

CRITERION

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Religious Education



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Introducing the option of communion in the hand is as much an opportunity for instructing lay ministers of the Eucharist as it is an occasion to deepen our knowledge of the Eucharist. In these pictures, Fr. Ed Dhondt, chairman of the religious studies department at Cathedral High School, Indianapolis, instructs his lay ministers as to the procedure in distributing communion in the hand as well as the procedure in receiving communion. [1] Fr. Dhondt shows Jeff Woehler how to receive communion while extraordinary minister Frank Svarczkopf watches. [2] Frank prepares to distribute communion to Ken Matthews. Frank is one of the student extraordinary ministers at Cathedral. [3] Students practice reception of the bread. Distribution is made to Karen Buckheit, Jeff Woehler, Ken Matthews, and Carol Knynch. [4] The proper mode of distribution and reception is demonstrated by Frank and Ken.

Policy statements focus on family

BY JIM CASTELLI

NEW YORK—When the National Conference of Catholic Charities (NCCC) held its 63rd annual meeting Sept. 18-20, all roads seemed to lead to the family.

The NCCC issued a policy statement on the family and a major speech focused on the family, but the family came up again and again in discussions on tax reform and the urban crisis and in workshops and resolutions.

A good deal of action at the conference involved recommendations for public policy changes—including support for the Equal Rights Amendment—but the NCCC also committed itself to changes in dealing with the family and the neighborhood.

Some of the resolutions—such as those calling for the admission of women to the permanent diaconate and for greater support for divorced and remarried Catholics—addressed internal Church issues.

The NCCC is the largest private social service network in the United States. It has 550 agencies in 147 dioceses and 340 institutions which

provided \$338 million in services in 1976.

JUST BEFORE THE meeting began, NCCC members picked a new president by a mail vote. He is Father Donald Dunn, vicar for community services for the archdiocese of Denver. He defeated Sister Serena Barnson of

adversely, by the policies adopted by government," Archbishop Jadot said. "In a pluralistic society, it is necessary and appropriate for religious institutions to enter this arena."

Archbishop Jadot said he was pleased that Catholic Charities had chosen income maintenance

income for every family with young children and "has not yet established nationwide program of child care services for children of working parents."

Brofenbrenner also said that the larger institutions in society, including government and "the world of work," must respond to the needs of families and those who care for them.

THE NCCC FAMILY POLICY statement reflected this approach. It urged that all policies and actions of government, business, the media and churches should be evaluated in terms of their impact on families.

The primary purpose of Catholic Charities services, the statement said, "should be to support the family's own efforts to maintain and strengthen itself."

The NCCC also asked for housing and full employment policies to help the family in a statement calling for "a bold new national urban policy."

"Basic to this policy," the statement said, "is a commitment to make the urban areas of this country viable places of human residence for all our people, rich, middle class, poor— (Continued on Page 5)

... support the family's own efforts to maintain and strengthen itself ...

the Daughters of Charity, executive vice president of the Albany, N.Y., Catholic Charities.

Father Dunn succeeds Rashey Moten, a layman who heads Catholic Family and Community Services in Kansas City, Mo.

The tone of the meeting was set in the keynote address given by Archbishop Jean Jadot, apostolic delegate in the United States. He said "there seem to be too few Catholics in elective office, the judiciary, in significant civil service roles."

"Many lives are affected, sometimes

and welfare reform as its top legislative priority.

The issue of income maintenance—a guaranteed annual income—came up several times during the meeting, especially in reference to the family.

In a major presentation on the family (via videotape), Urie Bronfenbrenner of Cornell University told the meeting that the United States is not a "caring society" because it is "the only modern industrialized society—the only one" that does not guarantee health care and a minimum

U.S. BISHOPS' SUBCOMMITTEE REPORT

Favor right of teachers to organize

BY CLIFF FOSTER

WASHINGTON—After more than a year of public and private meetings, the U.S. bishops' subcommittee on teacher unions has released a report supporting the right of lay teachers to organize and suggesting guidelines for school administrators and teachers involved in collective bargaining.

The report, written by a subcommittee made up of members of the U.S. Catholic Conference education and social development and world peace committees, was approved for publication by the USCC Administrative Board, which met in Washington Sept. 13-15.

By labelling the document a report and releasing it now, the subcommittee chose not to put the issue before the full body of U.S. bishops, which meets in November.

The strategy represents a tradeoff, according to Bishops William McManus of Fort Wayne-South Bend, Ind., and Joseph McNicholas of Springfield, Ill.: Although the report does not have the authority of a bishops' statement, it cannot be amended by the bishops and it can be released immediately, instead of in November, when the bishops meet.

ENTITLED, "TEACHER Organizations in Catholic Schools," the report is divided into three sections. Following an introduction summarizing the subcommittee's work, there is a section on "The community of the schools," including an assessment of the "faith community" concept, collective bargaining by teachers, and procedural recommendations to dioceses. There is also an appendix containing suggestions for those engaged in collective bargaining.

The report applies Catholic social teaching supporting the right of workers to organize to Church employees, and urges teachers to study these rights "as they examine the possibility or even necessity of collective bargaining."

It affirms the right of teachers to choose for themselves the agency which is to represent them in the bargaining process, and the right to "free elections, full negotiations, mediation, conciliation and similar services under the auspices of a neutral body."

But the report, like the subcommittee working paper that preceded it, contains no explicit comment on National Labor Relations Board activity in Catholic schools, an issue currently before the courts at the request of a number of dioceses faced with NLRB-sponsored elections for lay teachers.

"SUPERVISORY AGENCIES have the duty to give just recognition to these essential objectives of Catholic schools and to understand the responsibility of Church leadership to protect these functions," the report says.

"Although the role of government in monitoring the civil aspects of the above effort (organizing Catholic schools) has yet to be defined, it is the

belief of the subcommittee that even this question of the relationship of government to Catholic school management is capable ultimately of a solution which will be satisfactory to all concerned parties."

The report says that unlike labor-management relations in a secular setting, the principles guiding unionization of Catholic schools must "take into account certain unique characteristics of these schools."

Among those "unique characteristics" is the presence of nonunion Religious on the faculties. "The inclusion of Religious in any bargaining unit remains a question requiring further study," the report says. Recent court rulings involving Catholic colleges have allowed Religious to join unions, but these opinions are

closely tied to specific situations and offer little guidance on a general rule.

The report notes the confusion on the issue, saying "Religious and lay teachers, since they are part of the same faculty, should communicate in a manner that allows for the exchange of views on matters of mutual interest. It is not clear what character this should take in specific cases."

Another unique characteristic is the "faith community" dimension of Catholic education. According to Bishop McManus, the concept, considered in light of the union issue, was an obstacle the subcommittee found difficult to overcome.

A MAJOR REWRITE of the subcommittee report this summer "had to do with whether the assertion of faith community qualified the teachers' right to organize," the bishop said.

Unlike the working paper, which contained principles guiding the subcommittee through two public hearings, and an earlier draft of the report, an explanation of the faith community precedes the section on collective bargaining in the final version. "By inverting it," Bishop McManus said, "we have said there is no inherent incompatibility between a community of faith" and a teachers' union.

The report makes the same assertion. "The Catholic school is best described as a community of faith, formed by Gospel values, whose purpose is service of others," the report says. "In this community, it is fitting and, indeed, necessary that the question of teacher organization be approached, not in a negative or adversarial way, but in an atmosphere (Continued on Page 6)

PONTIFF COMMEMORATES OCIC ANNIVERSARY

'Go beyond circle of nationalism'

BY JOHN MAHER

VATICAN CITY—Men must go beyond "the narrow circle of nationalisms" if they are to solve contemporary problems and build anything durable, Pope Paul VI said in a message commemorating the anniversary of the Conference of International Catholic Organizations (OCIC).

The message to Andre Schafter, president of the conference, was dated Sept. 12 and read Sept. 20 by Cardinal Opilio Rossi, president of the Pontifical Council of the Laity, in the auditorium of the University of Fribourg, Switzerland, during a solemn celebration.

THE POPE SAID the conference's vocation was summed up in the words "international" and "Catholic."

"Modern man," he said, "is becoming more and more aware that he will not resolve the problems of his time and will construct nothing durable if he does not go beyond the narrow circle of nationalisms. If he does not open himself to the diversity of cultures, and if he does not tend toward a coherent international solidarity."

"The Church is particularly sensitive to this dimension; it is aware of bringing to the world a specific concept of man, a concept rooted in the universality of human nature and enlightened by divine revelation. Such is the reason for its teaching on the human family and its presence at

international organizations, in which it rejoices to see many of its sons working."

The OCIC does not collaborate merely for secular goals but has "a vision of faith," the Pope said.

"God saves men in calling them to form a people to know Him and serve Him in holiness," the Pope continued. "Catholic organizations, whatever they may be, cannot therefore have a goal only limited to earthly perspectives. In their various temporal activities, they are inspired by the Gospel and concern themselves about announcing it to the world, in conformity with the teaching of the

Church which actualizes its message. In fact they participate in the evangelizing message of the Church.

"They enjoy, certainly, the just autonomy that the Second Vatican Council acknowledged in Italy in the apostolate of the Church, but they act in union with the pastors to whom Christ has given the charge of sustaining the commitment of each person and of watching over the diffusion of the Gospel message so that it becomes known to all men, so that its integrity is respected and communion with the Church is safeguarded."

The Pope praised the OCIC for (Continued on Page 5)

Fr. Edward McLaughlin dies in sleep at parish

Rev. Edward M. McLaughlin, pastor of St. Joseph parish, Shelbyville, died in his sleep Wednesday morning, Sept. 21, at the parish rectory.

Ordained May 30, 1939, Fr. McLaughlin, 63, had been pastor of St. Joseph since 1971. Prior to that appointment he served as associate at Little Flower parish, Indianapolis (1939-1947), and St. Anthony parish, Indianapolis (1947-1956). He became pastor of Mary, Queen of Peace parish, Danville, in 1956 and held that post until being transferred to Shelbyville.

Funeral services will be held Saturday morning, Sept. 24 at 11 a.m. at St. Joseph. Fr. William McLaughlin, brother, retired priest of the Evansville diocese, will be celebrant at the Mass. Fr. McLaughlin is survived by another brother, Vincent McLaughlin, Holy Spirit parish, Indianapolis.



FATHER McLAUGHLIN

week's news in brief

by nc news service

Hits governor on abortion stand

SPRINGFIELD, Ill.—Bishop Joseph McNicholas of Springfield has used Gov. James Thompson's veto of a bill which would have banned the use of state funds for welfare abortions to attack the Illinois governor on a number of fronts, including his approach to abortion, welfare, capital punishment and poverty. The Springfield churchman said the governor's decision "labels him squarely and publicly as the leader of those who wish tax money to be used for the destruction of human life."

Urges challenge to Marxists

ROME—A leading Italian churchman and intellectual has said that Catholics have the duty to challenge Marxists head-on concerning their "inadequate and partial" vision of life and death. Jesuit Father Bartolomeo Sorge, director of the authoritative fortnightly Civiltà Cattolica, said that historically Marxism has increased domination of man over man rather than spread human equality.

Asks support of RE program

MEMPHIS, Tenn.—Father Albert Kirk has warned that until parishes stop being stingy in the allocation of "attention, money and personnel" to their "out-of-school" religious education programs, teen-agers are going to continue to ignore the classes in wholesale lots. Father Kirk, Memphis diocesan director of religious education, made the observation in connection with the observance of National Catechetical Sunday.

Sixty pro-life women testify

WASHINGTON—More than 60 women from 39 states and the District of Columbia testified Sept. 14 and 15 about what one witness called the "anti-God, anti-family, anti-country" International Women's Year (IWY) state conferences held earlier this year. The women, who were all strongly anti-Equal Rights Amendment and/or strongly pro-life, appeared before an unofficial ad hoc committee on the IWY observance, headed by Sen. Jesse Helms (R-N.C.).

Students seek court injunction

SAN DIEGO, Calif.—A group of students at the University of California at San Diego plan to seek a court injunction to stop the use of student registration fees to pay for abortions. The students have withheld a portion of their registration fee, placing the money in a trust fund until the matter is resolved.

