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UNDER FIRE: INDIANA'S PENAL SYSTEM

Commissioner Heyne: Who says it's calm in eye of the storm?

BY B. H. ACKELMIRE
First of a series

INDIANAPOLIS—The 1961 Indiana General Assembly authorized the establishment of a diagnostic center in which all convicted male felons would undergo a battery of physical and psychological tests before being assigned to one of the state's penal institutions.

On October 6, 1970 the new Indiana Reception-Diagnostic Center at Plainfield was dedicated. A four-story brick building costing \$2.25 million, the

(Editor's Note: The accompanying story is the first of a series dealing with the Indiana penal system, the need for reform, proposals which have been made in that direction and the possibility of getting them implemented. Subsequent articles will deal with the institutions comprising the system, criticisms leveled by organized reform groups and grassroots opposition to corrective change.)

maximum security institution will be equipped to handle approximately 200 inmates during the five-to-six week evaluation process.

By the end of January—ten years after the center was approved by the state legislature—the first prisoner is expected to be admitted. Thus the center represents both the potential and the practical difficulties of penal reform in Indiana. And a man who speaks volubly and knowledgeably about both is the present Commissioner of Correction, Robert P. Heyne.

TALL, DARK-HAIRED, bespectacled, 47-year-old Heyne has been part of the state's correction system for more than 20 years. He majored in social work and minored in psychology for a B.A. degree from Valparaiso University. His departmental experience includes assignments as counselor at the state prison at Michigan City (1950-53), director of classification at the prison (1953-58), assistant superintendent in charge of treatment at Indiana Reformatory, Pendleton (1958-63), director of classification and treatment for the Department of Correction (1963-64), superintendent of the Boys' School, Plainfield (1964-69) and Commissioner of Correction (1969-).

Heyne is a man in the middle with a



ROBERT P. HEYNE

reasoned view of what's on both sides—the good and the bad of the present system, the increasing demands for change by reformist groups and the traditional resistance found among the majority of the public.

Heyne is the first to admit that new directions and innovations are needed. And he sees a "growing nucleus of support for reform," the most promising element being government.

"For the first time in all my years in correction work, the governor of the state and the administration in power are really concerned with reform and have publicly supported it," he said.

Heyne is not willing to embrace every reform group or every reform proposal. He has his misgivings as well as his enthusiasms. He denes simplistic, unrealistic solutions and chafes under the do-it-yourself clamor coming from some of the Johnny-come-lately reform groups.

Heyne is a correction professional but, as the politically-appointed head of a statewide penal system, he is sensitive to majority viewpoints and political nuances. He knows that pressure for reform can be a sometime thing, coming on strong or fading in the stretch when real "gut" support is needed. With all

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TOO MUCH TO BE DONE

Early retirement for Pope 'unlikely'

BY EDYTHE WESTENHAVER
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ROME—Pope Paul VI has too many plans which he wants to implement to be contemplating retirement in the near future, in the view of sources here close to the Vatican.

Returning from his trip to Asia, the Holy Father has been confronted with a tidal wave of speculation about his health, his resignation plans and his successor. Front pages and covers of European newspapers and magazines are filled with such speculation.

It was all touched off, of course, by the remarks of Cardinal Eugene Tisserant who, asked by a French TV reporter if he thought the Pope planned to retire at 75, replied: "His state of health is such that he may very well have no need to make any decision about this."

Ironically, the speculation comes at a time when Pope Paul has never appeared to be in better health.

BEST INDICATION of that is the way in which the 73-year-old Pontiff withstood the grueling 10-day trip to Asia with its stops in eight countries and almost 50 speeches. When the plane carrying the Pontiff returned to Rome in the early morning hours of December 4, the Pope was alert and vigorous. On the final stop some hours earlier in Ceylon, the Holy Father appeared fresh saying Mass while many journalists were, in the words of the French Catholic daily, *La Croix*, "staggering with exhaustion."

That the Vatican is now extremely sensitive to this wave of speculation

became apparent when it was announced that the weekly papal audience in St. Peter's scheduled immediately after the Pope's return was cancelled. Vatican spokesmen took great pains to make clear that the cancellation was not due to the Pontiff's ill health, but had been decided before the Asian voyage because the Pope needed the time to catch up with his desk work and to meet a number of distinguished visitors.

Speculation about the Pope's future is being led by the Italian picture story magazine, *L'Europea*, which three years ago was the first to predict that Pope Paul would retire at 75. In its latest issue, *L'Europea* maintains that the Holy Father had definitely decided not to wait until his 75th birthday—in September, 1972—but instead to resign within the next 12 months, or at the most, 18 months.

The magazine claims that before retiring, Pope Paul will approve more "radical reform" decrees, such as the recent one prohibiting cardinals 80 years of age and over from voting for a new pope.

Further, according to *L'Europea*, Pope Paul will publish a decree setting forth his own prerogatives in retirement, which will include the right of voting for his successor.

However, sources close to the Vatican told this correspondent that they strongly doubt any resignation will come that soon. For one reason, too many of the

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pledge help to keep schools open

BY DAVID SUTOR

MUNDELEIN, Ill.—If there was any doubt in Catholic minds where their American bishops stood on the question of keeping Catholic schools open, the issue was settled here Dec. 18.

A two-day meeting of 40 prelates from across the nation advocated a plan to resell Catholics on the moral and spiritual benefits of their "value-oriented" schools. Archbishop George J. Biskup of Indianapolis was one of the 40 present.

In addition, the cardinals, archbishops and bishops pledged to aid Catholic parents in efforts to get financial help from public and private sources to make sure Catholic schools stay open.

Acting as spokesman when the meeting ended at St. Mary of the Lake Seminary were Cardinals John Dearden of Detroit and John Krol of Philadelphia, along with Archbishop Philip M. Hannan of New Orleans and Auxiliary Bishop William McManus of Chicago.

BISHOP McMANUS SAID that the "insecurity" parents and teachers feel about the future of the schools has caused a morale problem and a drop in parochial school enrollments.

The purpose of the meeting was "to allay confusion whether the bishops will back the schools or close them up," one participant explained.

The 40 bishops issued a statement that declared Catholic schools "the most effective instrument of Catholic education." It endorsed the principle of "parental rights in education," acknowledged that Catholic schools in the United States are now "in a severe financial crisis," and recommended "a vigorous campaign" to obtain financial relief.

The statement also noted that "other factors besides rising costs and school closings—including the declining birth rate and population shifts, and problems of morale and rationale—have played a part in the declining Catholic school enrollment of recent years."

STUDENT ENROLLMENT, the bishops pointed out, dropped in Catholic elementary and high schools from 5.2 million in 1967 to 4.7 million in 1970.

Highlight of the post-meeting news conference was a new emphasis on reselling the benefits of Catholic schools to Catholics.

Suggested as a method of putting "more emphasis on the religious and moral values of Catholic school education" was a program of home-to-home visits by pastors, teachers and laymen. The purpose will be to encourage Catholic parents to enroll their children in Catholic schools or other religious education programs.

Archdiocesan finance post goes to layman

Archbishop George J. Biskup this week announced the appointment of a layman as financial coordinator for the Archdiocese.

Leonard R. Piotrkowski, 49, of East St. Louis, Ill., began his duties last week in the business office of the Chancery.

In making the announcement, Archbishop Biskup said that Piotrkowski's position includes "responsibility for adjusting present accounting procedures to conform with the eventual uniform accounting methods as envisioned and recommended by the ad hoc committee of the United States Catholic Conference (USCC)."

