

CRITERION

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Catechesis is given synod endorsement

BY JOHN MUTHIG

VATICAN CITY—The fifth world Synod of Bishops has ended with a ringing endorsement of the "vitality,

Complete text of Synod document begins on Page 5; editorial, Page 4

strength . . . and excellent results" found in modern-day catechesis (religious education).

The 204 synod participants (mostly bishops) closed a month of debate on catechesis Oct. 29 by declaring in a 3,000-word Message to the People of God that "a catechesis corresponding to the needs of our times requires that the renewal already begun be continued."

Many participants saw the final document as the synod's seal of approval on the general lines of postconciliar catechetical reform.

IN THE DOCUMENT the bishops warned against "the danger both in proceeding in a routine manner, which becomes mere habit and rejects all change, and in ill-considered initiatives which plunge forward rashly."

They cautioned that failure to be realistic about catechesis in the modern world is a form of "infidelity to the mission" of spreading the Gospel.

No serious attempt was made at the synod to clamp down on the general renewal or on particular catechisms. A few bishops called for the drafting of a universal catechesis, but the idea was rejected.

A somewhat more cautious note, however, was sounded by Pope Paul VI as he closed the fifth synod in a solemn ceremony in the papal audience hall.

"Fidelity to the deposit of revelation clearly demands that no essential truth of the faith pass under silence," said the Pope. He said that "the work of defending and developing solid doctrine . . . is very close to our heart."

The month-long synod on catechesis, opened by the Pope Sept. 30, was quickly dubbed the "friendly synod" by participants. From the very first week, bishops from the most diverse cultures found themselves in broad agreement on the goals, means, problems and challenges of modern catechesis.

IN THE SYNOD'S final days, general approval was also given to 34 "propositions" or resolutions which the synod has submitted to the Pope to be used by him for guidance in writing a papal document on catechesis.

That document, which the Pope publicly said in a speech at the last synod meeting that he would write, is expected to appear in about one year.

In the message, released immediately to the press, the synod Fathers defined catechesis as "the activity by which God's word is constantly spread in a living and effective way, leading to a deeper knowledge of the person and the saving message of our Lord Jesus Christ."

The document went on to sum up principal points which had been constantly repeated during the four-week deliberations: firm opposition to political hindrances to catechesis and the Church's right to catechize, the need of community backup for catechetical endeavors, the responsibility of all Catholics to catechize according to their capabilities and opportunities, the need for new language in catechesis for cultural groups and for youth.

In a general look at the catechetical situation today, the document said that "the vitality and strength of the entire catechetical activity of the Church is clearly felt almost everywhere."

"This has produced excellent results for the renewal of the entire Church community."

Educational briefings set

The Educational Planning Commission of the Archdiocesan Board of Education is hosting consultation

Text of Introduction, Page 2

briefings on 27 proposals for the future of Catholic education in the archdiocese.

Following is the schedule of parish briefings:

Bedford District, Wed., Nov. 16, St. Paul, Bloomington; Indpls. North District, Mon., Nov. 7, Chatard High School; Indpls. South District, Wed., Nov. 9, Roncalli High School; Indpls. East District, Wed., Nov. 16, Soeclina High School; Indpls. West District, Thurs., Nov. 17, Ritter High School; Lawrenceburg District, Thurs., Nov. 10, St. Louis, Batesville; New Albany District, Thurs., Nov. 17, Our Lady of Providence H.S.; North Vernon District, Mon., Nov. 14, St. Mary, North Vernon; Richmond District, Mon., Nov. 14, St. Gabriel, Connersville; Terre Haute, Tues., Nov. 15, Religious Education Center; and Tell City District, Tues., Nov. 15, St. Paul, Tell City.



AT FUNERAL FOR MONSIGNOR GOOSSENS—An estimated 700 persons, including more than 100 of his fellow priests, participated in the funeral Mass last Friday morning for Msgr. Victor L. Goossens, who served for more than 30 years as Archdiocesan Director of the Society for the Propagation of the Faith. Archbishop George J. Blaskup



was the principal celebrant of the liturgy which was held in St. Mary's Church, where Msgr. Goossens was pastor for many years. Bishop Edward O'Meara, national Propagation of the Faith Director, gave the final absolution. (Photos by Chuck Schisla, left, and Fred W. Fries)

SUMMER APOSTOLATE

Nun tells of her experiences working with Indiana's migrants

BY MARY ANN WYAND
Criterion Reporter

Traveling on Interstate 65 south of Seymour, motorists who survey the countryside outside Austin can glimpse a compact group of buildings that comprise one of Indiana's 140 agricultural labor camps.

There, one mile adjacent to the campground, Sister Mary Kay Duffey of Indianapolis set up residence in a trailer and came to know the Spanish speaking Americans who detasseled the corn and picked the tomatoes of this rural, southern Indiana area.

She and Sister Mary Juarez of Brownsville, Tex., shared the hardships and listened to the needs of these migrant workers, offering friendship, understanding and counsel during the hot, dry weeks of a difficult summer.

"We offered words and comfort, but after a while words became just words," Sister Mary Kay told this reporter recently. "Actually, it's little that we can give. It was a mutual giving and receiving. We went there to serve and we received much more."

THE MIGRANT FARM workers at Austin often worked seven days a week, leaving their temporary homes at 4:30 a.m. and returning to the camp as late as 7 p.m. In the blistering sun, they drank the juice of the tomato to quench their thirst while picking the red fruit from the vines. But Sister Mary Kay said the heat and meager rainfall presented less of a problem than the strikers from a local canning company who harassed the migrant workers to keep them from returning to the fields.

Alleged acts of terrorism and other examples of injustice resulted in the forced migration of these Spanish speaking people when the camp was abruptly closed in August, according to Sister Mary Kay. "People left camp suddenly, in debt . . . never mind coming out ahead," she explained. "The state police urged them to leave for their own safety, so they packed up and left in one day."

Looking back on her summer at Austin, the Providence nun noted that "the gratitude of the people for our presence was shown in many ways. There are so many lessons of simplicity, patience and humility in these people."

At the peak harvesting time last summer there were about 250 migrant farm workers living at the camp, and only one-third of the facility was occupied. Normally about five or six people shared a two-room camp unit, she explained, which was equipped with a stove, refrigerator, one light bulb, a table, a few chairs, and bed frames with mattresses. Only com-



SR. MARY KAY DUFFEY, S.P.

mon restroom and shower facilities were provided in view of the fact that there was no running water in the individual units.

"The migrant people say that the camps in Indiana are worse than those

in other Midwestern states," the Spanish-speaking nun continued. "People bear with the situation, however, and their crew leader is supposed to help them with minor problems."

"The number of migrants coming to Indiana is fewer each year because of the mechanization of harvesting crops and (the fact that) less land is planted each year," she said.

"Each year some of the families try to 'settle out' of the migrant stream and locate here, get a job, find a home, and survive the winter."

"EVEN THOUGH THE migrants have left the state, our efforts to help them will continue through the legislature," she said, adding that the Indiana Farmworkers Legislative Coalition, an ecumenical group, had five bills concerning improved conditions for migrant workers introduced to the state legislature this past session. One bill requiring housing permits before migrants can occupy camps was passed by state legislators.

"People always ask, 'Well, what do you do with the migrants?'" Sister Mary Kay smiled, noting that there are many misconceptions about the migrant farm workers. "They are not Mexicans. They are Americans born and reared in Texas," she emphasized. (Continued on Page 4)

World Needs Seminar II scheduled at St. Rita's

World Needs Seminar II will be held at St. Rita parish, Indianapolis, on Saturday, Nov. 12, from 10:30 a.m. until 3:30 p.m. All interested persons are invited to participate, and there is no admission charge. Lunch will be available at \$1.50.

Archdiocesan Social Ministries will sponsor the seminar in cooperation with the St. Vincent de Paul Society, the Thanksgiving Clothing Drive and the Campaign for Human Development. The latter two projects occur during November.

Father Edward Flahavan, past chairman of the National Committee of the Campaign for Human Development, will deliver the keynote address at 11 a.m. He will speak about traditional charity and the empowerment of the poor as two "unifying forces" in the Church's social ministry.

Afternoon workshops will treat two subjects: 1) Proposal writing for funding by the Campaign for Human Development; and 2) The workings of

the state Legislature in matters of social welfare.



FATHER FLAHAVAN



RECEIVES SERVICE AWARD—Leonard R. Plotzowski, Archdiocesan Director of Development, center, recently received a service plaque for "outstanding work" done in connection with the Archdiocesan Lay Retirement Program. Presenting the award is Paul J. Corsaro, attorney for the Retirement Board, while Archbishop George J. Blaskup looks on. (Photo by Sister Mary Jonathan Schultz)



educational planning process

introduction to consultation

The Educational Planning Commission of the Archdiocesan Board of Education (ABE) is currently consulting parish and district boards of education on 27 proposals for the future of Total Catholic Education in the Archdiocese. The proposals were developed by seven task forces of the commission. The commission will use the results of the consultation to make recommendations to the ABE in the spring.

The word "catechesis" appears frequently in the proposals. Catechesis is the process of making a person's faith living, conscious and active through instruction.

This is the first of a five-part series on the consultation. The Criterion will publish the 27 proposals and their rationales in subsequent issues beginning in the November 18 issue.

Consultation begins

Twenty-seven proposals concerning the future of Catholic education in the Archdiocese of Indianapolis have been sent to all parish and district boards of education for the purpose of soliciting their ideas, reactions, and suggestions.

The consultation on the proposals was initiated October 25, 1977, by the Archdiocesan Board of Education, at the request of its Educational Planning Commission. The feedback from the consultation will assist the commission in determining its final recommendations to the archdiocesan board.

Developed by seven commission task forces after four months of research, the proposals were written in the spirit of the Archdiocesan Educational Mission Statement promulgated by Archbishop George J. Biskup in July 1977. The proposals attempt to translate into action the spirit and thrust of the mission statement.

The task forces were each assigned a major educational area to research for the commission and on which to make recommendations. The seven major areas, which were identified during an earlier consultation process with parish and district boards of education, are: adult catechesis, childhood catechesis, catechesis of persons with special needs, sacramental catechesis, youth and

young adult catechesis, management and finance of Catholic education, and organization and communication of Catholic education.

Each of the task forces answered three major questions in its area of research:

1. Where are we now?
2. Where do we want to be by 1982?
3. How do we get from where we are to where we want to be?

The final "Report of the Task Forces," a 250-page document containing more than 130 recommendations for action at all levels within the archdiocese, was presented to the commission in September of this year. In an effort to search out the common themes of the recommendations, the commission asked the task forces to identify the underlying issues and to make a proposal to the commission on each issue. The task forces pared down and consolidated their 130-plus recommendations into 27 major issues and formulated a proposal for each one.

Consultation with parish boards is scheduled to be completed by January 20, 1978, with district-board consultations finalized by March 10. The commission will study the results of the consultations and make recommendations to the archdiocesan board by April 22. The archdiocesan board is scheduled to act on the recommendations in May, with presentation to the Archbishop in June.

Task forces speak out

At the conclusion of the first phase of the educational planning process, Archbishop George J. Biskup promulgated the archdiocesan educational mission statement.

With this mission statement as a guide, the Educational Planning Commission asked seven task forces to research the major educational need areas of the archdiocese and to formulate proposals to guide future Catholic education in the archdiocese. The task assigned to us by the Educational Planning Commission has been a monumental one; monumental in scope and time commitment, and monumental in its potential impact on Total Catholic Education in the archdiocese.

The report, of which the enclosed proposals are a part, is the most comprehensive study of major aspects of Catholic education undertaken by this archdiocese in the 1970s. Approximately 120 persons from the archdiocese gave of their time and insights. In addition, the task forces consulted many other persons in the archdiocese and throughout the country.

Despite this extensive involvement and comprehensive study, we recognize that our report is limited. We have not addressed every possible issue in Catholic education. We have addressed what we see to be the principal educational issues facing our people at this time. The planning

process will provide for a continuous reevaluation of the educational needs of the archdiocese.

A major concern reflected in each task force's individual report is the difficulty in studying Total Catholic Education in isolation from other aspects of archdiocesan life. Educational ministry is one component of the Church's life. Where does educational planning fit into total church or pastoral planning? How can one aspect of the whole make wise decisions regarding utilization of financial and personnel resources without some sense of the needs of the total church community?

These are difficult questions, ones which those of us involved in educational planning cannot answer alone. The absence of pastoral planning is a major obstacle to effective educational planning. Therefore, many of the proposals of the task forces call for collaboration among the various "parts of the whole." We hope that this collaboration will provide the framework within which pastoral planning may begin.

Our report and the 27 proposals are a look at our future. Their long-term value will depend upon the courage and determination with which our archdiocesan community at the parish, district, and archdiocesan levels steps into that educational future.