Anglicans face schism move

ST. LOUIS—Dissenting Episcopalian groups meeting in St. Louis have called on sympathetic bishops to call a constituting convention at the "earliest appropriate time" to form a new traditionalist Anglican denomination. A six-page position paper presented at the conclusion of the Congress of Concerned Churchmen declared the Episcopalians who rejected the Episcopal Church's approval of women priests and changes in the Book of Common Prayer are authentic Anglicans, while others are deviant.

in capsule form

During what may well have been his last trip far from Rome, Pope Paul VI was given a hero's welcome to the rain-soaked Italian National Eucharistic Congress in Pescara where he celebrated a solemn Mass Sept. 17 for a crowd of nearly 300,000. . . . The 32nd United Nations General Assembly, which began Sept. 20, is likely to reflect restraint rather than anticipation. It may even result in some badly needed realism in an organization that is no longer the young prodigy of the international community. . . . Members and supporters of the Texas Farm Workers Union (TFWU) ended a four-day hunger strike in front of the White House Sept. 16 after meeting with Vice President Walter Mondale. The farmworkers began the strike to press their demand for a meeting with President Jimmy Carter. . . . The Senate voted Sept. 16 to require employers to include pregnancy benefits in any workers' disability plans they offer. The vote was 75 to 11, and a similar measure is currently awaiting floor action in the House. . . . The Administrative Board of the U.S. Catholic Conference (USCC) has commended Jesuit Father Patrick J. O'Sullivan, associate secretary for film and broadcasting in the USCC Communication Department, for "20 signal years of dedication to the Church" The National Conference of Priests of England and Wales has given wholehearted support to holding a national pastoral conference, possibly in 1980. . . . The National News Council, a nonprofit agency which handles public complaints about inaccuracy and unfairness in journalism, has dismissed two separate charges of unfair reporting related to the March for Life in Washington, D.C., last January.



SR. CAROL COSTON

Legislative workshop to be offered at Marian

INDIANAPOLIS — Sister Carol Coston, O.P., executive director of NETWORK, will conduct a workshop in the Marian College Library on Saturday, Sept. 24, entitled: "National Legislative Process and How Citizens Can Impact it for Change."

Co-sponsoring the workshop, which is open to the public, is the Association of Religious of the Indianapolis Archdiocese (ARIA) along with the Franciscan, Benedictine and Providence Sisters and the Institute on Law and Poverty.

SISTER COSTON, a member of the Dominican community in Adrian, Mich., has had a diversified experience in teaching and social work in the United States and Puerto Rico. A spokesman for NETWORK—a

national organization devoted to promoting public interest and involvement in the political process—stated that the workshop is designed "to motivate participation in the political ministry."

SESSIONS WILL explore the basic organization of the Congress: committees, subcommittees, the process through which a bill becomes a law and specific targets for citizen participation. Current legislation of particular interest to Indiana will be highlighted.

Participants in the workshop—scheduled from 9 a.m. to 4:30 p.m.—are asked to bring a sack lunch. Pre-registration is \$1.50, and registration at the door is \$2.00.

MATRIX SPEAKER HOPEFUL

New insights felt at university

BY RUTH ANN HANLEY

"Now that the dust has settled, the acceptance of easy abortion stands out like a sore thumb," according to Dr. Claire Guadiani, founder of Matrix-Lifeline in Bloomington, and presently teaching at Purdue. She was speaking at the St. Gerard Guild's annual meeting, Sept. 13. She claimed that new insights are being felt in her university climate by those formerly very strong for abortion, and new approaches on the pro-life side should be found to meet this.

"In Bloomington," she said, "Matrix is funded by the United Way." She claimed that the Red Cross and a ministerial association has asked for volunteers to talk of stress

pregnancies; and Planned Parenthood, in an unprecedented move, on one occasion sent a woman to their office for help.

"I think people want to hear other things," said Dr. Guadiani. "This whole abortion thing, unfortunately got mixed up with other things, with the Vietnamese war and Equal Rights for Women. It came on all of us so quickly we didn't have time to analyze. It just slipped in and was accepted in a bundle. . . . I have a minister explain to me that he and his associates were all over thirty when this began happening. They wanted to be anti-war and pro-rights for women. Now they are having to counsel women who have had abortions and they want to reconsider their stand on abortion. . . . What is very important right now is how we as pro-life people face pro-abortion friends."

guild for pro-life activities. The funds were donated to Matrix, Birthline (Archdiocesan Social Ministries), National Right to Life, Committee for (Continued on Page 5)



NEW STAFF MEMBER—Newly added this year to the staff of the Office of Catholic Education is Sr. Helen Jean Kormelink, O.S.B., who will serve in the new post of administrative assistant to Stephen Noone, Director of Schools. Sr. Helen Jean, a member of the Sisters of St. Benedict of Ferdinand, was assistant superintendent of the Evansville diocesan schools for the past two years and has 11 years' teaching experience in parochial and public schools in the Indianapolis Archdiocese and the Evansville Diocese. She holds B.S. in education from St. Benedict's College, Ferdinand, an M.A. in clinical psychology from Xavier University, Cincinnati, and a Ph.D. in educational psychology from the University of Michigan.

names

Cardinal Stefan Wyszynski of Warsaw, primate of Poland, is in good condition after a successful liver operation in Warsaw, according to a Rome

spokesman for the Polish bishops. The cardinal, who is 76, was hospitalized recently with jaundice.

Sister Janice McLaughlin, the American nun recently arrested in Rhodesia, was denied bail Sept. 16 on grounds that she is "clearly a grave security risk" to the state. Her trial is scheduled to begin Sept. 27.

Bishop Richard H. Ackerman of Covington, Ky., has warned the people of his diocese against a traditionalist group that is sponsoring Masses in the forbidden Tridentine form in northern Kentucky.

Pope Paul VI has named Italian Cardinal Pericle Felici prefect of the high church court, the Apostolic Signature. Cardinal Felici, 66, is president of the Papal Commission for the Revision of the Code of Canon Law and an outstanding expert in church law.

Following up on his recent pastoral letter on women, in which he promised to appoint them to high administrative posts, Archbishop William D. Borders of Baltimore has named Mercy Sister Sharon Ann Ewart to interim as an administrator in the archdiocese.

Bishop James S. Rausch of Phoenix has announced plans to establish a contemplative religious order for women in his diocese, saying, "I believe a religious order of women dedicated to a cloistered life of prayer and contemplation can be of enormous spiritual value to the people of this area."

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Give a little history for Christmas!

Magr. John J. Doyle's early history of the Church in Indiana provides fascinating reading for history and genealogical buffs or for the student.

Originally printed in The Criterion in serial form from 1971 to 1976 under the title "Christian Heritage," the present volume traces the development of the Church in mid-America from its earliest beginnings in the late 1600's, when French missionaries from Canada first visited the area, until 1814—the year in which the legendary Benedict Joseph Flaget, then Bishop of Bardstown, Kentucky, visited the scene of his early priestly labors on Pentecost to administer the Sacrament of Confirmation. This move laid the groundwork for the establishment of the Diocese of Vincennes 20 years later.

Dr. Doyle, who taught philosophy at Marian College for many years and who has served as Archivist and Historian for the Archdiocese of Indianapolis since 1968, provides in this book the first detailed history of Catholicity in the region since 1883. We recommend it as an engrossing chronicle to the casual reader and an invaluable addition to any historical library.

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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 24

Cub Scout Pack 125 at St. Philip Neri parish, Indianapolis, will sponsor a rummage sale at the rear of the school, 545 Eastern Ave., from 9 a.m. to 3:30 p.m.

SEPTEMBER 25

Patricia Lynn Humpe, organist at Our Lady of Lourdes Church, Indianapolis, will be heard in recital at the church, 5333 E. Washington St., at 3 p.m. A special feature will be the premiere of a new Mass in honor of St. Regis, composed by Miss Humpe and sung by a children's choir of Our Lady of Lourdes School.

The Ladies Auxillary of St. Peter Claver Court No. 191, Indianapolis, will present Grand Lady Luisa Valdez in a recital at St. Peter and Paul Cathedral at 4 p.m. There will be a free will offering.

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.

The theme of the week-end retreat for women at Fatima Retreat House, 5353 E. 56th St., Indianapolis, will be "Learning to Pray." Father Edward Dhondt is the program director.

SEPTEMBER 25-28

Coming activities sponsored by Archdiocesan Social Ministries include the following:

Sept. 25: Plus-Line open house from 2 to 5 p.m. at the Social Ministries building, 702 E. Market St., New Albany.

Sept. 25: Teen Marriage Training Program from noon until 4:30 p.m. at St. Anthony parish, Morris.

Sept. 26: Simeon meeting at St. Patrick rectory, Terre Haute, at 7:30 p.m.

Sept. 27: The St. Vincent de Paul annual liturgy at 7 p.m., Holy Spirit Church, Indianapolis.

Sept. 28: Teen Marriage convening meeting at the Social Ministries Office, Fifth and Ohio Sts., Terre Haute, at 7:30 p.m.

Sept. 28: Meeting for Simeon volunteers for Our Lady of Perpetual Help and St. Mary parishes, New Albany; Sacred Heart and St. Augustine parishes, Jeffersonville; St. Anthony parish, Clarksville; and St. Joseph parish, St. Joseph Hill, at the Social Ministries office, 702 E. Market St., New Albany, at 7:30 p.m.

SEPTEMBER 29

A Teen-age Marriage Policy Workshop for priests will be held at Fatima Retreat House, Indianapolis. Call the Retreat House, (317) 545-7681, for further information.

SEPTEMBER 30

St. Nicholas parish, Sunman, will have a turtle soup supper and fish fry with serving to begin at 5:30 p.m. Carry-out soup will be available. Games and other amusements will be offered during the evening.

OCTOBER 1

The monthly Charismatic Mass will be celebrated at 7 p.m. in the basement of Clare Hall at Marian College. All interested persons are invited.

OCTOBER 5

A day of recollection for people in Health care ministry will be held at

No Tacker

Fred W. Fries is on vacation. His Tacker column will resume in the issue of Sept. 30.

Women, will be held at 10 a.m. in the church basement of St. Michael parish, 3354 W. 30th St. Those attending are asked to bring a sack lunch. At 1 p.m. Father Robert Klein, chairman of the Priests' Senate Committee on the Teen-age Marriage Policy, will speak.

OCTOBER 7-9

A week-end retreat for women will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, beginning with registration on Friday evening. The program for the week-end, entitled "Called to be a Holy People," will be directed by Father Leo Piquet of St. Thomas Aquinas parish, West Lafayette.

Women from the New Albany Deaconry and Indianapolis parishes are especially invited. For further information,

contact the Retreat House, (317) 545-7681.

The vocations office of the Sisters of St. Francis, Oldenburg, will sponsor a retreat for women, beginning at 7:30 p.m. on Friday and continuing until Sunday at 2 p.m. The retreat—open to women from 18 to 30 years of age—will be limited to 25 persons, and reservations must be made by Monday, Oct. 3.

Further information is available from Sister Nancy Meyer, O.S.F., at Oldenburg, phone (812) 934-2475.

OCTOBER 8

The alumnae homecoming at the Academy of the Immaculate Conception, Oldenburg, will begin with registration at 10 a.m. (CST). Dinner will be served at 12:15 p.m. For reservations call Wilma Shane (812) 934-

3980 or Becky Quick (812) 934-3115.

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, 8:30 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.



REUNION DANCE—The planning committee for the reunion dance at St. Philip Neri parish, Indianapolis, includes, from the left, Roale Laker, Don Giddens, Bob Sheehan and Frank Pluckebaum. The dance will be held in Magr. Busaid Hall, Saturday, Oct. 1, from 9 p.m. to 1 a.m. with entertainment by Ron Hofer and Judy and the Leo Three. Dance proceeds, at \$3 per person, will help to finance the athletic program at St. Philip Neri.

