



VOL. XI, NO. 48

INDIANAPOLIS, IND., SEPT. 10, 1971

FIVE MEETINGS SLATED

Future of paper to be discussed

INDIANAPOLIS—The future of The Criterion will be discussed at a series of important meetings to be held during the next few days at five different sites in the Archdiocese.

Archbishop George J. Biskup has invited priests and lay leaders to participate.

Under examination will be the new editorial policies of the paper and ways in which the paper can be improved as the major channel of communication in the Archdiocese.

In a letter to pastors, Archbishop Biskup said, "The meeting will offer you the opportunity to hear the new policies explained and to express your own ideas on how The Criterion can best serve the people of the Archdiocese."

The Archbishop urged the participation of lay leaders, "for they need to understand what part The Criterion plays in the mission of the Archdiocese."

For the convenience of participants, the discussion will be held at five sites. The first meeting is scheduled tonight, Friday, Sept. 10, at 8 p.m. in the St. Louis parish school, Batesville.

Other meetings are:

Sunday, Sept. 12, 8 p.m., Schulte High School, Terre Haute.

Monday, Sept. 13, 8 p.m., Providence High School, Clarksville.

Tuesday, Sept. 14, 8 p.m., South Side Knights of Columbus Hall, Indianapolis.

Wednesday, Sept. 15, 8 p.m., Archabbey Guest House, St. Meinrad.

In addition to the overall discussion, an explanation of the Know Your Faith program will be given by Richard Banules of the National Catholic News Service, Washington, D.C. The Criterion is among the 95 diocesan newspapers which are pooling their resources to aid the NC service distribute this first nationally-coordinated program of adult religious education.

The five meetings will be open to all clergy, religious and lay people.

HOLY ANGELS' DILEMMA

Tuition fact of life even in model school established for poor

BY PAUL G. FOX

INDIANAPOLIS—A "model school"—complete with faculty, curriculum and physical plant designed to meet the needs of inner-city pupils—has been opened this fall by Holy Angels parish, located in a predominantly-black area of the city's northwest side.

Despite a substantial grant for building renovation from Lilly Endowment, Inc., donated services by the architectural firm of Kennedy, Brown and Trueblood, and a full-time staff of eight nuns, many youngsters whom the program was geared to serve will be unable to attend because of a moderately-high tuition.

FATHER CLARENCE Waldon, black pastor of Holy Angels and prime mover of the innovative program, told The Criterion that the parish "is doing all it can to keep the school open and to raise it to the level of a model school."

"As a result it is necessary to demand a moderately high tuition, which still only covers part of the teachers' salaries," he stated. "The total amount of tuition must be realized from all students if the school is going to be kept operating on an efficient and effective level."

"Unfortunately, the parish is not able to subsidize the families of those who cannot afford tuition. So the poor are left out again. They now have a school, but can't

afford the tuition, and the parish cannot afford to carry them."

The parish has launched a Scholarship Fund to aid those students whose families are unable to pay the full tuition at the school. Tuition for one child is either \$144 or \$288 per year, depending upon the family's contribution to the parish.

"This figure is out of reach for many people who want a good education for their children," Father Waldon said. "Many of the families in our school are one-parent families. Usually it is the mother who is trying to support her family, many times without the benefit of support money."

"Often the students are being financed by their grandparents who are on pensions. Some families on welfare have missed meals in order to provide tuition. One family took out a loan for tuition, while they were having temporary financial problems, in order to keep their children in school."

It is almost un-Christian, the priest continued, "but in order to survive financially, the school has had to adopt the policy of sending children home if they do not have their tuition paid up. If they cannot pay, they cannot be accepted in the school. This deprives the very people who want a good education so badly, and whom

(Continued on Page 9)

Pope appoints 3 Americans to synod positions

WASHINGTON—Acting on the recommendation of the U.S. bishops, Pope Paul VI has appointed two American priests and a layman to official functions at the 1971 world synod in Rome.

Named synod auditors after they were chosen by the bishops from a list of 10 candidates were Msgr. George G. Higgins, director of the urban life division at the United States Catholic Conference here, and Father Barnabas Ahern, Passionist priest who is a widely recognized theologian and scripture scholar and a member of the Vatican's international theological commission. Both men were in Rome during the 1969 synod.

James Norris, assistant director of the USCC's New York-based overseas aid agency, Catholic Relief Services, and a member of the Pontifical Commission on Justice and Peace, was appointed assistant to the synod's special secretariat on world justice.

Justice and the priesthood are the two topics which the synod, a gathering of delegated bishops from all parts of the world, will discuss for a month or more starting September 30.

THE APPOINTMENTS bring to 12 the number of Americans with direct or indirect participatory roles at the synod. Last April, the country's 290 bishops elected four of their colleagues as their delegates to the synod—Cardinals John Dearden of Detroit, John Krol of Philadelphia and John Carberry of St. Louis, and Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis. They also chose two alternates, Archbishops John Whealon of Hartford and Joseph McGucken of San Francisco.

Pope Paul, acting on his right to make personal appointees of his own, last month named Bishop William Baum of Springfield-Cape Girardeau, Mo., as a synod delegate.

Also attending the synod from the United States will be Archbishop Ambrose Senyshyn, Ukrainian archbishop of Philadelphia, and Archbishop Stephen J. Kocisko, Ruthenian archbishop of Munhall (Pittsburgh). Major archbishops of the Eastern rites of Catholicism attend the synod on an "ex officio" or unofficial basis.

Father Ahern, who lives and works in Rome, and Msgr. Higgins, an experienced labor-management mediator and veteran columnist of NC News Service, have known each other more than 30 years. Both did graduate work in 1940 at Catholic University of America and, during the four years of the Vatican II Council, worked together closely as consultants to the American bishops.

IN A STATEMENT after his appointment was made known, Msgr. Higgins said he agreed with critics that no one priest could possibly claim to represent the American clergy at the synod "even if democratically elected by his peers, as I was not."

While he will speak only for himself if called upon at the synod, he added, he will nevertheless try to "convey to the synodal delegates my own understanding, such as it is, of the varying points of view which have been expressed on these matters by different segments of the American clergy."

Msgr. Higgins said he would be glad to meet before the synod, if time allows, with organizations and groups wanting to brief him on their outlook concerning synod topics.

He and Father Ahern were nominated priest-auditors in a vote among the American bishops.

Announce appointment of associate pastor

The Chancery Office this week announced the appointment of Father Simeon Yates, O.F.M. Conv., as associate pastor of St. Benedict's parish, Terre Haute.

Ordained in 1963, Father Yates will replace Father Simon Sauer, O.F.M. Conv., who has been reassigned outside the Archdiocese.

Effective date of the appointment is September 10.



ST. VINCENT IS 'TOPPED'—Ceremonies held Thursday, Sept. 2, marked the official "topping-out" of the steel structure for the new St. Vincent Medical Center, under construction at 2001 W. 86th St., Indianapolis. Representatives of the administrative staff, department heads and medical staff of St. Vincent Hospital were on hand for the brief ceremony. Completion of the 500-bed facility is expected in 1973. St. Vincent is conducted by the Daughters of Charity of St. Vincent de Paul.

THE GALLAGHER REPORT

'Communications' at top of U.S. Bishops' worry list

BY ROBERT JOHNSON

NEW YORK—The nation's Catholic bishops, according to an authoritative business publication's survey, generally are placing an increasing stress on communications, see the loss of vocations as their most urgent problem and believe that they should "take a stand" on public issues like Vietnam.

Ninety per cent of the 31 bishops surveyed emphasized the importance of communications in dealing with their problems, more than 83 per cent cited vocations as the Church's most pressing crisis, and almost 80 per cent claim that bishops should make their position clear on public issues.

These are only a few of the major developments and findings reflected in the survey released by the Gallagher President's Report, a confidential letter to executives.

The four-part survey which covered diocesan duties, manpower development, finances and vital statistics recorded the views of 31 prelates in a geographic cross-section of 155 dioceses. The bishops represent 13.4 million Catholics or 28 per cent of the nation's 48 million Catholics. They oversee 11,360 priests or 31 per cent of U.S. diocesan priests.

THE AUTHORS OF the report contend that the bishops have "updated" their thinking since a study made two years ago, becoming more aware of personnel and communications problems. They also contend that "much of the American bishops' current thinking... will dominate the International Synod of Bishops scheduled to convene in Rome on September 30."

Other significant findings in the Gallagher Report showed that some 56 per cent of the bishops interviewed are considering the use of women in liturgical functions and in administering some sacraments, that education is the number one financial priority, that almost 65 per cent of the prelates see mandatory celibacy as the major factor in the departure of priests, and that a lack of "meaningful management development programs" is cited as the major Church weakness.

Mass in Spanish

INDIANAPOLIS—Father Mauro Rodas will celebrate a Mass in Spanish at 1 p.m., Sunday, Sept. 12, at St. Mary's Church, 317 North New Jersey St., in honor of the feast of Our Lady de la Caridad Belle Cobre, patroness of Cuba.

The report noted a significant relaxation in the bishops' attitudes toward clerical departures with nearly half of the prelates surveyed viewing former priests as "faithful to conscience." This figure is compared to 16 per cent in a similar study two years ago.

WHILE MORE THAN three-fourths of the bishops said they felt clerical departures are still a most critical issue, more than half of them said they thought these departures would level out or decrease along with demands for optional celibacy.

Asked why they felt priests have departed, 75 per cent of the bishops blamed "lack of prayer, while 71 per cent cited "vocational mistake" as the reason and more than half looked to "immaturity"

Latin American Division head fired by USCC

BY E. B. DUARTE

WASHINGTON—The director of the U.S. bishops' Latin America division, frequently outspoken in urging the Church to identify more closely with the poor and the social reformers in Latin America, has been fired.

Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference (USCC), said that Father Louis M. Colonnese was let go because "many people in this country and Latin America, including many bishops" had lost confidence in his leadership.

FATHER COLONNESE said he was dismissed because "my ideology was too advanced for the U.S. Catholic Conference."

"I have offended powerful men within the U.S. Church and they have fired me," he added.

Since heading the bureau in 1968, Father Colonnese has taken controversial stands on Latin America. Among other things, he has called for a lifting of the trade embargo against Cuba and asked for an investigation to determine if U.S. policies were contributing to police repression of social reform groups in Latin America.

Sources close to the Latin America division said that some bishops, mostly from the United States, opposed his liberationist and self-determination policies for Latin America. The sources added that Father Colonnese further complicated his position by alienating persons who agreed with him on social reform.

BISHOP BERNARDIN noted that—because U.S.-Latin American relations are complex and cause differences of (Continued on Page 9)

St. Peter Claver observance slated

INDIANAPOLIS—St. Peter Claver Councils and Courts of St. Rita and St. Bridget parishes will observe the feast of St. Peter Claver during week-end ceremonies.

Father Bernard L. Strange, pastor of St. Rita's and chaplain of the organization's Northern District, will offer a Memorial Mass for deceased members at 9 a.m. Saturday, Sept. 11, in St. Rita's Church.

Archbishop George J. Biskup will be special guest for a program for members and guests Saturday evening in St. Rita's parish hall. Program theme will be "Claverism Through the Years."

Archbishop Biskup will celebrate the closing Mass of the observance at 11 a.m. Sunday, Sept. 12, in St. Peter and Paul Cathedral.

and mandatory celibacy. Only 14 per cent of the bishops polled connected the departures to lack of challenge.

An overwhelming number of prelates (84 per cent) contended that departing priests are "psychologically unsettled."

Besides the lack of vocations, bishops cited personnel shortages, inadequate finances, the lack of "religious growth," polarization between liberal and conservative Church elements, and the "communications gap" with the clergy, as the most serious problems they face.

Less serious, they felt, were "lack of respect for authority," "inefficiency," and "lack of facilities."

An overwhelming 90 per cent of the prelates said communications with clergy and laity was the best means of coping with the problems, 80 per cent recommended improvements in vocations recruitment programs, and 70 per cent urged more "delegation of responsibility" to laymen.

Every bishop interviewed viewed himself as spiritual leader of the diocese, but only 60 per cent saw themselves as community leaders. Only 33 per cent characterized themselves as "Vatican representative."