Archdiocesan Educational Mission Statement

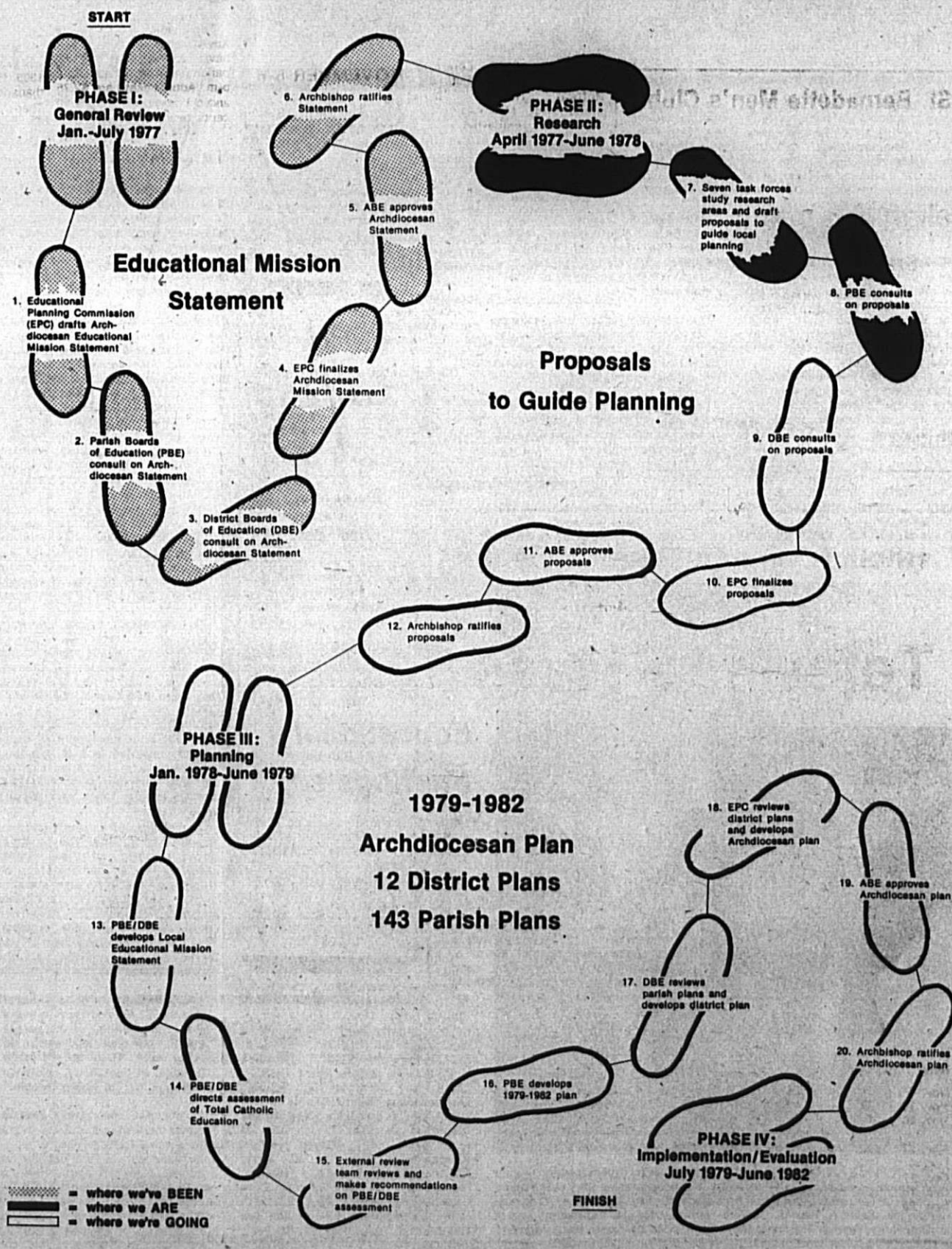
The purpose of Catholic education is to make known the Gospel Message revealed in the person and teachings of Jesus Christ authentically communicated through the Church. The Catholic Church seeks to fulfill this purpose by offering educational programs that are designed to nurture the spiritual life, to bring about full human development, and to foster a just society. The Archdiocese of Indianapolis calls its people to assume responsibility to realize this purpose by sharing time, talent, and material resources.

Guided by this educational purpose, the Church of the Archdiocese of Indianapolis affirms that:

1. Catholic education is a life-long process of deepening our personal relationship with God, of participating in the Church's worship, and of witnessing Christian values in the larger society.
2. Catholic education recognizes the freedom and dignity of all persons. Therefore, it strives to develop the God-given abilities of each individual.
3. Catholic education teaches members of the Church to be morally responsible for the realization of the rights of all people.



Stepping Through The Archdiocesan Educational Planning Process



WITH THE EDUCATIONAL PLANNING PROCESS

Where do we go from here?

The heart of the planning process is Phase III: Local Planning. Phases I and II provide the background for Phase III. During Phase III each parish and district board of education will:

1. Develop an educational mission statement tailored to their needs.
2. Direct an assessment of current

Where we've been

Phase I: General Review (January-July 1977)

- Appointment of EPC by Archbishop
- Development of mission statement and research issues by consultation with parishes and districts
- Promulgation of Archdiocesan Educational Mission Statement

Phase II: Research (April 1977-June 1978)

- Appointment of task forces by EPC
- Task force research
- Consultation with parishes and districts on 27 task-force proposals

Total Catholic Education in their parish or district.

3. Develop a local Total Catholic Education plan for 1979-1982.

The EPC will sponsor a series of workshops in 1978 to assist boards with local planning.

•Planning Workshop I—January 1978 (two three-hour sessions, two weeks apart)

The focus will be planning techniques and development of a local educational mission statement.

•Planning Workshop II—March 1978 (one three-hour session)

The focus will be method and instruments for assessment of Total Catholic Education at the local level.

•Planning Workshop III—August 1978 (one or two three-hour sessions)

The focus will be development of the local educational plan for 1979-1982.

The EPC will present the workshops for parish boards of education, their pastors, and their educational administrators. Timeline and workshops for district planning are pending.



the tacker

Auf wiedersehen

BY FRED W. FRIES

The St. John parish complex at Capitol Ave. and Georgia St. in downtown Indianapolis will never be the same.

Last month two persons long identified with that bustling intersection retired after devoting a combined total of 58 years of service to the parish and the Archdiocese.

The two retirees—Charles Whitsett, maintenance manager for 28 years, and Goldie Brady, rectory cook and housekeeper for 32 years—were honored at a testimonial dinner in the nearby Atkinson Hotel on Oct. 30.

MEMBERS OF THE TWO families (some 65 in all), the present clergy staff at St. John's (Fr. Gerald Gettelinger, Fr. Thomas Widner, Fr. Edwin Miller, O.S.B., Fr. Clement Davis, O.S.B., and Msgr. John J. Doyle) and three priests formerly assigned there (Fr. Francis Tuohy, V.G., Fr. Richard Mueller and Fr. Kenny Sweeney) were in attendance. Also present was Msgr. Charles P. Koster, long-time pastor at St. John's, who is recovering from a heart attack suffered last June.

Special plaques and gifts were presented to the two retirees. The dinner produced the usual quota of speechmaking, and, we are told, a great deal of reminiscing and some lively repartee.

As good neighbors of St. John's for the past two decades, we at the Criterion extend to our friends Charles Whitsett and Goldie Brady our best wishes for God's blessings in their retirement years. As we said, the old corner won't be the same without them.

FREE FILM SERIES—The film "Who Should Survive?" will be shown at 7:30 p.m. Wednesday, Nov. 9, in Galia Hall, Butler University, as the second of the Holcomb Series on Human Values in a Changing World. A discussion will follow. There is no admission charge.

Sister Mary Cyril Wagner, S.P., dies

ST. MARY-OF-THE-WOODS, Ind. — A Funeral on Oct. 22. Mass was held for Sister Father Joseph F. Wagner, Marie Cyril Wagner, S.P., on C.M., a brother of the Tuesday, Oct. 25, at deceased, was the principal celebrant at the funeral.

TOUCHING THE BASES—A total of 61 dioceses and 10 communities of Religious are represented among students currently enrolled in St. Meinrad Seminary. . . The world-famous Boys' Town Choir will appear in concert at Tilton Music Hall, Terre Haute, at 8 p.m. Monday, Nov. 7. . . Father Joseph C. Bell, O.S.B., is the new principal of St. Rita School, Indianapolis. . . The exclusive En-Av-Ant Club—a social and cultural organization of Christian young men, founded in 1920—held its 57th anniversary reunion and dinner at Fatima Council, Knights of Columbus, on Oct. 22. Two charter members, Frank A. Miller and John G. O'Connor, were in attendance. . . Father Alvin Fong-Ben, O.S.B., was recently named Associate Director for Programming at St. Maur Theological Center, Indianapolis.

NOTED IN PASSING—A piece of mail crossed our desk this week with the following message printed in large capital letters across the front: "BUILD YOUR OWN ATOMIC BOMB. . . KITS AVAILABLE." With this acknowledged attention-getter, we examined the contents. Inside was a letter appealing for financial support for "New Directions," a new organization devoted, among other things, to lobbying against the funding of the so-called fast breeder nuclear reactors and the proliferation of plutonium, a primary component of nuclear weapons.

"TALKING COLLECTION PLATE"—Art Logan of St. James parish, Indianapolis, sent us word of a new invention for churches—a "talking collection plate." This ingenious invention, Reader Logan informed us, receives gifts of a dollar or more on a plush cushion "with silent graciousness." When half dollars are dropped in, however, it rings a bell; when the offering is a quarter, it blows a whistle; and when the offering is a dime, it fires a shot. When someone gives nothing at all, it takes his picture!

NOVEMBER 5

The Ladies Guild of St. Maur's Seminary, Indianapolis, is sponsoring a bus trip to Churchill Downs in Louisville, Ky. Buses will leave the seminary at 8:30 a.m. For ticket information call 925-9095 or 635-8068.

Earthen Vessels Coffee House, sponsored by St. Monica Parish Council, will be open for young adults, 18 and over, from 7:30 to 11 p.m. in St. Monica School cafeteria.

The Soeclna High School Booster Club will have a Griddle Dance from 8:30 p.m. until 12:30 a.m. in the school cafeteria, 5000 Nowland Ave., Indianapolis. WIBC personality Nat Humphries will be in charge of the music and entertainment. Pre-dance tickets are \$4. At the door, tickets will be \$5. Call 356-6377 or 359-2588 for further information.

The eighth annual **Speakeasy Night** at St. Plus X parish, 7200 Sarto Drive, Indianapolis, will begin at 8:30 p.m. This event benefits the parish CYO athletic program.

The CYO unit of St. Christopher parish, 5301 W. 16 St., Speedway, will serve an all-you-can-eat spaghetti supper in the school cafeteria from 4:30 until 8 p.m. Tickets are \$2.75 for adults; \$1.50 for grade school children and 50 cents for school children.

The monthly **Charismatic Mass** will be celebrated at 7:30 p.m. at St. Monica Church, 6131 N. Michigan Road, Indianapolis. Father Albert Ajamie will be the celebrant.

Spaghetti Dinner, sponsored by St. Rose of Lima Circle, Daughters of Isabella, at St. Joseph parish, Shelbyville, 4:30 to 8:30 p.m. \$2 for adults, \$1 for children 12 years of age and under.

Archdiocesan Respect Life Seminar at Marian College, 10 a.m. to 4 p.m.

NOVEMBER 5-6

The St. Roch parish holiday bazaar will feature hand crafted items, live plants and hangers and homemade pastry and candy. The bazaar will be open from 10 a.m. to 5 p.m. on Saturday and from noon until 3 p.m. on Sunday in the parish hall, 3600 S. Pennsylvania, Indianapolis.

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ACTIVITIES CALENDAR

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

NOVEMBER 6

St. John parish at Enochburg will sponsor a turkey dinner from 11 a.m. until 4 p.m. Turtle soup, sandwiches and homemade pies will also be served. A feature of the affair will be a turkey shoot on the parish grounds.

The annual spaghetti dinner at Our Lady of the Greenwood parish, Greenwood, will be served in the school cafeteria from 1 to 6 p.m. Adult portions will be \$2.50 and children's portions will be \$1.50.

St. Catherine Altar Society will entertain with its annual card party at 2 p.m. in Father Busald Hall, Shelby and Tabor Sts., Indianapolis. Games of all kinds will be played with special prizes. A light supper and social hour will follow the games at 5 p.m.

St. Anthony parish, 379 N. Warman, Indianapolis will sponsor a smorgasbord in the parish hall from noon until 3 p.m. Tickets are \$3 for adults and \$1.25 for children under 12.