Piotrkowski, who attended the School of Commerce and Finance at St. Louis University, has a general accounting background and 12 years' experience in parish fund-raising.

He will be available for counsel and assistance to pastors and parish financial committees in the area of fund-raising, the Archbishop said.

Piotrkowski's appointment to the business office will serve to augment the work of the present Chancery staff. No change in other personnel will be made. Treasurer of the Archdiocese is Father John Kahle.



Artist's conception of new St. Vincent Hospital Medical Center.

Saint Vincent groundbreaking set January 8

INDIANAPOLIS Official groundbreaking ceremonies for the new, 500-bed St. Vincent Hospital Medical Center will be conducted at 1:30 p.m. Friday, Jan. 8, on a 103-acre tract on W. 86th Street and Harcourt Road.

The seven-story medical facility, to cost \$30 million, is expected to be completed by September, 1973. Handling the general construction contract is the firm of Huber, Hunt & Nichols, Inc.

Preparation of the site began several weeks ago, including the installation of utilities and service roads. A physicians' office building is planned to adjoin the hospital. Construction will run concurrent on both structures.

On the evening of the groundbreaking, a black-tie benefit ball will be held in the Indianapolis Hilton. Proceeds will benefit the St. Vincent Hospital Research and Development Foundation.

Administrator of St. Vincent Hospital and president of its Board of Trustees is Sister Carol McDonnell, D.C. The hospital is conducted by the Daughters of Charity.

Fatima to sponsor interfaith Renewal

INDIANAPOLIS Fatima Retreat House will sponsor a Day of Spiritual Renewal for Protestants and Catholics on Sunday, Jan. 10, from 9:30 a.m. to 3:30 p.m.

Father Victor Wright, pastor of St. Joseph's parish, St. Leon, Ind., will conduct the lectures, dialogue and common worship. A scripture service and Mass are scheduled.

Additional information may be obtained from the Retreat House, 5353 E. 56th St., 545-7681.



L. R. PIOTRKOWSKI

Married and the father of six children, five to 18 years of age, Piotrkowski will relocate his family in Indianapolis next June.

IN THE ARCHDIOCESE

Poverty collection nears \$60,000 mark

INDIANAPOLIS—Returns from the November 22 collection for the Campaign for Human Development total nearly \$60,000 with 24 out of the 165 parishes in the Archdiocese still not reported.

The local collection was part of a nationwide effort of U.S. Bishops to provide money to solve some of the root causes of poverty.

One-fourth of the total realized will be retained for Archdiocesan programs affiliated with the national campaign effort.

Father Donald L. Schmidlin, coordinator of the Archdiocesan campaign, said that a local development board, working in conjunction with Archbishop George J. Biskup, will review

proposals for using that portion of the collection retained here.

FATHER SCHMIDLIN SAID the board is now being formed and will be composed of both clergy and lay people and will be representative of the entire Archdiocese.

The campaign, which has an open-ended national goal of \$50 million, has the twin aims of educating Catholics about the problems of poverty and funding self-help groups working in the poverty field.

A report from NC news service this week placed the current national total of contributions at \$2,096,074, with 38 of

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MAN ON THE GO

Father Ryan juggles parish, chaplaincy

BY PAUL G. FOX

A parish-within-a-parish could sum up the dual pastorate of Father John Ryan, as he combines chaplaincy service to Central State Hospital with the regular duties at St. Anthony's parish on Indianapolis' near-westside.

The challenge of a first pastorate should be enough to satisfy any priest, but youthful Father Ryan speaks eagerly of his "second job" at Central State.

Located directly across Warman Avenue from the parish property, the 150-acre campus of the state mental institution is "home" to 1,250 residents and scores of outpatients.

Although new to his pastoral assignment at St. Anthony's being appointed in June, 1970, it was a sort of "homecoming" to Father Ryan. It was the site of his first clerical appointment as associate pastor back in 1956. After two years he was later to serve at Immaculate Heart and St. Catherine's parishes, both in Indianapolis.

AT CENTRAL STATE, the Richmond-born priest has spiritual responsibility for the 200 Catholic residents of the institution. About 75 attend the weekly Mass offered at 9:00 each Thursday morning in the hospital auditorium.

In addition, he takes Communion to acute patients of the Bahr Treatment Center and the various residential cottages which are capable of receiving the sacraments.

Other duties of the part-time chaplain include staff service to two of the hospital's units. Orange Unit consists of the 180 patients in Wards 1, 2, 3, 4 and 4 Annex. Blue Unit is comprised of a similar number of patients residing in Cottages 1 and 2.

Each unit's staff, which meets twice weekly to review and discuss patient care and progress, includes a psychiatrist, psychologist, social workers, nursing service director, activities director and the chaplain.

The mental hospital has two salaried Protestant chaplains—one full-time and one part-time. The Catholic chaplain is salaried for 20 hours each week, a half-time schedule.

Father Ryan's ministry includes counselling with families of patients, but he regrets that lack of time prevents him from maintaining contact with former patients, unless they take the initiative of contacting him.

The chaplain is impressed with the current program of the state hospital to step up the rehabilitation and release of patients many of whom have spent nearly a lifetime institutionalized to their families, family-care centers or private retirement and nursing homes.

He notes with pleasure that the hospital population has decreased dramatically by 50 per cent since his first contact with Central State 14 years ago as a newly-ordained priest. In fact, the patient load was 2,100 only two and one-half years ago.

SEVERAL OUTSIDE GROUPS of volunteers help ease the chaplain's religious responsibilities and help provide

recreation and entertainment on a regular basis. They are well received by the patients who range in age from small children to octogenarians.

Volunteers and financial support have been provided by St. Anthony's Legion of Mary unit, the Ladies of Charity, the St. Florian Guild of Catholic firemen, various Knights of Columbus Councils, and nuns from Fatima Retreat House, St. Bridget's and St. Anthony's parishes.

Father Ryan voiced strong praise for the faithful, unsung volunteers, whose duties range from escorting patients to the chapel, helping with the liturgy or visiting with the patients.

"I am also conscious of the dedication of the hospital's professional staff, as most remain here at great financial sacrifice to themselves."

The esteem that the patients and staff hold for the Catholic chaplain is evident to any visitor in the chaplain's company as he makes the routine rounds of the institution.

Eyes immediately light up and facial expressions brighten as he stops to bless a rosary (for the fourth or fifth time) or to chat with a depressed personality.

CENTRAL STATE'S Superintendent Dr. John U. Keating also has good things to say about Father Ryan's performance of duties.

"While our personal contact is limited," he said, "I have heard nothing but good reports from everyone with whom he comes into contact. I never see him but that he is hurrying somewhere in the performance of his duties."

Father John Ryan is indeed a "man on the go." While he hurries along to satisfy the heavy demands of his dual-pastorate, he appears to be quite relaxed and leisurely when performing his priestly duties. He always has time for others in need.

Report a third lack training in catechism

MILWAUKEE—A report issued here disclosed more than a third of grade and high school age Catholics in the Milwaukee archdiocese are not receiving any formal religious training, either in Catholic schools or Confraternity of Christian Doctrine programs.

Prepared by the archdiocesan education department, the report estimated that pupils not receiving such training ranged from 23 to 37 percent among grade schools, to 59 percent among high schoolers. It was estimated that 95,000 out of 250,000 Catholic students were not receiving any religion education.

