollment in the Indianapolis Public School system is 4.9%.

Morale among Catholic administrators, teachers and students is high, reported McDevitt and Sister Sharon Sheridan, O.S.F., also of the Department of Schools. The two have traveled more than 1,500 miles since school opened, inspecting facilities, discussing programs and "just getting acquainted."

"These are dedicated people we're meeting. I've really been impressed," McDevitt said. "The parents who support these schools have every right to be proud of them."

A great deal of effort is being expended to individualize programs and to use imagination in coping with budgets made even tighter with inflation, they said.

"There are many instances of teachers or parents painting school rooms, building or remodeling furniture, devising substitutes for costly equipment," McDevitt reported.

"You'd be surprised how often we've seen discarded telephone cable spools and old truck tires used every bit as effectively as expensive furniture," Sister Sharon added.

OTHER EXAMPLES of "making do" included homemade tie-on pillows for

old, uncomfortable chairs; heavy cardboard cartons in learning centers and libraries that work as well as \$35 wooden ones; donated, out-dated typewriters painted bright colors and put in primary grades as incentives to learn spelling.

The two educators commented on the exceptionally cooperative relationship that is evident between high schools and grade schools.

"There are many cases in which the seventh and eighth grades come into the high schools and use the facilities. Not just the gym, but the home ec centers and the science rooms," McDevitt said. "There are also cases in which the high school teachers regularly go into nearby grade schools and instruct in certain subjects, usually math or another science."

"There are different problems in the different districts throughout the Archdiocese," he remarked. "Perhaps it's because of this that there is a

(Continued on Page 3)

## Project seeking employee data for pension plan

A concerted effort is underway to determine the number of lay employees eligible for Archdiocesan Retirement Fund benefits.

Spearheaded by the Committee on Justice for the Clergy and Lay Employees of the Priests' Senate, the drive is designed to develop data necessary to set up an employment and retirement record on every eligible employee.

All pastors, administrators and principals of Archdiocesan high schools have been mailed a supply of information cards, one of which is to be given to each full-time lay employee who was actively employed by the Archdiocese as of July 1, 1974.

FOR THE purposes of the Archdiocesan Retirement Fund, an employee is considered full-time if he/she works at least 25 hours a week and at least nine months a year.

Along with vital statistics such as age, Social Security Number etc., the record asks periods and types of diocesan service and salary received.

Lay employees are asked to fill out the cards as completely as possible and return them to: Secretary, Committee on Justice for the Clergy and Lay Employees of the Archdiocese, 131 South Capitol Ave., Indianapolis 46225.

CARDS ARE to be returned by Friday, Nov. 1, the cutoff date to be used in compiling the list of employees eligible for the retirement program beginning July 1, 1975.

Additional cards or information regarding the record procedure may be had by writing John Clancy at the Capitol Ave. address or phoning (317) 634-4453.

## 'Penny' Campaign

NEW YORK—The penny shortage has changed the habits of many people and religious agencies.

In the Archdiocese of St. Paul-Minneapolis, the Knights of Columbus found the "Lincoln" to be an ideal way to raise funds.

When the state's K of C held its annual meeting at Brainerd, Minn., participants arrived from home communities with more than 600,000 pennies. Local K of C units had been collecting pennies for the archdiocesan "Pennies for Seminarians" fund. The final total: \$8,087.01.

The penny shortage didn't inspire the campaign—it just accentuated the power of the penny. The Knights have been collecting cents since 1964. They've found that emptying the pockets of practically valueless copper can help a lot of seminarians.

## Jubilee slated at St. Michael, Indianapolis

INDIANAPOLIS—St. Michael's parish here will observe its 25th anniversary on Sunday, Sept. 29.

The celebration will open with a Mass of Thanksgiving at 11:45 a.m. at which Archbishop George J. Biskup will be the principal celebrant. Two

Related photo, Page 8

sons of the parish, Fathers Joseph Mader and Mark Svarczkopf, will join with the present and past priests of St. Michael's as concelebrants of the Sacred Liturgy.

A dinner for the clergy, Religious and faculty of St. Michael's will follow the Mass.

An afternoon of family fun is planned for parishioners, including an old-fashioned ice cream social, field games and other entertainment.

ST. MICHAEL'S parish was founded by the late Father Thomas Finneran in 1949.

Megr. Richard Kavanagh, V.F., has been pastor for the past 23 years. The present associate pastors are Father Michael Carr and Father William Pappano.

The Sisters of St. Francis form the school faculty. Two of the three Sisters who were members of the faculty when the school opened—Sister Gertrude Schmid, who was the first principal, and Sister Mary Vianney—are planning to attend the Silver Jubilee celebration.

A SPECIAL BOOKLET containing the history of the parish has been published and will be available Sunday.

One of the historical highlights was the disastrous fire which struck the church on Dec. 13, 1967, causing \$225,700 in damage. The damaged portion was reconstructed and the church rededicated by Archbishop Paul C. Schulte on April 13, 1969.

The school children held their own Jubilee celebration on Sept. 17 with a special procession and Mass. Each child was presented a medal of the parish patron, St. Michael, as a memento of the occasion.

Former parishioners and friends of St. Michael's are invited to attend Sunday's anniversary program.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Former Jesuit appeals dismissal

NEW YORK—Father Joseph O'Rourke has appealed his dismissal from the Jesuits to the Vatican's Congregation for Religious. He told NC News that the first part of his appeal deals with the chronology of events leading to his dismissal and with charges that the dismissal lacked adequate grounds and violated due process. The occasion leading to the dismissal was Father O'Rourke's baptism of an infant in Marlboro, Mass., despite a request by his immediate superior not to perform the baptism. The baptism had been deferred by the local pastor because the child's mother took a public pro-abortion position.

## Abortion data criticized

BALTIMORE—A Maryland state agency that collects and computerizes information on every woman who has an abortion in the state has been charged with invasion of privacy. The critics said an abortion is private and still has social stigma attached to it. Because of this, they said, privacy about the operation is essential.

## Hispanic panel organized

DETROIT—A regional commission to serve the needs of the Spanish-speaking has been established here by the bishops of five Midwest states, including Indiana. The Spanish-Speaking Catholic Commission was established to promote active participation in the Church by the Spanish-speaking and to assist communities in understanding the Hispanic culture. Bishops of Michigan, Indiana, Ohio, Illinois, and Wisconsin appointed commission members. Executive director is Rogelio Manrique, former director of the Latin American Pastoral Center here.

## Memoirs hold bitter memories

NEW YORK—Cardinal Jozsef Mindszenty says he finally found himself in "complete and absolute exile" when the Vatican stripped him of his archdiocese earlier this year, two-and-a-half years after his exile from his native Hungary. The revelation of his sense of bitter disappointment—even with the Vatican—concludes his autobiography, "Memoirs," which is scheduled for publication here by Macmillan Publishing Co. on Nov. 25. The 334-page autobiography was almost stopped or delayed indefinitely during negotiations between the Vatican and Hungary surrounding the aging prelate's exile from his homeland in 1971. He indicates the imminent publication of the book may have been partially responsible for Pope Paul VI's decision to remove him from his office as primate of Hungary.

## Additional spending requested

WASHINGTON—More, not less, government spending may be needed to end economic problems caused by inflation, according to the executive director of the National Conference of Catholic Charities.

The administration's assumption that government spending should be cut to halt inflation "must be challenged," Msgr. Lawrence J. Corcoran said in a statement submitted to an economic conference on health, education and welfare issues. Msgr. Corcoran said that even President Ford has indicated that more government spending is necessary by authorizing funds to create public service employment to help those who lose their jobs as a result of an economic slowdown. Msgr. Corcoran also called for tax relief for the low-income workers.



## Names . .

Father Anthony T. Padovano, widely-read theologian, has resigned his position at Immaculate Conception Seminary, Mahwah, N.J., and has told friends he intends to leave the priesthood.

Leonard Hoffmann, co-founder at the St. Louis Catholics for Peace, has been appointed director of the World Without War program of the National Federation of Priests' Councils.

Brian McNaught, a declared homosexual, has begun a protest fast against "the blatant discrimination" of the Michigan Catholic, his employer, and the Archdiocese of Detroit.

Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, will be the main speaker at a Nov. 25-26 seminar in Princeton, N.J., observing the 10th anniversary of Vatican II's Decree on Ecumenism.

Henry Aaron of the Atlanta Braves is the first sports figure to be cited for the Bronze Medalion Award of the New York Council of Churches' Society for the Family of Man.

Sister Clare Dunn, S.S.J., of Tucson, has won the Democratic nomination to the Arizona House of Representatives from her district.

Bishop Richard C. Hanifen, 43, was installed as auxiliary of Denver.

Sister Jane Marie Perrot, D.C., of Emmitsburg, Md., an educator and music director, has been named executive director of the National Catholic Music Educators Association.