A Day of Recollection for women will be held at St. Rita parish, Indianapolis, from 10 a.m. until 5 p.m. Speakers for the day include Sister Martine, a Franciscan nun in residence at St. Rita's, and Father Joseph C. Bell, St. Rita school principal. Registration fee is \$3.50 which includes lunch. Contact Lora Vann, 926-4050, for information.

The women of St. Francis Xavier parish, Henryville, are having a smorgasbord in the parish hall from 11 a.m. to 2 p.m. Adult tickets are \$2.75 and children under 12 pay 10 cents per year.

NOVEMBER 7-10

Operation Reachout at St. Simon parish, Indianapolis. Two home Masses will be held in Precinct Three each evening during the program. Val Bozyski (898-0471) can provide the details.

NOVEMBER 8

Archdiocesan Social Ministries will sponsor a Simeon training session, at 12:30 p.m. at the ASM Office, 915 N. Holmes Ave.

The Ave Maria Guild will hold its monthly meeting at 12:30 p.m. following dessert at St. Paul Hermitage.

The Mother Theodore Circle, Daughters of Isabella, will hold its annual

Memorial Mass for deceased members at 5:30 p.m. at the K of C Hall, 1305 N. Delaware. A pitch-in dinner and business meeting will follow.

NOVEMBER 9

The second in a series of programs centered on the development of the person within the family will be held at St. Joan of Arc parish center, Indianapolis, at 8 p.m. Mrs. Jo Ann Boulden, a pre-school teacher for 17 years at Northwood Christian Church Co-op Nursery School, will speak on "Early Childhood: I'm a Person, Too, Only Little."

The monthly luncheon-card party at St. Mark parish, Edgewood and U.S. 31S, Indianapolis, will begin at 11:30 a.m.

St. Philip Nerl Altar Society will sponsor the monthly card party at 7:30 p.m. in the community room, 550 N. Rural. Public invited.

NOVEMBER 10

The Nurses Alumnae of St. Vincent Hospital, Indianapolis, will have their annual pitch-in-dinner at 7 p.m. in the social room of Immaculate Heart of Mary parish, 5692 Central Ave. Reservations will be taken until Tuesday, Nov. 8, by June Zimmerman, 293-6762, or Betty Jo Heubli, 251-1114.

NOVEMBER 11

A Monte Carlo Night for adults to benefit the USCO Youth Development Fund will be held at the K of C, 1305 N. Delaware St., Indianapolis, at 7:30 p.m. There is a \$1 admission fee.

NOVEMBER 12

Gaslight Gayeties with music by the Third Generation Band, sponsored by the south and east areas of the St. John Bosco Guild, will be held at Soeclna High School, Indianapolis, from 8:30 p.m. to midnight. Tickets at the door are \$3.50.

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per person. All proceeds go to the CYO.

NOV. 12 & 13

The women of St. Rose parish, Knightstown, will sponsor a bazaar in the church basement from 9 a.m. until 4 p.m. on Saturday and from 11 a.m. until 3 p.m. on Sunday. Turkey and ham dinners will be served.

The Women's Club of St. Monica parish, 6131 Michigan Road, Indianapolis, will hold a Christmas Potpourri in the school hall from 10 a.m. to 7 p.m. on Saturday and 9 a.m. to 1 p.m. on Sunday. Offerings at the event include a flea market, bake sale, boutique and plant sale.

NOVEMBER 13

St. Maurice parish, Napoleon, is sponsoring a turkey entertainment at the parish at 7:30 p.m. In addition to the entertainment, turkey sandwiches and a variety of other food will be served.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m. **FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Bernadette school auditorium, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m.; K of C, Council #437, 6 p.m. **SUNDAY:** Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Dear Monsignor Nolan,

Here is \$20.00 from our Carnival. Last year we made \$25.00 and sent it to you. We didn't have as many customers as last year but at least we made some money. . . Your friend, Mary Beth

FOOD FROM FUN

Dear Mary Beth,

Thank you. In the Near East this amount of money will bring comfort and food to refugee children for a month!

Monsignor Nolan

P.S. To our readers . . . For only \$20.00 you can feed a refugee family for an entire month.

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The Catholic Communications Center is offering TV Mass viewers a copy of the prayer booklet "Gems of Devotion." For your free copy, send your name and address to: Catholic Communications Center, 138 West Georgia St., Indianapolis, IN 46225 (317) 635-3877.

Date	Celebrant	Congregation
Nov. 6	Fr. James Wilmoth	Holy Name Parish, Beech Grove
Nov. 13	Fr. John Hartzer	St. Mark Parish, Indianapolis
Nov. 20	Fr. John Ryan	Representatives of the Scout Movement in the Archdiocese of Indianapolis
Nov. 27	Fr. John Elford	St. Joseph Parish, Indianapolis
Dec. 4	Fr. David Douglas	St. Alphonsus Parish, Zionsville
Dec. 11	Fr. Lawrence Voelker	Catholic Charities Staff and their Families
Dec. 18	Fr. Thomas Vos	Sacred Heart Parish, Indianapolis
Dec. 25	Fr. Kenneth Smith	Benedictine Sisters of Our Lady of Grace Convent, Beech Grove

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editorials

Great expectations

Now that the Synod of Bishops has concluded its work and produced a 4,000 word document describing its conclusions, one might ask what it was all about. What was it all for?

The document itself (see page 5) adds little to the wealth of written comments committed to history by those who choose to write except a number of thoughts expressed in a myriad of words. There is no direction for the future given or even suggested. There is nothing startling or innovative.

Revolutionary ideas in the Church came forth in the sixties. Notions which change the world and improve it come along only occasionally in history—not every three years as a Synod of Bishops does. Anyone who expected anything of that sort is possibly disappointed, but more certainly unknowing and even perhaps naive with respect to the workings not only of Church but of the minds of men.

What the Synod did best, it seems, was to simply encourage us to continue. Even the most cursory following of the Synod's events would convince one of the common disagreements among the bishops themselves as to "how to" market their product—catechetics.

If the Synod has added anything to the body of documentation the bishops are constantly pouring down on us, it is simply words of encouragement to those who are doing the catechetical work of our time. Such words may not solve the problems encountered by catechists, but then, problems are only solved by working at them, not talking about them. Hopefully we have learned that there is no single way to catechize that is best for all. Catechists must employ many ways, and that calls for versatile and adaptable catechists. The words of the bishops are meant only to encourage catechists not to give up their efforts.—T.W.



* SHE WANTS YOU TO BLESS HER MOPED.*

letters

Defends Catholic parents

To the Editor:

Rev. John F. Dede's editorial (Criterion 10/21/77) strikes a very negative note when he states: "One of the greatest frustrations of those engaged in the pastoral ministry is the apathy of parents in regard to their children's education."

Are all parents to be tarred with the

'Chance to Share'

To the Editor:

I sincerely thank you for printing the article about the Global Prayer Scope 'Chance to Share.' I have received responses to it.

Your printed word-spreading God's messages reaches farther than you could imagine. Keep up the good work. May The Criterion be passed on to other people who do not receive it by mail, that they, too, may share in the printed messages that help to foster joy and peace.

Sr. Germaine McCauley, S.P.
St. Mary-of-the-Woods, Ind.

the criterion

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same brush? Apparently so, since there is not one positive statement about Catholic parents in the editorial.

Perhaps it would be helpful if some pastors were to count (on the fingers of one hand?) the number of times they were seen by the children inside their parochial school building. Or else they should confer with those dedicated pastors who work positively with the laity, parents, teachers and children, in proclaiming the good news of the Kingdom.

Parents who subscribe to The Criterion—and who read the editorials—are hardly an appropriate audience for pompous ecclesiastical pronouncements.

(Name withheld)

Terre Haute, Ind.

Indochina?

To the Editor:

Concerning the forced resettlement of native African Rhodesians in 'protected villages'—I am heartened that a Catholic Commission for Justice and Peace there is drawing attention to this problem.

But what is the difference between these 'protected villages' and the 'strategic hamlets' carried out and/or promoted by the United States in Indochina? Where was any Catholic Commission on Peace and Justice there? I surely don't remember reading or hearing anything about it then.

Indianapolis

George Allig

Blames viewers

To the Editor:

Violence on the airways is there because the viewer buys the sponsors' products.

One way to get them off is to stop buying the products. It takes only a very small percentage of people to make their sales fall off.

William R. Sullivan

Vale, Ore.

BY REV. THOMAS C. WIDNER

Integrate liturgical planning with spirituality! That's the goal of the Archdiocesan director of the Office of Worship, Fr. Steve Jarrell. Ordained in 1973, Fr. Jarrell describes his role as

one of "coordinator"—a monumental challenge in an Archdiocese which may be said to boast of as many kinds of liturgies as there are parishes. "I'm hopeful that I can assist parishes which are seeking an inner and spiritual renewal," Fr. Jarrell states. "I hope that they contact our office for more than just help with the externals."

Fr. Jarrell described himself as a learner. In his first year as director (he was appointed in 1976), "I have tried to find out where people are, and what their needs are."

FR. JARRELL'S qualifications for the job stem from his training at St. Meinrad School of Theology and his deep involvement in that monastery's liturgical tradition. As seminarian, he directed the student liturgical program.

He has served on the Archdiocesan liturgical commission for the past three years previous to his appointment as director, and he has since begun work on a master's degree

at the University of Notre Dame's Murphy Center for Liturgical Studies. What is the need for an Office of Worship?

"It was a priority of the Federation of Diocesan Liturgical Commissions (FDLC)," he explained. "It means putting our money where our mouth is. There continues to be an increasing interest and need for education in the liturgy and a full-time person in a recognized Office indicates, of course, a willingness to take the liturgy seriously."

The interest in liturgy formation may be suggested by the recent Cantor Training Program. More than 75 people showed up for the first session when fewer than 50 were expected.

"In the Office of Worship, I hope to be able to help people in parishes recognize their own responsibilities and gifts. I don't think the layman has really been tapped in this diocese, however. It certainly would have been nice to involve him more frequently in 1960 and before, but we weren't thinking along those lines at that time. Besides, the need is obviously greater today."

FR. JARRELL BELIEVES strongly in the educative responsibility of his Office. Too many laymen, he feels, see themselves as being called on to substitute for the priest when, in fact,



FR. STEPHEN JARRELL

he states, "they have a right and a duty to assist the priest because of their own baptism. It is not simply a question of Father letting them do something. The layman has a role in our structure, but we're still tied into thinking that the layman has to get the priest's permission to do something, and this is not true."

The Archdiocese of Indianapolis has had a functioning liturgical commission since the late 1950's. It has always depended on volunteers. There are 12 volunteers to whom Fr. Jarrell feels most grateful. These are active

members, he states, and "we rely on their interest to remain active." Fr. Jarrell serves as the commission's chief administrator.

Another reason for the Office of Worship is the advantage of organization. Bringing the liturgical dimension into focus requires an able administrator, and Fr. Jarrell fills that role well. He coordinates the various committees of the commission and sees to it that resources are called on and used and that new resources are constantly sought.

(To be continued)

dale francis says

Judge not, that you may not be judged

BY DALE FRANCIS

We're not all the same, but for love of Christ and His Church we must learn not to judge others because they are different from us.

The question of Communion in the hand and Communion on the tongue has caused much too much division in the Church in the United States. The Bishops of the United States asked for permission to provide the option of Communion in the hand. The Vatican approved that option.

So that's it. Those who wish to receive Communion in the hand can do so. They are in every way as much in harmony with the Church as those who prefer to continue receiving Communion as we have for the last 12 centuries.

YET I RECEIVE letters from people who make judgments on those who would use the option of Communion in the hand. They speak of them as if they have less respect for the Eucharist than those who continue to

receive Communion on the tongue. That's wrong. It is a judgment that no one has a right to make.

But, in honesty, judgments are made in the opposite direction as well. Some of the catechizing for Communion in the hand has suggested that to receive Communion in the hand is superior to receiving Communion as we have in recent tradition. Communion in the hand has been called a liturgical change, as if there is some obligation to accept it. Actually, it is only an option, permitted for those who feel a need for it.

The trouble on both sides is that people are so certain their own way is superior that they belittle those who think differently.

ANOTHER AREA WHERE there is unfortunate division among Catholics is on the sign of peace at Mass. I must have mentioned the sign of peace indirectly sometime because lately I've received several letters from people who are almost violently opposed to it. Some of the opposition is scandalous.

A man who doesn't like the sign of peace wrote to me to tell me the response he gives rather than the wish for peace. He uses two words,

translated into Latin. The words in English are, if not obscene, at least crude. But the man who wrote to me was proud of what he did, signed his name and indicated he'd be glad to have me publish his response and attribute it to him.