The report recommended: "There may be need for adult instructions at the time an infant is baptized. Seemingly, a large number of babies were baptized and the baptism began and ended their formal contact with the Catholic Church."



CENTRAL STATE CHAPLAIN—Father John Ryan, Catholic chaplain at Central State Hospital, is shown above attending a weekly staff meeting at the institution. He participates in two staff units, each consisting of a psychiatrist, psychologist, social workers, nursing supervisor and activities director. (Another photo on Page 12.)

Seek funds for draft counseling center

INDIANAPOLIS—The Priests Association of the Archdiocese is one of 11 groups involved in a drive for funds to organize and operate a free draft counseling center in Indianapolis. The drive will be conducted throughout the month of January.

The goal is \$15,000, the sum necessary to finance such a center for one year and pay the salary of a full-time director.

Also participating in the drive for contributions and in planning for the center are the Indiana Council of Churches, the Church Federation of Greater Indianapolis, Jewish Community Center, Church and Society Department (Disciples of Christ), First Mennonite Church, Northview Church of the Brethren, Marian College Draft Service, Military Coordinating Group, Hoosiers for Peace, and Women's International League for Peace and Freedom.

The Priests Association hopes that at least 30 percent of the \$15,000 can be raised in the Catholic community.

THE SOCIAL ACTION Committee of the association is in the process of mailing to every pastor in the archdiocese a letter informing them of the current unorganized counseling service, now available and detailing the center proposal.

Pastors are being asked to "give this proposal to your parish council or some other parish organization for consideration."

The letter notes that Indianapolis is the only major city in the United States without such a center.

Bloomington, Richmond and New Albany (Mt. St. Francis Seminary at Floyd's Knobs) operate draft counseling centers or referral services. Locally, the Disciples of Christ and the Indiana Council of Churches and, most recently, the Priests Association have participated in draft counseling on a limited basis.

Participation in the center proposal follows out of the association's present involvement. However, on April 28, 1970 the association passed a resolution "supporting the Catholic who is a conscientious objector as a result of his religious training and belief" and urged the diocese to "provide in cooperation with other interested groups a center for draft counseling and information." Then last November the association designated its Social Action Committee to form teams of experts in Catholic positions on CO to be available for speaking to high schools, colleges, religious education classes and other groups.

From that effort developed Catholic Draft Counseling Referral, a service listing several priests and laymen willing to counsel with individuals. However, the

referral was viewed only as an interim effort until a full-time draft center could be established.

LETTERS AFFIRMING the support of the association and the United States Catholic Conference for Catholic young men who seek CO classification have been sent to members of Selective Service boards within the archdiocese.

Father Bernard Survil, Cathedral High School chaplain and one of those spearheading the draft center drive, said that contacts with Selective Service officials have been "most friendly."

"There appears to be a whole new attitude toward CO's," he said.

The proposed center has no connection with the now-defunct Indianapolis Draft Project, which operated in this city for two years. The center proposal notes that the project "lost its broad-based support following the involvement of some of its members in public demonstrations; its association with the Indianapolis Free Press (an underground newspaper), in the mind of some, also undermined widespread support."

The center would provide information on all alternatives relative to military service, counseling on the ethical and moral aspect of service decisions, and general counseling which will be "non-political and non-directive." All services will be free and arrangements are being made with professional counselors (lawyers, psychiatrists, physicians, etc.) to give reduced-fee consultation should it be required.

"THE CENTER MAY BE coming a little late in the day, what with the gradual withdrawal of troops from Vietnam and the talk of a volunteer draft," observed Father Survil. "But the volunteer draft is not a reality yet and the lives of a great many young men are still at stake."

He noted that a survey taken last October among male students at five Indianapolis Catholic high schools showed 77 percent of them felt the need for individualized draft counseling.

Father Survil said members of the Social Action committee will be happy to speak to any parish group or church organization interested in learning more about the center proposal. Information also can be had by writing Draft Information Program, 136 West Georgia St., Indianapolis, 46225, or by calling (317) 636-3097.

Contribution pledges are being sought from both organizations and individuals. Pledges will be redeemable only if the \$15,000 pledge goal is reached by the end of January.



DISTRIBUTES GIFTS AT CHRISTMAS TIME—Charlie Byrnes, Indiana University sophomore football player and the son of Dr. and Mrs. Robert Byrnes of St. Charles parish in Bloomington, greets Bloomington youngsters at the Boys' Club annual Christmas party. The party is hosted each year by area businesses and industries. Several hundred gifts were distributed by football players from IU and University and Bloomington high schools.

First pastoral of bishop urges fight on abortion

FALL RIVER, Mass.—Newly installed Bishop Daniel A. Cronin of Fall River urged priests and lay people of his diocese to oppose any attempt to legalize abortion or to deliberate destruction of innocent human life, the bishop said.

In his first pastoral letter as Fall River's bishop, Bishop Cronin warned that relaxation of anti-abortion laws would lead to the elimination of laws now

'Data bank' shows enrollment drop

WASHINGTON—Catholic school enrollments have decreased by over a half million students since 1967, according to the first published report of a comprehensive fact-gathering project conducted by the National Catholic Educational Association (NCEA) here.

The NCEA "data bank" reported the total number of students in the nation's Catholic elementary and secondary schools had dropped from 5,215,598 in 1967 to 4,672,510 in 1970—a decrease of over 10 percent.

The data bank project—funded by a \$78,000 Carnegie grant—covers the past three academic years, 1967-68 through 1969-70.

insist that the same human life is sacred and must not be attacked even if not yet born," Bishop Cronin added.

"We must remember at all times that we are dealing with a divine prohibition against the deliberate destruction of innocent human life," the bishop said.

"Let it not escape our attention that once the sacredness of human life is violated by any weakening of the laws against abortion, the other equally despicable crimes of infanticide and mercy killing will be waiting their turn to be legalized."

"I am sure that no one at the moment has difficulty in respecting the life of the new-born baby or the elderly person paralyzed or mentally ill. But recent modern tendencies make it our duty to

Czech Church talks seen as smoke screen

Pacem in Terra movement of priests and clergy in Czechoslovakia, is no different from the earlier group, which was denounced and abandoned by the Czechoslovak bishops in 1968.

As late as Sept. 1 of last year, new norms restricting religious teaching in the nation's schools have been introduced.

VIENNA—Rumors persist that the Communist regime of Czechoslovakia plans to renew negotiations with the Vatican to establish better relations, but there is a serious question as to how serious these negotiations will be.

According to sources close to the Catholic Church in Czechoslovakia, the present government there will press for new state-Church relations in October.

However, a number of Catholics in the country maintain that the government is only interested in creating a "smoke screen" to delude the West and to divert attention from an ever-increasing pressure that is being brought on the Church in Czechoslovakia.

CATHOLIC SOURCES here cited as their evidence a recent decision, announced over Radio Prague, to reestablish the Peace Priest movement under a new name borrowed from the title of an encyclical of Pope John XXIII. It was said that the new

Among other restrictions that have been imposed since the fall of the 1968 liberalized regime: parish priests may not carry out their ministry outside of their own parishes; priests who wish to celebrate Mass privately must have the government's permission; male Religious orders cannot live together in any group larger than two and Catholics of the Eastern rite are faced with special threats and harassment.

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Divorce law in Italy stirs more debate

ROME—Controversy continues here over the newly passed Italian divorce law, with especially sharp exchanges between Vatican City's daily newspaper, L'Osservatore Romano, and the Rome daily Il Messaggero.

