

Religious study courses slated in nine locations

The fall term for the annual Religious Studies Program in the Archdiocese will begin Monday, Oct. 3, in eight different locations and in the Bedford district on Oct. 18. The program is under the direction of Father Clement T. Davis of the Office of Catholic Education.

All interested adults are invited to participate. Religion teachers in CCD programs or in the schools may apply the courses toward certification.

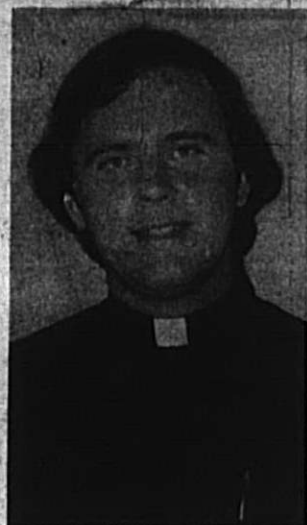
Registration form, Page 2

Sessions will be held weekly for four consecutive weeks from 7 p.m. to 9:30 p.m. at all locations except Terre Haute, where the hours are from 7:30 p.m. to 10 p.m.

The early pre-registration fee is \$8. After Friday, Sept. 23, the fee will be \$10. A registration form appears on page 2 for the convenience of those who plan to take part in the program. Registration may also be made by calling Kathy Batz at (317) 834-4453.

In the New Albany District, registrations should be sent to Aquinas Center, 707 W. Highway 131, Clarksville, IN 47130.

THE PROGRAMS WILL be implemented in the following locations: Indianapolis District—Scienc High School and Roncalli High School; Lawrenceburg District—St. Mary School; Greensburg—Bedford



FR. CLEMENT DAVIS

What are advantages of Communion in hand?

BY REV. STEPHEN JARRELL
Director, Office of Worship

What are the advantages of Communion in the hand? Why might we be uncomfortable with it at first?

In the history of the Church we have witnessed a development in past ages in which a false sense of reverence and negativism toward the human person accompanied development of Communion on the tongue. It meant a disrespect for the human person, and particularly the human body. It implied at least that some parts of the human body were worse than others.

One view today suggests that restoring Communion in the hand can be one means of fostering the Christian's sense of the dignity, maturity and holiness of his entire being—body, soul and spirit.

THE AMERICAN BISHOPS, through their Committee on the Liturgy, have said that "for many people to reach out in a gesture of wanting and grateful receiving expresses deep Christian faith. To others, it is an affirmative gesture of faith, conviction and commitment."

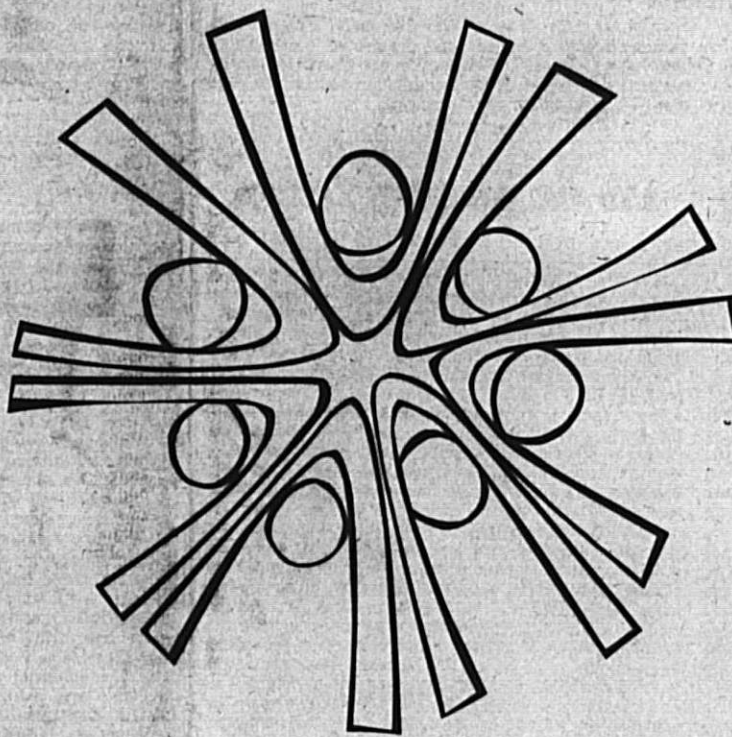
Reception in the hand rather than on the tongue is more dignified and becoming, according to the Bishops. The practice of receiving food into one's mouth from another's hand seems limited to infants and the infirm. It is less becoming for the adult who is mature in his faith.

MOREOVER, say the Bishops, reception in the hand is more convenient, less hurried and routine. By feeding oneself, the adult indicates a desire to grow in strength by the sacrament. And by accepting the bread, he accepts a mature and responsible role in the Christian community.

Reception of Communion in the hand, it seems, better expresses a more positive response to the general invitation to "take and eat."

These are some of the symbolic bases for reception of Communion in the hand. It amounts to nothing less than re-educating ourselves about our own self-worth. The human person is not worthy to receive Jesus, yet Jesus invites us to Himself. The false reverence which once existed still lingers. The solution is not to keep our distance from our Lord, but to come closer so that He may make us worthy of Himself.

TOGETHER IN MINISTRY



CATECHETICAL SUNDAY 1977 September 18

FATHER JAMES BYRNE SPARKS NESCO

How priest serves his community

BY MARY ANN WYAND

When the Near Eastside Community Organization officials convene the annual NESCO Congress on October 30, Father James Byrne of Holy Cross parish, Indianapolis, marks the conclusion of an active two-year term as the organization's president.

Father Byrne, pastor at Holy Cross for the past seven years, looks forward to continued community involvement in the near eastside area that he has come to know so well. He celebrates the twenty-fifth anniversary of his ordination this year—an occasion he shares with friends and associates who have worked together to better the neighborhood.

Longtime community interests and cross-parish participation led to his work for NESCO, and the priest plans future community improvement efforts as well.

HOLY CROSS HALL will probably be the site of the annual Congress next month, Father Byrne said, because the building has plenty of room, parking nearby, and few steps to hinder attendance by elderly or handicapped residents.

The pastor explained that he always strives for maximum use of the spacious Holy Cross facility, utilizing the parish hall for a variety of community functions.

No admission fee is charged for observers attending the annual Congress, but only the organization membership has voting rights, Father Byrne added.

Previous NESCO projects include initiating long range planning for economic revitalization of the near eastside; implementation of a Neighborhood Crime Watch Program; assistance with the creation of the Near Eastside Multi-Service Center and the Peoples' Health Center, which provide community health and social services; and continued work toward correcting neighborhood concerns such as deteriorating housing, traffic, parking and zoning problems; and an on-going campaign against local pornography establishments.

NESCO, described by Father Byrne as "an advocate group—not a lobby group—to agitate city officials and

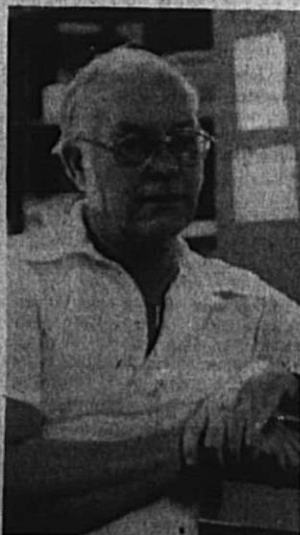
bureaucracies," was founded in August of 1970 and presently lists about 50 member groups. The Near Eastside Ministerial Group, along with other community groups and individuals, were instrumental as a starting force in organizing NESCO and still combine efforts to strengthen the organization.

A new constitution adopted in October of 1976 has provided useful goals and objectives for future work, and NESCO officials "don't anticipate any constitutional changes this year," Father Byrne added.

As a "cover organization of representative groups," NESCO projects which advocate changes in the community for a better quality of living affect some 60,000 Indianapolis residents, according to the priest.

"We're the largest, most successful community organization in the city," he emphasized. "We're not just a neighborhood group."

NESCO's annual membership drive culminates on September 29, Father Byrne added, and anyone who lives, works or worships in the area is eligible for an individual membership.



FR. JAMES BYRNE

"You need not belong to member groups," he stressed.

NESCO workers raised \$34,000 during the organization's "Community Unity" fund-raising campaign, but Father Byrne admitted that NESCO is always in need of funds because of high operating expenses. NESCO officials rent upstairs office space from the First United Church of Christ at 3104 E. Tenth St., and conduct quarterly workshops and frequent fund-raising projects.

BUSINESS AT THE annual Congress centers on election of officers, constitutional changes, delegate selection, and approval of yearly resolutions.

"The thrust of the organization changed last year from hodge-podge to organized member groups," Father Byrne explained. "Issues and resolutions passed at the annual Congress are the year's work. We try to carry out as many resolutions as we can."

A comprehensive workshop last spring dealt with crime and housing—two major NESCO concerns—and organization officials regularly attend zoning board meetings.

Assisting Father Byrne with NESCO projects and policies are Paul Severance, staff director; Mary McDaniels, assistant director; Rev. Terry Hallock, executive vice-president and pastor of the First United Church of Christ; Cynthia Mahern and Charles Livingston, area vice-presidents; and Paul Mack, a work-study student organizer.

Although Father Byrne won't be a NESCO candidate this year, he will serve as chairman for the Congress. The Holy Cross rector said he supports a slate of women, minorities and non-ministerial candidates, and urges members to pledge more involvement.

PRIOR TO HIS assignment to Holy Cross, Father Byrne served as pastor at St. Rose parish in Franklin for three years. At Holy Cross, his "highest priority is working at having really meaningful Sunday worship in order to form a parish community and family spirit."

It would seem that Father Byrne has

report from the chancery

A record of activities in Archdiocesan agencies published the third Friday of each month.

CHANCERY OFFICE—Father Hilary Ottensmeyer, O.S.B., is "on the job" as Director of Priestly Formation. He is living at Marian College and will have his office at 1307 W. Michigan St., next door to the Bellarmine House (Newman Center of IUPUI). Plans are being made for the reporting sessions to priests individually about the Father Vincent Dwyer testing programs, and a general reporting session to priests about the Archdiocese. Following these activities, support groups of priests will be formed for those wishing to participate, and additional continuing formation and education programs will be developed for Archdiocesan priests. . . . Archbishop Bishop has again requested of the Holy See that Father Francis Tuohy and Father Robert Mohrhaus be granted the faculty of administering the Sacrament of Confirmation. . . . The study of the appropriate age of reception of the Sacrament of Confirmation continues jointly by the Office of Worship and the Department of Religious Education. Until their study has been completed, and is acted upon by the Archbishop, the current policy of Confirmation at the fifth grade level continues. . . . Archbishop Bishop ordained six members of the St. Meinrad Benedictine Community as Deacons on Friday, Sept. 9. He attended the consecration of the new Episcopal Bishop, Edward W. Jones, in ceremonies at Market Square Arena on Saturday, Sept. 10. . . . Both the Kennedy School property and the CYO Field remain on the market for sale. Until these properties are sold, no decision on the development of the

(Continued on Page 2)

School cost reported up

As the 1977-1978 school year opens, Catholic school officials across the country say that it will cost more to educate about the same number of students as last year.

Most school superintendents report that enrollments in the elementary and secondary schools are about the same as last year, and that very few schools have closed since the 1976-1977 school year ended in June.

But all of those contacted agree that Catholic education costs more than it did a year ago. Reflecting this view, Msgr. Pierre DuMaine, superintendent of San Francisco archdiocesan schools, said he expects costs to rise eight to 10% in San Francisco's 134 Catholic schools this year.

HE AND OTHER superintendents attribute increased costs to the higher salary requirements of lay teachers, who constitute about 66% of the teacher work force. They point out, however, that generally, Catholic school lay teachers are still paid less than their public school colleagues.

The rising costs have prompted most dioceses contacted by NC News to raise tuition. In addition, some have begun to explore alternate ways of financing their schools. The Omaha, Neb., archdiocese, for instance, has established an endowment fund and the Kansas City, Kan., archdiocese has hired a full time director of development. The trend is likely to continue, Father John Flynn, director of education in Omaha, said 19 dioceses sent representatives to a fund-raising seminar held at Creighton University this summer.

Despite the higher price tag on Catholic education, most officials were optimistic about its future.

week's news in brief

by no news service

Reds restrict prelate's travel

VATICAN CITY—Cardinal Bernardin Gantin, president of the Pontifical Justice and Peace Commission, was ordered by the Marxist government of Benin to refrain from travel and public appearances during part of the newly created cardinal's recent visit to his homeland. The government order came after the cardinal celebrated a Mass in honor of victims of last January's armed conflict in Benin (formerly Dahomey).

Briefs back Catholic Charities

CHICAGO—Two friend-of-the-court briefs have been filed supporting the Catholic Charities agencies of the six Illinois dioceses in the nine-month-old suit against the Illinois Department of Children and Family Services (DCFS). The briefs, filed by Lutheran Welfare Services and the Voluntary Interagency Association, support Catholic Charities' request that the Cook County Circuit Court order the DCFS to increase the level of its payments to the agencies for care provided to children who are wards of the state.

Italian mayor, bishop clash

ROME—The local bishop and the Communist mayor of a town northwest of Rome have clashed over the use of a former church for the production of a play the bishop considered unsuitable. Mayor Augusto Montori ignored a request from Bishop Marcello Rosina of Nepi and Sutri to cancel performances of "Plutus" in the former church of St. Francis in Anguillara.

Paper bars pornographic ads

LOS ANGELES—La Opinion, Los Angeles Spanish-language daily newspaper, has announced it will no longer accept advertising for movies that are X-rated or explicitly pornographic. The paper followed the example of the Los Angeles Times, Valley News, Long Beach Independent Press Telegram and newspapers in San Diego and Sacramento in deciding to refuse pornographic film ads.