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5. Benedictus Qui Venit—Hosanna—Palestrina

Side 2:
1. Pastores Dilecti—Natum Vidimus—De Morales
2. Innocentes Pro Christo—Marenzio
3. Sopra Il Fieno Colcato—Anonymous XVI Cent.
4. Dio S'El Fatto Fanciullo—Anonymous XVI Cent. (due laudi filippine a 3 voci bianche)
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editorials

Justice is unique

The American bishops, through a subcommittee, have released a report concerning unionization in Catholic schools which—in a word—hedged. While maintaining the right of employees in any organization to organize for their own welfare, the report notes that Catholic schools are "unique" and should be viewed by unions with caution.

Which is another way of the Church's saying that we want to stick up for justice for everyone else but not necessarily ourselves.

Granting the 'uniqueness' of Catholic institutions, it is nevertheless time the Church decided whether or not its school and parishes are going to be institutions of faith or institutions of big business. It is not only impossible to run a school on 19th century thought today, it is immoral. To expect teachers, housekeepers, janitors, etc. to exist on low wages may have worked 50 years ago, but our society has taken us seriously and decided that the minimum wage applies to everyone—even the Church.

For the last 100 years the Church has been speaking out on social issues and expounding to the world the virtues of unionization and fair wages and collective bargaining and the like. Now the Church herself is going to have to stand

by her words or else admit it too is fallible. We are either going to have to pay up or shut up. And that applies not just to bishops, but to pastors and principals and boards of education as well. If we want to operate costly educational programs, we are going to have to change our Sunday collection habits—the man in the pew had better either change his loose \$1 bill to a \$10 bill or expect to close up shop.

On the other hand, our parishes and schools might once again become institutions of faith. The trend in public schools is to return to basics. Rather than offer a complete educational program, the Catholic Church might too return to its basics—teaching the Gospel. One wonders whether or not our concerns over the financial conditions of our educational programs deem it possible to even carry on a decent religious education program.

It is too bad the Church has nothing comparable to Senate investigative committees which had the authority to survey parishes and schools as to whether or not they are meeting the requirements of a minimal fair wage for employees. Watergate might then look like a bursting dam in a dry stream.—T.W.



GRADUATION KISS—While most students are still getting adjusted to new classrooms and new teachers, 30 multiply-handicapped children recently participated in outdoor graduation ceremonies at St. Agnes Hospital in White Plains, N.Y. The students completed an intensive program of therapeutic, rehabilitative and educational sessions. Cerebral palsy is the primary diagnosis of the 300 children serviced by the hospital's special children's unit. One graduate, Andrea Sellers, 8, gets a kiss from her younger brother after receiving her diploma. [NC photo by Chris Sheridan]

living the questions

Stories of the past overflow at rectory

BY FR. THOMAS C. WIDNER

One of the more delightful reasons for living at St. John parish in Indianapolis is the company of Magr. John J. Doyle. "The Mons" as we used to call him while I was a student at Marian College provides an ambience that could only be duplicated, I am sure, in the conversations once held in the salons of Paris or the chocolate houses of London. To be around Magr. Doyle is to be in the presence not only of history but also intelligence and wit.



He will deny that he is retired from active ministry and those of us who live with him will agree that he is still active despite his 79 years as a creature of God and 56 years as a priest. Indeed, he continues to oversee the archives at the Chancery Office and if they are not exactly well-organized, they are at least bursting with stories of the past.

On a visit there recently, Magr. Doyle pointed out to me the never-published several-volume work of Fr. Robert Gorman, a history of the Archdiocese which is perhaps far more comprehensive than anything anyone has ever previously attempted. The work never moved into its final form.

Magr. Doyle explained to me how Fr. Gorman used to meet annually with several priest friends of the Archdiocese for a dinner after which each one would receive assignment to go over the work Fr. Gorman had completed to that time. The priests served as editors. Fr. Gorman was apparently a master of research (the voluminous notes he took are also in the archives) but fell short of being able to put the material together in a final and readable form.

All of this disturbs Magr. Doyle for he himself has written a history of the Archdiocese which he believes is little appreciated. "Nobody is interested in history anymore," he proclaims with a flourish. And that is unfortunate for the future depends on the past and how we regard it—with care and devotion or contempt and disdain.

I wish I had a tape recorder turned on every time Magr. begins a conversation. One learns a great deal about the diocese. The naming of the general Catholic cemetery in Indianapolis, for example.

St. John's is the oldest Catholic parish in Indianapolis but its original name was Holy Cross. It was a chapel built around 1840 located at the edge of what is now Military Park. Before 1840 the few Catholics who lived in Indianapolis were served with an occasional Mass in their homes or in the tavern of a friendly non-Catholic innkeeper. The parish at that time was served by Fr. John Gueguen from St. Vincent parish in Shelby county.

THE FIRST CATHOLIC cemetery was named for the only Catholic parish at that time—St. John's Cemetery. The parish came to be called St. John's after the first name of the first pastor. This occurred when the first church was built on Capitol avenue in 1850. It was customary to name a parish after its pastor.

Toward the end of the 19th century, however, several parishes had sprung up in Indianapolis and it was decided that the cemetery should have a general name. The story told by Magr. Doyle is one told by Fr. Gavjak, pastor of St. John's in the first part of the 20th century. The cemetery officials decided the pastors of the parishes should re-name the cemetery, so the story goes, and their paper ballots unanimously proclaimed Holy Cross to be the choice in honor of the original name of the first church of the city.

Anecdotes like that from Magr. Doyle do not just tell us about our past. They add a depth, a human quality, which unites us to the past giving us a link and a sense of belonging to history.

Evangelization efforts to begin by bishops

WASHINGTON—Lay and Religious advisers to the U.S. bishops' conference have endorsed a two-year evangelization effort to begin in 1979.

The bishops' Advisory Council approved the evangelization effort in a resolution sent to the Administrative Committee of the National Conference of Catholic Bishops (NCCB) and the Administrative Board of the USCC. The committee and the board prepare agenda for the biannual meetings of the Catholic hierarchy.

The 60-member Advisory Council is comprised mainly of lay men and women, but includes bishops, priests, nuns and Brothers. It met Sept. 9-11.

The council called for regional meetings throughout 1979 to "stimulate and service diocesan and parish (evangelization) programs."

FIELD-BASED EXPERIENCE

Summer Ministry prepares seminarians

BY MICHAEL SERETNY

For the past six summers, seminarians from the Archdiocese of Indianapolis have been actively engaged in a special field-based educational experience. This experience is called simply the Summer Ministry Program.

Established in 1971, the summer ministry program was designed to give seminarians a realistic exposure to a parish or institutional ministry. In their own words, the aims and goals of this program are: a) ministerial experience for the seminarian, b) Christian witness and service to the Catholic and non-Catholic people of the Archdiocese of Indianapolis, c) aid to parishes and institutions of the Archdiocese, and d) promotion of vocations. These objectives of the Summer Ministry Program enable seminarians to realistically partake in their own education into priestly service.

Think of the vast amount of human experiences that make up a person's life time. Then narrow this concept down to the average experience which a priest is called upon daily to deal with. What experiences come to mind? Thoughts of social injustice, poverty, sacramentality, marital counseling, and a wide variety of "everyday anxieties" are just a few that you might think of.

WITH THESE EXPERIENCES in mind, how does one adequately prepare himself to deal with these situations in the role of a ministerial person? This is the real essence to the potential good of the Summer Ministry Program.

A seminarian, of his own volition, chooses to spend his summer in a ministerial role at an archdiocesan parish or institution. In this role, as student and minister, the seminarian learns, by participation, how to deal effectively with the myriad of experiences that make up priestly ministry.

Each seminarian, in conjunction

with a priest-director, selects experiences and ministries commensurate with the seminarian's abilities and education. The seminarian then carries out this ministry with guidance, but with the realization that he is directly dealing with ministry in terms of his own resources, creativity, and spiritual life.

Guidance is essential, however, as the seminarian faces that critical question squarely and honestly: can one function effectively as a ministerial person, with experiences that help him to see himself as a functioning person, capable of the traits and skills that people need today?

He watches his progress, and he

grows with the understanding that he is actually a ministerial person capable of dealing with people in a Christ-like attitude. These skills and empathies cannot be taught. They are developed only through caring contact with people in need.

Ultimately, these empathies become that important self-identity of the priestly role for the seminarian. A person does not approach ministry like an ordinary task. One must be open to sharing and pain, realistic in approach, and capable of applying Christ's message of salvation to all possible human needs and experiences.

This past summer, seminarians from St. Meinrad Seminary were engaged in several vital areas of concern for the people of this Arch-

diocese. Five seminarians helped to staff the Catholic Youth Organization Camps in Brown County. These men were Jeff Charlton, Dan Kriech, Michael Marini, Neil Schaefer, and Jim Waldon.

Taking parish assignments were the following men: John Brandon, at St. Andrew's in Richmond; Paul Shikany, at St. Therese-Little Flower in Indianapolis; Bill Christopher, at St. Gabriel's in Connersville; Ted Lang, at St. Jude's in Indianapolis; and John Hall, at St. Bernard's in Frenchtown. Glenn O'Connor worked in an institutional ministry with the Office of Catholic Charities.

EACH OF THESE SEMINARIANS contracted for 10 weeks experience with the sponsoring parish or agency.

These men worked in all or some of these ministerial labors: liturgy (music, lector, acolyte), penance and Bible vigils, Catholic Youth Organization groups and projects, catechetical instruction, visiting the sick and elderly, hospital chaplaincy duties, ordinary ministers of the Eucharist, and general rectory duties that keep a parish moving from day to day.

As varied as these ministries are, they were matched with as varied an approach and determination. The seminarians lent themselves to their tasks while both growing and serving the people of this Archdiocese. It is very refreshing to see men take their education towards priestly service so seriously as to enroll and participate in this special optional summer program, provided by the combined efforts of the seminarians themselves, and Father Michael Welch, Archdiocesan Vocation Director, in conjunction with a Board of Advisers appointed by Archbishop George Blaskup.

If by chance, you knew one of these seminarians, or they worked in your parish this summer, take some time to reflect that they are preparing to provide service to you through Priestly Ministry for the well being of all brothers and sisters in Christ.

dale francis says

It's not a question of censorship

BY DALE FRANCIS

I'm sure that when some people saw the first episode of the ABC television series, "SOAP," they must have asked what all the fuss had been about. True, there were some indications of adultery, there was a homosexual, a discussion of impotency concerning a man whose hangup is that he killed his wife's first husband. But then you will find all of these and a few more on the daytime serials. Why all the fuss about "SOAP"?

If you are going to understand, you must realize the first episode of "SOAP" was not the way it had been originally planned. When there was strong reaction against the series, the network toned down the early episodes, hoping to divert the criticism and to build an audience before it carried out its original intention to be a daring breakthrough in adult entertainment, which is how it was originally described.

WHEN THE AMERICAN Broadcasting Company started having to duck flak from many directions, it started insisting that it was not proper to comment on the series until it had been seen. But all the talk about "SOAP" was initiated by ABC last summer when it decided to give its new series some pre-season publicity. It was ABC which described with pride that "SOAP" intended to break through various taboos against discussion of sexual matters. The intention was to generate a little interest in a coming series. ABC got more interest than it intended.

When in June there was a preview

showing of a couple of the first episodes for station affiliates, there was an adverse reaction. Some stations announced they would refuse to carry it. It was then that the network started back-peddling. There were changes made in the early segments to make them less offensive.

ABC then began to make charges of prior censorship, righteously offering itself as a defender of freedom.

That this tactic was successful with some can be illustrated by an editorial in the National Catholic Reporter which praised the network for "reviving the issue of prior censorship." That the NCR should have found an occasion to praise ABC is not strange. Although other things which the editors of the NCR believe in may be murky, the one article of faith to which the NCR subscribes with fervor is that if the Catholic hierarchy and the Catholic people are opposed to something, it can't possibly be all bad.

Talk of censorship—prior or post—is not really applicable in the case of "SOAP" because censorship is not the issue. What is involved is the right of the public to insist that certain standards be met for the production of programs that enter homes.

