

Man must educate himself for peace, Pope Paul declares

VATICAN CITY—Man must educate himself for peace at a time when it is claimed that "force alone clears the way for human destinies."

This is the essential message of Pope Paul VI's third annual message to the world for the celebration of the World Day of Peace, which is scheduled to be observed January 1, 1970.

The Pope's message was released December 12 and stressed that "peace is the true life and the ideal framework of the world of men."

In discussing the nature of peace and man's essential need

Tom Moses on board at Marian

INDIANAPOLIS—Thomas W. Moses, president-elect of the Indianapolis Water Company, joined the Marian College Board of Trustees this week as the eighth member of the formerly all religious governing body.

Moses' three-year election to the Board brings the total number of trustees to 14.

MARIAN President Dr. D. J. Guzzetta commented, "We are delighted that Tom Moses has accepted membership on Marian's Board of Trustees."

"Not only will his business expertise be of tremendous assistance in Marian's general operations, but his position in the community and his enthusiasm for Marian College will undoubtedly further our goals for quality undergraduate education and our desire to increase our general contributions to greater Indianapolis."

MOSES is a graduate of both Washington and Lee University and Yale University Law School. He also served four years as a member of the Board of Trustees of Washington and Lee Alumni Association.

Moses has returned to Indianapolis after a seven-year absence during which he was president of both Investors Diversified Services and First Interstate Corporation.

His repeat term as Water Company president begins January 1, 1970. He previously served as president from 1956 to 1962. Moses also is vice-chairman of the board and director of Curtis Publishing Company.

No Criterion on December 26

In keeping with a practice inaugurated in 1961, no issue of *The Criterion* will be published on December 26 to permit our staff an extended holiday and to give the paper a few days to handle some year-end administrative details. The next issue will appear on January 2, 1970.

A businessman supports Board

May I add my sentiments to the vast majority of parents and teachers who are in support of retaining the full 12 years of Catholic education and its many long-range benefits to our children and families and our community.

As a businessman, I fully appreciate the fact that to use borrowed funds to pay operating expenses is normally a bad practice. However, there are so many near-term possibilities of which we cannot afford to make a decision that may possibly eliminate permanently any part of this Catholic educational system.

Increased tuition (give the parents a chance to demonstrate their vote), state or city aid (such as Ohio and Michigan), time-sharing of classrooms or teachers, and state-paid mathematics, science, language teachers are just a few of the positive approaches that need to be explored. I am confident that a decision could possibly be made.

As a parent of 12 children, I do want to send my children to the public school systems

for it to live and develop. Pope Paul stressed also that "peace is not really a static state that can be reached once and for all. It is not an immobile tranquility." He also pointed out that peace is not a "state of repression, selfish inertia."

The Pope declared that "peace is not enjoyed; it is created."

TO CREATE peace, he went on, it is necessary, first of all, "to educate ourselves for peace." Almost as if he were trying to convince modern man that peace is a real value and need of man, the Pope spoke also of the opposite side of the coin, strife, and how it looked as a reality today.

"Strife is the law. Strife is the force of life. Strife is the force of justice. An inexorable law, this, reborn at every stage of human progress. Even today, after the fearsome experience of the last wars, it is strife, not peace, that is thrust on us."

Violence and revolution, he continued, are championed because they are inevitable and "force alone clears the way for human destinies."

The Pope said that this state of affairs is "the great difficulty that we must consider and solve." Then he went on, saying:

"That strife can be necessary, that it can be the arm of justice, that it can rise to a noble-hearted, heroic duty, I do not deny. That strife can obtain successes, no one can contest."

However, strife cannot "constitute the illuminating idea of which mankind has need. It is time for civilization to draw inspiration from a concept other than that of strife, of violence, of war, of oppression, to set the world on the way to true justice for all."

TO ACHIEVE this, man must educate himself for peace and in fact he already is making some progress in this self education.

"We enthusiastically greet the efforts of modern man to give affirmation, in the world and in present history, to peace as a method, as an international institution, as sincere negotiation," he said.

Then he added: "Our mission is to teach men to love one another, to be reconciled with each other, to educate themselves for peace."

"Accordingly, we express our approval, our encouragement and our hopefulness to all who are promoters of this education for peace."

"This year also we call on persons and organizations that hold responsibility, on the organs of public opinion, on statesmen, teachers, artists and, especially on youth, to walk resolutely along this path of the true and universal civilization."

To Christians the Pope addressed special words, noting that "to preach the gospel of peace is the duty of every Christian, because in the human politics, because in the

(Continued on page 7)

Christmas letter TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS, GREETINGS:

We are preparing to commemorate the coming of the Incarnate God into the world peopled by a sin laden mankind. Almost two thousand years ago there was born in a humble stable at Bethlehem a Babe in whom were combined the Divine and the human. He was the Eternal Son of God, who had assumed our flesh to live among us and to die for our sins. Why are we so certain of His identity and the purpose of His coming?



His coming was foretold by the prophets many years before. Much too, was foretold of His nature and His work. The time of His coming and the place of His birth had been indicated. But the real basis of our faith rests in the things that were done, the words that were spoken, the death that was suffered and the resurrection experienced by this same Babe grown to manhood. All of which He had pointed to as proof of His Divine nature.

For three years He went about preaching His gospel, healing the sick and raising the dead to life. He closed His life by death on the cross and began a life of eternal glory by His resurrection from the dead and ascension into heaven. But this did not end His contact on earth with man whom He had come to teach and to save.

Before returning to His Heavenly Father, He made certain and provided the means whereby His words would continue to reverberate down through the centuries. His power to forgive sins would continue to be exercised, the wonderful gift of the Eucharist and the Sacrament of Holy Orders would be perpetuated, and the numberless other blessings He personally showered about Him while on earth would be available to all mankind until the end of time. He founded His Church which He commissioned and empowered to continue His life and work down through the ages.

His Church, called by St. Paul, "the Mystical Body of Christ," continues that mission in our midst today. Through her, Christ still lives among us, preaching the gospel, forgiving sins, and dispensing the other manifold mysteries of God.

The thoughts we have just presented to you are in themselves very appropriate for our meditation in preparation for the Birthday of Christ. We have, however, another purpose in bringing them to your attention today.

The Church which Christ founded and left on earth is not merely a spiritual one, but one visible, composed of living men and women. The channels and means through which Christ continues to live and act, consisting of prescribed actions, prayers and chants—all taken together constitute what we have learned to call the Sacred Liturgy.

As Catholics, you are aware that Christ, through the priesthood which He established, brings to the soul its first supernatural life in the sacrament of Baptism by the pouring of the water and pronouncing of the words given us by Christ Himself when He commissioned His first priests to baptize "in the name of the Father, and of the Son, and of the Holy Spirit." Around this simple rite prescribed by Christ Himself, the Church has entwined beautiful ceremonies, significant and tending to call to our minds the effects produced by Baptism.

You will remember too, how Our Lord forgave sins—for instance those of the penitent Magdalen—and how He passed this power on to His priests with the words, "whose sins you shall forgive, they are forgiven them." Very little has been added to this simple cleansing rite, yet its administration is a part of the Sacred Liturgy.

The greatest spiritual heritage, however, left us by Our Divine Savior is that of the Holy Eucharist, in which we have not only a spiritual food for our soul, but a Divine Victim offered in sacrifice to our Creator. It is but natural, then, that around the Holy Eucharist and the Sacrament of the Mass are to be found the most beautiful of the Church's ceremonies. In the Mass, we have the Lamb of God Himself offered on our altar of sacrifice.

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Board votes to retain 12-year school set-up, boasts H. S. tuition

Fr. Elford submits his resignation

By PAUL G. FOX

"Alternatives in Catholic Education" were rejected by the Archdiocesan Board of Education on December 11 as the policy-making group voted 12 to 3 to restate its commitment to 12 years of Catholic education.

The board had met earlier in the day with Archbishop Schulte and Coadjutor Archbishop Bishop to discuss various proposals and to hammer out the wording

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of the accepted resolution. Also present were superiors of the major religious communities teaching in the Archdiocese.

Shortly after the announcement of the board's decision, Father George Elford made public a letter of resignation as Archdiocesan Superintendent of Schools. He cited "substantial disagreement on the question of basic direction" between his role as superintendent and the board's views.

"YOU ARE asked to accept this letter as a sincere expression of professional judgment and not simply a personal reaction to any specific decision or particular exchange," he stated. "It is true that my personal preference did not lead me to my present position, the rewards of which are meager to the point of being imperceptible. In all honesty, my own preferences lean toward teaching and

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AT PRESS CONFERENCE—Father George Elford, left above, announced his resignation to the news media after the December 11 meeting of the Archdiocesan Board of Education, held at Roswell High School, Indianapolis. He is shown above with Joseph Kish, center, board president from Terre Haute, and Charles L. Fleetwood, Indianapolis board member.

The CRITERION

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research. However, this is not a personal matter."

Father Elford asked that the Archbishops and the board be free to choose "a superintendent with whom they are in substantial agreement on basic issues."

The board's resolution, culminating two years of probing educational and financial strengths and weaknesses in the Archdiocese, stated: "We shall continue Catholic schools on the elementary and secondary level as long as it is financially possible without neglecting other areas of Catholic education and apostolic works."

An increase of \$125 per pupil in high school tuition charges was included in the resolution, raising the amount to \$350 for the first child, \$275 for two and \$250 for three children from the same family. Present tuition rates are \$225, \$325 and \$375.

At a news conference the following morning, administrators of the four parish-supported high schools in Marion County said that they were "astounded" (Continued on page 7)

Text of resolution

Following is the complete text of the resolution passed by the Archdiocesan Board of Education by a vote of 12 to 3 at its December 11 meeting, held at Roswell High School, Indianapolis:

The members of the Archdiocesan Board of Education recognize its responsibility to all areas of Catholic education, elementary and secondary schools, CCD, and adult education. Our Catholic school system has been an effective method of religious and academic education. We shall continue Catholic schools on the elementary and secondary level as long as it is financially possible without neglecting other areas of Catholic education and apostolic works.

We pay tribute to the communities of Sisters, Brothers, and priests, as well as the dedicated lay teachers and personnel whose sacrifices and dedication have made possible our Catholic school system. We further recognize the inspiration of leadership of the parish priest, and the generosity of the laity of Indianapolis in making Catholic schools available to as many Catholic children as possible.

AT THIS time of crisis for Catholic schools, we affirm our right for State aid for the children in our Catholic schools. We call upon the people of the Archdiocese to make an organized and continued effort to secure such aid.

In all our parishes there are many Catholic children who are not receiving the benefit of Catholic school education. As members of the Board of Education we must insist that the religious education of these children be provided in a more efficient and effective CCD program.

To meet the immediate crisis of our Catholic school system, as well as our general religious education responsibilities, all

Catholics, whether they have children or not, must shoulder the responsibility of Catholic education by increased contributions. Also, those who are the special beneficiaries of the Catholic school system should be called upon to make special sacrifices to support their Catholic school.

On the grade level it would be reasonable to expect a minimum contribution to the parish in some way related to the cost of educating the student. On the high school level those who are receiving the benefits of Catholic high school education must be called upon to make additional sacrifices to insure the continuance of Catholic secondary schools.

This will involve an increase in high school tuition of \$125 for the Indianapolis area and whatever increases are deemed necessary in the Terre Haute and Madison areas, as determined by the Terre Haute and Madison boards of education.

THE PARENTS organizations will assume the responsibility for the athletic program, including the coaches salaries, cafeteria, transportation, and bands. The remaining amount of the approved budget will be paid by an assessment levied on the parishes served by the Archdiocesan high schools.

Consolidation or closing of schools at any level will be authorized only when, in the judgment of the Board of Education, it is necessary for financial or educational reasons, or when, in the opinion of the Board of Education, the quality of the education does not meet the standards of other schools in the community.

It is the intention of the Archdiocesan Board of Education to provide Catholic schools at both levels as long as the people are willing to support them financially.

Board of Education's decision draws a variety of reactions

where there have been so many monumental problems, such as teacher strikes, dope-peddling, lack of discipline, lack of respect for authority, lack of teacher dedication and most importantly a lack of religious education.

Our Catholic educational system has so many short-range and long-range benefits that we should not sacrifice it so cheaply in order to temporarily cure an immediate problem. Let us sacrifice the pride of our Archdiocesan debt instead of the future of our children and our community.

Indianapolis J. Thomas O'Brien

Providence group backs Fr. Elford

The recent decision of the Archdiocesan School Board to maintain the status quo concerning Catholic education has been received with great regret by many of the teaching Sisters. It was a source of further distress to learn that the extensive research and highly qualified and dedicated services of the Reverend George Elford may be lost to this archdiocese because of his resignation.

We know of no person—cleric, religious or lay—whose efforts have been more professional and untiring in an attempt to produce solid and visionary principles concerning the future of Catholic education in all of its aspects. The acceptance of Father Elford's resignation would be an irreparable loss.

The dire financial situation in most parishes, shifting positions, and the status quo demands for excellent and innovative education, the decreasing numbers of available religious personnel are but a few of the many factors which make it imperative that some viable plan of action be formulated and implemented at the beginning of the 1970-71 school year.

We believe the evidence to be perfectly clear, both from research data and from simple observation, that immediate action must be taken in planning and reorganizing our efforts in Catholic education. To stand still is to go backward. We understand that the status quo is not a viable position. We are confident that that inaction will bring in its wake, especially in this time of

unprecedented change in the whole of society.

One of the most basic questions which we must ask ourselves at this moment in history is whether or not it is our Christian mission to provide a program of general education for a small segment of the population. Must we not, at least, move toward a plan which will provide a strong Christian formation at every level for the greatest number?

Sisters of Providence Saint Gabriel Provincial House Indianapolis

A priest's words to teen-age flock

(The following message was addressed to teen-agers of St. Catherine's parish, Indianapolis, by Father John Ryan, assistant pastor.)

It is not a happy experience to have your school close and have to go to another. This closing and moving has happened twice in Kennedy and St. Agnes. This makes us realize that nothing in this life is stable, but that everything changes.

This makes us realize, too,

that we have to accept things, make adjustments and learn from these experiences. We know we are a part of something big and that we have to contribute to the big picture and not be caught up in our own little group or world.

The students in our Catholic high schools made a peaceful and sincere demonstration at the Teachers' Institute, asking that our schools remain open. These students on December 8 again demonstrated for the preservation of our schools on the World War Memorial Plaza and marched to the Cathedral to attend Mass, begging God to hear their pleas.

Your prayers have been answered. The schools are open and are to remain open. Your prayers were not answered with an easy solution. They were answered with a challenge. These schools will remain open if you want them.

Now it is back to you. How badly do you want your schools? Are you willing to accept the challenge?

The raise in tuition is high and it is a real hardship on most of our families. You are going to have to help your parents. The schools are open, but it is going

to cost you to keep them open. I think you can help if you watch your spending.