Absolution rules stressed

BIRMINGHAM, England—In a letter to the bishops of England and Wales, the Vatican's Doctrinal Congregation has insisted once again that three conditions must be simultaneously fulfilled before general absolution can be given without individual confession. It remarked that it is quite possible that the appropriate occasion for general absolution may not exist in England and Wales.

Stresses 'positive' approach

VATICAN CITY—The Vatican City daily, L'Osservatore Romano, has said that scandals discovered in connection with reconstruction in the earthquake-devastated north-eastern Italian region of Friuli should not obscure the good that was done there.

in capsule form

A backlog of almost 400 bodies will begin to be buried as Catholic cemeteries in the archdiocese of Hartford resume full service after a six-week strike of gravediggers.

President Jimmy Carter's approval rating with Catholics dropped 11 points in August, according to a Louis Harris poll. Catholics gave Carter's overall performance a 61-37 positive rating in July, but only a 50-47 percent approval rating in August. Basic Church teachings must remain the same, especially those regarding such controversial issues as divorce and the right to life, said Pope Paul VI during his weekly general audience Sept. 7.

The Providence Visitor, diocesan newspaper in Rhode Island, has reported that a multi-million dollar distribution network for pornography operates out of Providence, but that because of a lack of state laws on smut, police and public officials can do nothing about it. Handbooks for teachers and a list of suggested activities for families are being distributed by the National Catholic Vocation Council (NCVC) as guides for observance of the first national Church Vocations Awareness Week, scheduled this year for Oct. 9-15.

The Vatican's weekly magazine has acknowledged that Communist parties in Italy, France and Spain may soon participate in their governments and said the United States can do little about it. The editorial in L'Osservatore della Domenica noted several recent signs of improved relations between the United States and the Soviet Union. The homicide rate for young, nonwhite males in Cleveland is almost three times the national average, according to a new study of researchers at Case Western Reserve University in Cleveland. The study reflects a national trend showing that homicide has become the number one cause of death for young black men.

names

Bishops Charles A. Buswell of Pueblo, Colo., Raymond J. Gallagher of Lafayette, Ind., and Ernest L. Unterkoefler of Charleston, S.C., have been cited as "better bishops" by St. Joan's International Alliance, a Catholic women's group.

Catholic educators need courage and wisdom to eliminate "counterfeit education" and to fight a tide of foolishness and incompetence, according to Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame, in his homily at the Mass which marked the opening of the 1977-78 academic year at Notre Dame.

The president of Holy

Cross College, Jesuit Father John E. Brooks, has called on students to eliminate the racist attitudes which caused problems last year between black and white students at the school.

Kathryn Stoner O'Connor of Victoria and Refugio, Texas, recently became the first person in the United States to be awarded the Dame Grand Cross of the Spanish Order of Isabel the Catholic by King Juan Carlos I of Spain.

Catholic Archbishop Michael Bowen of Southwark, England, who was roundly criticized in the Catholic press in August for not participating in a march against racism, led a march against racism through South London Sept. 10.

report from the chancery

(Continued from Page 1)

Cathedral High School Building as an Archdiocesan Center can be made.

OFFICE OF WORSHIP—The National Meeting of Diocesan Liturgical Commissions will be held Oct. 10-13 in Albuquerque, New Mex. This convention will stimulate a concern for quality music, art and architecture in the American Catholic Church. The following members of the Archdiocesan Liturgical Commission will participate: Charles Gardner, Magr. Joseph Brokhage, Fathers Albert Alame, James Bonke, Stephen Jarrell, Robert Mazzola and Richard Mueller. Fr. Stephen Jarrell is directing the ad hoc committee on the Cathedral Renovation. A careful study and analysis will precede final decision making. The Commission Executive Committee is presently reviewing the Articles of Procedure for the Liturgical Commission. Revised articles, clarifying the relationship of the Liturgical Commission and the Office of Worship, will be proposed in November. Members of the Liturgical Commission will form a team along with members of other liturgical commissions in Indiana and Illinois to present a traveling conference on the Christian Initiation of Adults during 1978.

the Agency's Therapeutic Foster Care program. There will be an introductory meeting for persons interested in foster parenting on Sept. 20 at the Agency. Sr. Sheila Shins, O.S.F., was recently appointed to the staff. She holds a Master's degree in social work from Catholic University, Washington, D.C. Archdiocesan Social Ministries—ASM sponsored in conjunction with St. Mary's, Greensburg, the annual Archdiocesan Vietnamese Liturgy and Picnic. Approximately 100 Vietnamese from throughout the Archdiocese participated. Ninety-four couples from the Indianapolis, Bedford, New Albany, Lawrenceburg and Richmond Deaneries have attended training sessions for couples to do counseling in the Archdiocesan Teen Marriage Program. Fifty-one Simeon Volunteers have been trained for St. Mary's, Lanesville; St. Bernard's, Frenchtown; and St. Patrick's, Terre Haute.

better informed to make recommendations to the Board since they will begin work immediately to familiarize themselves with OCE accounts and budget formulation and development. The Genesis II program is being conducted in 15 parishes and institutions in the Archdiocese this year. Sister Mary Jeanne Pies, O.S.B., held a preparation session for facilitators at the OCE on August 25, 1977. There were 18 participants. A follow-up session to Genesis II entitled Trust is being piloted in six sessions at Our Lady of Grace Convent, Beech Grove beginning Sept. 25. The OCE staff will use the Trust program in two all-day sessions. Mrs. Bettie Harold will serve as facilitator for the program. The report of the Educational Planning Commission Task Forces will be formally presented to the Educational Planning Commission on Sept. 24. The Task Force Steering Committee will spend the day discussing the report with the EPC. The enrollment reports throughout the Archdiocese are incomplete; however, a spot check of reported figures indicates a slight decrease in total enrollment for the elementary schools. This is a pattern consistent with the past several years. The secondary schools which have reported so far show an increase of students over last September. A detailed report on enrollment will be released at the end of September.

OFFICE OF CATHOLIC EDUCATION—The OCE's Annual Report to the Archdiocesan Board of Education on Total Catholic Education in the Archdiocese will be given to the Board on Sept. 20, with discussion at subsequent meetings. A Budget Review Committee will be appointed by Mrs. Caye Popman, the President of the ABE. This committee will be

OFFICE OF CATHOLIC CHARITIES—The guidelines for the Office have been completed and ratified by the Archbishop. These spell out the relationships between the various Catholic Charities Agencies and the Office of Catholic Charities. Work will begin on formation of a Board. The first Board will be selected primarily with reference to the reorganization of the Catholic Charities Appeal. A Directory of Services available through Catholic Charities is being compiled for distribution throughout the Archdiocese. This should be completed in mid-October. Work on the 1978 Appeal is commencing. This year, the work will be handled on a local level through McGrath and Company in order to tailor the Appeal to local needs. Catholic Charities will be audited this year. In addition to the audit we will also be seeking management services in order to use the computerized data for fiscal planning and analysis. Catholic Social Services—The Agency was awarded an Indiana Department of Mental Health grant of \$2,356 for parent and school personnel education. Seven more prospective foster families recently completed a specialized training course as part of



STUDY ADULT RITE—Sponsors invest adult converts with a stole, the white garment symbolizing their lives in Christ. The catechumens at St. Saviour parish in Cincinnati followed a year-long program of formation along the lines suggested by the new Rite of Christian Initiation for Adults. The National Conference of Catholic Bishops has begun a study of the 168 dioceses which have implemented the new rite. (NC photo by Anne Bingham)

Vocations Office lists varied program

Fr. Michael Welch, Director of Vocations, has announced the continuation of several programs in his office for the coming year.

An inter-diocesan campus renewal program will again be offered through the cooperation of the respective vocation offices of the Indianapolis, Evansville, and Lafayette dioceses. The theme "Lifestyle: Catholic" will be presented on the campuses of Indiana State University, Terre Haute; St. Mary-of-the-Woods College, St. Mary-of-the-Woods; Marian College, Butler University, IU/PUI, all in Indianapolis; Indiana University, Bloomington; Purdue University, Lafayette; University of Evansville, Evansville; and Ball State University, Muncie.

MEMBERS OF THE campus team presenting the program include: Sr. Nancy Meyer, O.S.F.; Sr. Joyce Diltz, P.H.J.C.; Sr. Joella Kidwell, O.S.B.; Sr. Doris Koenig, O.L.V.N.; Sr. Susan Bradshaw, O.S.F.; Bro. Thomas

Maddix, C.S.C.; Fr. Philip Bowers, M.M.; Fr. Richard Kaley, O.F.M. Conv.; Fr. Joseph Kane of the Evansville diocese and Fr. Welch.

In addition to the campus renewal program, the special "Sisterhood" and "Priesthood" Days will again be offered to high schools in the Archdiocese. "Sisterhood Day," an inter-community project, is sponsored by the ARIA Vocation Committee and is coordinated by Sr. Nancy Meyer, O.S.F., and Sr. Ellen Miller, O.S.F. "Priesthood Day" is coordinated by Fr. Welch and the seminarians at St. Meinrad Seminary.

The 8th Grade Vocation Retreat Program is again being offered to schools. The program this year is the combined effort of the Vocations Office and the Latin School. Fr. Mark Svarczkopf, Latin School instructor, will coordinate the program. A letter will be sent to all schools for scheduling.

FIVE NEW STUDENTS have begun

studying for the priesthood in the Archdiocese in addition to the 21 incoming high school freshmen at the Latin School.

Richard Edelen of Louisville, Ky. entered St. Mary's School of Theology at Baltimore, Md., and Donald Moran, St. Michael parish, Indianapolis, began his sophomore year at St. Meinrad College. Don is a transfer student from IU/PUI. Joseph Zur Schmiede, also from St. Michael parish and a transfer from IU/PUI, entered second year college at Cardinal Glennon College, St. Louis, Mo. Two college freshmen have entered St. Meinrad College. They are Charles Brumleve, a graduate of New Albany High School from St. Joseph parish, Sellersburg, and Michael Callahan, a North Central High School graduate from St. Pius X parish, Indianapolis. Steven Johnson, a graduate of IU/PUI, is taking philosophy studies at Marian College and will enter the seminary in the winter/spring semester.

The Latin School began the year with a total student enrollment of 87.

Greencastle Birthline unit to open

GREENCASTLE, Ind.—With the assistance of the Office of Social Ministries in Terre Haute, parishioners of St. Paul the Apostle Church here have organized a chapter of Birthline.

The Grand Opening of this chapter of Birthline will take place on Sunday, Sept. 18, at 2 p.m. at the De Pauw University Student Union Building, Room 221. All interested persons are invited to attend.

The officers of the new chapter include Mrs. Diana Moreland, President; Mrs. Betty Waldron, Treasurer; and Mrs. Martha Lindley, Secretary. A special guest speaker will explain the work of Birthline.

This chapter of Birthline has been in operation for the past several weeks and is serving clients throughout the whole of Putnam county. The new Birthline phone number is 635-8008, and it is manned 24 hours a day. Anyone in need of pro-life counseling is welcome to call.

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Friday, Sept. 23—4:30-10:30 p.m.
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Have you ever wished your family had a priest? How you can have a "priest of your own"—and share forever in all the good he does. . . . Throughout the Near East each year, grateful bishops ordain hundreds of new priests trained by people like you. . . . Their own families are too poor to support them in training, but good Catholics in America "adopted" these seminarians, encouraged them all the way to ordination. . . . In some inspiring cases, this support was given at personal sacrifice. . . . How can you begin? Write to us now. We'll send you the name of a young seminarian who needs you, and he will write to you. Make the payments for his training to suit your convenience (\$15.00 a month, or \$180 a year, or the total \$1,080 all at once). Join your sacrifices to his, and at every Sacrifice of the Mass, he will always remember who made it possible.

HOW TO S.T.R-E-T-C-H FOOD BUDGETS
Look at the nearest \$20 bill. What is it actually worth? Only what it will buy. Today, it will hardly buy enough to feed a family for two days. In the Holy Land, it will feed a poor refugee family for an entire month. The Holy Father asks your help for the refugees, more than half of them children. Your money multiplies—as you give it away.

Why not send us your Mass requests right now? Simply list your intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income. . . . Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

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☐ enrichment only ☐ certification

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☐ Payment preferred at first session

(Make all checks payable to: Religious Studies Program)

Mail registration form to:

Rev. Clement T. Davis
RELIGIOUS STUDIES PROGRAM
131 South Capitol Avenue
Indianapolis, IN 46225



the tacker

Who needs lessons?

There's a Chicago couple that travels around the country teaching couples how to argue. This family counseling team, Kurt and Freda Myer, replay twenty-minute sketches of what to them are the most common marital arguments.

Before reading further, stop and list the six most common marital arguments in your experience. (Pause.) Okay, let's see how yours related with the Myers' list.

1. "I won't argue with you."
2. "Where's all the money I gave you?"
3. "Sex? Not now, please."
4. "You don't love me."
5. "Talk to me."
6. "Who is she?"

According to some research I did a couple of years ago, couples argue more about children than they do about all other subjects, and other common problems like money and in-laws are intensified by the presence of children.

So, from my experience with parents, I would add these:

- "He's your kid, too."
- "You're spoiling her rotten."
- "When I was his age..."
- "Why didn't you back me up?"
- "You're not home with them all day."
- "Tell them, Don't tell me."
- "Well, maybe your mother was wrong."
- "This (vacation, party, toy) wasn't my idea."

—Reprinted from the parish bulletin of St. Joseph Church, Terre Haute.

LOOKING FOR THE ANSWER?—"How to stop fighting with your kids." That is the intriguing title of a counseling and discussion series being sponsored by the Family Education Center at Marian College. The unique six-part series will begin on Wednesday, Sept. 21, and continue on the first and third Wednesdays of the month through Dec. 7. The starting time of each session is 7 p.m. Designed for parents, teachers, child-care workers and anyone else interested in family interpersonal relations, the course is being funded through a Lilly Endowment grant, and entitles the first 50 enrollees to one-half hour of guidance credit. The fee is \$5.00, and further information can be obtained by contacting the Marian Early Childhood Education Department, 924-3291, Ext. 269.