The main point at issue in the rapid-fire debate in the newspapers is whether Italy entered the Lateran Pact and Concordat of 1929 with a state-Vatican City—or with the Church—through the Pope and the episcopate.

In a related action, press sources indicated that a new diplomatic note from the Vatican to Italy was sent a few days ago protesting anew the manner in which the divorce action was handled. Authoritative observers say the contents of this note advanced the same arguments stated by Pope Paul VI in his message to

the cardinals of the Curia on Dec. 21.

MESSAGGERO AND THE Italian parliament seem to feel that the concordat signed by Mussolini and ratified into the Italian Constitution at the end of the second World War is with another state and therefore of a temporal nature. The Vatican has insisted strongly and repeatedly that the concordat was entered into with the Church and the Pope as a moral person. Further, if any changes were to be made, the concordat spells out that it would be by mutual agreement.

In his talk to the cardinals, Pope Paul had lamented the unilateral action of Italy in passing the law. Article 34 states that Italy is held to recognize the sacrament of Matrimony as "valid to all civil effects" and that any annulments would be handled by "ecclesiastical

tribunals." Obviously, the divorce law not only defied this but has changed it.

Jumping further into the debate, Messaggero roundly denounced a proposed or at least talked about national referendum to repeal the divorce bill as a threat which "responsible representatives of the Catholic world consider dangerous to the religious peace and unity of the nation." It did not explain who these representatives were.

SIDING WITH THE lament of Pope Paul, L'Osservatore Romano said that after an exchange of notes between Italy and the Holy See early last summer, Italy simply went its own way, ignoring the clear provision of Article 44 of the concordat that in any difficulty the two parties would "by mutual understanding promote a friendly solution."

Messaggero countered by saying that the Italian parliament, after long and patient study of the situation, simply found it necessary to revise the constitution.

"We maintain that the concordat was not violated by the introduction of divorce into Italy," Messaggero concluded.

While this war of words was being waged, and will probably continue, Italian courts are being inundated with petitions for divorce.

Catholic-Muslim liaison urged after meetings

VATICAN CITY—The Supreme Council of Islam Affairs of Cairo (Egypt) and the Vatican's Secretariat for non-Christians issued a joint communique calling for regular consultation on social, cultural and religious matters.

The communique was issued after delegations of the two groups finished meetings at the Vatican Dec. 16-20. The communique was signed by Cardinal Paulo Marella, president of the non-Christians' secretariat, and Mohammed Tewfik Owaid, secretary general of the Muslim council.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Community breaks religious ties

IN UTRECHT, The Netherlands, an experimental religious community broke its ties with the Dutch Capuchins and the Franciscan Sisters of Denekamp after the Vatican Congregation for Religious ordered two Sisters to leave the community. The Vatican congregation said that if the Sisters did not leave the community they would be expelled from the Franciscan and released from their Religious vows. Until now, the community was an experiment in living the Religious life approved by the Capuchins and the Franciscan Sisters in The Netherlands. From now on, it will continue as an unofficial group.

Pope drafts peace blueprint

IN VATICAN CITY, Pope Paul VI—appearing in public for the first time in a week—said that man is betraying and losing peace. Speaking to crowds in St. Peter's square the Sunday before Christmas, the Pope urged Christians to seek peace through prayer and through "greater love for everyone and particularly for those who suffer, whether they are near or far." Pope Paul spoke in a strong voice and appeared to be in good health, following a week-long bout with the flu, during which his normal private and public audiences were either curtailed or canceled.

Voice confidence in family life

IN WASHINGTON, Family life directors of the nation's Catholic dioceses expressed confidence in the modern American family's ability to adapt to the changing social conditions of the 1970s. In a public statement prepared for the Dec. 27 observance of Holy Family Sunday, they noted that some observers have proclaimed the end of the family as it has traditionally been known. "Others have relegated family life to a position of irrelevance," the statement said. "But the family is neither ended nor irrelevant. Rather, we believe it can serve as the cutting edge in man's effort to adapt to new life styles, new demands and new roles...."

Urges Church to drop schools

IN NEW YORK, a prominent Catholic educator said, "Wherever there is official church sponsorship of education, the teaching of religion should be avoided." Brother Gabriel Moran, president of the Long Island-New England province of the Christian Brothers and a visiting professor at New York Theological Seminary, said that "the Church got into the school business to preserve itself and to serve the religious and educational needs of a future generation of Church members." Such aims, he said, are unsuited to a time when "organized religion will have difficulty getting a hearing in a world which is doing its religious thing elsewhere."

Order auxiliary aid continued

IN LANSING, Mich., the Michigan state Supreme Court ordered the state board of education to continue providing auxiliary services for nonpublic schools—at least until it makes a final judgment on a state constitutional amendment banning most nonpublic aid. In another directive, however, the court ordered state school authorities not to hand out any of the \$22 million which the state legislature appropriated earlier this year for nonpublic school teachers' salaries.

Spying on civilians seen step toward police state

WASHINGTON—U.S. Army intelligence officer that he and other priests involved in a dispute with Cardinal Patrick O'Boyle of Washington were put under army surveillance in 1968. Father John E. Corrigan told NC News that he was "shocked and discouraged" by the recent disclosure by a former army

Two Sisters are buried at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for two Sisters of Providence who had spent a total of 124 years in religious life were held at the convent motherhouse here before Christmas.

Sister Catherine Gertrude O'Neill, S.P., died December 17 in St. Anthony's Hospital, Terre Haute, at the age of 79. She entered the convent in 1907.

Sister Joseph Rita Keiser, S.P., died December 19 in the convent infirmary at the age of 94. She had been a member of the community since 1909.

A Chicago native, Sister Catherine Gertrude had served as elementary and secondary teacher of commercial subjects. Archdiocesan assignments included St. Mary's, Richmond, and St. Agnes Academy, Indianapolis. She retired from active duty three years ago.

She is survived by one sister, Sister Margaret Agnes O'Neill, S.P., of the motherhouse.

A native of Cannelton, Ind., Sister Joseph Rita had served on the household staff of local convents in Chicago and Hammond. For many years she was a member of the household staff at the motherhouse, where she spent the past 10 years as an infirmary resident.

She is survived by a sister, Mrs. Mary E. Warkke, of Gainesville, Fla., and two nieces, Mrs. Irene Ludwig, of Jasper, and Sister Bernardine Ludwig, O.S.B., of Tell City.

Convent program being probed

IN COCHIN, India, the Vatican commission investigating the circumstances of Indian girls sent to convents abroad may turn out to be conducting the most sweeping public inquiry ever held in the Church. The commission has already sent out from its one-room office about 4,000 copies of a message addressed to parish priests, Church institutions, nuns and other persons likely to have information on the controversial program. Publications in Europe and the U.S. reported last summer that girls from India were being exploited when they were sent to European convents. It was charged that they were being used as servants and given menial tasks instead of being trained as full members of their Religious communities. In October the recruiting program was suspended, pending investigations by the Indian bishops and India's government, as well as by the Vatican.

Comments on violence in Poland

IN VATICAN CITY, the Vatican City's weekly magazine called the recent outbreak of violence in Poland a natural reaction of men crushed by the economic and social dogmas that Poland's communist regime has been trying to impose. "The teaching to be drawn from these tragic events as well as those of the past is that the experiments of the economists, crushed between the rigid schemes of ideology and the rule of laws regarded as inflexible, end up driving men into straits where he cannot live," said an editorial by Federico Alessandrini in L'Osservatore della Domenica's Dec. 27 issue.

