

Archdiocese ready to welcome Coadjutor Archbishop Biskup

Canon Law first topic for synod

VATICAN CITY — The third session of the Synod of Bishops resolved around a discussion of the principles guiding reform of the Code of Canon Law.

But who said what was left totally in the dark, officially.

Synod press officials announced that 12 cardinals and

Related stories, photo on Page 12

seven archbishops and bishops addressed the October 2 meeting. But by a ruling of "higher authority" no names were released.

The synod press bulletin, moreover, gave only a general resume of the comments made by speakers with no clear differentiation of pro or con approaches to the subject under discussion.

HARDLY HAD the Vatican press office issued its markedly unambiguous bulletin, however, than "well informed sources" began grinding out detailed information — on a mimeograph machine.

The newsheet, written in English, reported that the day's discussion was carried out entirely in Latin.

Unlike the official bulletin, the newsheet gave the names of most of the speakers: 11 of the 12 cardinals and 6 of the 16 archbishops and bishops.

According to the newsheet, the following opinions were voiced in the debate on the revision of the Code of Canon Law:

Cardinal Paul Leger of Montreal said the new plan was much too juridical and should be brought into line with the Church's pastoral office, which he described as a combination of the Church's doctrinal office and ruling office. He said the Code of Canon Law has to have a juridical aspect, but that remnants of Roman law and appeals to natural law should be avoided as far as possible.

(Another well informed source said that in suggesting that canon law avoid appeals to natural law, Cardinal Leger was not trying to torpedo a project for the establishment of a basic constitution to underlie the Code of Canon Law. He said Pope Paul VI had asked that the Pontifical Commission for the revision of the Code of Canon Law draft an outline of such a constitution in the spring of this year. But, he said, that outline has not been submitted to the synod for discussion.)

CARDINAL Joseph Lefebvre of Bourges, France, said canon law should offer a witness of Christianity to non-Christians. His suggestion that each chapter of the Code of Canon Law be prefaced by an explanation of the thinking behind the legislation seemed to approach the idea of a constitution or fundamental law for ecclesiastical legislation.

Cardinal Giovanni Urbani of Venice warned that the new code should not be overly moralistic. It should outline only the principles of canon law, leaving local churches room to develop their own spirituality.

Cardinal Thomas Cooray, O.M.I., of Colombo, Ceylon, and Cardinal Leon Duval of Algiers, admitted the importance of the new plan's emphasis on personal rights, but warned that the code should not lean too sharply toward individualism.

Cardinal Owen McCann of Cape Town, South Africa, urged that the code contain general rules admitting of as few exceptions as possible. He urged a free and open discussion of the issues involved. The resulting code, he said, should be an achievement of the Church acting collegially.

Cardinal Franjo Šeper of Zagreb, Yugoslavia, criticized the new code for taking insufficient account of the special conditions multiplying throughout the world. He said bishops should be free to make their own decisions according to those conditions.

Cardinal Paul Zoungana of Ouagadougou, Upper Volta, said much more account should be (Continued on page 7)



VOL. VIII, NO. 2

INDIANAPOLIS, INDIANA, OCTOBER 6, 1967

AKRON EDUCATOR

Lay president named for Marian College

Dr. Dominic J. Guzzetta, senior vice-president, provost and professor of education at the University of Akron, will become the first lay president of Marian College February 1, 1968.

The appointment was announced this week by Mother Marie Dillhoff, O.S.F., chairman of the board of trustees and superior of the Sisters of St. Francis, who founded the co-educational liberal arts college 30 years ago.

Dr. Guzzetta will succeed Msgr. Francis J. Reine, president for the past 13 years, who is resigning for reasons of health.

The new president has held several academic and administrative posts at Akron since 1954, leading to his current position as the second-ranking official of the 15,000-student institution. Since 1959, he has also been a consultant and examiner for the North Central Association of Secondary Schools and Colleges. In this capacity, he has visited more than 30 colleges and universities, including Marian and Indiana State University.

DR. GUZZETTA is currently president of the board of education in the Akron suburb of Cuyahoga Falls, and serves on the Akron mayor's committee for manpower development and the board of the United Fund Foundation. He is a director of



DR. GUZZETTA

the Akron Area Medical College and Educational Foundation, president of the International Institute of Akron, a past president of the Northeast Ohio chapter of the American Society of Training Directors and a trustee of the Akron Rotary Club.

The Akron educator is a consultant to three institutions—Langston (Okla.) University; Glensville (W. Va.) State College; and Grand Valley State College, Allendale, Mich.

Born at Fredonia, N.Y., in 1919, Dr. Guzzetta attended Alfred (N.Y.) University until his call-up in the New York Na-

tional Guard in 1940. During World War II, he rose from private to captain and in the post-war National Guard, Dr. Guzzetta retired as a lieutenant-colonel.

He received his bachelor of arts degree cum laude in 1948, his master of education degree in 1951 and his doctorate in education in 1953, all from the University of Buffalo.

At Buffalo, Dr. Guzzetta was assistant to the dean of Millard Fillmore College, the University of Buffalo's evening division, and supervisor of a work-study "training for productivity" program.

MOVING TO THE University of Akron, he served as assistant dean of the evening and adult education division, assistant professor of education and acting dean of the college of education. In 1959, Akron named him dean of the general college, professor of education and coordinator of research. Three years later, he became vice-president and dean of administration, and a year ago senior vice-president and provost.

A contributor to several professional journals, the new Marian president is listed in "Who's Who in American Education." He is a member of Phi Delta Kappa, Chi Sigma Nu, Omicron Delta Kappa, Alpha Sigma Lambda, Kappa Delta Pi, the American Association of School Administrators, the Adult Education Association of America and the Reserve Officer's Association.

Dr. and Mrs. Guzzetta are the parents of two daughters. Jo Anne, 20, is a senior at the University of Akron, and Elaine, 17, is a high school senior.

THE NEW president's selection by the Marian board of trustees climaxes an extensive screening of candidates prompted by Msgr. Reine's July announcement of his intention to resign. The board includes a priest and three laymen named earlier this year who are the first trustees not members of the founding Franciscan community. Marian's current enrollment is 1,050.

"We are extremely pleased with Dr. Guzzetta's acceptance," Mother Marie said. "He has a most comprehensive background for the presidency, extremely strong in higher education both academically and administratively. He has served with distinction in every aspect of higher education from the classroom to the executive office."

Rural Congress meeting in Rome

ROME—More than 300 delegates from 60 countries are meeting here for the International Catholic Rural Congress from October 2 to 7.

The congress is promoted by Catholics but welcomes all currents of information and opinion on the serious international problems of agriculture. The congress hopes to begin implementation of Pope Paul VI's encyclical, The Development of Peoples, which calls for better distribution of the world's goods and an active campaign against food shortages.

Final arrangements are being completed for the official welcome next week for Coadjutor Archbishop George J. Biskup, who will arrive in the Archdiocese on Sunday evening.

Thirty archbishops and bishops have indicated their intention of participating in the Ecclesiastical Reception to be held at 4 p.m. Tuesday, Oct. 10, in SS. Peter and Paul Cathedral.

Thomas J. McDonough, of Louisville.

Score's of other visiting priests, Religious and lay people will be attending the function in addition to hundreds from the Archdiocese.

The Ecclesiastical Reception will be open to the public, with general admission tickets being made available at the door. Sections will also be reserved for invited guests.

Relatives of Archbishop Biskup attending include a brother, Leonard C. Biskup, of Denver, and a sister, Mrs. Lewis C. Harlan, of Cedar Rapids, Iowa. One or two chartered buses from the prelate's home town of Cedar Rapids is also expected for the ceremonies.

ARCHBISHOP Biskup will concelebrate a Pontifical Mass Tuesday afternoon with Archbishop Schulte, Msgr. Cornelius B. Sweeney, V.G., P.A., Bishop

Parking plan

The Parking Committee for the Ecclesiastical Reception next Tuesday suggests the following plan to the clergy to facilitate traffic movement: Priests who are driving are asked to come to the Stouffer Inn between 3 and 3:30 p.m. to park their cars in 400 reserved spaces. Buses will transport them to the Cathedral at 3:15, 3:30 and 3:45 p.m. and return them to Stouffer's after the Mass. Priests who must come later may find spaces in the Cathedral High School parking area. Parking spaces will be made available around the Stouffer Inn after the Mass.

Leo Pursley, of Fort Wayne-South Bend; Bishop Andrew G. Grutka, of Gary; Bishop Paul F. Leibold, of Evansville; and Bishop Raymond J. Gallagher, of Lafayette.

Attending in the sanctuary will be the following archbishops and bishops:

Archbishop Karl S. Alter, of Cincinnati; Archbishop Leo Binz, of St. Paul-Minneapolis; Archbishop James J. Byrne, of Dubuque; Archbishop James V. Casey, of Denver; Archbishop

Clergy Association up for final action

More than 200 Archdiocesan and religious order priests are expected to attend the historic first General Assembly of the Archdiocesan Clergy on Thursday, Oct. 12, at the Marott Hotel in Indianapolis.

Two major items of business are on tap for the Assembly. One is discussion and voting on a constitution for the proposed Archdiocesan Priests' Association. All priests in the Archdiocese have received copies of the constitution from the Coordinating Committee for the Priests' Association.

The second major item of business will be election of a 12-man Governing Board for the Association from 24 priest-nominees selected in a recent mail ballot. Nominees represent four age levels—those ordained more than 25 years, from 15 to 25 years, from five to 15 years, and less than 5 years. Over 200 priests participated in the mail ballot for the Governing Board nominees.



FATHER AHERN

KEYNOTE speaker for the October 12 Assembly will be Father Barnabas Ahern, C.P., of St. Meinrad School of Theology, who will give the opening address at 2:30 p.m. Discussion and voting on the constitution, election of the Board, committee reports and resolutions will follow.

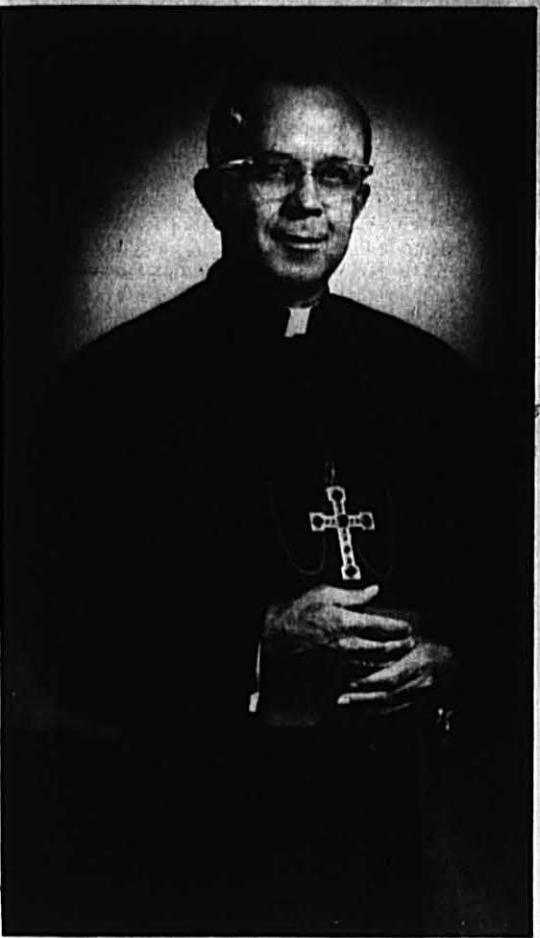
Dinner speakers will include Father Raymond Goedert, president of the Chicago Association of Priests, Archbishop Schulte and Coadjutor Archbishop George J. Biskup.

Father Robert Walpole, chairman of the Coordinating Committee for the Priests Association and pastor of Sacred Heart parish, Jeffersonville, this week told The Criterion he felt "optimistic" about the adoption of the constitution and establishment of the Priests Association. The Jeffersonville pastor presided at a meeting in Chicago last week for delegates from priests' associations and senators in 10 Midwestern states.

The Coordinating Committee for the Association has met monthly since its election last February to lay the groundwork for the organization, Father Walpole said. In May, meetings were also held in each of the nine Archdiocesan deaneries.

THE 12-MAN Governing Board for the proposed Association will be elected next Thursday from the following 24 nominees:

Father Albert Aljamie, Holy Angels, Indianapolis; Father Joseph Beecham, Schulte High School superintendent, Terre Haute; Msgr. Edward Bockhold, Holy Trinity, Indianapolis; Father Robert Borchertmeyer, Little Flower, Indianapolis; Msgr. (Continued on page 7)



COADJUTOR ARCHBISHOP BISKUP

Chancery announces shifts among clergy

The Chancery Office this week announced the resignation of Msgr. Herbert F. Winterhalter as pastor of St. Patrick's parish, Terre Haute. The 71-year-old prelate was named pastor-emeritus and will retain the post as dean of the Terre Haute deanery. He will maintain his residence at the parish.

Appointed administrator of the parish was Father John Elford, 45, who has served the past ten years as Archdiocesan Director of the Catholic Youth Organization. Since 1961 he has also taught theology at Marian College.

The new Archdiocesan CYO Director will be Father Donald Schneider, who was recently named assistant pastor at SS. Peter and Paul Cathedral. Effective date for the appointments is October 14.

A NATIVE of Bedford, Msgr. Winterhalter was ordained in 1920 after studies at St. Meinrad Seminary. Early assignments included Holy Trinit parish, Evansville, and St. Clement's parish, Boonville, both now in the Evansville diocese.

In 1937 he was appointed administrator of St. Margaret Mary parish, Terre Haute, and pastor the following year. He served in that post until 1950, when he was named to St. Patrick's parish.

Msgr. Winterhalter has served as Terre Haute Dean since 1944 and was named an Archdiocesan Consultant in 1959, a post he will retain. He is also a member of the Archdiocesan School Board.

FATHER ELFORD is a native of Pittsburgh. He attended St. Meinrad Seminary and the Catholic University of America, where he obtained a licentiate degree in sacred theology. He was ordained in 1947.

Early assignments included St. Margaret Mary parish, Terre Haute, from 1947 to 1955, and St. Michael's parish, Indianapolis, from 1955 to 1957. He also served at St. Mary's and St. Matthew's parishes, both in Indianapolis. He joined the Marian College faculty in 1961. A brother, Father Georj Elford, is Assistant Archdiocesan Superintendent of Schools.

Father Schneider, a Lanesville native, was ordained in 1959 after studies at St. Meinrad Seminary and the Catholic University. He was assistant pastor of St. Joan of Arc parish, Indianapolis, until his transfer September 30 to SS. Peter and Paul Cathedral.

Plan interfaith choir drive

LONDON—The Catholic cathedral of Westminster here is planning a joint appeal with London's two principal Anglican churches, St. Paul's Cathedral and Westminster Abbey, for financial help to save their choirs.

These choirs are the leading performers of religious music here but their costs have become so high they are all facing financial crisis.

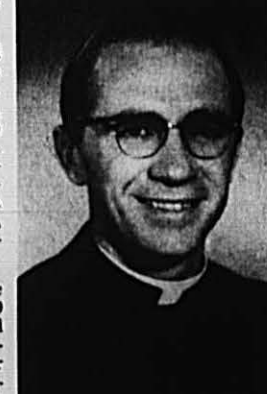
The three churches maintain their own choir schools, where boys get a first-class education. They also employ professional singers. The cost of maintaining the choir at St. Paul's cathedral alone is about \$120,000 a year.



MSGR. WINTERHALTER



FATHER ELFORD



FATHER SCHNEIDER

Text of new English Canon of the Mass

This is the text of the vernacular Canon of the Mass, approved for interim use by the bishops of the United States. Use of the vernacular text is scheduled to begin on Sunday, Oct. 22. It is reproduced here with the permission of the International Committee on English in the Liturgy, Inc.

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We come to you, Father, in this spirit of thanksgiving, through Jesus Christ your Son. Through him we ask you to accept and bless these gifts we offer you in sacrifice.

We offer them for your holy catholic Church. Watch over it and guide it; grant it peace and unity throughout the world. We offer them for N. our Pope, for N. our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.

Remember, Lord, your people, especially those for whom we now pray: N. and N. Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and all who are dear to us. We pray to you, our living and true God, for our well-being and redemption.