EPISCOPAL MILESTONE—Archbishop Paul C. Schulte, retired Archbishop of Indianapolis, will observe the 40th anniversary of his episcopal ordination on Wednesday, Sept. 21. Archbishop Schulte, who is 85, is living in retirement at St. Augustine's Home for the Aging in Indianapolis. He was created a bishop in St. Louis on Sept. 21, 1937. Also marking his 40th year as a bishop will be another resident of St. Augustine's Home, Retired Bishop Henry A. Pinger, O.F.M., exiled Bishop of Chotsum, China, who has been a resident of the Archdiocese of Indianapolis since 1958. His episcopal consecration took place in Chicago, Ill., on the same day as that of Archbishop Schulte. We wish them both ad multos annos.

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Sunday, September 18

12 Noon to 8 p.m. (E.S.T.)

Country Style Chicken Dinner

Served 12 to 3 p.m.

★ Games Galore ★ Beer Booth

\$500 CASH AWARD

Come Join the Fun!

Masses: 7:30, 9:30, 11:00 (E.S.T.)

SEPTEMBER 17

Eta Gamma Chapter of Beta Sigma Phi will sponsor a fund-raising dance at the Holy Family Knights of Columbus hall, 220 Country Club Road, Indianapolis, from 9 p.m. until 1 a.m. Tickets are \$3 per person and will be available at the door.

Mrs. Marjorie Brittain of Greenwood will serve as hostess for the annual autumn cookout and wolver roast for the Fifth Wheeler's Club of Indianapolis. The event will be held at a club site near Trafalgar. The Club is an organization for widows and widowers from Catholic parishes in the Indianapolis area. New members are welcome. For more information, contact Mrs. Carol Seal, (317) 545-5849.

SEPTEMBER 18

The regular monthly card party sponsored by the Women's Club of St. Patrick parish, Indianapolis, will begin at 2 p.m. in the parish hall, 936 Prospect St. Admission is \$1.

Little Flower Auxiliary, Knights of St. John, will give a public card party in the Little Flower parish auditorium, 13th and Bosart Sts., Indianapolis, at 2 p.m.

St. Paul parish at Tell City will host a family picnic at Fischer's Cedar Creek Lake during the afternoon. The parish will furnish meat and drinks and those attending are asked to bring a covered dish. The picnic will close with an outdoor Mass at approximately 6:30 p.m.

Former parishioners are extended a special invitation to attend.

St. Louis parish, Batesville, will hold its annual festival that features chicken and beef dinners served from 10:30 a.m. to 2 p.m. Beginning at 4 p.m. mock turtle soup will be served.

Cemetery Mass

The monthly Mass for the faithful departed will be offered in St. Joseph Chapel, St. Joseph Cemetery, at 2 p.m. Wednesday, Sept. 21. Father Michael Welch will be the celebrant. The public is invited to participate.

remember them

- † BAKER, Mary M., 87, St. Anthony, Clarksville, Sept. 7.
- † BUNN Opal P., 65, St. Michael, Brookville, Sept. 7.
- † CASSIDY, Susan C., St. Malachy, Brownsburg, Sept. 9.
- † DAVIS, Sophia (Bea), 87, St. Anthony, Indianapolis, Sept. 12.
- † PAULKNER, Richard Alan, 11, St. Susanna, Plainfield, Sept. 10.
- † FINLEY, Hugh J., St. Roch, Indianapolis, Sept. 9.
- † FIRM, Helen Bopler, 68, St. Augustine, Jeffersonville, Sept. 8.
- † FORD, Neil, 63, St. Francis de Sales, Indianapolis, Sept. 13.
- † GRAMAM, John, 88, St. Meinrad, Sept. 3.
- † HICKEY, Martha A., 79, Holy Spirit, Indianapolis, Sept. 10.
- † HOLMES, Emma E., 87, St. Philip Neri, Indianapolis, Sept. 12.
- † JOHNSON, Mae, 60, Little Flower, Indianapolis, Sept. 12.
- † JULIUS, Louis J., 78, Sacred Heart, Jeffersonville, Sept. 5.
- † KRAQY, Margaret M., Sacred Heart, Terre Haute, Sept. 7.
- † KULT, Robert E., 28, St. Simon, Indianapolis, Sept. 12.
- † MCCARTHY, David F., 44, St. Simon, Indianapolis, Sept. 10.
- † MORAN, Leo J. (Duke), 79, St. Gabriel, Connersville Sept. 9.

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- Lights
- Candles
- Baskets
- Duplicate Markers

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WHO? WHAT? WHERE? WHEN? WHO? WHAT?

ACTIVITIES CALENDAR

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

SEPTEMBER 18-25

Archdiocesan Social Ministries will sponsor the following events during the next week:

—Sept. 18: Dedication of newly formed Greencastle Birthline in Room 221, Student Union Building, De Pauw University.

—Sept. 18: Pre-Cana meeting at Our Lady of Lourdes parish, Indianapolis, with registration at 12:30 p.m.

—Sept. 21: Third training session of Teen Marriage Leadership Couples for the Bedford Deanery at St. John the Apostle Religious Education Center, Bloomington, at 7:30 p.m.

—Sept. 22: Third training session of Teen Marriage Leadership Couples for the New Albany Deanery at Our Lady of Perpetual Help rectory at 7:30 p.m.

—Sept. 21: Meeting of Simon Project volunteers from St. Mary parish, Lanesville, and St. Bernard parish, Frenchtown, at St. Mary's school at 8 p.m. to discuss future programming.

—Sept. 25: Plusline of New Albany open house from 2 to 5 p.m. at Arch-

diocesan Social Ministries office, 702 E. Market St., New Albany.

SEPTEMBER 19

Our Lady of Every Day Circle, Daughters of Isabella, will meet at 7:45 p.m. in St. James parish hall, 1156 E. Cameron, Indianapolis. Co-hostesses for the evening are Mrs. Wanda Wallman, Mrs. James Marshall and Mrs. Leonard Ferraro.

SEPTEMBER 20

The board of directors and officers of the Newman Guild at Butler University will host a luncheon at 12 noon at the Newman Center, 4615 Sunset Ave., Indianapolis.

Guest speaker will be Bill Kuntz, executive director of the CYO.

The Leisure Day at Fatima Retreat House, Indianapolis, will begin with registration at 9 a.m. Mrs. Theresa Maxwell will speak on "You, God and Your Little One." Babysitting service is available for those mothers

who have pre-school children.

SEPTEMBER 21

Father Edwin Soergel, co-pastor of Our Lady of the Greenwood parish, will present the program for the "Over Fifty" Day at Fatima Retreat House, Indianapolis. His topic will be "Aging—a way to darkness or to light."

The annual luncheon of the Irvington Catholic Women's Study Club will be held at noon at the Anchor Inn, Sister Teresa Mount, S.P., will speak on the topic, "Call of Women in Our Church Today."

St. Jude parish in Indianapolis will hold its annual Oktoberfest from 4:30 to 10:30 p.m. A variety of German food will be featured. Games that appeal to all ages will be in progress and prizes of all kinds awarded.

The Catholic Alumni Club of Indianapolis (CAC) invites single persons over 21 to its annual fall membership dance and party at the Brendon Way Apartments large party house, E. 56 St., and I-465 from 9 p.m. until 1 a.m. Those attending a CAC activity for the first time will be admitted free.

For more information about the CAC, call Bill Marcotte, 545-6808.

SEPTEMBER 23-25

The Franciscan Retreat Center at Mount St. Francis, Ind., near New Albany, will sponsor a week-end retreat for women, beginning with

registration of retreatants on Friday evening.

More information is available from the Center, phone (812) 923-8819.

SEPTEMBER 25

The Catholic Daughters of America will meet in their new location at the Cathedral Social Center, 1324 N. Pennsylvania, Indianapolis, at 1:30 p.m. All members are invited to attend.

The theme of the week-end retreat for women at Fatima Retreat House, 5363 E. 56 St., Indianapolis, will be "Learning to Pray." Father Edward Dhondt is the program director.

More information is available by calling Fatima, (317) 545-7681.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.

TUESDAY: Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.

WEDNESDAY: St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Roch, 7-11 p.m.

THURSDAY: St. Catherine's parish hall, 6:30 p.m.

FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.

SATURDAY: St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m.

SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



PLAN CONNERSVILLE FALL FESTIVAL—St. Gabriel parish, Connersville, will sponsor its annual Fall Festival on Sunday, Sept. 18, beginning at 12 noon on the parish grounds. Country style chicken dinner will be featured. The

above photo was taken at the final committee meeting. The pastor, Father Harold Kneueven, is seated second from the right.

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† MORGAN, Clifford M., 84, St. Gabriel, Connersville, Sept. 9.

† MORRIS, Elizabeth F., 70, St. Mary, New Albany, Sept. 6.

† OBERHAUSEN, Minnie, 93, St. Paul, Tell City, Sept. 12.

† PEPERAK, William F., 64, Sacred Heart, Clinton, Sept. 12.

† PORTER, Louisa M., 88, St. Anthony, Clarksville, Sept. 10.

† STURM, Emil L., 93, Holy Cross, Indianapolis, Sept. 12.

† SWANK, Myla M., 68, St. Ann, Indianapolis, Sept. 12.

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editorials

Bridging chasms

The vote was 72 to 50. The National Assembly of Women Religious (NAWR) defeated a resolution to "work together in areas of joint concern" with the National Council of Catholic Women (NCCW). (Criterion Sept. 2, 1977) The vote was honest. Sisters saw a chasm. Seventy-two saw no bridges.

Such disputes drain the energies of women whose unity could be power; whose division fragments attempts at recognition, influence, impact. Worse, this rejected resolution contradicts the Gospel stance of tending toward unity. "May they all be one." (John 17:21) To stand in the Church as Sister implies relatedness, warmth, family. To discourage cooperation with NCCW is to weaken the credibility of NAWR as coalition builder, as women's advocate.

Here in Indiana, will the stereotypes be strengthened?

Behind both resolutions and reactions stand women of the Church. Many Hoosier women, lay and religious, already communicate and cooperate as educators, health care providers, social service ministers, justice advocates.

Could this archdiocese create a model of women bonding, identifying common goals, dealing honestly with value differences? St. Paul says in 1 Corinthians 12 that the movement of the Spirit creates unity. As we respond to NAWR's resolution, I suspect that the Spirit might move both lay women and women Religious to meet, informally and officially, to address the grave concerns of a Church committed to unity, justice and peace. We could render any resolution superfluous as we accept diversity as a strength in building the Kingdom.

Sr. Carol Ann Munchel, O.S.F.

BY REV. THOMAS C. WIDNER

Catechetical Sunday may receive only lip service from some parishes in the Archdiocese. Yet it is perhaps the most important day in the year for all those who teach religion in schools and in non-school religious education programs.

On Catechetical Sunday many parishes recognize the contributions of specially commissioned educators—parents and teachers—who perform a service in the parish which requires great preparation and understanding. In many parishes a ceremony will be held during which these teachers will

receive their commission to "teach as Jesus did." They will need the support which each pastor and member of the parish can offer. In return these teachers are entrusted with instructing the young and the not so young about the Gospel message.

THESE ARE CATECHISTS. They are not always recognized as such for too often in the past the teaching of religion in our schools has been played down in that it was one of the last tasks to be filled and as long as a Religious or priest was on the staff, it was believed that the teaching of religion would take place. Moreover, the teaching of religion is still often given a back seat when it comes to CCD programs for often these programs are entrusted to volunteer teachers who refuse to continue their

own religious education and ignore the gap they are creating between themselves and the pupils they teach.

The person who is catechist is extremely important. Our own General Catechetical Directory states, for example, that "the work of the catechist must be considered of greater importance than the selection of texts and other tools." Moreover, "outstanding human and Christian qualities in the catechists will be able to do more to produce successes than will the methods selected." (Both #71)

And catechists are there to teach not only children, but also adults. The General Catechetical Directory again affirms the need for catechesis for adults, since adults need a mature Christian formation in order to meet the demands of life and to endure the crises of adult life. Moreover, adults

need to assist in the formation and evaluation of catechetical programs for their own children. This cannot occur if the adult has allowed his religious education to end with the eighth grade. Religious education in both the formal and informal senses can never end.

THE ROLE OF THE CATECHIST is no more important than the catechist himself or herself. Catechists need to be selected from qualified personnel. They cannot merely be asked. They need to be trained, and they need to study themselves. And they need the encouragement and the recognition of their own pastors and parishioners. Anyone who teaches religion in school or in non-school programs must meet these requirements. Hopefully we are appreciating the catechist more than we once did.

dale francis says

When Pope speaks

BY DALE FRANCIS

It wasn't long ago that one rarely heard of the magisterium of the Church. The word was unfamiliar to most Catholics. Even today NC News Service never uses the word without the explanation that it means the teaching authority of the Church.

The reason the word was unfamiliar only a decade or so ago was that it was really never challenged. Catholics believed what the Church taught. If some did not believe, they took the consequences of a lost faith and simply drifted away.

There was no need to emphasize the magisterium of the Church simply because it was so universally accepted. It seemed only common sense that if you were a Catholic, then you believed what the Church taught.

BUT TODAY THERE is a stress on the magisterium. The reason, it must be emphasized, is that it is no longer universally accepted. The common-sense conclusion that if you are a Catholic then you accept what the Church teaches has been challenged by those who insist they are Catholics, but that this doesn't mean they must believe all that the Church teaches.

They are wrong. Pope Paul, who has had a great concern about the deviations from the teachings of the Church, reminded Catholics recently that if they are to be Catholics, then they must accept the teaching authority of the Church.

No one can claim to be a member of the Church if he does not maintain fidelity to the Church's magisterium, Pope Paul said. The fact that today there are those who claim to be Catholics although they dispute the teaching of the Church makes no difference. "People who say they are part of the Church and yet are not faithful remain outside," he said.