But it worries me, because I think a person who responds to a sincere greeting of peace with crudity, even if in Latin translation he says no one recognizes it, comes close to serious sin.

I know that there are people who find the sign of peace a distraction. I can respect their feelings, and when at Mass I've been near someone who obviously didn't want to respond to my offer of a handshake then I'm careful not to intrude.

I don't quite understand the reluctance. We can't very well love God unless we love one another, but I'd never embarrass another person by forcing my greeting. People who respond to the sign of peace by openly rejecting it—one man reported he just said, "Don't be silly,"—offend against love. One person wrote to say she gave the sign of peace only to those she respected, and there were some persons in the parish she wouldn't

greet. A parish too small for two little people must be very crowded for God.

THE CHARISMATIC RENEWAL has brought about some of this same kind of division. I receive letters from people who denounce Charismatics, make fun of them, scoff at them. They aren't content to allow those who have chosen this way to follow what they believe is right for them. They insist that because they are different, they must be wrong.

When I've written about Charismatics, not, I think, in an unfriendly way, I've had enthusiastic Charismatics who have written to insist that only by becoming Charismatics can people be truly followers of Christ.

I suppose it is natural that we'd like people to be like ourselves, but, as followers of Christ, we're not supposed to do just what comes naturally but more than that.

We're not all the same. We should have charity—I mean the word in the sense of supernatural love—for all people. Where we are permitted diversity in the Church, then we should accept diversity. Most of all, we should not judge one another. We must have love for one another. A necessary ingredient of that love is willing acceptance that we can be different.

the word this sunday

By Father Donn Raabe

THIRTY-SECOND SUNDAY
IN ORDINARY TIME

"As though it didn't exist"

2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-8, 15
2 Thessalonians 2:16-3:5
Luke 20:27-38

The Sadducees tried to set Jesus up with such an elaborate question about the Resurrection that to believe in it would be ludicrous. The heart of Jesus' answer is not so much a statement about marriage now and in eternity but that the Resurrection is real. God is the God of the living, and living doesn't mean just this life, but also into eternal life, where one never dies. It may be a bit confusing to us, and, indeed, not everyone believes it, but the main thing is to trust that God keeps faith and will never let us down (the other three readings for today). It's like something Dietrich Bonhoeffer, the Lutheran pastor killed by the Nazis, said: "We should live as though God doesn't exist." We should live as though the Resurrection doesn't exist—just trying to live the present as best we can with as much real love as we can in union with God—and leave the rest in God's hands. Otherwise if we just live for the future reward, we may miss the boat completely. The Church uses images about the end of life at this time of year as we prepare to close out one church year and begin another. The fact it happens now is based on our belief in the Resurrection—that life comes from death, that life (Spring) will come from death (Fall/Winter).

the church, according to Sister Mary Kay, but most financial help comes from state funds allocated for migrant assistance. Agencies dedicated to improving employment, education, housing, health care and welfare conditions for migrant farm workers include the State Migrant Action Committee, the Indiana Farmworkers Legislative Coalition, the Association of Migrant Opportunities Services (A.M.O.S.), and others.

Most migrant farm workers who travel to Indiana each year hail from Florida or the Rio Grande Valley of Texas. Crew leaders are responsible for bringing these people north, and the migrant workers pay them for transportation. Sometimes, summer

earnings barely cover their debts. Because these Hispanic people are often called upon to prove their American citizenship, they must always carry identification papers.

IN SPITE OF LONG hours in the fields, Sister Mary Kay said the workers at Austin made time and found energy for relaxation in the evenings. "Records and music make their lives happy," she said.

Their foremost desire is to leave the migrant stream, she continued, and "parents sacrifice to have their children educated to better their lives. Their great concern is that their children will not have to live the lives that they have to live."

Nun Religious leaders confer in Oldenburg

OLDENBURG, Ind.—Twenty-three women Religious elected leaders of nine Indiana congregations, met at the Franciscan Sisters' motherhouse here on Oct. 30-31.

As members of the Leadership Conference of Women Religious (LCWR) the group gathered to focus on the message of the national LCWR assembly last August and to further the implementation of national goals at the state level.

SISTER MARY MAXINE Teipen, S.P., regional chairperson, reported on the LCWR focus for 1977-78.

First goal for the leadership is to articulate a "contemporary theology of religious life." Sister Maxine described the survey used to determine the "content, focus and values" of women Religious throughout the country.

Reporting on a second goal, "education for justice that leads to systemic change," Sister Maxine described the LCWR plan for a joint assembly with the conference of major superiors of men (CMSM) called "Convergence '78."

AS A NATIONAL LCWR board member, Sister Maxine will be one of 25 American women Religious who will attend the Third Inter-American Meeting of National Religious Conferences to be held November 20-26 in Montreal. During that conference, Cardinal Eduardo Pironio, prefect of the Sacred Congregation for Religious, will meet with the LCWR board in a special session. Indiana LCWR members have asked Sister Maxine to convey their concern that the new law for Religious "recognize a diversity of lifestyles for women Religious across the globe."

The LCWR Region VII, which includes both Indiana and Michigan, will meet in South Bend next April to review progress and to hear a report from the Inter-American conference.

NO QUESTION BOX

Due to a slip-up in mail delivery, Msgr. R. T. Bosler's "Question Box" did not arrive in time to be included in this week's Criterion. It will be resumed in our issue of Nov. 11.

TEXT OF SYNOD DOCUMENT

Message to the People of God

This is the text of the Message to the People of God by the fifth world Synod of Bishops—a public report by the synod's 204 participants at the conclusion of their month-long meeting on catechesis.

Introduction

1. The assembly of the Synod of Bishops, called together in Rome by Pope Paul VI to discuss catechesis in our time, with special reference to the catechesis of children and young people, is drawing to a close. We wish to present a report on the major conclusions of our work to the people of God for whom we bear pastoral responsibility in different parts of the world as well as to all who share concern for the activity and responsibility of the church in modern society.

We began with a keen awareness of today's conditions. We live in a world that is disturbed and filled with tensions, yet open to the sanctifying power of God's grace. In 1974 the last synodal assembly discussed the theme evangelization in the modern world. Under the guidance of the Holy Father, we felt that the most useful thing we could do would be to carry this discussion further. We thus decided to discuss that activity of the church which we call catechesis: the activity by which God's word is constantly spread in a living and effective way, leading to a deeper knowledge of the person and the saving message of our Lord Jesus Christ. Through an ordered and progressive education in the faith, it leads to a continual process of maturing in the same faith.

IT WAS NECESSARY that we examine, in the light of God's word, those signs of the times which call for the renewal of catechesis and which highlight its importance in a pastoral context. This is even more important because the vitality and strength of the entire catechetical activity of the church is clearly felt almost everywhere. This has produced excellent results for the renewal of the entire community of the church.

We also noted the desire and the hunger for spiritual nourishment and formation in the faith found especially among young people. Anxious to fulfill their

obligations and their role in building a just society, they seek to enter more deeply into the mystery of God.

We found a challenge to faith in various forms of human culture which, although they truly desire the greater perfection of humankind, are not always in harmony with the gospel.

We were also aware of the difficulties from the fact that many Christians neglect their responsibility to deepen their own faith. Revelation is not always presented as it ought to be, in a way which makes clear all the rights and obligations that it involves.

WE DO NOT IGNORE the difficulties to which catechesis is subjected in various parts of the world. Often those who are hostile to the mission of Jesus Christ to preach the faith to all peoples place new obstacles in its path.

We have considered the conditions in which today's children and young people find themselves. It is they who in the future will bear the burden of building a new world. We have listened to their hopes and given them special attention.

We were conscious of the relationship between our theme and the problem of education in today's world. We are convinced that God's pedagogy, manifest throughout the history of salvation, will today, too, provide a solution to this problem for the good of all humankind.

A lengthy and serious preparation, involving consultation of all the local churches, preceded the synod. We have presented the results of our work to the Holy Father in the form of special recommendations. We have asked him to address a document to the universal church, in his own time, as he did after the synod of 1974 in the apostolic exhortation *Evangelii Nuntiandi*. We also agreed to open our hearts to you, too, so that you may share in our reflections on some of the most urgent problems.

Oppression and disregard for the human person are threatening human safety. Many have recognized as illusory the hopes which they placed in ideologies and technical progress.

Yet, amid the tumult of this conflict of ideas and systems, a renewed quest for God is emerging. A new searching is discernible for God in the restlessness of the human heart. At the same time, there is a new sensitivity toward human values, rooted in the dignity of the person.

generosity and openness.

The yearnings of the young for creativity, justice, freedom and truth must be the starting point of all educational activity. Catechesis must build on their desire to share responsibly in the decisions of the church and civil society, as well as on the attraction which love of God and neighbor have for them. Through catechesis the church influences the world and especially the new generation, so that Christ's life might transform the lives of young people and lead them to fulfillment.

The strength of catechesis and external difficulties

4. The synodal fathers examined the many noteworthy signs of vitality present everywhere in the catechetical activity of the church but most especially among young people. Despite some areas which cause concern, the number of present initiatives in this field, visible almost everywhere, is striking. Over the past ten years, in all parts of the world, catechesis has become a primary source of vitality leading to a fruitful renewal of the entire community of the church.

The fathers also discussed the difficulties that catechesis must face. Much is demanded of catechists, often in very difficult circumstances. We have to confront these new situations with a sense of realism.

—In various countries many religious customs have been pushed aside as a result of social evolution. Many children and young people never come into contact with the church. Very often the catechist meets with

indifference and rejection. New ways of thinking and acting very often fall short of being Christian. Many baptized people rarely if ever have the opportunity to hear the gospel message. Although these circumstances create an obstacle, at the same time they provide challenge for catechesis. Catechesis must address itself to the children, young people and adults of this present world as it is. This is the world in which the church has the mission to proclaim the message of salvation.

—In many nations the mission of catechesis cannot be exercised freely. These are nations where fundamental human rights, including religious freedom, are intolerably restricted or even totally suppressed: often the declarations made in these countries about respect for religious freedom are mere formalities. The church does not enjoy the right to live out the full life of the gospel. There is no real right to gather for catechesis, to use suitable locations, texts or teaching materials. Neither is there the right to train catechists. This is a painful

situation which has to be shared by the universal church. No power on earth has the right to prevent people from searching for truth, from receiving it freely, from knowing it

fully and from openly and freely professing it. The church in reaffirming the right to catechize is reaffirming the fundamental rights of all human beings.

The complexity of catechetical activity

5. This same sense of realism leads us to consider the complexity of catechetical activity:

—the diversity of cultures creates for catechesis an equally great diversity. As indicated by the Second Vatican Council and as repeated by Paul VI in the apostolic exhortation *Evangelii Nuntiandi*, the Christian message must find its roots in human cultures and also transform these cultures. In this sense we can say that catechesis is an instrument of "inculturation." This means that catechesis develops and at the same time enlightens from within the way of life of those to whom it is addressed.

Through catechesis the Christian faith must become incarnate in all cultures. A true "incarnation" of faith

through catechesis supposes not only a process of "giving" but also of "receiving."

—New technical skills produce different scales of values and present them in a blurred manner. They profoundly influence and change human relations.

These techniques play a part in the interpretation of culture and in the spread of new life-styles and patterns of thought. This is why there is a change in forms of expression, language and human behavior. It is precisely among young people that this cultural generation gap is observed. Catechesis will be effective in facing these changes only insofar as it transmits its message in the language of our time.

Needs and limitations of today's catechesis

6. A catechesis corresponding to the needs of our times requires that the renewal already begun be continued; but it must be carefully developed. There is danger both in a routine manner of proceeding, which becomes mere habit and rejects all change, and in ill-considered initiatives which plunge forward rashly. Problems which are caused or occur in catechesis often stem from this lack of a sense of realism. Since it

is catechesis in our time which is at issue, this failing is also a form of infidelity to the mission to preach the gospel to humankind. Therefore the synod calls upon Christian communities to renew their catechesis, which is essentially the proclamation of the gospel, the good news. One must keep this realism always in mind. It fosters the fidelity and authentic richness of catechesis in all its aspects.

II. Catechesis: Manifestation of Salvation in Christ

Mystery of Christ: center of catechesis

7. The church insists that it is the bearer of the message of salvation destined for all mankind. It is the church's task to proclaim and accomplish Christ's salvation in the whole world. This is the work of evangelization of which catechesis is an aspect. It is centered in the mystery of Christ, true man, and his saving work carried out in his incarnation, life, death and resurrection, is the center of the message. Jesus Christ is the focal point and foundation of our faith and the source of our life. The whole history of salvation tends toward Christ. The aim of

catechesis is understanding and experience of his importance for our daily life. Catechesis must proclaim how the Father brings about our reconciliation through his Son Jesus Christ and how the Holy Spirit guides us. Insofar as catechesis transmits this mystery, it is the living word, faithful to both God and man. In harmony with what was said in the apostolic exhortation *Evangelii Nuntiandi*, this synod calls to mind the following aspects of catechesis:

- It is word;
- It is memory;
- It is witness.