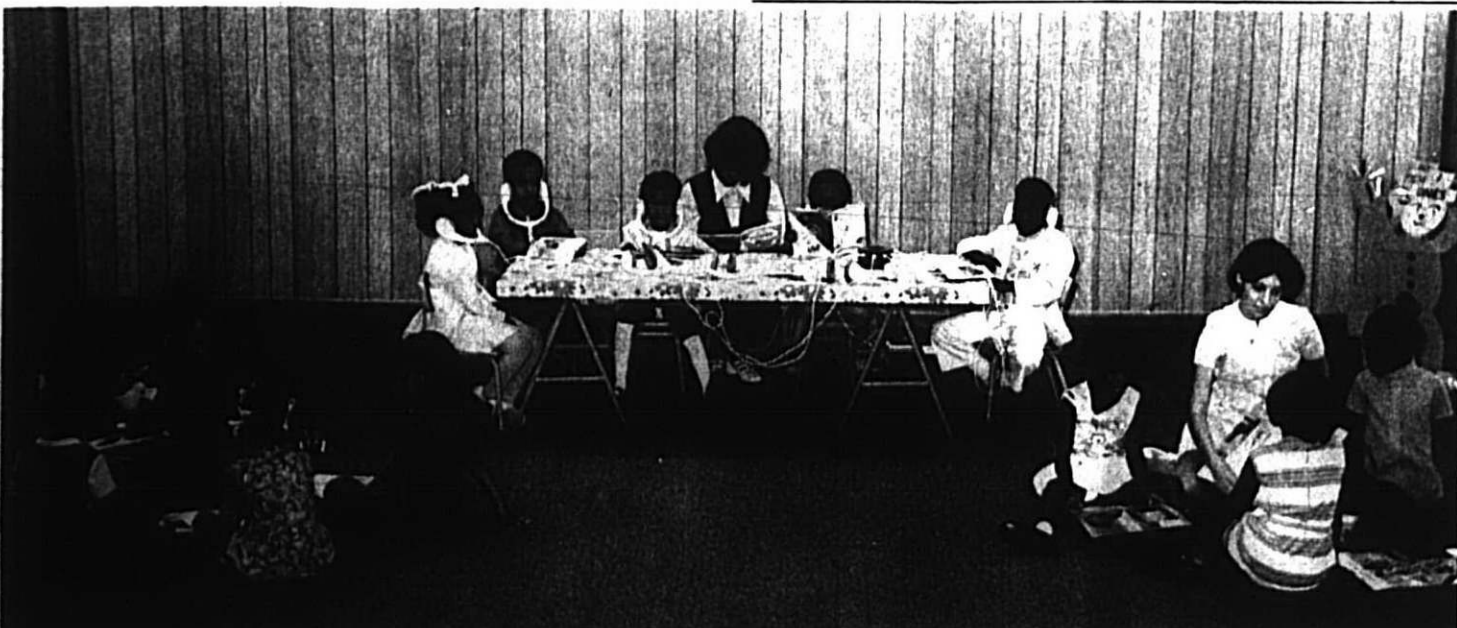
INDICATIVE OF a growing response to calls for greater participation by clergy and laity was the finding that in 90 per cent of cases, the financial responsibility for the diocese is out of the bishop's hands. In more than 85 per cent of the cases, development of social welfare programs and evaluation of diocesan educational needs are handled by priests or lay persons.

Fifty per cent of the bishops said that priests are responsible for clergy assignments.

Generally speaking, the most important priority for a bishop, as reflected by the report, is "mobilizing laymen to live the Christian ethic." The next most important priority is making the Church relevant to the communicants, including involvement in social, political and economic issues.



FIRST STEP—Taking the first step of a long journey can sometimes be an awesome experience especially for a six-year-old youngster climbing aboard a spanking-new school bus for the first time. Here David Zobel, son of Mr. and Mrs. Thomas Zobel of R.R. 6 Shelbyville, pauses before pulling himself up for the trip to St. Joseph's School in Shelbyville. (Photo by Bette Lux)



LARGE INSTRUCTION AREA—Elimination of classroom walls and the grouping of learning areas informally is a feature of the new Holy Angels Model School in Indianapolis. Two hundred and twenty pupils are being accommodated on the school's three floors. Individualized instruction is being provided for primary pupils, above, using head sets with Miss Angela Marton, a paraprofessional teacher. At left is Mrs.

Myrna Webb, another paraprofessional, while Sister Linda Laury, C.S.J., works with a small group on the right. Thirty first graders took part in a six-week pre-school session this summer, conducted at First Baptist Church, located one block from Holy Angels, while remodeling work was in progress at the Model School.

RONCALLI

HIGH SCHOOL

JUST SOUTH OF THOMPSON AND McFARLAND ROADS

INDIANAPOLIS, INDIANA

FALL FESTIVAL

Friday, Saturday, Sunday

September 17, 18, 19

Sock Hop

Music By

SOUNDS UNLIMITED

(9 Piece Combo)

9:30 - 11:30

\$1.00

Friday

RONCALLI

VS.

SCECINA

7:30

Rathskeller Dance

9:30 - ???

\$4.00 Per Couple

(First Beverage and Sausage Plate Provided)

Music By

Nancy Seibert's

Band

Reservations: 786-7080

Saturday

Roast Beef Dinner 4:00 - 8:00

Adults - 1.75

Children (6-12) - \$1.25

Pre-school - Free

RIDES

GAMES

BOOTHS

Sunday

Chicken Dinner 1:00 - 6:00

Adults - \$1.75

Children (6-12) - \$1.25

Pre-school - Free

RIDES

GAMES

BOOTHS



GROUND BREAKING AT ST. JUDE'S—Groundbreaking ceremonies were held on August 30 at St. Jude's parish, Indianapolis, for construction of a new rectory. The combination administration center and residence will cost \$53,000 exclusive of furnishings. Completion is expected by January. Pastor of the southside Indianapolis parish is Father William Morley, shown above with members of the Parish Council and Building Committee

and other parishioners. Committee members include: Richard Brown, project chairman; Edward Dreyer, council chairman, Robert Cook, consulting contractor and superintendent; Jerry Deebhard, designer; Sai Pantarelli, materials and purchasing; Walter Rode, job superintendent; and Arlie Ullrich, finance chairman.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Seek to kill death penalty

NEW YORK—Thirteen major religious organizations, including the National Catholic Conference for Interracial Justice and the National Coalition of American Nuns, are attempting to kill the death penalty. They are urging the U.S. Supreme Court to rule the death penalty unconstitutional when it hears the cases of four condemned men in its next session. The men's petitions raise the issue of the eighth amendment clause against cruel and unusual punishment. If their petitions fail, it may clear the way for execution of some 675 men and women now on death rows around the country. In a friend-of-the-court brief, the church groups argued that "life ought not to stand forfeit upon human judgments. Such judgments are necessarily fallible."

Pope laments Irish violence

CASTELGANDOLFO—Pope Paul lamented the "hatred and bloodshed" rocking Northern Ireland and prayed that both Catholics and Protestants would work for unity to save their land "other sad trials." His words of concern over the six counties of Ulster were delivered to thousands of tourists at the Sunday noon Angelus in the courtyard of his summer villa here in what he described as a "serene Sunday gathering." "We ardently wish that all the people in Northern Ireland, whose common Christian faith should bring them closer together in unity, can soon return to enjoy the great benefits of true peace," the Pope said. Recent moves by the Stormont government to suppress militant members of the Catholic community were resented by some citizens, the Pope said—an allusion to the jailing of suspected Catholic activists without trial and the upheaval that followed.

Seek to stem abortion rise

TORONTO, Ont.—Saving 100,000 babies from abortion is the 1972 goal of Birthright International, a volunteer service organization helping distressed pregnant women. This target was cited as 100 persons from the United States and Canada attended the organization's first international meeting at St. Augustine's College here. In its three years of existence Birthright has grown from a small basement office to an international organization. The organization has chapters in 36 U.S. cities, five Canadian provinces and in Australia and New Zealand.

Pope adverts to unity meeting

CASTELGANDOLFO, Italy—Pope Paul VI said he was united in prayer with "our dear brother in Christ," Anglican Archbishop Michael Ramsey of Canterbury, for the success of Catholic-Anglican talks held in England. The Pope told a general audience at his summer residence here September 1 that his thoughts were turned "in a special way to a meeting . . . of the mixed commission set up between the Catholic Church and the Anglican Communion." He asked Catholics throughout the world to join him "in asking God Our Father to bring about perfect unity in Christ." The purpose of the mixed commission, Pope Paul said, is "a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed."

Defend clerical celibacy

ENUGU, Nigeria—The Nigerian bishops, defending clerical celibacy, said that they are not in favor of ordaining married men and that the priest shortage can be partially solved by a better distribution of priests. They urged greater flexibility in allowing diocesan priests to work in other dioceses and other countries. Another way to help solve the problem of the scarcity of priests, they said, is the use of permanent deacons.

Announce more poverty grants

WASHINGTON—Spanish-speaking groups in Puerto Rico and Texas and a national organization of Mexican-American priests each received more than \$100,000 in grants from the U.S. bishops' anti-poverty Campaign for Human Development. Campaign officials, announcing the third disbursement in the \$8.5 million anti-poverty effort, said here that 59 grants totalling \$1,357,129 have been funded.

Slate open house

INDIANAPOLIS—Members of Our Lady of Everyday and Mother Theodore Circles of the Daughters of Isabella will serve as hostesses for the annual open house at St. Elizabeth's Home, 2500 Churchman Ave., to be held from 2 to 5 p.m. Sunday, Sept. 12. Residents of the maternity home will be guests at a private party in the home of one of the D

of I members.

Refreshments for the open house will be served in a specially-erected tent on the grounds.

Mrs. Marcellus Butsch and Mrs. Alice Farrell are regents of the respective D of I Circles. Tony Logan serves as executive director of St. Elizabeth's Home.

Wage-price freeze sustained

WASHINGTON—A request by four Catholic University Law professors for a court order to end President Nixon's wage-price freeze has been denied. But a federal district judge concluded that the professors' suit raised sufficient constitutional questions to warrant further possible court consideration. In a decision, Judge Aubrey E. Robinson, Jr., gave the Justice Department and the professors' attorney, who is also on the CU law school staff, 10 days in which to supplement the record. Additional arguments, the judge said, would help him decide whether to recommend a higher court hearing by a three-judge panel.

Charge black genocide program

WASHINGTON—A black sociologist claimed that blacks suspect increased birth control methods initiated by whites and promoted by the federal government are attempts at black genocide. Dr. Charles V. Willie, chairman of Syracuse (N.Y.) University's sociology department, asserted that "unless the American society can assure black people that it is committed to their survival with dignity and equality, they will refuse to cooperate with any national population plan." The suspicions are prevalent among educated young blacks as well as among ghetto blacks, Dr. Willie reported in a position paper presented to the President's Commission on Population Growth and the American Future.

Score nuclear bomb tests

LIMA, Peru—The Peruvian Bishops' Conference is supporting moves by President Juan Velasco Alvarado to have France stop its nuclear bomb tests in the South Pacific. Peruvian authorities claim that nuclear explosions at Mururoa in the French archipelago of Tuamotu are polluting the ocean, disrupting the South American ocean bed and killing valuable schools of fish. Peru's large fishing industry depends on fish migrations from the South Pacific.

Urges priest to quit race

HARTFORD, Conn.—Politics is for lay persons as spirituality is for priests, said Archbishop John F. Whealon of Hartford about his refusal to give a priest permission to run for mayor of Meriden, Conn. "I am not forbidding it, nor approving it, but not giving the requisite permission canon law calls for," the archbishop told the Catholic Transcript, Hartford archdiocesan newspaper. The prelate said he would be happy if Father Charles W. Cobb, assistant pastor at St. Rose's parish in Meriden, would withdraw as a candidate from this fall's mayoralty election. "But, I am not ordering him to take any specific action," Bishop Whealon added.

Cautions church institutions

CINCINNATI—Church institutions should not use their limited income as a reason for refusing to recognize unions formed by their employees, a Cincinnati archdiocesan official said here. And unions should understand that such institutions—because of their financial situations—cannot meet the same demands asked of private industry, said William R. Schumacher, the archdiocese's social actions program director, in a Labor Day statement. "The problems of arriving at equitable labor contracts between the employees of religious institutions and their employers should not be used as an excuse to deny the right of employees to organize which has been set forth and defended by the Catholic Church for more than 80 years," he said.

Raps Nixon school aid pledge

WASHINGTON—A national teachers' organization has denounced as a "crass political maneuver" President Richard Nixon's recent pledge of support for the nation's nonpublic schools. Donald E. Morrison, president of the National Education Association (NEA), called Nixon's statement "all the more regrettable" because it came only a few weeks after the U.S. Supreme Court struck down two state aid laws benefitting nonpublic schools. At the Knights of Columbus national dinner August 17 in New York, Nixon praised nonpublic schools for the religious values they stress, saying that "as we see them closing at the rate of one a day, we must resolve to stop that trend and turn it around, and you can count on my support to do it." The NEA official's statement called the President's remarks "a crass political maneuver to capture the Catholic vote in the next presidential election."