You are all going to have to save your money and not spend foolishly. I suppose the average teen-ager spends between two and five dollars a week that he or she didn't have to spend. If you make a sacrifice and accept the answer God gave you in your prayer, you will be showing God you were sincere in your request.

This is an answer to your prayer, but I am sure it is only a partial answer. Keep praying and working and have faith. A more complete answer will come. God heard and we can't ignore Him and give up.

Asks reduction in tuition hike

My first reaction to the December 11 decision of the Archdiocesan School Board undoubtedly was the same as that of most people. . . . It seemed to me that the tuition increase at the high schools, which had the effect of putting off until another, inevitable day a distasteful decision.

But upon reflection, and particularly after reading the en-

tire resolution, a different conclusion is available. The Board did, in my opinion, commit itself to the twelve-year program of Catholic Schools, and this probably was the decision desired by the majority of concerned Catholics, both adults and teenagers.

When we consider the studies available, particularly the famous Greeley-Rosal report, we can reach the same conclusion reached by the Board. . . . that the product of the twelve-year system is a valuable product, because that Catholic adult tends to be more involved in his Church. On the other hand, because of financial considerations, the Board has determined that there must be a shifting of the burden, so that those who derive the benefits from Catholic Education clearly understand their responsibility to pay a larger share of its cost.

However, in this area, one aspect of the Board's decision continues to bother me. The rise of the tuition increase at the four Indianapolis parish supported high schools places a severe burden, psychological as well as financial, upon parents who already must make their decision about high school from many viewpoints. . . . the com-

parative excellence of the Catholic school, the already considerable cost difference between public and Catholic schools, the effect of the recent "panic publicity" upon the immediate future of a particular high school.

I would hope that the Board can see fit to reconsider this tuition increase. Immediately after the decision, the Board reduced to \$275.00 for the 1970-71 school year, with a planned increase to \$300.00 in 1971-72. After that time, the position of Catholic schools will be much clearer in the minds of everyone, because we will know how much more involved in his Church. On the other hand, the Board's decision to maintain aid from the State of Indiana have been.

In the meantime, I suggest that we try to consider the Board's total decision in proper perspective, and begin to implement some of the actions specified and implied therein: an improvement in individual giving to the parish; the positive promotion of Catholic Education in all its aspects, which would include a continuing effort to improve religious education both in the schools and through CCD programs, as well as a stressing of the positive values inherent in a private, religious education. (Continued on page 8)

An eye-witness report on the Middle East

(The author of this article is the editor of The Catholic World magazine.)

By REV. J. SHEERIN, C.S.P.

To obtain on-the-scene information about the Arab-Israeli conflict, 12 editors of Catholic and Protestant publications made a fact-finding tour of the Middle East November 3-24, thanks to the Rose Foundation.

In our three weeks in Egypt, Lebanon, Jordan and Israel, we interviewed local editors, refugees and camp officials, U.S. ambassadors and their staffs, Arab and Jewish university students and faculty, Catholic and Protestant and Orthodox prelates, Jordan's King Hussein and Moslem dignitaries, Jewish leaders such as Prime Minister Golda Meir, Foreign Minister Abba Eban and President Zaiman Shazar.

Our goal was not to fix blame, an impossible task in view of the tangled skein of indictments and countercharges, fact and fiction, Arab attacks and Israeli reprisals. We aimed only at getting the facts and reporting them to readers.

The central fact, the core of the whole conflict, is Israel's claim to legal existence as a state, a claim the Arabs reject unconditionally and passionately. Between these two positions there is no compromise.

MY OWN considered opinion is that Israel's corporate existence is just as legally valid as that of the numerous new states that came into existence immediately after World War II. At the end of that war, Great Britain surrendered its mandate over Palestine and the United Nations General Assembly adopted a proposal to create a separate Jewish state. Thus, the Jewish state came into existence in May, 1948.

The second controversial fact is that the Arab nations insist there can be no movement toward a settlement until the Israelis withdraw their forces from Arab territories they occupied in 1967. The Israeli contend that they will withdraw their troops only after a peaceful settlement has been arranged.

A UN Security Council resolution of November 22, 1967, called for "the withdrawal of Israeli armed forces from territories occupied in the recent war," but the context of the resolution stated that both parties should recognize the right of every state "to live within secure and recognized boundaries free from threats or acts of force." The Soviet Union concurs with the Arabs in the stand that negotiations prior to withdrawal would be tantamount to allowing Israel to dictate the terms of settlement; the United States and other Western nations agree with Israel that withdrawal of troops prior to a settlement would only give Arab leaders an opportunity to revert to their traditional warlike belligerence against Israel. To further complicate matters, Syria and the Palestinian commandos absolutely refuse to accept the UN resolution.

WHILE this deadlock goes on, the 1967 cease-fire is constantly and repeatedly violated by way of attack or reprisal. The UN has appointed a special representative, Gunnar Jarring of Sweden, to try to bring the conflicting parties to some sort of agreement, but thus far he has been unsuccessful.

We found the Israelis nervously preoccupied with fear for their security. One can understand this fear against the background of 20 centuries of persecution: Jews have always had their backs to the wall and now they have established their own state because they feel that they cannot look for help from outside.

I came to appreciate this anxiety for security when we visited Kibbutz Goshar on the Lake of Galilee. Here the children are put to bed at night in underground bomb shelters, and in the morning men must scrounge the fields for mines before they can begin their day's work.

This concern for security has given the impression that the Israelis are inhuman and brutal in their treatment of refugees. John H. Davis, former commissioner general of the United Nations Relief and Works Agency for Palestine Refugees (UNRWA), said in the Daily Star of Beirut, November 9, 1969: "The Arab world sees the people of Palestine as having been driven from their homes, their return blocked by force, their property seized and given to new Jewish immigrants and their homeland of Palestine turned into a new state in which the new immigrants were granted the status of legal citizens while most of the native-born Arabs were reduced to the status of foreigners doomed to live in exile." This is also the way in which many Americans see the plight of the refugees.

WITHOUT attempting to minimize their agonies and humiliation, I would like to suggest that the phase of the refugee problem often neglected. It is the Jewish concern for security.

On December 11, 1948, the UN General Assembly affirmed, and reaffirmed each year thereafter, that "the refugees wishing to return to their homes and live in peace with their neighbors should be permitted to do so at the earliest practicable date." Yet the refugees are still in the camps. The Israelis point out that the resolution was linked with a final negotiated settlement of all Arab-Israeli issues and of course this settlement, unfortunately, has not eventuated.

The Israelis contend that repatriation of the refugees must be reconciled with the demands of national security in Israel. The refugee camps seeth with frustration, despair and fanatical hatred of the state of Israel. They spawn recruits for the terrorist organizations, and naturally the Israelis are reluctant to welcome potential subversives. At the present moment, some 14 out of 15 refugee camps in Lebanon are said to be under the control of the fedayeen.

The fedayeen (men of sacrifice) are commandos who mount almost daily attacks against Israel. The largest of the fedayeen groups is the Al Fatah, the military arm of the Palestine Liberation Organization. We interviewed a number of Al Fatah members, notably its information officer in Jordan.

The typical fedayeen freedom-fighter is an ardent Palestinian Arab, supremely dedicated, often a university graduate steeped in the writings of modern revolutionaries, especially in Franz Fanon's "The Wretched of the Earth." The fedayeen have won the almost ecstatic admiration of young university people such as those we met in Cairo or Amman. The latter told us their ambition is to acquire an education and help the fedayeen.

The information officer we talked with in Jordan said that the goal of Al Fatah is to smash and utterly obliterate the state of Israel, and to replace it with a democratic state in which Christians, Moslems and Jews can live in amity. He emphasized that he has no grievance against the Jews; in fact, he assured us that he wanted to liberate them from the Zionist state which he called an aggressive, expansionistic nationalism.

OUR STATE Department officials and Israeli military men tend to belittle the fedayeen and assert that, regardless of the commandos' free-wheeling activities, the future of the 100 million Arabs lies in the hands of national leaders such as Egypt's President Gamal Abdel Nasser. The Israelis seem to regard Al Fatah as a dedicated group of martyrs fired with an ardent devotion to their homeland, Palestine, implacable in their hatred for Israel and well-financed by countries such as Saudi Arabia, but hopelessly lacking in military discipline, training and the highly concentrated organization that is needed for military effectiveness.

Israeli preoccupation with security explains (but does not justify) their use of torture in interrogating suspects, the blowing up of homes of suspects accused of harboring terrorists, the imposition of strict curfew (a painful humiliation to the many Arabs who lack indoor plumbing). Highly dubious is the practice of "administrative detention" whereby a suspect may be held in prison almost indefinitely without trial.

However, the Israeli government has a troubled conscience over these punitive measures (painfully reminiscent of Nazi penology) and has been re-examining repressive procedures applied to suspects in occupied areas. Abba Eban, confronting certain Israeli hard-liners, has rejected the notion of "collective punishment."

In the Arab countries, we found a virulent anti-Americanism, directed not against Americans as individuals but against the American government and American Middle East policy. One college president educated at the American University in Beirut lamented what he described as the present administration's betrayal of the noble ideals of justice and freedom he had learned at the university. King Hussein described America as an old friend who had let the Arabs down.

SINCE our hosts in Egypt and Jordan were so hospitable, "charming" in the best sense of the word, it was distressing to hear them relate old wives' tales of masses of American citizens plotting Israeli planes and engaging in assorted forms of anti-Arab devilry. Yet what they said was said more in sorrow than in anger, for the Arabs do have a deep and genuine admiration for America.

The prospects for a Middle East peace are darker now than in the days before the 1967 war. The plight of the refugees worsens, the Arab and Israeli positions harden, terrorist attacks increase in intensity and Israeli reprisals become more relentless, and Nasser on November 6 rejected all political solutions

and announced that the only way for Arabs to settle accounts with Israel is to "float in a sea of blood" to a crushing victory. Meanwhile, the Arabs are re-

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New Mass Order affects priest more than laity

By REV. VINCENT J. GIESE
Third in a series

When the new Order of the Mass is introduced in the local parish, the average Catholic churchgoer, on any given Sunday, will probably not be too conscious of Mass being celebrated much differently from what he is now accustomed to.

As a matter of fact, the changes provided for will probably call for more adjustment on the part of priests than the faithful.

The noticeable difference in the new Eucharistic liturgy will be far more evident from Sunday to Sunday, or Mass to Mass, than within any particular Mass. The basic form of the Mass, which includes four different parts—the Entrance Rite, the Liturgy of the Word, the Eucharist of the Eucharist, the Closing Rite—remains intact.

There are options provided in the four parts of the Mass. How they are utilized to adjust the theme for the Mass is where the variety between Masses will become evident.

To illustrate all this, let us preview briefly the Mass of the future, in light of the changes called for in the new Order of the Mass.

THE ENTRANCE RITE

The Entrance Rite includes the entrance procession, accompanied by song, or by recitation of the Introit antiphon; the sign of the cross by priest and people together; and a salutation by the priest; a comment specifying the theme of the Mass; the penitential rite; the "Lord Have Mercy"; the glory to God; a call to prayer by the priest; a

silent pause; and the prayer of the priest.

The options available are these:
• The Introit antiphon and psalm, or a seasonal alternate from the simple Gradual, or an approved appropriate hymn may be sung; or finally, the Introit may be recited by all, or alternately with the lector.

• The priest has three possible ways to greet the people.
• The penitential rite, which now replaces the prayers at the foot of the altar, is a communal act of penance, with three optional formulas possible, followed by absolution by the priest.

This is not sacramental absolution, and thus not a substitute for auricular confession. The Confiteor is an abbreviation of the Confiteor; a shorter, dialogue form; or a form which incorporates "The Lord Have Mercy."

THE LITURGY OF THE WORD

The Liturgy of the Word includes the lessons (readings from Sacred Scripture, with chants occurring between them); the homily; the Creed; and the Universal Prayer (Prayer of the Faithful).

A third reading on Sundays, Holidays and major feasts, and a new three-year cycle of scripture readings on Sundays (two year for weekdays) provides a wider exposure to Sacred Scripture. Although the readings from the New Testament will be semi-continuous, those from the Old Testament will match the theme of the New Testament selections.

There also will be more options for Votive Masses, plus

more freedom in home Masses, to select appropriate readings from approved lectionaries.

On the days it is prescribed, the Creed becomes a response by the people to the divine initiative taken in Scripture. The Universal Prayer is a more particularized response by the people in terms of here and now situations. Primarily it is an intercession for others.

THE LITURGY OF THE EUCHARIST

In the Liturgy of the Eucharist, which includes the Offertory, the Eucharistic Prayers, and the Communion Rite, the major change appears in the preparation of the gifts, including gifts for the poor, to be accompanied by song of the faithful.

The same three options are available for the Offertory song as were available for the Entrance song. But the Offertory verse should either be sung or eliminated; it is never recited.

The offertory prayers of the priest, formerly in Latin, have been abbreviated and are now said silently in English. All the people are now to respond to the "pray, brethren," and the priest will pray the prayer over the gifts, as before.

As for the Eucharistic prayers, the new options for four eucharistic prayers (Canons) and a variety of possible Prefaces remains, as before. The words of Consecration will now be the same in all four eucharistic prayers, and there will always be a proclamation of faith.

Finally, the Communion rite is changed in the arrangement of the elements, but most noticeably for the priest. In the new order, the Communion rite includes the Lord's Prayer (same as before) but with a new conclusion; a prayer of peace; the peace ceremony (handshake of peace); the breaking of bread; the Lamb of God; a Communion prayer quietly in English by the priest; "Behold the Lamb of God," with one (not three) response of "Lord, I am not worthy"; Communion, accompanied by a Communion song; with options the same as for the Entrance Song; and the Post-Communion prayer.

THE CLOSING RITE

The conclusion of the Mass includes short announcements; the final blessing (with alternate formula); and the recessional accompanied by the song of the faithful.

How each of the four major parts of the Mass can be best understood and celebrated, so that it contributes to the overall effect of the Mass, will be considered in subsequent articles.

A light
shall shine upon us this day:
for the Lord is born to us

CALLIGRAPH—The quotation is from the Christmas Mass at Dawn.

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Violence, discrimination, war atrocities, education, youth, and refugees were the topics making the past week's headlines. The highlights:

Government alone cannot solve the problems of crime and violence, and the task may be left undone if religion does not play a strong and positive role in battling those problems, Cardinal Terence Cooke of New York said in the final report of the National Commission on the Causes and Prevention of Violence.

The cardinal's contribution to the expansive work of the presidential commission was praised by Dr. Milton Eisenhower, chairman, during the last pre-conference of the commission. Cardinal Cooke cited three roles for religion in combating violence: peacemaker, prophet, and bridge-builder.

Father George Clements, speaking at funeral services in Chicago for a slain Black Panther leader, charged that Fred Hampton had been "murdered because he was young, gifted, and black."