As is true of so much about the Church, this is simply common sense. The Pope put it this way: "The Church is a faithful people which accepts the invitation to accept faith which is not vague, uncertain or exposed to free interpretation."

Those who would become Catholics

commit themselves to the teaching authority of the Church. You can decide whether or not you want to be a Catholic, but if you become a Catholic, then you cannot decide what it is within the teachings of the Church you'll choose to accept. If you are a Catholic, then you are faithful to the teachings of the Church. If you choose not to believe what the Church teaches, then by that very decision not to be faithful to the teaching authority of the Church you have chosen not to be a Catholic.

THAT MAY SEEM a very strong way to put it, but that's the way the Pope did put it. No one can claim to be a member of the Church if he does not maintain fidelity to the Church's magisterium, he said.

That's not the Church being harsh either. The Church doesn't expel those who are not faithful to the magisterium of the Church. Those who choose not to accept the teaching authority of the Church by that very action place themselves outside the Church.

We all know there are those who claim to be Catholics today who refuse to accept the teaching authority of the Church. They include both traditionalists and progressives. They include those who simply will not accept the decisions of the successor of Peter and the successors of the Apostles. They include those who reject the moral teachings of the Church and those who reject the theological teachings of the Church.

There have always been Catholics who decided they could not accept the moral teachings of the Church. There have always been Catholics who decided they couldn't accept all the Church teaches theologically.

But there is a difference. In the past, those who concluded that they couldn't accept the teaching authority of the Church reached the logical conclusion that they could not be Catholics any longer. The difference today is that those who refuse to accept the moral teachings of the Church, who reject the theological teachings of the Church, who deny the authority of the Pope, insist illogically that they are still Catholics. The Church can't run around excommunicating right and left all who reject the teaching authority of the Church, and there's no need to do that. Those who reject the magisterium no longer are Catholics.

The Panama issue

BY FR. BERNARD SURVIL
Managua, Nicaragua

A few miles south and east of Tipitapa, Nicaragua, where I now work, lies the route often proposed for a second "Panama Canal." The two Maryknoll Sisters who work in Tola nearby would no doubt welcome any sign of progress for their people, including a new "big ditch."

But at the moment the world's attention is focused on the original Panama Canal and the proposed treaty the Senate will have to approve.

Polls supposedly report that the majority of the U.S. citizenry is currently against a treaty. If there should be Catholics in the Archdiocese among them, I recommend they get hold of "The Panama Canal and Social Justice," published by the U.S. Catholic Conference (1312 Massachusetts Ave., N.W., Washington, DC, 20005). The price is 50 cents.

This booklet contains a number of documents, the most important, in my opinion, being the Declaration of the Panamanian Bishops' Conference dated August, 1975.

The Bishops wrote in part: "From the beginning, the Catholic Church in Panama has affirmed the independence and sovereignty of this nation by not establishing the Canal Zone as a separate ecclesiastical entity. This principle has always been followed. The Zone has always been considered a part of what used to be the only diocese of Panama which was coterminous with the country's boundaries."

"Lately, the Panamanian Bishops' Conference and the Archbishop of Panama (Archbishop Marcos McGrath), by means of speeches and declarations, have attempted to stress the need for an equitable new treaty which will recognize effective Panamanian sovereignty over all of its territory and which will assure a just solution to all parties."

"It seems to us that the coming days are very important if this whole issue is to become a cornerstone for international justice and not a stumbling block for the nations. We Panamanians must learn to hold consciously to the sovereign rights of our country. We must do this by means of our affirming our national sovereignty, while neither ignoring nor neglecting our international duties."

"The Canal is a service rendered to all nations. All of its users by supporting Panamanian sovereignty, implicitly trust that our country will continue to guarantee them the constant, efficient and indiscriminate

use of the Canal on the basis of reasonable tolls and neutrality."

It would seem to me that Catholics of good will cannot ignore the testimony of the Panamanian Bishops.

Pope Paul VI made it eminently clear in his 1967 document, "On the Progress of Peoples," that the powerful nations, in conscience, have to grant the just claims of the less developed ones.

I would, therefore, expect that those Catholics who helped to send Richard Lugar to Washington will importune him to be a strong backer for quick ratification of the Treaty.

Religious study courses slated

(Continued from Page 1)

ministry in every-day life.

Marriage Guidelines—A study of the Church's understanding of marriage with emphasis on particular problems of young marriages. Includes explanation of the new Archdiocesan policy for marriage of youth.

Eastern Prayer—Introduction to the theory and practice of Eastern prayer.

[Course offerings and their locations]

BEDFORD

St. Vincent de Paul School, Bedford
Tuesdays—Oct. 18-Nov. 8

—Old Testament (Fr. Patrick Kelly, St. Luke parish, Indianapolis)
—Indiana Church History (Msgr. John J. Doyle, Archdiocesan archivist)

INDIANAPOLIS

Secunia Memorial High School
Tuesdays—Oct. 4-25

—Charismatic Spirituality (Fr. George Knab, O.M.I., St. Bridget parish)
—New Testament (Fr. Robert Sims, Latin School)
—Catechetical Methods (Sr. Marilyn Brokamp, O.S.F., Secunia High School)
—Marriage Guidelines (Fr. Donald Schmidlin, St. Mary parish, Rushville, and Fr. Robert Klein, St. Monica parish)

LAWRENCEBURG

St. Mary School, Greensburg
Mondays—Oct. 3-24

—New Testament (Fr. Robert Weakley, O.F.M., St. Louis parish, Batesville)
—Catechetical Methods for High School Students (Don Kurre, DRE at St. Lawrence parish, Lawrenceburg)
—Introduction to Morality (Fr. Wilfred Day, counselor at Providence High School, Clarksville, and Fr. Joseph McNally, St. Columba parish, Columbus)

NEW ALBANY

Providence High School, Clarksville
Tuesdays—Oct. 4-25

—Catechetical Methods (Sr.

Marianne McGriffin, S.P. DRE at Mother of Good Counsel parish, Louisville)

—Marriage Guidelines (Fr. James Sweeney, Our Lady of Perpetual Help parish, New Albany)
—Old Testament (Robert Leonard, Aquinas Center, Clarksville, and Fr. John Kirby, Sacred Heart parish, Jeffersonville)

—Judaism (Rabbi Herbert S. Waller, Rabbi Leonard Devine and Rabbi Chester Diamond of Congregation Abath Israel-B'rith Shalom, Louisville)

NORTH VERNON

St. Mary School, North Vernon
Mondays—Oct. 3-24

—Audio-Visual Methods (Sr. Mary Jeanne Pies, O.S.B., director of the Resource Center for the Office of Catholic Education)
—Synoptic Gospels (Fr. Fred Easton, Archdiocesan Matrimonial Tribunal)

RICHMOND

Holy Family Church, Richmond
Thursdays—Oct. 6-27

—Catechetical Methods (Sr. Christine Ernestes, O.S.F., DRE at St. Gabriel parish, Connersville)
—Old Testament (Fr. Karl Miltz, Roncalli High School, Indianapolis)
—Eastern Religions (Ms. Pam Loos, religion teacher at St. Michael School, Brookville)

TELL CITY

St. Mark Church, Perry co.
Mondays—Oct. 3-24

—Pastoral Contact (Dr. Paul Wilczak, St. Meinrad Seminary)
—Introduction to Scripture (Fr. David Coats, St. Paul parish, Tell City)

TERRE HAUTE

Center for Religious Education
Thursdays—Oct. 6-27
(7:30-10 p.m.)

—The Church (Fr. Gerald Kirkhoff, Secunia High School, Indianapolis)
—Eastern Prayer (James Marbaugh, Christ the King parish, Indianapolis)
—Old Testament (Fr. John Beltans, St. Michael parish, Indianapolis)

THE RELIGIOUS STUDIES program to be held in the spring of 1978 will feature another selection of courses and instructors.

Those interested in planning ahead are urged to contact their local DRE's, parish coordinators or the Office of Catholic Education for further information about the course.

They will be offered from Feb. 13 to March 6 in the Tell City area and through the month of April in the other districts.

letters

Answer to 'unwelcomed parishioner'

To the Editor:

Open letter to "Name Withheld, Bloomington" (Criterion, 9/9/77). You stated that "never in all the six parishes were you extended a personal welcome from priest or parishioners." I think there is more to this statement than meets the eye.

If you moved around all of these parishes because you weren't patted on the back and weren't told how wonderful you were, then that's too bad because I don't know many back-slapping persons who tell you how wonderful you are and what a great job you're doing.

You said that you thought "the Church should take the initiative in welcoming new members." Well, they did that through the Sacrament of Baptism. But if you are talking about the priest welcoming you, I didn't notice that you said you registered in any of the six parishes nor did you introduce yourself at any of the organizations you went to. I imagine

you did not, because you were afraid you'd get stuck with a job.

It is quite obvious in this day and age that people never have time to do anything except crab. As far as having districts that you referred to as "neighborhood units," you might as well strike that idea. My parish has 15 districts, and they sure don't work as such, and, if you don't believe that, just come to our parish council meetings some time and see what each of the district representatives say. They say, "No report, no report."

Yes, you are right when you said the "old timers do all the work." That is the key word right there—work. There are plenty of people with plenty of suggestions on what we could and should do, but do you think they'd volunteer to chair anything. Oh, no! They don't have the time to do that, but they sure find the time to stand

(Continued on Page 6)

the criterion

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LOOK, SO SHE MISPLACES THINGS—SHE'S A GOOD HOUSEKEEPER OTHERWISE, RIGHT?

CONFRONTATION EXPECTED

El Salvador Church-State conflict could be violent

SAN SALVADOR, El Salvador—There is an unresolved Church-state confrontation in El Salvador that is likely to end up either in bloody revolution or an equally violent military response to the gathering opposition by the hungry poor to the privileged class.

The Catholic Church is the declared target of self-styled protectors of El Salvador's "way of life" because it is the only visible force demanding a new deal for the largely illiterate campesinos (peasants) and urban workers.

As soon as Jesuit priests—about 50 of them foreign—began a serious campaign to organize cooperatives and defense councils among the poor, millionaire coffee and cotton plantation owners cried that the country,

the Church and the Jesuits were being infiltrated by Communism.

THE RIGHT-WING WHITE Warrior Union threatened to kill the Jesuits if they did not leave the country by July 21. The deadline has passed, and nothing has happened to the Jesuits since.

But before that several priests and lay workers were killed, others were attacked, and a number of missionaries were arrested, expelled, or denied reentry into the country by the government.

Although the government of Gen. Carlos Humberto Romero is officially neutral and Jesuit-run churches and rectories are guarded by armed soldiers, the priests are getting civilian protection from their

parishioners who don't trust the government assurances of protection.

The people point out that El Salvador's military governments have always depended on the support—some say patronage—of the landowners.

One long-time observer commented, "The rich in El Salvador can easily get together \$10 million to topple a government, although they would never think of contributing \$10,000 toward a new school."

Another informant, who is involved in agriculture on behalf of an international organization, spoke of reports that the Romero government had tried to convince the landowners to sell some of the land to keep the

social unrest from exploding. The reported response was that the landowners would rather take to arms and defend their property with guns.

WITH COFFEE AND COTTON fetching record prices on the international markets, El Salvador enjoys a healthy surplus in its foreign trade. But the money does not filter anywhere near the five million people who work all day for as little as \$2.00. The less lucky, who cannot find even that kind of work, often live on forest roots and wild berries and iguanas.

Plantation workers have no social security, no health insurance and no unions to defend their rights. In the dry season when there is no crop except sugar cane, many are out of work and income.

"It is absolutely no good to talk of progress by providing electricity for these people when they can't pay for it. Besides, they don't know how to read and write," said an international farm expert who is convinced that the only meaningful progress in El Salvador is to raise the income of the poor.

He pointed out that plantation owners make heavy profits even without mechanization because the labor is so cheap.

"But they don't realize that the young generation will not pick coffee beans by hand. They would rather risk a revolution," the expert commented.

The Catholic Church insists that one of its aims is to forestall violence. On the basis of modern social encyclicals and the Second Vatican Council, the Church argues that poverty and social injustice are affronts to human dignity.

Not every priest in El Salvador is "progressive," and not every church-

goer is pleased by the involvement of the clergy in secular affairs.

ON SUNDAY THE CHURCHES are filled with members of the propertied classes and the poor alike. During the week the pews are filled mostly with the poor who come to pray from desperation or to seek shelter from the tropical elements outside.

Except for the landowners, few Salvadorians believe that the priests are putting themselves in personal danger in order to spread the faith. Neither is there much conviction in the theory that the Church is unwittingly sowing Communism among the poor. If there is any ideology among the masses, it is only a common desire to escape somehow from the long-endured frustration and desperation of extreme poverty.

"The situation has absolutely nothing to do with Marx or Castro. In fact, I don't think that most of the people have ever heard of them," said a local newspaperman, who added: "Since I can't write about (the situation), I at least pray a lot."



The Labor Day week-end climaxes the season of parish picnics and dinners—money-raising ventures for many churches, particularly in rural communities. These pictures were taken two Sundays ago at St. John the Evangelist parish, Enochburg, where Father Ambrose Schneider, the genial pastor (above right), and his flock have been hosting an annual chicken dinner for many years. Parishioners and visitors (above) line up for a turtle soup supper while others dig into chicken (below). At bottom left a young lad wins at 'Fish', two ladies converse (bottom), and the whole thing is just too tiring for some (bottom right). (Photos by Fr. Thomas Widner)



Two Gabriel Richard courses scheduled

The Gabriel Richard Course will be offered this fall in the Indianapolis area at two locations: Holy Angels parish and Alverna Retreat House. The course, open to any adult, consists of ten interlocking sessions of three hours each. It will begin on Monday, Oct. 3, at Holy Angels, and on Wednesday, Oct. 5, at Alverna.