Urge lifting of Anglican curbs

IN LONDON, an official Church of England commission recommended letting clergymen of other denominations be appointed to the House of Lords, Britain's non-elected upper chamber of Parliament. The commission's report, the product of four years' work, also recommends lifting the existing bar to the election of Catholic priests and other Christian ministers to the House of Commons, the lower, but politically more powerful, house of Parliament. The report deals with the Anglican Church's position as the "established church" and its control by parliament and the monarchy. The report recommended that the Church of England remain the established church of the land, with the monarch as its supreme head—as it was set up by Henry VIII in the 16th century—but it urges that the Church take over from Parliament final authority over worship and doctrine. The report also said that Anglican bishops should not longer be appointed by the monarch on the recommendation of the prime minister.

Comments on Vietnam tour

IN TAIPEI, Taiwan, Cardinal Terence Cooke of New York, with one arm round the shoulders of Airman David Marcus of New York City, said "this is why I make these trips.... My trips have a pastoral purpose, to bring something of home to our men overseas at Christmas." The military vicar arrived here Dec. 19 from Japan on his way to Vietnam to spend Christmas with U.S. troops. He was met at the airport by the bishops of Taiwan, including Cardinal Paul Yu Pin, exiled archbishop of Nanking; Archbishop Edward Cassidy, the apostolic nuncio; Maryknoll Bishop William Kupfer of Yichang, Taiwan, from Flushing, N.Y.; Maryknoll Bishop Frederick Donaghy from New Bedford, Mass., exiled bishop of Wuchow, China; and a group of chaplains headed by Major Paul Humphrey (Capt. USN) of Buffalo, N.Y.

NAACP levels charges at diocese

IN JACKSON, Miss., charges of racism and indifference to the plight of the poor were leveled at the Natchez-Jackson diocese by the National Association for the Advancement of Colored People during a hearing held to "get to the bottom and solve the problems of STAR." STAR is a diocese-sponsored manpower and education program but operates as an independent corporation federally funded by the Office of Economic Opportunity. It is controlled by a 30-member board of directors over which the bishop here has little control. Bishop Joseph Ruffini of Natchez-Jackson said he was confident that any misunderstanding between the state's NAACP chapter and the diocese could be smoothed out.

District court backs abortion law

IN TOLEDO, Ohio, a three-judge U.S. district court panel upheld the constitutionality of Ohio's abortion law which prohibits that procedure unless the mother's life is at stake. In a 2-1 decision, judges argued here that the exception of performing an abortion for preservation of the mother's life is justified because "self-defense has always been recognized as a justification for homicide." The constitutionality of the state's law had been questioned in a case brought before the federal court by an obstetrician, a psychologist, a social worker, a clergyman and a pregnant woman.

Nixon lauds poverty campaign

IN WASHINGTON, President Richard M. Nixon sent a warm letter to Chicago Auxiliary Bishop Michael R. Dempsey, praising American Catholics' commitment to help the nation's poor. Nixon called the Campaign of Human Development—a Catholic fund-raising effort aimed at fighting poverty—"a far ranging and energetic project to help our less fortunate citizens." In his recent letter to Bishop Dempsey, national director of the campaign launched Oct. 1 by the U.S. bishops, Nixon said "all Americans can be moved by the spirit of goodwill and brotherhood that marks these efforts."

Hold vigil protest in capital

IN WASHINGTON, an estimated 200 supporters of imprisoned Fathers Philip and Daniel Berrigan gathered across Constitution Avenue from the Justice Department to protest FBI director J. Edgar Hoover's accusation that the two priests were members of a kidnapping and sabotage conspiracy. The two-hour protest—highlighted by a paralytic service led by Puerto Rican Bishop Antonio Pazienza-Bonilla—followed a night-long vigil of prayers and fasting.

Investigate abortion referral fees

IN NEW YORK, the state's attorney general, has launched an investigation here to determine if the fees charged by abortion referral agencies in the state are just. The practices of about 15 companies in the New York City metropolitan area, which have served thousands of women since the new abortion law went into effect last July 1, are being studied along with those of physicians and several private hospitals and clinics. Stephen Mindell, assistant attorney general in charge of the investigation, said that the state's primary concern was those women from outside of New York who "may be paying more than a fair and reasonable rate for abortion referral." "We are concerned," he continued, "that many providers of these services have had no medical training whatsoever. They are businessmen, and we are concerned with the conditions of the hospitals these women are being sent to."



OFFICERS OF RELIGIOUS ASSOCIATION—Shown above are the newly elected officers of the Associate of Religions of the Indianapolis Archdiocese (ARIA). Sister Marie Wolf, S.P., far left, principal of Holy Spirit School, Indianapolis, is president of the group. Other officers, from left, are: Brother Robert Belanger, C.S.C., of Cathedral High School, vice-president; Sister Jane Burger, D.C., of St. Vincent Hospital, recording secretary; Sister Mary Catherine Gibson, S.P., of St. Simon's School, corresponding secretary; and Sister Annette Crone, O.S.F., of St. Francis Hospital, Beech Grove, treasurer. The Association is planning a multi-media religious experience on Sunday, Feb. 28. Keynote speaker for the session, to be held at St. Augustine's Home for the Aged, will be Dr. Irvin Arkin, associate professor of theology at St. Louis University.

Grant will aid U.S. cooperative school program

WASHINGTON, D.C.—The Ford Foundation has awarded \$162,200 to a project for developing cooperative efforts between public and private educational systems that would improve educational quality generally and increase the economic efficiency of school operations in the nation.

The grant to the National Catholic Educational Association (NCEA), which devised the project, was announced jointly by Ford and the NCEA here. It was described as evidence of the foundation's confidence that public and private educators can work together to establish "patterns and models" of education for the future.

"During this week 10 years ago, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, urged more and frequent discussion between leaders of the Christian Churches to further the cause of unity."

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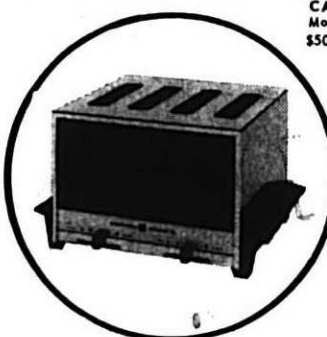
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Comment

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

The American family at bay

After attending Mass last Sunday—one celebrating the feast of the Holy Family—Catholics perusing their morning paper were advised that President Nixon had signed into law a \$382 million, three-year expansion of the family planning service. The same bill calls for the creation of a federal office to coordinate ways to control population growth.

The new law will fund public and private nonprofit organizations which issue contraceptives and dispense birth control advice. It was passed with strong bipartisan support amidst a flurry of peripheral proposals that ranged all the way from depriving families of tax credits to injecting sterility potions into the nation's water supply.

We don't want to get hung up here in the population explosion theory-myth controversy. But when one is concerned with the health and welfare of the family structure, one can hardly ignore the pressures—yes, the demands—to make families conform to a rigid numerical formulae. And the statement issued in observance of Holy Family Sunday by diocesan Family Life Directors and the United States Catholic Conference's Family Life Division took careful note of the formulae.

"Within the past year, there have been proposals to establish a national policy limiting family size to two children," the statement said. "Such proposals seriously threaten the rights of married couples to decide the size of their families and the frequency of births, and they are symptomatic of a lack of confidence—bordering on despair—that our nation can effectively deal with its major social problems. For our part, we reject the proposed national goal of the two-child family."