Catechesis as word

8. This is one of the priorities in the church's mission: for it speaks, proclaims, teaches, communicates. These words signify an action, an action whereby one comes to know, in the Spirit, the mystery of God, the savior. "For this is eternal life, that they might know the one true God, and Jesus Christ whom you have sent (Jn. 17,3). This knowledge, however, is not just any kind of knowledge; for it is the knowledge of a mystery, a knowledge filled with joy, a knowledge according to the Spirit, an organic knowledge of the mystery of Christ in whom it is centered. It is not a system, an abstraction, an ideology.

Catechesis begins in the profession of faith and leads to a profession of faith. It makes it possible for the community of believers to proclaim "Jesus the Son of God, the Christ, lives and is our Savior."

The model for all catechesis is

therefore the baptismal catechumenate, that special formation which prepares an adult convert for the profession of his baptismal faith during the paschal vigil. During this preparation, catechumens receive the gospel (sacred scriptures) and its ecclesial expression, the creeds.

Catechesis can take many other forms (preaching, religious instruction in school, radio and TV programs) corresponding to the modes of communication and learning appropriate to a particular time or age group.

IN ANY CASE, one should distinguish the criteria which make a particular form of communication true catechesis. Not every type of instruction is of itself an ecclesial catechesis, even if it has religious content. Yet any words that touch persons in their concrete situations and lead them to Christ can become catechumenal words. Such words of their very nature transmit the essential

elements or vital substance of the gospel message, which can neither be changed nor passed over in silence (*Evangelii Nuntiandi*, 25).

The integral, vital substance handed down through the creed provides the fundamental nucleus of the mystery of the one and triune God as it was revealed to us through the mystery of

God's Son, the incarnate Savior living always in his church.

Fidelity in handing on the integral gospel message and the authenticity of the catechetical mode of communication through which faith is transmitted are both to be discerned through reverent attentiveness to the magisterial and pastoral ministry.

Catechesis as 'memory'

9. This is another primary aspect of the action of the church to recall, commemorate and celebrate in memory of the Lord Jesus—to accomplish anamnesis.

Indeed, the word and action of the ecclesial community have effect only inasmuch as they are, today, a word and action which show forth the Lord Jesus and unite us to him. Thus catechesis is connected to the entire sacramental and liturgical life.

Catechesis is the manifestation in our day of the "mystery which was hidden in God before all times." This is why the first language of catechesis must be sacred scripture and the creeds. Catechesis is for this reason the authentic introduction to the lectio divina, that is, the reading of sacred scripture, but "according to the spirit" which dwells in the church, both supporting apostolic ministries and acting in the faithful. The scriptures make it possible for Christians to speak a common language. Normally, certain things should be memorized as

part of formation: such as biblical texts especially from the New Testament, certain liturgical formulas which are the privileged expression of these texts, and other common prayers.

Believers should also make their own those expressions of faith, the living fruit of the reflection of Christians over the centuries, which have been gathered in the creeds and the principal documents of the church.

Thus to be a Christian means to enter into a living tradition; a tradition which, through the history of humankind, reveals how in Jesus Christ the word of God took on human nature. Catechesis is therefore the "transmission of the documents of the faith." The themes which it chooses and the way in which they are presented correspond to a genuine fidelity to God and humanity in Jesus Christ.

Catechesis as witness

10. The word, which is rooted in living tradition, becomes a living word for our times. Terms like witness, commitment, "inculturation," ecclesial action, spiritual life, personal and liturgical prayer, "holiness"—all manifest this same reality: witness.

The community of believers is the community of the people of today's world who actualize the history of salvation. This salvation, which the community bears within itself, offers humanity today freedom from sin, violence, injustice and selfishness. In this way the words of Jesus are accomplished: "The truth will set you free" (Jn. 8, 32).

Catechesis cannot, therefore, separate itself from a serious commitment: "Not everyone who says Lord, Lord . . ." This commitment must take a variety of forms, both individual and collegial. To use the traditional formula, this is the "following of Christ." The teaching of moral doctrine, the "law of Christ," thus finds its place in catechesis. We must affirm without ambiguity that there are laws and moral principles which catechesis must teach.

In addition, we must affirm that the moral doctrine of the gospel has a specific nature which goes far beyond the demands of mere natural ethics. The law of Christ, or the law of love, is

written in our hearts by the Holy Spirit who is given to us (cf. Rom. 5, 5; Jn. 31, 34).

ON THE OTHER HAND, catechesis, insofar as it is witness, educates Christians to take their full place in the community of the disciples of Jesus Christ, which is the church. Included in this are the state of grace and sin of this believing pilgrim people in all its dimensions, as well as a sense of fraternal solidarity which Christians must have with all people, both believers and non-believers, since we all share the same human destiny. Thus the ecclesial community establishes itself as the universal sacrament of salvation.

This moral doctrine is not merely individualistic. It presents the social dimension of the gospel message.

One of the principal tasks of catechesis today is to encourage and sustain new forms of commitment, especially in the field of justice.

In this way, new evangelical life-styles will emerge arising out of the experience of Christians. With the grace of Christ, these will bring about new fruits of holiness.

The specific nature of the pedagogy of faith

11. In all catechesis one must always unite indissolubly and in an integrated manner:

- Knowledge of the word of God;
- Celebration of faith in the sacraments;

—The profession of faith in daily life.

Pedagogy of faith therefore has this specific characteristic: an encounter with the person of Christ, a conversion of the heart, the experience of the Spirit in the ecclesial community.

III. Catechesis is the Task of All in the Church

12. Catechesis is a task of vital importance for all the church. All Christians, according to the circumstances of their own lives and

their special gifts or charisms, are really involved in it. Indeed all Christians, by virtue of baptism and

(Continued on Page 6)



Message to the People of God

(Continued from Page 5)
confirmation, are called to transmit the gospel and to be concerned about the faith of their brothers in Christ, especially children and young people. Sometimes this may result in conflicts and divisions which arise for a variety

of reasons. The synod therefore invites all to overcome these conflicts and work toward a common reflection and a common responsibility. For this reason the following aspects are explained in greater detail.

The Christian community

13. The normal place or setting of catechesis is the Christian community. Catechesis is not simply an individual task; it is always carried out in the Christian community.

The forms of community are evolving in our time. Along with the community of the family, the first community in which the person is educated, or the parish, the normal setting of the Christian assembly, or the school, the teaching community, many other communities are emerging today, among which are small ecclesial communities, associations, youth groups and so on.

These new communities represent

an opportunity for the church. They can be a leaven in the mass, a leaven in a world which is in a state of change. They help to show more clearly both the diversity and the unity of the church. They must show charity and communion among themselves. Catechesis can find a new setting in these communities, where their members can begin to proclaim the mystery of Christ to each other. At the same time catechesis will present the mystery of the church, the people of God, that is, the mystical body of Christ, in which the various groupings and communities of humankind are intimately united with God and one another.

The bishops and other dedicated to catechesis

14. The bishop has the primary role in the catechetical activity of the local church. It is his task to coordinate the activity of all who dedicate themselves to catechesis in his own local church. But he himself must also catechize.

Along with him, all in their own ways must collaborate in the ministry of catechesis. No one can accomplish the task by himself, since it demands the energies of many. Each one, according to his or her function and

charism, contributes to the same mission: the bishop with his priests, deacons, parents, catechists and animators of Christian communities. In this context, consecrated persons can and must make an invaluable contribution to the church in various ways. In many countries, catechists share with the priests in the function of directing the Christian community. In union with the bishops, they assume responsibility for transmitting the faith.

The synod reaffirms to all the im-

portance of their mission and voices the hope that all will receive the help and understanding they need. The synod asks that this ministry or office should not be assumed without prior formation. This formation must be true to the double goal or dimension of catechesis: fidelity to God and fidelity to man. This demands a formation in the sacred sciences, as well as a knowledge of the human person, adapted according to the needs of nations and environments and including knowledge of the human sciences.

Catechetical action in a pluralistic society

15. Today's world is characterized by diversity. It is composed of people who have different social and political systems. From the religious point of view it is equally pluralistic.

Catechesis must prepare Christians to face this diversity and this pluralism. In this regard Christians must be educated to a sense of their own identity: they are baptized, believers, members of the church. It will form them in a sensitive openness to dialogue which is both respectful of others and fully faithful to the truth.

The ecumenical formation of Christians in the Roman Catholic Church will enable them to understand better those Christians who belong to other churches or ecclesial communities while also preparing them for dialogue and fraternal relations with them. The introduction of "common catechesis," where it is judged

necessary by the bishops, should always be supplemented by a full and specific Catholic catechesis, in order to avoid the danger of religious indifference.

Toward the other religions which Christians today encounter more frequently, catechesis must develop an attitude of reverence and understanding; it should develop an attitude of listening

and discerning the "seed of the word" which they contain.

In order that young people may benefit from the knowledge of non-Christian religions and, even more particularly, in the case of various materialistic schools of thought, it is necessary for them to receive, under

the guidance of the bishops, very serious preparation with respect to their own Catholic doctrine, and to be suitably formed in prayer and the living of the Christian life. Thus prepared, they will show those who do not share faith in Christ with them not only due reverence but a true witness of their own faith.

Christian catechesis and the materialistic tendencies of today

16. In the face of today's materialistic, secularistic or atheistic tendencies as well as certain totalitarian humanisms which suffocate the true human dimension of the person, catechesis must be founded on a Christian vision of humankind and the world. An apologetic, a critical encounter with contemporary thought, will make it possible to show the rational basis of this vision.

In this situation of diversity and pluralism, the Christian need not be afraid. With the grace of the Holy Spirit, "strong in faith," according to the apostolic word, he will succeed.

An authentic openness supposes and demands a profound awareness of our own Christian identity which implies with it witness and mission.

The missionary dimension of catechesis

17. All catechesis is missionary, not just because it leads to consideration of other communities living in different environments, but also because, by opening minds to the

good of the universal church, it fosters missionary vocations. It is true in the sense that it wants to develop an attitude of respect toward others and, (Continued on Page 9)

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Pope 'grateful'

Editor's Note—The following communication was
received recently by Archbishop George J. Bishop. It bears
the signature of Cardinal Jean Villot, papal Secretary of
State.

Dear Archbishop Bishop,

In accordance with the Holy Father's instructions, I am
writing to acknowledge the further Peter's Pence offering of
\$43,798.42 which you recently transmitted to the Apostolic
Delegation on behalf of the Archdiocese of Indianapolis.
His Holiness is deeply conscious of the loving sacrifices
which this gift entailed, and he sincerely appreciates it as a
witness to the faith of your people and as a manifestation
of their devotion to the See of Peter.

As a sign of his gratitude, the Holy Father cordially
imparts once again his Apostolic Blessing to you and to all
your clergy, Religious and laity.

With personal good wishes and prayers, I remain

Sincerely yours in Christ,

+ J. Card. Villot
† J. Card. Villot

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Football titles on line

Nothing will be held back Sunday, Nov. 6, as four teams play for the championship of the CYO "56" and Cadet Football Leagues in the Indianapolis Deaneeries.

In the "56" title game at 2:30 p.m. at the Roncalli Stadium, St. Malachy meets Our Lady of Mount Carmel. Both teams won in overtime battles in last Sunday's first round play-offs. St. Michael and St. Lawrence battle for the Cadet title at 3:45 p.m. Combined, the four teams sport a gaudy 32-1 record.

ST. MALACHY scored an extra point to edge St. Lawrence, 7-6, in one overtime. Mount Carmel went three overtimes with southside rival, St. Barnabas, before finally winning, 28-25.

St. Michael scored two second half touchdowns to edge tough Immaculate Heart of Mary, 13-0. In the other Cadet semi-final, St. Lawrence scored late in the game to beat Holy Spirit 7-0 for a berth in the final game.

The "56" and Cadet consolation games at 12 noon and 1:15 p.m. respectively, will precede the title contest.

THE WINNER OF the Cadet championship will receive the Leo S. Evans Memorial Traveling Trophy. St. Simon won the trophy last year.

St. Plus X captured the "56B" football championship with a 6-0 record, and St. Mark won the Junior Touch Football crown also with a 6-0 record.



RESPECT LIFE SEMINAR SPEAKERS—Father Paul Marx, O.S.B., right, will deliver the keynote address and conduct a workshop at the Respect Life Seminar to be held Saturday, Nov. 5, at Marian College. Valerie Vance Dillon, left, will also conduct a workshop. Other speakers at the day-long affair sponsored by Catholic Charities will include Sister Mary Gertrude Schuckman, S.P., and Kathleen Irvine. The seminar will open with registration at 10:30 a.m. and will close at 4 p.m. Lunch will be provided, and there is no admission charge. Further details can be obtained by calling 634-1913.