In union with the whole Church, we honor the memory of the saints. We honor Mary, the virgin mother of Jesus Christ our Lord. We honor Joseph, her husband, the apostles Peter and Paul, Andrew, James and John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, the martyrs and all the saints. May their merits and prayers gain us your constant help and protection. Through Christ our Lord. Amen.

Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. Through Christ our Lord. Amen.

Bless and approve our offering; make it truly spiritual and acceptable. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.

The day before he suffered, he took bread, and looking up to heaven, to you, his almighty Father, he gave you thanks and praise. He broke the bread, gave it to his disciples and said: Take this and eat it, all of you; this is my body.

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples and said: Take this and drink from it, all of you; this is the cup of my blood, the blood of the new and everlasting covenant—the mystery of faith. This blood is to be shed for you and for all men so that sins may be forgiven. Whenever you do this, you will do it in memory of me.

So now, Lord, we celebrate the memory of Christ, your Son. We, your people and your ministers, recall his passion, his resurrection from the dead, and his ascension into glory. And from the many gifts you have given us we offer to you, God of glory and majesty, this holy and perfect sacrifice: the bread of life and the cup of eternal salvation.

Look with favor on these offerings. Accept them as you did the gifts of your just servant, Abel, the sacrifice of Abraham, our father in faith, and the offering of your priest Melchisedech.

Almighty God, we pray that your angel may take this sacrifice to your altar in heaven. Then, as we receive from this altar the sacred body and blood of your Son, let us be filled with every grace and blessing. Through Christ our Lord. Amen.

Remember, Lord, those who have died, N. and N. They have gone before us marked with the sign of faith, and are now at rest. May these, and all who sleep in Christ, find in your presence light, happiness, and peace. Through Christ our Lord. Amen.

For ourselves, too, we ask a place with your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all the saints. Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness, Through Christ our Lord.

Through him you give us all these things. You fill them with life and goodness, you bless them and make them holy.

Through him, in him, with him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever, Amen.

Archbishop praises new English canon

ATLANTA — Atlanta's Archbishop Paul J. Hallinan, chairman of the U.S. Bishops' Committee on English in the Liturgy, announced satisfaction with the "simple and eloquent" vernacular Canon of the Mass authorized for use in the U.S. beginning October 22. The new translation, which the archbishop described as "clear and contemporary," is the first published product of the International Committee on English in the Liturgy. "I hope it is clear," Archbishop Hallinan said, "that we need no new liturgical books for this welcome development. The translation is on a temporary basis, and we expect it to be supplemented in the near future by alternative Eucharistic prayers already prepared by the post-conciliar liturgical commission, the Consilium. "SINCE THE present change does not require any new texts or responses to be said by the people, books and booklets for congregational participation will not be affected." The archbishop added: "This reform places a new responsibility on priests—first, to recite this central prayer of the Mass effectively and deliberately, without hurry or routine; next, to help people to appreciate the profound meaning of each phrase of the present Canon of the Mass. It is only when these texts are in our own language that we can appreciate them in the setting of the eucharistic celebration." IN INDIANAPOLIS, Father Albert Ajamie, Archdiocesan Director of the Liturgical Apostolate, stressed "congregational awareness" as one of the major benefits the vernacular Canon will provide. "People will be able to participate much more intelligently and will be aware of the importance of the Canon as the central prayer of the Mass," Father Ajamie said. The concluding doxology, "Through Him, in Him, with Him," will be considerably enhanced by use of the vernacular, in the priest's opinion.

PROPER

Christmas

In union with the whole Church we celebrate the day (night) when Mary, ever a virgin, gave this world its savior. We honor the memory of the saints . . .

Epiphany

In union with the whole Church we celebrate the day when your only Son, sharing your endless glory, showed himself in human flesh. We honor the memory of the saints . . .

Holy Thursday

In union with the whole Church we celebrate the day when Jesus Christ, our Lord, was betrayed for us. We honor the memory of the saints. We honor Mary, the virgin mother of Jesus. We honor Joseph, her husband . . .

Father, accept this offering from your whole family in memory of the day when Jesus Christ, our Lord, gave the mysteries of his body and blood for his disciples to celebrate. Grant us your peace in this life . . .

The day before he suffered to save us and all men, that is today, he took bread and . . .

Easter

In union with the whole Church we celebrate the day (night) when Jesus Christ, our Lord, rose in the flesh. We honor the memory of the saints. We honor Mary, the virgin mother of Jesus. We honor Joseph, her husband . . .

Father, accept this offering from your whole family and from those born in the new life of water and the Holy Spirit, whose sins are now forgiven. Grant us your peace in this life . . .

Ascension

In union with the whole Church we celebrate the day when your only Son, our Lord, took his place with you and raised our fragile flesh to glory. We honor the memory of the saints. We honor Mary, the virgin mother of Jesus. We honor Joseph, her husband . . .

Pentecost

In union with the whole Church we celebrate the day of Pentecost when the Holy Spirit appeared to the apostles in countless tongues. We honor the memory of the saints . . .

(Hanc igitur as for Easter)

Agrarian reform

ESSEN, Germany—Coadjutor Archbishop Paolo Munoz Vega of Quito, Ecuador, said here that by the end of October the Church in Ecuador will have given up more than half of its land as part of the nation's agrarian reform program.

participate much more intelligently and will be aware of the importance of the Canon as the central prayer of the Mass," Father Ajamie said. The concluding doxology, "Through Him, in Him, with Him," will be considerably enhanced by use of the vernacular, in the priest's opinion.

Episcopal consecration

Father, accept this offering from your whole family and from me, chosen for the order of bishop. Protect the gifts you have given me, and let them yield a harvest worthy of you. Grant us your peace in this life . . .

Episcopal consecration—Easter and Pentecost

Father, accept this offering from your whole family and from those born in the new life of water and the Holy Spirit, whose sins are now forgiven. And accept this offering from me, chosen for the order of bishop. Protect the gifts you have given me, and let them yield a harvest worthy of you. Grant us your peace in this life . . .

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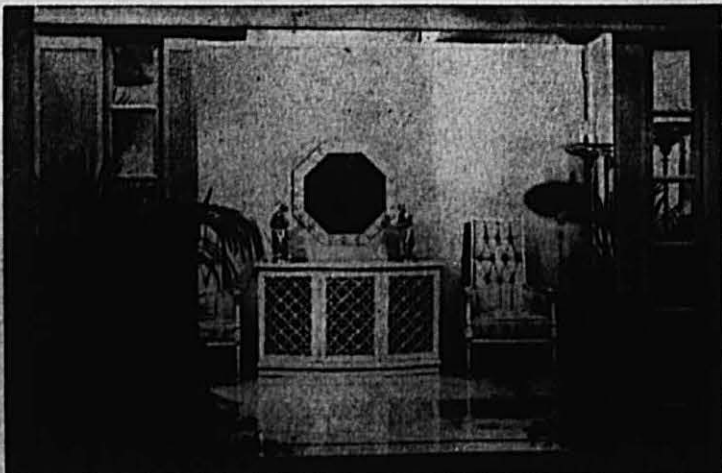
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PLAN THEATRE BENEFIT — Mother Theodore Circle, Daughters of Isabella, will sponsor a benefit performance of "The Rainmaker," to be given by the Booth Tarkington Players at the Tarkington Civic Theatre, 1847 N. Alabama St., at 2:30 p.m. Sunday, Oct. 8. A social hour will precede the event at 1:30 p.m. The proceeds will benefit the building program at St. Elizabeth's Home. Shown above, from left, are: Mrs. Beulah Contracchia, regent; Miss Mary Anne Dolan, past regent and supreme director; and Miss Catherine O'Gara, officer.



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Pastoral letter on education

To The Clergy, Religious, and Laity of the Archdioceses of Indianapolis and Louisville and the Diocese of Evansville

Dearlly Beloved in Christ:

A study of the problems and issues in Catholic education, appropriately entitled "Alternatives in Catholic Education," has been begun as a joint project by the Archdioceses of Indianapolis and Louisville and the Diocese of Evansville. In view of this fact, on this Catechetical Sunday your Bishops join together in giving attention to the teaching mission of the Church, which is both their common concern and responsibility.

In these rapidly changing times, a host of problems and issues face the bishops in the fulfillment of their sacred teaching office. These issues and problems relate to circumstances which are not unique or peculiar to any one locality but differ from place to place only in degree or detail. Our confrere, Bishop Primeau, of Manchester, New Hampshire, President General of the National Education Association, recently described to the convention of Catholic educators the kinds of questions facing us at this time.

The first question posed to the assembled educators was, "Why should the Church be operating schools at all?" Far from implying a negative response, Bishop Primeau insisted simply that, "in honesty to ourselves, to the Church, and to American society, we are duty-bound to formulate the reasons for the existence of a Catholic school system in the United States at this particular moment in history." Several other questions were posed by Bishop Primeau. "Does the goal of every Catholic child in a Catholic school remain a possible and desirable one today? Should we concentrate on one level of education or rather instead seek to provide education across the board on all levels? What are we as Catholics doing—and what are we going to do—about the millions who are not in Catholic schools?" This concerns not only young people of school age but also Catholic adults who face the problem of adjusting to life in the post-conciliar Church. We heartily agree with our distinguished colleague that these questions are clearly the questions of the day.

Underlying the design of our cooperative study is the idea, clearly enunciated in the Second Vatican Council, that Christian authority must always be exercised in a context of a free exchange or dialogue.

Echoing the council, the late and distinguished American theologian, Father John Courtney Murray, has pointed out that the purpose of this dialogue within the Church is to build and strengthen the community; to guide it, under the guidance of the Spirit, toward the full truth. Certainly, in a matter of such grave importance and widespread concern as Catholic education, it is especially imperative that this truly Christian idea of authority in dialogue be realized in practice. For this reason, while the authority and responsibility for the teaching mission of the Church remain clearly with the bishop in each diocese, we already depend greatly on representative boards of education for the formulation of Catholic educational policies.

This cooperative study project, initiated at the request of Diocesan Boards of Education, seeks to create on a large scale an effective dialogue within the Catholic community concerning the present and future of Catholic education.

This study project will attempt to involve the entire Catholic community in a program of information and parish discussions, followed by an opinionnaire, which will be distributed to the entire Catholic community. The information program, making use of all possible media, will begin later this fall. A series of four parish discussions are to be scheduled in the month of January, these discussions being followed immediately by the opinionnaire.

As another phase of the study, during the next several months, research will be conducted hopefully in each parish to accurately identify the state of present educational programs and facilities. This cooperative project will involve every parish and mission since it is concerned not simply with Catholic or parochial schools but with Catholic education. It is important that each of us realize that Catholic education reaches beyond formal school programs and far beyond the parochial elementary school. The results of this project will be published to fully inform all of us and to make possible in conjunction with Boards of Education more effective planning for the future of Catholic education.

On this Catechetical Sunday, we ask your prayerful consideration concerning the future of Catholic education, for which each of us has a continuing need and a particular responsibility. Your interest and cooperation are vital to the success of this new approach to the problems of Catholic education.

With this approach, we hope to realize the truths emphasized in the recent Vatican Council, where the bishops stated, "The laity have the right . . . to receive in abundance . . . the spiritual goods of the Church. . . . Every layman should openly reveal . . . his needs and desires with that freedom and confidence which befits a son of God and a brother in Christ. . . . An individual layman, by reason of the knowledge, competence, or outstanding ability which he may enjoy, is permitted and sometimes even obliged to express his opinion on things which concern the good of the Church. . . . A great many wonderful things are to be hoped for from this familiar dialogue between the laity and their spiritual leaders: in the laity a strengthened sense of personal responsibility; a renewed enthusiasm; a more ready application of their talents to the projects of their spiritual leaders. The latter, on the other hand, aided by the experience of the laity, can more clearly and more incisively come to decisions regarding both spiritual and temporal matters. In this way, the whole Church, strengthened by each one of its members, may more effectively fulfill its mission for the life of the world."

We prayerfully hope that such will be the results of this historic cooperation between our dioceses. Asking God's special blessing upon each of you and upon this united effort in the service of His Truth, we are

Sincerely yours in Christ,

Paul C. Schulte
Archbishop of Indianapolis
Thomas J. McDonough
Archbishop of Louisville
Paul F. Leibold
Bishop of Evansville



NEW MARIAN ALUMNI OFFICERS—Newly elected officers of the Indianapolis Chapter, Marian College Alumni Association, are shown above following a recent reorganization meeting of the chapter. Thomas Egold, a '65 graduate, was named president. From left are: Ronald Strango, '64, treasurer; Mrs. Brenda Fancher Dorsey, '64, corresponding secretary; Miss Mark Meister, '61, recording secretary; Steve McCracken, '64, vice-president; and Egold.

Pope's letter to UN repeats peace plea

UNITED NATIONS, N.Y.—Pope Paul VI has once more underlined his concern for an end to the conflict in Vietnam.

In a letter sent from the Vatican to United Nations Secretary General U Thant, Pope Paul praised "new initiatives" in peacemaking "under way or planned" and offered his help to the international body in any way it might consider useful.

The letter was dated September 22. It was released by the Secretary General's office a week later, without comment. UN officials could not confirm the existence of the peace initiatives referred to by the Pope. The Vatican letter was written just before the Soviet Union announced continuing arms aid to North Vietnam, and prior to UN speeches on the Vietnam question by U.S. Ambassador Arthur J. Goldberg and leaders from Great Britain and France.

TRANSMITTING the Vatican letter, Msgr. Alberto Giovannetti, the Holy See's UN observer, said it was intended as "a further and urgent appeal to promote a meeting among the parties involved in order to find a way to put an end to the sad conflict which causes so many sorrows and anxieties to the Vietnamese people and to the world."

Msgr. Giovannetti also said the Pope has hopes that the current UN General Assembly session will move "toward finding a peaceful and honorable solution to the conflict."

The text of the Vatican message, which was signed by Cardinal Amleto Cicognani, Papal Secretary of State, is as follows:

"The Holy Father is well aware of and appreciates the interest and preoccupation of the Secretary General of the United Nations in regard to the threat which continuation of the conflict in Vietnam constitutes to peace in the world.

"His Holiness, who has always followed and continues to follow with deep concern the situation in Southeast Asia, has

read with profound satisfaction the news that in these days new initiatives are under way or planned for the purpose of establishing the basis for an honorable and peaceful solution of the problem.

"THE HOLY Father wishes to assure the Secretary General of the United Nations that he always encourages wholeheartedly the efforts of men of good will for peace, and very willingly he is disposed to offer whatever collaboration on his part might be considered helpful.

"In expressing these sentiments His Holiness nourishes the hope that the Secretary General of the United Nations will use his great influence to remove obstacles and overcome difficulties in order to hasten the day in which, arms having been laid down the peoples of Vietnam can dedicate themselves with serenity and in a climate of liberty and independence to the reconstruction of their fatherland.

"Upon this noble and generous work the Holy Father invokes an abundance of Divine favors."

Reds level charges at Polish cardinal

BONN, Germany—Cardinal Stefan Wyszynski of Warsaw has been accused of disloyalty, "hot-headedness" and meddling in foreign policy in a government explanation of why he was not permitted to go to Rome for the bishops' synod, it was learned here.

The charges, made in the Polish paper Zycie Warszawy (Warsaw Life), which reflects government policy on church affairs, was the first public explanation of why the Polish communist regime barred the cardinal from going to the synod. The other four prelates designated to represent the Polish

hierarchy at the synod were given passports to travel to Rome, but, in an act of solidarity with the cardinal, they will not attend the sessions either.

THE PAPER charged that during the recent visit of French President Charles de Gaulle to Poland, Cardinal Wyszynski overstepped his church privileges by attempting, unsuccessfully, to disturb the friendly atmosphere of important Polish-French talks.

On De Gaulle's visit the cardinal had sent a letter to the French President in which he said that France of all the countries of the world was a symbol, especially for Poland, of freedom and liberty.

Zycie Warszawy said that "the passport was denied only to Cardinal Wyszynski, whose hostile and disloyal political attitude toward the Polish state has not changed, but, on the contrary, was confirmed recently during President De Gaulle's visit to our country."

THE CARDINAL'S letter to De Gaulle, which accompanied a gift of a bas relief depicting Our Lady of Czestochowa, the patron of Poland, extended "very cordial greetings" to the president of France and said that the occasion of the De Gaulle visit "has for us, in the present situation in Poland, an eloquence of reawakening hope" and that "the Polish nation lives in the expectation of justice."