It is not alone by population strictures that the family is beset. A recent Gallup poll revealed that the No. 1 anxiety among married people was the future of the family. The family as a structure, unit, tradition, ideal and way of life. Heads of families feel threatened and besieged by moral, social and cultural changes they see as destructive. Indeed, as one news magazine put it, if there is a single word that characterizes the U.S. family today it is "HELP!"

Within the past half century families have severed rural roots

and support relationships with other blood relatives and insulated themselves in a parent-child nucleus in an often hostile urban environment. Transplantation to the suburbs has brought further change and greater homogeneity.

Add to these basic disruptions the mobility demanded in many occupations, the emergence of adolescence as a perilous family phase, the prolongation of youth in an extended education culture, the flaunting of traditional moral values, the skyrocketing divorce rate, the dissolution or weakening of religious ties and the de-personalization of technology, and is it any wonder that families are shaken and unsure.

Frost the fear with public pronouncements that the creative aspects of marital love, the children, have become excess baggage in today's society and parenthood is degraded.

As the recent White House Conference on Children concluded in one of its task force reports, "We like to think of America, as a child-oriented society, but our actions belie our words. The actual patterns of life in America today are such that children and families come last."

The phrases of the Holy Family Sunday statement said, "... we reaffirm our own confidence that the American people have both the ability and the will to build a better world... We cannot emphasize too strongly the need to create public understanding and acceptance of the authentic dignity of married love."

Urie Bronfenbrenner, Cornell psychologist and chairman of the White House meeting, told a reporter that U.S. society must reorder itself "so that human values can again get some recognition... The nature of the problem is the way of life that is organized for us. We have to really support those institutions, those businesses, those politicians who are ready to change things, so that children and people concerned with children have some space and status."

Bronfenbrenner and the USCC seem to share a common anxiety for the future role of the family. But that very obviously is not the anxiety which motivates either the legislative or administrative branches of federal government.

Aiding Soviet Union's Jews

Cardinal John Heenan, archbishop of Westminster in Britain, has asked Metropolitan Nikodin, head of the Russian Orthodox Church, to intercede with the Soviet government on behalf of "our Jewish brothers."

Cardinal Heenan's immediate and specific reference was to the two Jewish defendants sentenced to death and several others to long prison terms in an alleged plane hijacking plot involving what some of the defendants themselves said was a desperation bid to emigrate to Israel.

However, the British prelate's appeal also may be accepted as one that the Russian Orthodox Church assume leadership in obtaining better conditions for Russia's Jews, including the right to emigrate freely.

Cardinal Heenan's approach

probably is the most effective one that can be made—the exception, of course, of the direct protests being registered, some with astonishing vigor, by Western Communist parties.

While it is true that all Christian churches in the Soviet Union remain firmly controlled and regulated by the state, the Russian Orthodox Church seems to have been gaining a new measure of vitality of late, drawing strength not only from intellectuals increasingly disenchanted with state godlessness but from the masses as well. The Soviet state, shaken by a profound crisis of confidence in doctrinaire Marxist-Leninism, has done nothing to halt this trend.

It would seem reasonable, then, that Russia's present political leaders would be considerably more

responsive to supplication by such Russian churchmen as Metropolitan Nikodin than to any sum of demands by Premier Golda Meir of Israel or by Zionist leaders in other countries. Soviet leaders are openly hostile to Israel and Zionism (while at the same time showing keen sensitivity to accusations that they are "anti-Semitic"). But there appears to be a growing inclination to arrive at some sort of modus vivendi with the Russian Orthodox, Georgian Orthodox and Armenian churches, and even with the small sects.

To be sure, the United States government and other Western nations ought to appeal for clemency for the 13 persons, mostly Jews, who were convicted of what the prosecution in the trial at Leningrad openly called a "Zionist conspiracy." The U.S. and other nations ought also to use the occasion to appeal for a generous Soviet policy of allowing Jews to

emigrate to Israel or other nations of their choosing.

However, it appears that the most effective instrument for reaching Soviet leadership is the Russian Orthodox Church, spurred on by Christian leaders the world over. The Catholic Church can play a decisive role in the effort by uniformly doing what Cardinal Heenan already has taken upon himself to do.

Tass, the Soviet news agency, finds it simple to declare, as it did this week, that "Zionist circles are whipping up a new fit of anti-Soviet hysteria in the United States" and that "this unbridled anti-Soviet campaign is masterminded by Israel." It could hurl similar charges at the Vatican, the U.S. State Department and other "outside" intercessors. But, unless we entirely misread all the signs, the USSR would be much more receptive to quiet suggestions from "its own" Russian Orthodox Church.

YOUR WORLD AND MINE

End of road for commercial TV?

BY GARY MacEOIN

The other day I met a friend I had not seen for several years. He holds a high-level job in public relations for one of the country's biggest companies. Like many people these days, he was depressed.

There is no doubt that it has been a tough year: less work, higher prices, the continuing Vietnam hemorrhage, eyeball-to-eyeball confrontation in the Middle East, black power, rampaging students, teen-age drug addicts. My friend's depression partook of this total mood, but it was more specific.

"We have made a major study of our public image," he said, "and we came up with the correct conclusion that could have been obtained by stopping the first man on the street. It stinks. Nobody believes any more that what's good for big business is good for the country. Instead, we are polluters, war mongers, racists, tax dodgers, and what have you."

"So why are you crying," I asked. "They need you more than ever. This can only mean an upgrading of the public-relations function." "That's the joke," he said bitterly. "Our wise men have met. They have formulated the problem and assembled a team of technicians to resolve it: our top engineers, chemists, lawyers and accountants. What they see, however, is a straightforward 'production' problem. Their goal is simply to change the image without touching the policies and operating procedures which have produced it. And that won't work any more."

I AM IN FULL agreement with my friend. I think we have finally reached a point where the salesman has to treat the American consumer with more honesty and more dignity. The techniques of manipulation are close to the limit of their effectiveness.

Television must bear the major blame or credit for this development. In the United States—little more than 20 years ago—it was set up as an industry to sell products. First it saturated the adult market, then expanded to youth, later to sub-teens and finally all the way to the pre-kindergarten. Each year, the commercial message has grown more strident, more fatuous and longer.

In spite of timid efforts at government regulation, a quarter of each hour's "entertainment" now goes in paid commercials, self-advertisement and other forms of support of the television industry itself.

What is becoming clear is that these techniques are self-defeating. A Harvard specialist in the behavior of young people recently released the preliminary findings of a study on the effects of television advertising on children and teenagers conducted under the auspices of the National Institute of Mental Health. He reported that today's television-watching adolescents are sophisticates who ignore most commercials. They like the funny, clever and "straight" ones, he said, and

they are offended by those they consider hypocritical, in bad taste or "just plain stupid."

WHAT WE SEE HERE is a particular example of the speeding-up of the process of understanding and decision-making which is characteristic of the communications revolution of our time. Up to a generation ago, a man had reached adulthood before he was exposed significantly to the blandishments of the salesman. It was only then he learned—the hard way—that Dr. Gottlieb's snake oil did not cure his warts, his insomnia and his broken leg. Now kids of eight are promised that a deodorant will make them irresistible to

the opposite sex, and it doesn't take them much longer to establish experimentally that it simply ain't so.

All kinds of theories have been advanced to explain the drop-out generation of Americans. Some blame permissive parents, or permissive school principals and college presidents. Some blame the communists and others the peddlers of smut and drugs.