William F. Buckley, Jr., author, columnist and TV show moderator, will be given the 1974 award from the Catholic Apostolate for Radio, Television, and Advertising.

Christian Brother Gregory Nugent will resign as president of Manhattan College at the end of the 1974-75 academic year.

Raymond E. Donovan, a Hartford layman, is the first Catholic to head the Connecticut Bible Society, a traditionally Protestant organization.

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Murray, Marie A.  
McAtee, Mary J.  
Wertz, Will

Wente, Urban J.  
Ginnaz, Adele M.

## ST. JOSEPH

Kennedy, John Joseph  
Hummelgarn, Carl G.  
Beckel, Barbara Louise  
White, Charles Ralph  
Kocher, Infant Boy  
Moxley, Infant Boy  
Hoffman, Dorothy  
Donofrio, Frank

## CALVARY

Hayes, Elaine K.  
Thon, Jacob  
Siener, Theodore J.  
Redmond, Annie T.  
McCann, Charles J., Jr.  
White, Infant Boy  
Schell, Genevieve L.  
Lanahan, John K.  
Connelly, Robert B.  
Brennan, Julia S.

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## In capsule form . . .

The New York State Board of Regents, the state's highest policy-making body in education, has been asked to provide physical education teachers and equipment for use in Catholic schools . . . After a decade-long slump, the number of vocations to the priesthood in Germany increased 18% last year . . . The first candidates for the permanent diaconate in the Albany, N.Y., diocese—28 men in all—have begun their studies.

A surplus of more than \$2.5 million has been reported by the Denver archdiocese for the fiscal year ending June 30 . . . The Panamanian Bishops' Conference has appointed a special committee of lawyers, physicians and educators to draft a comprehensive statement on abortion . . . High school teachers in the Archdiocese of Philadelphia have signed a new contract calling for beginning salaries of \$7,700.

Public transportation of nonpublic school students has begun in the state of Iowa under a program that includes the purchase of nearly \$2 million in school buses . . . Two thousand Charismatics from seven southern states are expected to gather in Augusta, Ga., Oct. 18-20 for the third annual Southeastern Regional Conference on the Charismatic Renewal . . . The Chicago priests' senate strongly recommended that broad consultation between Cardinal John Cody and the persons involved should precede any decision to close a parish, church or school.



TO NOTE JUBILEE—Mr. and Mrs. Raymond J. Miller will celebrate their Golden Wedding anniversary with a Mass of Thanksgiving at 7:30 p.m. Saturday, October 5, in St. John's Church, Osgood. A reception will be held from 2 to 4 p.m. in the parish hall. Friends and relatives are invited. The couple asks that gifts be omitted. They are the parents of two sons.

Indianapolis

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## THE TACKER

Many stations to carry  
'What Now, America?'

BY FRED W. FRIES

There is good news this week: The new Archbishop Fulton Sheen television program is being picked up by at least six Public Broadcast Service stations in the Archdiocesan viewing area, including WFYI Channel 20.

With the cooperation of Charles J. Schisla, Director of the Catholic Communications Center, we are able to provide time of telecast and other data on each of the participating channels.

As we announced in this column in early August, the program entitled "What Now, America?" will originate from WGTE, the Public Broadcast Service outlet in Toledo, O. The first program in the 13-week series will be telecast on Thursday evening, Oct. 3. Some Indiana stations will be offering the program on a delayed basis, but Indianapolis WFYI, Channel 20, and Vincennes WVUT, Channel 22, will release it simultaneously with Toledo—at 6:30 p.m. on Thursdays. One other station—Muncie WIPB-TV, Channel 49—will be carrying the Sheen program on Thursday evenings, but at a different time: 9 p.m. instead of 6:30 p.m.

Evansville's WNIN, Channel 9, will carry the program on Monday evenings at 9 p.m. beginning Oct. 7, and Louisville's WKPC-TV, Channel 15, has given it the 10 p.m. slot on Saturdays beginning Oct. 5.

According to Mr. Schisla's advisory, Cincinnati's WCET-TV, Channel 48, which serves many viewers in the southeastern section of the Archdiocese, won't begin the program until sometime in November. Criterion readers in that area are asked to check their TV logs for date and time of telecast.

**NOW YOU KNOW**—Well, folks, that settles it. The theologians have spoken: It's wrong to pray to win a lottery. The Chicago Daily News recently conducted an extensive survey of area theologians and found the opinions universally negative. Praying to win a lottery? "It's blasphemous," said one. "I'm floored by the idea," said another. One professor of theology opined that the most likely answer God would give to such a prayer would be "to quit playing it." Bingo!

**NAMES IN THE NEWS**—Word has been received of the recent death of Brother Godfrey Vassallo, C.S.C., who taught at Cathedral High School in the mid-1920's. A mathematics teacher, alumni of that era will recall that he bore the colorful nickname of "Brother Firpo." . . . Father Bernard Head will be the Catholic priest panelist on the Focus on Faith program (Sundays, WRTV, Channel 6) beginning Sept. 29. . . . Brother Gregoire Bleau, C.S.C., who taught at Gibault School for Boys, Terre Haute, in the early '40's, has returned there as Superior of the Brothers of the Holy Cross.

Plan study  
of schools

CLARKSVILLE, Ind. — The New Albany District Board of Education has authorized a study to determine the feasibility of an intensive development campaign to support Catholic education in this area.

Current population figures and projected growth of the district will be the first concerns of the study.

At the September meeting of the board, Sister Joell Frank, S.P., administrative officer, reported that total elementary enrollment has decreased by 33 pupils from last year.

Robert Larkin, principal of Our Lady of Providence High School, reported that the current enrollment is 644 students.

The next meeting of the district board will be held at 8 p.m., Wednesday, Oct. 16, in the library of Providence High School.

INDIANAPOLIS  
Calendar  
of Events

## SOCIALS

**MONDAY:** St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Scaccia 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.

## Inquiry Class

INDIANAPOLIS — A weekly Inquiry Class, scheduled for Wednesdays from 7:30 p.m. to 8:30 p.m., will be held in the parish offices of Holy Spirit Church, 7238 East 10th St., beginning Oct. 9.

Open to the public, the classes are designed for both non-Catholics and Catholics wishing to review their understanding of the faith. Sessions will be conducted by Father William Munshower, pastor, and Father Kimball Wolf, associate pastor.

## Pancake benefit

INDIANAPOLIS — The Men's Club of St. Monica parish will hold a Pancake Breakfast on Sunday, Sept. 29, to raise money for the school athletic program.

Serving will begin in the school cafeteria, 6131 North Michigan Rd., after the 8 a.m. Mass and continue until after the 11:15 a.m. Mass. The public is invited.

FESTIVAL  
GUIDE

St. Nicholas, Sunman (Turtle Soup Supper and Fish Fry)—September 27.

## Birthright baby's best friend

(Continued from Page 1)  
panel of three physicians. But, as it turns out, a girl can walk into any hospital, ask for an abortion, and very rarely will she be turned down.

Abortions are done "under cover" in Catholic hospitals, she charged, by Canadian doctors who privately say that the hospitals have an obligation to do abortions since they accept public funds.

Mrs. Summerhill insists that Birthright groups refuse public or community funds so as to avoid conflict of interest. All contributions are private and come primarily from church groups of various kinds and differing faiths.

The name Birthright is "deliberately rather ambiguous," she noted. "We wanted girls to approach us thinking that they might possibly get an abortion through us. We didn't want to scare off a lot of girls who wouldn't call us if they knew we were willing to help in everything except getting an abortion."

MRS. SUMMERHILL stated that the first year it was in existence the Toronto Birthright office helped more than 1,000 girls to have their babies. Free pregnancy tests are offered right in the office and all callers are urged to visit in person and talk to volunteers.

Six denominational maternity homes in Toronto cooperate in housing mothers-to-be when necessary. In addition, Birthright sponsors a "mutual assistance" program in which the prospective mothers reside with carefully selected families and earn \$20 a week in exchange for baby sitting.

Cost of medical care in Canada is not the concern it is in this country,

Mrs. Summerhill said. A government-operated insurance plan provides free hospitalization and covers 90% of the doctor bill. "Most doctors discount the remainder of their fee for Birthright cases," she added.

Mrs. Summerhill stressed reliance on private funds to assure independence.

"Office and other phone costs are raised through bazaars and other activities. The Knights of Columbus and other groups always help out. Parishes donate layettes. . . . We beg and we push and somehow we get what we need."

ALL LITERATURE, she remarked,

Landgrebe bill  
recognizes fetus

WASHINGTON—An Indiana congressman has introduced a bill that would provide a federal income tax deduction for the unborn, but he's having trouble being taken seriously.