Zycie Warszawy also accused the cardinal of putting pressure on the other delegates to the synod to keep them from going to Rome.

According to the German Catholic news agency KNA, Cardinal Wyszynski cabled a message to Bishop Ladislaw Rubin, secretary general of the bishops' synod and Cardinal Wyszynski's delegate for Polish emigrants abroad, informing him that his participation in the synod was prevented by the refusal of the Polish government to issue him a passport. The cardinal, in his message, did not mention that the other members of the delegation would also abstain from attendance in support of his position.

Religious education workshop scheduled

Sister Maria de la Cruz Aymes, H.H.S., author of the "On Our Way" religion series for Confraternity of Christian Doctrine classes, will address an all-day Religious Education Workshop Saturday, Oct. 14, at Secena High School, Indianapolis. Teachers, parents and all interested Catholics are invited to attend the Workshop for which there is no reservation fee.

Registration at 9 a.m. will be followed by a 9:30 lecture, "Teaching Religion to Children in a Changing World." Group discussions on specific problems in teaching religion will be summarized by each group leader for Sister Maria's comments during the afternoon program. A second lecture, "God Speaks to Us Today," is scheduled at 11:10 a.m. with a luncheon break at noon.

AFTERNOON sessions will begin at 1:30 p.m. with the third and final lecture, "We Answer God's Call." Group discussions on ways to prepare children for confession and Communion and a question-answer period will conclude the Workshop by 4 p.m.

Sister Maria, who entered the Society of Helpers in New York in 1939, is a native of Mexico. Her early assignments took her to Spanish Harlem, Paris, France; three Mexican Indian villages, and San Francisco, where she was assigned to the Archdiocesan CCD Office as supervisor. The need for catechetical material for the public school child's religious education spurred Sister Maria to prepare mimeographed guides for CCD teachers. From this small beginning, the "On Our Way" series developed. The first books appeared in 1957.

IN VIEW OF Vatican II's impact on religious education, Sister Maria and three co-authors began re-writing the entire series. Texts for Grades 1 and 2 are now used in CCD classes throughout the United States. Grades 3 and 8 texts will appear early in 1968, and the remaining Grades 4 through 7 texts will be completed by 1970.

Issues warning

DARLINGTON, N.J.—Archbishop Thomas A. Boland of Newark issued a warning against unauthorized liturgical experimentation in a talk to some 300 priests attending a liturgical study day at Immaculate Conception Seminary here.



Sr. Maria de la Cruz

Sister Maria has lectured at Catholic University, Notre Dame University and Fordham University. She has lectured and conducted religious education courses in Ireland, England, Scotland, France, Belgium, Canada, Japan, the Philippines and Hong Kong. Her articles on modern catechetics have appeared in many professional journals.

Thomas More film is honored again

ASSISI, Italy—The 13th annual grand prize of the International Catholic Cinema Office (OICIC) has gone to "A Man for All Seasons," produced and directed by Fred Zinneman.

The already much honored film was chosen for its representation of the "triumph of the spirit" faithfully translated to the screen from the play of Robert Bolt, according to the judges' citation.

The film, which stars Paul Scofield, has already won 42 awards, including six Oscars and a citation by the Moscow Film Festival.

Drug Talk

"HOW TO DESTROY OLD MEDICINES"



by BERNARD KEENE, Jr., Pharmacist

I've talked before about the need to throw out old medications that clutter-up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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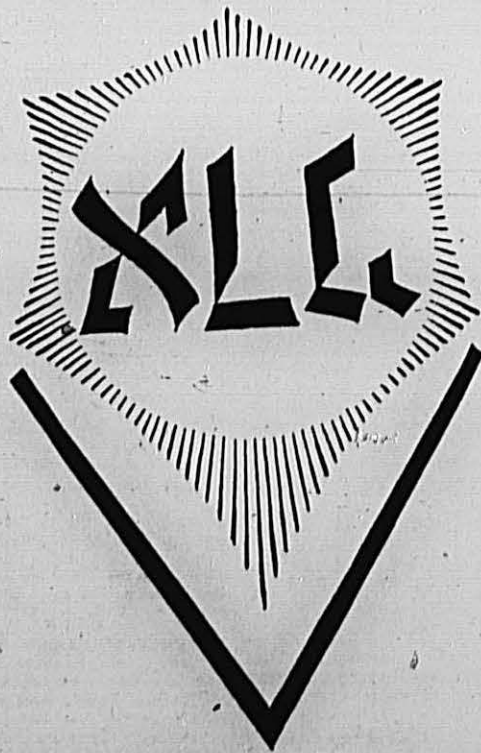
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Liturgy and Life

COMMUNION OF THE FAITHFUL . . . Lord, I am not worthy that you should come under my roof speak but the word and my soul will be healed.

Comment

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

Mr. and Mrs. Smith

Unlike a few diocesan editors, we were not distressed by the way daily newspapers and other media handled the marriage of Miss Margaret Rusk and Guy Gibson Smith.

With relatively few exceptions, the nation's press heralded the surprise wedding with such headlines as "Rusk's Daughter Wed to Negro" (the Indianapolis Star). Which is precisely what the introductory paragraphs in wire service accounts said. (A refreshing exception was the Indianapolis News. It headlined the story, "Rusk's Daughter, Lieutenant Wed." (Mr. Smith is an Army reservist.)

The genuinely distressing aspect of the wedding was that it was so newsworthy. It dramatized the isolation of the Negro American in his native land. Had Mr. Smith been a Japanese or a Filipino, say, the headlines would have been smaller, and the news stories less prominently displayed.

But the taboos against marriages among Negroes and whites die hard, even though Indiana—belatedly—and most other Northern states have discarded barbaric old laws forbidding miscegenation.

The Rusk-Smith nuptials, you see, get down to a bedrock fear deep in the hearts of many whites that intermarriage is the true and final objective of Negro demands for justice and equality. It is aptly summed up in that ancient, hateful, last-ditch challenge of the white supremacist: "O.K., then, how would you like for your sister to marry one of them?"

Senator Allen J. Ellender of Louisiana was not speaking only for the Deep South but, we fear, for much of the North as well when he harangued after the wedding:

"The great advocates of integration have sown the seeds and they are now gathering the fruit." If this had started 100 years ago after the Civil War, we would have a mongrel race today."

This is the rhetoric of the unlettered pseudo-geneticist who does not seem to realize that the so-called white race and all other races through the eons of geological time have been quite thoroughly "mongrelized."

A less frenetic but no less contemptible bigotry was exhibited by high-sassociety white "liberals" in Washington who were relieved to note that Mr. Smith is not only well-born but "looks almost white"—which he does. Heaven only knows what their reaction would have been had he "looked real Negro."

Skin pigmentation, then, remains the measure of a man as a neighbor, an employee or a husband in too many minds. Until that yardstick is broken, America will not know surcease from racial strife.

We are not advocating interracial marriage as a means of hastening racial harmony any more than we advocate religiously mixed marriages as a means of hastening ecumenical progress.

For one thing, it would be arrogantly presumptuous to suggest that a significant number of Negroes have any desire to marry whites; indeed, militant Negro (Continued on page 11)

Isolationism

One of the "spinoff" effects of the frustrations over the war in Vietnam is a new trend toward isolationism in this country.

It is not a resurgence of the know-nothing isolationism that prevailed in the years between the end of World War I and the outbreak of World War II. In a disturbing measure, the new isolationism attracts many of the intellectuals and progressives who heretofore have clearly seen the impossibility of the United States becoming the world's most powerful nation and at the same time withdrawing into a 19th century cocoon.

It is one thing to oppose American involvement in Vietnam or at least the way that involvement is being managed. It is another, and saddening, thing to arrive at a syllogistic unreasoning which dictates that, inasmuch as the Vietnamese adventure has turned out badly, the United States should tell the world to stop so it can get off.

This nation, with 7 per cent of the world's population, has half of the world's wealth. It has an inescapable moral obligation to help poor nations achieve decent living standards. This obligation must be met cheerfully and gratefully as a Christian commitment—not as a grudging response to a fear that otherwise the underdeveloped, starving peoples of the world will "go Communist."

Beyond that, this nation also has binding treaties and agreements of either an economic or military nature with more than 40 other countries.

Just because the nebulous Vietnam "commitment" has become a disastrous trap, we cannot now pick up our marbles all over the world and go home to mama.

Last laugh

After thinking it over for a while, enough members of the House of Representatives decided that tasteless joking of summertime might be poison at the polls come November. They voted to reinstate \$40 million in rat control funds the administration had requested last July.

Opponents of the original legislation laughed themselves into the aisles of the House with such gags as "pouring money down a rat hole" before rejecting it. But when the reaction of a disgusted public began to settle in, the critics sheepishly did a turn-about and approved the appropriation.

They saved face by tacking the \$40 million onto a public health bill and making the money available in block grants to the states to be used for top priority health projects. But sponsors of the appended funds made it clear that the money was intended for rat control, and supporters made it clear that was what they were voting for.

Any way the bill is sliced, the rats will get the worst of it. Voters got the best of it last week by following the flip-flop demonstration in the House and realizing that public outrage does mean something to Congress after all.

No alien corn

Next Tuesday is a big day for the Archdiocese. The Indianapolis See will welcome its new coadjutor, Archbishop George J. Biskup, with a formal Ecclesiastical Reception and a less formal banquet.

Representatives from the hierarchy, clergy, religious and parish laity will extend a warm hand of greeting, most of them—but not all—for the first time.

Archbishop Biskup will not be a stranger in a strange land. He will find many old friends here, some dating back to his seminary days. Nor will the terrain be different. For a Midwesterner whose whole life and service so far have been spent in the nation's heartland, Indianapolis is not alien ground.

The coadjutor will find here the same Midwestern devotion to Catholic education, to the parish church and to church-oriented activities that he leaves in Des Moines. The people and their problems are the same as well.

Taking up residence at Holy Cross, an inner city parish whose church population has dwindled as its neighborhood tensions have increased, he will meet head-on the stresses of a changing Catholic community. They are not unique. They have challenged him before. But they are perhaps the biggest challenge of the Church today, because they reflect the major problems facing the nation as a whole.

Indianapolis has its John Birchers, its Establishment, its poor and neglected, its religious and racial prejudiced. But it also has good people of every faith

who want to share the good life, to live in peace with their neighbors and to do God's will.

The new coadjutor comes to an Archdiocese whose growth has been and is being energetically supervised and soundly administered by Archbishop Schulte, an Archdiocese dotted with new parishes, new grade and high schools.

Surrounded by the capital city, there is sometimes a tendency to forget there is a rural side to this Archdiocese. In the Indianapolis See there are gentle Hoosier farmlands and quiet small towns where the history and traditions of the pioneer Church are carefully tended from generation to generation, where faith runs deep and walks straight.

Archbishop Biskup should feel at home here in record time.

JOHN COGLEY'S VIEW

Maharishi movement may be boon to youth

By JOHN COGLEY

Peregrine Worsthorne, the distinguished British political journalist, recently detoured from his usual path to write about Maharishi Mahesh Yogi, the Indian advocate of "transcendental meditation." Maharishi has been travelling around the world organizing groups who agree to meditate for a half hour, morning and evening. He promises to be the first worldwide religious leader in our time who has caught the fancy of youth.

Ever since the Beatles became his disciples, his fame has been skyrocketing. It is easily predictable that within the coming months, with the assistance of press and television coverage, his influence will be formidable.

Mr. Worsthorne was aware of this during the London interview, which was carried out in the presence of the Beatles and their long-haired ladies. The Maharishi movement, he stated, "is a far more potentially significant development than Prime Minister Harold Wilson's cabinet changes, or anything else that happened in these islands in recent days."

I tend to agree.

The mystic recently paid a visit to our town in California. I was able to observe at uncomfortably close hand his effect on young people. One of my own teen-age children, who was turned off by spokesmen for Catholicism before he ever heard of the Indian sage, has been dutifully following the meditation-technique. He has been spiritually revitalized by the experience. Another teen-age nephew, also a Catholic dropout, seems equally receptive.

This is a development I never expected. All parents of teenagers, or at least many, have long been aware that the Church is not reaching the younger generation and that Christianity has

become meaningless to millions at least certain of these parental burdens.

We parents, the clergy, the hierarchy, and the hypocrisy of our nominally Christian society have all been blamed. There is much truth to the charges, although the causes are probably not as simple as the unyielding moralists of the younger generation would have it. Nevertheless, I believe we do have to take responsibility for making Christianity so unattractive it simply does not satisfy the spiritual hunger the youngsters acknowledge.

For awhile I thought my own parental failure in this regard was quite personal. But lately I keep running into one family after another with the same experience. The kids either declare that they have had it, as far as traditional religion goes, or they attend Mass or services in Protestant churches under duress—fear of parental disapproval, a desire to keep peace in the household, or reluctance to embarrass their families.

Finding the substitute for the rejected religion has taken some strange turns. The search for transcendence has resulted in the drug phenomenon, a development that has scared the wits out of most of us. The seeking for authenticity has led to the hip-hop hooray movement, with its total rejection of traditional values. In some unhappy cases the widespread ennui of the young has resulted in psychological withdrawal.

It is not an easy time to raise teen-agers. For one thing, roles have been reversed. The young strike a posture of complete confidence in their own judgment and grasp of the way things actually are, while parents are baffled and find their confidence seeping away day by day.

The generation that the family counselors of the fifties advised us not to nag or frustrate has in adolescence ended up nagging parents and pointing pitilessly at our well-meant efforts as failure.

The Maharishi cult, if I think it will, promises some relief from

The guru is adamantly opposed to the use of drugs, for example. He urges his followers to continue their studies and has even suggested that the boys cut their hair to conform to local custom and reduce tension in the home. He promotes personal tranquility and, as Mr. Worsthorne states, relies on "meditative techniques as old as history."

Certainly all this is better than the dreary hedonism or mindless rebellion that many of us have been awaiting with a certain sense of inevitable doom.

At the same time, the importation of a powerful quasi-religious idea into the Western world, as effectively and quickly as the all-out effort of the mass media can assure Maharishi, may have profound effect on our culture.

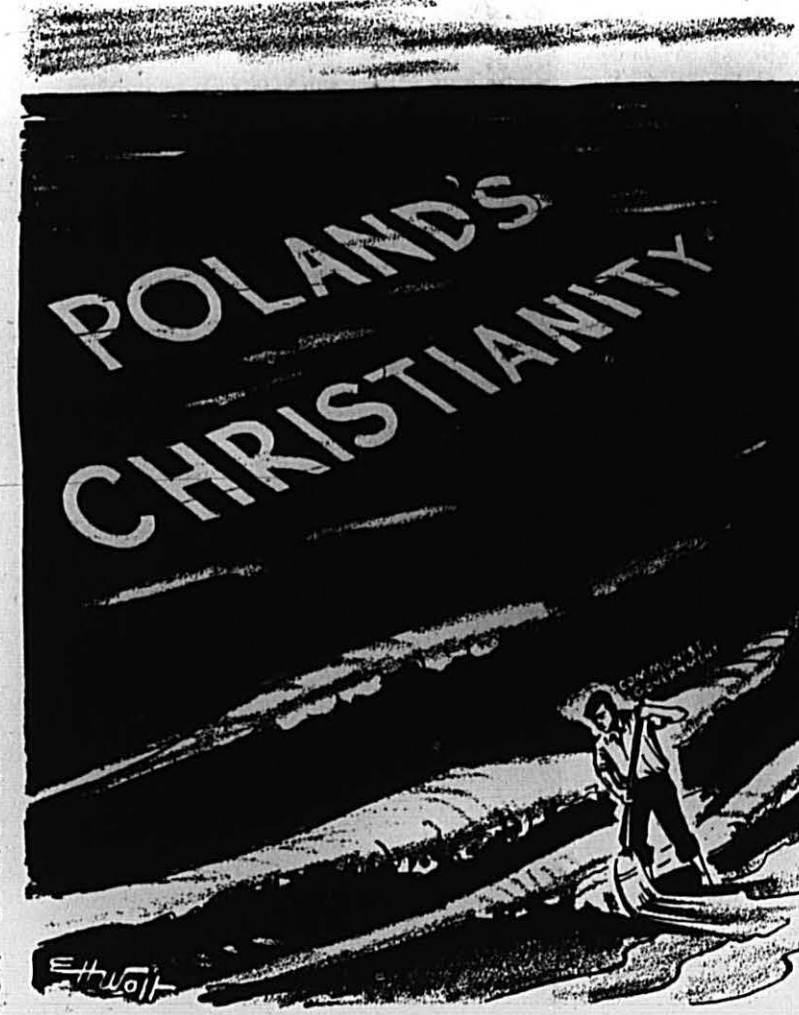
The Orientalization of the West, which has been a slow heedless movement for at least five years, may make a giant leap under the impact of a spiritual movement endorsed by the teen-agers' reigning idols. This challenge to Christian culture may turn out to be much more significant than any coming from the West's home-grown aberrations.