The priest later praised the militant Black Panther organization for the "good influence" it has exerted in Black parishes throughout the country.

On his return to Vietnam, the vice-president of the Vietnamese Bishops' Conference said he had found that most Americans have a gloomy picture of South Vietnam.

Bishop Peter Pham Ngoc Chi of Danang said there is a shortage of good news about South Vietnam in the United States and "most Americans have a very bad idea of how things are here. That picture was true in the past, but it is not true now."

Msgr. Marvin Borden, director, Division of World Justice and Peace, United States Catholic Conference, in regard to the alleged massacre at Song My, Vietnam, asked:

"What difference does it make if the people of My Lai were mowed down in cold blood or incinerated with napalm or blasted apart with bombs from a high-altitude B-52 attack?"

This and other similar questions, he said, "point to a basic uncertainty in this war. It is so different from any war we have ever fought because we are not really sure who the enemy is. Nor are we sure that continued reliance upon military power will achieve freedom for the people of South Vietnam."

Man must educate himself for peace at a time when it is claimed that "force alone clears the way for human destinies."

This is the essential message of Pope Paul's third annual message to the world for the celebration of the World Day of Peace, set for January 1.

The Pope's message emphasized that "peace is the true life and the ideal framework of the world of men."

Bill Terry, the young GI killed in action in Vietnam, still is not buried in the cemetery of his choice, but a Californian who owns a plot in Birmingham's Elmwood Cemetery has offered it to the Terry family. Albert Griffith of Los Angeles, Calif., told NC News Service he was "all impressed" by news coverage of the refusal to bury Terry in Elmwood and that he "thought it would be a nice gesture to offer my plot."

The world's youth will have their say about the world's problems in July, 1970, courtesy of the United Nations.

The World Youth Assembly, which according to a recent UN General Assembly resolution is to be part of the year's commemoration of the UN's 25th anniversary, will provide an anticipated valuable and constructive conference.

U. S. Jewish leaders enthusiastically praised a document on Jewish-Christian relations made public by Cardinal Lawrence Shehan of Baltimore, but the director of the Holy See's Office

for Catholic-Jewish Relations deplored its premature publication.

The document urged Christians to understand the "religious significance" to Jews of the state of Israel, to exclude all intent of proselytizing and conversion in dialogue with Jews, to avoid reducing the Old Testament to allegorical significance, and to incorporate in Catholic schools' curricula the better understanding of Judaism that has been gained in recent years.

Concern over early publication of the document was voiced by Father Cornelius Rijk, director of the Holy See's Office for Catholic-Jewish Relations, who expressed fear that the draft's publication will "create misunderstanding."

Twin broadsides were similar.

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Sex education plan supported by Ordinary

JOHNET, Ill.—Bishop Romeo Blanchette of Joliet has approved a motion adopted by the diocesan board of education calling for a sex education program in diocesan schools.

He also laid down a number of conditions which must accompany the program, notably that it be a voluntary effort on the part of both individual schools and conventing parents, and that the co-operation and recommendations of parents be continually sought.

The group also rejected three principal charges made against Catholic schools: that they are not changing to meet the new needs of the church, that they are academically inferior, and that they have a divisive effect on American society.

USCC's Division of World Justice

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Chairs to replace pews

ST. PAUL, Minn.—There will be chairs instead of pews in the main area of the \$750,000 church now being completed by St. Matthew's Catholic Parish here.

The switch, recommended by the parish board and its building committee, was accepted by a 776-514 vote of the parishioners.

"We felt with the new liturgy that flexibility in seating is a must to adjust to changes in worship and chairs would give us this necessary flexibility."

Benches with kneelers will be placed in the Blessed Sacrament Chapel, adjacent to the main church area.

"This will be the place for private meditation and prayer," Father Wegscheider said.

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My Lai raises issue of national guilt

WASHINGTON—Are the U.S. troops who allegedly massacred Vietnamese villagers any more guilty of the atrocity than the American people as a whole?

This question was raised in a statement on the incident issued by Msgr. Marvin Borden, director, Division of World Justice and Peace, United States Catholic Conference.

The incident occurred at Sonmy, Vietnam, on March 16, 1968, when a platoon led by Lt. William J. Calley, Jr., was said to have killed a large number of civilians, including women and children. Lt. Calley has been charged with the murder of at least 109 persons and is facing a court-martial.

The statement said that President Nixon, in his December 8 news conference, "shed some light on the My Lai issue by stating 'What appears was certainly a massacre, and under no circumstances was it justified.' This admission helped clear the air, but certain fundamental questions were left unanswered."

"What difference does it make," Msgr. Borden asked, "if the people of My Lai were mowed down in cold blood or incinerated with napalm or blasted apart with bombs from a high-altitude B-52 attack?"

"In other words, are the soldiers who did the killing at My Lai almost two years ago any more guilty than the B-52 crews who continue to this very day to systematically destroy villages in the so-called 'free-fire' zones? Are they more guilty than those who order such actions? Or than the people of the United States who are ultimately responsible for public policy?"

"Such questions," Msgr. Borden continued, "point to a basic uncertainty in this war. It is so different from any war we have ever fought because we are not really sure who the enemy is. Nor are we sure that continued reliance upon military power will achieve freedom for the people of South Vietnam."

"What is apparent is the systematic annihilation of the Vietnamese people as they live in the villages. The solution of the war really end this? Will it accomplish the political and social reforms so necessary for lasting peace in Southeast Asia?"

"These are complex questions," Msgr. Borden said. "Their responsible resolution weighs heavily upon us all, as citizens, especially as we prepare to celebrate the birthday of the Prince of Peace."

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Comment

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It's unspoilable

THE MIRACLE of Bethlehem begets miracles—not the least of which is the survival of Christmas.

This year, as in years past, the gloss was laid on long before the festive board was decked for a harvest Thanksgiving. By now the department store Santas are tired and cranky, the baubles are in disarray, the tinsel is bedraggled, some of it trampled underfoot along with the common civilities that temper human exchange. Even the children are numb to the drumfire of spellers, and their bored parents are on edge because many of the goodies are sold out or too ridiculously expensive.

We are all a bit surfeited with the cloying superficialities and the crude exploitation. In the marketplace Christmas is an anti-climax to the receipts tallied after the 10 p.m. closing December 24—a pause before the wouster post-holiday clearance sales begin at 9 a.m. December 26.

Why, in the name of heaven, then, don't we stop all this, erase Christmas from the calendar, hide it, like a secret, in the liturgy?

Why not? Because, wonder of wonders, Christmas still retains its timeless splendor whatever rude assaults preface its coming. Let the world try to veneer the starkly simple grandeur of the Christ Child's birth! The veneer hides nothing. The day dawns at midnight each December 25, clear and fresh, and our faith is renewed and our hearts overflow.

For a few magic moments at least, we share in the energy of the universe and marvel at the coming of its salvation. We know in part the immeasurable love of God and the earthly rapture of Mary.

And we know, too, that whatever foolish things we do, we never can spoil Christmas.

Aspirin won't do it

THE FUTURE of Catholic education in the Archdiocese of Indianapolis has not been decided. The announcement of the Archdiocesan school board that high school tuition will be increased to \$350 a year and the support of non-essential activities shifted to parents hardly constitutes a decision. It is more in the nature of a delaying tactic.

The harsh financial realities have not been faced. It is little good, to declare that Catholic parents must decide by their financial efforts whether they choose to continue the present parochial school system. Those financial efforts, recorded for the past and projected as precisely as possible for the future, are known. Common sense and bookkeeping dictate that the 12-year system, as continued by the board, is not going to survive—not in any kind of reasonable health. Surgery is called for. The board has prescribed a dose of aspirin.

We appreciate the fact the board was under pressure. We do not question its dedication and commitment to Catholic education. The members would not be serving on the board if they were not so dedicated. We do not argue with the priorities. None was established. And that, we feel, is one of the faults inherent in the resolution.

A decision that faces all of us Catholics is this: Do we want to keep 12 years of Catholic schooling available only to those who can pay the high tuition necessary to make the schools survive? Or do we want to offer to every Catholic child the opportunity of experiencing some Catholic schooling? To achieve this latter goal, it simply would be necessary to eliminate a certain number of school years. This is the option we think should be taken.

We can only hope that the public attention which prefaced the board's resolution will be a catalyst for action in the state legislature in 1971. The board urged that state aid be sought. It has been sought in the past by the Indiana Catholic Conference, by the Citizens for Educational Freedom, by countless groups and individuals—and to no avail. Bills introduced by sympathetic legislators have been broadly and enthusiastically supported. But they have, nonetheless, been defeated, sometimes ignominiously so.

This should be acknowledged, not with a sense of defeatism, but realism. There are cracks visible in the facade of separatism erected by traditional opponents. There is growing recognition that the current programs of the public schools would become all but insoluble if the parochial system collapsed. Reapportionment will continue to change the makeup of the legislature, downgrading rural power and enhancing urban influence. And it is in the cities that our dilemma must most keenly felt.

All this bodes well for the future. But it would be downright foolish to believe that the 1971 General Assembly, or the 1973 General Assembly for that matter, is going to blow our troubles away, breezing in an era of public generosity.

This does not mean Indiana is going to remain immune to the actions being taken by other states or to the decisions being racked up in state and federal courts. It cannot and will not continue to ignore such

(Continued on page 6)

No death wish

LARMS are so easily, frequently and stridently raised these days that we have all but ceased to hear them. In self-defense we erect our own anti-noise barriers, screening out the more unpleasant human dissonance while we yearn for the comparative quiet of days past.

There is one alarm now, though, that we shall ignore at our peril. It is the warning carried in the final report of the National Commission on the Causes and Prevention of Violence.

During the past 18 months the commission has surveyed all the major areas of violence in the United States. Under the leadership of Dr. Milton S. Eisenhower, such diverse panel members as longshoreman-philosopher Eric Hoffer, Senator Philip Hart of Michigan, and Cardinal Terence Cooke of New York City have pondered the propensity for disaster that underlies the technological masterpiece of modern-day America.

The previous nine reports from the commission focused on particular dimensions of violence. The 10th

and final one is a composite, a sober analysis of the hell we have made for ourselves and the collapse that awaits us if we insist on tempting history and facts by delaying a complete reshaping of our society.

"We solemnly declare our conviction," the commission unanimously intoned, "that this nation is entering a period in which our people need to be as concerned by the internal dangers to our free society as by any probable combination of external threats."

For more than 30 years, the report noted, the U.S. has been primarily concerned with wars and foreign affairs, and the growth of the economy. To these endeavors we have dedicated more than two-thirds of all federal spending, and approximately 50% of federal, state, and local funds combined. Consequently we have been left with "an enormous deficit of unmet social needs and deeply-felt social injustices."

In identifying and examining the causes of violence, the commission has concluded that much of today's disorder can be prevented but only if we turn away from wars, maintain a reasonable level of military expenditures, and commit the major portion of our wealth to domestic needs.

• GEORGE SHUSTER'S VIEW

Times change? Don't you believe it!

By DR. GEORGE N. SHUSTER

STRANGE how familiar definitions of a point of view change! And in so changing, people and things out of the distant past often seem quite up to date. About the turn of the century a then famous British professor said that a really well educated person was one who could feel at home in nearly every part of the past. Today I suppose one might say that such a person is one who can make whatever seems to him significant in the past appear contemporary with himself.

It has been remarked, for example, that there is something about our North American climate and traditions which leads us to try and be like the Indians. Our ideal male is tall, lean and bronzed. Many young women now dress like squaws. And though tomahawks have not come back into fashion, pieces of pipe about the same job during riots and demonstrations.

Still, change is most notable at higher levels of human effort. Take the poet Shelley, for instance. Most of us used to think of him as a friend of skylarks and a mourner of the death of Keats. In another mood we thought of him as a man who left his wife and ran off with another woman. But today, when the sciences are providing more and more breathtaking insights into nature and often claiming to have an answer for almost every question about life's meaning, Shelley is thought to be the most scientific of poets. If the ablest commentators on his work are right, as they probably are, he deserves this appraisal.

We may not like his plays and epics any better for that reason, but at least we can find out what we dislike and why. Shelley was his own kind of pantheist. In this respect he recalls Einstein's statement that his religion was that of Spinoza. By that he probably meant that the answer to the question about the world's meaning would be

provided by a set of mathematical formulas.

What interested Shelley primarily, however, were the concordances. One poem has for its basis the significance of rainfall for plant life, the rain bringing with it an electrical discharge which greatly stimulates both the flowers and the stalk of wheat. And he concluded that man would create a decent human society only after he brought to bear on it the true meaning and energy of his ideals of justice.

• THE BLACK VOICE

By REV. LAWRENCE LUCAS

GLORY to God in the highest and on earth peace to men of good will are words that will be heard and repeated a million times this Christmas season.

They are beautiful words but I often wonder whether or not we take them seriously. In fact, I wonder at times whether judging by our behavior we do not really mean "Glory to money and what it can buy and peace to those who can afford it."

Immediately after Thanksgiving the big American Christmas push is in full swing. Its motto is not how many loving days or giving days or doing-for-others days, but how many shopping days till Christmas. Buy, buy, buy is the theme of the Advent and Christmas season. Even when you may find some advertisement urging you to give, the pitch usually is to buy this or that product in order to give it.

Again, more often than not have little difficulty favoring and enjoying the company of those who have money and rejoicing in the benefits of their

By way of contrast, we may consider the work of a Catholic poet—perhaps, indeed, the greatest of such poets in the modern time. The popular conception of a work like Baudelaire's *Flowers of Evil* was that it revealed the author as a drug addict and a consumer of alcohol. But a new biographer states clearly what a number of other students of Baudelaire's work had already known, that he was never an addict and that his daily consumption of wine did not exceed half a litre until

the illness which beset him in his old age caused him to resort to brandy as a pain reliever.

Seen in the light of present discussion the *Flowers of Evil* is a series of portraits of Original Sin as incorporated in the life of the poet's time. He lambasted that time in the manner of a quite ferocious moralist.

Thus he wrote: "The liberties of the 80's condemned themselves firmly and logically. The liberals of today don't even dare to declare themselves atheists; they are betting for

Violence is a symptom, not a disease, the commission noted. Therefore, the greatest advances in reducing that violence will come from improving the conditions of family and community life "for all who live in our cities, and especially for the poor who are concentrated in the ghetto slums."

Twenty billion dollars should be allocated annually to housing, jobs, and education, with that amount increased each year as defense budgets are reduced. We cannot afford to do less, the commission said.

But what if we do less, a great deal less, or nothing at all? That, the 13-member group warned, could lead the nation to the same fate as the Roman Empire and other nation-states of the world which today are only "footnotes in history" because they, too, ignored internal disorders and inequities.