In August, Rep. Earl Landgrebe (R-Ind.) circulated a "Dear Colleague" letter seeking cosponsors for his proposal, but the response was, he said, "less than overwhelming."

HE CITED precedents in which courts ruled that unborn children could inherit property and sue for injuries sustained prior to birth.

But Landgrebe, regarded as an ultra-conservative, did not cite several recent court decisions granting benefits to the unborn children of women on welfare.

Landgrebe said his proposal would allow the deduction for a period of 289 days before a live birth. He said he specified "live birth" as a safeguard against people getting pregnant to claim the deduction and then aborting the fetus.

## Enrollment

(Continued from Page 1)

cohesiveness among the principals. They have banded together and have regular meetings and consultations. There is a good exchange of ideas and programs that we'd like to do on a much larger scale sometime in the future."

"THE CHILDREN, they're terrific," McDevitt added. "They're open and friendly. All the teachers report a more positive attitude this year. Students are getting down to business more quickly and have a better understanding of what is required of them."

"They're hitting the books more and are more serious about things. They even want a certain amount of discipline."

Sister Sharon noted that there is a decided trend away from more frivolous high school class activities and projects.

"The students are thinking more in terms of permanent projects instead of parade floats," she said.

Human awareness  
workshop scheduled

INDIANAPOLIS—The third in a series of four workshops in human awareness potential will be held from noon on Monday, Sept. 30, through 5 p.m. Tuesday, Oct. 1, at Alverno Retreat House.

Sponsored by Archdiocesan Black Catholics Concerned, the meeting will feature George Williams of Springfield, O. as the director. Coordinator-analyst is Toni Weaver. Both are staff members of Urban Crisis, an Ohio-based agency working for the improvement of race relations.

The workshop involves teaching staff and administrators of the area's parochial schools as well as lay persons and pastors. For further information on the workshop, interested persons should phone Mrs. Frederick Evans II at (317) 255-9580.

stresses the development of life. "We think this is much more effective than showing pictures of aborted fetuses."

Calls to Birthright chapters in the United States, she said, have declined since the Supreme Court decisions legalizing abortion. But she described the letup as temporary.

Two years after the liberalization of the Canadian law, "interest slowed down. But it began to pick up again and since then we've kept very busy. Attitudes are changing. There have been four deaths in Toronto recently due to abortion. People are beginning to realize it is not all that safe."

Chartered Birthright organizations, she insisted, must not become politically active.

"We are an emergency pregnancy service; we don't talk about abortion and we don't get involved in lobbying on the subject of abortion."

Just as volunteers make no moral judgments, she said, Birthright makes no political judgments regarding abortion legislation. That distinction, Mrs. Summerhill said, sometimes creates misunderstanding and possibly ill-feeling among Right to Life groups.

It is nevertheless a distinction that the founder of the worldwide service organization insists upon.

## Bishops convene

(Continued from Page 1)

these who do not know it, but every form of announcing and explanation of the Gospel to awaken faith in non-Christians, to animate and strengthen it among those who are already Christians and lastly to help those who have lost it to return to God.

The plan for the month-long series of discussions proposes two approaches. As Bishop Rubin explained it, the first approach will be "A mutual exchange of experiences in the field of evangelization". The second will be "theological points arising from pastoral experience."

Scheduled tentatively to close Oct. 26, the 1974 Synod of Bishops will have very little time to devote itself to its exhaustive topic.

Before it opened, there was a wide belief that the meetings would include only a very limited number of plenary sessions at which participants rise, one after the other, to express their views on whatever is closest to their hearts or whatever topic they believe to be essential to the overall discussion.

HOWEVER, from reports gathered about the tentative schedule proposed for the first two weeks of the synod, it seemed that plenary sessions would be plentiful.

The participants, once in session, can change the schedules. Even the adjournment date is strictly tentative.



**STUDY IN CONTRAST**—The teeming mass of automobiles in the foreground contrasts with the ancient St. Peter's Basilica in this unusual photograph. More than 200 bishops are in the Eternal City to participate in the fourth World Synod of Bishops, which opens today, Sept. 27.

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- 6th Day — Jerusalem - Shiloh - Nablus - Sebastia - Nazareth - Mt. of Beatitudes - Tabgha - Capernaum.
- 7th Day — Tiberias - Maifa - Mt. Carmel - Elijah Cave - Caesarea - Tel Aviv - Jaffa.
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- 9th Day — Rome Sightseeing.
- 10th Day — Return to New York.

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## cooking, clean-up and dish-

washing. Car needed at most. \$1.90-\$2.50 hr.

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# BEHIND THE NEWS

BY JO-ANN PRICE

NEW YORK—The Watergate-related issue of financial accountability, recent disclosures of "poor stewardship" of funds by several Catholic organizations and a spate of newspaper and magazine articles about fraudulent religious fund-raising have become a priority concern for leaders of the National Catholic Development Conference (NCDC).

Interviewed at the four-day seventh annual meeting of the organization—attended by more than 500 persons at the Americana Hotel here—NCDC leaders said that although the members are virtually above reproach in handling contributions to Church causes, religious charity today has a tarnished image.

The conference is the largest organization of Catholic and non-sectarian fund-raisers and development officers in the country.

THE TERM "development officers" is used, said George T. Holloway, executive director, because "sometimes fund-raising has the connotation that you're out on the

## NAIVETE AND FRAUD TIGHTEN PURSE STRINGS

# Pitfalls of fund-raising

street shaking a can."

For religious schools, hospitals, missions and diocesan projects competing for a churchgoer's disposable income, the gathering of contributions involves much more than that.

It means telling the giver the story of the apostolic work involved as well as competing with scores of appeals, seemingly more specialized each day.

And it means mailing lists, direct mail, selling, presentations, budgeting, staffs and even a little advertising gimmickry in the name of the Church.

The NCDC also is called upon to give testimony in Washington on

rising postal rates and legislation such as proposed bills relating to the invasion of privacy through the sale and rental of mailing lists.

IT HAS BEEN keeping an eye on proposed legislation concerning full financial disclosure by fund-raising organizations.

Holloway observed that members of the NCDC "don't feel we should give up a privilege"—that religious organizations have been legally exempt from disclosing their finances.

The meeting here was a "how-to-do-it" meeting for delegates, 70% of them from religious, mostly Catholic, organizations, and 30% from non-sectarian groups.

One thing that "cast a shadow" over religious charity during the last year was the Watergate scandal concerning political campaign contributions. This called into question all kinds of donations, observed Father Edward Dill of Trinity Missions in Silver Spring, Md.

"We need to present the positive side of our fund-raising," Father Dill said. "Our accountability is more than financial. It is also telling about the end product, the range of activity of a project, its sacramental or mission goals, whom it serves, what it does."

ACCORDING TO Holloway, the disclosures of the wealth of Boys Town, Neb., and the investment policies of the La Salette Fathers of

Attleboro, Mass., were reminders that "there is always the danger of organizations and institutions being sold a bill of good by 'consultants' or 'suppliers.'"

In May, noted Father Edward J. Gorry, of the Paulist Development Office in White Plains, N.Y., the NCDC issued a call to all its members to "address the questions of ethics and accountability" raised by journalists and by such probes as the recent hearings on allegedly fraudulent fund-raising practices held by a Senate sub-committee headed by Sen. Walter Mondale, (D., Minn.).

An NCDC ad hoc committee subsequently urged its members to consider a number of steps, including the development of uniform guidelines for fund-raising accounting, closer ties with the Conference of Major Superiors of Men, the Leadership Conference of Women Religious and the U.S. Catholic Conference, and greater emphasis on the organization's "Precepts of Stewardship."

They ask also that all promotional efforts "shall have the approval of the appropriate religious authority."

## EDITORIALS

# Stretching school

There has been a low key but concerted effort in recent years to extend the period of mandatory schooling. In Indiana this takes the form of proposals to substitute graduation from high school for the 16th birthday limit. In other states support is rallying for required post-high school education either in community colleges or vocational training institutes.

Whatever the arguments or propositions, the end result is always the same. The period of mandatory education is lengthened and young people are kept in school longer.

Of late, similar pressures have been building at the other end of the scale. Professional educators and lobbying groups are moving in the direction of pre-school training, envisioning a vast complex of institutions on the order of child care centers at which attendance would, to all intents and purposes, be obligatory.

There is more to these extended school ideas than educational theory. They are prompted to a considerable degree by teacher unemployment, a situation that is bad enough today and will inevitably worsen in the years immediately ahead.

The plain fact is that the teaching market is oversupplied, glutted in some areas and specialties. On the other

hand, school enrollments are shrinking at the same time public support for generous budgets and enrichment curriculums is fast disappearing.

We can understand and sympathize with the efforts to expand employment potential for teachers. We don't agree with it. Legally detaining youngsters in high school beyond present limits would only exacerbate discipline problems. In too many instances, an orderly classroom situation conducive to learning is impossible. The number of impossibilities would be multiplied.