Maharishi can not be simply dismissed as a crank and his followers as weirdos. A few years ago this might have been so. But today, Worsthorne observes, "to an ever-increasing proportion of the young, orthodox Christianity is itself a form of crankiness."

After listening to the Indian sage spout what struck him as a "long stream of mumbo jumbo," Mr. Worsthorne reports, "George Harrison turned to me and almost chanted: 'That's the first time anybody has talked about these things in a way I understand.'"

"So much," the British journalist concludes wryly, "for Pope John and the Bishop of Woolwich (John Robinson)."

So much for all of us.



QUESTION BOX

What grades should we drop?

By MSGR. R. T. BOSLER

Q. Your question on dropping grades in Catholic schools is a subject that I am very much interested in. I have six children to educate and rear as good Catholics. One left Catholic school after the sixth grade, one has completed eight years of Catholic education, one had but four weeks in a Catholic school. From my experience I think that the first years in a Catholic school are much better than any we can give them later.



without a firm religious background. Whoever heard of building a strong structure on a weak foundation?

But, another mother from Ohio sees it differently. She says she must "face the unhappy fact that our three children will be unlikely to attend Catholic high school because our finances will not cover it." And so she writes:

"I personally feel that we should concentrate on the upper grades, perhaps fifth through tenth. . . . It is a very sad commentary on Catholic parents if they cannot handle the early formative years and plant the seeds of Catholic beliefs themselves, aided, of course, by the parish and its CCD religion courses. . . . If we are to drop the upper grades we will be dropping religious education in parental laps just when the young people have reached the years of 'What do Mom and Dad know?' If it would be difficult for many parents to teach and answer the simpler question of the little ones, how many more are going to flounder around under the complexities of theology and morality that teens and pre-teens ponder."

A gentleman from California thinks the same way: "I think that it makes more sense to retain Catholic grades at the upper levels because it is entirely possible for parents to plant the seeds of religion in their children, not only during their early years in school, but also long before they enter school. Most Catholic parents have the basic knowledge of the

Catholic faith which small children can understand and absorb; it takes only a little extra effort and time to inculcate it in the children. When children reach their teens, they seek greater knowledge and deeper understanding, and often this need can only be fulfilled by those who have dedicated their lives to religious education, be they priests, nuns or lay teachers."

The gentleman concludes with an observation all can accept: "The Catholic school problem is highly complicated and there are no simple solutions to solve it."

Q. Can I, as a Roman Catholic, will my body to medical science? And if so, can you forward the name of Catholic colleges that would be interested in same?

A. There is no church law which forbids the dissecting of the human body for the purpose of advancing medical knowledge. What God has revealed about the sacredness of the human body should, however, induce one to take care that the body be given to an institution most likely to treat it with reverence and respect.

You should inquire in your local community which institution that might be. There is no reason why it need be Catholic.

Q. In the Mass for the feast of St. Mary Magdalen on July 22 in the entrance prayer reference is made to her brother Lazarus. Since when is Mary Magdalen the sister of Lazarus? Mary Magdalen was from a small town named Magdala, but Mary, the sister of Lazarus, was from Bethany. Please explain the reason for confusing the two.

A. The mistake goes back to Tertullian, one of the early Latin writers who confused Mary Magdalen, Mary of Bethany and the sinful woman who washed Christ's feet with her tears (Lk. 7:38). Pope St. Gregory the Great repeated this mistake and the Latin Church continued to identify the three women and honor them under the title of St. Mary Magdalen on July 22. Western Christian art wrongly depicts Magdalen at the feet of Jesus wiping them with her tresses. The Greek Church honors them as three separate and distinct saints. The Mass you refer to, therefore, needs reforming.

YOUR WORLD AND MINE

Air of expectancy

By GARY MacEON

ROME—Not since the start of the council's second session in 1962 have we had an atmosphere of such expectancy here. We then had a new pope, and everyone wondered to what extent and in what direction he would modify the orientation given by his predecessor. Now we know his policy rather well, and everyone asks how his technique of planned ambiguity will stand its biggest test to date, the confrontation in the synod of Bishops of the dynamic forces released around the world by the council.

It would be wrong to exaggerate the state of Pope Paul's health as a factor in the expectancy. Nevertheless, accepting the condition as described by the doctors, the illness and impending surgery heighten the drama. At least, some can be counted on to offer the situation as an excuse for speeding closure.

Information specialists, both of theology and allied sciences and of the communications media, are flowing back into Rome from the four corners of the globe for the synod and the Congress of the Lay Apostolate. Veterans of the council, they know each other and they know their way around.

confidence. They can laugh at the high Vatican official who during the council called them "parasites." For the right to know is finally established in the Church, not as a privilege of the press, but as a need of the community. They know the synod cannot fulfill its purpose behind a brocade wall.

As we meet, we quiz each other on the significant events of the past two years. Skipping through monotonously similar reports on liturgical changes and ecumenical gestures, we quickly establish a basic agreement that such institutional shoring-up is but marginally significant for Christians and totally irrelevant to the world with which Pope John wanted to dialogue.

At about this point, the war in Vietnam gets into the conversation, and with an upsurge of vehemence that is—to say the least—disconcerting for an American. The steady escalation over the past two years, with no end in sight, is cited as a decisive obstacle to making the Church meaningful to the world. "The United States," my friends say, "is the leader of the Christian nations. With contempt for the teaching of Vatican II, yet with the near-unanimous approval of the Catholic hierarchy, it pursues a policy that alienates its dearest friends."

Father Francois Houtart of Louvain University expressed succinctly at the recent Theology Congress at Toronto the

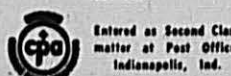
overwhelming sentiment of world Catholics. Having observed that the United States spends more monthly for destruction in Vietnam than all the rich countries contribute annually in aid to the whole underdeveloped world, he added: "Vietnam is becoming the symbol of the battle of the underdeveloped against the developed, the oppressed against the oppressor; and it is on its way to making the 'free world' a myth." It was the one statement in his paper on the theology of development to draw applause from his audience of several hundred staid scholars.

Speaking of aid, I find a mounting criticism of the relationship between U.S. voluntary aid-giving agencies and the U.S. government. This, of course, is not new. In the past six years, I have visited 32 countries of Latin America, Africa and Asia, most (but not all) recipients of help from U.S. Church-related agencies. I have canvassed the views of hundreds of bishops, priests and lay people of various tendencies. Nearly everywhere, I found an unhappiness, ranging from uncertainty to violent condemnation (even among the U.S. personnel administering the programs) at the ambiguity of the relationship between the real and nominal donors, at the parallelism between the giving of aid and the promotion of U.S. national policies.

That criticism is now mounting. (Continued on page 11)

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THE YARDSTICK

The catechism controversy

By MSGR. GEORGE HIGGINS

During the past year I have devoted two issues of this column to a defense of Benziger's new series of religion texts, "Word and Worship," which is being severely attacked by a small, but very vocal and apparently tightly organized group of critics in several cities throughout the United States.



Most of the letters I have received in response to these two columns have been so temperate, not to say insulting, that I didn't feel under any obligation to answer them. They went right into the wastebasket without further ado.

By way of exception, however, one of the critical letters I received was so candid and yet so courteous in tone that I felt it deserved to be taken seriously and that it called for a detailed reply.

My reply, which, by this time, will have reached its destination, reads in part as follows: "Dear Mrs. . . .

"Thank you for your honest and forthright letter about the catechism controversy. It is always good to get letters from people who have something to say and express themselves candidly, as you did.

"In the same spirit of honesty you display I can only express my honest disagreement with some of the points you raise, knowing that you realize that to disagree is not to have any personal animosity or ill feelings.

"First of all, I do not agree that there is a distinction between the Catholic religion and the Church's social teachings. The Church must always teach the Gospel message and apply

it to the age in which people live. Our children live in the T.V. age, the space age, the age of today. I do not believe that we can teach even third graders religion without bringing in the world of which they live and will live as adults. Specifically, in the field of race relations, we have all found that the time children are in sixth or seventh grade their attitudes have been fixed on this subject. I firmly believe that the full Christian attitude about love and racial relations must be taught right from the cradle, as it were. Third grade is none too soon.

"As regards Martin Luther King and his ideas of implementing Catholic social doctrine. Of course, Dr. King is not a Catholic. However, he is a Christian and does preach and practice the gaining of justice and civil rights by peaceful means. He does stand for non-violence and therefore for Christian measures in this matter in which so many are acting in an un-Christian manner. I do not think he is wrong.

"As to the right of a publisher to determine who writes books for our children's religion course—a publisher asks reputable and knowledgeable people in the field to author and edit a series. This series is offered to competent ecclesiastical authorities, specifically the bishops and the school boards which represent them in that field. They judge the books, and they are our guides in matters of faith. The books in question have been approved and adopted by these authorities. . . . If we wish to quarrel with the right of the bishop to be our teacher in matters of faith we are in another area, that of the teaching authority of the Church itself. As a Catholic I firmly believe that the bishop is the official teacher in matters of religion in his diocese, the teacher to all his people—both adults and children. He teaches directly, by means of letters, pronouncements, sermons, etc., and also through others—e.g. priests in parishes, those who teach in parochial schools and those who teach in CCD work. It is significant, I think that although the Word and Worship series came out only a year

ago, it already has been approved by the bishops in 120 dioceses.

"You ask me whether, looking at the third grade book, I could as a third-grader think that Christ and His teachings are the answer to the hard facts in the photos. My answer is an unequivocal "yes." I also, along with the Fathers of Vatican/Council II, i.e., the bishops of the Catholic Church—agree with the new stress on love and understanding of our "separated brethren" . . .

"Finally, as one who knows the authors and editors of this series personally, I can vouch for the fact that they are dedicated priests who have given their lives to the service of the Church. The last thing they would consciously do is scandalize Christ's little ones. I do know that if you could talk to

children who have been using these books, to their parents (not the official "Concerned Parents") and to the teachers who use the books you would have quite a different impression about the quality of the books and the credentials and qualifications of their authors.

"Lastly, as for free adult education. The two priests involved in this series have turned over every penny of the profits from this series and from their phenomenally successful Catechism for Adults (Life in Christ, which sells over 100,000 copies a year) to a foundation which is now working on a huge program for free adult education in religion.

"Once again, thank you for your interest and your courtesy.

Cordially yours in Christ,
Msgr. George G. Higgins"

12 PARISHES REPRESENTED

'Fifth Wheelers' organized for widows and widowers

By BERNICE O'CONNOR

It's no picnic to be one of society's "fifth wheels."

An Indianapolis widow recalls the series of shocks awaiting her after the initial adjustment to her husband's death two years ago.

"The hardest part was not having anyone to talk to about the job of bringing up the children. It was up to me and me alone to set their hours, decide on their allowances, control the use of the family car and get the 10-year-old to all his Little League games. Most of my friends were married couples—they thrashed these things out between them."

She is matter-of-fact now, not bitter. "You know, the whole scene is geared to couples. Friends my husband and I had gone around with simply stopped including me in their plans after he died. I know they still get together to play cards or go out for dinner, but there's no place for a woman alone in their circle."

"SHE AGREES that for a man left alone to rear a family, it must be even harder. Grandmothers and aunts aren't always available. How does he get all the children's clothes ready for school, and what does he do about PTA meetings and mother-daughter school teas? Whom can he even talk to about these things?"

A group of Catholic widows and widowers in Indianapolis decided two years ago to beat the social system by forming their own organization, the Fifth Wheelers Club. From a nucleus of founders in Little Flower parish, the club has grown to its present active membership of 35 men and women.

Twelve parishes—Christ the



DISCUSS MEETING PLANS—Charles J. Fisher, president of the Fifth Wheelers Club, discusses plans for the organization's next meeting with, left to right, Bonnie Moriarty, secretary-treasurer, Ethel Brown and Pat Scheibelhut. Robert Stahl, vice-president, was not present for the photo.

King, Immaculate Heart, St. Matthew's, St. Michael's, St. Joseph's, St. Simon's, Our Lady of Lourdes, Holy Name, St. Ann's, St. Andrew's, St. Malachy's (Brownsville) and Little Flower are now represented in the membership.

Fifth Wheelers range in age and circumstance from the young widow of 34 with seven children under 11 years old, to the parent in his late 50's whose children are grown and married. Members meet in each other's homes the first Saturday of every month.

"I joined Fifth Wheelers because I was climbing the walls in desperation over some of my problems with my

teen-agers," one member says. "I had to find out how other parents alone handled certain situations."

For this type of member, a "question box" session at regular meetings is useful. The importance of frank discussion is seconded by a club founder, Mrs. Pat Scheibelhut, who says: "Most of our members have strong opinions about rearing children. We don't always agree with each other—and sometimes the exchanges get pretty hot—but we always feel better for having talked it out."

Those more interested in the social aspects of the club also have their innings. There are picnics, with children included, or dances or dinners for the adults. Coming up this fall is an October 7 weiner roast. An evening at Clowes Hall is planned later this season.

MRS. SCHEIBELHUT developed the idea for Fifth Wheelers after her husband, Jack, died in 1963.

"I read about a group called Parents Without Partners in a magazine," she recalls, "talked it over with Father William Buhmeier and two other Little Flower parish members, Charles Fisher and Mrs. June Meyer." With its goals and bylaws sanctioned by the Chancery Office, the club was in business.

To join Fifth Wheelers, a Catholic widow or widower (with or without children) secures a registration card signed by the pastor of his parish. Additional information may be obtained by calling the club's membership chairman, Mrs. Ethel Brown, at the Catholic Information Center, telephone 635-3877.

Officers of the organization are: Charles Fisher, president; Robert Stahl, vice-president, and Mrs. Bonnie Moriarty, secretary-treasurer.

OPINIONS

A GI writes

To the Editor: I like reading The Criterion, and I will give it to the other men to read too. I am sure it will help us to get closer to God. Service men all over the world need a paper like this.

A3C Steven E. Turner
APO New York

Convent crisis

To the Editor: Regarding Mr. Cogley's article in The Criterion, September 27, "Crisis in the Convent": He brings out some very good points, yet there is definitely something lacking.

It has been my observation for many years that the younger nuns have acted very superior to the older ones because of the latter's lack of college degrees. What the younger ones fail to appreciate is the fact that in spite of this lack they have accomplished almost impossible tasks in some instances and that the community has survived because of these very women.

It is the same in business and industry, but we are not dealing with women of religion in business and industry. In a religious community it should be different. They are human, of course, but they are also given many more graces by Almighty God. You say these young women came from homes where they were equals. True—but they evidently also came from homes where respect for older persons' opinions and achievements were not taught. Hence, when they get to the convent they are often completely lacking in love

and respect for the history and background of the community. However, I fail to understand why postulants and novices cannot be taught during their novitiate respect for older nuns because of what they have accomplished, kindness and consideration because they are human beings and in addition to that a thorough grounding in the history and accomplishments of the Order with the purpose of instilling in their hearts love for the community.

It is my belief that love is as necessary in religious life, as in marriage and family life. Convents are falling apart, it is true, but it need not be. There is more freedom now, but freedom means responsibility and there is no responsibility anywhere without discipline. Even the Congo finally realized this.

Down through the ages nuns have been released from their vows and left the convent even (Continued on page 10)

WHAT OF THE DAY

Synod and Vatican II

By REV. JOHN DORAN

As the synod of Bishops meets in Rome this month, one of the great tests of the reality of Vatican II will be made: Is the decentralization of power in the Church really going to take place or not?



There are two theories about structure in the Church. One theory sees structure as a center of unity, the other sees structure as a center of power. There is no question about the need for structure; no living thing can be shapeless, not even a jellyfish. There must be order, and order usually implies a head and some sort of subordination. The question is: what sort?