The historical alternative, then, is downfall. No sane society would opt for that alternative, but it could stumble blindly in that direction by stubbornly refusing to acknowledge its faults. The death wish is alien to the American dream, the American mind, the American soul. We must not now embrace it, either out of innocence or in a stupor induced by remembrance of times past that will not come this way again.

And against God simultaneously? And at approximately the same time he expressed his opinion of Victor Hugo's *Les Misérables*, which was then being put on the Index of Forbidden books for its "humanitarianism." "I believe," he said, "that even for those who find a comprehension of the complete, explanation of the perplexing mysteries of life in orthodox teachings and Catholic theories, Victor Hugo's new book should be welcome (as the

bishop whose triumphant charity it portrays); this is a book to be thankful for and to acclaim. Is it not useful for the poet and the philosopher to grab self-seeking happiness by the hair from time to time, and say to its devotee, while shaking his ugly face above the blood and filth, 'Look at your work and drink it!'"

About the addicts to opiates he said simply that they were nitwits and misfits. What could be more salutary and contemporary than that?

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'Glory to God and peace on earth'

resources? They kind of thing that the absence of being subjugated and exploited is rather necessary for true peace. In fact, they believe that mutual respect and recognition of all men's human dignity and worth is part of it.

These latter kind of folk do not find themselves most popular among the warmer. They may be tolerated as long as they don't mess up things and know their place.

Many centuries ago, Joseph

and Mary were tolerated if they remained in their place. That place was not in the inns and better housing which were filled with the upper-class and socially acceptable.

But, let's not remain too long on what happened centuries ago. Too often, we make religion and our feasts great memory exercises, basking in the days of long ago. The biblical passages are not

mere reminders of the past events of Christ's birth. They recall the whole work of Christ of which His birth was just the beginning.

They are a reminder that we must enter with gusto, sincerity and honesty into the dynamism of Christ's present work among men. Only in this sense are we able to say, "Glory to God in the highest and on earth peace to men of goodwill." Then it becomes more than just words. In this sense, I say Glory to wish you a Blessed Christmas.

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• A VIEW AT WEEK'S END

Think of what didn't happen in the 1960's

By JOHN G. ACKELMIRE

THE Seers for the Seventies are still awaiting over their forecasts of the shape of things to come, and some of them are cracking under the strain. For example, the fast-breed prophecy, a notably brittle breed anyway, just can't make up their minds whether the maxi coat is here to stay or will end up as a backyard pup tent by the time Easter rolls around.

The Surveyors of the Sixties, on the other hand, are moving ahead swimmingly—hindsight being a relatively relaxing occupation. In fact, they seem to have the Sixties about wrapped up except for the precisely right alliterative adjective with which to immortalize the decade. "Swirling" appears to be the current favorite, but surely somebody will come up with something better than that in the next couple of weeks.

Most of the instant historians of "only yesterday" make a rather glib assessment of the 1960's, while at the same time hailing its marvels, such as the moon landings, measles vaccine, heart transplants, and Raquel Welch. But they see violence as having dominated the decade. And in this they are indisputably right.

In this final week-end before the holidays, however, it seems only right that we think a moment about some of the things that could have happened in the Swirling Sixties—but didn't.

Remember the confrontation over the Berlin Wall in the summer of 1961 which sufficiently frightened enough Americans that a thousand fall-out-shelter salesmen became millionaires

almost overnight? Happily, the shellers never got used to the purpose for which many good citizens shelled out a lot of money.

And remember the theoretical argument that developed about the morality of shooting a neighbor who might try to jam himself into one's shelter and thereby crowd it beyond capacity? That one was a real doozy, all right, what with clergymen joining in the debate on one side or the other. Well, it is a pleasure to report that, while some people fiddling around in fallout shelters undoubtedly did get shot during the 1960's, the incidents certainly had no connection with an enemy missile attack.

The really big news of the 1960's was that there was no nuclear Armageddon. Somehow, at least at this writing, America and Russia have managed to stumble through a desperate decade without either side pushing the end-of-the-world button. What is more, it begins to look as though the Quilt Balance of Terror will prevail through the 1970's in preventing Armageddon. And the possibility is seen that mutuality of terror may well give way to an eminently more satisfactory arrangement, namely, general disarmament.

But there were many things not directly involving war that didn't happen in the 1960's. Take Vatican II. When Pope John XXIII decided to air the place, he could not really know what the winds outside would bring. The council could have been a disaster that would have set back the Church a century or more. But the peasant nobleman with a gambler's heart decided to put all his chips on the table. He and his successor won going

away, and the rest is relatively happy history.

Even the assassination of President Kennedy, the wrenching tragedy which along with Vietnam will remain etched in memories of the 1960's after much else is forgotten, could have been part of something much worse than it was. Suppose it had been but a phase of a well-laid plot to destroy this nation's leadership on a single afternoon rather than the irrational act of one or more relatively insignificant men that it seems to have been.

And the moon landings, the most magnificent achievements of mere mortals since time began. Thank God, they both came off perfectly. Let us not even think of what could have happened but didn't in the momentous space program of the 1960's, while cherishing the memory of Indiana's Virgil Grisom and the other brave men—remarkably few in number considering the hazards involved—who gave their lives in mankind's great adventure.

And, in a much less morbid vein, let us think what would have happened if Charles Finley rather than Mrs. Charles Finley had owned the Mets. Or if credit cards actually had done away with cash, as was being freely predicted early in the decade. Or if there had been a bona fide depression, as forecast by some economists, rather than a couple of minor "down-turns." Or if mini-skirts had gone higher. Or perhaps if they hadn't come along at all. Or if all those people had been right about God being dead.

A lot of bad things happened in the 1960's; a lot of worse things didn't. Be of good cheer.



The Holy Family by El Greco. (NC Photo, courtesy of the Cleveland Museum of Art)

The editors and staff of The Criterion extend to its readers and advertisers best wishes for a Joyous Christmas and a Happy New Year.

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By MSGR. R. T. BOSLER

The Catholic Church is missing a golden opportunity to really get to its people. What I have to suggest is that the sermons delivered on Sunday at Mass be professionally written. Either the priest could read this prepared sermon or memorize it. It would pack a wallop, be current with the everyday problems of us Catholics when we leave church we would have something to take home and remember all week.

As it is, the sermons are just a rehearsal. We older Catholics have heard all our lives and pardon the expression, they are very monotonous. We have a fine church here and our pastor is wonderfully good and helpful. It's the system that keeps the status quo.

Why couldn't the chancery office hire professional writers to write 52 sermons to be given in all churches at all Masses throughout the year?

A tried idea has already been tried in many dioceses

throughout the world, but with little success. The problem here is not so much the system as the limitations of human nature. Unless the preacher can speak well, with conviction and persuasion, the best "canned" sermon will not be effective. He cannot speak with conviction unless he can make the sermon his own; it is next to impossible to do this with something written by another. A good sermon must come from the heart of the preacher, from his own knowledge, personal belief and experience, and it must be tailored to fit a particular congregation.

How many good teachers do you have in your years of schooling? I recently heard a Harvard student say there weren't two good lecturers in the whole university. Often times, even the "biggest" names are the poorest speakers. Hasn't that been your experience?

More, certainly, could be done in the seminaries to prepare good preachers. But I'll tell you something you could do that will help. Compliment your

priests when they do give a little better sermon than usual and suggest to them occasionally something you would like to hear them talk about. Priests are human, too, and a little bit of encouragement might do more good than a book on sermon aids.

Q. A while back I read in your column that second coun-

ins had to get a dispensation to get married. My husband and I are second cousins, and we have been married for 28 years. At the time of our wedding I asked my husband if he told the priest that we were related, and he told me yes, but after reading your answer and knowing my husband as well as I know him now, I know he never mentioned it.

What effect does this have on our marriage? Should we do

something about it? Is our marriage valid as a sacrament? We do not get along at all, and it seems no matter how hard I pray or work at making our marriage work, it's all of no avail. But I can't believe that the lack of a dispensation would keep God from answering my prayers and efforts.

A. Whether or not a dispensation was granted, you and your husband undoubtedly thought you were living in a

valid marriage. Sacrament or not, valid or not, God would not have withheld from you the graces you needed for your life together. If you are not getting along, there must be other reasons than the failure of God to listen.

If your marriage were invalid for lack of the proper dispensation, it would be what is known according to church law as a putative marriage. This

would mean that all children born of the union are considered legitimate according to church law.

If you have serious doubts about whether or not a dispensation was granted, you may settle them by inquiring for information at the church where you were married. On the marriage record it should state whether or not a dispensation was granted. The priest who assisted at your marriage should have asked you as well as your husband about any possible relationship. It is quite possible that if he knew your families well, he may have been aware of the impediment and applied for the dispensation without your knowledge.

Should you discover that no dispensation was granted and you are, indeed, second cousins, you should ask your pastor to obtain a dispensation and repeat your vows before him. This might give you a fresh start in your married life. If, however, the marriage is hopeless, and you see a divorce in the future, it would seem best to

separate and ask the Church for a declaration of nullity.

Q. While I think that Vatican Council II did a wonderful job of bringing Christ to the people, it forgot some of the laws that take Christ from the people. I can't understand why they left the job undone and why plans have not been made for another meeting in the near future. There are far too many church laws that are anything but Christ-like.

A. Hold on. We are still feeling the effect of Vatican II. The work of the council goes on in the commissions called for by the bishops. The liturgical commission has given us the changes in the Mass and will soon give us new prayers and rites for the sacraments of baptism, marriage, anointing of the sick and penance. The council called for a complete revision of canon or church law. A commission is now working on this revision.

There is some dissatisfaction with the way the Commission for the Revision of Canon Law is functioning, especially in North America and Europe, but there is now something like a continuing council that can review such a situation. I refer to the Synod of Bishops, which from now on will be meeting at regular intervals.

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YOUR WORLD AND MINE

Giant collegial step for French Church

By GARY MACBOIN

OLLEGIALLY, as proclaimed at Vatican Council II and translated tentatively into practice at the recent Synod of Bishops, refers in the formal or legal sense only to relations of the pope and the bishops. But the logic of the notion and its internal dynamism go much further. It concerns also the relationship of bishops to their priests, and of the clergy to the laity. It is a manner of formulating the technique of the exercise of authority in the Church.

In spite of considerable lip service, we are still a long way from collegiality as an organic involvement of the entire people of God in the decision-making process. The psychological climate is scarcely ready for it, and the structures do not exist. But the active participation of

priests with their bishops is perhaps closer than is generally realized.

Several instances of this trend were in the news headlines during 1969. There was the confrontation at Chur, Switzerland, of the small group of priests from several countries who stormed their way into a meeting of European bishops.

There was the meeting of the Assembly of European Priests in Rome during the Synod of Bishops, a meeting notably devoid of rancor and one which definitely influenced the deliberations of the Synod.

There was the meeting of priests from all parts of the world, one chosen by each bishop at the Synod, with the head involvement of the entire people of God in the decision-making process. The psychological climate is scarcely ready for it, and the structures do not exist. But the active participation of

ops at their November meeting in Washington, D.C.

More sophisticated than any of these, though less commented upon, was the 3-day meeting of the bishops of France with a group of priests at Lourdes immediately before the bishops' conference last month. The priests were the elected representatives of their colleagues, one for each diocese, a number for the religious orders, and also delegates of worker priests and other special groups.

Possibly the most interesting aspect was the growth from confrontation to dialogue. A year ago, a group representing about ten per cent of French priests declared that they were tired of waiting and intended to "reject the clerical status imposed on priests" and take full-time jobs forthwith. The bishops swallowed their pride and began to negotiate. The result was an experimental meeting with a group of priests before the bishops' meeting last June, and the decision to undertake joint studies and get together again at the next bishops' meeting.

This time the meeting was remarkably cordial, an indication perhaps that much of the earlier tension simply reflected the tensions for which no safety valve is provided. With thousand amendments to the working documents and 48 ballots, the votes were usually much more unanimous than the two-thirds required by the rules.

Bishops and priests had no difficulty in agreeing that the vital needs of the people were of importance, that legal prescriptions, and that pastoral concerns take precedence over institutions. "Profound transformations of mentalities and ways of behavior are called for on the pastoral level," one resolution declared. "We need a true revolution to reach people where they are, rather than begin from our present institutions. We have to form real Christian communities, in which priests, monks, nuns and laypeople will be jointly responsible for the church's mission."

The most delicate part of the proceedings concerned a study of celibacy, which was submitted to the meeting as a statement of current attitudes and trends. Many priests and theologians, backed by a section of public opinion, it was noted, question the wisdom of continuing the law of compulsory celibacy for priests. The bishops, for their part, were anxious to avoid even a suggestion of challenge to Pope Paul's reaffirmation of the present discipline.

Even on this issue the meeting avoided a head-on collision. By 193 votes to 4, with 28 conditional votes, it called for a committee to continue studies on the subject under the aegis of an episcopal commission of the clergy. And by 172 votes to 4, with 41 conditional votes, it further agreed that the committee should consist of bishops, theologians and theologians working in co-responsibility with the bishops, the priests, and ultimately the laity.

French opinion generally hailed the results. The fears of open conflict between bishops and priests expressed a year ago have yielded to a feeling that "the true revolution" to which all have committed themselves can be implemented within the framework of a united front."

(Copyright, 1969)

Mass privilege

CHICAGO — Cardinal John Cody has announced that the Sunday Mass obligation may be fulfilled on Saturday evening in the Chicago archdiocese, effective after the first of the year.



The Proverbs

Bishops give opinions on the Catholic Press

DAYTON, Ohio — First steps toward the implementation of a 3-way partnership involving the bishop-publisher, the editor and the reader of the Catholic diocesan newspaper were taken at an unprecedented meeting of bishops and editors here.

In a preliminary consensus issued at the close of the 3-day meeting at Dayton University's Bergamot Center for Renewal, it was urged that the "bishop-publisher consider sharing his responsibility through the establishment of a board, widely representative of the diocese as a whole, to assist both publisher and editor in producing a better newspaper."

The conference was co-sponsored by the Department of Communications, U.S. Catholic Conference and the Catholic Press Association. Eight bishops and 21 editors took part.

Elect new abbot at Marmion Abbey

AURORA, Ill.—The Benedictine monks of Marmion Abbey have elected Very Rev. Mark Hogan, O.S.B., rector of the diocese of Solita, Guatemala, as their second abbot.

Abbot-elect Mark, 41, has served as prior and rector of the abbey's mission school in the diocese of Solita, Guatemala, since 1965. He succeeds Abbot Gerald Benkert, O.S.B., Marmion's first head, who resigned recently.

A native of Dubuque, the abbot-elect at one time attended St. Meinrad (Ind.) Seminary. He was ordained in 1954. Prior to his assignment in Guatemala he served three years as commandant of cadets at the Lake Street Campus of Marmion Military Academy.

20 to 30 schools

may face closing

ST. PAUL, Minn.—Twenty to 30 schools in the Archdiocese of St. Paul-Minneapolis are likely to close or consolidate at the end of the current school year, according to the superintendent of schools.