Implementing pre-school training as an accepted part of the culture would result in further weakening the influence and cohesion of the family. Attentive out-of-the-home care is frequently a necessity for children of working mothers. But routinely placing three, four and five-year-olds in school-like settings for a prescribed number of hours each weekday ought to be vigorously opposed.

In the great majority of cases, a child's earliest formation should take place in the home and under the loving tutelage of parents. There is time enough for the subtle conformities of the peer group and the impersonal surrogate mother-teacher. Let the children be.

# Bicentennial botch

Preparations for the country's bicentennial, which got off to a slow, bickering start, are going from bad to worse. About the only thing that is proceeding apace is the tasteless exploitation of T-shirt and beer mug manufacturers.

Understandably, the nation's leadership has been preoccupied recently with discords more immediate than the fracas at Lexington. Such matters as the Vietnam War and Watergate demanded attention. Still, a special committee of planners was on the job and the matter of the centennial was under control. Or so the general citizenry presumed. As it turned out, we presumed too much.

The American Revolution Bicentennial Commission appointed way back in 1966 by President Johnson got mired down in all sorts of geographic rivalries and backstairs politicking. President Nixon replaced the whole shebang earlier this year with the

American Revolution Bicentennial Administration. Now comes the latest development—the appointment of a new chairman, a Ford selection. No doubt the new man at the top means another centennial housecleaning and another detour on the road to revolution.

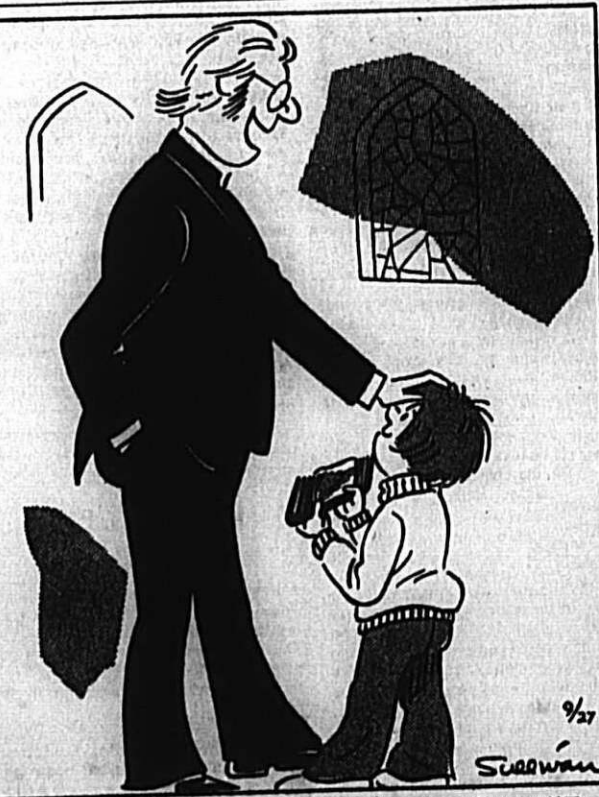
Maybe we ought to forget the whole business. What with one political scandal after another, the nation has been making too much of the wrong kind of history lately. Moreover, the spectre of another worldwide depression and the threat of international food and energy crises hardly provide an appropriate climate for celebration. Perhaps we'd better cancel the hoopla and just be prayerfully grateful for having come this far as a free people.

# Easing up

If there is one person who can be singled out as having reduced the level of suspicion and misunderstanding between Catholics and Masons, it is Father John A. O'Brien of Notre Dame.

For more than a century—in writings, speeches, classroom discussions and, most of all, personal relations—he has tried to bridge the divisions between the two groups. Usually he was the gentle persuader. But he was, on occasion, bluntly direct.

In 1968, addressing the Indiana state convention of Scottish Rite Masons, he termed it "unfortunate, unnatural, and pathological that Catholics, members of the largest religious body in the United States, may not be active



"THAT WAS FIRST-RATE, TIM! TELL YOU WHAT... IF THE CHURCH ORGAN ISN'T FIXED BY NEXT SATURDAY, I'LL GIVE YOU A CALL!"

# LETTERS TO THE EDITOR

## Francis 'off base' in criticizing nuns

To the Editor:

I would like to suggest that Dale Francis was, himself, way off base in denying the National Assembly of Women Religious their right to support (by official telegram to the Bishops of the Episcopal church) the ordination of 11 women priests by four retired bishops (The Criterion, 9/13/74).

Mr. Francis is perhaps unaware that Sisters nowadays talk back to their own bishops after centuries of silence and are no longer content with the Noble Women Syndrome. In their endorsement of the Episcopal ordination of women priests, they are

sending a message to their own hierarchy, loud and clear.

As to Mr. Francis' lame historicity concerning valid versus invalid Anglican orders, it seems his whole article, except as an instrument of chastisement of the National Assembly of Women Religious, was pointless since he refuses to consider even the possibility that the four (or any other) Episcopal bishops may be ordaining valid priests. Without going into the exasperating theological memorabilia on this subject, what about those Anglican bishops who may have been consecrated by Orthodox bishops two or three hundred years ago and whose lines of succession have not been broken? And aren't certain Catholic theologians today questioning the whole concept of Apostolic succession?

I heard a priest say in a recent Sunday homily that perhaps the day would come when the congregation would choose one from among themselves to celebrate the Eucharist. Heresy? No. Just good projected theology. I think Mr. Francis ought to ponder the possibility that he cannot absolutely say that in any given Episcopal church a true and valid Sacrifice of the Mass is not celebrated.

As to the National Assembly of Women Religious, they should send Mr. Francis a telegram reminding him of the early suffragette leader, who, when one of her aids seemed utterly distressed and without hope, said, "My dear sister, pray to God and She will hear you."

George B. DeKalb

Bloomington, Ind.

## 'Scrooge' speaks up

To the Editor:

At the risk of being branded another "Scrooge," may I join the bandwagon on the side of Father Fortkamp?

Naturally, having no children of my own, my vote will probably be tossed out as being irrelevant. But I too have ears to hear, and when this purpose is thwarted (by crying babies), it gives rise to a feeling of exasperation which does nothing to increase the feeling of devotion one is expected to have when assisting at the celebration of the Holy Sacrifice of the Mass!

I might add that often even the cry rooms are not utilized. It must be true that parents are endowed with nerves of iron! For others this commodity seems to be in short supply.

I wonder if, at the end of Mass, anyone has ever asked these parents whether or not they could give a brief

commentary on the subject of the sermon? It just might bring the realization that even they were distracted!

You're a brave man, Father Fortkamp! God bless you—wherever you are!

(Please do not print my name—the risk of reprisal is too great—witness the predicament of poor Father Fortkamp!)

A Reader

Beech Grove, Ind.

## 'Crushed' by clemency

To the Editor:

My son had very sincere and compelling beliefs also but, unlike the draft evaders and deserters, he felt obligated to serve his country, as his father before him. He served in the Army and spent a year in Vietnam. He looked forward to being reunited with his loved ones, including a little daughter he had never seen. But tragically, within 10 days of being home, his life on this earth was ended. He was killed April 6, 1971. His return was not the joyous welcome we had planned.

When I read your editorial in The Criterion supporting the recommendation of the United States Catholic Conference Board to have these deserters and draft evaders serve in our Catholic institutions and our C.Y.O. camps, I felt the same "crushing blow" I felt on that Good Friday they informed us our son had been killed.

I, for one, do not want my young son, age 12, to go to C.Y.O. Camp and be brainwashed by someone who refused his duty and responsibility to his country. They must not return to spread their philosophies to our young people. Who will be left to fight for our freedom?

The Vietnam War was a fight against Communism to preserve freedom of speech, worship, and education. This war is not finished. Please do not make these deserters and draft evaders "heroes." Do not let them serve to divide our Church.

Under a Communist government there will be no Catholic Church so—along with our dead sons—the Catholic Church will also be dead.

Mrs. Paul (Catherine) Burton

Indianapolis

## Adds to record

To the Editor:

I was quite interested in the historical record and the picture published in the September 6 Criterion showing priests ordained in 1874.

I recall a Father Scheidele, pastor

of St. Mary's Church here in Indianapolis. I don't know where he was ordained, but I recall my father saying he was at old St. Mary's when the church was, if I remember correctly, on Maryland Street in the downtown area. That was, I believe, in the late 1800s. Father Scheidele was born in Germany, I believe. I know that he celebrated the funeral Mass at St. Mary's, Vermont and New Jersey Streets, for my grandfather, who died in July, 1918.

Perhaps these recollections will add to the historical records in some way.