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DIVISION II—St. Simon "A" 4-0; Holy Spirit 3-1; St. Plus X 3-1; St. Joan of Arc 2-2; St. Andrew 1-2; Christ the King "A" 1-3; St. Matthew 1-3; St. Lawrence 0-3.

DIVISION III—Little Flower "A" 4-0; St. Barnabas "A" 4-0; St. Mark 4-0; St. Philip Neri 2-2; Central Catholic 1-3; St. Jude 1-3; Our Lady of Lourdes "A" 0-4; St. Bernadette 0-4.

CADET "B" GIRLS' BASKETBALL

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DIVISION II—Our Lady of Lourdes "B" 4-0; St. Luke "C" 3-1; Immaculate Heart "C" 2-2; St. Michael "B" 2-2; St. Barnabas "B" 1-3; Christ the King "White" 0-4.

110 sign for CYO conclave

BY DENNY SOUTHERLAND

CYO Archdiocesan Youth Council President Colleen McNulty will lead 110 delegates from the Archdiocese to Niagara Falls, N.Y., for the 14th Biennial National CYO Convention to be held there Nov. 10-13.

Indianapolis delegates will stay at the Hilton Hotel in Niagara Falls.

AT THE CONVENTION, delegates will elect a new National Advisory Board and a president of the National CYO Federation. Miss Gail Rissler, from St. Paul parish, Tell City, is the Indianapolis Archdiocesan candidate for the board. The last two presidents, William Sahm, Jr., and Gregory Gallo, have been from the Indianapolis Archdiocese.

Also, according to Miss McNulty, the Indianapolis Youth Council has submitted an amendment to the Constitution. She said the passage of this piece of legislation is of paramount importance. The amendment reads as follows:

"To incorporate Christianity and our love and faith in Christ, which is the very basis from which this National CYO Federation has been built, into all programs designed and promoted by this very Federation."

IN ADDITION, former Indianapolis Deaneeries Youth Council President Edward Joseph Loughery will receive a Special Recognition Certificate as one of the six finalists to receive the Outstanding Catholic Youth Award. Miss McNulty will receive this award for Loughery at the Gold Ticket Banquet.

Apostolic Delegate in the United States, Archbishop Jean Jadot, will receive the "For God and Youth Award."

A busy schedule of workshops, speeches and Masses will mark the four-day convention for the 3,000 expected delegates.

Message to the People

(Continued from Page 6)
beginning from the deep daily renewal of one's own ecclesial community,

stimulates true Christian witness before all humankind.

Conclusion

Having reported on our work in these days near the Chair of Peter, in union and communion with the successor of Peter, Pope Paul VI, we wish especially to express our gratitude to God, our greatest benefactor, from whom all good things come (cf. Jas. 1, 17). It is to God that we dedicate our life: God who has always been present to us through the Spirit of his Son, and who has bestowed on us his wondrous works to see, to contemplate, to hold in our hands (1 Jn. 1, 1). It is God whom we desire you, from the depths of our hearts, always to love above all things.

We are grateful to all of you who join us in pouring out your energies in the ministry of catechesis. We are mindful of our priests our apostolic co-workers in ministry, so intimately joined to us in the sacrament of orders.

We remember those who lead a life consecrated to God, whether in religious communities or in the world. Once again we affirm our hope in the great spiritual richness which is witnessed by a life lived in the spirit of the beatitudes (cf. Lumen gentium, 42). We think of those who have the special name of catechist: how many men, women, young people, indeed children, who give up their time often for no worldly reward in order to build up the kingdom of God. Filled with true charity they form Christ Jesus in the hearts of people and lead them to perfection. We remember those parents who educate their children from infancy in the knowledge of Jesus Christ in the fear and love of God.

They preserve in the hearts of their children that faith, received in baptism and strengthened in confirmation, in such a way that they are continually building the faith, constantly striving toward eternal life. We are also mindful of so many of our fraternal communities, committed to prayer, to the poor, who offer a truly precious living witness to a selfish, individualistic, oppressed world.

WE BISHOPS GATHERED at this synod have been drawn from different parts of the world to the Vatican hill near St. Peter's tomb. In union with his successor, Pope Paul VI, we have listened to the churches of the entire world. We have been made aware of the importance of catechesis in our pastoral activity and of the priority it deserves. And so we recall all of you, as we solemnly proclaim our joy at taking up this work of catechesis together with evangelization. We shall do so with all our strength trusting in the grace of the Holy Spirit.

The greater our faith as it grows to maturity, the more readily can he draw out the fruits of sanctity. There are many problems in the world, but the future belongs to believers, whose hope will not deceive them (Rom. 5, 5).

May the Blessed Virgin Mary, mother of the Church, faithful hearer of the Lord's word, bring our efforts to a happy conclusion, and may the saving faith of Christ be leaven, salt, light and true life for the whole world. It was she who, as a faithful disciple of her Son, "remembered all these things, meditating on them in her heart" (Lk. 2, 19).

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† EWAN, Ruth L., 85, St. Andrew, Richmond, Oct. 26.

† FARMER, Raymond H., 84, St. Anne, New Castle, Oct. 27.

† GOLD, Norman J., 66, Little Flower, Indianapolis, Oct. 27.

† HOSTETTER, Everett, St. Joan of Arc, Indianapolis, Oct. 27.

† HULMAN, Anton C., 76, St. Benedict, Terre Haute, Oct. 31.

† HUNT, Mary Jean, Little Flower, Indianapolis, Oct. 31.

† KELLY, Mark D., 24, SS. Peter and Paul Cathedral, Oct. 31.

† KESTLER, Helen, 74, St. Augustine, Jeffersonville, Oct. 22.

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† RAY, Erin Nicole, St. Joan of Arc, Indianapolis, Nov. 1.

† RIEDLINGER, Sarah M., St. Roch, Indianapolis, Oct. 31.

† RITZ, Catherine, 86, St. Mary, New Albany, Oct. 27.

† SAMPER, Ferdinand, St. Andrew, Indianapolis, Oct. 26.

† SHEEHY, Thomas J., 63, St. Paul, Greencastle, Oct. 28.

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viewing with arnold

'Julia' is an exceptional movie

BY JAMES W. ARNOLD

"Julia" is a respite from the current wave of mindless schlock inundating the movie theaters—a sensitive, intelligent, civilized film with more than a touch of class.

It proves once again that ideas about what is good movie material are, at best, slippery and far from absolute. A distinguished veteran (age 70) director like Fred Zinnemann ("High Noon," "The Nun's Story,"

"A Man For All Seasons," "Day of the Jackal") is so skilled and comfortable in his medium that he could make fascinating cinema out of a meeting of the parish budget committee.

THE STORY OF "Julia," of course, is not that big a challenge. The central drama is gripping enough: a well-to-do, thirtyish woman bravely undertaking an underground courier mission through Hitler's Germany on

the eve of the war. It's a risky good deed, done for an old girlhood friend (the Julia of the title), and we know that everything is on the edge of violence and disaster. But we also know that this is primarily a story of character, love and friendship, and that the end of it all will not be the movie industry's ten thousandth car chase, shootout or massacre. This film doesn't zap you, it touches you—a gentle squeeze all the more pleasant for its recent absence from the screen.

"Julia" dramatizes a major episode from playwright Lillian Hellman's autobiographical best-seller "Pentimento," and as an important ingredient pairs the strong, occasionally fiery talents of controversial actresses Jane Fonda (as Lillian) and Vanessa Redgrave (as Julia).

Alvin Sargent's screenplay subtly blends the young Hellman's tortured efforts to write her first successful play, her quiet love affair with mystery writer Dashiell Hammett (Jason Robards), and her concern for the talented, beautiful Julia, who had gone to Oxford and Vienna to study medicine, then became involved out of social idealism in political intrigue. Foreign politics was all a mystery to Americans in the 1930s, a point that makes Lillian's efforts as a secret agent all the more poignant.

One of the beauties of the film is that it doesn't overstate: It always provides just enough information, but not enough to wallow in melodrama.

The women's relationship is established by flashbacks to childhood games and laughter, pleasant walks and talks in lovely upper-class locales that are otherwise cold and loveless. (The classic scene of the quiet dinner at the long table in the mansion, with the servants noiselessly bringing the food as the clock ticks and the grandparents sit in somnolent silence, turns out to be New Year's Eve).

The Hellman-Hammett love, which lasted their lifetime, is shown in affection and gentle talk rather than passion—their feeling is between the lines, rather than in them. The Nazi attacks on Julia, which first crippled, then killed her, are shown in superbly edited passages that suggest more cruelty than they show.

CONSIDER THE art of just one sequence. Lillian has just escaped from Germany but left Julia behind with money that will ransom "500, perhaps a thousand people" marked for extermination. A decadent young man in a cafe flashback insinuates that Lily's fondness for Julia may be less than innocent, and she knocks him off his chair. (So much for that charge). Cut to a closeup of a human skull, which it turns out is held by an actor playing "Hamlet" (the "alas, poor Yorick" scene) in a Moscow performance Lillian is attending. The scene is intercut with Julia's murder by the Nazis in Frankfurt. Since the stage play is in Russian, the connection is subtle rather than maudlin as Shakespeare's lines describe the death of an old friend and teacher. When murder and speech end, there is applause by a tearful audience, and we've been touched by symbolism, sadness and irony on several levels.

"Julia" is unique in

centering on a woman's action and the friendship between women each heroic in her own way. Women also play the crucial minor roles—as Lillian's non-caring American friends and as the two ambiguous compartment-mates on the train who may or may not be Nazi agents.

In this case, it's a feminist film, one of the few the industry has attempted since the recent consciousness-raising about female stereotypes and male dominance. But the characters are so freshly conceived and played that their sex is less important to the audience than their humanity, mutual loyalty and moral courage.

MORE DIFFICULT to identify with, for most viewers, is Hellman's genteel, upper-crust environment of affluence, leisure, quality, intellect and art. The Gatsby-like mood is superbly supported by outstanding period production design, softly luxurious photography by Douglas Slocombe ("The Great Gatsby") and the classy music of France's magnificent composer Georges Delerue.

One hopes only that good taste hasn't become so foreign to cinema that there is no longer an audience for it. [Rating: A-2—unobjectionable for adults and adolescents]

this week's tv films

ONCE IS NOT ENOUGH (1975) (CBS, Wednesday, Nov. 9): The hopelessly bad film version of Jacqueline Susann's hopelessly bad last novel, about the sexual intrigues of the rich with Hollywood and media connections. The good cast tries hard but is simply overmatched by the sleaze of the story. Kirk Douglas, Alexis Smith, Melina Mercouri, David Janssen. One is too much.

CURRENT RECOMMENDED FILMS: Annie Hall (A-3), Star Wars (A-2), A Bridge Too Far (A-3), Sor-

cerer (A-3), Oh, God! (A-3), Julia (A-2).

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Broadway plays and musicals usually are the inspiration for films. What film was the inspiration for the Broadway musical Promises, Promises?

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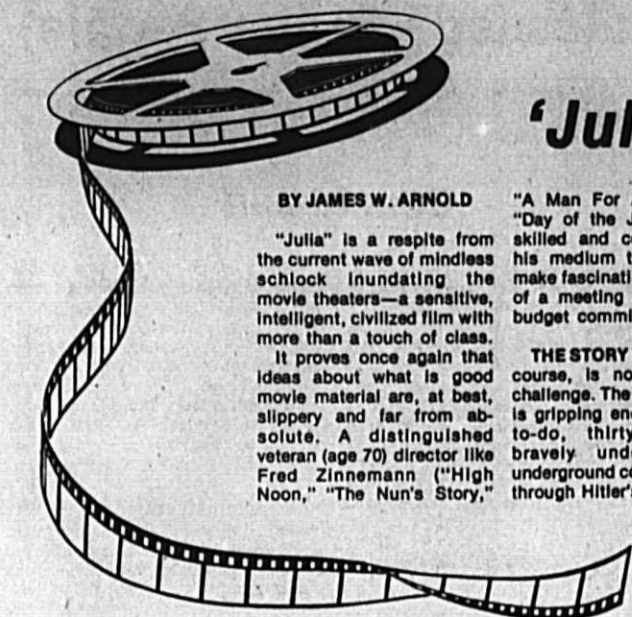
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A message for Charismatics

"Do not claim too much for the renewal. Be sensitive to others both in and out of the charismatic renewal."