In a letter to priests of the Archdiocese, Father John R. Gilbert said the dilemma is a complicated one involving a declining number of teachers from religious orders and, in many cases, declining parish contributions coupled with increased costs.

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Stating its hope that the conference recommendations would serve as the beginning of an extensive 3-way dialogue, the consensus said: "The editor must recognize the bishops' pastoral responsibility and the bishop must recognize the editor's necessary freedom. Both should recognize that the right to information is a right of the reader which should not be abridged."

THE CONSENSUS was accompanied by nine recommendations in which the diocesan press may fulfill its purpose, that is, "to enlighten the Catholic about his world and his role in it." It does this:

- By interpreting fully, fairly and accurately the events of the day as they relate to the Christian in his community.
- By helping to create that community.
- By informing and instructing its readers.
- By reflecting the prophetic mission of the Church, through exhortation and inspiration.
- By helping readers to see God speaking to men in events of the times.
- By a process of continuing education leading to an enlightened public opinion.
- By providing a forum for dialogue within the Body of the Church.
- By helping to fulfill the bishop's obligation to teach and instruct the People of God and to hear them in return.
- By striving to convey the Christian meaning of human events to all elements of the general community.

Documents

VATICAN CITY—Pope Paul VI has authorized the publication of secret documents from the Vatican archives pertaining to the First Vatican Council on the 100th anniversary of that event.

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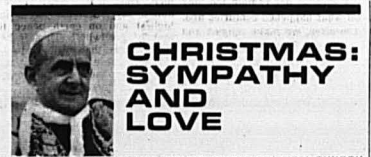
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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The following is the text of a letter received by Cardinal Cooke from Jean Cardinal Villot, Secretary of State to His Holiness:

Your Eminence,
Especially at the holy season of Christmas, the heart of the Holy Father goes out in sympathy and love to the families who are suffering as a result of wars in the Holy Land. The refugees among them already number more than a million, and this figure increases every day. For the most part they are forced to live miserably in tents, caves, hovels, in overcrowded camps and cities.

His Holiness asks Your Eminence, as President of the Catholic Near East Welfare Association, to be the voice of these voiceless ones, urging all men of good will, and their families, joyfully to share their abundance with the poor, inspired by the spiritual motives which Christmas evokes. As a token of love for the infant Jesus on His Birthday, children should share with children, parents with parents, and priests with priests, in holy emulation to relieve suffering and pain and to provide shelter and security.

Encouraging with paternal benevolence all the efforts made on behalf of refugees and the poor, the Sovereign Pontiff lovingly bestows upon Your Eminence, upon Monsignor John G. Nolan and his associates in the Pontifical Mission for Palestine, their devoted collaborators in the Catholic Near East Welfare Association, and all generous men of good will who contribute to these praiseworthy works, His special paternal Apostolic Blessing.

With the renewed assurance of my high esteem and consideration, I remain

Yours devotedly in Christ,

Jean Cardinal Villot

Dear Monsignor Nolan:

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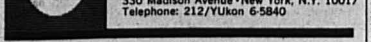
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TIC TACKER

Five parishes set Penance rite

By PAUL G. FOX

Penance Services, incorporating communal Bible devotionals and recognition of the public aspect of sin, will be held in the Indianapolis parishes the week prior to Christmas.

Students from St. Meinrad College will conduct four of the services. The schedule includes: St. Catherine, 7:30 p.m. Saturday, Dec. 20; Little Flower, 7:30 p.m. Sunday, Dec. 21; St. Jean of Arc, 8:30 p.m. Monday, Dec. 22; Holy Rosary, 7 p.m. Monday, Dec. 22; and Holy Name, 7:30 p.m. Tuesday, Dec. 23.

Through a carefully prepared theme, the service evokes faith and understanding from those about to confess their sins, according to the rationale.

It is suggested that sin is no private matter, but it is an offense against charity, against the bonds of community among the People of God. For not only are many of our sins directly against others, but in addition even very private sins lower the moral timber of the individual Christian, making him less suited to charity with others.

The Penance Service is divided into five parts. The entrance rite consists of a procession and the enthronement of the Sacred Scriptures. The Liturgy of the Word is next, consisting of readings from Sacred Scripture with an appropriate response. This part also includes a homily and examination of conscience.

Third is the Service of Reconciliation, consisting of public confession of guilt by the clergy and the people by reciting the confiteor. Individual confession in the customary way is next. The fourth part is the public prayer of absolution by the celebrants with a Gospel reading and short homily.

The fifth part is the dismissal which consists of a penance and a closing hymn and procession.

HERE AND THERE—The Boys' Choir of

St. Andrew's parish, Richmond, will take part in the Ecumenical Hymn Sing, to be held at 5 p.m. Sunday, Dec. 21, in the Reid Memorial United Presbyterian Church there. . . . Three students at Our Lady of Grace Academy, Beech Grove, have been named "Outstanding Teen-agers of America for 1970." Competing for state and national awards will be Doris Deubelbeis, Toni Wise and Theresa Haller, all from Indianapolis. . . . The first liturgical penance service at St. Paul's Catholic Student Center, Bloomington, was held this past Tuesday. Following the service the Center celebrated the arrival of the Christmas season with a program of scripture and carols. The program, planned under the direction of Dan Mazelka and Father George Coffin, included excerpts from the "Messiah," with soloists from the Indiana University School of Music. . . . Three pastors are hospitalized this week. Father George Sebastian, pastor of St. Joseph's parish, Clark County, underwent surgery. Father John Kester, pastor of St. Anthony's parish, Morris, and Father Earl Feltman, pastor of St. Simon's parish, Indianapolis, are both in St. Vincent's Hospital, Indianapolis.

BREBEUF DAMAGED BY VANDALS—Vandals, possibly representing a war protest group, broke into Brebeuf Preparatory School, Indianapolis, early this past Tuesday morning. Red spray paint was used to splash anti-war slogans and insults on the Brebeuf building. Damage was reported high in the chapel area, where expensive "sgraffito" decorations were soaked through the surface by the paint. School officials received immediate offers of volunteer clean-up help from Brebeuf and Ladywood School students, but said that art consultants will have to supervise the restoration of the chapel damage. Police have no definite leads on the identity of the vandals.

ACCORDING TO CURRENT BUDGETS, the projected deficits of the schools at the end of the school term next June will be: Rosalia, \$184,157 or \$224 per student; Secunia, \$104,102 or \$176 per student; Chatared, \$144,746 or \$190 per student; and St. Joseph, \$128,603 or \$239 per student. Msgr. Kavanagh stated that when the four high schools were built there was no anticipation by Indianapolis-area pastors that the assessments would ever reach present proportions. "Several parishes have simply run out of money," he said. "And have had to borrow from their meager savings to survive this long. They cannot be expected to borrow money for operating expenses."

"At the same time it is not equitable for newer parishes, with growing populations and completed parish facilities, to be asked to subsidize more high school expense and to contribute to the financial needs of older parishes," he said. He said that the people must be told what it costs to operate their schools and to develop the idea of sacrifice by showing their willingness to make up the difference.

"Economies are demanded by everyone," Msgr. Kavanagh said. "Our low operational cost of \$200 per student for the grade schools has been achieved only through economical management."

Fleetwood added that the decision of the board to shift the financial burden of athletics, band, cafeteria and transportation to parents' organizations at the high schools will reduce the per student cost by \$13 each. A non-refundable pre-registration fee of \$25 per student will be asked in January or February, according to a board resolution, to measure the intent of parents and students to enroll in the four high schools next fall. The amount will be applied to the following year's tuition.

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Reactions

(Continued from page 6) apparently this amount of money is needed to save these schools, why couldn't this be considered? Meetings would not be necessary to do this. A call to each of the pastors could give the consensus of opinion expressed at the parish meeting.

Won't the closing of these diocesan high schools (and this is in effect closing them) cause a further drop of religious vocations? The percentage of religious vocations surviving in public high schools is relatively small. This drop will hasten the closing of the elementary schools.

Sister Rose Teresa, O.S.F., Indianapolis

Says decision favors wealthy

Last evening the school board (with three dynamic exceptions) in effect is closing high school education to the children of wealthy Catholics.

Part of the basis of this decision was the fact that we must retain our parish grade schools as they are, because they are the life, health, soul, and purpose of our parishes. If this is so, then let's just eliminate priests as such and let Sister Principal serve as pastor.

V. H. Indianapolis

Backs retention of early grades

I am compelled to write this to you in hopes of voicing at least one person's opinion on the school situation.

While it seems many educators were in favor of closing elementary school level grades, a decision had to be made, the school board decided not to close any levels of education. Many priests, nuns, and educators have voiced the opinion that they have just postponed the inevitable. It was my understanding they did this in hopes of getting federal aid for the schools in the near future; which some states already do have.

Assuming this is not forthcoming, and another decision has been made, I cannot understand why some educators feel as they do about cutting out the elementary grades. Why has the government felt EARLY education is so important that they have started "Operation Headstart" to reach children even before they reach school age? Why do psychologists say EARLY training (or untraining) can affect a person's entire life, and outlook on life? Your early years are certainly the most impressionable. I'm sure even educators would agree on this.

If you don't have a good religious foundation by the time you are 14, the average age of an eighth grader, I feel you have lost the battle, and the ones you help would be the exception, but not the rule. At least, this is my opinion. This can apply to other areas also, such as good study habits, cleanliness, etc.

They started new math programs, and new reading programs because the educators said they weren't giving children the credit for learning and comprehension that they really possess. Yet in religion, we have cut their learning process down saying, "Too much too soon." And some even say, "They're too much to get sick of it when they grow up."

Why have our priests and nuns decided to take this attitude in religion when they are doing just the opposite in other areas?

Dotty Kirby
C.C.D. Grade School
Little Flower Parish
Indianapolis

St. Joseph Sisters express concern

We, as a community of Sisters serving the Indianapolis Archdiocese, would like to express our concern regarding the recent happenings at the Archdiocesan School Board meeting last Thursday.

The hesitation of the School Board regarding the making of a much needed decision to change the path Catholic education is to take in the near future was being most unrealistic. This lack of realism is borne out in the fact that our schools will phase themselves out by the increased tuition.

Who is to guarantee that it will not be raised again next year? Who is qualified to make a decision if the members of the board are not? Why the three-year planning and budgeting of the parishes? Why the five-year plan for the high schools? Being realistic, the number of religious serving the archdiocese will decrease next year and the salaries of lay teachers will increase.

Father Elford's resignation from the Catholic educational community will be considered by us as a great loss. His resignation is not qualified to make a decision on the important issue

Christmas letter

(Continued from page 1)

And the same Lamb of God gives Himself as food for our soul. In no other liturgical act of worship or devotion presented to us by the Church are we brought quite so close to God and God so close to us.

While ever faithful in all essentials to the trust and mandate given by Christ to the little group surrounding the Last Supper Table, the Church has down through the years frequently found it helpful to the faithful to make changes in the ceremonies surrounding the confection and administration of the Eucharist. Thus the late Vatican Council formed a liturgical commission with the mandate to update the ceremonies and liturgy of the Mass. One of this has come the use of the vernacular and the four Eucharistic Prayers which have already received a popular reception. The remainder of the Mass has been revamped and approved by the Roman Liturgical Commission and only awaits an acceptable translation into English to be given out by our own United States Bishops' Commission for general use here. We feel sure that as you become accustomed to its use you will appreciate the more meaningful participation of the Laity which it promotes. With the advent of the new liturgy for the Mass all private experimentation or unapproved practices are strictly forbidden.

As we visit in spirit the Stable of Bethlehem on Christmas Day, let us not look upon the Babe in the manger as the beginning of a life that ran a course of thirty three years, then like all other lives passed through the door of death into the silence of eternity. "Behold, I will be with you even until the consummation of the world" was no mere figure of speech. Indeed, Jesus passed through death, even the death on the cross, yet He lives on, and through the Sacred Liturgy of the Church which He founded gives us to share in His life even as He does to his followers when He walked the pathways of the world nineteen hundred and more years ago.

As one example of what we mean—at Holy Mass you are privileged to gather even with the Apostles did around the table at the Last Supper and receive in Holy Communion the Body and Blood of Him whose birthday we are preparing to celebrate. Jesus, the same yesterday, today and forever will continue until the end of time the work begun by Him in the stable of Bethlehem. This, for is the thought that makes Christmas such a day of joy and happiness.

Our wish and prayer for each of you today is that you may remain in the love of Christ and that He may continue, through the Liturgy of His Mystical Body, to shower upon you His saving graces until you are united with Him in His life of Eternal glory.

Begging the Christ Child to bless you most bountifully, and bestowing upon you my own humble benediction, we remain in the service of the same Jesus and His Immaculate Mother,

Faithfully yours,

+ Paul C. Schuler
Archbishop of Indianapolis

P.S. In closing our Christmas message today, permit us to remind you that your Christmas offerings will be dedicated, as customary, to the many faceted works of religion and charity conducted by the Archdiocese.

recently before it. And in truth the Board did not make a decision. It merely arrived at a conclusion. We have been betrayed.

Sisters of St. Joseph of Carondelet
Indianapolis

View decision with 'regret'

It is with utmost regret and disappointment that we, the Sisters of St. Francis, Oldenburg, Indiana, teaching in the Archdiocese of Indianapolis, view the education statement of the Archdiocesan School Board. We feel the decision gave clear evidence of their failure to assume and exercise the authority placed in them.

Therefore, as teachers in this system, we sincerely hope that the board will reconsider its statement announced on December 11, 1969.

In addition to our rejection of the Board's decision we want to go on record as urging the Archbishops to refuse to accept the resignation of Father George Elford as superintendent of schools.

As a professional educator he has done much to further the Christian message through his research, publications, and all the discussions initiated at area meetings. We do not feel it is right to ignore all the time, the thought, and the money given to preparing for this decisive day.

We have expressed our views to the Archbishops, to the School Board, and now we wish to make known these same views to the people we serve.

Sisters of St. Francis
Teaching in the Archdiocese of Indianapolis

Brands Board action 'betrayal'

I have just returned from the December meeting of the Archdiocesan School Board.

I could not agree more with Father William Morley's statement that this Board as a whole is not qualified to make a decision on the important issue

Son, Gonso give Pont winning week

BLOOMINGTON, Ind.—When John Pont, Indiana University's head football coach and a member of St. Charles parish, spoke to this year's all-state high school football players last Saturday (Dec. 13) he said that the two most emotional events of that week for him had been when IU's Harry Gonso was schoolastically honored in New York and when his eight-year-old son, Jeff, made his first Holy Communion at St. Charles Church.

Pont was the principal speaker at the ninth annual Hall State football honors day banquet sponsored by the Bloomington Herald-Telephone. "I look at you and I think of young Jeff—this is the beginning for him and the beginning for you," he told the high school gridiron stars. "All I want you to do is affect my son Jeff in the right way, because he is going to be looking at you."