Josephine Krachenfels

EDITOR'S NOTE—The letter writer, a resident of St. Augustine's Home, is correct: Very Rev. Anthony Scheidele was pastor of old St. Mary's Church at the turn of the century. The present parish church at Vermont and New Jersey was completed under his direction, and was dedicated in 1912. Father Scheidele, who was also Vicar General of the Diocese, served at the new St. Mary's until his death in 1918.

## The CRITERION

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QUESTION  
BOX

BY MSGR. R. T. BOSLER

**Q. We used to read about Catholics. Now we read about conservative Catholics, liberal Catholics, progressive Catholics. Please explain the difference and how we know which we should be.**

**A.** To answer your question adequately I must add two more categories: ultra-conservative and ultra-liberal Catholics and talk about these first. The ultra-conservative and the ultra-liberals both repudiate the authority of the Church, but for different reasons. The ultra-conservatives look upon Pope John and Pope Paul as badly mistaken leaders who have destroyed the Church of the past. These people attend the old Latin Mass offered by ultra-conservative priests who have been suspended by their bishops. They take their children out of parochial schools because they believe that the new ways of teaching religion are heretical and organize religious instruction based upon the old catechisms. They think of themselves as the true Catholics who must save the Church from the misguided pope, bishops and priests. The ultra-liberals are those who still think of themselves as Catholic but who are disillusioned with the institutional Church and frustrated because they feel the pope and bishops have closed the window



opened by Pope John and now are desperately trying to return the Church to what it was before Vatican II. They no longer pay attention to what the pope and bishops say.

In between these two extremes are the conservatives and the progressives (who are called liberals by those who don't like them). The conservatives reluctantly accept the fact that the pope and bishops want changes in the Church, but they sympathize with the ultra-conservatives. They prefer Mass in churches where the priests have made the least amount of changes possible; they are frightened by the new explanations of Catholic belief; they continue to think of the Church primarily as an institution in which the pope and bishops make all decisions; they want clear-cut answers to all moral and theological questions.

The progressives are excited that the Church has awakened from a long sleep and is now aware of the modern world; they like the new spirit of freedom encouraged by Vatican II; they want more changes in the structure of the Church; they like the new theology; they sympathize with the ultra-liberals, for though they recognize the authority of the pope and bishop, they want more efforts made to implement the changes in church structure and respect for freedom and human dignity called for by Vatican II.

There are varying degrees of conservatives and progressives. The best position to occupy would be somewhere in between the two,

recognizing that what the progressives want will be ultimately what should happen but, nevertheless, that the conservative view is important for proper balance and a progress that is not destructive.

**Q. What is the meaning of pastoral ministry?**

## THE CHURCH AND I

## Changes exposed great variety of beliefs

BY F. J. SHEED

We have noted Francois Mauriac's description of "a race of people, born in Catholicism" to whom leaving the Church would be unthinkable. There are millions of us.

What have the changes made by the Church since Vatican II meant to Catholics of that sort of radical belonging? It would depend, to some extent, on the degree of their understanding of the Church. And by many the intellect had not been much used. But this does not mean that their Catholicism was only routine, their Faith only a surface coating. To come back to Ross Hoffman's phrase that the Faith is not a thesis to be demonstrated but a reality to be recognized, they had recognized it, it was living in them: which means that Jesus was. The eating is not the only proof of the pudding, but no one should be despised for finding it sufficient proof.

The committed Catholic, if he had used his mind on the Church, used his mind on the changes also. He liked some, disliked some, but was not profoundly distressed. Those who had not done much thinking might well have found some of the changes unpleasantly disruptive of some settled illusions. Two such illusions were in the atmosphere many a pre-John Catholic breathed—that the clergy were by vocation guarded from sex's temptations; and that whatever came out of Rome was clothed in the Pope's (in fact, rather rigidly defined, rarely exercised) infallibility.

NO CATHOLIC SURELY ever heard either illusion preached. They seem to have been there by osmosis. But our leaders knew they were there and did nothing to correct them—on the ground, I suppose, that they did no harm. Harm they did in plenty, not only when they were exploded in these recent years, but even before the explosion. Holding what is not true is always harmful. And these illusions blocked the way to the understanding of sex—especially of the sheer strength celibacy calls for—and the understanding of the Papacy—with the

A. The word pastoral comes from the Latin word "pastor," meaning shepherd. Because Jesus compared himself with the good shepherd who is willing to give his life to save his sheep, those who take care of the spiritual lives of others came to be called pastors.

Pastoral ministry, therefore, refers

to the serving of the members of the Church performed by bishops and priests when they preach the Word of God, cooperate with Christ through the Sacraments, heal and console. Today religious women are spending full time in pastoral ministry, where they work in parishes visiting the sick, counseling, giving convert in-

structions, taking Communion to shut-ins and hospital patients. Extraordinary ministers of the Eucharist share in the pastoral ministry, and so do C.C.D. teachers and members of the Legion of Mary and St. Vincent de Paul societies.

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Churchmen support  
global food reserve

BY JIM CASTELLI

WASHINGTON—Church leaders have criticized the position on food reserves taken by U.S. Secretary of Agriculture Earl Butz in a speech to representatives of 400 nongovernmental organizations preparing for the UN World Food Conference in Rome November 5-16.

Butz supported grain reserves, but repeated his position that reserves should be kept in the hands of the producers, not the government.

While pledging American humanitarian aid to famine-stricken areas, Butz told the group: "We cannot afford to feed the world, nor should we."

Butz said too much time is spent discussing food reserves and not enough time discussing ways to increase food production.

BUTZ'S STAND was criticized by the Rev. Arthur Simon, executive director of Bread for the World, a New York-based ecumenical Christian citizens' lobby on the hunger issue. Simon said his organization and other religious

groups have called on the United States to support a world grain reserve at the UN food conference and to increase its food aid abroad.

He said letting producers keep grain reserves would not be sufficient because it would put those needing food "at the mercy of the market-place."

Butz's free-market stand was also criticized by James Jennings, associate director of the U.S. Catholic Conference Division of Justice and Peace.

"Agriculture, in Butz' view, is marketing and money, while for most of the world's poor, their very right to eat, that is, essentially their right to life, is in jeopardy," Jennings said.

HIGH-LEVEL consumption and the "affluence explosion" were addressed at the meeting by Father Edward Guinan of the Community for Creative Nonviolence in Washington, D.C. Father Guinan said: "There is no global scarcity of food and natural needed resources; there is a violent and contemptuous use of resources and food by the affluent sectors of the world (mainly ourselves)."

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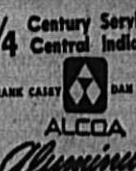
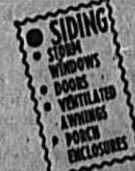
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# AMERICA CRIES OUT FOR RECONCILIATION

BY RUSSELL SHAW

On the eve of its 200th anniversary as a nation, the United States is divided and uncertain of its most fundamental purposes. Contemporary America cries out for reconciliation in virtually every sector of its national life.

In a document reviewing major trends in America, published earlier this year, the U.S. Bishops Conference remarked that "many observers find in both the secular and religious spheres a disturbing degree of polarization, confusion, self-doubt and uncertainty about fundamental values and purposes."

"The more optimistic view this as the necessary prelude to a new era of committed purposefulness, or, as they might say, the birth pangs of a 'new consciousness.' The more pessimistic hold that the current situation reflects decadence and portends collapse." The document itself expressed the guardedly optimistic view that as a result of this process "some values and institutions may be discarded but others will be reaffirmed and strengthened."

WHATEVER THE FUTURE holds, many Americans are not very hopeful about it. Results of a recent Gallup poll found Americans significantly less hopeful about the future than they had been in similar surveys in the past.

The reasons are many and complex. Clearly Vietnam is one. The war divided Americans in a way that few previous episodes in the nation's history have done, and to a large extent the divisions remain. The current controversy over amnesty is both a symbolic and a substantive reminder of Vietnam's divisive impact.

The situation has scarcely been helped by Watergate. Emerging from the long agony of military involvement in Vietnam, Americans needed leadership which would reunite them in a common vision and a shared sense of purposefulness. Instead, disclosures of political wrongdoing have contributed to the national trauma and fed feelings of cynicism and disgust toward the entire political process—although the nation's response to the new administration of President Ford suggests that, given half a chance, Americans are prepared to think well of their system of government.

AS AMERICANS have drawn farther apart from one another, selfishness and self-interest have emerged in acute forms. For all the current talk of "community," there may be less of it in the United States today than at any time in the past. Major social problems such as poverty and racism seem little closer to solution now than 10 years ago. Even worse, many people are bored by the whole subject of poverty, and others advocate racial separatism as a positive good.

At the same time, Americans have also begun to turn inward on themselves—and away from the rest of the world. Another recent Gallup poll showed that the percentage of "total isolationists" in the sample had risen from 9% in 1972, to 21% in 1974, while those holding strong internationalist sentiments dropped from 56% to 41% in the same period.