The focus is on practice in leadership fundamentals. No formal level of education is assumed or required, and persons of all faiths and beliefs are welcome.

With headquarters in Detroit, the Gabriel Richard Institute is a non-profit, educational organization that utilizes teams of highly skilled volunteers to put on the courses. Locally, it is under the direction of Wayne Heisig and his assistants who include Sister Lillian Baumann, Mary Ewing, Vanilla Burnett, Sue DuPree and Ludy Stith. This group was in Detroit in August to attend a convention/training program at Institute headquarters.

WHAT, SPECIFICALLY, is the Gabriel Richard Course? What can it do for you?

The course content emphasizes four ways "to make your life worthwhile" by developing:

—Communications skills by becoming a more effective speaker, controlling stage fright, making your voice heard when it counts;

—Constructive attitudes by being enthusiastic, motivated, more courageous in risk-taking, a self-starter;

—Interpersonal relations by recalling names, making favorable first impressions, acquiring a deeper understanding of other people; by working effectively with others;

—A sense of purpose by adding greater meaning to your life, discovering how you can change the world for the better, working toward

the spiritual and material betterment of others.

The brochure announcing the program sums it up by saying "the course believes in YOU—in your untapped potential, your ability to influence others, your desire to improve, your God-given mission in life."

"The course is geared toward developing leadership potential with the ideals and philosophy of the Christopher Movement although the Institute is not a part of this movement," Heisig explained. "There are also similar commercial courses offered today, but they differ from the Gabriel Richard Course, which stresses the Judeo-Christian principles and values," he added.

Since its inception in 1950 in Detroit, the Institute "has graduated over 100,000 students in the United States, Canada and other foreign countries."

THE COURSE WAS offered for the first time in Indianapolis about five years ago at Alverna. Some time later Holy Angels parish began hosting the course.

Sister Mary Quinn, a member of the staff at Holy Angels, said that she feels that "Gabriel Richard IS Holy Angels, where the volunteers are deeply involved and committed to the program." She, herself, a life-long enthusiast for the program, commented excitedly, "I'm a different person, and the change in me began with Gabriel Richard!"

The fee for the course is \$50 and the proceeds above the actual cost of conducting the sessions are used for scholarships and for promoting the course world-wide. Financial arrangements can be made, according to Heisig, and no one is turned away because of the inability to pay all or part of the fee.

the word
this sunday

By Father Donn Raabe

TWENTY-FIFTH SUNDAY
IN ORDINARY TIME

Amos 8:4-7
Psalm 113:1-8
1 Timothy 2:1-8
Luke 16:1-13

The Gospel for this week is a continuation of that of a few weeks ago. (Jesus told the party thrower to invite those who could not repay him.) Today He admonishes us to use the goods of this world to make friends so that when the goods run out you will have a lasting welcome from those whom God takes care of. (The poor and weak are especially close to God. This is a frequent theme in the psalms.) How much you have is not the question of the Gospel, but rather how you get what you have and how you use it. It's the basic attitude that's important. If you embezzle or are loose with other's goods, chances are you'll be pretty loose with your own and not care about how you get it, how you keep it coming in and what effects it has on other people. If you think only in terms of your own gain, you'll fall into the trap mentioned in the Old Testament reading for today: "For them taking advantage of the weak and poor is nothing. For them religion has become external and socially polite, while internally their hearts chafe and scheme only for what will benefit themselves." "In the end there are only two things: Power and Love (money and God). You cannot have both."

(This is the second of two articles on a study of the Church in Mozambique conducted by Pro Mundi Vita, an international Catholic think tank based in Brussels, Belgium. The first article summarized PMV's conclusions about the positive and negative aspects of the Church's actions before independence and discussed the anti-religious and anti-Catholic stance of Samora Machel, president of Mozambique and leader of Frelimo, the country's sole political party.)

BY JERRY FILTEAU

Following Mozambique's independence from Portugal in 1975, tensions between the Catholic Church and the new Frelimo government arose immediately says a recently published study by Pro Mundi Vita (PMV), a Belgium-based international Catholic study organization.

The Church lost its former colonial position of privilege at once, and within a month all education and health services—almost exclusively run by the churches, and mainly by the Catholic Church—were nationalized.

MANY MISSION RESIDENCES and facilities were put under state control, the study added. "Quite a number of places of worship were closed or put to other uses. Most of the Church's economic resources were nationalized. Bank accounts belonging to dioceses, missions, religious institutions and missionary personnel were blocked. . . . Some accounts were (later) freed, others were nationalized once and for all. All

subsidies to the Church were suppressed.

"The Church had trained young people in the schools, the (social) movements and centers. She no longer had any say in these. . . . The Church thought it would be able to unify the people, assemble them, give them pastoral care, cooperate with the state for the common good. This task was denied it. . . . The Church lost its major and minor seminaries, novitiates and schools for catechists.

"Above all, the meaning of the Church's presence, its *raison d'être*, has been called into question or denied, and still is, even if humiliations and mockery have definitely decreased since the official visit of President (Julius) Nyerere of Tanzania, and the action of the Church has begun to appear increasingly positive."

PMV reported that more than 600 church personnel, most of them Portuguese, have left Mozambique since the beginning of 1975—some for reasons of age or health, some because they could not cope with the changes and some by expulsion.

This was one third of the Church's clergy and Religious in Mozambique on Dec. 31, 1974. Of those that remain, only about one-tenth of the priests and one-sixth of the Brothers and nuns are native Mozambicans.

New Vitality

Despite the foundation of a secularist, Leninist-Marxist state that gives religion at best a private role in

Mozambican life and is, in fact, hostile toward the Catholic Church, the study said, there are signs of a new kind of vitality in the Church in Mozambique.

Among signs of a rebirth the study cited in particular the attitude expressed by Bishop Manuel Vieira Pinto of Nampula, expelled by the Portuguese in 1974 but allowed back into the country in 1975.

IN JUNE, 1976, on the first anniversary of independence, Bishop Vieira published a letter urging Catholics and Church personnel to "strive to create just conditions that will help toward a total liberation of the people."

While stressing a transcendental aspect of total liberation, as opposed to the "purely temporal conquest" of a materialist philosophy, he urged men of faith to be at the heart of the revolution, saying:

"Far from alienating us or keeping us apart from the historical process, our faith leads us to take on the most varied tasks. . . . It also brings us to love even to the giving up of one's life, working and struggling, so that all men may be freed from oppression, from hunger and thirst, from sickness, from ignorance, lack of a home, injustice, discrimination, abandonment and egoism. . . ."

"Our faith forces us to be present in a revolution which aims to build a society that is free from all exploitation; present as witness to the new man; present as active and committed persons; . . . present by engaging in politics courageously and conscientiously, seeing in this a demanding way—even if it is not the

only way—of living a committed Christian life in the service of others (Paul VI)."

The PMV study noted that in September, 1976, the Mozambique Bishops' Conference sent a letter to the bishops of neighboring South Africa condemning all forms of apartheid, racism, colonialism, as "ideological imperialism."

(A few months later the Southern African Catholic Bishops' Conference made a significant break from its past practice by publicly denouncing all forms of apartheid, challenging the white minority regime to give full and equal enfranchisement to the black majority, and publicly committing the Church to an extensive program to rid itself and all its institutions of every vestige of racism or discrimination.)

Commitment to Struggle

(In a similar vein and about the same time the Oblate of Mary Immaculate provincials in southern Africa committed themselves to what they called "the struggle for total liberation," saying, "We have to make up for our past silence and participation in the structures of injustice. Our duty is solidarity with the oppressed.")

(In outlining a program of building a strong local Church siding with the oppressed in southern Africa, the Oblates noted: "Silence is fatal. We have the example of such silence in Frelimo's hour of liberation, and now the Church in Msumbiji (Mozambique)

is barely tolerated. To some it is nothing but a colonial hangover, because the Church failed to identify with the Mozambique people in their struggle; now they in their turn deny her. We face the same situation right now in Zimbabwe (Rhodesia), Namibia (South East Africa and South Africa).

ACCORDING TO THE PMV study, the Union of Priests and Religious in Mozambique has also committed itself to working for the revolution, emphasizing that the presence of the Church in Mozambique "will have to be based on values that are authentically African" and that responsibility for the local church must rest primarily with Mozambicans rather than foreign missionaries.

Many foreign missionaries who remained, PMV said, have offered to collaborate in building the local church and have taken pains not to dominate, but rather to listen to the people and work with them.

The study suggested that the Church in Mozambique is still likely to face many difficulties in an officially Marxist state, but that in many aspects it has taken on a new grassroots vitality and has become a much poorer but more prophetic Church.

While the study did not discuss the Church in neighboring South Africa, several events within the past year indicate that the Church there has also learned from the mistakes in Mozambique and decided not to repeat them.

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BY MSGR. R. T. BOSLER

Q. I disagree with you that little or no harm may be done in sending children to Protestant functions. I don't know how I get the nerve to try to instruct you in any matter. I guess I think that if there is one subject in which I am perhaps more expert or knowledgeable than born Catholics—even priests—it is present-day Protestant religions, since I was a Protestant of various denominations for 22 years before becoming a Catholic 26 years ago.

I believe that the vast majority of American Catholics would have great difficulty explaining their religion to an outsider, or explaining the essential differences between Catholic and non-Catholic Christianity, and even more trouble if asked to explain Protestant beliefs. They could not tell their children why they are Catholics, instead of, for instance, Lutherans or Presbyterians.

The Catholic Church in America makes an admirable effort to instruct its people—from preschool C.C.D. through the education of converts, persons about to be married, and persons of all ages who feel a need or desire to learn more about their faith. We don't keep anybody in the dark. From my observation, it is nonetheless true that it is a fairly rare thing to find a Catholic who could take on a Protestant opponent in debate.

Perhaps one of the functions of us



Reader disagrees with columnist

converts is to keep reminding you who were fortunately born in the Church that this faith of ours is, indeed, a pearl of very great price.

A. I am happy to share your ideas, though I hope you are not correct about the inability of Catholics to uphold their beliefs. What an indictment of our whole educational system! If I remember correctly, the question I answered was about little children attending Bible school and older children attending Protestant socials and activities.

Q. Why does the church make such a big to-do before we can baptize a child? Meetings, discussions, etc. With all this delay, doesn't the Church realize that a child could get sick and die? Who's responsible in such a case?

A. We all agree, I think, that a great need today is better adult education. How do you get adults interested in seeking more religious education? That is the reasoning behind the efforts being made to help young parents prepare for the baptism of their first child.

This is a time in their lives when they begin to think about their religious obligations as parents, or

should be reminded of their obligation, and helped to fulfill it—a time for young couples who have neglected their own obligations to Mass and the sacraments to get a fresh start in their religious life. The birth of their first child, for most couples, surely, is a maturing experience, a time when God and the wonders of His creation occupy their minds as never before. The Church would be neglecting her duty if she did

not make use of this opportunity. As for the danger of the infant dying without baptism, I have written on several other occasions of the growing conviction within the Church that infants who die without baptism will be saved. The practice of delaying baptism so that parents may be better prepared is one more expression of that conviction.

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Answer to 'unwelcomed parishlone'

(Continued from Page 4)

around and talk to the ones who are doing the work. And the ones who do the crabbings are the ones who want you to know that they did do some work so that you'll be sure to slap them on the back and tell them how wonderful they are.

They work with the attitude of "what's in it for me?" So, I say to "Name Withheld," you're barking up the wrong tree if you expect the red carpet treatment all of the time.

(Miss) Theresa Dailey
Indianapolis

Lauds Retirement Community Idea

To the Editor:

Indianapolis is long past due for a Retirement Community managed by Catholics, as described in The Criterion of August 26, under the heading of "Retirement Community Survey."

We sincerely hope that the

questionnaire sent out by Retirement Living, Inc., will be answered and returned. If you do not receive a questionnaire and are interested, telephone Father Strange at 924-1842 or 635-2696.

Mr. and Mrs. Richard C. Madden
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SYNOD OF BISHOPS

Tackling vital Church issues

BY REV. DONALD W. WUERL

Third in a series

The present Church structure, the synod, seems to offer a viable means by which the theological reality of the college of bishops can take voice and vote. So far, in four meetings in Rome the bishops have made the synod structure work. Each time they seem to have refined the procedure even more and limited the material to be discussed. And each meeting seems to bring to light the potentials of a synod.

On Sept. 20, 1967, the first synod opened to discuss the problems presented to it by the Pope: the revision of canon law, the question of doctrine, seminaries, mixed marriages and liturgy. The objectives of the synod in the words of Pope Paul at the first session, were "the preservation and strengthening of the Catholic faith, its integrity, its force, its development, its doctrinal and historical coherence." The synod closed after a month of deliberation on Oct. 29, 1967.

IT BECAME APPARENT to the bishops assembled for the first synod meeting and also to the office for the synod that the first attempt at making the synod work had met a snag. The program was too ambitious. The agenda was too large for one meeting. Later synods would study fewer subjects.

The second synod, called an extraordinary session, met from Oct. 11 to Oct. 28, 1969, to discuss the wider

(Father Donald Wuerl, a priest of the Pittsburgh diocese, works at the Vatican Congregation for the Clergy. The congregation, headed by American Cardinal John Wright, is in charge of catechetical matters, as well as many issues involving priests. Father Wuerl is co-author of the bestselling "The Teaching of Christ: A Catholic Catechism for Adults," which has been translated into several languages. The English edition is in its fifth printing and has sold 150,000 copies. Father Wuerl has been in Rome for all the previous synods.)

participation by bishops with the Pope and each other in the government of the Church.

In a certain sense the second synod was to tackle the problems that came to light in the first meeting in 1967. The agenda centered on the question of getting a large and cumbersome structure like a synod off the ground. The bishops devoted themselves to discussing how cooperation between bishops and the central administrative offices of the Church might be made concrete and workable.