"If FOR one minute you think the things that put you where you are right now won't get you where you want to go, you should never have played football. What you have is an honor, and you also have a responsibility."

"You are going to come to a crossroad in your life, and you are going to have to make a decision. I hope you will think back on how you got to be an all-star, and the people who helped you get there."

In describing his experience with Gonso at the banquet in

"THERE MUST BE 35,000 college football players in America. Harry was one of 11 up there on that stage."

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Board

(Continued from page 1) ed" at the increase in tuition and called the board's action an "uncreative, unimaginative and unrealistic reaction to a very complicated situation."

IN ADDITION to the tuition hike, the board's resolution also called upon the parents' organizations from the four schools to fund non-academic programs—athletics, band, cafeteria and transportation.

The board further recommended that the "minimum contribution" method of providing increases in parish dues for the operation of the elementary schools be employed.

One board member this week pointed out that several parishes already use the minimum contribution system, based upon local financial needs as determined by the parish finance committees.

Msgr. Richard Kavanagh, pastor of St. Michael's parish, told The Criterion that "in every

instance where this method is employed there are allowances for poor children, including provision of free books and transportation."

Charles L. Fleetwood, former board president and member of the budget committee, commented that too many students and parents have the mistaken notion that tuition charges pay for the entire operation of the high schools.

He cited the current budgets of the four schools, revealing a per student cost ranging from \$438 to \$516. Actual tuition income, reduced substantially by family rates, varies from \$169 to a top of \$189.

"Teachers' salaries alone at the four schools cost from a low of \$256 to a high of \$336 per student," he said.

Fleetwood added that tuition income this year would only amount to \$486,000 of a total operation budget of \$1,285,200 for the four schools. The expected parish share of the deficit will be \$560,000, with the balance to be met by fees and

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Man
(Continued from page 1)
natural economy justice does not often permit forgiveness."
Nevertheless, he pointed out that conflicts in the secular world are often brought to an end by a peace which is "usually an imposition, a suppression, a yoke; the weaker and more submissive party undergoes this with forced toleration, often equal to postponing revenge to the future; and accepts the reality, proclaims it, and merely conceals hypocrisy in hearts which remain hostile."
But let Christians understand, he concluded, that what is needed is that "one side and the other appeal to that superior justice, which is pardon, which cancels out insoluble questions of prestige and makes friendship possible once again."

Raps 'new' Mass
NEW YORK—The U.S. president of Una Voce, an organization promoting the traditional liturgy, said the new Order of the Mass approved by the U.S. bishops contains "many inaccuracies and mistranslations." His group will keep continued use of the "old" Mass, according to John A. McManis.

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CHRISTMAS CARDS

How the custom began

By PATRICIA YOUNG
Vancouver, B.C.

UNLIKE most Christmas customs, which originally had deeply religious significance or symbolism, the Christmas greeting card began as a purely social non-religious custom. And whereas the religious symbolism of the mince pie and holly wreath are all but forgotten, the demand for religious Christmas cards is steadily on the increase.

It is generally believed that the forerunner of the printed Christmas card was the decorative letter written by English boarding school boys to their parents at Christmastime. Intended to demonstrate their penmanship, the boys vied with one another in decorating their letters with scrolls, flowers and elaborate designs, probably hoping to be rewarded with a generous check from Papa.

Credit for the first printed

greeting card must go to William Egley, a young apprentice engraver with a London printer who, in 1842, sent several engraved greeting cards to his friends to let them know of his chosen career and skill.

The following year, Sir Henry Cole, an English nobleman, took up the idea and ordered the design of the first mass-produced Christmas card. He commissioned John Calcott, the famous English artist, to design a suitable card. Sir Henry, no artist himself, was something of an early 19th century "swinger" and chose as a central design a group of men toasting one another. The verse was a paraphrase of "Old King Cole" which identified Sir Henry as the benevolent, generous old soul. One thousand copies were printed and then hand-colored. When Sir Henry was unable to use all of the cards, he sold the remainder at twelve cents each, thereby launching the first commercial Christmas card.

While the sending of Christ-

mas greeting cards became the fad among the affluent during the next few years, most featured birds, flowers and animals. Ladies ordered greeting cards decorated with lace and silk fringe. Humor, romance and whimsy were the keynote. It was not until the late 1850's, when printing processes took a great leap forward and postal rates were reduced, that Christmas greeting cards became a widely popular custom. Between 1860 and 1900, greeting cards were strictly for the birds. Red robins cavorted around on Christmas cards eating, drinking, reading, pulling sleighs, playing the piano, wearing spectacles, smoking pipes and even lying dead with their feet in the air!

The manufacture of Christmas cards in the United States was introduced by a German immigrant named Louis Prang in the mid-19th century. He was the first to adopt the Santa Claus theme depicted by Dr. Clement C. Moore in his 1822 poem, "A Visit From Saint Nicholas." By 1881, Prang was printing more than five million Christmas cards per year. Among other things he launched national contests for printings and designs to use as Christmas cards. He also introduced more cards with the theme of the Nativity and commissioned leading artists to paint originals which were used in his cards. When Prang finally retired in 1890, the industry went into a decline which lasted until after World War I.

Christmas cards bearing printed signatures first appeared in the early 1920's. The Christian motif also took a stronger hold as cards began to feature holly wreaths, decorative candles, church steeples and Nativity scenes. Year by year there were the "fad" cards. During Prohibition one could buy wet or dry cards according to which side the one took. During the Depression, Christmas cards took on a "hungry but happy" motif. The daisies of the first Christmas cards were replaced by the Charleston girls with rouged cheeks.

The religious motif in Christmas cards increased as manufacturers vied with one another to reproduce the famous master artists, particularly their Madonnas. The Flight into Egypt and Nativity scenes. Today, these masterpieces can be expected to turn up in duplicate or triplicate along with religious art ranging from the abstract to the almost profane.

From the days of Sir Henry Cole, there have always been Christmas card exhibitionists who have tried to get their names registered in the annals of history. It was during the twenties that the largest and smallest Christmas cards were sent out. The largest, measuring 21 by 39 inches was received by President Coolidge in 1924. The smallest ever sent was an exquisite Christmas greeting inscribed on a single grain of rice and sent to the Duke of Windsor in 1929.

The most expensive card ever sent to anyone went through regular mails in the 19th century. It happened when a German businessman sent his friend a Christmas painting of the Holy Family with a casual greeting

scrawled on the back of the canvas. When the grateful recipient had the painting examined and evaluated at a later date, it was found to be a priceless Rembrandt. The sender, a man named Hollinger, immediately sued for the return of his "greeting card" and spent more than \$35,000 in lawyers' fees fighting the case, and lost!

And while most people find it difficult to throw their Christmas cards away, there are others who make a hobby of collecting them. Queen Victoria of England owned an exquisite collection of unusual Christmas cards from her subjects around the world. Others, like the Englishman Jonathan King, were interested only in quantity. By the late 1890's his collection numbered more than 160,000 cards which weighed seven tons.

Today, there are over three hundred major greeting card manufacturers in North America. Between them, they produce more than 50,000 designs and many millions of cards. The largest of these employ some 300 fulltime artists who work as much as 18 months in advance of marketing. Religious Christmas cards account for more than 20% of all cards sold and the percentage increases each year.

The faddists continue to create a small demand and recent years have seen the emergence

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BUST OF POPE PAUL VI—Italian sculptor Carrado Ruffini puts the finishing touches on a bust of Pope Paul VI which will be played in the Vatican Galleries alongside busts of his predecessors. (RNS photo)

of a Hippy Santa Claus, Santas arriving by rocket or space ship and even Peaceniks with holly purchase 80% of all Christmas cards in their hair. One of the newer cards sold—which may be one of the reasons we get so many of taped greeting, of which some them.



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Laity can give Communion

SAN ANTONIO, Tex.—Lay persons in the San Antonio archdiocese, both men and women, may distribute Holy Communion where there is a need for them to do so.

Archbishop Francis J. Furey announced that permission for lay people to distribute Communion had been granted by Pope Paul VI in response to a request from bishops.

The archbishop said he made the request at the suggestion of pastors, who said the permission would be especially helpful at Sunday and school Masses in view of the increase in communicants and the shortage of priests.

Pope stresses primacy, infallibility dogmas

VATICAN CITY — "In the great temple, the words of the First Vatican Council are a life raft," and the two dogmas of papal infallibility and papal primacy are its inherited truths.

Couple to note Silver Jubilee December 26th

INDIANAPOLIS — Mr. and Mrs. Robert F. Brown, members of St. Catherine's parish, will celebrate their silver wedding anniversary with an open house at the Msgr. Downey K of C hall, from 8 to 11 p.m. Friday, Dec. 26. Friends and relatives are invited. No invitations have been issued.

A Mass of Thanksgiving will be offered at 7 p.m. Tuesday, Dec. 30th at St. Catherine's parish.

The Browns have two children: Patti Brown, a junior at Ball State University and Mary Beth Brown, at home.

Dance scheduled by Single Adults

INDIANAPOLIS — The Indianapolis Single Catholic Adults, an organization for all single young adults out of high school, will hold its annual New Year's Eve Dance at St. Roch parish hall, South Meridian and Sumner Avenue, from 9 to 1 a.m.

Music will be provided by "The Fifth Region." Cost for the semi-formal affair is \$5 per couple. Contact Bob Hodge (638-2900) or Jane Haake (928-6224) for further details.



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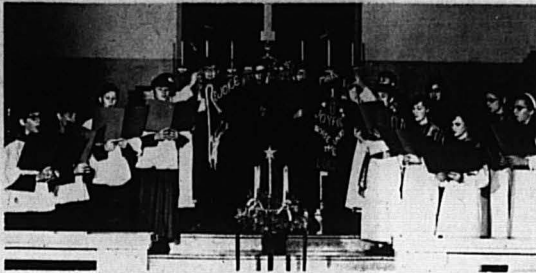
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HOLY NAME TO PRESENT CONCERT—The Choirs of Holy Name parish, Beech Grove, will offer their annual Christmas Concert at 6:30 p.m. Sunday, Dec. 21, in the parish church. "Sing to God with Joy," the concert theme, will be announced by herald trumpets. The choir will be accompanied by an 18-piece orchestra, consisting of strings, percussion and brass. Directed by J. Jerry Crane, the concert is open to the public.



ST. THOMAS CHRISTMAS DANCE—"Moonlight Christmas" will be the theme of the Christmas Dance sponsored by the St. Thomas Aquinas Women's Club. The event will be held Saturday, Dec. 20, in the parish hall. Mrs. John Atkinson will serve as chairman. Tickets are \$3.50 per couple. A midnight buffet will be served. Providing the music will be the Headliners orchestra. Shown above from left are: Mrs. Thomas Chipili, buffet chairman; Mrs. Iris Holman, decorations chairman; and Mrs. Edward Kane, Women's Club vice-president.

Gloom about Vietnam discounted by bishop

SAIGON — On his return to Vietnam, the vice-president of the Vietnamese Bishops' Conference said he had found that most Americans have a gloomy picture of South Vietnam.

Bishop Peter Pham Ngoc Chi of Dnang said that there "is a shortage of good news about South Vietnam in the United States" and "most Americans have a very bad idea of how things are here. That picture was true in the past, but it is not true now."

He said he had tried to correct that picture while visiting in the U.S. by citing the example of his own diocese. The bishop explained that he can now visit 38 of the 40 parishes in his diocese by car and the other two by helicopter. Two years ago, he said, he could not do this.

Bishop Chi said that it is now "impossible to unite North and South Vietnam." The best thing for the present is to leave Sisters and laymen and is open it divided like Korea or Ger-

Annual Renewal set for Sisters

INDIANAPOLIS—The annual Year-End Renewal Weekend for members of the religious communities of women will be held at Fatima Retreat House from 10 a.m. December 28 to 1:30 p.m. December 31.

The Renewal will be conducted by a special team of priests, Sisters and laymen and is open to all Sisters.

Canonization plea held unecumenical by Abp. Ramsey

LONDON—The recent request made by Cardinal John Heenan of Westminster to Pope Paul VI for the canonization of the Forty Martyrs of England and Wales is held to be unecumenical by Archbishop Michael Ramsey of Canterbury, Anglican Primate.

The Catholic weekly review, The Tablet, sought Archbishop Ramsey's opinion after the publication in the press of Cardinal Heenan's request for canonization.

Veto lifted

MISSBACH, Germany — A few not so silent nights were passed in this small Bavarian community before outraged and protesting Catholics finally won reinstatement of "Silent Night" for Christmas Services. The local Catholic church council, which had barred the traditional carol on the grounds that it had been "over-commercialized," rescinded its decision and lifted the ban.

Dance slated

INDIANAPOLIS—The annual New Year's Eve Dance sponsored by Msgr. Downey Council Knights of Columbus will be held Wednesday, Dec. 31, with the Jim Edson Orchestra providing the music. Tickets are \$12 per couple and are available by contacting the reservations chairman, Joseph A. Kiefer, Jr., 787-3076.

'Vital service'

CHICAGO — More than 85% of the teaching Sisters in the Chicago archdiocese who responded to a survey of their attitudes feel that "their religious commitment as a teacher is a vital service to the modern Church."



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onization of the Catholic Mar- would "be harmful to the ecumenical cause in England" and during the Reformation, that "it would encourage those who believe that the canonization of the ecumenical cause.



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BYZANTINE CHRISTMAS: FEAST OF RE-CREATION

By ARCHPRIEST ARMAND J. JACOPIN
St. Paul Melkite Church, Washington, D.C.



T. GREGORY of Nazianzus sums up the Eastern Christian view of Christmas in his famous statement that the Nativity of Christ "is not a festival of creation but a festival of re-creation." The birth of Christ although an historic event is not an end but a means to the renewal, sanctification and re-creation of the whole universe.

We commemorate not so much the birth of a child as the ultimate transfiguration of man and the whole created world. The world held in bondage by reason of man's perversion, this is the world Christ redeemed. Christ redeemed humanity and by taking humanity to himself he redeemed the world.

When the Word of God was made flesh he not only became the head of a new race; he became the Lord of a new creation. Christ in his flesh took the whole of creation into himself that it might share anew in Divinity. In Christ Jesus the universe was radically transformed; in his person the world was consecrated and sacramentalized—clay and stone, plant and animal, word and dance—our earth was redeemed, re-created.

While it is true to say that

failure; now it summons us with a living summons to redeem it. The whole world is one great yearning cry—creation's unceasing call for redemption.

And so Christmas is the feast of re-creation. It is the feast which speaks the continuing mission of Christ and his re-created followers to answer creation's continuing call for redemption.

Perhaps the best expression of this basic approach of the Eastern Christian to Christmas is the traditional icon of the Birth of Christ.