Apparently neo-isolationism is

another part of the legacy of Vietnam, and in the past year it has been reinforced by the nation's economic problems and the energy crisis.

The purpose of these comments, however, is not to catalog problems (and the list could obviously be made much longer) but to point to the fact that the need for reconciliation is not a theological abstraction "out there" but

an imperative of the highest priority in present-day America. On its realization may depend not just national well-being but possibly national survival.

THUS RECONCILIATION is—or should be—at the top of the national agenda right now. Americans urgently need to put aside their differences and become once more a united nation. They need, too, to recapture a sense

of fellowship with other peoples: to realize that the most urgent problems in the world today—peace, poverty, food, the environment, and so on—will either be solved jointly by all the people of the world or not be solved at all.

Reconciliation at its most fundamental level has been made possible by Christ. But it will not happen automatically. The reconciliation made possible through Jesus only becomes a reality as a result of the active cooperation of men and women. It is not simply something we experience, but something we must strive for.

Can Americans muster the resolve to work for reconciliation? One should not answer the question on the basis of either simplistic optimism or simplistic pessimism. The only honest answer is: Maybe. The challenge to do so is not merely political or sociological, but profoundly religious. Reconciliation is God's will for mankind. Much depends on whether and how we in America respond.

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## How to educate for reconciliation

BY BRO. MICHAEL WARREN, C.F.X.

The other day at the Festival of American Folk Arts in Washington, I saw a child leap up and down for several minutes in a vain attempt to reach the string that attached a red balloon to the top of a fence post. The child wanted to bring the balloon down to his level and make it his.

That balloon was like the question of reconciliation. How do we get the topic off the clouds and down to our own earthly level? How do we move reconciliation from the level of topic to the level of personal task? How do we actualize reconciliation, rather than merely verbalize about it? In our catechetical programs, especially, is it possible to educate for reconciliation? The following are some ideas that might be helpful for parents and other catechists who would like to assist children and others to make reconciliation more real in their lives.

If we are going to educate for reconciliation, we have to move beyond conceptual education, that is, beyond teaching a conceptual understanding of reconciliation. Education for reconciliation must have affective and skill dimensions in addition to the conceptual dimension.

AN EDUCATION for reconciliation should emphasize compassion for others. Compassion may be natural for many people, but it can also be deepened and improved through education. Many projective techniques, such as role playing, have been developed that can help people, including children, to walk around in the moccasins of others. I have seen these techniques used with teenagers to help them understand their own parents better. It was a first step toward reconciliation. In addition, Lawrence Kohlberg of Harvard has described how the use of questions can help develop in children the sort of reflectiveness upon which compassion and ultimately reconciliation is built. Kohlberg's work has much to do with reconciliation.

There are certain skills that an education for reconciliation should foster. One such set of skills is listening skills. Everybody, from children through adults, can learn how to listen actively to others. To teach such skills may very well be one of the most important needs in education today. The skills are important for everybody. Parent-Effectiveness-Training, developed by Dr. Thomas Gordon, and its companion program,

Teacher-Effectiveness-Training, are both aimed at helping adults develop the skills of active listening. Such skills are part of the foundation on which the possibility of reconciliation is built.

ANOTHER WHOLE RANGE of skills for reconciliation are expressive skills. It is important for all of us to know how to express ourselves not just what we think but what we feel. Expressive skills can be taught and they can help us develop our ability to express ourselves. Assertive training might be a valuable tool in keeping the channels of communication open between persons; or in opening up blocked channels. Many gaps exist between persons because either one or both are unable to communicate.

In some of our educational settings, conflict and anger are taboo. One could question whether such a taboo is in all cases a good one. Anger is a human emotion and a legitimate one. Like all emotions it must be controlled and channeled. Also, conflict is inevitable in situations where humans meet. The answer to conflict is not to avoid it or sweep it under the rug, but rather to face it and attempt to resolve it. Conflict management is also a skill that can be learned. It too can provide a foundation for reconciliation between man and man.

HOWEVER, EDUCATION for reconciliation must lead beyond education to actual experiences of reconciliation, especially liturgical experiences. Francis de Sales once pointed out that the way to love God is by loving Him. We might apply the same to reconciliation. The key to reconciliation is ultimately to be reconciled. Being reconciled is not a one-time activity. It is a matter that must be done in action again and again throughout life. Ask any elderly married couple how often they were reconciled to one another, but be sure to have your calculator ready.

The point is that reconciliation, from a catechetical point of view, must move beyond words to deeds. There are many educational ways this can happen. They all require care and effort. Once the balloon is in your hand, you'll know it was worth the effort of getting it down to your level.

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## CHURCH AND LITURGY

### Parish leadership

BY FR. JOSEPH M. CHAMPLIN

A recent issue of Time magazine contained sketches of 200 persons in the United States, individuals under 45, considered to be the young and future leaders of our country. Companion articles analyzed the meaning of leadership and summarized the views of past and present philosophers on that subject.

In this column and next week's article I wish to outline several qualities which, in my view, parish leaders should possess. They apply, in varying degrees and differing ways of course, to several persons and groups who exercise leadership roles in the worshipping community.

Thus, for example, we can speak about these characteristics in a pastor, his associate, the religious education coordinator, members of the parish council and the liturgical committee, the president of an organization like the Men's Guild or the Altar-Rosary Society, teachers in the Catholic school or in the CCD program.

Those qualities (and this is not an exhaustive list) are:

VISION. Leaders must have a picture of the future, a glimpse of what ought to be, what can be.

Jesus serves as the perfect model both here, as a visionary, and in the other leadership characteristics which will follow. He spoke to people about His Father's house in which there are many mansions; He pictured for His listeners a kingdom yet to come, one which they must help build; He set goals; elusive ideals for His followers which never can be completely attained and therefore will always

demand renewed efforts to achieve them, a constant starting over, reaching out, striving to become the kind of individual which I am not now, but should be and, with God's grace, could be.

Parish leaders obviously need to pattern their efforts after Christ's example. His task is our task; His message, ours; His vision, our vision.

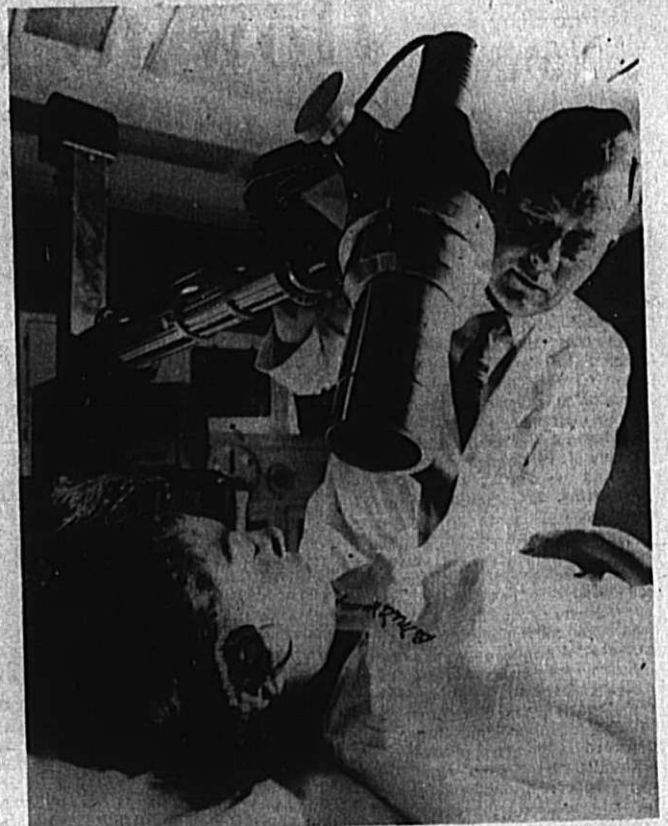
COURAGE. This quality flows as a necessary consequence from the preceding one. Most people, perhaps all persons to some degree and in certain areas, do not enjoy taking a risk and leaving what is secure. We reluctantly launch out into the deep or walk where the water is over our heads. Comfortable with what we have, sure of the present ground, we tend to fear the unknown and with reluctance follow a strange path.

A visionary must lead followers into all those areas—away from the secure, into the risky, over their heads, into the deep, along strange paths and into the beyond, the unknown.

Once all have arrived at the higher level, the better state, and are acclimated to their new surroundings, the fears and the discomfort normally pass. These people feel pleased with the progress made and rejoice over their new homes.

Followers often do not want to go where the leader is taking them and grumble, resist, resent the move; yet after the journey is finished they see the wisdom behind the step and, curiously enough, tend to praise themselves for the vision and forget the one who brought them there.