In a human the head is the center of unity; the thought center, but it does not work independently of the rest of the body. Indeed, there is a philosophical maxim that there is nothing in the mind which did not come previously through the senses. In other words, the body feeds the mind with the raw material upon which it is to make its judgment. Those who maintain that the Church should be structured upwards, as well as downwards, are following an analogy of the body. The decisions of the head, be it in a parish or a diocese or the Church universal, should be

made, they maintain, not in a vacuum, but from the date supplied from all the lower structures, and in conjunction with the corporate experience of the lower structures.

The synod in Rome is a case in point. Bishops from all over the world, most of them elected by their fellow bishops, and some appointed by the Holy Father, are meeting in Rome to bring their knowledge and experience, gained in different cultures and countries, to bear upon the problems which affect the whole Church. In this synod the structure is reporting to the mind, and seeking to be a part of the mind in the answers which will be engendered from the meeting.

Is this a change? Certainly it can be, but not certainly will it be. The reaction in Rome to the synod will be the key. For a long, long time decisions in Rome were made by "experts" there with very little consultation from the whole structure below the Roman level. It became quite apparent to Pope Pius XII and then to Pope John XXIII that a vacuum had developed between the mind of the Church and the rest of the body. Vatican II was an attempt to bring together the whole Church and make all of it a thinking unit, thinking not in a vacuum, but in full consciousness of the experience of the whole body. The Bishops' synod now meeting is the attempt to be a continuation of the temporary position

which Vatican II achieved during its four short years.

Will the attempt succeed? This is the question which the Bishops themselves and the Roman officials, and particularly the Pope, will be deciding during this synod. It is a matter of considerable importance, for if the Church is to be the leaven of the whole world, it must be responsive in all parts of the world.

The Church must, like the human body, respond to stimulation in any of its sectors, refer this stimulation to general judgment and react appropriately. This, we hope, is what it will do in Rome these next few weeks.

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Franciscans hold renewal meeting

CHICAGO — Three research centers for an in-depth study of the Franciscan order were established during the second annual meeting of the Federation of Franciscans here.

Fifty-six mothers superior represented 18,000 Franciscan nuns at the meeting, which centered on how to implement renewal within religious communities. Attending as observers from the Sisters of St. Francis, Oldenburg, were Mother Marie and Sister Mary Cephas, former superior general.

Former Abbot Ignatius Hunkler, O.S.B., of Assumption Abbey, Richardson, N.D., gave the keynote address on "Crisis of Community." He said that what he called the four basic principles of Vatican II—collegiality, subsidiarity, dialogue and communication—must be applied to the renewal of religious communities.

Father Hunkler has resigned as abbot to devote full time to the renewal of religious communities of women.

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Monsignor Goossens Says: MISSION SUNDAY. Two-thirds of the world's population worry about enough to eat to stay alive. Americans worry if they eat too much, they'll die sooner than they have to. Smallpox, leprosy and yaws—three fatal diseases found in Mission lands—can be arrested by treatments costing less than \$10. Last year, Americans spent over 4 billion dollars on toilet articles and cosmetics. Eight hundred thousand people live in slums outside one Latin American city. Americans spent \$35.1 billion last year on clothing and shoes. On Mission Sunday, October 22, our Holy Father begs for his destitute children the world over. Thank God for His abundant blessings by sharing with those who have nothing; by giving generously in your parish collection on Mission Sunday! CATHOLIC HOME AND FOREIGN MISSIONS Post Office Box 302 Indianapolis, Indiana 46206

HOW TO FEEL GOOD THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — It's God's world — while you're still alive.

- LEPERS: Only \$8.50 gives our priests and Sisters in Shertalloy, south India, enough Dapsone—"miracle" tablets for 43 lepers for a year! For only \$2.50 a week (\$10 a month, \$120 a year) you can make sure that an abandoned baby has food, clothing, a blanket and love. We'll send you a photo of the baby you "adopt", tell you something about him (or her), and ask the Sister-in-charge to keep you informed.
- SISTERS: In Venginissery, south India, our ten Franciscan Clarist Sisters walk three miles to Mass in the heat and monsoon rains because the village has no church. You can give the Sisters and the villagers a permanent chapel of their own for only \$1,800. Name it for your favorite saint, in memory of your loved ones.
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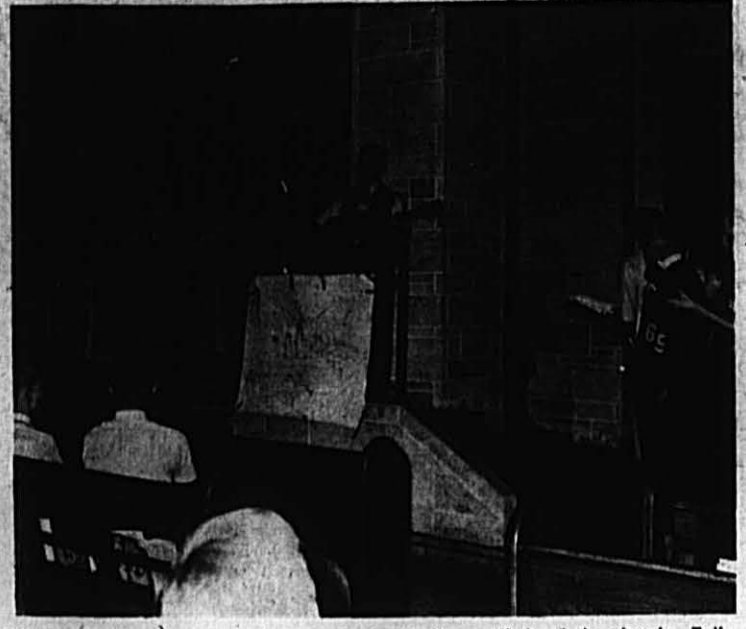
LATIN SCHOOL EXPERIMENT—It was billed as a Day of Recollection, but the format was unlike anything Latin School students had experienced before. Group dynamics, dramatic readings, black lighting and folk songs with a message set



the scene for the day-long "Coming to Our Senses" theme of reconciliation. Group discussions were followed by interpretive artwork; first photo above. Each group exhibited its efforts throughout the school and church. In the second



photo, Msgr. Joseph D. Brokhage, Latin School rector, commissions Father Richard Zera to hear confessions during the Penance-Eucharist celebration by presenting him with the sacramental stole. Father Harold Kneaven, third photo, hears



a student's confession in the vestibule of the church. Full community participation led by Latin School musicians, in the last photo, was featured in the afternoon Mass, which completed the Day of Recollection.

UNIQUE OBSERVANCE

Latin school holds spiritual 'happening'

Latin School students held a Day of Recollection last week unlike any ever seen in a local high school.

Group dynamics blended with folk songs, creative art, Scripture reading, silent meditation and free-wheeling small group discussions in the morning. In the afternoon, a Penance-Eucharist celebration focused on reconciliation and a "community of friendship."

The "happening," billed as "Coming to Our Senses," appeared to capture the imagination and spirit of the 216 Latin School students. One boy remarked: "Now I realize that sin is more than disobeying a set of rules. It's isolation from other people and isolation from God."

THE PLAINTIVE modern folk song, "I Am A Rock," the stories, "I Ran Away" and "The Garden," even the parable of the Prodigal Son, pointed up the

isolation of man from his fellow man and from Christ. In small groups of six or seven, students "talked out" their personal responses to the material, adding such comments as:

"You're no good to yourself or anybody without friendship." "It's kid stuff to run away from the world, like the guy in Simon and Garfunkel's song who says 'I have my books and my poetry to protect me; I am shielded in my armor, hiding in my room.'"

"We don't wrap up in ourselves any more. We go out to meet the world and to meet Christ."

Students summed up their group discussions with drawings and posters later displayed during the afternoon Mass. Most dwell on the twin themes of isolation and reconciliation: isolation was frequently pictured as the deserted seashore, the lonely castle, the door locked to the world. Reconciliation, love, or community was the outstretched hand, the geometric design centered in Christ, the bridge built between man and fellow-man.

"WHAT WE ARE aiming for is an expanded consciousness," Msgr. Joseph D. Brokhage, Latin School rector, said. "Students need a chance to clarify their feelings and struggles... and they are helped by hearing others do the same." Msgr. Brokhage characterized the event as an experience with

isolation, the struggle to reunite, and the joy in reconciliation realized in a Christian manner in the celebration of Penance. He added: "Our hope is not so much that the students acquire some well-defined body of information, but that they discover sin, reconciliation and confession as realities within their experience."

During the afternoon's Penance-Eucharist service the entire student body confessed to a variety of priest-faculty members, scattered throughout the church and adjoining school. Many later acknowledged, as did the confessors, that they experienced better-than-usual confessions.

Group absolution was administered in the church after the individual confessions. The students were then asked to turn to their neighbor and shake hands, signifying reconciliation with the community.

OVERWHELMING student endorsement to the format was given the following day through an extensive opinion questionnaire completed by all four classes. Nearly all expressed preference for the new style over the traditional quiet-type, lecture Day of Recollection.

Faculty members are considering the possibility of making the program available to other Catholic high schools in the Archdiocese as a possible substitute for the student retreat. Based upon one school's experience, the old-style format is gone.



MERIT WINNER — Schulte High School senior Mary Bizo, daughter of Mr. and Mrs. John Bizo of Terre Haute, represents her school as a semifinalist in the National Merit Scholarship Program. Her older sister received a National Merit Scholarship in 1966.



MERIT SCHOLAR — Ritter High School senior Elaine Henthington was her school's sole representative as a semifinalist in the National Merit Scholarship Program. She was among 14,000 seniors named nationally to compete for the 2,900 actual scholarships to be awarded this year.

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Louisville school enrollment down

LOUISVILLE, Ky.—Parochial school enrollment in the archdiocese of Louisville is down some 6,400 from last year, according to figures released by the Catholic School Board. The figures show 33,481 children enrolled this year, compared to 39,916 last year.

Unbeaten grid teams matched this Sunday

In Cadet CYO Football League 100 League will include: Division I—Immaculate Heart (3-0) and St. Monica (3-0) at CYO No. 2, 12 noon; Division II—St. Andrew (4-0) and Christ the King (2-0-2) at Chateau H.S., 12:30 p.m.; Division III—Sacred Heart (3-0) and St. Roch (1-2) at Kennedy Memorial H.S., 12:30 p.m.; Holy Name (3-0) and St. Bernadette (0-3) at Christian Park, 12 noon.

Sites announced for activities of annual CYO Week

The Archdiocese observance of National Catholic Youth Week has shaped up this week with the announcement by the CYO Office of the sites for the remaining major activities. Little Flower parish auditorium will be the scene of the Junior CYO Communion Breakfast on Sunday, Oct. 29. The Mass and breakfast will be held in the auditorium, starting at 9:30 a.m. The Junior CYO Halloween Dance will be held Tuesday night, Oct. 31, in the Msgr. Downey Council, Knights of Columbus, auditorium. It is located at 511 E. Thompson Road. Little Flower will also host the Cadet CYO Hobby Show on Wednesday night, Nov. 1. The Junior CYO Awards Banquet, to include a farewell tribute to Father John Elford, retiring Archdiocesan CYO Director, will be held Thursday night, Nov. 2, at Secunia Memorial High School. The concluding activity, the Junior CYO Baking Contest, will be held at St. Andrew's parish on Sunday, Nov. 5.

Scores

CADET KICKBALL Games of Wednesday, Sept. 27 Division 1: St. Philip Neri 27, Little Flower 18; Lourdes 4, Holy Cross 0; Nativity 20, St. Lawrence 21. Games of Friday, Sept. 29 Division 1: St. Gabriel 13, St. Anthony 10; St. Ann 32, Holy Angels 21; St. Michael 30, St. Joseph 4; St. Christopher 12, Holy Trinity 11. Division 2: St. Monica 25, St. Thomas 0; Christ the King 5, St. Matthew 2; St. Plus 16, Immaculate Heart 11; St. Andrew 24, Mount Carmel 2; St. Joan of Arc 31, St. Luke 12. Division 3: St. Roch 34, St. James 12; Greenwood 32, St. Patrick 12; St. Jude 44, St. Barnabas 11; St. Catherine 8, Sacred Heart 5; Holy Name 20, St. Mark 12. Division 4: Holy Spirit 22, Little Flower 16; St. Bernadette 32, St. Philip 18; St. Francis 19, Holy Cross 13; Lourdes 21, St. Lawrence 18; St. Simon 22, St. Rita 6. Games of Monday, Oct. 2 Division 1: St. Malachy 19, St. Anthony 4; St. Gabriel 21, Holy Trinity 10; St. Joseph 47, St. Ann 18; St. Christopher 17, St. Susanna 11. Division 2: St. Monica 19, St. Matthew 9; Christ the King 12, St. Joan of Arc 11; St. Plus 23, St. Carmel 21; St. Andrew 35, Immaculate Heart 7; St. Thomas 32, St. Luke 10. Division 3: St. Roch 35, St. Patrick 19; Holy Name 5, Greenwood 3; St. Jude 25, Sacred Heart 11; St. Mark 15, St. James 9. Division 4: St. Bernadette 27, Holy Spirit 26; St. Philip Neri 26, Holy Cross 14; St. Lawrence 34, St. Francis 3; Nativity 41, St. Rita 24; St. Simon 9, Little Flower 7. Division 1: St. Michael 5-0; St. Christopher 5-1; St. Gabriel 4-2; St. Joseph 4-2; St. Malachy 3-2; St. Ann 3-1; Holy Trinity 2-4; St. Susanna 1-4; St. Anthony 1-5; Holy Angels 0-5. Division 2: St. Monica 6-0; St. Andrew 5-1; Christ the King 5-1; St. Matthew 3-3; St. Plus 3-2; St. Thomas 2-4; Mount Carmel 1-5; Immaculate Heart 0-6. Division 3: St. Roch 6-0; Holy Name 6-0; St. Roch 5-1; St. Mark 4-2; Our Lady of Greenwood 3-3; St. James 2-4; St. Catherine 1-4; St. Barnabas 1-4; St. Patrick 1-5; Sacred Heart 0-6. Division 4: Lourdes 7-0; St. Bernadette 0-7; St. Philip 5-2; Holy Spirit 4-2; St. Lawrence 4-3; St. Simon 4-3; St. Francis 5-5; Nativity 2-5; Little Flower 2-5; Holy Cross 1-6; St. Rita 0-6. JUNIOR KICKBALL Games of Thursday, Sept. 28 Division 1: St. Christopher 2, Holy Angels 0; (forfeit); Holy Trinity 13, St. Christopher 15; St. Malachy 13, St. Susanna 12; Holy Trinity 10, St. Gabriel 4. Division 2: Holy Spirit 20, St. Andrew 5; Lourdes 41, Holy Cross 5; St. Simon 28, St. Francis 10; St. Lawrence 15, Christ the King 12; Little Flower 16, St. Philip Neri 14. Games of Sunday, Oct. 1 Division 1: St. Monica 11, Immaculate Heart 10; St. Gabriel 2, Holy Angels 0; (forfeit); Holy Trinity 13, St. Christopher 12; St. Malachy 20, St. Joan of Arc 6; St. Anthony 32, St. Susanna 22. Division 2: Holy Spirit 19, Lourdes 10; Division 3: St. Roch 18, Holy Name 3; St. Mark 38, St. Barnabas 3; St. Francis 20, Sacred Heart 6; St. James 2, St. Patrick 0; (forfeit); St. Catherine 24, St. Jude 22.

topher vs. St. Thomas at Butler, 12:30 p.m.; St. Gabriel vs. St. Joan of Arc at St. Gabriel, 12:30 p.m. Division 2: Christ the King vs. St. Andrew at Chateau High School, 12:30 p.m.; St. Simon vs. St. Lawrence at Ellenberge, 12:15 p.m.; St. Roch vs. Sacred Heart at St. Matthew, 1:30 p.m.; Holy Spirit vs. Little Flower at Warren Central, 1 p.m.; St. Plus X, bye. Division 3: St. Catherine vs. Our Lady of Lourdes at CYO No. 1, 12 noon; St. Mark vs. St. Philip Neri at Brookside No. 1, 12:30 p.m.; St. Luke vs. Sacred Heart at Kennedy Memorial, 12:30 p.m.; Holy Name vs. St. Bernadette at Christian Park, 12 noon. Cadet League Division 1: St. Michael vs. St. Lawrence at St. Lawrence, 2:45 p.m.; St. Plus X vs. St. Joan of Arc at CYO No. 1, 3:45 p.m.; Holy Spirit vs. Holy Name at Warren Central, 2:30 p.m.; Little Flower vs. St. Andrew at CYO No. 2, 3:45 p.m. Division 2: St. Simon vs. St. Mark at Msgr. Downey No. 2, 2 p.m.; St. Christopher vs. St. Jude at Eagle Creek, 2:30 p.m.; St. Gabriel vs. Christ the King at Chateau High School, 2 p.m.; Our Lady of Lourdes, bye. Division 3: St. Philip Neri vs. St. Catherine at Brookside No. 1, 2 p.m.; St. Roch vs. St. Patrick at Msgr. Downey No. 1, 2 p.m.; St. Monica vs. St. Matthew at St. Matthew, 2:45 p.m.; Mount Carmel, bye. Division 4: Immaculate Heart vs. St. Bernadette at CYO No. 2, 2:30 p.m.; Holy Trinity vs. St. Malachy at Brownsburg H.S., 2:30 p.m.; St. Luke vs. St. Barnabas at CYO No. 1, 2:30 p.m.; Sacred Heart, bye. Division 5: St. Joseph vs. St. Rita at CYO No. 2, 1:15 p.m.; St. Ann vs. Greenwood at Greenwood H.S., 1:30 p.m.; Holy Angels vs. St. James at CYO No. 1, 1:15 p.m.; St. Thomas, bye.