JOHN O'CONNOR, the television critic for the New York Times, wrote: "Why, then, the consternation about 'SOAP'? After all, a mother and a daughter went to bed with Warren Beatty in the film 'Shampoo,' and the republic stood firm." If the television critic of the Times cannot draw a distinction between a television program that enters homes at a time

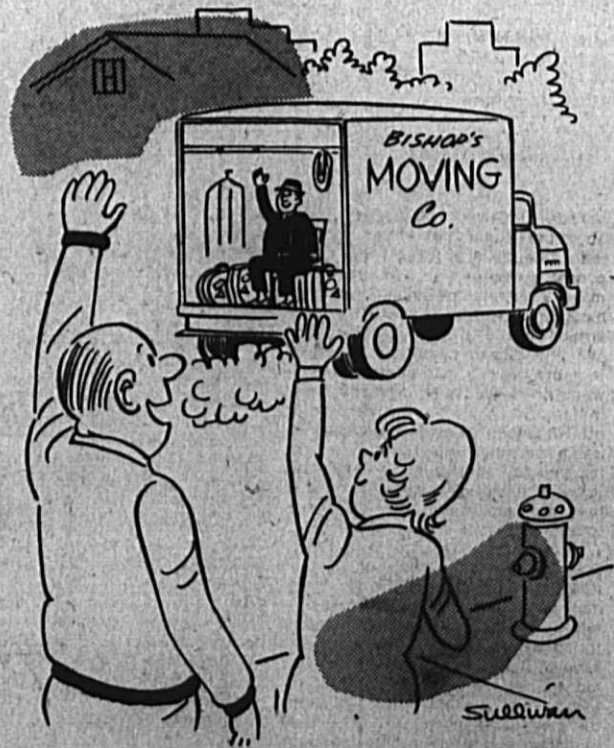
children are still up and a film for theaters, where children cannot attend on their own, not only is he in trouble, but also those who depend on him as a critic are in trouble, too.

The so-called adult bookstores and the x-rated movie houses should be subject to community standards, but they can at least argue that the bookstores and theaters are their own and no one who does not wish to do so need patronize them.

But the television channels do not belong to the corporations who have been granted the profitable privilege of using them. They belong to the people. Because they belong to the people, the people have a right to insist on standards for their use.

Those who say that if you don't like a program you can turn it off and if you don't want your children watching a program, you can forbid them from doing so simply miss the point. These channels belong to the people. The people have a right to insist that those who are granted the right to use those channels meet certain pre-established standards for subject matter. Those standards have been established by the television industry.

ABC openly flouted those standards with its announced plans for "SOAP." Station affiliates in accepting the program collaborate in this violation of standards. To allow this open violation of standards is to open the way to an attitude of anything goes. The right of the people to insist on standards of responsibility for the use of the people's television channels is the issue. To call this censorship confuses the issue, for establishment of standards of responsibility is a basic right of the people.



"AT LEAST THE BISHOP HAS A SENSE OF HUMOR WHEN HE MOVES HIS PRIESTS AROUND!"

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Father John Ryan, pastor at St. Anthony parish, receives the children's gifts at the all-school Mass held weekly.



After the Mass, the student body assembles around the flag pole on the All Saints' school yard for the flag-raising ceremony.



In the Title VII prescription learning lab, Mrs. Barbara Hutton explains to All Saints' eighth graders Angela Starkey and Andy Plummer the techniques for using the lab equipment.

A REAL GROWING EXPERIENCE

New School year expectations high

Archdiocesan schools are well into the new school year, and if the enthusiasm and eagerness of the faculty and children at All Saints School and St. Philip Neri School in Indianapolis are a barometer for other schools throughout the Archdiocese then the 1977-78 school year should be a real growing experience

for children and teachers—yes; and parents—alike.

Both sparkling clean, bright schools are using their facilities to advantage and are utilizing personnel, materials and equipment provided through Titles I, IV and VII.

Located on Indianapolis' near west side, All Saints School is a con-

solidated school with 287 children in grades one through eight from four parishes—Assumption, Holy Trinity, St. Anthony and St. Joseph. The school, under the leadership of Sister Donna Watzke, S.P., is staffed by lay teachers and Sisters from three religious communities.

At St. Philip Neri School on the

east side, the "creativity explosion" is a part of the facelift. Sister Lawrence Ann Liston, S.P., principal at St. Philip's, attributes the facelift to the cooperation and help of parents, clergy and CYO groups, which has generated a new spirit in the school. Sister said there are "194 students and climbing."

Policy statements focus on family

(Continued from Page 1)

young and old, old ethnic groups and new, racial minorities as well as the Caucasian majority."

The NCCC also said each diocese should develop an urban policy for its own specific situation.

Before the NCCC approved the urban policy statement, it heard a talk on the link between urban and rural poverty from Archbishop Ignatius Stricker of Kansas City, Kan.

Many of the problems of the cities began when rural areas were exploited and people were forced to leave and look for work in the cities, he said.

"The problems of rural people are not significantly different from those of urban people," Archbishop Stricker said.

THE THIRD MAJOR POLICY statement approved at the meeting was about taxation and "distributive justice," which the NCCC said means "equity and fairness."

The statement said this principle means that "all things being equal, taxpayers with the same amounts of wealth or income should pay the same amount of tax and those with larger amounts should pay a proportionately greater tax than those with lesser amounts."

The tax system should also aid the redistribution of the nation's income to close the gap between rich and poor, the statement said.

THE NCCC PASSED resolutions which supported:

—Welfare reform that would respond to "the great national disparities in the present welfare system," a reference to low welfare payments in the South.

—Reaffirmation of NCCC backing of a constitutional amendment to restrict abortion. This was largely a response to criticism from pro-life groups when the NCCC rejected a similar reaffirmation at its 1976 meeting. The NCCC wanted to "set the record straight" on its support, one delegate said.

—Both the efforts of some Southern bishops to mediate in the labor

dispute at the J. P. Stevens textile company and a separate national boycott of Stevens products.

—A moratorium on new parish construction.

—Improved service by individual Catholic Charities agencies to illegal aliens.

—Adoption of "affirmative action" programs for minorities by all Charities agencies.

—Improved service for unmarried parents and for "street people," generally defined as young people between 19 and 35 without a job, a source of income or family and friends.

—Representation for Charities agencies on national, state and local committees preparing for the White House Conference on Families expected in 1979.

'Go beyond circle'

(Continued from Page 1)

keeping aware of these two dimensions, for making international Catholic organizations better known and for improving collaboration among them.

The Pope urged the OCIC to

the word this sunday

By Father Donn Raabe

TWENTY-SIXTH SUNDAY
IN ORDINARY TIME

"Rich man . . . Poor man"

Amos 6:1, 4-7
Psalm 146:7-10
1 Timothy 6:11-16
Luke 16:19-31

Today's Gospel is Jesus' story about the beggar Lazarus and the rich man. One of the morals of that story concerns change. What is going to make a person change his ways to recognize his own ruin and the ruin around him (1st reading)? Scaring (sending Lazarus back from the dead to haunt the rich man's five brothers) won't do it—you gradually slip back into the old ways when the pressure is off. No amount of external pressure is going to change you. The only way it happens is from within. You have got to come to your senses, see things as they really are, not as you want them to be, and then do something about it. We don't have to be rich to slip into the rich man's dilemma—the comfortable world. All we have to do is deny reality enough, and then we slip into it. The way of faith and concern for the helpless is the only real way of keeping in touch with reality enough not to slip off into our own comfortable and isolated world. Not even the best of intentions can hold out long there before they become another way of fooling yourself that you're not what you really are becoming. And it can go on and on and on until you end up not being in the bosom of Abraham.

strengthen its members' Catholic identity. This, he said, "is expressed in adherence to the teaching of the magisterium (teaching authority), even the ordinary magisterium (what the bishops in union with the Pope are teaching), of the Church, in the doctrinal domain as well as in that of morality which is closely bound up with it; in deepening the faith of your members, their ecclesial sense, their apostolic dynamism, their sense of collaboration, without letting themselves be guided, at the risk of losing their own identity, but purely human ideologies or by a poorly enlightened ecumenism."

The Pope also urged the OCIC to increase its international influence by establishing itself on various continents, acquiring a more universal mentality, having a more effective presence among international bodies, and seeking to involve more Catholics to work for international organizations.

Insights

(Continued from Page 2)

the Preservation of Life, Concerned Nurses for Life, phone and paper advertising, pro-life sign at Castleton, pro-life library packets, and the pro-life booth at the state fair.

The funds are gathered through a yearly Boutique, bake sales, donations, and a membership drive which began again this year with the tea. Anyone unable to attend and wishing to help fund pro-life activities could send \$2 with name, address, and parish, if applicable, to Margaret Mooney, 7320 Steinmeier Drive, Indianapolis, 46250. A membership card will be sent by return mail.

Mary Collins, President of the Guild, asked friends and members to help at the next fund raising event, the annual Garage Sale October 5 and 6, from 8 a.m. to 5 p.m. at Mooney's and Vea's garage. Donations can be brought to Mooney's on Steinmeier Drive, October 1, 2, 3, 4. Steinmeier Drive is located off North Allisonville, east on 75th Street and south on Steinmeier. For pick-ups, call 849-6193.

Magr. Boaler's column, The Question Box, did not arrive in time for publication this week.

Letters

Welcomes statement of challenge

To the Editor:

The "Do you know your local catechist?" letter in the column *Living the Questions* of September 16, was a welcome statement of the challenge to those working in religious education.

The Archdiocese of Indianapolis enjoys the services of approximately 4,000 active catechists. One thousand of them are certified or are currently enrolled in the Archdiocesan Certification Program for catechists. The requirements for certification (established in 1973 by policy 4113) are:

- Provisional Certificate, 80 clock hours
- Intermediate Certificate, 120 clock hours
- Advanced Certificate, 180 clock hours

Instruction in doctrine, scripture, moral theology, liturgy, and catechetical methods is required. Electives in spirituality, Judaism, justice education, parenting, etc. are suggested. The applicant may receive clock hours through the Religious Studies Program and/or approved programs provided by the Pastor and DRE at the parish level.

Application forms for certification can be obtained from any DRE or from Kathy Batz at the Office of Catholic Education. Certification requires 20 clock hours per year to maintain active status.

DREs are encouraged to receive certification as a catechist, but by definition have an M.A. or its equivalent in Religious Education, and, therefore, should have surpassed these certification requirements. They can, however, submit an application to receive a letter of verification of professional status and the Advanced Certificate.

Certification doesn't automatically qualify one to be a catechist. "They must be carefully selected" on the basis of faith maturity, communication skills, ability to relate to a

particular age level, and group learning conditions. A catechist is one who has heard the Word, made the Word his/her own, and is able to explicitly articulate that Word in an idiom the hearer can understand and make his own. The word "catechist" comes from the Greek word meaning "to echo."

I want to thank pastors and parishioners and the Criterion for honoring their Catechists last Catechetical Sunday.

Together in this ministry,

Mary Margaret Funk, O.S.B.
Director

Department of Religious Education
Indianapolis

Thank you

To the Editor:

Thank you for the great photo story of Seton Catholic (Consolidated) School (Richmond) (Criterion 9/19/77). We in this area are delighted to see that large a write-up not only because we seldom get that kind of coverage, but also for another, more important reason.

So many of your editorials and comments have been so "anti-Catholic Schools" that we feel at least somewhat encouraged in our great efforts here to educate our children daily BOTH at school AND at home in the Faith.

Not ALL Catholic parents who send their children to Catholic schools expect the school to do the WHOLE job of teaching religion to their children. We, instead want the school to encourage, boost, and supplement DAILY (not an hour a week) what we are doing at home. If a lot more priests would encourage our efforts, our task would be so much easier.

(Name withheld)

Richmond, Ind.



Three first grade girls at St. Philip Neri, (from left) Robbie Clements, Glenda Agostino and Jean Pluckebaum, beam with them see the Peanuts theme that welcomes them to school.



In the fifth grade math class, Sister Dorothy Ellen Wolzoff, S.P., assists (from left) Kathy McClintock, Susette Roseman and Mary Gumm.