Courage to overcome those objections in the beginning and patience when critics conveniently fail to remember their earlier hostility or reluctance after



A scientist measures radioactive iodine in the thyroid gland of a patient, a peaceful use of the power of the atom. (NC photo courtesy Brookhaven National Laboratory and Atomic Energy Commission)

## The role of divine grace

BY FR. WALTER BURGHARDT, S.J.

Over the past two weeks, I have tried to introduce the problem of reconciliation by establishing three significant facts: (1) today's disunity, (2) God's original design for unity, (3) the destruction of God's design through sin. That first sin ruptured man from God and resulted in spiritual death.

Now a fourth significant fact: the fact of grace. To restore the unity that had been sundered by sin, the Son of God became man—to recapture in some measure the divine dream of human harmony, to put man at peace with God, with himself, with his fellow man, and with all creation. God came to reconcile.

With His birth and His death Christ our Lord has destroyed the foundations of disunity: in Bethlehem and on Calvary God Himself began the task of reconciliation. To begin with, He linked man with God. "All those who welcomed Him He empowered to become children of God, all those who believe in His name" (Jn 1:12).

Second, He made it possible for man to live at peace with himself. Remember the problem of Paul? "Pitiable man that I am, who will set me free from a nature thus doomed to death?" Remember his answer? "Jesus Christ our Lord" (Rom 7:24-25). Third, He made it possible for man to live at peace with his fellow man. "A new commandment I give to you, that you love one another as I have loved you" (Jn 13:34).

TO REALIZE THIS love, He gathered us into one body, His own body, with

Himself as Head: "You are all one in Christ Jesus" (Gal 3:28). Finally, He won for us the grace to live in some sort of harmony with material creation—not only with the animal but even with the atom.

True, we cannot achieve that total, unlabored oneness which God originally intended between man and earth; but we can, with good will and God's grace, touch the earth and all its creatures with renewed reverence, conscious that the earth and its fullness are the Lord's, aware that we are not earth's despots but its stewards.

SUCH, I SUBMIT, are the broad outlines of a theology of reconciliation. Four critical ruptures: between God and man, within man himself, between man and man, between man and nature. Four rup-

tures that have their ultimate origin in man's sin, their ultimate reconciliation in God's grace. Four ruptures that call for careful, painful, prayerful analysis.

I shall open the process by plumbing the basic rupture: man severed from God. As preparation, I would ask you to meditate the profound message of Saint Paul to the Colossians: "It pleased God that in (Jesus Christ) all the fullness of divinity should dwell, and through (Jesus) to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of His cross. And you, who once were estranged and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you holy and blameless and irreproachable before Him" (Col 1:19-22).

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## TV 'eavesdropping' can be profitable

BY GERARD A. POTTEBAUM

Here's a little experiment you might enjoy. It promises to provide discoveries about human relationships and a heightened sense of expressions of reconciliation. It's kind of like eavesdropping on your surroundings.

You might start with TV. The next time you watch it, look for signs of how people reconcile their differences. You'll find them in the strangest places. Game shows. Soap operas. Your favorite weekly violence or variety show.

And don't overlook the commercials. Especially the ones that deal with offensive personal hygiene. For instance, how do you tell your boss, or your sweetheart, that they've got bad breath? But what's more, how do you tell them without destroying your relationship? Also, how do you make sure that, if he kisses you once, he'll kiss you again? Then again, how do you make sure that if he kisses you once, he'll NEVER kiss you again?

YOU CAN GATHER more data from radio. Listen to the lyrics of the songs: the loneliness of Cat Stevens' "Sad Lisa," or the ache resolved by a puppy who "will never cheat you . . ." in Hoyt Axton's "Sweet Misery."

Notice in the newspaper especially those events which involve some young person in trouble. How do the parents respond? What do they say about their child? How do they treat him when they meet?

After you've eavesdropped on the mass media in this way, do a little first-hand people watching, noting the media of person-to-person communication. Some places are better than others: department stores sometimes have a counter where you return defective merchandise. Hang around there for a while. Watch how complaints are expressed and resolved. You'll also find the local traffic court an active center for ex-

pression of alienation and reconciliation.

WHAT SIGNS ARE USED by the people you observe in person-to-person contact? At traffic court the main initial point of contact—the primary medium—is the traffic ticket. What other signs do you notice and what are their effects?

When you find yourself in a waiting room, take note of how little people seem to communicate there, perhaps because they're wrapped up in their communication vehicles—a TV, magazines, newspapers—as if that seems. Why do people pick up a magazine instead of communicating directly with the other people who may be present? What happens to cause people to talk to each other? You might want to test ways of opening conversations with people who are just sitting there. In some cases, they might want to be left alone. But how will you know? How will you find out? What sign will you give? You can't just come out and ask, "Do you wanna talk?"

Where will all of this eavesdropping lead? What's the point of it all? It all depends on where you let it take you.

The chances are you'll develop an eye and an ear for how consistently the theme of man's struggle with loneliness runs through the media. Sometimes this struggle is treated in ally ways, as often happens in commercials. But even the inane treatment reveals something of the heart of man, of the deep sense of alienation each of us finds, sooner or later, running through our lives.

MEDIA PUT US in touch with each other. They do not substitute for personal presence, though they make every man your neighbor.

As you look for expressions of alienation and signs of reconciliation in the media and through discreet people-watching, you can begin to discover more about your own style of living in alienation. Each of us develops ways of giving off "Wat Paint" messages to others. They become as natural to us as breathing. Certs doesn't have retain enough to resolve this odor. Nor does any other tablet or deodorant. It has nothing to do either with Dial's pitch not just to be clean but to smell clean. These are surface sounds which can lead us to a more profound awareness of our unending struggle to overcome the barriers to brotherhood.

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A poor black man sits alone on the steps of a deteriorating house on a Baltimore street where buildings were condemned for road construction. (NC Staff photo)



# Note 25th year of CYO Stadium

BY DENNIS SOUTHERLAND at the dedication doubleheader.

Twenty-five years ago last week Archbishop Paul C. Schulte blessed and dedicated the CYO Stadium at 1502 W. 16th St.

At that time Father Richard Kavanagh headed the CYO as Director. He presided at a meeting of patrons interested in construction a CYO Stadium on January 17, 1949. From that meeting a fund-raising committee was formed, chaired by the late Frank McKinney, Sr.

ARCHBISHOP Schulte authorized Mr. McKinney to purchase a 13-acre tract of land at 16th and Harding Sts. at a cost of \$60,000.

Funds were then raised to meet the other expenditures, the greatest one being \$120,000 for construction of the stands.

The stadium was designed by Indianapolis Architect Charles M. Brown, F. A. Wilhelm handled the general construction contract.

On September 12, 1949 Cathedral defeated Westfield, and Carlton-Plainfield handed Sacred Heart a loss

**TWENTY-FIVE YEARS** and over 3,500 football games later, CYO Executive Director Bill Kuntz said, "There is no way to measure the important role this stadium has played in the Indianapolis metropolitan area."

"Because of the far-sightedness of our predecessors and the kind benefactors," he added, "who made the stadium possible, thousands of boys have benefited by our program."

## CYO NOTES

Entry deadline date for the November 8th Hobby Show is Tuesday, October 1. Please have all entries to the CYO Office by 5 p.m.

Football team pictures are being sent to all parishes. Orders will be taken either from the coach or from St. John Bosco Guild representatives.

CYO Banquet tickets have been mailed to all parishes. They can be purchased for \$3.50 from the parish representative or by calling the CYO Office at 632-9311.

Recommendations for St. John Bosco Award nominees should be returned to the CYO Office by pastors and priest moderators as soon as possible.

## Plan Festival in Bloomington

BLOOMINGTON, Ind.—St. John the Apostle parish will sponsor its Fall Festival on Sunday, Sept. 29. The parish Men's Club is sponsoring the affair, which will provide a variety of booths and entertainment for all ages.

Chicken barbecue dinners will be served from noon until 3 p.m.

The local chapter of the Sweet Adelines, a singing group, will provide live entertainment. A color television set and a tape recorder will be given away during the festival.

Jerry David is serving as general chairman. The pastor, Father Francis Buck, has extended an invitation to families in the Archdiocese to come to St. John's Festival "for an afternoon of fun and relaxation."

## PLAN YARD SALE

INDIANAPOLIS — The Ladies Auxiliary of St. Peter Claver, Court No. 109, will have a Yard Sale on Saturday, Sept. 28, beginning at 7 a.m. in St. Bridget school yard, 813 N. West St.

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**STARLIGHT DANCE SET**  
STARLIGHT, Inc. — A Harvest Moon Dance, sponsored by the Ladies Sodality of St. John's parish, will be held at St. Joseph parish hall at St. Joseph Hill on Saturday, Oct. 5. The Geswein Band will furnish the music. Ticket information can be obtained by calling 923-8195 or 923-8506.