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To be speaker STOCKHOLM, Sweden—Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, will speak at the University of Lund on October 31 for a celebration of the 450th anniversary of the Protestant Reformation. American-born Bishop John E. Taylor, O.M.I., of Stockholm will also attend the celebration.

● TIC TACKER

Vocations 'think-in' slated

By PAUL G. FOX

The Serra Club of Indianapolis will sponsor an experimental program to stimulate interest in religious vocations on October 22 at St. Thomas Aquinas School in Indianapolis. The project will be called a "think-in."

Parish priests and high school principals are being asked by the Serra Club to submit names of high school juniors and seniors who might participate in the "think-in," thereby restricting the event.

Format of the "think-in" calls for talks by a layman and a priest, to be discussed by small groups of teen-agers, diocesan priests and Religious. The day-long program begins with 8:45 a.m. registration and will conclude with a consecrated Mass and social-hour.

NAMES IN THE NEWS—Thomas J. Weakley, a member of the Indiana University Alpha Alpha Chapter of the Phi Kappa Theta social fraternity for Catholic men, has been elected to the board of trustees for the international fraternity. He previously served as National Governor for his fraternity and currently is assistant chapter advisor for the I.U. chapter. He resides in Blomington. . . . **Randel R. Kanaby**, a '65 graduate of Cathedral High School, has been awarded the Guy R. Cowing Travelship at General Motors Institute in Flint, Mich. The award will enable him to spend six weeks visiting a GM overseas plant, probably in Europe. . . . **Father Paul Evard**, Archdiocesan priest serving with the St. James Society in Latin America, underwent surgery this past Wednesday in Boston.

LATIN SCHOOL OPEN HOUSE — Sixth grade boys from North Indianapolis Deaneary parishes are invited to an Open House at the Latin School, Archdiocesan pre-seminary prep, from 9 a.m. to noon Saturday, Oct. 7. The program will include brief student talks, guitar contests, tours and a consecrated Mass. . . . The program will be repeated on Saturday, Oct. 21, for sixth graders from the South Indianapolis Deaneary and all schools outside of Indianapolis.

TWILIGHT RECOLLECTION FOR GIRLS —Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will conduct two Twilight Evenings of Recollections for high school girls this month at Our Lady of Fatima Retreat House. Freshmen and sophomores will attend on October 17, while juniors and seniors will attend on October 19. Reservations may be obtained from the Retreat House, 5353 E. 56th St., 546-7900.

SECULAR CITY AUTHOR TO SPEAK—Dr. Harvey G. Cox, Jr., author of "The Secular City," will give two major addresses at Christian Theological Seminary, 1000 W. 42nd St., Indianapolis, on Wednesday, Oct. 11. The public is invited to the 10 a.m. and 2:30 p.m. lectures. Associate professor of Church and Society in the Harvard University School of Divinity, Dr. Cox is a Baptist minister who

served five years as program associate for the American Baptist Home Mission Society. His "Secular City" has been called "Protestantism's most discussed book" and is popular reading in Catholic and Protestant colleges and theological seminaries.

AROUND AND ABOUT—Holy Spirit parish, Indianapolis, will begin its new Christian Development Series this Sunday, Oct. 8, designed for teen-agers attending public high schools. It replaces the former CCD lectures held once each week. Registration is scheduled Sunday at 7 p.m., followed by the showing of the film "Incident at Owl Creek Bridge." Lay discussion leaders will lead small groups after the film. A brief talk will be given by Father Lawrence Voelker, of the Latin School faculty, to be concluded with a question session. . . . A special showing of the movie "Gone With the Wind" for priests and Religious of the Archdiocese will be given at 9 a.m. Saturday, Nov. 4, in the Indiana Theater. The Catholic School Office (634-4453) is taking reservations. . . . **Father Eugene Weidman**, pastor of St. Plus parish, Troy, will again lead the annual Fall Foliage Tour of colorful Perry County on Sunday, Oct. 15. Tours will begin at 12:30 and 1 p.m. from the parish church by auto caravan and buses. Air tours will be available from the Perry County airport, as part of a local soil conservation district air tour program. . . . The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, Oct. 15, in St. Mary's Church in downtown Indianapolis by Father Albert Ajamia. Attendance satisfies the Sunday Mass requirement of Latin Rite Catholics, who may also receive Communion under both species of bread and wine.

HERE AND THERE—The annual Family Communion Breakfast sponsored by the Indianapolis Serra Club will be held Saturday morning, Nov. 11, at Our Lady of Grace convent, Beech Grove. Intention of the observance, according to chairman Clare F. Falkner, is to further the canonization cause of Friar Junipero Serra. . . . "Fun and games" is on tap at St. Andrew's parish, Indianapolis, on Saturday evening, Oct. 28, when the Women's Club will sponsor a Halloween Party complete with costumes. The event is open to the public.

ORANGE COUNTY OBSERVANCE — The Catholics of Orange County will commemorate the 80th anniversary of the dedication of Our Lady of the Springs Church in French Lick on Sunday, Oct. 15. Former pastors and assistant pastors of the parish will concelebrate a Mass of Thanksgiving at 4 p.m. on that day, followed by a pitch-in supper in Macke Hall. Member of the West Baden and French Lick Town Boards and the non-Catholic ministers of Orange County will be honored guests. Father Richard Terrill is pastor of the French Lick parish and also Christ the King parish, Paoli. The former parish has 89 families, while the latter has 34 making a total of 375 Orange County Catholics.

Social cooperation among faiths urged

By BERNICE O'CONNOR

The general secretary of the World Council of Churches, Dr. Eugene John Blake, said in Indianapolis this week:

"There is nothing the World Council is doing that could not be done better if the Roman Catholic Church were a member."

Speaking at Christian Theological Seminary in the Hugh Th. Miller lecture series, Dr. Blake urged Catholic-Protestant cooperation on a humanitarian, social welfare level, "combining bureaucracies" for peace and progress.

"Cooperation in social areas will help smooth the path to cooperation in theological areas," the World Council leader said.

SPECIFIC mergers such as combining the Catholic Bishops' Relief Fund with Protestant welfare activities must be handled at the national and local levels, Dr. Blake believes.

The urbanization of society has greatly increased opportunities for ecumenical cooperation, the ordained Presbyterian clergyman stated. In a passing reference, he lauded Father James Groppi, the embattled Milwaukee priest who has fought for a local open housing ordinance. "Everything Father Groppi says makes sense," Dr. Blake said. "It's just a pity the city of Milwaukee can't hear him."

ONE OF the earliest proponents of Christian ecumenism, the present World Council leader



DR. BLAKE

gave the sermon in 1960 in Grace Protestant Episcopal Cathedral in San Francisco which indirectly launched the Consultation on Church Union involving 10 major Protestant denominations. He believes any conscientious ecumenist must assume three basic beliefs: (1) the Church of Jesus Christ is one; (2) the Church is universal; (3) true ecumenism is a Christ-centered movement and not merely an exercise in tolerance and good will. "Success in ecumenism — or anything else—is not, however, promised to a Christian," Dr. Blake said. "But I believe loyalty to God's purpose never really leads to failure."

Canon Bp. Henry Pinger St. Joseph Hill and two priests observe jubilees sets turkey shoot

(Continued from page 1) taken of the problems of the missionary Church.

Cardinal Agnelo Rossi of Sao Paulo, Brazil, urged that the code be entirely different from civil law, since the church is a supernatural society. He urged a much heavier emphasis on decentralization.

Other cardinals who spoke were Cardinal Juan Landazuri-Ricketts, O.F.M., of Lima, Peru; Cardinal Norman Gilroy of Sydney, Australia, and one who for the moment remained unnamed.

Malabar-rite Archbishop Joseph Parecatil of Ernakulam, India, asked for a single code that would govern churches of various rites. He is a consultant of the congregation for the Oriental Church.

FATHER Raymond Bidagor, S.J., special secretary for this subject, spoke at this point. He gave a report on the work to date of the commission for revising canon law and observed that the commission had been charged with revising the old code, which was more Western in its approach than Oriental.

Archbishop Octavio Marquez Toriz of Puebla, Mexico, criticized the fact that elements of Roman law remained in the revised code. He said the Church's law should always reflect the Church's supernatural character.

Archbishop Francois-Wolff Ligonde of Port-au-Prince, Haiti, suggested that the code be entirely reconstructed with the help of specialists from all sciences.

Archbishop Paul Taguchi of Osaka, Japan, pleaded for more dispatch in handling cases before ecclesiastical tribunals.

IT WAS ALSO learned from other sources that the five documents before the bishops for their consideration are not cast in the same format. Two of them—liturgy and mixed marriages—ask specific questions. The rest pose no question, unless it be the implied question: "What do you think of me?"

It further emerged that members themselves do not expect to be told the results of the voting in the synod of bishops. According to the newsheet, a document amplifying one that the synodal fathers had earlier received on seminaries was passed out at today's session. Another source said that the original document on seminaries was drawn up by Cardinal Gabriel Garrone alone and put out in his name. Cardinal Garrone is pro-prefect of the Congregation for Seminaries and Universities.

It further emerged that the exact source of each of the other documents is not known by synodal fathers, that they themselves do not know what will be done with their votes and their official expressions of opinions, and that at least some of them do not expect to be told the results of the voting in the synod.

Indiana Congressman to be Marian speaker

John Brademas, Indiana's Third District Congressman, will speak at 8:15 p.m. Thursday, Oct. 12, at the Marian College Student Activities Center Auditorium.

Appearing in a special program celebrating the college's 30th anniversary, Brademas' talk will be on "The Role of Government in Education."

A RHODES scholar and a magna cum laude graduate of Harvard University, Brademas is serving his fifth term in Congress. Member of the House Education and Labor Committee, he has amassed an impressive record of significant legislation in the field of education. Brademas has also been a delegate of international conferences in Latin America, Africa and Europe, including the Soviet Union.

Two other Marian lectures will present the first of seven talks on mythology. Her talk will be about the origin and nature of true myth, the myths of creation, and the Graeco-Roman Pantheon.

The program, "Music and the Liturgy" being offered by the Archdiocesan Liturgical Commission and the college music department will again meet at 7:30 p.m. Wednesday, Oct. 11.



JOHN BRADEMAS

Franciscan nun dies at age of 80

OLDENBURG, Ind.—Funeral services for Sister Francis Marie Franciscus, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Thursday morning, Oct. 5. She died (Oct. 2) in the convent infirmary at the age of 80.

A native of Sioux City, Iowa, she entered the convent from Kansas City, Mo., in 1906. She was an intermediate and upper grades teacher, having taught in Indiana, Ohio, Kansas and Missouri.

Sister Francis Marie taught in Indiana, Ohio, Kansas and Missouri. Sister Francis Marie taught in the following Archdiocesan parish schools: St. Martin, Yorkville; St. Peter, Franklin County; St. Paul, New Alsace; Holy Family, Oldenburg; Immaculate Conception, Millhouses; St. Ann, Hamburg; Sacred Heart, Clinton; St. Anthony, Morris; and Our Lady of Perpetual Help, New Albany.

Two brothers—Frederic Franciscus and John Franciscus—both of Kansas City, survive.

Ave Maria Guild sets card party

BEECH GROVE, Ind. — The Ave-Maria Guild will sponsor a card party for the benefit of St. Paul Hermitage, 501 N. 17th Avenue, from 2 to 4 p.m. Sunday, Oct. 15, in the Hermitage dining hall. Proceeds will be used to purchase new laundry equipment for the archdiocesan retirement home. Chairman is Mrs. C. E. Baas. President of the Guild is Mrs. Harold E. Behrmann. All games will be played and many prizes will be awarded.

Clergy

(Continued from page 1) Raymond Bosler, Little Flower, Indianapolis; Msgr. Joseph Brokhage, Latin School rector, Indianapolis.

Others nominated are: Father James Byrne, St. Rose, Franklin; Father Thomas Carey, Christ the King, Indianapolis; Father William Cleary, Ritter High School principal, Indianapolis; Father Anthony Etienne, St. Michael, Indianapolis; Father William Fisher, Methodist Hospital chaplain, Indianapolis; Msgr. Victor Goossens, St. Mary, Indianapolis.

Also nominated for election to the Board: Father Bernard Head, Marian College, Indianapolis; Father Philip Jones, St. Jude, Spencer; Msgr. Charles Koster, Archdiocesan Matrimonial Tribunal secretary, Indianapolis; Father Richard Mode, St. Andrew, Indianapolis; Father John Rocap, St. Barnabas, Indianapolis; Father Edwin Sahn, Immaculate Heart of Mary, Indianapolis.

OTHERS ARE: Father Carl Shumaker, St. Gabriel, Indianapolis; Father Patrick Smith, Marian College, Indianapolis; Father Eugene Suding, St. Mary, Greensburg; Father Kenny Sweeney, Fatima Retreat House director, Indianapolis; Father Joseph Wade, St. Patrick, Indianapolis; Father Robert Walpole, Sacred Heart, Jeffersonville.

The Governing Board will select a chairman, vice-chairman, secretary and treasurer from among its own 12 members.

New interfaith COLUMBUS, Ohio—The Catholic Interracial Council of Columbus has become an interfaith organization. A new constitution adopted at the group's September meeting opened membership to "interested persons of all faiths."

OAK BROOK, Ill. — Bishop Henry A. Pinger, O.F.M., and two Franciscan priests associated with the Indianapolis Archdiocese participated in a joint jubilee celebration at St. Joseph's Seminary here Wednesday, Oct. 4, to mark various religious milestones. Bishop Pinger, exiled bishop of Chowtsun, China, who is presently serving as chaplain to the Little Sisters of the Poor Home in Indianapolis, observed 50 years of his profession as a member of the order. Father Julius Schott, O.F.M., a Connersville native whose family also were members of Sacred Heart parish in Indianapolis, noted his 50th jubilee of ordination. Since 1927 he has taught languages at St. Joseph's Seminary.

Another Indianapolis native of Sacred Heart parish, Father Constantine Bach, O.F.M., marked the completion of 60 years as a Franciscan. Father Constantine is presently serving as assistant pastor of St. Roch's parish in Indianapolis.

Laity to handle church property

RIOBAMBA, Ecuador—Bishop Leonidas Proana Villalba of Riobamba announced that he is turning over the administration of all the Church's temporal property to a lay council. He also said that voluntary contributions are to replace all fees for religious services. The Riobamba diocese has 300,000 Catholics in 38 parishes.

ST. JOSEPH HILL, Ind.—The 10th annual Turkey Shoot and Fall Festival will be held at St. Joseph's parish here Sunday, October 15. Lunch will be provided throughout the day, along with booths and games for all age groups. An "Annie Oakley" shoot for women will be held at 2 p.m.