The icon of the Nativity contains two main lessons: it teaches the reality of the event and the indelible reality of the birth of God into human affairs, the Incarnation of Christ, underlining by its details both the divinity and the humanity of the Word made flesh. Secondly, the image indicates the effect of this wondrous event on the world and its ultimate re-creation in the reconciliation of all things on earth and in heaven. (Col. 1, 20)

The sacred icon brings together all creation to join in the "happening" of Christmas: to render service and thanks—each in his own way. "What shall we bring you, O Christ, when you were born with earth for our sake; for each of the creatures who have their being from you, brings thanks to you: angels their songs, the heavens a star, the wise men gifts, the shepherds wonder, the earth a cave, the wilderness a manger, but we—the Virgin Mother." (Vespers sticheron)

As we examine the icon carefully we notice that central to it is a swirling darkness, the mouth of the great abyss, the cave of Bethlehem, symbolic of the soul, the body, the world in awful and inexorable continuity struck by sin and hungering for the light of redemption, the pierce the darkness. And light points out the Light which shatters the darkness! The star of Bethlehem casts its long rays down illuminating the One who broke the bonds and by his emptying himself of himself was born for our sake: the child Jesus in swaddling clothes and lying in a manger—prefiguring the very cave-sepulchre and shroud of his death and burial.

Attending the new-born One is the Mother of God who occupies a central role and is larger in scale than the other figures. She is the "renewal of all born on earth," the new Eve, mother of all recreated mankind. She is mankind's great gift to the

Incarnation. Through her, men give their assent to the wonder of the mystery. She sits, the living throne of the "King of all" and by the absence of the usual suffering of child-bearing proclaims the wonder of the Virgin birth and the Divine nature of the One she bears.

Dumb nature is also given a central position by the presence of the ox and ass, ever deemed important by the Church despite the fact that the scriptures nowhere mention their presence. Yet they appear in icons always in the center—representatives of the whole world of nature re-created by the coming of the Saviour.

Joseph is seen strangely depicted outside the central grouping. He is not the father and his point is emphatically made by separating him from the group. He sits troubled, doubting and worried against the blackness of the cave which reaches around him in his disbelief. He is struggling to accept the miracle that takes place before him. In the struggle St. Joseph represents not only himself but all of us, who with similar turmoil wrestle with the fact of the Incarnation which seems beyond words or reason. Wistfully he looks back over his shoulder to consider the holy scene. In many icons Satan disguised as a shepherd stands before Joseph and tempts him as he has done to many since, to disbelieve the Virgin birth.

The temptation of Joseph is balanced by the faith and belief of the Magi who approach on horseback, following the star and in another scene arrive at the foot of the manger to present their gifts and



BYZANTINE ICON—This bronze and enamel rendition of the traditional Byzantine icon of the Birth of Christ is the work of an unknown Spanish artist. It was presented by Pope John XXIII to the St. Paul Center Byzantine-Melkite Information Bureau, Washington, D.C., where it is in the Collection of Eastern Church Art.

themselves, "the beginning of the nations," to the Lord.

Angels representing the celestial world carry out their twofold function of adoration and glorifying the Saviour as well as announcing to the unseen shepherds the good tidings of joy. The icon is usually completed by a most tender scene transmitted by the apocryphal gospels stressing the humanity of the Christ and his submission to the requirements of nature as he is carefully bathed by two midwives.

The icon of the Nativity of Christ is the visual rendition of the song of the Church at this

Holiday show set by Secina Band

INDIANAPOLIS—The Secina Memorial High School Christmas Band will present its Christmas show and pops concert Sunday evening, Dec. 21, at 7:30 in the school gymnasium. Admission to the show is \$1.25 per family, and 50 cents for a single admission. The varied program will feature light contemporary musical works along with traditional Christmas melodies. Song and dance numbers, pom-pom routines, and a seasonal skit will add variety to the program. The program is under the direction of Robert Cashman, Secina band director.

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Christmas in Caracas

By REV. VINCENT MALLON, M.M. ma's house to celebrate the holidays.

Caracas, Venezuela

THE North American commercialized manner of celebrating Christmas is making itself felt more and more in Venezuela, but there is still enough of tradition to maintain a distinctively religious tone to the feast.

Led by Sears, General Electric, Rockefeller's shopping centers, General Motors and other American business firms, the local merchants begin decorating their stores in mid-November with artificial Christmas trees and tinsel of all colors. So far Santa Claus has little importance here, as it is the Nine Jesus (the Baby Jesus) who puts the toys under the tree.

Venezuelan children have a rather short summer vacation, about one month less than in the States. They make up for it at Christmas time, as schools let out about December 13 and re-open January 10. This practice probably began as a result of the markedly family nature of the Christmas celebration. When transportation was much slower, not too long ago here, more time was needed to travel to grand-

For the first few years, Christmas doesn't feel like Christmas to Yankees in Caracas. Palm trees wave in the clear sky under the tropical sun. People walk the streets in shirt-sleeves. No one sings White Christmas, because no one would know what it means. But after a while the sight of children roller skating in the streets, the visits of all the tradesmen to ask for their Christmas "bonus," the busy Christmas preparations in the kitchen remind one that Christmas is on its way.

Religiously, that is, liturgically, Christmas does not make the impact here that it makes in the States. There is quite a good attendance at the Midnight Mass, and there is an increase in the number of Communion, but it is nothing compared to the intensity of the religious observance of Christmas in the States. For one thing, the overall attendance at Mass on Christmas is considerably less than on an average Sunday. The reason is that almost everyone starts his celebration at about nine in the evening on Christmas Eve and goes to bed about six on Christmas morning. Morning Masses on Christmas are virtually deserted, but since



VENEZUELA—Guitar, harp and maracas make up Mr. Figueredo's Indian Band.

the practice of evening Masses began, more people fulfill their obligation Christmas evening.

Venezuelans are justly proud of their devotion to the Crib. The poorest family has some sort of a little set of Nativity figures, and many families, even the poorest, work for weeks to produce monumental Christmas scenes, which would attract approval even in the windows of the finest stores on Fifth Avenue. Every year the family changes details of its Crib. One family had the sun rise and set on the Crib, which took a whole room of the house to mount. Other Cribbs have running water, village lights flashing on and off, and all sorts of imaginative groupings of camels, Bedouins, and angels. The Cribbs are kept until the feast of the Epiphany, January 6, when Christmas celebrations are officially over.

An old Venezuelan custom which has been on the wane, but which many are trying to revive in Caracas, is the novena of dawn Masses before the feast. Beginning on December 16 the faithful gather at a 5 a.m. Mass. It is one time of the year when the conservative Venezuelan hierarchy closes its eyes to guitars and modern singing in Church. Groups of youngsters sing folk songs about the birth of Christ accompanied by unusual percussion instruments, which resemble a butter churn, a harp laid flat and a miniature washboard.

In some of the suburbs of Caracas another old custom is reviving. Children roller skate around the central plaza until about eight o'clock at night when the entertainment starts. Musical "compos" are invited from all over the city and as many as 20 perform in a single evening. Often there are prizes for the best. The original purpose was to have the composit sing traditional Christmas music. But today they sing popular Latin songs with a tropical beat. One of the favorites last year was "The Band is Drunk," a Christmas time is the for

The favorite Christmas food is the hallaca (pronounced: aly-aka). Every woman makes it differently and is proud of her recipe. It takes a team of women days to prepare, and, if one visits homes a week before Christmas, he will see the kitchen turned into assembly lines as the mother, the grandma, the servant and the daughters prepare the hallacas. The basis of the recipe is finely ground corn meal. It is made into a dough and filled with all kinds of meats, shell fish, fruits, vegetables and condiments, depending on the cook's imagination. The filled dough is then wrapped securely in banana leaves and tied with strips of banana leaves. The whole thing is then boiled and finally kept in the refrigerator until ready to serve, when it is heated.

Reaction to hallacas varies among North Americans. One Maryknoller loved them and gratefully accepted the dozens which his parishioners brought to him at Christmas. His curate despised the things, and as beggars came to the rectory he systematically got rid of the hallacas. The pastor had to find a safer place for the hallacas the following year.

Readings from 'Record' held unconstitutional

TRENTON, N.J.—New Jersey's Attorney General, Arthur J. Stella, has ruled that it is unconstitutional to read from the Congressional Record in a public school classroom — when the reading is confined to prayers used daily in opening sessions of the Senate and House of Representatives.

That's what has been happening at Netcong High School. Public school officials in Netcong came up with the idea of having the prayers from the Congressional Record in a "free exercise of religion" period between prayer and Bible

passages read from a prayer book or Bible and prayer and the school gymnasium before Bible passages read from the classes begin. A student volunteer has been reading the "reading of the prayer and Bible marks" of the chaplain of the passages that is proscribed, not Senate or House from the Congressional Record. They are taken," he added.

The "free exercise of religion" Don't skip it, ZIP it when ad-

period has been conducted on dressing mail, use ZIP Code.

A CHRISTMAS PRAYER

By LEILA DORNAK
Oakland, Texas

Dear Lord, this season of your birth fills me with the deepest joy and thankfulness. Picturing you as a tiny child in your mother's care calls out the tenderest emotions I know.

Yet it is with great sorrow that I remember how you were refused a warm room and a soft bed for your birth in the busy little town of Bethlehem. Even much later in your life you said that you had no place to lay your head. How many doors must have been closed to you; how many windows boarded against you in your life! Even after your death, your friends locked themselves inside darkened rooms out of fear of the danger that might come to them from following you.

Lord, how many times have I turned away from those I might have helped, choosing not to notice their need rather than to give up any of my own time or pleasure? How many times have I locked my concern for others in a dark corner of my heart, fearing the cost and danger of involvement? With deep shame I ask your forgiveness for these sins of a cold and timid heart, and your grace that from this day forward I may never think myself too busy or be too much afraid to offer help to anyone in need.

Help me to live with open doors and lighted windows in my heart so that the generous spirit of Christmas may shine out and welcome all who pass my way. Amen.



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Concentration Camp Christmas

By SISTER ROSE M. MCCORMICK, M.M.
Maryknoll, New York

THE THIRD Christmas of World War II was a climactic one for us who were prisoners of war in the Philippines. I was among more than 2,000 interned in the Los Banos Camp on the island of Luzon.

General MacArthur was keeping his promise to return. American planes had been bombing and strafing around us since September. They dipped their wings as they flew over our camp. And that, more than anything, kept our spirits up and helped to make our Christmas a merry one, at least a hopeful one.

We had no real news of how things were going. But the foot-steps of our guards no longer smacked of victory as they tramped inside and outside the barbed wire fence. In the darkness they beat a message that seemed to say: "I'm sad . . . very sad . . . very sad . . ."

Surely the Japanese knew that their days of occupation were numbered, perhaps their very days of life.

No wonder our meals were cut down to a cup of watery rice, carefully rationed twice a day. In the Philippines, this is called lugao, but I can best describe it as wallpaper paste. Our lugao may have had some protein value at that. For we never could get all the worms and weevils out.

Picking the little livestock and stones from the rice was a job improvised a lamp by floating

a wick in a glass of coconut oil. The tabernacle was a tool box turned on end. Most essential of all, a Filipina woman kept us supplied, at her own risk, with a few altar breads and enough wine for Mass.

Then, at Christmas time, we had a unique crib. Among the internees there was an artist. He was a Canadian Holy Cross Brother who had been stranded in the Philippines on his way to India. With the mud of an ant hill, he made some crib figures.

Kneeling on either side of the Infant, Mary and Joseph were about a foot high. And on the feast of the Epiphany, three molded mud gifts made their appearance in front of the manger.

From a distance, I thought the figures looked metallic. Set off by a bright blanket, surrounded with poinsettias and tropical greens, it was a crib that would have been considered beautiful any Christmas, anywhere.

You may wonder where we got poinsettias. Well, they grow freely in the Philippines, but there were none inside our fence. Fortunately, we had a friend among the Japanese on duty at the camp. He was a private soldier named Hatachi whom we had gotten to know because he could speak English.

Hatachi San graciously brought poinsettias to the Sister who had the audacity to ask for them. Then she arranged them in vases made of bamboo tubes.

In spite of the blackout the Japanese allowed us to have Midnight Mass, provided no light would show. We didn't have much light to hide, just the one flickering oil lamp. When the hour came round, young Jesuits in the barracks next to us awakened everyone with a booming rendition of "Silent Night." I still wonder where they got the energy.

Their song had the effect of a church bell. People of various denominations gathered with us to celebrate the birth of Christ. The barracks was crowded and warm, for letting in air would have meant letting out light. And old Dutch bishop, who was also interned as an enemy alien, gave a homily that embraced all present. We did feel as one in Christ.

The next day mothers brought their children to see the crib and talk about it. Some of the little ones knew nothing but camp life. Then it all came to an end two months later. American paratroopers dropped upon us, made an end of the place.

Curtailment

ST. PAUL—Some 20 to 30 schools in the St. Paul and Minneapolis archdiocese are likely to close or consolidate at the end of the current school year, according to Father John R. Gilbert, archdiocesan superintendent of schools.



SR. ROSE MCCORMICK

and whisked us in amtracks behind their own lines. Each year as I tend to get caught up in the decorations and celebrations of the holy season, I think back to the wonderful simplicity of Christmas in a concentration camp. I forget that I was hungry. I just remember that Christmas there was a very happy, holy day.

Melkite prelate voting Communist

NOTRE DAME, Ind.—Archbishop Joseph Raya of Galilee said here that he intends to vote Communist in Israel's next election in order to promote needed social reform.

The Melkite Rite Archbishop of Haifa, Akko, Nazareth and all Galilee, in an exclusive interview in the November 22 issue of Ave Maria magazine, national Catholic weekly, said that Communists in Israel are "the only ones who talk and shout against injustice" to poor Arabs.

In a wide-ranging discussion, the Arab prelate said he hopes for a solution of Arab minority problems in Israel that could eventually serve as a model for peaceful resolution of Middle East tensions.

Defends diocese in social action

PORTLAND, Maine—The director of the Bureau of Information for the Portland Diocese said in an exclusive interview in programs to aid the underprivileged, and challenged "those who stand on the sidelines" and criticize diocesan efforts.

In a speech before the First Friday Associates of Portland, Clarence F. McKay noted that some \$200,000 was allocated from the Bishop's Campaign this past year to the diocesan Bureau of Human Relations Services, which runs a wide variety of programs to help alleviate social and economic ills in Maine.

Pope addresses Anglican leaders

VATICAN CITY—Speaking in English to members of the Rome Anglican Center, Pope Paul VI expressed hope that "the grace of the Holy Spirit will help both Churches to reach understanding in charity, which, in turn, will enable them to reach unity."

The Pope praised the work of Rome's Anglican institute, which, he said, aims to bring about better relations between the Roman Catholic and the Anglican Churches.

Your work, he told the Anglicans, cannot fail to produce a rich harvest and bring to pass "what is so close to your heart and to the heart of everyone, the restoration of unity."