The discussions pointed out that all mutual dialogue must be a two-way street. The permanent results of the second synod seem mainly to be found in the smooth functioning of later synods.

The third synod was called to meet in Rome on Sept. 30, 1971. The synod's agenda involved two subjects: the priesthood and justice and peace.

That synod presented the teaching of the Church on the work and nature of the priest and the Church's efforts in establishing justice in the world community. It also affirmed celibacy as a law in the Western Church for all priests.

In 1974, the synod met to discuss

the challenge of evangelization. From Sept. 27 through Oct. 26, the synod heard bishops, heads of religious orders and missionary groups exchange views on the problems and possibilities of evangelization today. At the close of that assembly Pope Paul reaffirmed the Church's understanding of the essential role that missionary activity plays in the life of the Church.

In all of these instances, the gathered synodal Fathers conceived their work to consist of expressing their views on the proposed agenda and offering some concrete suggestions relative to the questions under discussion. The Pope's talk at the opening Mass of the first synod reinforced this view of the synod. It was to offer, in the Pope's words, "wider and more systematic cooperation and counsel."

WITHIN THIS CONTEXT, we can try to determine the theological value of a synodal document. Certainly, according to the constitutions set forth in Apostolica Sollicitudo, the document is not a binding piece of ecclesiastical legislation. However, as an expression of the "counsel" of the college of bishops, enhanced by the teaching authority of the bishops, it does represent a statement of the

Church's reflection on a specific question.

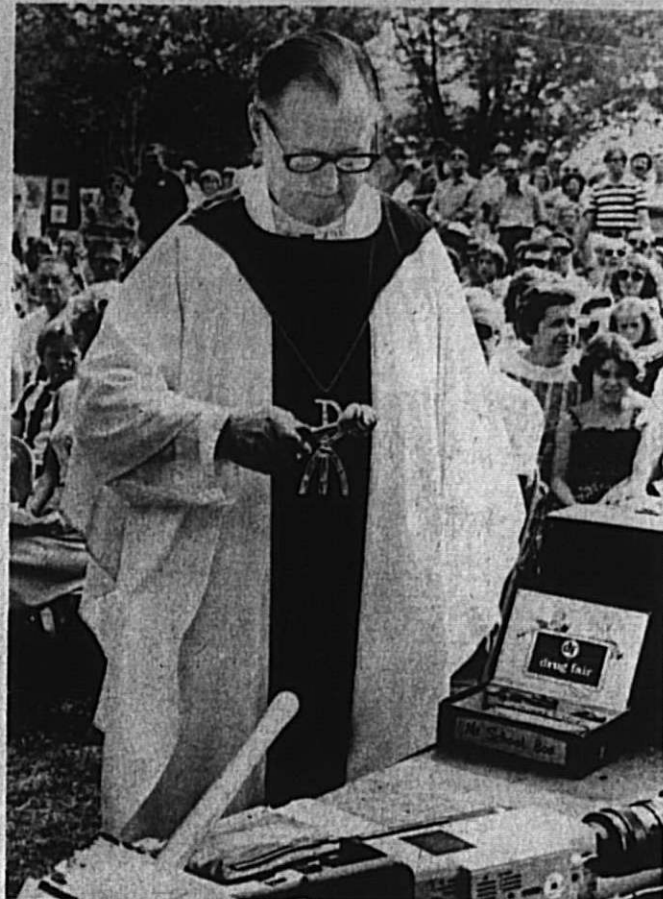
Like the opinions of theologians, the synod's statements should be the result of some penetration into the mystery of the Church and its doctrine and daily life. Like the statement of a gathering of bishops, it should reflect the pastoral care and concerns of those who are the official teachers of the faith.

What gives this form of teaching such importance is its universality. The synod does not represent a few minds addressing a problem that touches all the Church, but rather a representative body of the whole Church facing a specific problem.

The procedure is not a new one. Collective pastoral letters on the part of national hierarchies have long been used to show the thinking and teaching of the entire hierarchy of a nation. Within the United States, the use of collective pastoral letters to explain the council documents and apply them to the needs of a particular people was begun in 1967 with the collective pastoral letter "The Church in Our Day."

The synod expands this procedure to the level of the universal Church. But it does so with one great exception. The synodal document is, in itself, not a teaching instrument. It serves only, as presented to the Pope, to show the thinking of the bishops of the world on a given question.

NEXT: Synod of Bishops: Studying catechesis



BLESSING THE TOOLS—Magr. George Higgins, secretary for research at the U.S. Catholic Conference, blesses tools in a ceremony at St. Mary's Church in Fairfax Station, Va. It was the 101st time the church has held the Labor Day event in conjunction with a Mass of St. Joseph the Worker and a picnic. (NC photo)

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cyo

The third notice regarding the National CYO Convention in Niagara Falls, has been mailed. Money and registration forms are to be returned to the CYO Office by Monday, Sept. 19.

Entry Blanks for the Cadet Girls' Basketball League have been mailed and are to be returned to the CYO Office by Friday, Sept. 30.

Cadet Hobby Show Entry Blanks should be returned to the CYO Office by Tuesday, Sept. 20.

JAMES H. DREW
Corporation
Indianapolis, Ind.

Pastors and Priest Moderators have been mailed information and nomination forms for the 1977 St. John Bosco Medal.

1,500 gridders participate in CYO Jamboree

More than 1,500 football players competed in the 23rd Annual CYO Football Jamboree Saturday, Sept. 10, at Roncalli High School Stadium.

Fifty-three CYO teams from the Cadet and "56" Leagues were divided into two teams, the Vikings and the Raiders. The final score was the Vikings 60, the Raiders 34.

Terry Franklin, from St. Andrew/St. Joan of Arc had the longest run of the day, 64 yards.

The other scorers were: **VIKINGS**—Bryan Elson, Christ the King, 15-yard run; Ross Horr, Christ the King, 23-yard run; Greg Johnson, Little Flower, 80-yard run; Dennis McAllen, St. Jude, 50-yard run; Tim Annee, St. Barnabas, 40-yard run; Dick Murdock, St. Monica, 1-yard run; Jim Lillie, St. Luke, 1-yard run; Steve Compton, Immaculate Heart, 22-yard pass from Mark Wooster. **PATs**—Bill Nichols, Christ the King; Jeff Kirkhoff, St. Jude; and Kevin Davey, Immaculate Heart.

RAIDERS—Mike O'Donnell, St. Pius X, 32-yard run; Vincent Norris, St. Lawrence, 23-yard run; Ken Oakins, St. Philip Neri, 40-yard pass interception; A. J. Ratz, St. Mark, 63-yard run; Johnny Schmoll, St. Roch, 35-yard run. **PATs**—John Ward, St. Philip Neri, and Scott Annee, St. Roch.

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JFK'S BROTHER—Peter Strauss [right] who recently starred in "Rich Man, Poor Man" will portray Joseph Kennedy, Jr. [left] in "Young Joe, The Forgotten Kennedy" on ABC Sunday, Sept. 18. The drama focuses on the eldest Kennedy brother who undertook a perilous World War II flying mission. His dream was to become the first Catholic President of the United States, a distinction that later went to his younger brother, John. [NC photos from ABC]

from the uscc film and broadcasting office

Story of 'forgotten Kennedy' to be aired Sunday on ABC

Both for news and human interest stories, journalists have never been disappointed in the Kennedys. In campaigns that resulted in a President and two Senators, they touched the political passions of their listeners, the enthusiasm of their supporters being matched only by that of their detractors.

The many personal tragedies suffered by the family, however, touched the heart of the nation and contributed to the mystique associated with the Kennedy name.

The national appetite for stories about them seems insatiable, a fascination used to full advantage in Young Joe, the Forgotten Kennedy, airing Sunday, Sept. 18, at 9-11 p.m. on the ABC Television Network.

Joseph, Jr. was the eldest of the nine Kennedy children, the one upon whom rested the family's hopes for the future. This film biography centers on Joe's four years as a Navy pilot during World War II and ends with his death on a volunteer mission. By the use of flashbacks, however, the Kennedy family with its competitive drive and ambitions becomes the center of interest and the dominant force in Joe's development as a man.

EARLY ON, Joe learned the lesson of being Irish and Catholic and "not having lived for nine million years." As portrayed in the film, his father gives him a lecture about relying on the family and learning to be tougher, smarter, and more successful than "the bluenose snobs" who have snubbed him. He ends by saying, "Politics is where the real power is and politics is where we're going to make our mark."

Joe, as usual, replies with what is expected of him: "Dad, I'm going to be the first Irish Catholic President of the United States."

which becomes the film's recurring tagline and its final words.

The irony of brother Jack's accomplishing this is emphasized in several scenes depicting the natural rivalry between the two brothers.

Early in the war, Jack has become a celebrated hero in the PT-109 action while Joe is flying routine sub-patrol missions over the English channel. Conscious that his political ambitions require some kind of military distinction, Joe volunteers for an incredibly hazardous assignment—piloting a B-24 packed with explosives intended to destroy the heavily fortified launching site of the Buzz Bombs that were devastating England. Although we know the outcome, the details of what is close to a suicide mission are fascinating and very tautly portrayed.

EVEN IF THIS were not the Kennedy family, it would be an absorbing dramatic portrait of a young man as the extension of his heritage. As a sidelight on a family that has become history, it provides some insight into the dynamics of their rise to prominence.

The production is first-rate in recreating the period, and the cast is remarkably successful in conveying the particular elan of such well-known figures, with honors going to Peter Strauss for his sensitive and appealing performance in the title role.

One reservation for parents: the film's treatment of Joe's romantic involvement with a married Englishwoman, while serving the purpose of showing how difficult it was for him to deal with pressures of family disapproval, make it inappropriate for children's viewing.

viewing with arnold

The game is beautiful but the story line dribbles too much

BY JAMES W. ARNOLD

For openers, let's concede that "One on One" is the best fictional movie ever made about basketball. The statement sounds sweeping but covers only about as much territory as a shortstop with a broken leg.

But I mean no small praise. "One" is typical of the new breed of sports film, which can perhaps be traced back to "Paper Lion" (football) and "Bang the Drum Slowly" (baseball). They've been made largely by directors who have moved over from television and have a feeling both for the way sports really look and sound, and for their visual beauty. No one who has watched NFL or NBA telecasts for the last decade, much less ABC coverage of the Olympics, would dare settle for the kind of garbage the movies foisted on sports fans of earlier generations.

"ONE ON ONE" has many flaws, but all of them are related to story, theme and character, not to the physical details of basketball, which are authentic, exciting and beautiful. The director, Lamont Johnson, has earned a following as one of TV's best ("Execution of Private Slovik," "That Certain Summer") and made at least one previous strong sports film ("The Last American Hero").

His new movie makes the basketball sequence in "The Gambler" look like the annual pickup game at the parish picnic, and the aura of truth is several notches higher than in the often amateurish "Rocky."

"One" is essentially an expose of the ruthless win-or-lose system in big-time college basketball, and its moral is laid on heavily and sloppily.

Robby Benson, in a story he co-authored with his

father (Jerry Segal), stars as a country-boy high school All-American from Colorado who is recruited by a fictional university in Los Angeles. He is, from the first moment, the innocent bumpkin among the wolves. Before he even gets to campus, he is conned out of his bankroll by a sweet-

THE COACH (G. D. Spradlin) is a sour martinet who turns the joy of basketball into concentration camp drudgery. His secretary is an older woman on the make for all the athletes. Benson slips easily into accepting fringe benefits like getting paid for watering the stadium grass (the work is done by automatic sprinklers) and hidden payoffs by rich alumni. He is given a free tutor, a gorgeous redhead (Annette O'Toole) who scorns him as a dumb jock. (Her boyfriend is a hairy young psychology professor). The pressures of competition and adapting to the coach's disciplined style of play turn him into a nervous wreck, and he begins popping pills. When he goes to a campus party, it's a Hollywood-style pot and sex orgy (the details are only suggested so it's a "PG" orgy).

The kid, however, straightens out in time. When the rotten coach demands that he resign his scholarship, he refuses and sticks on the team through a nasty period of boxing that makes the French Foreign Legion seem like the Captain Kangaroo Club. His tutor ditched her professor and provides support that goes beyond the intellectual. In the end, you can bet Robby wins the big game and makes the coach eat more than his words.

The biggest problem is that Benson for most of the film is as naive as a Bobsey Twin. He can barely tie his shoelaces. Although the point is that our society forces star athletes into a state

of limited mental activity, they do have street smarts even if they can't always form a sentence.

Actor Benson compounds the problem with his strange laconic style: he seems to think and talk in slow motion. The college, of course, is for dramatic economy a virtual zoo of abuses. Thus, the attack seems overdone, and little balance is provided. The coach in this film would have trouble surviving with 1970's players—though his type still exists, especially at the high school level. College coaching has its egomaniacs, crooks and tyrants, but it also has decent men—the Woodens, McGuires and Dean Smiths—who cannot be dismissed as exploiters of youth.

ON TOP OF ALL this, the thick depiction of campus amorality and moments of sports sadism make the film less than ideal entertainment for its best audience, sports-

minded young teenagers. More mature viewers, however, will find much to like and agree with—in the provocative social criticism, the dazzling action sequences (shot at Colorado State U. facilities), and in the hero's determination to get an education. There is also an effective music score, sung by Seals and Crofts, that lightens the trite and stodgy moments.

Benson is completely convincing as an athlete (a Peter Maravich-type guard), and director Johnson offers dozens of moments that either soar (turning on the lights in an empty arena becomes almost a visual concerto) or cut (a minister's fruitly post-game prayer thanking the Lord for victory after about 90 minutes of vicious pragmatism). Above all, in attacking the abuses of sport, "One on One" never loses its admiration for the beauty and grace—the sheer wonder—of the game itself, even when it's played on a driveway or a public playground. (Rating: B—objectionable in part for all)

★ trivia contest ★

(The Criterion will pay \$5 to the reader who can fill in the blanks correctly in the following bit of film trivia. Answers must be submitted in writing and must be mailed to: Film Trivia Contest, c/o The Criterion, P.O. Box 174, Indianapolis, IN 46206. No hand-delivered responses to our office will be accepted. Replies must be in our office by Friday morning of the week after publication. Letters will be drawn at random and the first correct answer wins.)