Backs Irish reunification

NEW YORK—"Unification of Ireland is inevitable" because it is the only solution to Northern Ireland's problem, according to Gerry Fitt, leader of the Social Democratic Labor party (SDLP) in that British province. Fitt said here that he is touring the United States to make Americans more aware of what is really going on in strife-ridden Northern Ireland. "Ireland should never have been partitioned in the first place," Fitt said. Partition is the cause of the discontent that has plagued Northern Ireland for the past 50 years, he added.

52 PER CENT OF TOTAL

This year lay teachers outnumber Religious

It's been coming for a long time, but this year it happened: lay teachers now outnumber Religious on teaching staffs of the nation's Catholic schools.

Laymen have been taking up the slack ever since the number of teaching Sisters began to drop several years ago due to vocation shortages and other factors, and the figure finally reached 84,458 laymen teaching in the 11,500 U.S. Catholic schools during the 1970-71 school year.

This figure represents 52 per cent of Catholic elementary and secondary school teaching staffs, and it will probably go even higher by 1971-72, since laymen were 47 per cent of the total in 1969-70, and 40 per cent just three years ago in 1967-68.

The statistics are disturbing to some traditional Catholics who equate the Catholic school with the teaching nun, and encouraging to some liberal Catholics who want to take full advantage of the Second Vatican Council's mandate for more extensive lay involvement in the Church.

The most apparent effect of the upsurge of lay teachers, however, has been financial.

tributed services" part of their apostolate.

A lay teacher at a Catholic elementary school, for example, might get \$6,500 annually, while a Sister could receive a salary of \$2,000 plus about \$1,000 in other benefits. The difference between the two totals—\$3,500—would be the Sister's "contributed services."

But the number of teaching Religious has dropped over 15,000 since 1967, and over 21,000 lay men and women have replaced them.

Lay teachers must receive competitive salaries and fringe benefits, and costs Catholic schools have had to assume in these areas may increase even more due to another financial animal raising its expensive head: Catholic teacher unionization.

THE AMERICAN Federation of Teachers, AFL-CIO, has represented teachers in specialized private, and some religious (Hebrew) schools for several years on a relatively small scale.

IN FORMER DAYS, Catholic school budgets were given a considerable boost by the "contributed services of Religious." Priests, Brothers and Sisters received minimal salaries as teachers in Catholic schools since most of them took vows of poverty and lived in religious communities which provided food, clothing and shelter.

Today, some teaching Religious live outside their communities and the communities themselves have often asked for slight raises in salary due to cost of living increases. But the difference between the salary a Sister receives and the salary of her lay counterpart is still great—mainly because most Sisters still consider "con-

religious and lay teachers toward AFT, with religious soundly rejecting the prospect of aligning with the national union.

In Chicago, meanwhile, nuns serve as secretary and treasurer of the AFT local there, but so far it is the only AFT unit which counts religious among its membership.

Most of the Catholic school locals, AFT reports, are considering "some sort of master agreement," setting down basic policies on grievance procedures, tenure and similar rights for teachers in all elementary and secondary schools.

The union said working condition benefits are being negotiated on the individual school level through the parish that operates the school.

CATHOLIC teacher unionization poses another vexing problem to the AFT in the area of governmental assistance to nonpublic education. Such

assistance has been viewed without much enthusiasm by thousands of AFT members who teach in public schools, but the subject is of significant interest to the Catholic teachers AFT hopes to organize.

"While the AFT has traditionally been a firm supporter of the concept of the separation of church and state," AFT president David Seiden said this summer "the union has recently gone on record favoring health and welfare services to children regardless of the schools they attend."

Speaking at a recent AFT conference for nonpublic teachers in Washington, D.C., Seiden also noted AFT members had approved in a national referendum the basic concepts incorporated into the 1965 Elementary and Secondary Education Act. That federal aid legislation was hailed by nonpublic educators for containing some programs shared in equitably by both public and nonpublic students.

Seiden went no further in endorsing potential aid plans for nonpublic schools, but left the door open.

"The problem of building a system of education which can meet the needs of all of America's children is urgent," he said. "Undoubtedly compromises will be required before any plan can be devised."

Church better than ever, priest, 101, declares

SAN FRANCISCO, Calif.—A 101-year-old priest says he is surprised it took the Church so long to change.

"Now it is better than before," he is convinced. Father George M. Trunk says he is happy about the reduced fasting before communion, revisions in the reading of the breviary and changes in the liturgy. But he draws the line on some things, remarking that it is "foolishness" for a priest to think about getting married.

"We are in a crisis of selfishness," Father Trunk says, "and a priest should not be foolish or selfish."

He thinks that in the future only men and women with "very high ideals" will become priests and nuns.

Pope Leo XIII was the reigning pontiff when Father Trunk became a priest in 1895. He observed his 101st birthday on September 1.

BANK AROUND THE TOWN

PEOPLES BANK

At the 7 branches of Peoples Bank & Trust

SATURDAY MORNING, 9 TIL NOON

Chapel Hill: 7235 West 10th St.
Flackville: 1407 Lafayette Rd.
Lawrence: 8809 East 38th St.
Madison Thompson: 1940 Madison Ave.
Pitt & Keystone: 2411 East 7th St.
W. 88th St.: 1631 W. 88th St.
Winona: 3288 N. Meridian St.
10 a.m. to 1 p.m.

PEOPLES BANK & TRUST COMPANY

The Friendly Bank

Founded 1891 by F. T. McWhorter to help people.
Member FDIC. Each depositor insured to \$20,000.

PLAINLY A MATTER OF CHOICE

In Shirley Funerals, selection of standards depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

Shirley Brothers FUNERALS

Seventy-three Years
1898 — 1971
Indianapolis, Indiana

New American Bible

Official Catholic Text

New Smaller Size (5 1/2" x 8 1/4" x 1 1/4")

Text includes Notes and References

Red, flexible imitation Leather

Ideal for students, travelers, and others.

Only . . . \$7.95

Open Daily 9:30 to 5:30 & All Day Saturday

Mail Orders Promptly Filled—(Add 2% Ind. State Sales Tax)

"We Specialize In Service"

KRIEG BROS. Established 1892

Catholic Supply House Inc.

(1/2 Block South of Ayres)
119 S. Meridian St., Indpls., 46225
(Area Code 317) 638-3416 or 638-3417

Golden Guernsey Farms, Inc.

Indianapolis, Ind. 46227

PHONE **787-2234**

5 Quarts of Golden Guernsey milk equals 4 quarts of average market milk in total food value.

September Specials & Features

(Ask Your Driver-Salesman)

+ Banana Split or French Vanilla Ice Cream 85¢ — 1/2 Gal. (With Coupon)

+ Sunkist Orange Juice Drink 1/2 Gals. (Save 10¢ with Coupon)

GOLDEN GUERNSEY MILK

"THE MILK OF EXTRA GOODNESS"

GOLDEN GUERNSEY MILK

• Is a Money Saver • Tastes Better

ON THE LINE -- two pages of opinions

The population explosion is a dud

In recent years the popular media have been intrigued with various propositions compounded by the population-controllers. Americans of the next century are depicted as crammed onto every available acre of real estate, nourished by ersatz food grown in laboratories, and living in the most tightly regimented social structure ever devised. All because previous generations didn't have sense enough to enforce mandatory birth controls.

Such projections have been swallowed whole by many people, without questioning source or veracity. Most efforts to introduce a measure of sanity into the picture have been scorned as religiously-motivated propaganda.

The truth, however, is that the so-called population explosion may well turn out to be this nation's biggest dud. The latest indicator is the recent detailed study of the under-five-years population.

An analysis of the 1970 census



The sleeping giant ... not so big after all.

figures shows there has been a startling 15.5 per cent decline in the number of pre-school children. This despite the fact that there were more young adults in childbearing years in the last decade than ever before.

The baby boom of World War II that was supposed to trigger ever-escalating birth rates has done just the opposite. It is producing the lowest birth rate ever recorded in 120 years of population statistics, only half of the previous low reached during the Depression.

The drastic turn-about is attributed to two factors: the birth control pill and a change in traditional attitudes toward marriage and large families. The latter, we suspect, is not a parallel but a consequent factor. The pill came first, then the change in attitudes.

However arrived at, the facts are plain. Birth rates are slipping more rapidly than any of the demographic experts expected. It is now predicted that perhaps within two decades that pie in the sky of people-counters—zero population growth—will be a reality.

This will have been accomplished without putting contraceptives in the public water supply, without mandatory sterilization or government-approved pregnancy. All have been suggested by the peddlers of panic. Even lesser but more immediate measures being urged on Congress, such as tax exemption limitations and massive government programs of birth prevention, should begin to lose some of their steam.

Father James McHugh, head of the United States Catholic Conference family life division, has consistently stated that all recommended measures of control were based on supposition and inaccurate projections. Just how right he is has now been proved, proved by the government itself through the objective, factual records of the 1970 census.

—B. H. ACKELMIRE

False freedom enslaves, warns Boston prelate

BOSTON—Young people who turn to Yoga and the "Jesus cult" but refuse to acknowledge authority run the risk of becoming captives of their own systems, contends Boston Archbishop Humberto S. Medeiros.

Today's youth, he said in an address, "has rejected any fatherly authority over them, and therefore, any dignity or identity which God or any other father figure might have bestowed on them."

"The worth of man is not what is given to him from above, they insist, but rather what he freely makes of himself and of his future," the archbishop told the New England Congress of Religious Education.

"In rejecting the legitimate claims made by authority upon them, contemporary men of all ages face the danger of becoming captives of themselves. Their peer groups become their new dictators, demanding scrupulous allegiance to what they think and feel about society," he said.

"Despite their apparent activism and protest, their psychedelic emoting and exotic dress, their rock music and smoking stick, many of the youth are now turning to meditation and contemplation.

"Yogas and 'Jesus People' are withdrawing into the self to find something solid and meaningful, perhaps to an inward discovery of the unseen God."



Sterilization remark by judge draws fire from USCC official

WASHINGTON—A city judge here who suggested sterilization for some mothers of delinquent children has come under fire from a Catholic official.

Father James McHugh, director of the family life division at the U.S. Catholic Conference, called the suggestion "one more indication of the possibility of coercion that exists when there is a general assumption that birth control or birth-control mechanisms will solve social problems."

Superior Court Judge Edward A. Beard had said at a hearing for a 12-year-old boy charged with burglary that "people who propagate people like this ought to be sterilized."

"I think the judge was wrong in his recommendation and also clearly beyond his mandate and competence in calling for sweeping actions that would alter the social system," Father McHugh said.



"DON'T POOH-POOH ME, GEORGE! WHEN SONNY WAS HOME ON VACATION OTHER TIMES HE NEVER READ THE WANT-ADS!"

Charges church aid to Viet greases the war machine

NEW YORK—Christian aid to Vietnamese war victims that was intended by church donors to be humanitarian has ended up contributing to the U.S. war effort, a veteran observer of the Vietnam scene said here.

Former journalist Don Luce told a private luncheon of Protestant church executives here that the situation was less the result of any scandal or wrongdoing on anyone's part than the cumulative effect of the church agencies effort to function under the umbrella of the military.

"Religious relief goods are still distributed by the U.S. army, he said.

Asked to elaborate on that charge he explained: "In a typical Catholic Relief Services (overseas aid agency of U.S. Catholics) distribution point, about half the people working there are Vietnamese nuns and the other half are U.S. army sergeants. I'm sure it's called volunteer duty (for the army personnel) but that's hard to explain to a Vietnamese villager. They (the U.S. army personnel) are in uniform."

HE CHARACTERIZED Vietnam Christian Service (VCS), a joint Protestant relief effort coordinated by the National Council of Churches, as "showing Christian compassion, but VCS has served the (Saigon) government" despite its avowed intentions of staying strictly neutral.

He explained that, for example, VCS brings in American civilian doctors to work in South Vietnamese hospitals. "They replace Vietnamese doctors who join the army," said Luce.

Luce first went to Vietnam 12 years ago as an agriculturalist with the International Voluntary Service, a private agency. Working close to the people, he learned the language fluently.

INCREASINGLY disturbed by the effects of the war, Luce resigned from IVS in 1967 and returned home to speak out against U.S. policies of bombing, defoliation and treatment of refugees.

In 1968 he was asked by the World Council of Churches (WCC) to return to Vietnam to study the effects of the war on

the Vietnamese people and the rehabilitation possibilities. Later he functioned as a correspondent for the WCC's Ecumenical Press Service.