In the primary grades' listening lab at St. Philip's, Mrs. Kathleen Okerson, teacher aide, helps the youngsters adjust headphones. The children (from left) are Jimmy Gumm, Margaret Devine and Charles Prater. (Photos by Sr. Mary Jonathan Schultz)

SYNOD OF BISHOPS

Catechetics: a major facet of the Church's mission

BY REV. DONALD W. WUERL

Fourth of a series

The 1977 Synod of Bishops has catechetics as its theme. In particular, the bishops will examine catechetics with a special reference to the teaching of the faith to children and young people.

The catechesis of children is part of the Church's teaching mission to all—young and old. In the words of the working paper, "In our time, more than ever, there is needed a catechetics that accompanies Christians throughout their lives, with due regard to their concrete situation of faith" (No. 6).

IN TURN, CATECHETICS is seen as one aspect of the great evangelical mission of the Church, the bringing of

Christ to all men and women. For this reason there is a strong tie and relationship between the work of the 1974 synod on evangelization and the present synod of catechetics.

The stages or waves of instruction and growth in the faith can be described in many ways. One of the more generally accepted manners of dividing what is essentially a single, ongoing, living process is: evangelization, catechesis and sacramentalization. All three long words describe simple facts of faith-life.

Evangelization means the announcing of the good news of Jesus Christ to others. It is described in the pastoral constitution The Church in the Modern World as presentation of the word: "... Preaching of the revealed word must be the law of all evangelization" (No. 44).

The 1974 synod says that it is the "announcement of the good news of Christ." This "announcement" is to result in the "foundation of the Church ... in all peoples and places." The

(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.)

same document points out that this "mandate to evangelize all men constitutes the essential mission of the Church" (No. 4). In this sense the first wave of God's grace and presence comes in the form of the proclamation of the word. Evangelization is step one.

Catechesis is the instruction of others in the full meaning of the good news that Jesus is the Lord. Here we come to the second wave. The enthusiasm that follows on hearing the good news must be strengthened with a wider knowledge of the Gospel message and a more profound realization of what it means to be a believer. The Decree on the Pastoral Office of Bishops points out that priests "should by means of catechetical instruction lead all the faithful according to their capacity to a

full knowledge of the mystery of salvation" (No. 30). It is not enough to say Lord, Lord.

THE EXCITEMENT OF an evangelical revival can and usually does die. The seed that is planted must be watered and nourished to take even deeper root so that the tree might grow larger and stronger. This is the work of the catechist. He or she is to preach the word, to stay with the task of instructing in the faith whether convenient or inconvenient, constantly teaching and never losing patience (cf. 2 Tim. 4.2). For it is only in this way "that the word of the Lord may make progress and be hailed by many others, even as it has been by you" (2 Thess. 3.1).

Sacramentalization means the daily growth of the believer into Christ through the sacraments. As soon as one accepts the Lord and comes to know something of Him and His way, he can be baptized. This begins the third wave. The word is strengthened in us through the living presence of the Spirit. The Spirit comes to us in and through the sacraments, and so the Church follows her preaching of the word with the ministry of her sacraments. This is so because the sacred nature and organic structure of the priestly community (the people of God) is brought into operation through the sacraments and the exercise of virtues (cf. Dogmatic Constitution on the Church, No. 1).

We divide these stages in theory, for discussion and study, but they are not divided so clearly and abruptly in any individual life.

For example, evangelization, or telling someone about Jesus, usually contains also some elements of catechesis which is technically a more

developed presentation of the faith. In the same way, catechesis and evangelization are not divorced from the reception of the sacraments.

Most believers grow into the knowledge of the faith while growing into the life of the faith through the sacraments. The reason we can talk about the whole faith-and-life-giving process as an organic reality is the overlapping of these three stages. For academic or scientific investigation, we can isolate an individual wave and look at it. But we must not think of that wave removed from the whole surf or we could delude ourselves into thinking that it is just so much water.

The 1977 Synod of Bishops is to study the question of catechetics. Logically this theme follows on the 1974 synod which addressed the question of evangelization. The question has moved from "How more effectively to announce the word?" to "How more efficiently to teach the fuller implications of the word?"

NEXT: Synod of Bishops: How to teach the faith?

Favor right of teachers to organize

(Continued from Page 1) of trust and understanding.

"There is no inherent reason to fear the consequences of a teacher organization established according to the wishes of teacher employees," the report says.

"The very fact that a Catholic school is called to be a community of faith should persuade the administration to accept and

welcome employee initiative in this regard."

At another point, the report says the teacher union question is "a manageable one for the Catholic community" and suggests ways to make it so. The report recommends that dioceses, in consultation with teachers, develop written personnel policies, seek teacher input in decisions affecting curriculum,

wages, salaries, job security and other issues, cooperate with elected unions, and seek advice from lawyers and labor-management consultants who understand "the special role" of the Catholic school.

For those engaged in collective bargaining, the report suggests the parties learn the "interpersonal skills needed to resolve problems." It recommends that school offices open lines of communication with teachers, review regularly with teachers personnel policies and procedures, explore the "nature of Catholic schools," seek the opinions of Religious on their inclusion in teachers unions, sponsor public information programs, and decide with teachers "upon a regular arbitration and conciliation system." It asks teachers to be patient with those inexperienced in handling union affairs and encourages them to develop "communication skills and correct union procedures."

WITH THE PUBLICATION of the report the subcommittee ends a year of work that began with a meeting of its chairman with representatives of dioceses challenging NLRB authority. In January, the bishops' administrative board approved a "working paper" that guided the subcommittee through two public hearings in Chicago. At the March hearing, teacher unionists and administrators testified and in June the subcommittee heard from Religious, principals, school board members, parents and parish priests.

The report will be sent to bishops, school administrators, unionists and others. Although it is not binding on anyone, the subcommittee hopes it will clear the air on the issue. Said one observer: "The subcommittee hopes to lower the rhetoric level ... We hope it helps people get to the real issues."



MASS TO MARK CHURCH RENOVATION—St. Christopher parish, Speedway, will mark the completion of the renovation of the parish church with a Mass of Thanksgiving at noon, Sunday, Sept. 25. The renovation project includes an adaptation of the sanctuary to the celebration of the revised liturgy, installation of stained glass windows, air conditioning and complete redecoration of the church interior. Liturgical consultant was Father Donald Walpole, O.S.B., priest-artist from St. Meinrad Archabbey. Interior design work was done by the architectural firm of Bohlen, Meyer, Gibson and Associates, Indianapolis. The general contractor was Bernard R. Rosner Construction Co. of Indianapolis. Msgr. Francis Reine is pastor of St. Christopher's, and his associate is Father James Bonke. The parish lists more than 1,000 families in the Speedway and west Indianapolis suburban area.

Indianapolis Service Directory

Advertisement for Indianapolis Service Directory listing various services such as Fairfield Nursing Home, Coomer Roofing Co., Wm. J. Ciriello Plumbing Co., Joe's Plumbing, Fence Co., J.C. Electric Co., Bortlein Heating Service, Rusco Storm Windows and Doors, and others.

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Grid of small classified ads for various businesses and services: Assumption (Waddy Hayden's PKG. LIQUOR STORE), St. Ann (WALTER'S PHARMACY), St. John (JOHNSON LUGGAGE & PURSE REPAIR), St. Lawrence (SHADELAND INTERIORS), St. Jude (HEIDENREICH), St. Andrew (FARMER'S Jewelry and Gift Shop), Holy Angels (BRAUN & SCHOTT MARKET), Mt. Carmel (USA Government Graded Choice and Prime Meats), Sacred Heart (MILLER'S REGAL MARKET), St. Catherine (AERO HELP), St. Mark (WHALEY MARATHON SERVICE), St. Philip Neri (Wolfe Shell Service Station), St. Roch (LOCKER MEATS A SPECIALTY), St. Simon (VICTOR PHARMACY), St. Matthew (Jolly Foods Super Market), St. Lawrence (AID ELECTRONICS), St. Roch (Locker Meats a Specialty), St. Simon (Victor Pharmacy).



WINGING IT—Canada geese begin their annual migration south, from ancestral nesting grounds to favored wintering areas in the United States. Instinct has equipped these birds to know the precise hour to start their long journey. [NC photo]

46 marching bands to compete in CYO fete

INDIANAPOLIS—The largest single-day high school band extravaganza in Indiana will be held Saturday, Sept. 24, at Lebanon Senior High School when 46 bands from Indiana and Kentucky compete in the third annual CYO Indiana Open Marching Band Festival. Forty-three bands participated in last year's competition.

More than 4,000 teen-age musicians will represent 42 high schools from throughout the Hoosier state and four from Kentucky schools. The 1977 festival marks the third year for the event, which was originated by the Catholic Youth Organization (CYO) of the Indianapolis Archdiocese.

WILLIAM F. KUNTZ, executive director of the Indianapolis CYO,

pointed out that the festival was begun in 1975 at the request of a number of state high school band directors "to fill a void in marching band competition."

There are six categories for entrants, offering competitive opportunities for bands ranging from large membership and outstanding experience to bands that have neither the size nor experience to compete in contests such as that held at the Indiana State Fair.

This year two major changes have taken place in the festival marking its continued growth and popularity: It is being co-sponsored by the CYO and Hook Drugs, Inc., and the site has been changed from the CYO Field in Indianapolis to the more spacious

Lebanon High School Field. The festival has attracted more bands than ever before—even more than the Indiana High School Marching Band Contest held during the State Fair.

Competition classes begin with Class CC, which is made up of bands with the fewest number of instruments and the least amount of competitive experience and progress to Class A, which includes bands with 89 or more instrumentalists and which have received a Division I rating in the last three years of marching competition.

THE COMPETITION will begin at 8:30 a.m. (EST) with Class CC, BB and AA bands. Results of the morning competition will be announced at 11:45 a.m. Classes C, B and A bands

will compete in the afternoon, and awards in these categories will be made at 6:30 p.m.

Joe Haboush, superintendent of music for the Lebanon School System, is the contest manager. Judges include:

Drum Majors—Dr. Charles Henzie, Butler University band director, Indianapolis.

Field Judge—Joe Eisenhut, band director of Hancock Central High School, Greenfield.

General Effects—Joe Beckman of Elkhart.

Inspection—Gerald Bordner of Elkhart.

March-Maneuvering—Don Hoffman, band director of Anderson High School, Anderson.

Music Judge—Jim Church of West Terre Haute.

Percussion—Robert Young of Louisville.

Pom Pom and Twirlers—Mary Chandler, choreographer for Warren Central High School, Indianapolis.

Rifles and Flags—Larry Case of Chicago.

Timer—Denise Dennis of Indianapolis.

Announcer—Terry Simpson of Indianapolis.

cornucopia

Bales of bills make mail mayhem

BY ALICE DAILEY

Ever since last winter, when a member of my family took a spill craning his neck to read an ice-covered thermometer, we have been on the receiving end of bales of mail with the word "hospital" or "doctor" on the return address. Having provided the hospital our insurance company's name, we airily dismissed the whole thing except for a few grunts and groans when straightening up suddenly. Then the letters, bills in a more accurate word, started coming. The figure for examination and x-rays was unbelievable.

"They've got to be kidding" my husband protested. "Remember when we had our first baby? That didn't cost this much."

AFTER THE FIRST polite reminders of "did you forget," the billing took on a more pointed phraseology. "Prompt payment of this balance will preserve your good credit rating." Or, "The convenience of credit is based on prompt payment." It seemed like a good idea to check with the insurance company.

"Claim," the agent asked. "What claim?" We never received any kind of notice. Tell those jerks—I mean gents—at the hospital that.

Following an exchange of calls between us and the hospital, the hospital and us, and the insurance company and us, forms were processed, fees were paid; case closed.

But lo, there came yet another missive, imparting the delicate news that a collector might be paying us a visit. By now we knew the hospital telephone number by heart.

The woman on the other end said, "Oh, those computers can't turn themselves off sometimes. Just ignore the whole thing. You're fine. You're in the clear."

We slept peacefully at night, knowing that x-rays had been paid for, the attending physician had been paid and the special charges, whatever in blazes they were, had been paid.