Clark Gable and Claudette Colbert won academy awards for their work in the 1934 film *It Happened One Night*. The film also won the academy award for best picture of that year. Twenty years later a remake of the film was released under a new title. What was the name of the film, and who were the male and female leads?

Title _____
Male Lead _____
Female Lead _____

School integration TV topic

Since 1954, when the Supreme Court ruled that separate but equal education was constitutionally unacceptable, school districts across the country have been trying to integrate their largely segregated educational systems.

It has proved a gigantic

undertaking, not only physically but in confronting traditional social attitudes, and the violence that has erupted in various areas as schools desegregate has further aggravated the complexities of the process. Taking a refreshingly new approach to what is now an

old problem is the innovative series, *As We See It*, premiering on Monday, Sept. 19 at 8:30-7 p.m. on PBS channels.

THE SERIES examines what equal education means and how well it is working by presenting the views of high school students who have actually experienced it. The result is more than informative—it is thoroughly interesting and surprisingly well done. These teenagers after all are the real experts on what's happening, and their viewpoints, both pro and con, often make more sense than the jargon the sociologists and educators use in commenting on the subject.

Timed for the beginning of the new school year, the series will be broadcast Mondays through Fridays for seven weeks, including two weeks of selected repeats. It was an ambitious project requiring two years to complete.

Putting it all together so that it made sense was a mammoth task but the WNET unit did it with commendable imagination as well as skill.

★ movie ratings ★

The rating symbols following the title of each film relate to the Office for Film and Broadcasting's classification of the film on a basis of moral suitability: A-1, morally unobjectionable for general patronage; A-2, morally unobjectionable for adults and adolescents; A-3, morally unobjectionable for adults; A-4, morally unobjectionable for adults, with not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions; B, morally unobjectionable in part for all; C, condemned.

The Bad News Bears in Breaking Training, A-3
Between the Lines, B
A Bridge Too Far, A-3
Exorcist II: The Heretic, C

Final Chapter—Walking Tall, B
Greased Lightning, A-2
I Never Promised You A Rose Garden, A-3
The Last Remake of Beau Geste, A-3
MacArthur, A-2
March or Die, A-3
Orca, the Killer Whale, A-3
The Other Side of Midnight, C
Smokey and the Bandit, A-3
Star Wars, A-2
You Light Up My Life, A-2

this week's tv films

ROOSTER COGBURN (1975) (NBC, Saturday, Sept. 17): This is Son of True Grit, a routine western with an extracurricular appeal in the first meeting of two legends (John Wayne, Katharine Hepburn), both well past their prime, who generate electricity even with worn-down batteries. It's a matter not of art but of symbolism and sentiment as they clash and eventually respect each other. Hepburn has endless opportunities to quote Scripture and does it with pizzazz. Satisfactory, especially for movie fans who are long in the tooth.

THE LIFE AND TIMES OF JUDGE ROY BEAN (1973) (CBS, Sunday, Sept. 18): John Huston's slapdash biography of the slightly batty outlaw who set up a fiefdom in lawless west Texas on a foundation of booze, brothels and quick

hanging for interlopers. It's a wild mixture of farce, violence and sentimentality, often in puerile taste. In a gallery of heroes, Bean (played by Paul Newman) ranks somewhere between Jesse James and the Godfather. Not recommended.

THE RETURN OF THE PINK PANTHER (1975) (ABC, Friday, Sept. 23): After a 10-year break in the series, Peter Sellers returns in his third film as Inspector Clouseau, the cool but clumsy French detective. In an adventure filled with slapstick and classic visual gags (like the super-powerful vacuum cleaner). Clouseau is a cop who always loses, or else wins by improbable accident. There is no way you'll fail to enjoy 90% of this Blake Edwards-directed madness. Recommended for all ages.

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Bettice, Gerald, S.M.
Nigeria
Brune, Theodore, O.S.B.
Peru
Burge, Robert Joel, O.F.M. Conv.
Zambia
Evard, Paul, Diocesan
Ecuador
Gootee, Paul, S.V.D.
Indonesia
Keene, Michael, O.S.B.
Peru
Klaiber, Jeffrey L., S.J.
Peru
Klein, Pius C., O.S.B.
Peru
Kunkel, Raymond, S.V.D.
Japan
Meyer, Benedict, O.S.B.
Brazil
Newbold, Ronan, C.P.
Japan
Peck, Adrian, O.F.M. Conv.
Zambia
Shelly, Otto, S.V.D.
Australia
Sullivan, J. David, M.M.
Philippines
Tasto, John P., O.S.A.
Peru
Willmering, John Henry, S.J.
Honduras
Witte, Clarence, M.M.
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Schuman, Paulita, O.S.F.
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St. Ignatius of Antioch

Ignatius: persecuted saint

By Father John J. Castellet

"It was in Antioch that the disciples were called Christians for the first time" (Acts 11:26). This was about 40 A.D. By an interesting coincidence, some 60 or so years later, an Antioch bishop gave the Church the name by which it is still known: The Catholic (universal) Church. His name was Ignatius, and he has been venerated for centuries as St. Ignatius of Antioch. Unfortunately, we know nothing about his life or activities as a bishop. But his death and the circumstances surrounding it made him forever memorable.

During one of the many persecutions of the early second century, Ignatius and some companions were arrested and sent to Rome to be devoured by wild beasts. On the way they made several stops, and the guards apparently permitted him to contact the churches which had been established in the area; in ancient cities like Philadelphia, Smyrna, Ephesus, Magnesia, and Tralles.

From Tralles, he wrote letters to the already visited churches and also to the church at Rome. From another stop, Troas, he wrote to Philadelphia and Smyrna, and to Polycarp, bishop of Smyrna. These seven letters, in spite of the fact that they were simply occasioned by the circumstances, give us valuable insights into the life of Christians in the first decade of the second century and reveal the heart and soul of a man passionately in love with Christ and the Church.

THE CHURCH was not only harassed by persecution but here were also dangers from within — schism and heresy. Ignatius expresses in many ways his deep desire for order and peace by submission to the hierarchy, and his ardent love of unity.

Here, for the first time, we get a clear picture of a finely and consistently structured hierarchy: one bishop in charge of each church, assisted by presbyters (priests) and deacons. A typical passage is this one from his letter to the Trallians: "All must reverence the deacons as Jesus Christ, the bishop as the image of the Father, the presbyters as the Council of God and the college of the apostles. Without them there is no church."

And, in connection with the sacramental life of the Church, there are these counsels to the church at Smyrna: "Do nothing without the bishop in what concerns the Church. Regard as valid only that Eucharist which is celebrated under the presidency of the bishop or of his delegate. Wherever the bishop is, there let also the community be, just as wherever Jesus Christ is, there is the Catholic Church. It is not permitted to baptize or to celebrate the agape (love feast) apart from the bishop; but all that he approves is pleasing to God, and all that you do is secure and valid."

THESE ARE NOT the words of a detached legalist, but of a man so much in love with Christ that he looked forward eagerly to dying for Him. In fact, the reason he wrote ahead to the church at Rome was to prevent any attempt on the part of Christians there to interfere with his martyrdom. It is doubtful that

they could have done anything about it, but he was taking no chances.

These words from that letter speak more eloquently by far than any I might write: "Let me become the food of the beasts; by them I shall attain to God. I am the bread of God, I must be ground by the teeth of the beasts in order to become the stainless bread of Christ. . . . Then shall I be truly a disciple of Jesus Christ, when the world no longer sees my body. Entreat Christ for me, that by the beasts I may become a victim offered to God."

"Let naught of things visible or invisible seek to deprive me of the possession of Jesus Christ! Come fire, and cross, and bodily combat with wild beasts, lacerations, tearings, dislocation of bones, mutilation of members, crushing of the whole body, come the worst torments of the devil upon me, provided only I possess Jesus Christ! . . . Him I seek, Him who died for us; Him I want, who rose again for our sakes. The hour draws near for my birth."

" . . . LET ME imitate the suffering

of my God. If anyone has Him in his heart, let him understand my desires, let him be compassionate in my pain, since he himself knows it. . . . My love has been crucified, and there is not within me any fire for matter, but a living water, which murmurs within me and says to me: 'Come to the Father.' "

St. Ignatius of Antioch: mystic, bishop, martyr. There are no authentic records of his actual martyrdom, but most certainly he met the fate which awaited him in Rome, probably about the year 107 A.D.

© 1977 by NC News Service



'I will die for love of my Lord'

By Father Alfred McBride, O.Praem.

"If the Tiber reaches the walls. If the Nile fails to rise to the fields. If the sky doesn't move, or the earth does. If there is famine or plague, the cry is at once: 'The Christians to the lions.'" Tertullian.

Why did the ancient Roman state want to kill Christians? In the case of Nero and Caligula, weak and treacherous rulers, it was a matter of finding scapegoats to cover up their own stupidities. Nero fiddled while Rome burned and danced because he was able to shift the blame on Christians.

What excuses did the state use? They perverted the meaning of the Christian Eucharist. Roman officials persuaded the pagan populace that the Christian eating of "flesh" and drinking of "blood" was an offensive cannibalism.

Propagandists claimed that the kiss of peace at Christian services had something incestuous about it. Worst of all, Christians refused to acknowledge the emperor divine. In the later persecutions this last reason assumed the most importance, for the failure of Christians to worship the emperor signaled, to Roman

minds, the breakdown of civic discipline.

IT WAS easier to pick on Christians in the early centuries since they were a minority group and barred from offices of power and influence. Christians delighted in their religion and were not ashamed to be public about it. They did not live and worship underground as some legends would have it. Some stories depict Christians living in catacombs, a word for subterranean cemeteries.

Not true. They lived above ground, had their own public places of worship and were not of a mind to conceal their piety. Tertullian says: "At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe and when we sit at table, when we light our lamps on couch, on seat, in all ordinary actions of daily life, we trace upon our foreheads the sign of the cross."

Their love of Christ, the joy of their faith and the delight they possessed in publically witnessing it did not decline when faced with dungeon, fire and sword and lions. As Jesus sang the great Hallel (a psalm of praise to His Father) on the night before He went to His own holy

martyrdom on Good Friday, as the first apostles rejoiced to be found worthy to suffer for the sake of the Gospel of Jesus, so these early Christians welcomed identity with the cross and marched singing hymns of hope into the Roman arenas. As the blood of Christ became the seed of salvation, so the blood of the martyrs became the seed of the Church. In their hearts rested the willing anthem, "I will die for the love of my Lord."

No persecution is ever anything less than savage. For example, take the Rhone Valley incident in the year 177. A summer festival was in progress. Vicious rumors about Christians supposedly practicing incest and cannibalism were rampant. A government supervised riot ensued. The angry mob beat and tortured dozens of Christians. They applied red hot plates to all sensitive parts of the body of Sanctus of Vienne until he was one vast bruise.

EVEN CHRISTIANS who were Roman citizens were beheaded. The fury and madness spread as the mob forced Christians to run through a gauntlet of whips into the local arena where they were mauled by wild animals in full view of an approving and blood-hungry

audience. Their heads and limbs were displayed for six days, then burned and their ashes thrown into the Rhone river.

We may never minimize the horror of these ancient brutalities against an essentially gentle, peace-loving and charitable people. Nor can we ever be grateful enough for their capacity to remain faithful to Christ and the Church. We name them martyrs, the Greek word for witness. They did more than proclaim Christ's love. They lived it even to the death. They speak to us now about the importance of fidelity to Christ and personal principles. The martyrs would not compromise or sign a document similar to this:

"I, Diogenes, aged 72 years, with a scar on my right eyebrow, have always sacrificed to the gods. Now in your presence, I have made a sacrifice and poured a libation and eaten of meat sacrificed in the temple. I request you certify this below . . ."

We still need Christians faithful to Christ, His love and to the moral principles implied. All ye holy martyrs pray for us both to admire and imitate your courage.

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Solzhenitsyn: a persecuted prophet

By Father Don McCarthy

In 1945, a 27-year-old artillery Russian army captain who had risen through the ranks during the war was suddenly arrested and stripped of his rank. He had made some critical references to Stalin in a letter to a friend.

On his way to the infamous Lubyanka prison in Moscow under armed guard, he felt compelled to shout out his innocence to several hundred bystanders in a Moscow subway station. But he knew he would be heard only by those few persons, not the 200 million fellow citizens of his beloved country.

"Vaguely, unclearly," he explains in his book, *The Gulag Archipelago*, "I had

a vision that some day I would cry out to the 200 million."

Twenty-five years later Aleksandr I. Solzhenitsyn received the Nobel prize for literature and the whole world heard his story.

THIS STORY of Russia's greatest living writer speaks in language bigger than life of persecution, conversion, and prophecy. The artillery captain went to prison a dedicated Marxist with credentials of a model upbringing in Komсомол, the young Communist organization. Then for 11 years he suffered the unspeakable inhumanity which his writings have documented. He did a lot of thinking.

"Even in one year how much time is left for you to think," he wrote in *Gulag Archipelago II*. "For 330 days you stomp out to line up in a drizzling, slushy rain, and in a piercing blizzard, and in a biting and still subzero cold. For 330 days you work away at hateful, alien work with your mind unoccupied. For 330 evenings you squinch up, wet, chilled, in the end-of-work lineup, waiting for the convoy to assemble from the distant watchtowers."

So Solzhenitsyn thought, discussed and debated with the cross-section of Russians who were his fellow prisoners. A conversion took place.

"Your soul, which formerly was dry," he wrote, "now ripens from suffering. And even if you haven't come to love your neighbors in the Christian sense, you are at least learning to love those close to you."