Through his many contacts with the Vietnamese, he learned of the "tiger cages" in Con Son prison and guided a team of U.S. Congressmen to the infamous cells for political prisoners, the first public disclosure of these cells.

In his remarks before the church leaders here, Luce, a layman of the United Church of Christ, stressed that he was "concerned that we have allowed the Vietnam war to become a holy war."

HE CITED particularly President Nixon's assertion that Catholics in Vietnam must be protected from a possible communist takeover. He was also critical of the "myth" of Vietnamese Catholic support for the continuation of the war.

"Probably the strongest resistance against the war comes from some Roman Catholic leaders," he said. He especially cited Archbishop Paul Nguyen Van Binh of Saigon and quoted extensively from recent statements of the archbishop calling on the Vietnamese people to take the initiative in bringing peace to their divided country.

He said that religious leaders in Saigon—Buddhist as well as Christian—"can help to bring people together. The majority of the religious leaders are in the middle" and thus have the potential of becoming a "third force" that could lower the level of violence and tension.

What YOU think counts

History shows that a Japanese general was held responsible for the war crimes of his soldiers even though there was very little communication between his soldiers and himself. With that historical trial as a precedent, should a general in the U.S. also be held responsible for the war crimes of his soldiers? TAKE A STAND.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Our first writer on Catholic education is Sister Eileen Fitzgerald, a faculty member and psychologist at the Academy of St. Joseph in Brentwood, New York.)

Statement of Sister Eileen Fitzgerald:

The future of Catholic education seems to be a question in the minds of many today. Countless articles have been written and the subject has been in the spotlight in recent weeks since the latest Supreme Court decision which declared unconstitutional state aid to Church-related schools. At first it seemed distant and theoretical, but now it seems immediate and urgent to ask ourselves, "Does Catholic education have a future?" Father C. Albert Koob, the president of the National Catholic Educational Association, stated recently that we must examine seriously three areas in relation to Catholic schools:

1. their purpose for being
2. their contribution to the American scene
3. their methods for staying alive

I would like to share some thoughts in these areas and introduce another area of discussion. Is Catholic education synonymous with Catholic schools?

AS CATHOLICS, I think that we must come to terms with the fact that there is no longer a universal view as to the purpose and future of Catholic schools. Some would like Catholic schools to be what they were during their peak period in the mid-1950's. Others would like to fix up what we have rather than look at what we really need. Still others see Catholic schools as forerunners in programs of educational innovation.

If the original purpose of Catholic schools—the preservation of the faith and the education of immigrant children—is no longer meaningful, then we should be looking for relevant purposes if we wish to continue Catholic schools. The possibilities are as unlimited as our courage and vision. There are many Catholic educators who have suggested new directions. Among them are:

Father Koob, who asks us to consider the possibility of schools and centers owned and managed by the laity and separately incorporated so as not to be a direct part of parish programs.

MICHAEL O'NEIL, the Superintendent of Schools for the Diocese of Spokane, Washington, who suggested in *The Notre Dame Journal of Education* that the advocates of "education without schools" might present a challenge to Catholic educators. He stated that such a "creative, newly defined approach to humanistic and religious education, and a reconstructed definition of the educator's role might have a powerful appeal to some leaders among Catholic educators."

As we look back over the history of Catholic education in this country, none can deny that our contributions to American society have been many and are not to be underestimated. But we cannot spend our time patting ourselves on the back. We should be searching out the answers to the question of making a positive and meaningful contribution to today's complex society. Our involvement in areas where Catholic education can serve the needs of children who would not otherwise receive the preparation to cope with and to grow in the culture in which they live would be an exemplary witness to

(Continued on Page 5)

YOUR WORLD AND MINE

The Latin look of repression

BY GARY MacEOIN

Under the title "Justice in the World," the Roman Curia has prepared a document to guide the bishops in their discussion of a major theme of the upcoming Synod. It opens with a review of "social facts" or "signs of the times," which it defines as "new historical situations which demand an honest re-examination of the Christian message, a courageous return to the heart of the Gospel."

One such social fact is that in various countries "the dignity of individuals and of whole peoples is often trampled upon, and that in the most brutal ways; ... the very conditions for true civic life do not exist: that is, the fundamental right for freedom of expression, of association, of movement, a truly free vote, and the right to organizations independent and of one's own choosing."

Such situations, the document notes, are today more deplorable because of contemporary man's "greater awareness of injustice" and because of his acknowledgement of "the right of the individual to be protected from attacks

against his person both physical and moral, as well as against unjust trials and punishments."

A SURVEY of repression in Latin America just distributed by the Latin American Bureau of the United States Catholic Conference illustrates the pertinence of the Synod's task. Mexico and the Dominican Republic seem to be joining Brazil and Guatemala in organizing Ku-Klux-Clanlike vigilantes to terrorize peasants and workers who step out of line. The name in Guatemala is La Mano (the hand); in Brazil, Squadrones da Morte (death squads); in Mexico, Los Halcones (the falcons); in the Dominican Republic, simply La Banda (the band). The impunity with which they operate in tight police states is an indication of the level of official complicity.

Last June 10 alone, Los Halcones killed 12 students and wounded more than 100 in an unprovoked attack which brought protests from many citizen groups, including organs of the Mexican bishops. More recently, while I was in the Dominican Republic, the newspapers in the space of two days listed eight killings by La Banda.

The repressive attentions both of these vigilantes and of the government authorities in many countries is being turned increasingly on priests and nuns who identify themselves with the poor and try to improve their conditions. Well known is the case of Father Henrique Pereira Neto of Recife, barbarously tortured and killed by the Squadrones da Morte two years ago. In spite of continuing efforts of Father Henrique's mother, of Archbishop Helder Camara of Recife, and of other prominent Catholics, the killers go unpunished.

NOW COMES NEWS of further harassment of Dom Helder Camara with the arrest by the military authorities of another close associate, Father Oliveira Lima, on charges of "subversive activities." What that can mean is shown by the citing of 34 priests in Belo Horizonte on the same charge. The particulars: in 1968, they signed a protest against the killing of a student leader during a demonstration!

Father Lima is being held as "a dangerous person."

Turning to Panama, there is still no news of Father Hector Gallego, a Colombian priest taken from his rectory on the night of June 9. According to one of his colleagues, "Hector worked at evangelization. Instead of simply arriving for the feasts of patron saints, he would stay a while in each community, lead dialogues on the gospel and form leaders. Gradually, this was systematized. He had been taking care of about 62 communities, averaging 25 families each. In about 40 communities there are permanent leaders who bring the people together for dialogue and prayer. They are called responsables de la Palabra (responsible for the Word)."

SOME BELIEVE Father Gallego is being held incommunicado by the Panamanian authorities. Archbishop Marco McGrath recently organized a silent march in the capital to pray for his return. Others are more pessimistic. A priest friend of mine has written me as follows: "Presumed dead—he was organizing the campesinos in cooperatives, and the merchants and military were not in approval of his work. In almost three years since the coup (which brought the present military dictatorship to power), things right now are more tense than ever, and more bodies are being found here and there. ... It seems almost sure our mails are being tampered with, so I will send this from the Canal Zone."

But the present approach could easily backfire. Once it becomes clear that the priest occupies the most exposed position, can we not anticipate a dramatic upsurge in vocations?

What YOU think counts

A congressman said recently that of 250 draft eligible young men whose fathers are members of Congress, only 26 have ever served in Vietnam. Many of the others have received "waivers" of one kind or another. Is Congress in good shape when it comes to fairness? Should the draft be extended another two years? Can politicians be believed when they say they want to end the war? TAKE A STAND.

THE PARENTAL CRUTCH

PHILADELPHIA—Movie critic Judith Christ says that the controversial film rating system was created by the industry as a "crutch" for itself and for parents who want to give up their moral responsibility for their children.

Mrs. Christ, one of the most widely read and heard reviewers in the nation, was interviewed by Youth, a publication of the United Church of Christ and the Episcopal Church, issued here.

ASKED ABOUT her reaction to the decisions by the top Protestant and Roman Catholic film agencies to withdraw endorsement of the rating system set up by the Motion Picture Association of America, Mrs. Christ said the church groups should never have endorsed it to start with.

"I think it is absurd to have an agency grade itself, because its raters will see exactly what they want to see in their own achievements. It's like having students make out their own report cards."

She added that the system emerged from an industry which was "running scared" and because of parents "who will grab at anything that takes away their responsibility."

MRS. CHRIST said that the U.S. has a "terribly puritanical tradition" in its culture. She applauded the British and Scandinavians for being more accepting of sex and less tolerant of violence in entertainment. She said:

"We seem to bring our kiddies up on this infantile notion that it is perfectly all right to watch one human being chop another being into 89 little pieces ... but you may not see a female breast, which represents a life source and is part of the beauty of the human being created in God's image."

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Mgr. Raymond T. Boster;
Associate Editor, B. H. Ackelmire; Man-
aging Editor, Fred W. Pries; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return P.O. forms
3579 to the Office of Publication

viewpoints and observations

DIALOGUE IN PRINT

POLITICS IN THE PULPIT

(Editor's Note: To dialogue means for persons with unlike views to sit down together and calmly talk out their positions. Opposing viewpoints left mutually isolated long enough can bring polarization, or frozen attitudes—and that applies in the Church as elsewhere. Trying to help draw all sides together, NC News is running a series of "dialogue in print" about issues under debate in the Church today. Donald J. Thorman is publisher of the National Catholic Reporter, known for its progressive outlook. Christopher Derrick, writer and critic, is a noted British conservative Catholic.)

Liberal . . .

BY DONALD J. THORMAN

The answer to the question of whether the priest in the pulpit should preach about political and social issues is yes. I have some very strong feelings, however, about HOW he should do so.

It is humbling to have to confess that at a more simplistic time of life I would have been in the vanguard of those urging — indeed, demanding — that the clergy take pulpit time to preach the social doctrine of the Church in season and out of season. Now, I say, yes, but . . .

The problem is that in a universal Church you must have some kind of universal rules. The liberal, progressive Catholic assumes that the priest in the pulpit will be a "good guy," that he will be a man in a white biretta, on the side of the angels—as the progressive sees it.

Unfortunately, in the real world there are two significant difficulties involved here.

ONE IS THAT THE priest in the pulpit might be an all-out conservative who will preach racism, anti-unionism, and the most conservative political doctrine. In addition, he may well be a hawk on the

Indochina war. Is this the man we are urging to get up Sunday after Sunday and unveil his stupidities before a restless congregation?

Second, we are dealing with complex problems of the application of principles once we begin to speak meaningfully about political and social affairs. Who, for example, can be against the basic Catholic social principle—the sanctity of the individual and the necessity to construct a

society which will leave him free and responsible?

But try applying this ultimate value to everyday politics—to the parish, the city, the state, the nation in which we live—and we get a different kettle of fish. There are diametrically opposed positions in application that equally good Catholics might take. Item: state or federal aid to parochial schools finds Catholics on both sides of the issue, both interested in keeping the individual free to make his own responsible choices.

LET ME MOVE ONE step further by posing a case. There is a parish in which the pastor is a hawk in his position on Vietnam, a man of great simplicity in his intellectual pursuits. He has preached on more than one occasion, directly or indirectly, in favor of a "complete victory" in Vietnam.

Not long ago, a young layman was invited—in the pastor's absence, unfortunately—to give another Catholic view on Vietnam. At homily time, he spoke articulately and passionately against the

Rebuttal

BY CHRISTOPHER DERRICK

It's a terrible thing to confess, but on this question at least, I seem to be in some measure of agreement with Mr. Thorman.

If we disagree, it is about degrees of certainty. Mr. Thorman, so nervous about dogmatism in matters of faith and morals, seems wonderfully certain that a Christian and Catholic commitment ought to lead us—inescapably—in a more or less leftist direction. And I know other Catholics who seem equally certain that their religion entails political and social consequences of quite the opposite kind—in extreme cases, of super-patriotic and even clerico-fascist varieties. I can sympathize (cautiously, nervously) with both views, but I think both are mistaken.

It's very agreeable to think that one's social and political opinions have the authority of the Faith behind them, and are therefore enjoined upon every true believer; but feelings of this kind are always deceptive. Apart from a small number of moral guidelines, we have no certainty beyond what we can get from the muddled old human head and the angry condemnatory old human heart—and these organs are not to be trusted very far.

Our great need, in these matters, is for agnosticism and gentleness and a calming-down of passions. We should keep our dogmatism where it belongs.