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Social Calendar

FRIDAY, OCT. 6
Nocturnal Adoration members are reminded of the customary watch.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St.

SATURDAY, OCT. 7
St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, OCT. 8
Two Card Parties (featuring Euchre and other social games) at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

Card Party, sponsored by the Women's Club of St. Francis de Sales parish, at 7:30 p.m. in the church basement, 2191 Avondale Pl.

THURSDAY, OCT. 12
St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Tabor St.

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Basque Festival booked at Woods

ST. MARY-OF-THE-WOODS, Ind. — Second in this season's Artist-Program Series at St. Mary-of-the-Woods College is the Olaeta Basque Festival of Bilbao, which will perform Thursday, Oct. 12 at 8 p.m. in the College Conservatory. The Olaeta Basque Festival of Bilbao will combine a program of folk dances and music representative of the traditions of the Basques, the oldest homogenous racial group in the world.

Press relations

HAARLEM, The Netherlands — Bishop Theodore Zwartkruis of Haarlem told newsmen here that the Dutch bishops still do not deal adequately with the press. But he added that Cardinal Bernard A. Frink of Utrecht is now studying means of improving the hierarchy's relations with the press, radio and television.

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Knobs school hit Set card party and style show by fire bombs

FLOYDS KNOBS, Ind.—Four home-made fire bombs were thrown at St. Mary-of-the-Knobs School near here either late last Saturday night or early Sunday morning...

The bombs were made from beer bottles filled with an inflammable fluid. Pieces of toweling were used as wicks. The St. Mary-of-the-Knobs bombing followed a similar fire bomb attack 24 hours earlier on the new \$3 million Floyd Central High School...

TERRE HAUTE, Ind.—"A Fall Shopping Spree" is the theme chosen by St. Mary-of-the-Woods College Alumnae for their annual card party and fashion show slated Tuesday, Oct. 10, in Le Fer Hall on St. Mary-of-the-Woods campus.

Tickets may be purchased in advance by calling 234-9762. Tickets will also be available at the door. All proceeds will be used for the Terre Haute area scholarship fund.

Mrs. Dennis Sullivan is chairman, assisted by Mrs. Jack Morrison. The public is invited.

broken and one side of the bus was scorched.

The fire bombs were not the work of pranksters, according to official opinion. No arrests have yet been made, however.



TERRE HAUTE DEANEY SCHOOL BOARD—Shown above assembled during a recent meeting are the members of the Terre Haute Deaney School Board, who make policy for the area parish schools and Schulte High School.

HOLY LAND LETTER

A Rabbi's skull cap and Wailing Wall

Dear Friends:

Forgive me if I backtrack a bit to put this story in perspective.

Some seven years ago under the auspices of the National Federation of Catholic College Students and with the kind permission of Archbishop Schulte of Indianapolis, we at St. Mary-of-the-Woods College launched "Project Interfaith Dialogue."

Each succeeding year has witnessed ecumenical innovations in accord with the spirit of Vatican II.

One of our first major steps in Judaic-Christian ecumenism was the College's acceptance of the offer of the Jewish Chautauqua Society to place Rabbi Bernard Cohen of the Terre Haute United Hebrew Congregation on our staff as guest lecturer in Old Testament studies in 1965-1966.

In the scholastic year 1966-1967 his course was titled Jewish Culture.

Something very significant occurred as Rabbi's second teaching year drew to its conclusion—significant because in no better way could our College have expressed its appreciation of his record.

St. Mary's is financially underwriting Rabbi's lectureship this current third year. Consequently the Jewish Chautauqua Society will be able to sponsor another Rabbi at another College, and thus the horizon of Judaic-Christian ecumenism will widen.

Other Jewish-Christian exchanges have succeeded and some of these are ecumenical gems in themselves as one twofaceted story will illustrate.

TWO SUMMERS ago the Cohen family, enroute from Israel stopped off in Rome. Aware that Pope Paul VI holds regularly large public audiences in St. Peter's Basilica, they decided to attend one such occasion.

Prior to their arrival at the basilica, they entered a Catholic religious store to purchase a few crucifixes for their friends at St. Mary's: for Father William Stineman who heads the campus dialogue at the College, for Sister Marie Perpetua, President of the College, for Sister Mary Gregory, Sister Alexa, Sister Cecilia Ann and myself.

On that occasion, however, the basilica was jammed with a tremendous audience. Discouraged, the Rabbi was about to withdraw, convinced he would not be able to see or hear the pope. Fortunately, at that moment, the papal guard encircling a considerable number of bystanders in the rear, catapulted them to the very front of the edifice.

When Pope Paul VI arrived, borne on the sedes gestatoria, he stopped at the spot where the Cohen family stood. Rabbi had only to reach out his hand to touch the pontiff's platform.

Alter Pope Paul had ad-

received from Rabbi and concealed in the skull cap (lest offense be given) would touch the wall. More than ever that little crucifix became a Jewish gift.

ON SATURDAY afternoon, Aug. 25, I returned from Israel to St. Mary's. It was Shabbat, and I postponed my call to the Rabbi until Sunday.

Rabbi's welcome was warm and friendly; and he asked me to give a lecture on my stay in Israel to his congregation on Friday, Oct. 20, and a second lecture to his little congregation in the penitentiary on November 18.

My one hope is that I will be able in these two lectures to convey my deep sense of spiritual gratitude to the Hebrew Congregation for the privilege of a summer's study at the Hebrew University. I am hoping, too, that the Hebrew Congregation will in a sense regard my visit to the Wailing Wall as representing them until in God's providence they are able to make the pilgrimage on their own.

Sister Mary Jean, S.P.

In 1965 Rabbi Cohen and his family were unable to visit that sacred site on Jordanian land. Conscious of the universal Jewish longing to see the Wailing Wall, grateful that my privilege of being in Israel was in part attributable to the scholarship given me by the Hebrew Congregation of Terre Haute, I resolved to make the pilgrimage that Rabbi could not make on behalf of his congregation.

Prior to undertaking the trip I purchased a skull cap for Rabbi with the intention of touching it to the holy wall.

And thus it was that a Roman Catholic nun made her way through the masses of Jewish pilgrims to the Wailing Wall. Observing the procedure of the women in front of me, when my turn came, I buried my head in my arm and leaned against the wall—as the others had. There I prayed that anti-Semitism would be eradicated forever. I touched the skull cap to the wall and saw to it that the crucifix I had

received from Rabbi and concealed in the skull cap (lest offense be given) would touch the wall. More than ever that little crucifix became a Jewish gift.

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Sister Mary Jean, S.P.

CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational correspondent and others who have reported news for the current issue. The following persons submitted items for this week.

MISS LULA EHRINGER, Sellersburg; MRS. CLARA A. BACK, Brookville.

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Benefit slated at Sellersburg

SELLERSBURG, Ind.—The Ladies' Club of St. Paul Church will hold a rummage sale at the D & W Home Improvement Office at 413 East Utica St., Sellersburg, on October 13 and 14. Mrs. Herman Gehlback, Mrs. James Denison, and Mrs. Elmer Kleechamer will be in charge. The proceeds of the sale will be used to finance the various Church-connected activities of the Club. The public is invited.

Delegato named VATICAN CITY—Pope Paul VI has named Archbishop Sante Portalupi, who has been Apostolic Nuncio to Honduras and Nicaragua, to be Apostolic Delegato to North Africa.

Clarksville Dorothea M. Hottell REAL ESTATE BROKER WH 4-6784 CITY OF SUBURBAN HOMES—LOTS — FARMS — ACREAGE Member New Albany and Clark County Real Estate Boards and Multiple Listing System Highway 131—Near Male Road Clarksville, Indiana

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Jeffersonville and Clarksville Calendar OF EVENTS St. Anthony's . . . Forty Hours Devotions, October 13-15. St. Augustine's . . . Third Order of St. Francis meets Sunday, Oct. 7, at St. Anthony's. Sacred Heart . . . 16th Annual Living Rosary Devotions, October 7, 3 p.m., Fairgrounds Coliseum, Louisville. Providence . . . Providence vs. North Vernon, October 13, Football. These announcements are made available without charge. To have your event listed, phone BU 2-3869—at least two weeks before event is scheduled.

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THE PARALLEL of that story is related to the pilgrimage I made to the Wailing Wall this summer. Cherished down through the centuries by World Jewry, there stands—in what was Jordanian territory until after the Six-Day War this past June—a remnant of the ancient wall which girded the structure of the last Jewish Temple destroyed by the Romans in 69 A.D.

In 1965 Rabbi Cohen and his family were unable to visit that sacred site on Jordanian land. Conscious of the universal Jewish longing to see the Wailing Wall, grateful that my privilege of being in Israel was in part attributable to the scholarship given me by the Hebrew Congregation of Terre Haute, I resolved to make the pilgrimage that Rabbi could not make on behalf of his congregation.

Prior to undertaking the trip I purchased a skull cap for Rabbi with the intention of touching it to the holy wall.

And thus it was that a Roman Catholic nun made her way through the masses of Jewish pilgrims to the Wailing Wall. Observing the procedure of the women in front of me, when my turn came, I buried my head in my arm and leaned against the wall—as the others had. There I prayed that anti-Semitism would be eradicated forever. I touched the skull cap to the wall and saw to it that the crucifix I had

received from Rabbi and concealed in the skull cap (lest offense be given) would touch the wall. More than ever that little crucifix became a Jewish gift.

ON SATURDAY afternoon, Aug. 25, I returned from Israel to St. Mary's. It was Shabbat, and I postponed my call to the Rabbi until Sunday.

Rabbi's welcome was warm and friendly; and he asked me to give a lecture on my stay in Israel to his congregation on Friday, Oct. 20, and a second lecture to his little congregation in the penitentiary on November 18.

My one hope is that I will be able in these two lectures to convey my deep sense of spiritual gratitude to the Hebrew Congregation for the privilege of a summer's study at the Hebrew University. I am hoping, too, that the Hebrew Congregation will in a sense regard my visit to the Wailing Wall as representing them until in God's providence they are able to make the pilgrimage on their own.

Sister Mary Jean, S.P.

FAMILY CLINIC

His son no longer believes in Church

By JOHN J. KANE, Ph.D.

My son is almost 21 with 12 years of Catholic education. He says he no longer believes in the Church. He is somewhat introverted, reads a great deal of History, Philosophy, etc. He doesn't date and neither do his two friends. I went to the parish priest and suggested he come to the rectory, but he refused to go. He has high ideals and morals, but we are worried about him.



First, let me begin with what is probably the most usual reason for this kind of behavior. During late adolescence or early adulthood, there is a tendency to revolt against the traditional, established. You see it in its extreme form among the hippies. But you see it in a somewhat subdued form among many who have not accepted the hippy way of life.

It is perfectly normal for persons to begin to think for themselves at this period of life. To some extent almost all of them are in some revolt against society, although in many cases it is slight. Some of our studies about Church attendance by Catholics reveal that those in their twenties are somewhat less faithful than those in their thirties, forties and later years. If this is the case, we can hope that with increased maturity, your son will return to the Church.

No doubt there are certain persons who leave the Church because intellectually they are no longer convinced of the truth of Catholicism. While the situa-

tion is changing rapidly, I'm afraid I have to admit that to some extent in the past some Catholic education has been of a hot-house variety. We have been unwilling to allow young people to raise controversial issues. Sometimes they are simply shut up by being told that they don't know what they're talking about. This highly authoritarian approach is both absurd and useless. It merely convinces the young person that he has hit upon something which the authorities are unable to answer.

But if your son's problem is really an intellectual one of giving assent or dissent to Catholicism, why does he not take the opportunity to meet with a priest and discuss the problem in detail? I would particularly suggest a young priest with whom he may find it easier to identify. Above all, look for one that is not particularly authoritarian, one who will be quite patient and sympathetic.

Certainly the priest is trained to provide answers to many of the questions your son is likely to raise. He should be willing to try to look at the Catholic point of view. If he really wishes to be objective, I think he will do this.

You mention that he reads a great deal of History and Philosophy. For this I would commend him. But at the same time, you yourself should seek some assistance and at least make available to him certain books on History and Philosophy that will clearly admit what abuses have occurred in the Church in the past, but which will also give an honest picture of why this occurred and how it was ultimately dealt with. Sometimes it is a very shocking thing for the young Catholic to learn of these abuses which existed particularly during part of the Middle Ages.

There is a failure to realize that while the Church is of divine origin, its affairs have been administered by men of various kinds. These persons are just as human as any of us, and some of them made mistakes, at times rather horrible mistakes. This is an important distinction which I believe a priest can enable your son to make. There is, however, a third possibility. Under the guise of being unable to accept the Church intellectually, there may

be some kind of personal problem of a moral nature which motivates the individual to reject the teachings of the Church so that he can accept his way of life without feeling guilty. I receive a number of letters which reflect this very attitude. To what extent this is the situation with your son, I am not able to determine. You say he has high ideals and lives a moral life, and if you are correct, then this would scarcely seem to be the case.

You mention two other points which do have a bearing on this matter. First, he is somewhat introverted, and second he does not date and neither do his two friends. All of us are somewhat introverted or somewhat extroverted. This in itself is no problem. The difficulty rests in the degree of introversion or extroversion. If it is quite severe, then professional help is indicated. But since you say "somewhat introverted," I have the impression that at least you do not consider it excessive.

In this day and age it is rather unusual for a young man of about 20 not to date occasionally. More commonly our problem is that there is too early dating and too early going steady. But not to date at all may also be a serious problem. In the whole process of growing up, or socialization, to use the technical term, dating is part of the learning process. This is how a boy or a girl gets to know members of the opposite sex, and learns how to get along with them. It may be that he and his friends are all a little immature and dating will come later.

Today, we tend to overlook the fact that the single state is also a vocation. And while relatively few Americans embrace it, it does exist. Contrary to some popular belief, a spinster or a bachelor may be, and many are, perfectly normal individuals.

For the present I would suggest that you continue your prayers for your son, try to avoid any criticism of him and as gently and persuasively as possible suggest that he see a priest. Still better, if you know a priest well you might invite him home for dinner, not with the idea that he is going to discuss apologetics, but merely that your son may come to know him better. If he does, he may decide to take his problems to him.

Near agreement

THE HAGUE—Theologians of the Dutch Reformed Church and the Catholic Church, after intensive study of the issue, are expected to announce new provisions for mixed marriages in the near future. Carried on under the direction of Bishop Peter A. Nierman of Groningen, the marriage talks began following the churches' agreement on the mutual recognition of the validity of Baptism.

Radio and Television

Table listing radio and television stations across various areas including Indianapolis, Shelbyville, Tell City, Terre Haute, Evansville, North Vernon, and Batesville.

Batesville

Advertisement for Batesville area businesses including Nobbe Motor Sales, Poske's Inc., Hires, Curin Bottling Co., East Bowl, Strabers Oil Co., Blue Flame, and Blank's Pharmacy.

Seymour

Advertisement for Seymour area businesses including Ashcraft's, Jack Dunfee Chevrolet-Oldsmobile, PFEIFER Distributing Co., E J CASUALS, Richarts Men's Shop, Fisher's Small Engines, Gause Florist Shop, and P. & T. Furniture and Carpet.

Advertisement for Lawrenceburg area businesses including Fitch Brothers Funeral Home, Home Furniture & Appliance Co. Inc., Blue Skies Mobile Home Sales & Service, and Kaiser Motors, Inc.

Advertisement for Terre Haute area businesses including Smith's Discount Dept. Store, Callahan Funeral Home, Helen Thompson's Pancake House, John Hockett's VIGO DODGE, Inc., and Fort Harrison Savings Association.

Advertisement for Aurora area businesses including Ullrich Drug Store and Stier & Williams Funeral Home.

Advertisement for New Castle area businesses including THE CITIZENS STATE BANK and Dr. Joseph B. Kernel Optometrist.

Advertisement for Columbus area businesses including Dalton & Payne Inc., Jay's Food Stores, Vetter's Home Entertainment Center, and Candlelight Homes.

Advertisement for Columbus area businesses including WILSON Oldsmobile-Cadillac, NYFFELER APPLIANCE CO., Sutter-Aton Dodge, ACME ELECTRIC SUPPLY, INC., and Patroneze Our Advertisers.

Advertisement for Richmond Wayne Dairy with the slogan "Your Health is Our Business".