I would not want to drop charges against any of the accused without fair trial in open court. But I submit that one more suspect be added to the line-up—the business philosophy that seeks to manipulate the public rather than benefit it.

(Copyright, 1970)

FROM THE OTHER SIDE

I'm dusting off my old guitar!

BY ALVIN F. KLOTZ

Well, I have a problem. Not only am I 'way past thirty. So is my guitar. It was one of the few family purchases made from Sears, Roebuck and Co. My father believed in trading in the home town but there wasn't any music store there. I remember vividly the Christmas of 1931 when I pulled it out of the box and admired its sleek lines and that glowing name tag "Supertone." That box, by the way, is the only case it ever knew, and it has traveled thousands of miles.

I taught myself a few of the basic chords and within a month I started the circuit of PTA's and Farm Bureau meetings. At the "height" of my career I won an amateur contest in our county seat town of New Hampton, Iowa. The award was an all-expense trip to appear on the Iowa Barn Dance Frolic. Broadcast over WHO, Des Moines, this was a prototype of the National Barn Dance that we used to hear over WLS, Chicago (featuring the Arkansas Woodchopper, Lula Belle and Scotty and the Hoosier Hot-Shots). My, how times have changed at WLS!

BUT SUCH AN ILLUSTRIOUS career was bound to be shaken up a bit, if not

obliterated, by a simple fact of life. My voice took a nose dive into the cellar. From boy soprano I was converted by nature's immutable processes into a bass-baritone. Understand, I'm not complaining. I'm really very glad it happened. Another eroding influence, occurred during my college days. The guitar was a "hill-billy" instrument. In that era one would not be caught dead with such a degrading musical instrument in his room, especially a music major like me. During my seminary days, though, I gathered up nerve to take it along, but there was sparse use for it. In fact, it was not until I moved to the sophisticated suburbs of Dayton, Ohio, that I began to sense that playing the guitar was an "in" thing. I sensed, too that it held excellent potential for church music.

For a long time I had held to the theory that some "gospel music" which emerged from the 19th century Sunday School Movement was an authentic folk music. Usually sung to the strains of an electronic organ with a sickening tremolo this music is far out of its element. It can best be done with the more genuine background of the guitar.

Many of the Pentecostal type denominations have been using folk instruments for years. Probably because of some of the prejudice built up by the "main line" churches toward these more

expressive brethren, there has been real resistance to bringing the guitar or banjo into church. Very few churches in my town have really experienced the joy of a folk Mass or worship service.

THE FACT THAT I have been able to attend several Catholic Masses of a folk nature has given me real encouragement. A group of youth from St. Lawrence Church in Muncie recently enlisted an experience of worship in a diocesan seminar. So I have dusted off my aged guitar. My theory: "When in church do as the Romans do!" (a little humor there).

In a recent interim pastorate I had done a number of things with the guitar and found that the congregation appreciated it. So when I was asked to give direction to a recent youth Sunday in our church, I found that I had a number of enthusiastic followers. Our denominational staff is encouraging this type of music.

The net result is that we now have our own group. The congregation has invited us to continue both on occasional Sunday mornings and at a number of special events. I discover that the youth, including my daughter, are extremely proficient on their instruments.

So proficient, in fact, that I may have to take lessons after all! Unless, of course, I save face by changing instruments. I've always wanted to play the bass.

On making New Year resolutions

Not for the world would we want to discourage anybody bent upon a major self tune-up and forearmed with a pocketful of formidable and widely advertised resolutions to greet the spanking-new year. Best of luck to you, doughty friend!

Nor do we want to seem to be denying conventional wisdom—or worse, conventional morality—when we suggest that, for a lot of folks, a big-league resolution scheduled to become operative at the stroke of a new year has the same clean, bright invitation to violation as a sign reading, "Fresh Paint, Don't Touch."

After all, maybe you are one of those strong characters who, having elected a course of action, sees it

through no matter how tough the going gets.

As for us, we have found it isn't really necessary to be a New Year's resolver. We find it far more expedient to swear off some noxious old habit, or adopt a desirable new one, without fanfare on an insignificant date like March 23 or Sept. 8. Nobody ever heard any pest going around prodding you with, "Well, how you coming with that March 23 resolution, old buddy?"

However, you may be the sort who is embarrassed when people ask, "Made your New Year's resolutions yet?" You don't want to be known as one of life's laggards who dawdles among the leftovers at the self-improvement counter, and on the other hand you don't want to overcommit yourself.

In this situation the thing to do is to become what we all a Lesser Resolver. Here are three Lesser Resolutions that you can keep, and they will serve you year after year just as they have us:

1. I will not scribble graffiti on church vestibule walls.
2. I will not run for mayor of Wanetopehah, Neb.
3. I will not read Herodotus in Sanskrit.

That's it. Three's enough for any resolver, whatever the level of his aspirations.

But however you have chosen to grapple with Jan. 1, 1971, a Happy New Year to you!



"BY HEAVEN, LOUISE, THAT'S THE LAST TIME WE OVERSLEEP!"

OPINIONS

TRIBUTE

To the Editor:

The People of God of the Archdiocese of Indianapolis suffered the loss of two of its finest citizens in the recent death of Mrs. Russell Wilson of Clinton and Joseph Nienbach of Richmond. Both possessed all of the attributes that we search for in Catholic lay leaders. Frieda was thoughtful, sound and a genuinely gentle lady. Joe was a leader, courageous and full of integrity.

I know at first hand the value to all of us of the lives of these two exceptional persons. I held them both in affectionate esteem as I am sure did everyone who knew them.

Charles E. Stimming
Indianapolis

CEMETERY SLEDDING

To the Editor:

I feel I have to reply to Mrs. Bradley's letter about sledding in Calvary Cemetery. She has a perfect right to her feelings.

But, I do resent her calling me and many, many others "stupid and unfeeling" because we do not share her feelings about sledding in our beloved Calvary.

I know I speak for a lot of people when I say I think it is wonderful that an organization is human enough to realize what it means to us and our children and grandchildren to have the privilege to

continue to use the hill for innocent winter pleasure.

My brothers and I and our friends grew up having fun at the old Fletcher estate. Not only did we sled in winter, but in other seasons we gathered apples and pears, fished and swam (yes!) in the old lake, packed lunches and rode our bicycles there to spend the day.

At the time of my father's death when we purchased our lots in Calvary and were telling the manager about our memories of childhood pleasures there, he said we would be surprised at the number of persons who were not Catholic (or Catholic connected) who desired to be buried there because of such memories, and who were almost heartbroken when they found out they couldn't be. And many of these were parents who now have children who have fun sledding there.

No one had more respect for the dead and love for their deceased ones than my mother (who now lies there, too), and yet when we took her to visit my father's grave during a snowfall she said: "Isn't it nice that there is fun and laughter here, and to know that there always will be."

No, Mrs. Bradley, Calvary is not a winter resort. Instead, to many of us it is just like part of our homeplace, and we are glad that children now, and to come, are having the pleasure there just as we used to have. And that we in turn will be buried in a place that is loved so much.

And she is mistaken about Crown Hill, too. We had fun there as children, when visiting my grandparents' and other

(Continued on Page 5)

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VATICAN II FIVE YEARS LATER

The changing Church in the United States

BY MSOR. GEORGE G. HIGGINS
(Fourth of a Series)

In 1965—just about the time Vatican II was coming to an end—Alvin Toffler, American author and journalist, coined the term "future shock." In an article in the magazine *Horizon*, he so described the shattering stress and disorientation experienced by individuals subjected to too much change in too short a time.