This message was emphasized by Fr. Lawrence Frey, pastor of St. Gabriel

parish, Indianapolis, and official liaison for the Charismatic renewal in the Archdiocese. The message was delivered at a recent national conference of diocesan liaisons held in New Orleans, La. The conference had been called by Bishop Gerard L. Frey, chairman of the Catholic Charismatic Renewal Ad Hoc Committee of the National Conference of Catholic Bishops (NCCB).

The liaisons were assured by the American bishops of their interest in the renewal. Charismatics need "pastoring," they claimed, and want it. They need and want priests for what priests have to give.

STRONGLY EMPHASIZED at the conference was the notion of parish as the fundamental center of the renewal and the need for people in the renewal to maintain constant contact with the parish priest. Attitudes toward bishop and pastor were also discussed involving communication, cooperation, collaboration, affection and loyalty.

"Be generous in giving service to the parish, both as individuals and as groups." The message at the con-

ference suggested that leaders of individual prayer groups should meet regularly with other group leaders. An annual retreat for prayer group leaders was stressed. Days of renewal on a monthly basis bringing together the smaller, parish-centered prayer groups were also a priority. Newsletters were seen as important tools.

MANY SUGGESTIONS made are already being carried out among prayer groups within the Archdiocese, according to Fr. Frey. He believes there should be even greater contact with prayer groups around the Archdiocese, however, and among each other.

The diocesan liaisons will elect five of their number to serve as advisers to the bishops. It is their work to keep the bishops in contact with the charismatic renewal at the grass roots level.

Tony Hulman,

'Mr. 500,' dies

TERRE HAUTE, Ind. — Anton J. (Tony) Hulman, president of the Indianapolis Motor Speedway since 1945, and long-time business leader in this Vigo County community, was buried last Monday morning following a Funeral Mass in St. Benedict's Church.

Mr. Hulman, who was 76, died in St. Vincent Hospital, Indianapolis on Oct. 27. More than 800 persons, including colleagues in the racing fraternity and industry and government leaders, were in attendance. Father Hubert Kobunski, O.F.M., Conv., associate pastor of St. Benedict's parish, celebrated the Funeral Mass and preached the homily.

Mr. Hulman is survived by his wife, Mary, and a daughter, Mari George.

Forty years ago Mary Benedict McBaron played the lead role in "The Arrival of Kitty," presented by the Drama Club of Holy Trinity parish, Indianapolis.

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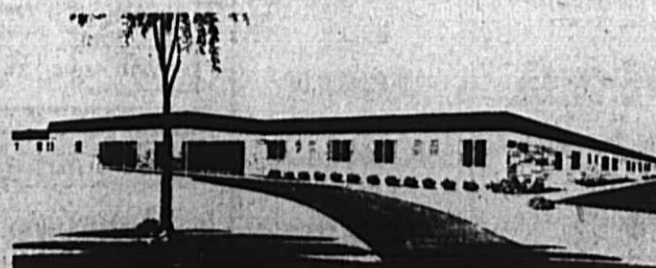
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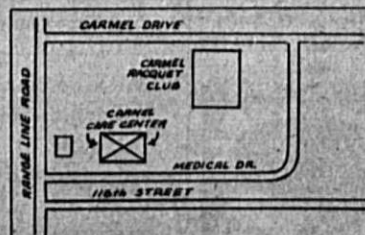
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The last archbishop of Peking



In this 1957 photo, left, Cardinal Thomas Tien, the first Chinese Cardinal, speaks to young seminarians in Nagoya, Japan. The exiled Archbishop of Peking temporarily resided at the headquarters of the Divine Word Fathers at Techny, Ill., in 1954. At right, he is shown teaching Brother Nicholas Carlin, left, how to use chopsticks.

By William Ryan

As World War II drew to a close, the ancient city of Peking was a flourishing center of Catholicism in China, the most important city, indeed, in all of that vast and ancient land. While the diocese had prospered under the French Vincentians who had guided its destiny for so long, the Holy See knew that a change was in order. Surely the time had now come for a native-born son of China to guide the bark of Peter in the City of the Emperors.

Who could be better for the post than Thomas Tien, the parish priest of the Society of the Divine Word who just a few years before had been named Bishop of the diocese of Tsingtao? He had already distinguished himself in his work in a diocese which, while far smaller than Peking, was considered important nonetheless, and he had earned a reputation for holiness. So it was that Thomas Tien came to Peking, and to its magnificent Cathedral of the Immaculate Conception.

HE WAS THE first native-born Chinese to be named Archbishop of Peking, the metropolitan see of northeast China. On Dec. 29, 1945, Archbishop Tien received a cable from Rome announcing him as a Cardinal Designate. Crossing the Pacific to the United States on an American troopship, he then travelled to Rome in the company of the Archbishop of New York, Francis Spellman, whose own elevation to the College of Cardinals was announced at the same time. He was the first Asian and the only Chinese Cardinal of the Roman Catholic Church.

For the next three years, Cardinal Tien worked hard and long, leading his flock in witness to Christ. As the year 1949 drew to a close, the city of Peking,

according to official statistics, had 75 parishes, 80 diocesan and 59 religious order priests, 400 men in 12 religious houses, 300 women in eight convents, and 215,900 Catholics in a population of 500,000. The 12 suffragan sees surrounding it had 569 priests, 857 Sisters, and 538,000 Catholics in a population of more than 26 million. And on Sundays the Cathedral in Peking and the surrounding churches were filled to overflowing with chanting worshippers as Cardinal Tien and his priests celebrated the Holy Sacrifice of the Mass.

But historical forces were at work which were to have a devastating effect on the Church in China. Before the decade was over, the Empire would be gone, the Kuomintang (Nationalist Party) replaced by a Marxist socialist government, and the People's Republic of China established under the leadership of Communist party chairman Mao Tse-tung. Whatever else may be said about Mao and the Communists, it is surely true that they came close to eradicating all vestiges of organized religion in China. Even today, the Constitution of the People's Republic allows the freedom to propagate atheism but not the freedom to propagate religion, and the external practice of religion is not guaranteed.

CARDINAL TIEN was in Hong Kong seeking treatment for a recurring eye ailment when the Communist takeover of China occurred. Officially blocked from returning to his diocese, he went to Shanghai and sought out Father Frederick A. McGuire who was then directing the Catholic Welfare Committee of China, and asked the American Vicen-tian to help him slip back into the North. But before Father McGuire could arrange his passage with the Butterfield

and Swire shipping company, word came to the Chinese Cardinal that the government in exile in Taiwan would consider him a traitor if he went back to the North.

Torn and brokenhearted, Cardinal Tien elected not to return. He moved his headquarters to the Divine Word Seminary in Techny, Ill., where he remained for 10 years, ministering to Chinese Catholics from his "headquarters in exile" until 1959 when Pope John XXIII appointed him Apostolic Administrator to the Archdiocese of Taipei, Taiwan. He died at Chai in Central Taiwan on July 24, 1967, aged 76. Afflicted with high blood pressure and diabetes, the Cardinal had been partially blind for many years. "He was a lovely, simple man, kindly and pastoral in every way," Father McGuire recalls today.

In February, 1976, Father McGuire, now 72 and living in Washington where he is Development Director for CARA, the Church research agency, returned to China, not as a missionary but as a tourist, and spent three weeks visiting seven northern Chinese cities and surrounding countryside. He found a far different land than the one he and Cardinal Tien had known.

"TODAY IN ALL the vast reaches of the People's Republic of China, Mass is offered in only one church — the Cathedral of the Immaculate Conception in Peking — and that only once on Sunday," he reported. In that great

Cathedral, thronged with worshippers three decades ago, Father McGuire saw about 30 people in attendance for Sunday Mass, most of them foreigners, with perhaps six or seven Chinese. "There was no sermon and there were no announcements," Father McGuire said. "I learned that there are 18 priests in the Peking area. There are no public Masses during the week." Asked by one of his hosts if he did not see tremendous progress under the leadership of Chairman Mao, Father McGuire responded that he had observed "great material progress."

"The generation of young people today knows little or nothing of the great contributions made by the Christian missionaries," Father McGuire said. "They are not even curious about such matters. They believe in themselves and in their ability to create a new socialist society. The big question for us Christians is: What can we offer this new society?"

THE ANSWER, of course, lies in the realization that Christ came, too, for Chinese Communists and that many a society has reached advanced stages of material development only to find that this has not brought happiness to their people. When the faith blooms anew in China, Cardinal Tien will be hailed as one of those who helped keep it alive, for it is after all, dormant, not dead, and while the situation may be sad, it is far from hopeless for those who believe.

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KNOW YOUR FAITH

A new look at foreign missions

By Sister Joan Chatfield

"Taking a stand for human rights"; "waiting with the poor for life-needs made more difficult for them to achieve in the growing complexity of bureaucratic structures"; "giving voice to the oppressed at the risk of being silenced or deported . . ." These are the portrait-phrases of persons in mission.

Geographical adjectives span distances from Harlem to Haiti, from Argentina to Zimbabwe, crossing paths from the familiar to the exotic, none of which adequately name the "foreign" of foreign mission.

Role adjectives describe the life-style and jobs of these same persons in mission — Religious and lay, clerical and secular — inferring the broad spectrum of personnel in foreign mission endeavor.

TO PREACH THE Good News of salvation, to teach, heal, engage in pastoral and catechetical works remain

the core of the missionary enterprise. But as the dimensions of the global village have become more visible, as the oppressive structures which keep widening the gap between the many poor and the fewer rich become more clear, the person in mission is engaged in this compelling reality: To be in mission is an awesome involvement in God's plan to build His kingdom.

God so loved the world that He sent His Son, Jesus, the bearer of this Good News. Persons in mission are sent in this same love, experienced by them in call and commitment. As roles of service and support are distributed through all of society in the sharing of gifts and talents for the good of all, so the role of the person in mission has its genesis in the Church, God's visible sign of His presence. The professional missionaries assume this work in the name of all in the family of God: that His kingdom come.

What makes a look at foreign missions

different in the 1970s than in previous decades?

With increasing growth in national churches, the strength of the shared missionary enterprise is becoming a global experience. No longer do all missionaries come from First World countries and go to Third World situations.

WITH AN erosion of national and ecclesiastical imperialism, the person in mission can stand in the honesty of God's call without the added pain from the prideful aspects of patriotism and righteousness.

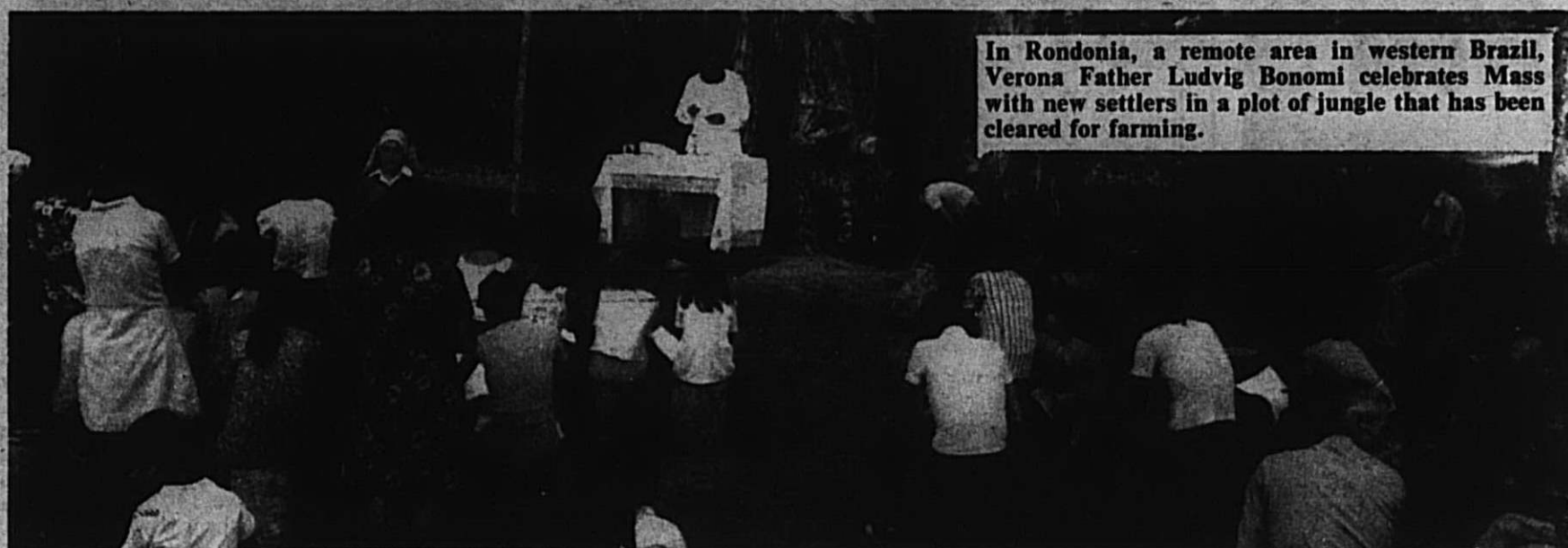
With a newer understanding of reverse mission, the Church of Chile can gift the Church of Canada, even in the anguish of exile. Or the person with years of experience in Bolivia can now help the untravelled parishioners of a Connecticut suburb understand the Latin-American community in their midst. The leader of a Christian community in Tanzania is also the director of an artists' cooperative which assures shared profits in an American or Danish market. His concern that

the philosophy of their coop be shared simultaneously with the theology of their ujamaa experience is a challenge to those who would simply display his wares for tourist consumption. In each case of reverse mission, the experience of receiver is exchanged and the focus is adjusted: God is the giver of all good gifts.