But in August, something carrying the word "radiologist" arrived; a dun for x-ray payment. Steaming, we put in a call to the hospital. With the air of superwoman dealing with a sub-normal mentality, the voice on the other end informed us the x-rays themselves had been paid for; the radiologist is the man who reads x-rays.

SOME RATHER HEATED words ensued. Was the hospital quite sure they hadn't overlooked anyone? Maybe a mopologist who was at work on the floors at the time? A non-attending physician who had leaned his elbow on the cart we used; a woman who had emptied ashtrays in the waiting room? Would they eventually claim a slice of the pie?

We called the radiologist. Asked about the long delay in billing. "Your mail was returned from WXY Street. We learned you live on XYZ Street."

Sent the little paper to the insurance company. Received a check payable to

us. Took the endorsed check to radiologist's office. Girl there looked through twenty different stacks of papers before finding correct one. Gave us a receipt. Next week, another bill from radiologist. Heated up the telephone again.

Telephone voice: "The insurance company didn't pay your bill, dear."

"Oh, but they did, dear. We have a receipt signed by your Miss Ever-sharp!"

A pause. "Oooh. In that case, we'll adjust your account. Just overlook the notice."

Yesterday, would you believe? Another letter from the radiologist. What's the penalty for mayhem?

Benedictine new Milwaukee bishop

VATICAN CITY—Pope Paul VI has named Abbot Rembert Weakland, abbot primate of the 10,000-member Benedictine confederation, archbishop of Milwaukee.

Abbot Weakland, 50, succeeds Archbishop William Cousins in Milwaukee. Archbishop Cousins submitted his resignation to Pope Paul in August when he reached age 75, the advised retirement age for bishops.

A native of Patton, Pa., Abbot Weakland is an internationally known expert in liturgy and sacred music. He is also a leader in ecumenical activities among the religious orders of various Christian churches.

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Attend seminar for contemplatives

A seminar for contemplatives on Theology of Church and Law was held in Convent Station, N.J., from Aug. 21 to 26. The seminar was offered by the Association of Contemplative Sisters (ACS) and Carmelite Communities Associated (CCA) in collaboration with the Canon Law Society of America.

About 130 contemplatives from seventeen contemplative traditions and over fifty contemplative communities in the United States and Canada attended the meeting, including Sr. Elizabeth Meluch and Sr. Jean Alice McGoff from the Indianapolis Carmelite Monastery.

Resource persons for the meeting were Dom Jean Leclercq, O.S.B., of Luxembourg, France; Sr. M. Pascaline Coff, O.S.B., Sr. Barbara Thomas, S.C.N., Sr.

Margaret Modde, O.S.E., Rev. Columkille Regan, C.P., Rev. Kevin Seasolt, O.S.B., and Rev. John Finnegan, the latter four being members of the Canon Law Society of America. Sr. Jean Alice McGoff was the facilitator for the seminar discussions.

Among the issues of the week was the study of the Schema on Contemplative Life as it pertains to women in the proposed new Code of Canon Law. The speakers challenged contemplatives to the difficult task of becoming more "visible" to the Church without losing the charism of the hidden life. The seminar concluded with recommendations calling for a developmental theology of contemplative life and for an official channel of communication for the contemplatives of the United States.

cyo

The monthly CYO City-Wide Youth Mass will be Sunday, Sept. 25, at St. Catherine at 7 p.m. Fr. Harry Monroe will be the homilist and has invited other priests to concelebrate the Mass. A popcorn and old movie festival will follow.

Football Standings

(Through September 18)

55-B*

Christ the King 1-0; Little Flower 1-0; St. Plus X 1-0; Holy Name 0-1; St. Barnabas 0-1; St. Jude 0-1.

55-A*

DIVISION I—St. Malachy 2-0; St. Christopher 1-1; St. Gabriel 1-1; St. Michael 1-1; St. Monica 1-1; All Saints 0-2.

DIVISION II—Mount Carmel 3-0; St. Plus X 2-0; Christ the King 2-1; SA/SJA 1-1; St. Luke 1-2; Immaculate Heart 0-2.

DIVISION III—St. Barnabas 2-0; Central Catholic 1-0; Holy Name 1-0; St. Jude 1-1; Our Lady of Greenwood 1-1; St. Mark 0-2; St. Roch 0-2.

DIVISION IV—Little Flower 2-0; St. Michael 2-0; Holy Name 1-0; St. Simon 1-0; Central Catholic 0-2; St. Jude 0-2.

DIVISION II—Christ the King 2-0; St. Lawrence 2-0; SA/SJA 2-0; St. Barnabas 1-1; St. Plus X 1-1; St. Matthew 0-2; St. Philip Neri 0-2.

DIVISION III—Holy Spirit 2-0; Our Lady of Lourdes 1-1; St. Gabriel 1-1; St. Luke 1-1; Mount Carmel 1-1; St. Rita 0-2; St. Malachy 0-2.

DIVISION IV—Immaculate Heart 2-0; St. Mark 2-0; All Saints 1-1; Nativity 1-1; St. Roch 0-2; Our Lady of Greenwood 0-2.

Monte Cassino sponsors devotions

ST. MEINRAD, Ind. — The monks of St. Meinrad Archabbey will sponsor the annual October pilgrimages to the shrine of Our Lady of Monte Cassino beginning Sunday, Oct. 2. The 45-minute service will begin at 2 p.m. (EST), according to Father Marion Walsh, O.S.B., pilgrimage coordinator.

The priests who will speak on each of the Sundays and the title of their respective homilies include the following: October 2, Father Gregory Chamberlin, O.S.B., "Mary Said Yes"; October 9, Father Daniel Buechlein, O.S.B., "Mary: Model of Ordinary Christian Spiritual Life"; October 16, Father Conrad Louis, O.S.B., "Mary: Mother of the Church"; October 23, Archabbat Bonaventure Knaebel, O.S.B., "Mary: The Cause of our Joy"; October 30, Father Mel Patton, O.S.B., "Mary: Our Loving Teacher."



GOLDEN ANNIVERSARY—Mr. and Mrs. John Burkert, Sr., of Indianapolis will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 2 p.m. Sunday, Sept. 25, at Sacred Heart Church, Indianapolis. A reception for relatives, friends and neighbors will be held in the parish hall after the Mass until 5 p.m. Mr. Burkert married the former Ruth Kuchler on Sept. 27, 1927, in Sacred Heart Church. The couple has two sons, John Burkert, Jr., and Father Gerald Burkert, both of Indianapolis.

Nun, 79, dies at Ferdinand

FERDINAND, Ind. — The funeral liturgy for Sister Ursula Reis, O.S.B., 79, was held at the Convent of the Immaculate Conception on Monday, Sept. 19.

She is survived by four sisters: Mrs. Margaret Reinlander, Mrs. Clara Kercher, Mrs. Betty Smith and Mrs. Helen Norman, all of Evansville.

Before her retirement, Sister Ursula served as a domestic worker. Among her Archdiocesan assignments were Bradford, Cannelton, Floyd Knobs, St. Mark in Perry County and Seymour.

Campus visit at Marian

INDIANAPOLIS — contact the Admissions Office, Marian College, 3200 Cold Spring Road, Indianapolis 46222, phone 924-3291, extension 218.

Preliminary enrollment figures at Marian College indicate a 24% class increase, according to President Louis C. Gatto.

The overall increase in full-time students at Marian is up 10.2%, he revealed.

Full-time day students number 583, up from last year's 529.

Evening class and extension center enrollment reports are not yet completed for the fall semester.

Open house for Plus-Line

Archdiocesan Social Ministries, an agency of Catholic Charities, is pleased to announce an Open House of PLUS-LINE (Please Let Us Serve) to be held on Sunday, Sept. 25, 2 through 5 p.m. at 702 E. Market St., New Albany. The public is invited and encouraged to attend.

PLUS was started in 1974 as a direct result of the U.S. Supreme Court decision of Jan. 22, 1973, which legalized abortion on demand. Realizing that an alternative to abortion was needed, PLUS was started to help women choose life for their unborn. Since its beginning, PLUS has helped hundreds of Southern Indiana women through crisis pregnancies.

PLUS is staffed entirely by volunteers who have undergone an extensive training program. Services offered include counseling, pregnancy testing, referral to other agencies, maternity and baby clothes, and baby furniture. They, also, provide speakers for church, civic or school organizations. The telephone number is (812) 948-0404.



New officers of New Albany PLUS-LINE are shown above: (l to r) Marabeth Thomas, vice-president; Judi McNeely, president; June Kochert, secretary-treasurer.

designated to assist students in previewing the atmosphere of a small, Christian liberal arts institution before deciding about post-secondary education.

A limited number of students can be accommodated in Marian's residence halls. For reservations and/or information about the no-cost "Campus Visit Week-end"

request them

Services held for Franciscans

- OLDENBURG, Ind. — The Mass of Christian Burial was held in the Franciscan Motherhouse Chapel for Sister Agnes Loretta Schueler, O.S.F., 80, on Tuesday, Sept. 13, and for Sister M. Evangelista Primmer, O.S.F., 87, on Friday, Sept. 16.
- Sister Agnes Loretta is survived by one brother, George Schueler, of Lanesville.
- As a primary teacher, she taught in Missouri, Ohio and Indiana, including Milhausen, Prescott, St. Leon and Oldenburg in the Archdiocese.
- Before her retirement in 1967, Sister Evangelista served as a registered nurse at the Vincennes orphanage and in the motherhouse infirmary. For 24 years she was director of health services at Immaculate Conception Academy, Oldenburg.
- † AVELS, Hazel M., 84, St. Gabriel, Connerville, Sept. 18.
 - † BARNABY, Della T., 68, St. Joseph, Indianapolis, Sept. 15.
 - † BOAT, Ida Frances, 69, St. James, Indianapolis, Sept. 19.
 - † BRACKETT, Rose M., 91, Our Lady of Lourdes, Indianapolis, Sept. 19.
 - † CONDON, Gertrude M., 76, Little Flower, Indianapolis, Sept. 19.
 - † DANHAUER, John A., 24, St. Michael, Cannelton, Sept. 17.
 - † DUNCAN, David E., Christ the King, Indianapolis, Sept. 15.
 - † EICKHOLTZ, Catherine A., 81, St. Michael, Charlestown, Sept. 14.
 - † FOREMAN, George, St. Plus X, Indianapolis, Sept. 13.
 - † GORTON, Scott, 18, Little Flower, Indianapolis, Sept. 14.
 - † HANRAHAN, Emma E., 84, Assumption, Indianapolis, Sept. 21.
 - † HITTLE, George S., 80, Our Lady of Lourdes, Indianapolis, Sept. 20.
 - † HONAKER, Marie Lee, [Ton], SS. Peter and Paul Cathedral, Indianapolis, Sept. 17.
 - † HOSHAW, Luitgarde C., 62, St. Catherine, Indianapolis, Sept. 20.
 - † HUBER, Susan, 74, St. Peter, Brookville, Sept. 17.
 - † HUSSEY, Dorothy C., 71, SS. Peter and Paul, Indianapolis, Sept. 15.
 - † KAMP, Mylie Marie, 80, St. Mary, Richmond, Sept. 13.
 - † KIEFER, Mary C., 79, St. Mary, Navilleton, Sept. 16.
 - † KILLINGER, Lora L., 77, St. Monica, Indianapolis, Sept. 20.
 - † KRAUS, Rose Duffy, 75, St. Mary, New Albany, Sept. 15.
 - † KRUSE, Timothy Warren, Infant, St. Lawrence, Indianapolis, Sept. 15.
 - † McMONIGLE, Burrell E., 47, St. Mary, Lanesville, Sept. 10.
 - † PADGETT, Virgil W., 79, St. Roch, Indianapolis, Sept. 18.
 - † PIERCY, Ralph F., 49, Holy Spirit, Indianapolis, Sept. 20.
 - † RECEVEUR, Clotus A. (Barb), 73, Our Lady of Perpetual Help, New Albany, Sept. 12.
 - † REMBUSCH, Frances, 82, SS. Peter and Paul, Indianapolis, Sept. 20.
 - † ROECKEL, Frank J., 74, St. James, Indianapolis, Sept. 16.
 - † SCHMITT, Edith (Jean), 66, Little Flower, Indianapolis, Sept. 15.
 - † SCHUETZ, Anastasia, SS. Annunciation, Brazil, Sept. 15.
 - † STUTZENBERGER, Katharina A., 89, St. Augustine, Jeffersonville, Sept. 16.