This unity, the Pope added, will have to be achieved through truth, love and prayer.

Anglican-Roman Catholic dialogue was initiated by Pope Paul and Archbishop Michael Ramsey of Canterbury in 1966, and reached a further stage with the formation of a Permanent Joint Commission of Anglican and Roman Catholic representatives in 1969.

Pope lauds Catholics in Vietnam

VATICAN CITY—Pope Paul VI has highly praised the Catholic population of North and South Vietnam for remaining faithful to their religion and drying "the tears of the innocent victims of the conflict."

In a letter (made public in Saigon Dec. 8) he expressed the hope that the Paris peace talks will soon find peace.

Speaking of the Catholics of Vietnam, the Pope lauded them for their "initiatives directed to the re-establishment of concord and peace among the sons of a same motherland."

The Pope stressed that he would not desist from the hope that the Paris negotiations will reach a speedy solution. "We pray to God that He may enlighten the negotiators (at Paris), make them sensitive to the sufferings entailed by the prolongation of the talks, and anxious to assure peace with liberty . . . by an agreement which we hope is near."

The letter was addressed to the Vietnamese Bishops' Conference. When addressing mail, Mr. ZIP suggests "don't skip it, ZIP it."

ence, a body of bishops in the South. However, Vatican ob- bishops in the North, who, they servers pointed out that the said, are "impeded" from Pope intended these words of travel in the country.

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VIEWING WITH ARNOLD

Undeclared is a Western

By JAMES W. ARNOLD

It's unreasonable to expect any movie star to hit his peak twice in the same year, and after "True Grit" John Wayne had no place to go but down.

"The Undeclared" is pretty far down, at about the standard level for Wayne films since the end of his glory days with director John Ford.

The fault is not really his. "The Undeclared" is a western without a climax, which is as unforfeitable as you can get. Wayne and no less a foe than Rock Hudson jockey for position for 90 minutes, and one fully expects a magnificent brawl from these aging he-men (or at least their doubles). But they get to be friends, good will is spread on like peanut butter.

and bang right in front of you, nothing much happens.

There is fair potential. After the Civil War, Yankee Wayne and Rebel Hudson descend upon Texas, expediting on crossing paths into Mexico. Both are headed for Maximilian, Wayne and his men to sell horses, Hudson with a Confederate band and their families apparently to set up a stars-and-bars colony in exile under government protection. They not only dislike each other but are under mutual attack from bandits and partisans of Juarez. As if all this were insufficient, Wayne's adopted Indian son (football quarterback Roman Gabriel) falls for one of the white South-ern belles.

The North-South hostility doesn't get farther than a mass commotion that breaks up a Fourth of July social. This is lively enough, but has been done probably 500 times before, including even the funny character who tries to eat all the food while the others starve. Wayne and Hudson trade

approximately one blow each. The most historic moment is when Gabriel is slugged by huge Oleen (his Los Angeles Rams' teammate), an in-joke for pro football aficionados.

Anyhow, the guys are just having fun slugging one another, and it comes as no surprise when the Wayne group takes about 30 seconds at the end to solve the movie's main moral dilemma: do you give up all you have worked and risked your life for to save the skins of your old enemy? ("The Undeclared" is about as tough as cotton candy. One wonders what a realist like Sam Peckinpah ("The Wild Bunch") might have made of it. In fact, Peckinpah already made the film; his aborted masterpiece of 1965, "Major Dundee," had a remarkably similar plot.

The racial conflict also fizzles. Nobody seems to mind Gabriel's efforts to carry the 16-year-old chick off the wicket. ("I want her, and she wants me," it is his longest line) except a strait-laced Rebel captain who might have made of it all livelier. So much for prejudice.

Early in the film, Hudson is established as a liberal, when just before he puts the torch to the Rebel plantation, he gives his father's watch to the head slave.

The only ones who really get wiped out are the Mexican bandits, who make the mistake of attacking Wayne and Hudson in the wagons while Gabriel waits in the hills with the Chippewa and Latin Americans have suddenly become the major western villains, the only ones who can be massacred with impunity (cf. "Bandolero," "Butch Cassidy," "The Professionals," etc.). If I were Castro, I would be nervous about this.

The director is Andrew McGargan, Victor's son, who tries very hard for the old Ford aura of warm masculine comradery. Cameraman William Clothier is a western specialist, and the location photography is fine, except when it is inexplicably arched up with mist. The cast is out of every western of the last 20 years: Bruce Cabot, Harry Carey, Ben Johnson, John Agar. But like the stars, these venerables are past the age when they have to act.

Hudson makes sifful efforts at a Dixie accent. The dizzy high point of the whole film comes after the fight, when he coos hospitality to the departing and battered Yankees. "Y'all come back, heah," says Rock, as the Confederates stomp beneath the magnolias. Rating: A-1; unobjectionable for all.

St. Meinrad priests given holiday posts

ST. MEINRAD, Ind. — Fifty Benedictine monks of St. Meinrad Archdiocese are being assigned to Indianapolis and Evansville diocesan parishes for the Christmas holidays. The majority of the priests are faculty members of the college and theology seminaries.

Assigned are: Bradford, Father John Thuis; Brownsburg, Father Andrew Putt; St. Columba, Father R. J. Ruppert; St. Francis, Father Eric Lies; Ft. Benjamin Harri-

son, Father Basil Mattingly; French Lick, Father Marcellan Strick; Fulda, Father David Duesing; Greencastle, Father Simeon Daly; Greenwood, Father Richard Hindle.

Indianapolis — Our Lady of Lourdes, Father Philip Mahin; St. Catherine, Father Sebastian Leonard; St. Francis de Sales, Father Hubert Voigt; St. John, Father Meinrad Brune; St. Lawrence, Father Vincent Tobin; St. Mary, Father Michael Langston; St. Patrick, Father Gregory Chamberlin; St. Philip Neri, Father Mel Patton; St. Simon, Father Timothy Sweeney.

Sacred Heart, Jeffersonville, Father Donald Walpole; Lanesville, Father Daniel Schmelz; St. Mary, Madison Father Jerome Palmer; Martinsville, Father Andrew Muehle; St. Mary, New Albany, Father Alaric Scott; North Vernon, Father Xavier Maudlin; Perry County, Father Joachim Walsh.

St. Joseph, Clark County, Father Damasus Langan; Seydelville, Father Colman Gray; Shelbyville, Father Quentin Colgan; Tell City, Father Edmund Morthorst; St. Ann, Terre Haute, Father Theodore Heck; and Troy, Father Marion Walsh.

Sr. Denis Wirtz dies; held post in School Office

OLDENBURG, Ind. — Sister Mary Denis Wirtz, O.S.F., Archdiocesan School Office supervisor from 1963-69, was buried at the St. Meinrad Archdiocese on Tuesday, Dec. 16. She died at Marian College (Dec. 12) at the age of 90.

One of the first full-time school supervisors, Sister Denis retired earlier this year because of declining health. She had been in charge of teacher recruitment for elementary schools of the Archdiocese.

Sister Denis was a native of Princeton, Ind., and entered the convent in 1928. She obtained undergraduate and graduate degrees at Marian College and Butler University, respectively.

Prior to the supervisory position she taught in three Archdiocesan parish schools—Our Lady of Lourdes, Holy Trinity and St. Christopher's.

She is survived by her mother, Mrs. Edward Wirtz, a resident of St. Augustine's Home, Indianapolis, two sisters and two brothers—Mrs. August Wolf, Princeton; Sister Ruth Ann Lawrence, U.S.F., Marian College; Lawrence W. Wirtz, Princeton; and Edward Wirtz, Jr., Indianapolis.

Ave Maria Guild elects officers

BEECH GROVE, Ind. — Mrs. Carl E. Baas is the newly elected president of the Ave Maria Guild. Other new officers are Mrs. George A. Miller, vice-president; Mrs. Constance Wiegand, recording secretary; Mrs. J. P. Stephens, corresponding secretary; and Mrs. Carl J. Pfleger, treasurer.

Members of the board of directors include Mrs. Harold E. Behrmann, chairman, Miss Winifred Galvin, Mrs. Vincent Kaugh, Mrs. Otto Litzelman and Miss Camilla Zink.

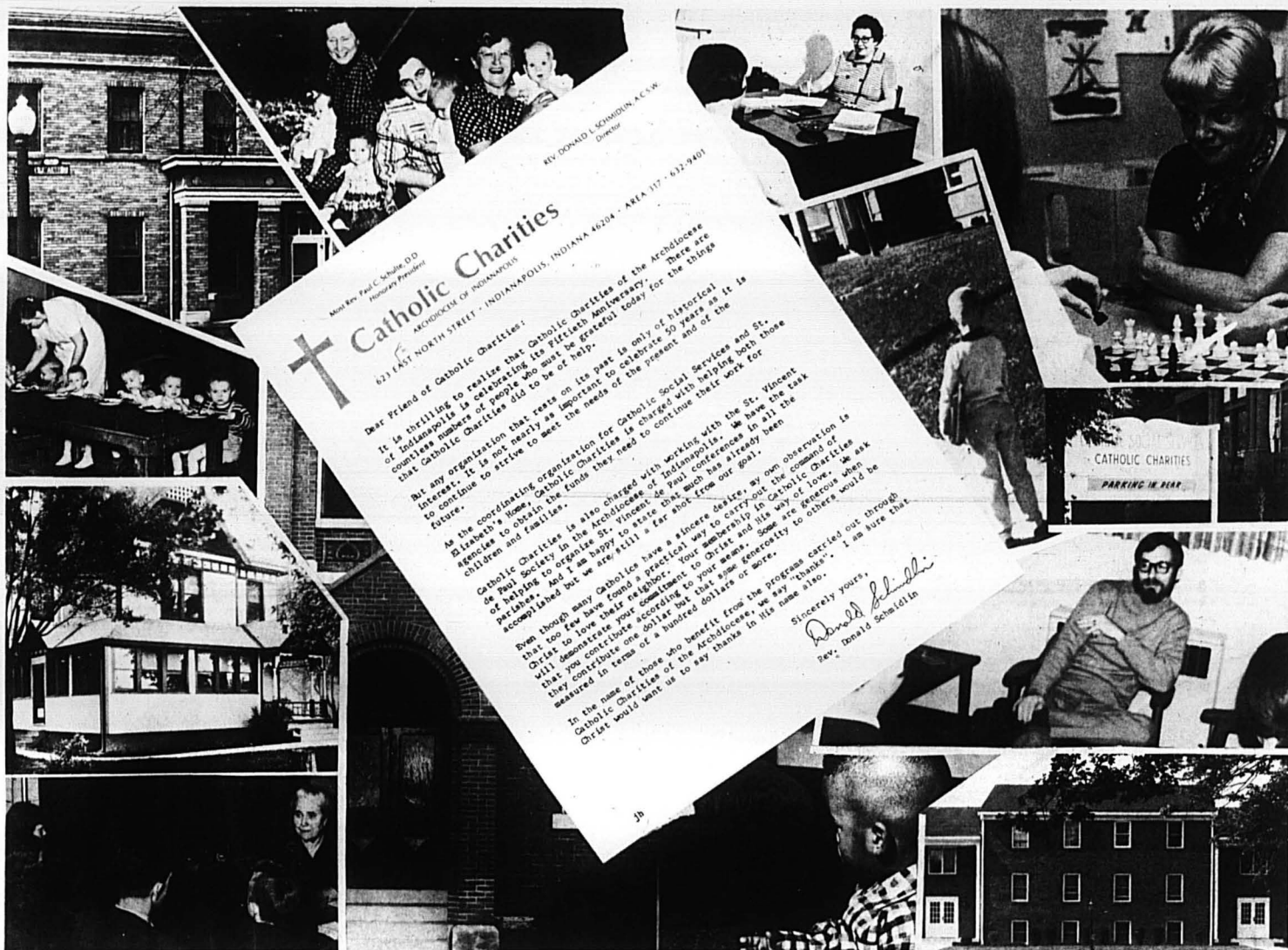
Radio and Television

BLOOMINGTON AREA		Sunday Television	
11:30 a.m.—	Mundy-Radio Radio	6:30 p.m.—	Christophers
6:00 a.m.—	Night Call	4:30 p.m.—	Wolverine
Radio		Sunday Radio	
WTTS		6:15 a.m.—	Hour of the Crucified
		7:45 a.m.—	Hour of the Crucified
		8:15 a.m.—	Sacred Heart Hour
		9:15 a.m.—	Church of the Holy Spirit
		9:45 a.m.—	Sacred Heart Hour
		10:00 a.m.—	Hour of the Crucified
		10:30 a.m.—	Hour of the Crucified
		11:00 a.m.—	Hour of the Crucified
		11:30 a.m.—	Hour of the Crucified
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1919

CATHOLIC CHARITIES OF THE ARCHDIOCESE OF INDIANAPOLIS

1969

*As it Was**As it Is*

We Know About the Past 50 Years... How About the Next 50..or 10..or 5..or 1?

It was 1919—the Great War was over—the boys were marching home to a world that never would be quite the same again. Women were coming out of the kitchen—they had been needed as workers during the war and soon would be voting. It was the eve of prohibition, the post-war depression, the revived power of the Ku Klux Klan and the first radio station.

Much has changed since 1919 when Indianapolis' Catholic Charities first director was appointed and much has stayed the same. There is still a need for day care centers for the children of mothers who are working outside the home in even greater numbers. The society has been termed affluent but that just means there is a wider gap between the

poor and those who are able to manage. The Ku Klux Klan isn't being taken very seriously but we are far from equality of opportunity. And that first radio station has grown into a vast communication system that has changed our values as well as our way of life.

Maybe because of the progress made since 1919 in social services, we are more aware of the needs—the work to be done in the next 50 years . . . or 10 . . . or 5 . . . or 1. We know that with skilled, professional counseling some families can escape from dead-end problems. We know that a social worker promptly on the scene when a problem develops at school can deal with its underlying cause before a family's or child's life is disrupted. We know that with understanding and advice, a young unmarried

mother can pick up the pieces of her life. But these things take time and they take specially trained people who have spent many years gaining knowledge and experience. And that means it takes money.

Annual memberships in Catholic Charities have helped meet pressing needs since the first membership drive in 1930 when the agency was swamped with requests for directly needed aid by families hit by the depression. Even in those meager days, \$2600.00 was raised in dues from people concerned about others in their community. The years since have been kind to most Catholics in the Archdiocese of Indianapolis. More of us are in a position to help. Annual membership in Catholic Charities is a way we can.

For my annual membership in CATHOLIC CHARITIES

☐ \$2.00 ☐ \$5.00
☐ \$10.00 ☐

Date.....

Name

Address

Honorary President, MOST REV. PAUL C. SCHULTE,
Archbishop of Indianapolis
President, ARTHUR J. SULLIVAN
Director, REV. DONALD L. SCHMIDLIN

Send to: Catholic Charities
623 East North Street
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