(Christopher Derrick, son of noted artist Thomas Derrick, was educated at the Benedictine Abbey in Douai, France, and at Magdalen College, Oxford. He was a pilot in the R.A.F. during World War II, has pursued a career as a writer, critic, editor and lecturer. In 1964 he was visiting fellow at Wesleyan University in Middletown, Conn., and for the next three years was editor of "Good Work," publication of the Catholic Art Association in the U.S. His books include "Honest Love and Human Life" and "Trimming the Ark," as well as several edited volumes. He is a contributor of *Triumph* magazine. He lives in Wallington, Surrey.)

sinfulness of this should be preached, and fiercely, to every relevant white congregation. But to a black congregation, the priest should speak rather of patience and forgiveness, of the redemptive value of accepted suffering. Each message will probably be resented; but a doctor should give us the medicine that we need, not the medicine that we like.

IF A PRIEST addresses a congregation of John Birchers and military hawks, he should not spend much time in telling them about the undoubted evils of atheistic Communism. Rather, he should remind them that super-patriotism can easily become a ridiculous and deeply un-Christian idolatry. He should stress the clear but possible embarrassing fact that traditional Catholic teaching on "the just war" leads nowadays—in practice—to something very like a pacifist conclusion. The facts of social and political life being what they are, this kind of treatment will mostly be needed by the rich and powerful. So if some priest appears to be neglecting the poor and spending all his time in the mink-lined gin-sodden apartments of the Beautiful People, don't judge him too hastily. Just possibly, he may be applying himself to an apostolate or mission-field of particular importance and particular difficulty. The lost sheep are the ones whom the shepherd needs to worry about, and camels aren't easily herded through the needle's eye.

Rebuttal

BY DONALD J. THORMAN

According to the ground rules of our exchange, one would assume that Mr Derrick and I should be at swords' points over every issue we discuss. Embarrassingly enough, in this case, I find such a role very difficult. To disagree with Derrick's ukase about the Church being the champion of the poor, therefore, would put me generally in the position of being against motherhood and apple pie.

However, I do find some difficulty with the practicality of his position that a priest should rebuke the sins of a particular congregation. In theory I have no problem, but in application my experience has been that the majority of American parishes have a wide spread of socio-economic backgrounds and, increasingly, an ethnic and racial integration also.

It would be my bet that in each parochial unit all the frailties known to man are extant and widely practiced. Just as drug addiction knows no geographical or economic limits, neither do the kinds of sins and deficiencies to which man is addicted. There are, I regret to say, black racists in inner-city parishes just as there are white racists in ethnic or suburban parishes. And hawks and doves seem equally distributed. In practice, a priest could step into most any pulpit and give the same homily. I still believe the question of HOW he gives it is paramount.

Teachers feel opinions have very little impact

FORT WAYNE, Ind.—The majority of diocesan lay teachers here feel they do not have adequate opportunities to make their opinions known within the school system. But they are not enthusiastic about the probability of direct negotiation with the Fort Wayne-South Bend diocese through professional organizations similar to unions.

The findings—included in a comprehensive study of diocesan resources by Ball State University here—showed the majority of 347 teachers responding to a survey were either "satisfied" or "very satisfied" with their positions in Catholic schools. But they said their experience in the schools revealed a "greater involvement of lay teachers is needed."

NINETY PER CENT of all secondary school teachers answering the survey indicated support for negotiation procedures. And 85 per cent of all teachers between the ages of 25 and 30 favored an official recognized negotiation arrangement for diocesan lay teachers.

As a result of the survey, the Ball State research team recommended that the Diocesan Board of Education start to develop and implement an appropriate pattern of lay teacher policy formulation and decision making.

The team also recommended that the diocese explore lay teacher sentiments concerning the establishment of an official negotiating body between teachers and diocesan education officials.

Says positive Church leadership would dampen Irish tempers

NEW YORK—Although the violence in Northern Ireland is a political rather than religious struggle, "more positive leadership" by the Roman Catholic Church there would help in damping down the conflict, Northern Ireland's home affairs minister told a gathering of church leaders here.

John D. Taylor, the visiting Belfast official, expressed gratitude for the concern and prayers of Pope Paul VI over the troubled situation. But he said in reply to a question that it would be even more helpful "if the Pope could influence the more conservative forces in the Church in Ireland."

Without citing any names, Taylor said: "One of the problems has been the leadership of the Roman Catholic Church. Some of the cardinals have been fine, but some have been conservative and have refused to recognize the government of Northern Ireland."

PRESSED BY a questioner, the minister acknowledged he was referring to "the present cardinal" (William Conway of Armagh) who, he said, "until early this year has refused even to attend any government functions."

He added that "as far as the leadership

(of the Catholic Church in Northern Ireland) is concerned, it has gone backward." He cited as evidence the fact that, in earlier instances of bloodshed resulting from Irish Republican Army actions, "the last cardinal was forthright in his condemnation of the IRA. But I couldn't say the same about the present cardinal."

Taylor, who said he belongs to the Irish Presbyterian Church, warned that "if the Catholic Church does not advance in Ireland, it will lose its influence among Irish young people to the Bernadette Devlin type of leaders."

HE CHARACTERIZED Miss Devlin as "typical of the anti-Catholic young people who were raised in the Church but have turned against the Church and have become socialists."

"The Catholic Church will lose its position to this type if it doesn't become more liberal in its leadership," he said. He said that last Christmas "there were actually riot scenes at some Masses."

The Belfast government official said that even though the current Catholic leadership is conservative, "there is no doubt about it: the Second Vatican Council is having an effect among the young people."

Conservative . . .

BY CHRISTOPHER DERRICK

If social and political matters could be separated completely from all questions of morality, of value, of religion, then indeed the Church (as such) would have no competence to speak on such matters, and her priests should keep silent about them when speaking in Christ's name from the pulpit.

But rather obviously, this is not the case. In my view, the priest in his pulpit—and the bishop on his throne, and the Pope on his cathedra—have a very definite duty of speaking out in a variety of matters not obviously and strictly religious, of "interfering" (as some might complain) in those social and political questions.

I am not suggesting that our temporal affairs ought to be managed, or even supervised, by the clergy. Nor do I believe

that it is, or should be, the Church's primary concern to work toward the best possible state of temporal society. I would put the emphasis elsewhere—upon the fact that social and political affairs offer much scope for wickedness or sin that will not always be recognized as such, and much danger therefore to the salvation of souls.

AS I SEE IT, the key principle here is one that will seem paradoxical or perverse to anyone who misunderstands or rejects the Christian gospel. According to this gospel, it is not necessarily a great evil to suffer oppression, injustice, or poverty. But it is certainly and always a great evil to inflict oppression, injustice, and poverty. And if our approach to social and political questions is to have the distinctively Christian orientation, it will have to be governed by a primary concern about the moral state, the endangered salvation of the rich and powerful.

The Church must always be the champion of the poor, if only because they will often have no other champion. Even so, there is an important spiritual sense in which they aren't the people who chiefly need to be worried about.

To some, this will seem an inhuman and irresponsible order of priorities. But to my mind, it offers—though strictly as a by-product—our best hope of actually helping the poor and the weak on lines that will not be violent in principle and totalitarian in the outcome.

The important thing (on this moralistic view) is that when some priest concerns himself in the pulpit with social or political matters, he should rebuke the sins that this particular congregation are in danger of committing: he should not foster their self-righteousness or their self-pity by castigating the different failings of other people.

If there is white oppression of blacks, the

Give and Take

(Continued from Page 4)

the Gospel message and a relevant contribution to the American scene.

Father Koob asks us to consider the methods we must use to stay alive. I ask first . . . do we want to stay alive? Do we want to be a Christian community who lives the radical values of the Gospel? Do we want schools that will strive to make us as Christians aware of ourselves and others so that we can grow to ascend, transcend, and continue facing the world with truth, concern, and individuality? I think we have to decide what we want, what has real meaning for us—and then, optimist that I am, I believe that if we want Catholic schools as much as we say we do, we shall have them.

But I feel very strongly that we limit ourselves if we think of education and schools as interchangeable terms.

AS CHRISTIANS we have a message . . . the Gospel message to live and pass on alive and vibrant to the coming generations. Schools are not the only nor necessarily the best method of transmitting that message.

Perhaps the questionable future of many Catholic schools will force us to come realistically face to face with the challenge of passing the Christian message from generation to generation without the aid of Catholic schools which stand in loco parentis. Perhaps our future contribution will be to help establish vital communities of Christians who together establish patterns of living and transmitting the Christian message. The American scene may be enriched by a strengthening of that dying institution called family. And in the end we may find ourselves not struggling for life but genuinely joyous about "being alive."

MONSIGNOR GOOSSENS SAYS:
MILLIONS IN MISSION LANDS
Earn \$200 Or Less
Each Year!

This Is Why They Cannot Support
Their Own Parishes - Schools - Hospitals

YOU IN AMERICA
Earn \$200 Or More
Each Month!

THIS IS WHY YOU SHOULD GIVE
GENEROUSLY AND FREQUENTLY
TO THE MISSIONS!

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR

136 WEST GEORGIA ST., INDIANAPOLIS, IND. 46225

KNOW YOUR FAITH

PENANCE

BY FR. AL MCBRIDE,
O. PRAEM.

The crowds are often smaller on Saturday afternoons for Confession. Is this a blessing or a curse? Is this some fall-out from the post-Council Church that is wrecking a fondly loved and honored Catholic practice? What is happening to the sacrament of penance? Perhaps part of an answer can be found in the limits of the accepted images of the sacrament.

Classical confessional practice worked in and out of the images of the court room and privacy. The court room exaggerated the role of the confessor as judge. It emphasized punishment and penalty language. Since the docks were crowded, the cases had to be expedited with all due haste. Wags were not above calling the experience an "absolution machine."

The image of privacy had the unwitting result of excluding the community. It cut the act of reconciliation in half. Hence we were perfectly willing to be reconciled to an invisible God: But what about the visible neighbor we had offended? Unity with God, yes. Unity with the significant other? Not sure.

BOTH THESE images, court room and privacy, needed purification.

Turn the court room into a room of forgiveness and peace. The model for this is the Upper Room on Easter night when Jesus came through the door and endowed the apostles with peace and talked to them about the sacrament for forgiveness. "Whose sins you shall forgive they will be forgiven."

Hence, it will not be a judgment at Nuremberg. Rather than be a judge, the confessor enables the penitent to express his own judgment and face it with integrity and accept the pain that accompanies purification. Thus the confessor enables the penitent to grow in refined moral judgment.

Privacy still has a critical value, but within limits. The



Like the prodigal son who returned to his father, we return to God and receive forgiveness and peace through Confession. (NC photo by Richard Lee)

penitent ought to be encouraged to use the therapy of apology. This offsets the "half a loaf" confession which appeases God but ignores the neighbor. However, a caution is needed here. If marital infidelity is confessed, the disclosure of this to the partner may not be the best therapy of apology. The partner may explode in rage or collapse in disillusion.

THERE ARE limits to the therapy of apology. Radical candor is not necessarily always the best policy. In this case a conscious development of positive and loving behavior toward the other is the best step. Actually, this is always the best in any case.

The growing popularity of penitential devotions is a fine method of bringing out the

communal dimension of the sacrament of penance. Even better, the day may come when general absolution will become a normative practice for the high holy days of Christmas and Easter.

Now all this may not solve the problem posed about the smaller lines on Saturday afternoon. It's not that the court room has scared people away, but rather that people are in many ways more serious about their moral lives and less willing to rattle it off in routine weekly fashion.

It also may mean that they are non-verbally asking for a greater understanding of the communal dimension of penance which doesn't come through so well in the current privacy practice. Who knows? Let's think about it.

(Copyright 1971, NC News Service)

Why not call on youth of parish?

BY JAMES J. PHILLIPS

FISH is a youth-run social service organization that has functioned in a number of midwestern communities. It is an open-ended, well run collection of teens who do almost any kind of service.

Baby sitting, driving, cutting lawns, fixing roofs, painting homes and cleaning up neighborhoods are some of the services the members have provided.

The existence and widespread success of FISH is a sign that Catholic parishes may not be giving young people enough credit. Too often, they are approached in terms of what we can give them instead of what they can give. Our focus tends to be on what will be good for them rather than on what good they might be able to do.

This approach has two unfortunate results: (1) the teens themselves are not challenged to move out of childish dependence and opposition; and (2) a number of community needs are not met because too few adults have the time, energy and inclination to satisfy them.

IF WE CAN COME to view the young people in the parish as potential allies in our task of serving the community, we might all be much farther ahead. Some of the things we might consider would be the following:

Elderly people in the parish are often in need of regular, cheerful visitors. They, as well as other shut-ins might also benefit from having someone to do the

household chores.