The task of understanding foreign missions in a changing world is eased if the process is seen as God's action repeated in time, as each new person hears that call and responds to being sent. The tailoring of the process is the work of the Spirit, made clear in faith even with the confusion of darkness that each era in the Church has experienced.

Our conviction that this is God's enterprise to which we are called, to which some will respond with the whole or a significant part of their lives, to which the Church remains faithful — this is the strength of our witness and the visibility of our sign.

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In Rondonia, a remote area in western Brazil, Verona Father Ludvig Bonomi celebrates Mass with new settlers in a plot of jungle that has been cleared for farming.

An 'impulse to tell all the world'

By Father Alfred McBride, O.Praem.

"You are to be my witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth." Acts 1,8

From the moment the first Christians experienced the Holy Spirit, the impulse to tell all the world about Christ became a unique feature of the new religion. All other religions — Jewish, pagan, Asiatic — showed very little interest in converting others to their ranks. Even pagan Rome's insistence on burning incense before emperors' statues was not a program of religious conversion. Their leaders cared little about people's personal religious faith. They demanded external compliance to a comparatively simple loyalty oath — no more, no less. Conscience was not on their minds, let alone the spiritual integrity of the citizens.

Jewish religion did have some small conversion movements. Its way of life attracted seekers for enlightenment. But the rules for admission of converts were so strict that the numbers of new adherents were so small as to be barely

noticeable. The history of ancient Asia and the Greek and Roman period show instances of imposition of a new religion by military force, but this was not the same as the Christian evangelization project in its regular form. (Unfortunately, there were later isolated cases of similar enforcement of Christianity by political and military coercion.)

LET IT BE said again, however, that Christianity differed from all previous religions in its enthusiastic desire to share the message and grace of Jesus with all peoples. From the time of Paul, the most astonishing and evangelical of all missionaries, to the present day, the drive to evangelize the world continues.

The New Testament describes the first wave of evangelization in which Paul and his followers planted Christianity throughout the Greek and Roman world that bordered the Mediterranean Sea. Church history tells the next great evangelization story, that of bringing the Gospel to Europe beyond the Alps. From the time of Constantine (circa 313) Christianity had spread northward in small pockets, due to the Roman presence.

The first big evangelization push came after the conversion of Ireland by St. Patrick. Irish monk-sailors touched the coasts of the North Atlantic and rooted the faith. They penetrated the continent as far south as Switzerland and created monasteries that served as Christianity's outposts in northern Europe.

It was however, the "Benedictine Invasion" of the north that set the evangelization of Europe into full swing. Their method was to combine human service and spiritual fervor. The tribal systems were breaking down. People were starving because they couldn't hunt and forage for enough food to survive. Monastic communes, with their farms and promise of a stable future, attracted the interest of the tribes and ministered to their human needs.

AT THE SAME time, the monks were not shy about proclaiming the wonder and beauty of Christ. They patiently listened to the oral histories of the tribes and wrote them down, but did so with a new interpretation that tied the story to the work of Christ and the history of salvation. Then they read these histories back to the wide-eyed listeners,

helping them to see how their roots could flower into the hope brought to them by Jesus.

The monks adapted the customs and laws of the tribes into the secular legal traditions of Rome and the customs and rules of Christianity in such a way that they mediated the values of tribal living with the values of settled behavior in a Gospel context. This deft combination of human appeal and Gospel proclamation formed the strategy of the Christian evangelization of Europe. It was a partnership of grace and nature that proved hugely successful.

The movement produced its memorable figures — Augustine in England, Patrick in Ireland, Willibrord in the Netherlands, Boniface in Germany, Cyril and Methodius in Central Europe, Columbanus in France and Switzerland, and many others. Ultimately, it was the grace of Christ and the sacrificial love and faith of the evangelists that converted Europe. Happily their deeds are not lost in the mists of history. The faith they brought is ours today. To them: Thanks and Amen.

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A new preacher of the Word



By Father Joseph M. Champlin

Pastors of parishes come and go, some after several decades as shepherds of the flock, others following but a few years of service to the community.

The departure and arrival normally is accompanied by a certain degree of ritual: a farewell homily and an introductory sermon, a reception in the church hall, letters, cards and gifts.

In Catholic churches, however, a formal installation liturgy has been relatively rare, at least up until recent days.

When Father Charles Major became the fifth pastor of St. Joseph the Worker parish in Liverpool, N.Y., the worship committee decided to depart from that custom and planned a unique, creative installation service within the context of the two major weekend Masses.

They invited the episcopal vicar for that area to preside, designed a handsome participation leaflet, arranged appropriate music, selected pertinent scriptural texts and conceived their own rite of installation.

AFTER COMPLETION of the entrance song, Father John Roark, the episcopal vicar, read the document of appointment and conducted the ritual of installment.

The first part involved a pledge of mutual responsibility. Father Roark addressed the new pastor:

"Jesus prayed: As the Father has loved me, so have I loved you. Live on in my love. Are you willing to speak the tender, the creative, the powerful love of the Father, through Word, in Sacrament and by Pastoral Care?"

"Are you willing to accept as Pastor, a primary duty and indeed distinct privilege, the task and celebration of building community among God's people here at St. Joseph's?"

"Are you willing to search for and speak the truth of the Gospel with clarity, power and practicality?"

The vicar then also addressed the people three times in a similar pattern — a phrase from the Bible reflecting how Jesus prayed and a question about their willingness to support their new leader.

"Jesus prayed: I give you a new commandment, love one another such as my love has been for you, so must your love be for each other. Are you willing to be open to the creative love of the Father and eager to find its expression in the pastoral concern of Charles Major?"

THE CONGREGATION then recited together a common prayer and Father Roark offered a concluding petition.

The second portion of the installation ceremony involved Father Major's reading of a personal profession of faith and the signing of the document by him, the vicar and the two trustees. The congregation responded to this and manifested their acceptance by applause.

In the third section of the installation rite, various parish delegates brought forward symbols of the pastoral office.

These included the former pastor, building supervisor, president of the parish council, members of the baptismal team, Marriage Encounter and sunshine committee, religious education director, principal of the school, and individuals representing lectors, lay distributors of Communion, Franciscan sisters, human development apostolate, altar boys, those in charge of church care and parish secretaries.

The symbols carried by them were: the key of the parish, a priestly stole, the baptismal, first Communion, marriage and

sick call registers, a lectionary, school album, the sacred oils, a Communion paten, parish seal, Franciscan crucifix, sacramentary, liturgical ornaments and a religious collage.

The Mass continued with the liturgy of the Word and a homily for the occasion. Father Major's mother and other relatives carried forward the gifts needed for the Eucharist.

The recessional song gave both Father Major and his new flock a charge to preach the Good News to all persons, both in the community and beyond.

"Go forth, among the people; see men, of every nation. With the gift of faith he gave: Tell them how He came to save, tell them how He came to bring salvation."

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Discussion questions

1. What is meant by the mission endeavor? Who are missionaries?
2. Why are foreign missions different in the 1970s than in previous decades?
3. What is reverse mission?
4. Discuss this statement: "Our conviction that this (missionary work) is God's enterprise to which we are called, to which some will respond with the whole or a significant part of their lives, to which the Church remains faithful — this is the strength of our witness and the visibility of our sign."
5. From the beginning of Christianity, what was one unique feature?
6. What does history show with regard to religious conversion to both paganism and Christianity?
7. Who was the first great evangelist?
8. When did the "Benedictine Invasion" of the north take place? What was their method? Does this method of evangelization teach us anything that is useful for evangelization today? Discuss.
9. Name some of the people who were responsible for the evangelization of Europe.
10. What is known about St. Patrick's origins?

11. Was he an average teenager?
12. What led St. Patrick to think deeply about God?
13. What kind of man was St. Patrick? What led to his being sent to Ireland?
14. What were the results of St. Patrick's work in Ireland?
15. Who was the first Chinese cardinal?
16. In the Republic of China today, what place does Christianity hold?
17. Discuss this statement: "When the faith blooms anew in China, Cardinal Tien will be hailed as one of those who helped keep it alive, for it is after all, dormant, not dead, and while the situation may be sad, it is far from hopeless for those who believe."
18. Discuss this statement from the 1976 U.S. Bishops' Moral Pastoral, "To Live in Christ Jesus": "When human rights are violated anywhere without protest, they are threatened everywhere. Our own rights are less secure if we condone or contribute even by passive silence to the repression of human rights."

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Is religious education more difficult today?

By David Galusha

Anyone who has been involved in religious education at the parish level can tell you that there are still a surprising number of parents who continue to believe that the best way to teach religion to children is by rote using the "Baltimore Catechism" or other deductive lists of truths. This assumption is based either on a positive experience in their own catechesis as children or on frustrations over the seeming lack of solid doctrinal teaching available to their children.

The success of deductive methods of religious education in previous generations was due primarily to deeply rooted religious traditions and practices in the family. The role of classroom instruction in these circumstances was simply to formalize through dogmatic teaching that which was already present informally through parental traditioning and family and community practices.

Sunday Mass attendance was seldom questioned by young people because it was part of family and community custom and culture. No one heard for the first time in the classroom that stealing or lying or fighting or any of the activities prohibited by the Ten Commandments is wrong. That there were Ten Commandments might have been new information for children, but their moral content was not.

WHILE THIS description does not fit all Catholic families of the 1940s and 1950s, it is applicable to a majority, but the circumstance of that majority underwent a significant change in the 1960s which mandated new directions in religious education as well as many other aspects of community life.

Many of the children of the 1940s and 1950s, our generation, married non-

Catholics, moved away from our neighborhood parishes and our extended families, chose a suburban life that requires two jobs and two cars, opted for fewer children, came in contact with a much more diverse world, and stopped doing for our children what our parents and extended families had done for us in terms of religious traditioning. You may blame it on the war (which one?), the media, economics, permissiveness, repression, religious liberalism, or any number of causes, no matter; the point is that society has changed for all of us, and with it the circumstances in which our children are growing up.

Because of these changes we can no longer assume that the majority of children who come for religious instruction have the benefit of informal faith traditioning at home. A common experience is that many children never celebrate religious feasts in a family context; most are not familiar with parish life beyond Sunday Mass; few have learned any formal prayers from their parents or had the experience of praying with them. One parent confessed that her six-year-old "caught" her and her husband saying the rosary together, and that they didn't know what to tell the child.

UNDER THESE circumstances it simply is not possible to continue teaching religion deductively, for children would be memorizing doctrine totally unrelated to life experience. Most educators believe that the experience as well as the doctrine needs to happen in the classroom. In any case it is not educationally sound to presume that anything can be learned which is not based in some way on life experience.

The development of experiential religion texts was a natural response to the changes which took place in the



David Galusha writes, the burden for both formal and informal religious education has been placed on the school or CCD religion teacher "who is hard pressed to accomplish either or both without consistent cooperation from parents, clergy and community. Ideally, what we need to do is recognize that the life-styles of our Catholic families and communities have changed, and make a conscious effort to reintegrate religious traditions and traditioning into our everyday activities."

Catholic family and community. Their method is to seek common experiences in everyday living upon which religion teaching can be based. Unfortunately, many parents and pastors see only the experiences and not the doctrine in these programs. What they fail to realize is that the burden for both formal and informal religious education has been placed on the school or CCD religion teacher who is hard pressed to accomplish either or both without consistent cooperation from parents, clergy and community.

Ideally, what we need to do is recognize that the lifestyles of our Catholic families and communities have changed, and make a conscious effort to reintegrate religious traditions and traditioning

into our everyday activities. We might begin as adults by taking advantage of some of the numerous opportunities for our own continuing education in the faith. We might make a point of celebrating Christian feasts together in our home, and, above all, family prayer and celebration of the sacraments is a must.

If we are among those who wish to return to a situation where the only responsibilities of the religion teacher are to explain doctrines to children and send progress reports home, then we must be resolved to work patiently and long for the kind of family life which supplies religious traditioning in large and meaningful doses.

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