Advertisement for Richmond area businesses including Thompson's Corner, Debolt Concrete Co., WHALEN REAL ESTATE, DR. R. J. TIMMERMAN, Neff & Nusbaum, and Acme Beverage Co.

Remember them in your prayers

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†RALPH T. CARICO, 58, St. Mark's Church, Sept. 27, Calvary Cemetery...

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Opening for young man 18 years or older. We offer group insurance plus major medical coverage...

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4 Beds., formal dining rm., 1 1/2 baths, attached 2 car garage, community swim pool, 8 acres, picnic area...

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New brick double 3 bedroom, gas heat, attached garage, \$125 month. No children or pets. Available October 1st.
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4 Beds., formal dining rm., 1 1/2 baths, attached 2 car garage, community swim pool, 8 acres, picnic area, Beaubien and St. Monica Schools. Built on lot of your choice for \$19,350. (Lot included)

SITUATION WANTED

MATURE WOMAN wants reception position with funeral home. Call after 6 p.m., 241-6023.
RETIRED CARPENTER. Job not too small or too large. Plumbing, painting, cash work. All kinds of repair work. 638-7391.

HELP WANTED

Wanted-housekeeper and good cook for elderly lady. 40 to 55 years of age or would consider spinster or widow who wants to live in modern air-cond. home in St. Joan of Arc parish. Private room, Sundays or holidays off. Good salary. Hours: 10 to 6 p.m. or live in. References required. AT 3-3301.

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D-I Circle sets dinner meeting

INDIANAPOLIS-The Mother Theodore Circle of the Daughters of Isabella, will hold a dinner meeting at 6 p.m. Tuesday, Oct. 10, in the K of C Clubrooms, 1305 N. Delaware St. New officers will be elected at this meeting. Dinner reservations may be made with Miss Georgia Vogelsang, 353-2816.

Rummage sale is scheduled Tuesday, Oct. 10

INDIANAPOLIS-The Ladies of Charity, St. Vincent de Paul, will sponsor a rummage sale on Friday and Saturday, Oct. 20 and 21, at 2510 N. Capitol Ave. Miscellaneous items will be offered for sale from 9 a.m. to 5 p.m. on Friday, Oct. 20, and from 9 a.m. to 4 p.m. on Saturday, Oct. 21.

150,000 appeal for school aid

HARRISBURG, Pa. - More than 150,000 persons have petitioned Pennsylvania Gov. Raymond P. Shafer to support a bill which would provide state aid to children in non-public schools. The petitions were given to Gov. Shafer by representatives of Citizen for Educational Freedom.

Opinions

(Continued from page 5)
after many years of service. However, it was a quiet thing; they left usually after much prayer and meditation and they left with dignity, returned to the world and quietly resumed their work. Today, however, it is often done with incredible bad taste-much fanfare, even press conferences and new paper photos, and in some instances Superiors have been photographed with drop-outs. All of these indignities can be obliterated, and I hope they will be.

Retreat groups - Terre Haute KC schedules dance

INDIANAPOLIS - Father Thomas F. Middendorf, executive secretary of the National Layman's Retreat Conference, will be principal speaker at the Communion Breakfast to be co-sponsored by Alverna Retreat House and Our Lady of Fatima Retreat League on Sunday, Oct. 15.

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4 Bedrooms, full basement, 1 1/2 baths, tiled kitchen and bath, sun porch, finished attic, double lot, disposal, garage, 4248 Broadway, near school 70.

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10428 E. 56th (approx. 1 block E. of Pendleton Pike) 2 bedrm. modern, gas heat, extra large garage, shrubs galore. Immediate possession. \$95,000. 1 acre. Call for appointment.
823-4164 or 632-8556
Owner

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\$9,975-\$325 down; FHA. Cute 5 room modern bungalow (2BR), 2115 N. Leland, (5200 E.).

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ST. MURIEL
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Real cute house-Assume mortgage for \$850 down payment. 3 Bedrooms, hardwood floors, gas heat, 2 car garage. Total payment \$90 per month includes all.

ST. NICHOLAS
HENTHORN Realty & Insurance
3664 Ireland Drive
Alumn. siding, 2 story, 4 bedrm., 1 1/2 baths, 2 car garage, fenced back yard. \$2500 cash and assume \$14,600 FHA balance.
898-3606 after 6 P.M.

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ST. PIERRE
LUTZ
2 Bedroom, modern, 1 1/2 bath plan, 726 N. Boulevard.
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VIEWING WITH ARNOLD

'The Trip' is an incredibly bad movie

By JAMES W. ARNOLD

When the first astronauts were vaulted into the splendors of space, they sent back scintillating messages like "Gosh!" and "Indescribable!" and "It's the most beautiful sight in the world!" The descriptions were heart-felt, but they did little for groundlings who needed a Shakespeare (or at least a Jim Bishop) up there, and got instead the inarticulate clichés of all-American boys.

redundant phrase). He says, "How's everything?" She says, "Groovy." For a while, in fact, everybody says groovy to everything.

not a great actor, but not even his dad could score with that kind of dialogue.

asked if his experience has taught him anything. "I'll think about that tomorrow," he says, stealing the curtain line from "Gone With the Wind."

this film, it is that of the supreme put-on artist.

tion between Bobby Kennedy and George Wallace).

Even for those who don't care about pop music or what Dylan is made of, "Back" is important as an honest, if brief, examination of the phenomenon of popular culture, its effects on its idols and the adults who exploit them, and particularly its emasculation of a fawning press.

exactly the right sort of antidote for the fantasies our society tends to weave around the Young, Successful and Beautiful People. (Rating not yet available.)

Similarly, it's unfortunate that we have sent Peter Fonda and Roger Corman on "The Trip"—the first movie exploration of the wonders of LSD. The results are so dreadfully uninspiring that Timothy Leary and the whole psychedelic movement may be turned off in a single blow.

Consider the following items: Hero meets devastating blonde (in this sort of film, a

Since "The Trip" has no plot or characters deeper than a 15-cent hamburger patty, its purpose must be to describe LSD hallucinations; its success there, as indicated above, is underwhelming. At the end Corman seems about to salvage some gram of meaning when Fonda is

"Don't Look Back" is the new documentary that tells what Bob Dylan is really like—or does it? A shrewd fellow like Dylan is always putting you on a bit, even when he is supposedly being candid, and if one solid image of Dylan emerges from

Time and again, I have had pointed out to me the similarity of the situation to that of the Christian missions in colonial countries, a cooperation which at the time seemed reasonable, but for which the Christian Churches are today paying dearly. Must we repeat our mistakes, I am asked, as though history lacked continuity and meaning.

The most intriguing moments are when Dylan meets the press, ranging from clumsy amateurs to the London man for Time, and ruthlessly exposes them for the idiots they are, without their ever quite knowing what is happening to them. Dylan is so much brighter than the reporters that he often seems cruel, yet they are only getting what they deserve. He is equally hard on other patronizing adults, e.g., a society lady who comes to bestow her worship on something she obviously doesn't understand.

What saves one's respect for Dylan is his paradoxical humility: his amusement that his own talent is so absurdly over-valued and that his own shaggy person is defied. He is also a figure of pity, since Pennebaker's camera shows that for all his scorn of the press, Dylan moodily digests and hangs, like the dumbest fan, on every word they

Brownsburg Hardware and Appliance Co. Culligan Water Conditioning Mansel Deckard. TV-Radio Service DALE'S TV.

Greenwood Smith Pharmacy. KELY CHEVROLET. 7747 S. Meridian 881-9339.

Mr. and Mrs. Smith. (Continued from page 4) racists are as adamant on that point as Senator Ellender is.

MacEoin. (Continued from page 4) ing to a crescendo as regards Vietnam, especially since it became public knowledge that a Vietnam Christian Service

Plan lay group. WASHINGTON—A group of laymen in the Washington archdiocese has announced plans for organization of the Washington Lay Association with the stated aim of permitting laymen of diverse backgrounds "to join together and work together as witnesses to Christ."

Shelbyville MURPHY Funeral Service. Harold Ash Dodge Sales. Complete Sales and Service.

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Indianapolis Parish Shopping List

Grid of 10x10 small advertisements for various businesses including pharmacies, food stores, and services across different parishes like Assumption, St. Lawrence, and St. Philip Neri.

MODERNIZE IMPROVE YOUR HOME THIS YEAR. Advertisement for home improvement services.

Large advertisement for home services including electrical work, plumbing, roofing, and pest control, featuring a photo of a man.

Pontiff speaks twice as the synod opens

By RICHARD STEWART

Copyright, 1967

ROME—In two major speeches at the opening of the Bishops' Synod here this week-end, Pope Paul stressed dangers to the faith in a very outspoken way, but also made clear that his approach to the synod would be flexible and realistic rather than legalistic and juridical.

Although obviously worried by the increasingly public theological speculation since the end of the Vatican Council, he wants to find in the synod an answer which will be pastorally as well as theologically valid.

THE STRONGLY negative character of this speech was, however, to some extent balanced by generous references to the synod and collegiality and a heartfelt appeal for the Bishops assembled to perform "A Ministry of Charity in the Church."

Archbishop Dwyer to head up board for Twin Circle

WHEAT RIDGE, Colo.—Archbishop Robert J. Dwyer of Portland, Ore., longtime worker in the Catholic journalism field has accepted chairmanship of the editorial board for Twin Circle.

Frank Morriss, editor-in-chief of the new paper, also disclosed that Dale Francis, recently resigned from Our Sunday Visitor where he formerly was executive editor, has joined the Twin Circle staff as editor at large.

Barred

BONN, Germany—The Benedictine abbots of Hungary and Czechoslovakia were not permitted by their communist governments to participate in the Beedictine general chapter in Rome.

though surgery is planned he is clearly determined to play a maximum part in the synod deliberations. This also was made evident at his second appearance in two days at the synod's first full-dress session Saturday.

In particular he seemed anxious not to limit the synod's powers in a juridical way, but to let it evolve as a dynamic reality at the center of the Church.

"The synod will consider," he said, "that each of the subjects included in the order of the day is important not only for the internal life of the Church, but also for the Holy cause of Christian Unity."

ECUMENICAL overtones were also strong in the part of the speech where he revealed that Patriarch Athenagoras' visit would take place before the end of the synod, and where he noted that the calling of the synod "has of itself great ecumenical importance in proportion as the synod in following the lines of the council gives testimony that in the life of the Catholic Church there is active the time honored synodal institution which has been so well utilized in the Oriental tradition."

It is clear that the pope does not see this synod as fulfilling the same function as that presided over by Athenagoras, for example, but his apparent willingness to participate in its deliberations whenever practicable implies a relationship which in many ways exceeds that foreseen either in the Motu Proprio establishing the synod or in his two opening addresses.

THOSE WHO FEAR that the synod was going to become in a way a rival of papal power or an attempt to usurp his prerogatives will be glad to see him obviously at the helm while those who are afraid of the effects of papal isolation on papal decisions will be more than happy that he will be entering into much more direct relationship with the world's episcopate.

The synod itself was barely two hours old when an important change was announced in the order of agenda. The discussion on doctrinal questions now takes second place after canon law whereas as originally planned it was fourth on the list.



AT SYNOD OPENING—Representatives of the world-wide hierarchy of the Catholic Church are shown in St. Peter's Basilica as the historic Synod of Bishops gets under way in Vatican City. Surrounded by cardinals, Pope Paul VI is seated on a throne at center. (Religious News Service photo)

Newsmen are irked by secrecy

By PATRICK RILEY

VATICAN CITY—For many newsmen the first days of the Synod of Bishops were strongly redolent of the first days of the Second Vatican Council: the same emphasis on secrecy, the same confusion, the same desperate attempt to open channels of information.

The Vatican press officer, Msgr. Fausto Vallainc, got thumbs down on his bid to get at least one of the other press officers with him in the synodal hall. The veto came, he said, from "higher authority."

ALSO REJECTED was Msgr. Vallainc's suggestion that at least one other press officer (there are four others) be able to follow the synod's proceedings via the same closed-circuit television that is being used by simultaneous translators. This meant Msgr. Vallainc would be taking notes throughout the approximately three hours of synodal proceedings daily.

"What happens when I want to blow my nose?" he asked a colleague facetiously but plaintively.

Insistence of the synod's organizers on perfect secrecy was brought into sharp relief by an order that no synodal Father give a press conference or interview on synodal matters without express permission. Msgr. Vallainc emphasized at his first press conference (Sept. 30), however, that nothing of that days, synodal session was secret. He said he was "telling all" in "perfect simplicity."

THE DAY Pope Paul VI formally opened the synod (Sept. 29), the English-language press officer, Father Edward Heaton, C.S.C., did not have a telephone yet.

The following day, the first working day of the synod, Father Heaton had a telephone, but no secretary. A newsman typed stencils of his report, which perforce was a simple translation of Msgr. Vallainc's bulletin.

Newsmen protested loudly both to one another and to various press officers. (One such officer each for English, French, German, Italian and Spanish). Formal petitions were being mooted and drafted, while approaches to national delegations of bishops were plotted.

Synod regulations given by cardinal

VATICAN CITY—At the Synod of Bishops' first working session, one of its three newly installed presidents gave detailed explanation of the regulations governing synodal procedure.

Cardinal Pericle Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law said the order of work would be as follows: reading of the report on the topic to be discussed (names of those who drafted reports have not been published), speeches by those who have requested the floor (with a 10-minute limit on speech-making), questions and replies of the president judges opportune, the work of commissions if this is deemed necessary, manifestation of the various opinions, and finally a vote if Pope Paul VI considers it opportune to concede it.

EVERY synodal Father has the right to request the floor to express his own opinion. However, only a member of an episcopal conference has the right to speak on its behalf.

Beyond the 10-minute limit on speeches, the synodal Fathers are requested not to repeat what has been said by others. The president has the right to assemble the synodal Fathers in an attempt to find agreement, always safeguarding the freedom of all. If anyone then wishes to present his own views in writing, these will have the same validity as if expressed from the floor.

The vote can be taken in two ways: by manifesting the opinions of the synodal Father or of episcopal conferences in whose name a synodal Father is speaking, or by a vote properly speaking, should the Pope concede it.

During discussion of the reports, every synodal Father may request explanations from the relator or of the special secretary attached to the relator.

COMMISSIONS will be formed only in case of need to study a problem more fully or formulate it more precisely.

Commissions will consist of 12 members who are experts on the matters under discussion. Eight will be elected by the synod and four will be appointed by the Pope. A president will be elected from among the 12. The special secretary will be present at meetings of each commission.

Camden prelate dies at age 55

CAMDEN, N.J. — Archbishop Celestine J. Damiano, 55, bishop of Camden, died of a pulmonary embolus, a blood clot that blocked passage of air into his lung.

The archbishop died at Our Lady of Lourdes hospital here where he had been hospitalized for two weeks, and was recovering from surgery for removal of gall stones.

A meeting of the diocesan board of consultors was scheduled here to elect an administrator of the diocese until a new bishop is named by the Holy See.

A six-member committee has been formed for press communications. The synodal Fathers named by the presidents of the synod will hold periodic press conferences in the Holy See's press hall. Article 18 of the regulations dealing with secrecy remains in force.

Latin will be the official working language of the synod. In special cases the presidents may approve the use of modern languages.



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PLAN ST. AGNES REUNION—The St. Agnes Academy Class of 1947 is planning a social hour and dinner tomorrow evening at Msgr. Downey Council, Knights of Columbus, 501 E. Thompson Road. Guest speaker for the reunion will be Sister Miriam Joseph, S.P., Academy principal, shown above with Mrs. Joan McCarthy Armbruster, left, and Mrs. Mary Joan Hughey Matheny. For additional details, call 784-7604. There were 70 members of the '47 graduation class.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

"ANNUAL CARD PARTY"
Friday, Oct. 6—8 P.M.
Brebeuf Preparatory School—2801 W. 84th Street

BEEF BAR-B-QUE
Holy Name Boy Scout Troop 108
Saturday, Oct. 7—4 P.M.—9 P.M.
Holy Name School—Beech Grove

"THE RAIN MAKER"
Sunday, Oct. 8—2:30 P.M.
Booth Tarkington Civic Theatre—1847 N. Alabama

CARD PARTY
Sunday, Oct. 15—7:30 P.M.
St. Jude Cafeteria—McFarland Road
Benefit the Home Mission

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

923-4504