Teens who do not have drug or parental problems—or have worked them out—might be able to help those who do have such problems.

Many young people—male and female—are very good with children. They might be able to form the backbone of any number of child-care services.

Adults and teens working together should be able to do better on fund-raising campaigns than would adults by themselves.

Ushering and commenting are not skills that are beyond the scope of many teen-agers.

Teens—as well as adults—ought to be involved in putting together parish liturgies.

Whether it is one or another of the above needs or something else that is important in your parish, the youth of the parish can help. All we need do to enlist their aid is focus on their emerging adulthood rather than on what remains of their childhood.

We need to ask their help in discovering community needs and developing ways of satisfying those needs. We need to ask them to join us, to ask them to help. We need to do this at least as much as we offer our help to them.

ONE STEP IN this direction would be to provide or expand youth representation on the Parish Council. This may mean making provisions for one or more youth representatives. Or it may mean lowering the age limit for candidates and electors to sixteen or seventeen. (I have never seen this latter idea in action; but it is an intriguing possibility.)

Whichever steps are taken, they

need to be accompanied by an important shift in mentality. It is necessary that we recognize that, while a 16 year old is not an adult, neither is he a child. He is usually capable of a great deal more than is asked of him.

This shift in mentality might be hastened if we realize that, at age 16:

Thomas Edison was a telegraph

(Continued on Page 7)

WHAT DIFFERENCE DOES JESUS MAKE?

Gospel 'silences' should not confuse

BY F. J. SHEED

The Gospels are four portrait studies of Jesus of Nazareth as he was known to men among whom he lived and died. Like the Epistles they were written not as a first introduction, but to be read by people who had received a basic instruction in the new religion. Each of the writers could have said of his Gospel what Luke said at the beginning of his—"It has seemed good to me to write . . . that you may know the truth concerning the things of which you have been informed." And each of them could have said of his Gospel what John said at the end of his—"Many other things Jesus did which are not written in this book." So that when Gospel A mentions some word or deed which is not in Gospel B, it is foolish to assume that Evangelist B did not know it. When so much is admittedly omitted, it is unsafe to build an argument on particular silences.

All four move to the climax of Christ's death and resurrection—one quarter of their total treats of the single week between Palm Sunday and Easter Sunday. Clearly that had to be the main point of any report on the Redeemer. But both as to the happenings of that week and as to what went before, each made his own selection according to the purpose he had in writing.

CHRIST DIED around the year 30. The first three Gospels go back to the sixties, roughly the same interval as between the Second World War and now: the things they relate happened in a country no larger than Vermont or Maryland: great numbers of those who knew Christ there would still have been alive. They are called Synoptics. They are composed in one general shape and use a good deal of the same material. But it was not a matter of a top-copy and two carbons.

Matthew had been the tax-collector Levi to whom Jesus said: "Follow me." His theme is the Kingdom (he uses the word over 50 times) considered especially as the fulfillment of God's plan for the Israel of the Old Testament. From Papias of Hierapolis, who died in 130, we learn that he wrote for Jewish Christians in their own language. This Aramaic version we no longer have. What we have is a Greek version made, scholars think, after Mark but before Luke, with the addition of some of the same matter as we find in one or other of them.

According to the same Papias, who had known St. John, and to Clement of Alexandria, who came a generation too late for that, Mark wrote down what he had heard Peter preach—about Jesus' life and work, but most richly of his personality. It is, as the others are not, what we call a human document: no one of them so vividly conveys what it meant to live through the Jesus years, taking the shock of each new incredibility as it happened. I find it natural to read "I" or "me" whenever Peter's name occurs in this Gospel. Which does not, of course, prove anything!

Luke, Paul's "beloved physician" and frequent companion, was the only gentile among the four, a Syrian. It seems clear that he conceived his Gospel and the Acts of the Apostles as one continuous treatment of his master theme, the universality of the Kingdom—not the Chosen People only, nor, among the Gentiles, only an elite: he quotes Isaiah, "All flesh shall see the salvation of God."

As Matthew shows the Kingdom growing from Israel, Luke shows it growing into all humanity. He is more of an historian than the others, but modern historians are uncomfortable with him because of his continuous awareness of the action of the Holy Spirit. "Spirit" is Luke's key word as "Kingdom" is Matthew's.

IT IS USUALLY held that the Fourth Gospel was written in Ephesus in the nineties; there is a question as to whether it was written by St. John or by a disciple of his (or by a different man of the same name, otherwise unknown). What John's purpose was he tells us clearly—"these things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."

He is writing a full generation after the others. All that had happened in that period—within the Christian body, in the world outside, and in his own soul—had shown him what elements in Christ and his work most needed emphasis. In the phrase quoted he shows these as three above all—the humanity of Jesus (which Docetists were calling a fiction), his divinity (which Cerinthus was denying), and the life into which men must be reborn.

There we have our four portraits. They are from different angles, the lighting is different, the brushwork different. But each is by one who, to apply Wordsworth's test, "kept his eye on the object." With all their individuality, they are all portraying the same person.



"A young person is usually capable of a great deal more than is asked of him," says Jim Phillips, who sees many opportunities for teen-agers to be "allies in the task of serving the community." (NC photo by Richard Lee)

AT CYO STADIUM

Grid Jamboree to open season

INDIANAPOLIS — It will be the "Colts" against the "Cowboys" Sunday afternoon at the CYO Stadium on W 16th Street as the 51st season of grade school football is launched with the 21st annual Cadet Football Jamboree.

Thirty-four teams will play six-minute "games" with the league's 1970 runnerup Immaculate Heart of Mary starting off against St

Michael's in the first pairing. The concluding "game" will match St. Andrew's, league champion the past two seasons, against Holy Spirit. In between will be scheduled 15 other pairings.

Special rules will be in effect of the Jamboree: the clock will not stop for incomplete passes and no time-outs will be permitted except in the event of injuries.

creased from 128 to 130 pounds, while "56" backs and ends will be limited to 88 pounds. Any Cadet player weighing over 130 pounds will be identified as a "two-striper" with two strips of tapes to be placed on his helmet.

"Two-strippers" in the "56" League will be designated for those youths between 88 and 105 pounds, while those between 105 and 115 will be labeled "three-strippers."

CYO NOTES

A change has been announced in the annual Youth Week observance. Because the Teachers' Institute has been rescheduled from October to November 4 and 5 this year, CYO officials announced that the Junior CYO Banquet originally announced for Wednesday, Nov. 3, has been changed to Thursday, Nov. 4, because of high school football game conflicts.

Nine or ten teams are expected to be entered in the first Junior Touch Football League for high school boys this fall. Final deadline for entries is Friday, Sept. 17.

Deadline for entries in the Cadet Hobby Show is Monday, Sept. 27. The event is scheduled at Little Flower parish on November 1. Parish Hobby Shows will be held throughout the Archdiocese prior to that date.

Information has been mailed to all Catholic elementary schools about the CYO Physical Education Program. The physical fitness program will be conducted by volunteers or professionals according to AAU standards.

GATES WILL open at noon and the Jamboree will start at 1:30 p.m. All teams will be photographed before seeing action. Regular gate ticket prices will be in effect: 50 cents for adults, 25 cents for grade school youngsters, with a maximum family cost fixed at \$1.50.

Nearly 2,000 Cadet and "56" League players will be processed through the traditional weigh-in on assigned parish schedules starting at 9 a.m. Saturday, Sept. 11, at the CYO Office and Stadium.

Maximum weight for Cadet backs and ends has been in-

Kickball loops open next week

INDIANAPOLIS — Action in the three fall kickball leagues will begin next week, the CYO Office has announced.

Thirty-eight teams in the Cadet "A" League will play Mondays and Fridays through October 11. The Cadet "B" League will have 29 teams, playing on Tuesdays and Thursdays through October 12. Thirty-three Junior League teams will play on Sundays and Wednesdays through October 13.

Non-Catholics will also be allowed to compete under the recent policy change implemented by the CYO.

THE REGULAR Cadet season play will commence on Wednesday, Sept. 15, for a few teams, while the balance of the schedule begins the following Sunday, Sept. 19.

Division changes for two parishes have been announced for the Cadet League. Immaculate Heart will play in Division I, while St. Joan of Arc will transfer to Division II. Division assignments are made on the basis of school enrollments in the seventh and eighth grades.

For the first time, non-Catholics may play in both leagues if they reside within their team's parish boundaries. Approximately 80 players are expected to compete on 28 teams using non-Catholics. The number is approximately one-tenth of the leagues' rosters.

D-I circle sets dinner-meeting

INDIANAPOLIS — Mother Theodore Circle 56, Daughters of Isabella, will sponsor a dinner-meeting at 6:30 p.m. Tuesday, Sept. 14, in the Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. Each member is asked to bring a favorite covered dish. Election of officers will take place during the business meeting, to begin at 7:30 p.m.



PLAN ST. JOHN'S BREAKFAST—The Class of 1941 is in charge of arrangements for the annual Old St. John's Academy Alumnae Breakfast, to be held Sunday, Sept. 19, in the Atkinson Hotel in downtown Indianapolis. Mass will be celebrated at 10 a.m. in St. John's Church. Chairman of the event is Mrs. John Wade, above center. At left is Mrs. Robert Sweeney, publicity chairman, while Sister Cecilia Gertrude, S.P., Class of 1914, is on the right. Reservations are being handled by Mrs. Wade and Mrs. David Eads. The Old St. John's Academy closed in 1959, in its 99th year of operation.

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of other festivals and dinners which they would like included in the calendar.

Batesville—Sept. 19

Parish socials to be resumed

INDIANAPOLIS — After a summer vacation, the weekly Friday Night Socials at St. Christopher's parish, 5335 W. 16th St., will be resumed Friday, Sept. 10, in the school cafeteria. Proceeds of the project benefit the parish school.

Food service will begin at 6 p.m., followed by the social at 7 p.m. Co-chairmen are Richard Rosner, Leonard Benedetto and Fred Fah. Mrs. Sally Easterday is food chairman.

Square dance

INDIANAPOLIS — The Immaculate Heart Round-Up, a square dance, has been scheduled for Saturday, Sept. 11, from 8 to 12 p.m. by the Men's Club of Immaculate Heart of Mary parish. The party for adult members of the parish and their neighbors will be in the church's parking lot at 57th and Washington Blvd.

CIC re-elects T. J. Murphy as president

INDIANAPOLIS—Thomas J. Murphy, attorney and partner in the law firm of Hilgedag, Johnson, Secrist & Murphy, has been re-elected to a second one-year term as president of the board of directors of the Catholic Information Center.

William A. Orwig, who was elected to continue as vice-president, is the assistant general manager of the Indiana Pacers. Graham LeSturgeon, board treasurer, is the director of information services of the Indiana Vocational Technical College.

Re-elected to two-year terms on the 16-member board were: Mrs. Charles O. Harper, assistant professor of radio and television, Butler University; James F. Gerard, television host, WFBM-TV; Paul G. Fox, news editor of The Criterion; William J. Mooney, president, Mooney, Mueller, Ward, Inc.; Murphy; Orwig and LeSturgeon.

Other members of the board are: John J. Christy, executive secretary of the Indiana Catholic Conference; Lawrence S. Connor, city editor of the Indianapolis Star; Mrs. Francis P. McGrath, housewife; Thomas A. Moynahan, president of Moynahan Properties; Charles A. O'Donnell, operations manager of WFBM-TV; Jack Reich, president of American United Life Insurance Company; Charles J. Schisla, executive director of Communications for the Archdiocese of Indianapolis; Father Kenny C. Sweeney, director of the

Catholic Information Center; and Msgr. Cornelius B. Sweeney, Vicar General of the Archdiocese of Indianapolis and pastor of St. Joan of Arc parish. The board oversees the operation of the Catholic Information Center and its programs and services. The Center acts as the liaison office between the official agencies

and departments of the Archdiocese of Indianapolis and the mass communications media.

It also operates a number of general information services to the community including: a bookstore; referral and information service; radio and television programming production; and the Dial-A-Movie film rating service.

Catholic Seminary has 65 students

INDIANAPOLIS — Catholic Seminary Foundation opened the fall semester with registration of new and returning students, Wednesday, Sept. 1. Some 65 students, representing 11 states and four foreign countries are enrolled in theological studies in preparation for ordination to the priesthood and other forms of ministry within the Church. The Catholic Seminary

schedule has been adjusted to offer continuing education to adults who are concerned about developments in religious thought and practice but are not specifically interested in professional ministry. Late afternoon classes include: Nature and Sources of Canon Law, Counseling Techniques, Contemporary Social Problems, Sacraments of Reconciliation, and Current Moral Problems.