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St. Augustine: one man's search for identity

By Father John J. Castelot

The influence of St. Augustine on Western thought was dominant for almost a thousand years after his death in 430 A.D. Whether we realize it or not, it has an impact on our lives even today.

Such a man had to be an extraordinary human being, a powerful personality, a towering genius, and so he was. It would be possible to write at least a dozen profiles of him from as many different angles. One interesting angle is that of the confused young man in search of identity and finding it — the hard way.

Such a view is reflected in a startling way in the lives of so many young people of our own day, even in point of detail.

HE WAS born Aurelius Augustine on Nov. 13, 354 at Tagaste in Numidia (that would be northeastern Algeria today). His father, Patricius, was a pagan; his mother, Monica, a devout Christian. The boy was not baptized but was enrolled as a catechumen, a candidate for Baptism, and was brought up more or less as a Christian. Monica saw to that, but whatever Christian education he received apparently made little impression on him.

He was intellectually precocious, but because of lack of funds, he had to drop out of school when he was 16. For the next year he just played around and proved that he was not only intellectually, but also sexually, precocious.

Then he found a patron to finance his continuing education; this gave him the opportunity to indulge both of his driving appetites, the intellectual and the sensual. He had a serious and prolonged affair with a girl by whom he, at age 18, had a son.

Deep down he was a serious student, passionately searching for truth, mean-

ing, identity. His readings in philosophy led him into another love affair, one with the ideal of wisdom.

At the same time he felt a call from Christ (Monica was praying her heart out). He tried reading Scripture but was repelled by its style, which he found childish compared with his philosophical fare. Then he discovered an exciting Oriental religion called Manichaeism, which promised him universal knowledge. That was for him!

Of course it proved illusory, and after nine years he dropped it. During this time he had been teaching, for the most part at the capital city, Carthage.

In 383 he went to Rome and taught for a year, then obtained an important professorship at Milan. This was a decisive turning point. The bishop of Milan at that time was the learned and eloquent Ambrose, who had developed a Christian version of a current Greek philosophy known as Neoplatonism.

Augustine listened to him avidly and learned from him, among other things, that there was much more to the Scriptures than their simple style suggested. Now he became a serious candidate for Baptism, but still without any firm commitment. He was still searching.

MONICA ARRIVED on the scene and insisted that he settle down and marry a nice girl — of her choosing. The first step was to send his son's mother back to Africa; this must have been painful, at least for the girl, especially since the boy stayed with Augustine. However, the girl that Monica picked was two years below the legal age for marriage. He could not see himself waiting that long and found himself another mistress.

Embroided in a deep intellectual and emotional struggle, he could not yet bring himself to accept Baptism. But during this time he did discover man's personal responsibility for evil, and this now turned from a purely philosophical question into an intimate personal problem.

Convinced finally that there was a spiritual side to his nature and that God existed apart from his own personal religious experience, his struggle with sensuality became agonizing.

It was in reading St. Paul that he found an answer, specifically in the assurance of the grace of Christ which is given us in our weakness. A particularly telling experience was hearing a voice which said, "Take and read." He picked up the Epistle to the Romans and his eyes fell upon the words of 13, 13-14. They hit him like a bolt of lightning.

IN AUGUST, 386, he gave up teaching and prospective marriage and went with some friends to Milan for prayer and study. The final stages of conversion were gradual, at first intellectual and confused, but he was baptized at Milan together with his son during the Easter Vigil of 387. For a while he lived with some friends and the ever present Monica. They decided to go back to Africa, but his mother died at Ostia, the port of Rome, as they were about to leave. So he stayed in Rome for a year, then went back home, sold everything and took up a sort of monastic life with some friends.

Circumstances led to his being ordained a priest at Hippo. His fame spread and he was made bishop of that see. This began a long career of preaching and writing which left an indelible mark on Christian civilization. He was revising all his writings when he died at the age of 76. The search was finished.

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*St. Augustine and his mother, St. Monica...
a close relationship throughout their lives...*

Growth to maturity: a modern challenge

By Angela M. Schreiber

Pornography, violence, self-fulfillment without responsibility, growth in divorce rate, abortion — then search for spirituality, growing awareness of poverty, growing tolerance for people of other cultures, recognition of women as full members of the human race well on its way, determination to wipe out abortion. What contradictory values! Yet they are all part of the modern world. And they are at war with one another.

No one can ignore these contradictions because technology has literally brought the world into our living rooms via television. And multi-faceted media abounds.

Putting it into the most simplistic terms, we live in a confused world and there is really no way to escape from the confusion. Even mature adults often find it hard to strike a balance. As a result, family life is suffering.

SOCIOLOGICAL studies reveal that the breakdown of family life leads to the

breakdown of the healthy emotional development of individuals. And history proves that the breakdown of families leads a nation to ruin.

Recently, Bishop George W. Ahr of Trenton, N.J., said that the over one million divorces and nearly that many abortions in the United States in 1976 present dim prospects for family life.

The Christian world (Catholics not excluded) is deeply infected.

Twenty years ago, for instance, it never occurred to my husband and me that many of the couples we knew would be divorced now. Nor did we anticipate having to contend with drastically changing moral values that make it so difficult to teach Christian moral concepts to our children. I had assumed that I would be a full-time homemaker and mother but circumstances finally made it necessary to go back to work.

AND AS THE years pass, it seems that the pace of everyday life quickens. Ordinary annoyances seem to grow in importance as demands upon my energy

increase. Even though I believe that I am emotionally mature (I doubt that any of us ever reach full maturity even after a complete lifetime), there are times that it is not so simple to stay on an even keel.

What, exactly, makes some of us able to stay on an even keel and others of us fall off the deep end? One might go on into volumes answering the question. But for the sake of brevity, the answer boils down to: an individual who can roll with the punches, find enjoyment in life even when the going is rough; one who doesn't lose sight of hope, one who cares for other people as well as himself. And finally, the root of emotional stability is a good self image.

All of us have our self image formed by those who raise us — usually our parents. So we, as parents, have to pour out a lot of love if our children are to grow to maturity with a good self image. And, of course, that's not all. We have to set a good example, nurture their spiritual growth, and guide them carefully throughout their growing up process.

Guiding them carefully through a

world in which basic Christian values are constantly threatened demands emotional maturity from the adults in their lives. We have found that our approach to raising our oldest son was much different than the approach we came to with my youngest son. There is no way to keep children from hearing or seeing all the things you wish they would not see or hear. We have spent a great deal of time attempting to teach them to put things in their proper perspective.

AND WE LISTEN to what they have to say. We know that if communications break down, we will have lost the battle. We have accepted the fact that they are going to make mistakes and so are we. We just hope and pray the mistakes won't be too great.

Our world is contradictory, threatened, and more than a little frightening. But the very fact that many people are searching for a deeper meaning in life than the here and now points to hope. Two thousand years ago when Jesus was born, He came into a world just as threatened: sexual promiscuity, greed, selfishness, self indulgence, tumultuous political situation for the Jews. While cultures change, from generation to generation, human beings remain much the same.

I believe we can keep ourselves emotionally healthy and lead our children to emotional and spiritual health if we take time to sort out the things in our lives that are really important. The only place to begin is with God. A short reflection on the difficulties that faced the Holy Family from the very beginning is enough to put one in the right frame of mind. Our individual problems can be great, but they really can't begin to equal those of Mary and Joseph. Imagine having the responsibility of raising the Son of God!

The next step is a reflection upon Jesus' life. His job was the awesome task of changing the way people thought. His way wasn't terribly attractive. And it led Him to His death. But His glorious resurrection assured limitless hope for all mankind.

When all life's doors seem closed to me and doomed never to open again, this key of hope invariably opens them. I am trying to pass this key on to my children. And with God's help, I am confident they will accept it.

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H.A.R.

'A Soul Afire'

By Father Godfrey Diekmann, O.S.B.

Nearly 50 years ago, the theologian Karl Adam wrote a small treatise which he entitled "St. Augustine. The Odyssey of His Soul." The word "odyssey" will also very likely suggest itself to any reader of the autobiography of Father Hans Anscar Reinhold, or H.A.R., as he was more generally known during the several decades of his writing career before Vatican II.

It was given to few people to be so personally and often intimately involved in the revolutionary storms that changed the world and the Church during his lifetime, from his birth in Hamburg, Germany, in 1897, to his death in Pittsburgh in 1968. It was an adventure just to know him.

His friend W. H. Auden has written that H.A.R. was "signally fortunate in his

birthplace and in his parents." Hamburg, due probably to its Hanseatic past, was in those days still characterized by a freedom of spirit and openness to the world which was the very antithesis of the humorless and chauvinistic ethos of Prussia.

And his Catholic parents as a matter of course exercised this freedom of spirit in regard to the excessive legalism of the Church of their day. H.A.R. told proudly of his father refusing to kneel at Mass except during the elevation.

HIS DEDICATION to the cause of liturgical renewal received its first major impetus at the abbey of Maria Laach, where he spent a year, trying what he thought to be his vocation as a Benedictine monk. There he discovered the dialogue Mass, and became a lifelong friend and disciple of the famous liturgist, Dom Odo Casel. It was in the spirit of Casel that H.A.R. himself embraced the principle that "if a rubric doesn't make sense, it is not obligatory": e.g. the Saturday morning celebration of the Easter Vigil.

His hatred of anti-Semitism, and his deep concern for every dimension of social justice, were rooted not least of all in his experience of the Nazi evil. Forced to flee Germany in 1935, he came to America in 1936, lectured in various colleges and was pastor in Sunnyside, Wash., from 1944 to 1956.

Finally, after a misunderstanding with his bishop before the advent of "due process," and suffering from Parkinson's Disease, he found haven during the last 10 years of his life under the episcopal protection and friendship of Bishop Wright of Pittsburgh.

In his autobiography, H.A.R. states that his founding of the Vernacular Society of America was his "only real contribution to the American liturgical movement." To which the only possible reply is "Nonsense."

H.A.R. as writer especially in The

Catholic Worker, Commonweal and Worship, had an enthusiastic following equalled by few others of his day. His "Timely Tracts" in Worship were without a doubt the cutting edge of the American liturgical movement from 1938, after the death of Virgil Michel, until 1953, when he insisted on resigning because, as he said, "I am only preaching to those who are already convinced."

AND THE edge was sharp: He just didn't know how (or didn't care) to write "prudently." Upholders of legal and rubrical rectitude were understandably upset; but the vision of many thousands was widened — and prepared for what Vatican II finally sanctioned. Perhaps most significantly, that vision included the whole of human life, leavened by the "reasonable service" of liturgical worship.

Just to read the titles of the 178 "Timely Tracts" he contributed to Worship can still stir some embers of the excitement of those days: *Back to What?*, *Asking Rome*, *Trials of a Reader of Translations*, *Prudence and Timidity*, *Decent Godless People*, *Liturgical Fascism*, *Open Wounds of the Mystical Body*, etc.

He also wrote six books, all but one on facets of liturgical renewal. The one exception was *The Soul Afire*, an anthology of mystical writings, which appeared in 1944. Again H.A.R. had proved a prophet. And though it is of the nature of a prophet's life that it be troubled, Father Reinhold also had the compensatory gift of making profound and lasting friendships: With Odo Casel, Luigi Sturzo, Franz Doelger, Paul Tillich, Karl Adam, Waldemar Gurian, and other "greats" of his day — and equally with many more not so well known, who were able to break through the reserve of his shyness, and find in him "a soul afire" who generously shared with them his love.