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VIEWING WITH ARNOLD

# Art Carney stars in a classic



BY JAMES W. ARNOLD

Those who have loved Art Carney on television ("The Honeymooners," plus some guest shots and dramas) won't be disappointed by his first major film role in "Harry and Tonto." His presence pushes a somewhat uneven, meandering movie over the top as warm human comedy, somewhere on the ground occupied by writers like Saroyan, Neil Simon and Herb Gardner ("A Thousand Clowns").

Carney, in grey mustache and mutton-chops, plays a seventy-ish Manhattan widower suddenly pushed out into the contemporary world with his tiger cat companion, Tonto, when his

apartment is torn down for some nebulous civic project. Their wandering follows the traditional path of odyssey to California. En route, they meet a lot of strange but generally nice people, many of them victims of modern life in one way or another. (The R rating is questionable, due mostly to a scattering of four-letter words).

NOTHING MUCH happens, other than Tonto's gentle expiration from old age, but we get some alternately hip and compassionate insights into life in the 1970's from writer-director Paul Mazursky. Since he also wrote "Bob & Carol & Ted & Alice" and

"Blume in Love," you may know what to expect: a few blazing moments, and a few more that fizzle.

"Harry" is chiefly about Old Age, which makes it rare in this time of youth-oriented movies. It bears superficial resemblances to "Kotch," in which Walter Matthau was a stubbornly independent coddler who found he had more in common with the rising generation than with his uptight middle-aged children. Mazursky's film, though, is more complicated and sensitive in covering much of the same ground.

The main defect, aside from banal pointlessness in several episodes, is undisciplined sentimentality. That may seem inevitable in a tale about an old man and his cat, but buffs will recall the great "Umberto D." De Sica's masterpiece of Italian neo-realism. In that one, the old guy had to try to give away his dog because he had no way to feed him. The one problem Mazursky's Harry doesn't have to face is the toughest and most common one: poverty.

(A prophetic footnote:

Movies with septuagenarian heroes may seem odd today, but they are the wave of the future. Demographics is destiny. In 50 years, when there are more senior citizens than under-30's, they sure aren't going to make films about love affairs in high school. The nostalgia dances at the Old Folks Home will rock—slowly, I presume—to tapes of the Rolling Stones).

LONELINESS isn't a major burden for Harry, although he reminisces touchingly about the late wife he obviously cherished. (For Mazursky, male-female relationships may work out in the abstract, but hardly ever in anything we see on

the screen. Unhappy marriage is the rule of life). Harry has Tonto, who is a good listener, and also adult children who love and want to help him—sons in Jersey and L.A., and a daughter (Ellen Burstyn) in Chicago. The irony is that the off-spring have so many personal and family problems of their own that they are in worse psychological shape than he is.

Harry is indeed a beautiful human being, a savior rather than someone who needs saving. He understands and accepts everyone—his park bench friend in N.Y., an elderly radical who blames every evil on capitalism and mistily recalls his first sexual conquest a half-century ago; his old flame (Geraldine Fitzgerald) who once danced on the shores with Isadora and now sits in the arts-and-crafts room of an institution in Ft. Wayne, Ind.; the runaway teen-agers (chubby, bespectacled, searching) into Zen and on their way to the possible joys of a Colorado commune; an aged Indian (Chief Dan George), for whom, in a Las Vegas jail, he cheerfully accepts a ritual cure for bursitis.

The list of "characters" is a modern litany: a lonely landlady, an understanding Grayhound driver, a comically sex-obsessed car salesman, a friendly young Jesus freak (who, perhaps significantly, recites by heart the Lord's commission to the disciples to bind up the world's wounds), a Texas vitamin salesman, a "happy" hooker, and a nice old lady who invites him to move in to share her cooking and rent.

Most of these encounters are either funny or moving, but as vignettes they don't add up to much. Harry isn't changed (thank heaven), but neither are the others. One suspects Mazursky of simply working in every trendy subject he can think of. But one appreciates the note of hope: at the end, Harry is chasing another stray cat along a golden beach, and watching a child build sandcastles. As the sun sets, he is undefeated, still open to life.

Carney's personal warmth and wry humor keep the character from falling into the sugar bowl; in fact, all the acting is crisp and on-the-mark. (Has Miss Burstyn ever been bad, or been in a bad film? She must have a terrific agent.) Mazursky can even exploit Carney's vaudevilian skills, as he

does modest imitations of old-timers from Columbo to Chevalier. Bill Conti's gentle piano score adds a fine poignant touch to the softer moments.

"Harry and Tonto" is a hopeful and tender film about people. In the end, Harry makes up for a lot of weaknesses. At one point, Harry asks his daughter, "Do you love me?" "I don't always like you," she says, "but yes, I love you." I think that's how you'll react to the movie. [Rating: A-3—unobjectionable for adults]

## Slate course in counseling

INDIANAPOLIS — Catholic Social Services will offer an eight-week course on "The Psychology of Marriage and Marriage Counseling" for priests and Religious engaged in pastoral ministry.

Led by Dr. Robert H. Riegel, supervisor, Family Counseling Services, the course will be held Wednesdays from 2 to 4 p.m., beginning Oct. 2. A limited number will be enrolled and the fee is \$25.

Additional information and registration may be had by contacting Dr. Riegel at 632-9401.

## Parking attendant promoted

LONDON, Ont.—The Rev. Benoni Ogwal, 32, has quit his job as a hotel parking attendant here to return to Africa—where he will be consecrated as Anglican Bishop of Northern Uganda.

A student at Huron College for two years, Mr. Ogwal was notified by telephone that he had been named to lead his home diocese. Consecration was set for September 29 in Gulu.

The bishop-elect took a summer job here as a parking attendant while waiting to enter McGill University, Montreal, in the fall. He had expected to work on an advanced degree.

Instead of studying in Canada, he will head a diocese that has 60 Anglican priests.

## Confirmation Schedule Fall 1974

Oct. 3, Thursday, 7:30 p.m., Brazil.  
Oct. 6, Sunday, 2 p.m., St. Plus, Ripley Co.; 5 p.m., Milan.  
Oct. 8, Tuesday, 7:30 p.m., Spencer.  
Oct. 10, Thursday, 7:30 p.m., Seelyville.  
Oct. 17, Thursday, 7:30 p.m., St. Barnabas, Indianapolis.  
Oct. 20, Sunday, 2 p.m., New Marion; 5 p.m., Osgood.  
Oct. 21, Monday, 7:30 p.m., St. Mary-of-the-Woods Village.  
Oct. 24, Thursday, 7:30 p.m., St. Plus X, Indianapolis.  
Oct. 29, Tuesday, 7:30 p.m., Little Flower, Indianapolis.  
Nov. 3, Sunday, 2 p.m., St. Leon; 5 p.m., Yorkville.  
Nov. 10, Sunday, 2 p.m., Frenchtown and Milltown; 5 p.m., St. Mary-of-the-Knobs.  
Nov. 24, Sunday, 2 p.m., St. Andrew, Richmond; 5 p.m., St. Mary, Richmond.  
Dec. 1, Sunday, 1:30 p.m., Clarksville; 5 p.m., Sacred Heart, Jeffersonville.  
Dec. 3, Tuesday, 7:30 p.m., Edinburg.  
Dec. 5, Thursday, 7:30 p.m., Greenwood.  
Dec. 10, Tuesday, 7:30 p.m., St. Philip Nerl, Indianapolis.

## Criterion editor Fatima speaker

INDIANAPOLIS — Mgr. Raymond Boesler, pastor of Little Flower Church and editor of The Criterion, will direct an evening honoring "Mary, Mother of the Church" at Fatima Retreat House on Tuesday, Oct. 1, beginning at 7:30 p.m. Reservations for the program, which is open to both men and women, may be made by phoning (317) 545-7681.

## Sr. Marie Carmel Dalton buried

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was offered last Saturday for Sister Marie Carmel Dalton, S.P., who died unexpectedly on Sept. 18.

A sister, Mrs. Harriett Tomaras of Sarasota, Fla., survives.

Sister Marie Carmel was one of three Sisters who opened Our Lady of Providence High School, Clarksville, in 1952. Among her teaching assignments was Schulte High School, Terre Haute.

From 1970 until 1972 she served as a local assistant superior at the Providence Convent.

## Vocation crisis severe in Spain

SANTIAGO DE COMPOSTELA, Spain — Archbishop Angel Suquia of Santiago de Compostela has said that the situation of Spanish major seminaries is critical because of a two-thirds decrease in vocations.

In a report published in the archdiocesan bulletin, Archbishop Suquia said that in the period 1963-64 there were 8,021 seminarians in Spain, but that only 2,500 were enrolled in the country's major seminaries during 1973-74.

Archbishop Suquia said that minor seminaries have maintained a stable enrollment, but that they have become centers of general education and only about half of their alumni go on to major seminaries.

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Sunday, September 29 — 2 p.m.  
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