**CHANGING
'YOUR
ADDRESS?**

IF YOU ARE MOVING, there's no need to pay extra postage for The Criterion to be forwarded. Just notify us three weeks before moving day. Send your name, former address, your new address and the name of your new parish to:

THE CRITERION
P.O. Box 174
Indianapolis, Ind. 46206

Indianapolis Parish Shopping List

ASSUMPTION BROWN'S UNION 76 1210 S. Harding St. 636-8957 Service, Accessories, Road Service 7 a.m. to 9 p.m. 6 Days a Week Waddy Hayden's PKG. LIQUOR STORE 2017 W. Morris St. 632-3714 Wed. & Thurs. Delivery OPEN 9 A.M. to 11 P.M.—Mon. thru Thurs. 9 A.M. to 12 P.M.—Fri. & Sat. CHRIST THE KING "Buy The Best For Less" Richards Market Basket 1350 E. 32nd St. at Keystone 251-9243 FARMER'S Jewelry and Gift Shop Accutone and Belova Watches Cross Pens, Gifts, Keys Made U.S. Post Office 20 Remember loved ones with Gibson Cards Keystone Plaza—9250 N. Keystone Phone 255-0070 FISH FRY Saturday, September 11 Noon till 8 p.m. FINCH PARK State Street at Fletcher Ave. Sponsored by 16th Ward GOP Club Dinners \$1.00 ANNOUNCING FALL TERM Entrance Dates SEPT. 13 or SEPT. 27 Courses Include: • Secretarial • Accounting • Bookkeeping • Stenographic • IBM Optional Write or phone for Bulletin CENTRAL BUSINESS COLLEGE Ind. Business College Bldg. 802 North Meridian St. Phone: 634-8337 Patronize Our Advertisers LEASE YOUR NEXT CAR OR TRUCK From McGINTY DODGE, Inc. 3419 So. East (U.S. 31 South) Indianapolis, Ind. 787-8361 LEASE YOUR NEXT CAR OR TRUCK From McGINTY DODGE, Inc. 3419 So. East (U.S. 31 South) Indianapolis, Ind. 787-8361 Annual Festival & Homecoming ST. LOUIS CHURCH BATESVILLE, INDIANA One Hour from the Heart of Indianapolis on I-74 at Ind. 229 Sunday, September 19 CHICKEN and BEEF DINNERS 11, 12, 1, 2 (Slow Time) Adults \$2.00 Children \$1.00 Reservations Advisable—Phone (A.C. 812) 934-3204 Many New Booths CAFETERIA SUPPER BEGINNING AT 4 p.m. Famous Mock Turtle Soup, Etc. CASH ATTENDANCE PRIZES RIDES PRIZES	LADY OF LOURDES PEACHERS DRUGS "PRESCRIPTION SPECIALISTS" 5648 E. Washington St. 357-1195 LADY OF MT. CARMEL USDA Government Graded Choice and Prime Meats in Our Specialty O'Malley Food Markets 2 Convenient Locations 10450 N. College Indianapolis Carmel 130 S. Range Line Rd. NATIVITY McKEAND DRUG STORE "Your Parish Shopping Center" PRESCRIPTIONS, SICK ROOM NEEDS COSMETICS, TOYS, GREETING CARDS 4835 Southwestern Ave. FL 6-7971 SACRED HEART MILLER'S REGAL MARKET "Serving the Southside Since 1900" Terrace at Madison Ave. TEETER'S South Side Pharmacy "FAMILY HEALTH SUPPLY CENTER" 1601 S. East St. 632-3583 ST. ANDREW New & Used Quality Sewing Machines Complete Repair Service & Accessories Over 45 Yrs. Experience CANON'S SEWING MACHINES 3728 E. 38th St. Court 544-4800 WHALEY MARATHON SERVICE STATE SAFETY INSPECTION 4101 N. Keystone Ave. Ph. 544-0927 ST. ANN WALTER'S PHARMACY Cor. Holt Rd. at Farmway 244-9000 • QUALITY DRUGS • • EXPERT PRESCRIPTIONISTS • ST. BARNABAS Johnson and Son Shell Service We Specialize in Shell Products • Get Your TV Stamps Here • 3010 Madison Ave. 541-0950 ST. BERNADETTE ROSS PHARMACY 3809 English Ave. 357-8200 ST. CHRISTOPHER ROSNER PHARMACY THE REXALL DRUG STORE 16th and Main PHONE 344-0241 FREE PRESCRIPTION DELIVERY ST. JOAN OF ARC WALSH PHARMACY "FREE PRESCRIPTION DELIVERY" Meridian at 38th St. WA 3-1553 WA 3-1554 ST. JUDE HEIDENREICH We Phone Flowers Anywhere 3220 Madison Ave. 787-7241 Member St. Jude "THE TELEPHONE FLORIST" ST. JUDE SNIDER SERVICE Electronic tune-up, brake work, exhaust systems Point Keystone, Hanna and Carson Phone 787-7859 INDIANA CENTRAL PHARMACY I. C. DRUGS John Wall, R. B. Beverly Wall, R. Ph. 3993 Shelby 784-2431 HEATH'S SUPER MARKET Our Specialty MORE FOOD AT LESS COST! Corner Thompson Road at Madison Ave. 784-7880 ST. LAWRENCE For Free Quotations, call Brooks Upholstering Fine Furniture Upholstering Mugs, Bed and Bath Linens HOWARD W. BROOKS, Owner AFNB and Shoppers Charge Cards are Welcome 895-7900 8055 N. Post Rd. ST. MARK Woodcroft Pharmacy PATRICK MORIARTY, Owner 5345 MADISON • EXPERT PRESCRIPTION SERVICE • • QUALITY DRUGS • SUPREME BICYCLE STORE SCHWINN BICYCLES "The World's Finest" George W. Dodgson, Prop. 784-9244 5506 S. Madison (at Epler) ST. PHILIP NERI VERA'S REGAL MARKET 2106 E. 10th St. (At Hamilton) NO PACKAGE MEAT — ALL FRESH CUT ★ Shop by Phone — Delivery Service ★ 632-9191 JACOB MONZEL Importer of German Grandfather-Clocks & all other fine clocks Watches—Jewelry—Diamonds Expert Repairing 3515 EAST TENTH STREET Phone ME 6-9021 Indianapolis 1, Ind. Wolfe Shell Service Station 1845 E. MICHIGAN Exp. Lub. — Tire-Battery Serv. — Wash — Simonize ★ SERVICE CALLS ★ ME 7-0055 JORDAN Funeral Home, Inc. "Home of Personal Service" 2428 E. 10th St. 636-4304 John R. Sowers, Pres. 636-4305 ST. PIUS X SCHMIDT PHARMACY 1499 E. 86th St. CL 1-3910 "The Finest in Cosmetics" FREE PRESCRIPTION DELIVERY ST. ROCH ORME'S Carpets and Interiors LINOLEUM—HARDWARE—TILE CUSTOM FLOOR DESIGN 5305 S. Meridian St. ST 6-1471 Locker Meats a Specialty • CUSTOM CUT MEATS • • Open 8 A.M.—8 P.M. • • PLENTY OF PARKING SPACE • Buck's Quality Foods Meridian at Troy Ave. ST. SIMON Joe Lepper's Pets & Supplies Supplies for All Pets, Tropical Fish, Birds and Puppies 4800 Pendleton Pike (Ayr-Way Center) 544-3287 VICTOR PHARMACY Free Prescription Delivery 8057 E. 38th St. 897-3990 ST. THOMAS "FRESH CUT MEATS" PAT DOLLEN'S We buy our own fruits and vegetables from growers. This insures you freshness and good quality. 4907 N. Penn. WA 3-2509 Patronize Our Advertisers We Love All Credit Cards ASSOCIATED SERVICE Deep Rock Products 4951 Madison 784-0444 ST. MATTHEW Jolly Foods Super Market 8450 North Emerson Open 8 a.m. to 10 p.m. Featuring Choice Beef, Fresh Fish From the Coast and Imported Foods
---	--

TIC TACKER

Humanities course under way

BY PAUL G. FOX

An interdisciplinary humanities course is being introduced this fall at Ladywood-St. Agnes High School with the assistance of a grant from the National Humanities Faculty.

Dr. R. Joseph Schork, Jr., professor and director of graduate studies at the University of Minnesota, spent four days with students and faculty of the school last week to outline the humanities core program.

Ladywood-St. Agnes was the only Indiana school selected by the NHF to receive 20 days of consultant services, designed to assist teachers and administrators in developing courses, curriculum and teaching strategies.

The project involves social studies, English, religion, art and music courses, interrelating subject matter where feasible to eliminate overlapping or repetition. Inaugurated for freshmen this year, it will ultimately serve all four years.

Members of the humanities core team at LSA include: Sister Leah Orr, department head and art; Sister Mary Lee Mettler and Timothy Brown, literature; Sister Clare Bosler and Mrs. Eileen Jansen, history and social studies; Sister Marilyn Bosler, music; Miss Paula Novotny, art; and Sister Maureen Phillips, NHF coordinator and theatre.

During his four-day visit, Dr. Schork met with the entire faculty, speaking on the value of education in the humanities along with methods for making the classical humanities interesting for contemporary youth.

His greatest contribution, according to coordinator Sister Maureen, "lay in his ability to inspire the LSA faculty members with enthusiasm and purpose in implementing the first phase of the proposed four-year program of interdisciplinary studies."

Dr. Schork has been interested in high school humanities programs since 1962. He previously served as director of the Collegiate Studies Program for Advance Placement in the Classics, Washington, D.C., and as director and lecturer in the Classical Heritage Program in the Greater Twin Cities Area.

A graduate of Holy Cross College in Massachusetts, he earned a doctorate from Exeter College of Oxford University, where he was a Fulbright Scholar. He has also served as instructor at John Carroll University and Georgetown University.

EARLY ENROLLMENT FIGURES—With insufficient time to draw any conclusions or projections, the 35 parish elementary schools in Marion County reported combined enrollment of 13,169 pupils. Not included in the total is Holy Cross Central, which expects about 200 pupils when it opens late next week due to remodeling.

Repeating as the county's largest school is Holy Name, Beech Grove, with 706 pupils. Reporting over 600 pupils are: St. Simon's, 665; and Holy Spirit, 624. Next highest are: St. Jude's, 586; St. Lawrence, 546; St. Michael's, 540; and St. Andrew's, 503.

More than 400 pupils were announced by: Christ the King, 424; Immaculate Heart, 454; Our Lady of Lourdes, 447; St. Barnabas, 442; St. Christopher's, 400; St. Gabriel's, 421; St. Joan of Arc, 489; St. Matthew's, 441; St. Plus X, 415; and St. Rita's (combined with St. Francis de Sales), 475. The smallest enrollment is St. Bridget's with 105.

The 10 Catholic secondary schools in Marion County reported 4,800 pupils, including an estimated 840 at Chatham, which did not convene until yesterday.

Enrollments at the parish-supported high schools included: Secunia Memorial, 672; Roncalli, 614; Ritter, 637; and Chatham, 840. Other schools reported the following: Latin School, 150; Cathedral, 580; St. Mary, 201; Ladywood-St. Agnes, 526; Brebeuf, 485; and Our Lady of Grace, 252.

With the exception of St. Mary, all schools reported larger freshman classes this year than last. St. Mary's freshman class was down only seven.

Outside of Indianapolis, Our Lady of Providence in Clarksville has 578 pupils. Schulte in Terre Haute reported 418. Immaculate Conception in Oldenburg has 300, while Shawe Memorial in Madison started with 126. Schulte and Shawe Memorial are parish-supported, while the others are private. All four have larger freshman classes than reported last year.

HERE AND THERE—John J. Sullivan, a 1969 Brebeuf High School graduate now a junior at Holy Cross College in Massachusetts, has been appointed a Congressional intern under the Experimental Studies Program of the college.

The son of Mr. and Mrs. James R. Sullivan of St. Joan of Arc parish, Indianapolis, he was assigned to the office of Rep. Michael Harrington (D. Mass.) and will receive full academic credit for his semester in Washington. . . . Indianapolis-area residents have an opportunity to learn about Mormon belief and history during an open house at the Church of Jesus Christ of Latter Day Saints Chapel from 7 to 10 p.m. Saturday, Sept. 25. A guided tour of the chapel, located at 900 E. Stop 11 Road, will be available. Mark A. Benson, president of the Indiana-Michigan Mission, will speak on "Mormonism and the Family Unit."