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Msgr. H.A. Reinhold



'All of us have our self image formed by those who raise us — usually our parents'

New pastor brings rich background to Rome

By Father Joseph M. Champlin

Father Robert Noon, a 55-year-old parish priest, shepherd to the "Christian Community of St. Elizabeth," Columbus, Ohio, will take my place as pastor-in-residence at the North American College in Rome, Italy during this academic year.

He brings a remarkably rich, varied background to the post — gifts which should prove invaluable as he helps these future priests grow in maturity and prepare for the enormous diversity of activities found in any really alive parish.

Ordained just over a quarter of a century ago (that makes silver jubilarians seem ancient), Father Noon spent three years as a missionary in Peru, founded and for 10 years has served as pastor of St. Elizabeth's, participated in extended priestly renewal institutes at Rome and Louvain, has been involved in Cursillo and Marriage Encounter, and today spends an evening each week with a charismatic prayer group.

ABOUT 10 years after his ordination, the Ohio priest made a pleasure trip through Mexico with several friends and became interested in the needs of the Church throughout Latin America. His bishop released him a few years later for pastoral work in Sicuani, a central location high in the Andes.

For the next three years he drove a battered jeep over terrible roads to his various missions. One trip to a station but 20 miles away would take an hour-and-a-half on those highways, accurately described by the word since they are at an elevation loftier than any road in the United States.

His work proved difficult, although rewarding. The people's separation from the outside world meant, churchwise, they had attitudes not only pre-Vatican II, but pre-Vatican I and even pre-Council of Trent. Adjusting to their mentality, while still attempting to bring them forward to the position of the contemporary Church required courage and sensitivity.

NEVERTHELESS, there were those occasions in which he saw how badly they needed his ministry. For example, at one fiesta in an outstation, 48 babies

"at one fiesta in an outstation, 48 babies were presented for Baptism and 12 couples came for the sacrament of Matrimony."

were presented for Baptism and 12 couples came for the sacrament of Matrimony. Many of those adults, already baptized, were, at the same time, seeking to make their first Communion.

A breakdown in health brought Father Noon back to his home diocese. In May, 1967, his bishop asked him to establish a



Pilgrims carrying tapers fill St. Peter's Square as a torch light parade commemorates the feast of Our Lady of Lourdes. Father Robert Noon, a 55-year-old Ohio pastor will be pastor-in-residence at Rome's North American College this year.

new parish for those living in the far northside of Columbus. Three years later parishioners moved into their new church, a modern style building designed as a church, but suitable for many other community purposes.

The leaflet they produced for "A Self-Conducted Tour" describes its features. There are, to illustrate, no pews, for these "anchor people, stifle freedom, isolate individuals, frankly cost too much . . . Movable chairs allow for variable arrangements as well as lending themselves to a unity unattainable in the conventional type of church setting."

ST. ELIZABETH'S pastor is constantly open to new movements in the Church. His presence at the three-month study institute in Rome several years ago and at a similar, shorter session in Belgium last year are clear indications of that interest.

So, too, his active involvement with Cursillo, his Marriage Encounter weekend, and his current regular membership in a charismatic prayer group speak well of a steady desire to encourage whatever may contribute to the building up of the Church.

The students are fortunate to have such an instructor. Through him they will have a foretaste of things to come as well as be better prepared to serve the extremely diversified needs and tastes of American Catholics in our day.

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Discussion questions

1. Why does the breakdown of family life lead to the breakdown of the healthy emotional development of individuals? Discuss.
2. Give some thought to your own image of yourself. Do you feel it is excellent, good, fair or poor? Why?
3. How has secular society affected you? Your family?
4. What conflicts do you see between secular values and Christian values? Discuss with a group and/or your teenage children.
5. If you are a parent, how are you helping your children meet these conflicts? Discuss with your marriage partner, and if you feel it appropriate, discuss this question with your children and possibly a group of teenagers. You may wish to include a religious education person or a priest as another adult party.
6. Reflect upon the family life of Jesus, Mary and Joseph.
7. In very early Christian times, what was the setting for the Eucharistic celebration?
8. What led to the development of a ritualistic liturgical celebration?
9. How was adult catechesis handled in the fourth century? What is the historical parallel today?
10. Do you feel that we really need an adult catechesis today? Discuss.
11. What was the core of fourth-century adult catechesis?
12. How can one compare St. Augustine in his youth to many young people today?
13. What was there about St. Augustine's character that finally led him to serious acceptance of Christianity?
14. What does St. Augustine have to say to us today about the conflict within ourselves which all of us experience in one degree or another?

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KNOW YOUR FAITH

The laity finds its voice

By William E. May

The dignity and mission of lay persons within the Church were stressed by the Fathers of Vatican II, particularly in the Decree on the Apostolate of Lay People and in chapter 4 of the Dogmatic Constitution on the Church (nn. 30-38). In addition, the call of lay persons to the full perfection of the Christian life was likewise emphasized at Vatican II.

And in the Pastoral Constitution on the Church in the Modern World, the indispensable work of lay persons in shaping a social and political order rooted in charity and based on true principles of justice was fully recognized. Thus there is

real truth in saying that at this period of history the laity have "found their voice."

BUT IN VIEW of some widespread misinterpretations that would, as it were, "democratize" the Church and make its teachings dependent on majority vote, it is necessary to be clear about the role of the laity within the Church and their vocation as witnesses to the truth revealed in Christ and proclaimed by the Church.

Lay persons are, the Church teaches, fully incorporated into Christ and the Church through the sacraments of Baptism and Confirmation. Thus they share, in their own way, "the priestly, pro-

phetic, and kingly office of Christ and to the best of their ability carry on the mission of the whole Christian people" ("Dogmatic Constitution on the Church," n. 31).

What specially characterizes the laity is their "secular" character — their life in the world. Their unique vocation is to sanctify the world in which they live by bringing to it the love of Christ and the values of the Gospel (ibid.). This means that the lay person is to transform the world in which he or she lives, the world of his or her everyday occupation, by bearing witness to the truths that the Church teaches about the meaning of human existence.

Because so many lay persons marry and found families, it is the world of family life and the education of children wherein lay people have the right and the duty to seek the perfection of the Christian life (cf. "Dogmatic Constitution on the Church," n. 35 and Pastoral "Constitution on the Church in the Modern World," nn. 47-52, in particular, n. 52. A reading of these passages is absolutely essential if lay persons are truly to "find their voice.")

IF THE MESSAGE given through the Church's teaching on the dignity and vocation of lay persons were to be summed up briefly, an almost impossible task, it could, I believe, be as follows:

The lay person has the divine mission of showing, through his or her life, that the God in whom Christians believe is a God of love, a God who wills to be with and for us. The Christian lay person's life must make it evident that every human person is precious and priceless, the subject of rights that need to be recognized and protected by society.

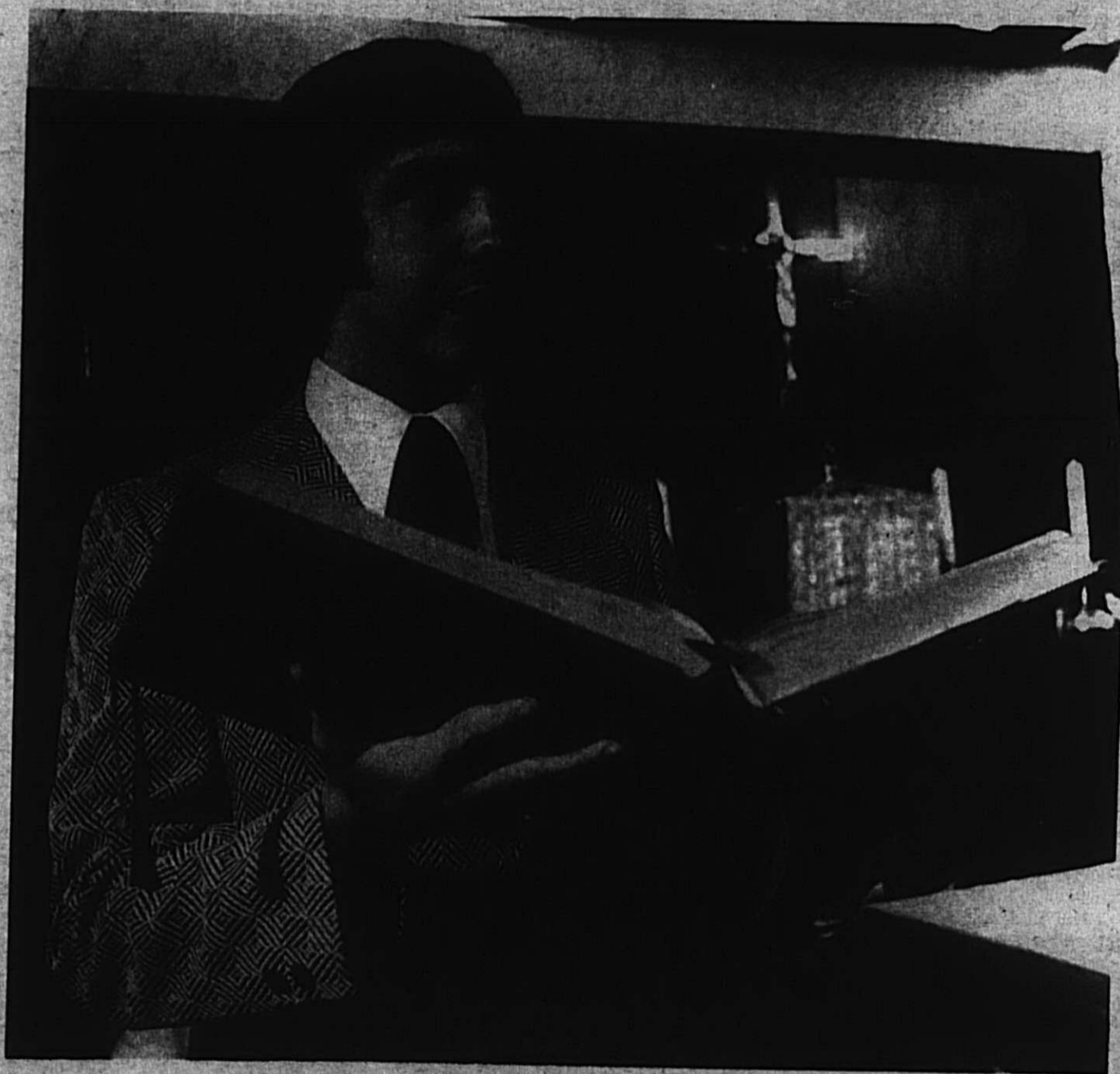
In his or her daily life, the lay person is to show all that life itself is a precious gift from God Himself and that this good gift can take root and grow to full flowering only if there is a willingness on the part of all to let life take root and grow, a willingness to sacrifice, if necessary, for the good of others, and an unwillingness to do any deed that is of set purpose and its own inner dynamism directed against the life and growth of human persons.

In addition, the laity are summoned to conform their minds and hearts to the teaching of Christ, the teaching that is set forth for them by their brothers in the faith, the bishops in communion with the Holy Father (cf. "Dogmatic Constitution on the Church," nn. 25, 32; "Pastoral Constitution on the Church in the Modern World," n. 51).

THIS DOES not mean that the laity are blindly to obey; rather they are, with glad hearts, to accept the teaching of those who have been appointed as teachers within the Church, and to make it their own, simply because of their deep faith that Jesus Himself is present here and now in the teaching of the Pope and bishops leading them to fullness of the Christian life.

The laity can only find their voice in the Church and fulfill their vocation by a deeply Christian life, one nourished by the liturgy and the Eucharist and by the word of God. By listening to this Word of life and making it their own, they can indeed transform the world in which they live. As Chesterton once said, Christianity has not been tried and found wanting; it simply has not been tried. It can only be tried if lay persons, relying on the grace of Christ Himself, will try to do so. The recent pastoral, *To Live in Christ Jesus*, is a good place to start to make oneself aware of his or her dignity and vocation as a lay person.

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'Lay persons are...fully incorporated with Christ and the Church...'

Kevin Zorull of Rock Island, IL., was a seminarian when he was photographed giving readings at Mass.

He has since been ordained and serves at St. Mark's Church, Peoria, IL.