SO DESPITE the pain and degradation, he nourished his soul in prison and could later say without hesitation, "Bless you, prison, for having been in my life."

He has not become a theologian and he may not be a saint, but Solzhenitsyn has become a prophet. He is not a prophet in the sense of receiving a divine charisma to communicate to others truths



Aleksandr I. Solzhenitsyn

that are normally hidden. Rather his prophecy is the broader version involving teaching and witnessing to the world basic truths which he learned through suffering and persecution.

Solzhenitsyn has documented the truth about Soviet oppression to enable his well-beloved Russian people to seize their destiny and regain their freedom. He calls upon Russian leaders to abandon the dead ideology of Marxism and to reject all preoccupation with industrial progress, nuclear military might and imperialistic control of other nations.

SOLZHENITSYN was released from prison in 1956. His literary debut was six years later with the novel based upon his life in prison, *One Day in the Life of Ivan Denisovich*. Krushchev urged publication of this book because of its anti-Stalinist tone. But Solzhenitsyn's subsequent books were banned in Russia and published in the West.

Thus began a 10-year period of harassment which culminated when he was arrested one day in 1974 and expelled the

next day into permanent exile. The Soviet press gave him the typical prophet's reward by accusing him of writing "hostile bourgeois propaganda" and describing him as a "psychologically unbalanced person, a schizophrenic."

But the three million copies printed of *Gulag Archipelago* indicate the vast influence of this contemporary persecuted prophet. The voice of this man crying out from the wilderness of Soviet oppression will echo and re-echo along the hallways of history. He will be remembered for unflinching courage and total commitment to truth.

PERHAPS most of all, he will be remembered for standing alone and defenseless before the massive power and cunning of evil. He summarized his own credentials of prophecy shortly before his 1974 exile:

"All I had to say is now said. I, too, am 55, and I think I have amply demonstrated that I set no store by material wealth and I am prepared to sacrifice my life."

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Quotation from *To Live in Christ Jesus, A Pastoral Reflection on the Moral Life; National Conference of Catholic Bishops; 1976; United States Catholic Conference; Washington, D.C.*

"This nation's traditional commitment to human rights may be its most significant contribution to world politics. Today, when rights are violated on the left and the right of the international political spectrum, the pervasive presence of our nation's political power and influence in the world provides a further opportunity and obligation to promote human rights. How this should be done will vary from case to case; at the very least, however, national policy and our personal consciences are challenged when not only enemies but close allies use torture, imprisonment, and systematic repression as measures of governance."

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Journey into Light: a new freedom

By Father Joseph M. Champlin

Very soon throughout the United States, American Catholics will enjoy a new official freedom, the right to choose how they wish to receive holy Communion — on the tongue or in the hand.

This writer, for one, is overjoyed at that development. My enthusiasm, however, stems not from the prospect of lay persons accepting the Eucharist in the palm of their hands and then communicating themselves. It originates instead at the possibility this recently authorized option has for healing our Church family and deepening our love for the Blessed Sacrament.

First, a word about the healing effect of this alternative.

FAITHFUL readers of my articles over the past years know that occasionally I have written in support of proposals then before the U.S. bishops which would permit Communion in the hand as an option for Catholics of this country. After each column, a flurry of hostile letters would arrive bitterly opposed to this development.

For example, one troubled critic wrote: "Those receiving Communion in their hands are against the Pope's will in doing so. Those promoting this new method are still more disobedient to him. In the diocese of Rome, this is prohibited. The Pope does not want it."

While that objector was correct about Italy, she drew too hasty a conclusion. Pope Paul, in fact, has given his approval of this alternative in 54 countries, certainly an impressive number.

ON THE other hand, in lectures around the nation, I heard equally bitter denunciations of the hierarchy for their opposition to this option. Some would even practically snatch the host from the priest's hand at Communion rather than receive the consecrated particle on their tongue.

The procedure about to be introduced, endorsed by 190 out of 274 U.S. bishops and authorized by the Holy Father, should heal that painful division.

The person who prefers the customary method of receiving Jesus directly on the tongue may do so. A tradition for 1,000 years, it remains a very acceptable, reverent procedure.

THE CHOICE, by the way, rests with the communicant, not the minister of Communion. The distributor of the Eucharist should respect the decision made and manifested by each person as he or she comes forward.

The freedoms we enjoy in America mean a pluralism of approaches and a responsibility to accept those differences. Roman Catholics now have an excellent opportunity to display such a loving acceptance of persons who select two quite different, but equally suitable methods of Communion.

Secondly, a word about the deepening effect of this option on our love for the Blessed Sacrament.

WHILE GIVING Communion in the hand the necessary two-thirds majority, the American bishops stressed the vital importance of preparatory instructions. Moreover, it was their judgment that this catechesis should consider the restored practice not in isolation, but in conjunction with every aspect of our eucharistic faith.

The Bishops' Committee on the Liturgy, fulfilling that mandate, has compiled

a booklet which touches on those various areas.

This text naturally examines the historical, theological and practical dimensions of Communion in the hand. However, it also explores what the Church has been teaching since the Second Vatican Council about such matters as altar breads, Communion under both kinds, ministers of Communion, Communion more than once a day, silence at Mass, congregational singing, and

eucharistic devotions like Benediction.

PREACHERS and teachers will find this a rich storehouse of material for homilies and instructions. The prospects of those efforts and their impact upon the eucharistic life of American Catholics excites me, fills me with joy, the same joy I feel over the possibility of healing a division which has badly split the Church during the past decade.

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This unusual painting in St. Charles Borromeo Church, Waltham, Mass., depicts the patron of the parish in a Communion in the hand ritual in a scene more than 400 years ago.

Discussion questions

1. What is the religious climate in Russia today?
2. In the face of years of religious persecution in Russia, how can one account for religion continuing to exist there? Discuss.
3. What action can the free world take with regard to religious persecution? Discuss.
4. Why did the ancient Roman state want to kill Christians?
5. How did the early Christians manage to worship?
6. How do the early Christian martyrs speak to us now? Discuss.
7. When were the disciples called Christians for the first time?

8. Why is St. Ignatius of Antioch remembered?

9. What do St. Ignatius' letters tell us about the lives of the early Christians?

10. In today's world, we still have martyrs. Why?

11. Discuss Solzhenitsyn's statement: "Your soul, which formerly was dry, now ripens from suffering. And even if you haven't come to love your neighbors in the Christian sense, you are at least learning to love those close to you."

12. Do religious persecutions in other countries affect the free world? Should they concern us? Discuss.

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Worship: an adult Christianity

By Father Alfred McBride, O.Praem.

In the beginning all Eucharists were home liturgies. Just as the first Eucharist was in the Upper Room of a Jerusalem residence, so also were the Eucharists that followed. The atmosphere reflected the simplicity of the family gathering and the friendliness associated with visiting at home.

Some of the rituals, especially the blessings and prayers, were borrowed and adapted from the Jewish Passover meals. The discussion and explanation of the Bible, mounted in so intimate a setting, assured an application of the Word of God that was bound to touch the lives of people so closely involved in the worship.

By the fourth century, however, with the making Christianity an official religion of the empire, the liturgy gradually moved from home to a church setting. The state donated a multitude of public buildings known as basilicas (or law court buildings) for use as churches.

The shift from the small, simple warmth of a hearthside to the imposing marbled churches influenced the shape of ritual, the attitude to Bible preaching and study and the religious training of potential converts as well as long-time Christians.

From table to altar, informality to pageantry, low-keyed dialogue to formal preaching, family-style catechesis to what would be known as the adult catechumenate, the transfer set the style and tone of Church worship for the centuries to come. Pertinent to our discussion here was the prominent role of adult religious education (or catechesis, as it was called) in this period of the Church Fathers.

REMINISCENT OF what we used to call convert instructions, this catechesis was an elaborate mixture of instruction and ritual meant to prepare adults for full entrance and membership in the Church. We are fortunate enough to possess extensive accounts of the instruction given by such catechetical giants as Augustine, Ambrose and Cyril of Jerusalem.

The very fact that the most extensive catechetical material available to us from those days deals with the instruction of adults is an historical lesson for us today. The energies and imaginations of the Church Fathers as catechists apparently concentrated mainly on adults.

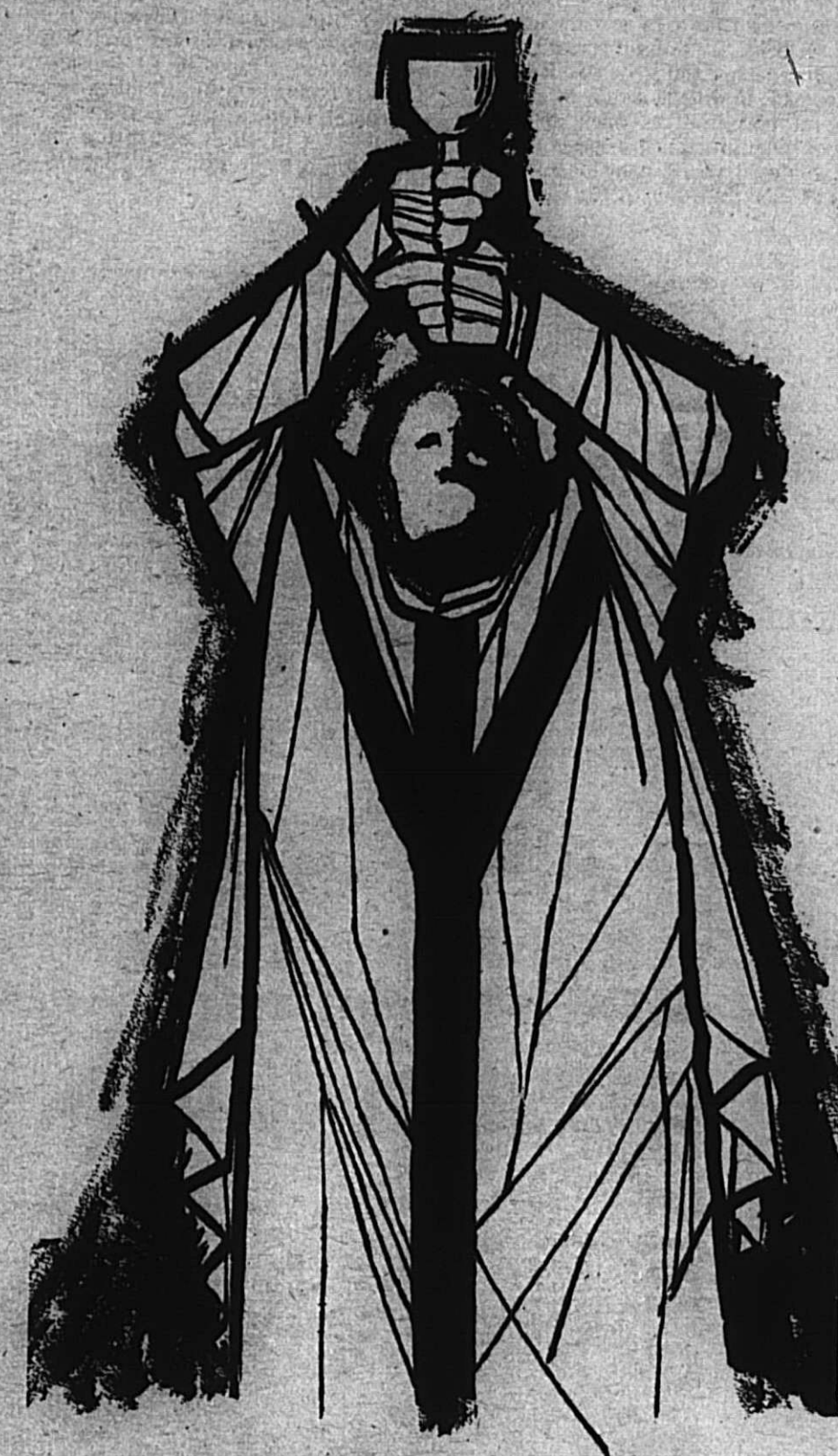
This is not to imply that no religious instruction or formation of young folk existed, but that the published record indicates a priority of interest in the adult population.

In our own time, the issuing of the rite for the adult catechumenate, reflecting so pointedly as it does, a similar catechesis from the fourth-century Church only serves to dramatize the historical parallel brought to your attention here.

The actuarial tables of our insurance companies predict that most people (barring acts of God) will live 50 years after their 21st birthday. This means that most of us can plan on being adults for over five decades. It also implies that some kind of life-long religious education and spiritual development — on a planned and systematic basis — is more needed today than ever before.

THIS DOES NOT exclude the present training and formation of the young. It rather wishes to include the training and formation of the developing adult. In borrowing a defense of this from Church history, it may not be out of place to note that when adult catechesis flowered in the fourth-century Church, so also did spirituality and theology. The Age of the Fathers, as it was called, has yet to be outranked in brilliance of expression, unbelievable consistency of excellence — not to mention a freshness of thought still immensely appealing 1,600 years later.

If nothing else, this period of the Church's history marked a time when the most brilliant preachers and bishops were in touch with their adult population, so that the surviving record of their sermons and writings are filled with images and stories reflecting the daily life of the people and how these experiences



*'In the sacraments... the adult could directly experience
this same Lord and open his or her heart
in faith, love, hope and commitment.'*

related to the presence and the will of God.

THE CORE of their adult catechesis was the history of salvation as found in the Bible and the Living Church. They showed how the Father of the Old Testament, the Son of the New Testament and the Spirit of the Living Church constituted one creating, saving and loving God.

This history, then, was more than a

record of politics or cultural migrations; it was the story of how God showed His love for people and involved Himself in their lives.

In the sacraments, especially Baptism, Confirmation and Eucharist, the adult could directly experience this same Lord and open his or her heart in faith, love, hope and commitment. Here is a faith story/history worthy of attention for adult religious development as well.

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