Explorer Scouts looking for a volunteer project are needed by the Indianapolis Committee for UNICEF during late September and October to assist in the annual Trick or Treat for UNICEF Campaign. Information can be obtained by calling 928-0096.

INDIANAPOLIS
Calendar
of Events

SATURDAY, SEPT. 11
Card Party at 8 p.m. in St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and refreshments.

SATURDAY, SEPT. 18
September Musical Treat, sponsored by Holy Angels Parish Council at 1 p.m. at St. Pius X K of C hall, 2100 E. 71st St. Featured artist, Bernice Fraction.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Louis Russell
to be speaker
at St. Matthew

INDIANAPOLIS—Louis B. Russell, world's longest living heart transplant recipient, will speak about his experiences, Wednesday, Sept. 15, at St. Matthew School, 4100 East 86th Street.

Russell, who teaches a full schedule at Public School 68, last month celebrated the third anniversary of the operation that gave him a new heart.

The program starts at 8 p.m. in the school cafeteria, under sponsorship of the parish Women's Guild and Men's Club. to the sacristy and one of St. Martin de Porres—a black—put in its place.

Tuition is fact of life

(Continued from Page 1)

we are supposed to be serving, if we are to live up to the Christian message.

SERVING AS principal of the model school is Sister Brigid Ann Parisi, C.S.J., who was in charge of an experimental school the past ten years in Muskogee, Okla. She heads a full-time staff of four Sisters of St. Joseph, three Sisters of Providence and one Sister of St. Benedict. Several para-professionals are also employed by the school, and consulting services are provided by educational institutions in the community.

Education is one of the most vital issues in the frustrating struggle to break out of the cycle of poverty, Sister Brigid Ann said.

Latin American

(Continued from Page 1)

opinion—the head of the USCC's Latin America division must be a person who can get along with a broad range of people with divergent views.

"Increasingly, Father Colonnese has been unable to do this," the general secretary said.

"As a result," Bishop Bernardin continued, "while the good work he has done is freely acknowledged, there has been a lessening of confidence in his leadership of his division among many people in this country and Latin America, including many bishops."

Father Frederick Maguire, 66, a Vincentian who has served as the division's associate director, was named interim director until a successor to Father

"In our society today, the ambition of young adults is many times thwarted by the absence of presupposed experiences and basic education skills. Although the desire to achieve may be strong, their preparation is inadequate. This produces frustration and despair."

"This crisis may be explained in part by the fact that a large segment of our country's student population is 'turned off' to formal schooling early in their academic lives. Large classes, regimentation, mediocrity in teaching, lack of consideration for the potential and interests of the individual child—all contribute their share to this unfortunate impasse."

INNER-CITY SCHOOLS are especially susceptible to the "ills of education today," according to the educator. "Since

the majority of monies available for education is concentrated in the more affluent districts, the poor, while realizing their desperate need for a good education, must settle for much less. Thus the cruel cycle of poverty continues to bind many people in its debilitating clutches."

Father Waldon revealed that the Scholarship Fund being established "will help the parish live the Christian message by making it possible for the Parish School Board to accept students who cannot afford to pay all or part of the tuition bill and also to help those who run into temporary financial problems."

The fund will be administered by a special committee of the Parish Board of Education, which will evaluate each applicant and determine the need. Tax-deductible donations may be sent to: Holy Angels Scholarship Fund, 740 W. 28th St., Indianapolis, Indiana 46208.

Britain sets unique
church conference

LONDON—Two Catholic cardinals, at least two Anglican archbishops, and the leaders of every major Christian denomination in Britain will take part next year in what has been described as "the most important inter-Church conference ever held in this country."

According to an official BCC announcement here, the historic "first" conference, which will be held at the Selly Oak Colleges, Birmingham, from September 11-21, 1972, will bring together 400 leaders of all denominations to assess the church's position in Britain's "rapidly changing pattern of society."

Baltimore church statues get black faces

BALTIMORE, Md.—A black Christ and a black Virgin Mary—that's what the black parishioners saw when they arrived for Mass here at St. Pius V Church.

"The Lord looked like them, and they were shook to the

roots," a parishioner observed. Some cheered while others bemoaned the transformation of the parish's once white-faced statues which occurred without their knowledge.

A statue of the Sacred Heart of Jesus, Christ on the cross and all

figures in the Stations of the Cross—all once Caucasian in appearance—were given dark faces with the aid of a mahogany-colored stain.

In addition to the staining, a statue of St. Pius V, which had flanked the altar, was relegated

to the sacristy and one of St. Martin de Porres—a black—put in its place.

Wm. Weber & Sons

"Purveyors of Fine Meats"
Beech Grove, Indiana
787-1371
Breaded Fish Portions For Fish Fries

Hamilton Longines

Keepsake Diamond Rings
Parker's Watch Shop
4904 West Sixth Street
Speedway, Indiana 46224
(317) 344-2864
Store Hours 9 a.m. to 6 p.m. Daily

G. H. Herrmann
Funeral Homes

1505 South East Street 5141 Madison Avenue
632-8488 (INDIANAPOLIS, INDIANA) 787-7211



Business and Service Directory

Beech Grove

BEALL'S
Complete Wardrobe Service
for
LADIES
334 Main St. Beech Grove

Seymour

Richart's
Mens Shop
"Stylish and priced
With You in Mind"
Seymour, Indiana
Hours: Mon. thru Sat. 9-11:30

Rushville

For All Lines of Insurance
Life—Hospitalization—Fire
Auto—Farm and Home
Owners
Schroeder Insurance
Agency
South on Ind. St. 3 923-2160

Mooreville

HARVEY
FUNERAL HOME
24 Hour Ambulance Service
Aldrich Harvey—Paul Cooke
5 E. Harrison St. 831-8280

Plainfield

SHOELAND
Join Our Famous Shoe Club
13th Pair FREE
116 Elm St. (U.S. 40 East)
PLAINFIELD, IND.
FOX
Insurance
Agency
Area 317, 925-1456
3656 Washington Blvd.
Indianapolis, Ind. 46205

Brownsburg

BROWNSBURG
HARDWARE AND
APPLIANCE CO.
Lucas and Glidden Paints
Speed Queen Appliances
Brownsburg Shopping Center
852-4587
Miriam Has A Dress For You
For Every Occasion
Miriam's Town Shop
8 E. Main Brownsburg

Greenwood

N|B|G
NATIONAL BANK OF
GREENWOOD
Personal Service Bank
Member F.D.I.C.

KELLY
CHEVROLET

Greenwood, Ind. 881-9371
PATRONIZE OUR
ADVERTISERS

Plainfield

SHOELAND
Join Our Famous Shoe Club
13th Pair FREE
116 Elm St. (U.S. 40 East)
PLAINFIELD, IND.
FOX
Insurance
Agency
Area 317, 925-1456
3656 Washington Blvd.
Indianapolis, Ind. 46205

Whiteland

HOME FAIR
Quality Building Supplies
Rail Road St. 535-7515

Franklin

DOC MISKELL AGENCY
85 W. Monroe Insurance—Tax Service 736-5444

Shelbyville

Tippecanoe
Stationers
Books, Gifts, Office Supplies
Business Machines
223 S. Harrison 392-3450

Montgomery Bros.

Insurance Agency
"Pleasing You Pleases Us—Come to
Glen and Gus"
All Forms of Insurance
723 S. Harrison 398-9797

Union Federal Savings & Loan

Assoc. of Shelbyville
MORTGAGE LOANS—INSURED SAVINGS
23 W. Washington, Shelbyville 398-4475

Real Estate

LITTLE FLOWER
2416 N. BOLTON
3 bedrm., Br. Bungalow on big
lot. Family Rm., 1 1/2 baths, 2 Car
Gar. Under \$20,000.
We Trade
Appointment—337-0330
Chas. B. Campbell, Rtr.

Whiteland

HOME FAIR
Quality Building Supplies
Rail Road St. 535-7515

Franklin

DOC MISKELL AGENCY
85 W. Monroe Insurance—Tax Service 736-5444

Shelbyville

Tippecanoe
Stationers
Books, Gifts, Office Supplies
Business Machines
223 S. Harrison 392-3450

Montgomery Bros.

Insurance Agency
"Pleasing You Pleases Us—Come to
Glen and Gus"
All Forms of Insurance
723 S. Harrison 398-9797

Union Federal Savings & Loan

Assoc. of Shelbyville
MORTGAGE LOANS—INSURED SAVINGS
23 W. Washington, Shelbyville 398-4475

BUSINESS SERVICES

Cook's Glass & Mirror Co.
GLASS TOPS—All kinds
MIRRORS—New and Refinished
Any Kind Glass Replaced
AUTO GLASS
5703 W. HOBBS CR 1-9344

TOT TENDERS

Adult Baby Sitters
Variety of Materials Service
HOUR: DAY NITE
UN 2-2295

CONTINENTAL

**HEATING &
AIR CONDITIONING**
Inc.
740 East North St.
Indianapolis
We Sell The Best and
Service The Best
Licensed and Bonded
24 hr. Service 634-5956

SPIVEY

Construction, Inc.
341 E. TROY AVE.
Attics Finished
New Rooms Added
Garages—Plumbing
Garages—Furnaces
Complete Job
ST. 6-4337
ST. 4-1942

RUSCO

STORM WINDOWS & DOORS

DIFFERENT
MODELS TO SUIT
YOUR BUDGET
"NOW" You Can Buy "WHITE"
Combination windows
and doors—the beauty
of White paint and the
convenience of metal
WE REPAIR
ALL MAKES
STORM SASH
BUDGET PLAN
TO SUIT EVERY
POCKETBOOK
AT NO EXTRA CHARGE
21 COLORS
TO CHOOSE FROM
639-6559

CARRICO

HOME IMPROVEMENT CO.
2508 W. MICH., INDPLS.

BUSINESS SERVICES

COOMER ROOFING CO.
ROOFS AND GUTTERS REPAIRED
NEW ROOFS—GUTTERS
Bundled and Insured
636-7261

McNAMARA

Lawn Equipment
SALES AND SERVICE
1133 E. 61st St. 251-9441

PAINTING

Paperhanging—Steaming
24 Yrs. Experience
Call Russ
For Free Estimate 353-0934
(10 Mile Radius Indpls.)

See a Bug...

Call a Bug
TERMITES!
ROACHES, RATS, MICE
Free Inspection
545-1275
4035 Millersville Rd.

ELECTRICAL

Wiring—All Types
City and County Wide Service
ELECTRIC HEAT
A/C CONDITIONING
RANGE AND DRYER OUTLETS
• Siding
• Wall Plugs
• Rewiring
66-100-200 Amp Service (motors)
J. C. Electric, 787-4485
Licensed,
Bonded,
Insured
Call For
FREE
Estimate

BUSINESS SERVICES

Hoffman Electric Service
OVER 20 YEARS EXPERIENCE
Specializing in Existing Wiring, Move
Waters, Bigger Services, More Convenient
Outlets, Switches, Fuses, etc.
24 Hour Emergency Service
USE YOUR BANK CHARGE CARD
636-7061

MOBILE HOMES

JORDAN
MOBILE HOMES
5621 W. Wash. St.
Indpls. 243-3236
"Jordan Has the Best For Less"

MISCELLANEOUS

ST. JOHN'S—Every Wed. 7:30
P.M. Novena Service to honor Our
Lady of the Miraculous Medal.
Everyone Invited—Please Come!
Can Goods and Usable Men's
Clothes including work
clothes always welcome at
Talbot House, 1424 Central,
Ph. 635-1192.

HELP WANTED

WAREHOUSE
(Male Help)
Order Fillers
1:00 p.m. to 12:30 p.m.
These are full time openings
—offer steady employment
with opportunity for advancement.
We offer group insurance,
plus major medical
coverage, paid vacation and
liberal merchandise discounts.
Excellent retirement
program. Apply in person
to Mr. Wagoner at the personal
office.

Flook's

Dependable Drugs
2800 Enterprise St.
(Just East of Road 100 off 30th St.)
PATRONIZE
OUR
ADVERTISERS

CLIP THIS and MAIL

BUY—SELL—TRADE

CRITERION CLASSIFIED AD!
Business and Service Directory

4 Lines—1 Time For Only \$1.40
(35c for each additional line—5 words each line)

THE CRITERION
Classified Advertising—Business & Service Directory
124 W. Georgia St., Indianapolis, Ind. 46225

Please insert in your CLASSIFIED the following 4-Line Ad
(20 words) to run 1 time for only \$1.40. (Must be received
by Monday noon preceding Friday publication date.)

NAME
ADDRESS
CITY
PHONE ☐ Check ☐ Cash