Five years later, Toffler said in a full-length book, "Future Shock."

"First it became clear that future shock is no longer a distant potential danger, but a real sickness from which increasingly large numbers already suffer. . . . It is the disease of change."

"Second I gradually came to be appalled by how little is actually known about adaptivity, either by those who call for and create vast changes in our society, or by those who supposedly prepare us to cope with those changes. Earnest intellectuals talk bravely about 'educating for change' or 'preparing people for the future.' But we know virtually nothing about how to do it. . . ."

In the case of the Church, which is also experiencing a kind of "future shock," I would both agree and disagree with Toffler. I would not agree that rapid change is necessarily a sickness or a disease, though I would agree that excessively rapid change may well have all of the debilitating effects of a disease if the individuals or institutions affected by it are ill prepared to cope with it. I would also agree that in the Church as well as in other social institutions we know very little about how to "keep up with the incessant demand for change" that characterizes our time.

I HAVE BORROWED Toffler's concept of "future shock" to introduce this anniversary article on Vatican Council II because rapid change ("the process by which the future invades our lives") and resulting confusion in many circles strikes me as being useful shorthand terms to describe what has happened and will almost certainly continue to happen in the Church in the United States in the aftermath of the council.

I am using the word change here in its generic sense, and therefore in the singular, for two reasons:

1) It would be impossible in an article of this length to try to itemize, much less analyze, all of the specific changes (in the plural) which have taken place in the U.S.

Church since, though not always because of Vatican II.

2) The sheer fact of continuing change as such, without any immediate reference to specifics, important as they may be, comes close to the heart of the matter under discussion. Continuing change and, for the indefinite future, an irreducible amount of confusion—these I would expect to be the order of the day. This is not because the bishops in council or anybody else planned it that way, but simply because, in the words of the Pastoral Constitution on the Church in the Modern World, the Church is "at once a visible assembly and a spiritual community (which) goes forward together with humanity and experiences the same earthly lot which the world does."

What this means is that since the human race is now passing through a new stage in its history, a stage marked by "profound and rapid changes," the Church, too, can be expected to experience the same phenomenon.

This is not to say that change for the sake of change is either necessary or desirable, much less that confusion for its own sake is something to be welcomed or even tolerated. It is to say, however, that change—more rapid and more far-reaching change than the Church has ever experienced in the past—is most certainly to be expected and very probably would have come to pass even if Vatican II had never been convened.

THE COUNCIL (we are speaking here in general terms and are presuming certain qualifications) did not generate the phenomenon of rapid change in the Church but merely coincided with it, validated it, gave it a certain impetus and, even more importantly, a certain theological and pastoral respectability. Rapid change would have come into the Church with or without a council, but with this all-important difference: In the absence of a council, it probably would have come largely in protest against the real or alleged inadequacies of Catholic thought and pastoral practice and not in response to an orderly study of theological and biblical sources and a systematic reappraisal of the Church's needs and opportunities. The council, in other words, was the providential safety valve that made it possible—or so it seems to many observers—to forestall a disastrous explosion in the life of the Church.

As it is, many Catholics—and many sympathetic non-Catholics as well—seem to think the council, far from serving as a safety valve, did release and may even have fused or ignited a disastrous

explosion. Be that as it may, the council Fathers themselves, unlike Toffler, did not look upon the contemporary phenomenon of "profound and rapid change" either in the Church or in society generally as a sickness or disease. On the contrary, they welcome it, although with cautious reservations.

Indeed, it might even be said that the council Fathers would have been contradicting their own theology—which, by that time, had already been stated in the Constitution on the Church—if, when they got around to discussing the Church in the modern world, they had suddenly reversed themselves and started wringing their hands at the troublesome thought that the Church might be facing a prolonged period of constant change, confusion and uncertainty.

In the Constitution on the Church, as the American Jesuit theologian, Father Avery Dulles, has pointed out, the Fathers of the council, avoiding rigid definitions and scholastic or juridical subtleties, showed a marked preference for vivid and biblical language.

They envisaged the Church, Father Dulles noted, "as continuing the work of the Good Shepherd, who came to serve and not to be served, and who did not hesitate to lay down His life for the sheep. But the Church is represented very realistically as a 'little flock' made up of frail and sinful men. Weak and humble, it stands in constant need of purification and renewal. At the same time, however, it feels confident of God's loving help which guides its steps."

This kind of ecclesiology makes for realism—but not for pessimism, much less despair, about the confusion and uncertainty that lie in store for the pilgrim People of God, not just for a generation or two but (if we take our theology seriously) until the parousia.

FATHER KEVIN McNAMARA of Maynooth Seminary in Ireland pushes Father Dulles' point a step further in his commentary on the Constitution on the Church. He points out that the principle of adaptation or "aggiornamento" (which, by definition, implies more or less constant change) can be derived also from the biblical image of the pilgrim Church. "Precisely because the Church is in via," Father McNamara writes, "she has to be constantly on the move; the law of her existence here below is a law of development, a law of growth." Father McNamara admits that Catholics—as Protestants often maintain—tend to "overlook or undervalue another permanent law of the Church: its need for reform or renewal." Most Catholic theologians, however, would not admit and even insist, he continues, "that the

pilgrim Church . . . is a Church in need of reform and penance and of constant purification by suffering, a Church that makes mistakes and is composed of sinning members."

But, Father McNamara goes on, "we may not forget that the light of eternal glory is already breaking through in the Church and that Christ already dwells in the Church, which is His body. A balanced view of the Church includes both aspects, the glory and the shadows, and enables us to distinguish that which is worthy of veneration and grateful praise from that which is the cause of sorrow and shame."

He concludes by pointing out that "the orthodox and extremely important sense of the 'sol Deo gloria' (Glory to God alone) of the reformers can certainly help us 'here to preserve the proper balance.'"

So it can and must—not only "here" in the context of Father McNamara's theological discussion but "here" in the post-Vatican II pastoral life of the Church in the United States.

The Church in the United States, like all of the other so-called local churches throughout the world, is experiencing extremely rapid change with a vengeance (Toffler's "Future Shock"), and we obviously do not quite know what to make of it all.

TO PARAPHRASE TOFFLER:

Though at the theoretical level we may be willing to admit that we must prepare for the future, we know virtually nothing about how to do it. In short, we are miserably confused, all of us—bishops, priests, Religious and laity—and pity the man who pretends he is an exception to this rule. Because of our confusion, we are suffering more severely than we ever—in the bygone days of peace, quiet and tranquility—thought that we would be called upon to suffer for the faith.

The reason we are suffering, as Father Ladislav Orsy, S.J., of the Fordham theological faculty points out in an essay entitled "The Lord of Confusion," is that we have lost our way as pilgrims. "We are bewildered," Father Orsy writes, "as someone who is used to the neat pattern of highways and suddenly finds himself in the jungle. We do not know in what direction to turn; the stars are of little help when the undergrowth blocks our way. We sigh and pray that the road should be clear and that the people of God could march again, singing happy amens and alleluias to the rhythm of one drum."

Father Orsy sympathizes with our yearning for a speedy return to the golden days of yesteryear yet—good

theologian that he is—he makes bold to express the hope that God will not listen to our prayers fully. He admits that we need some order in the Church, but insists that we also need some confusion. "To be a Christian," he says, "is to build some order and to live with confusion. We must seek our security elsewhere and in other ways than we did in the past. Our God may be the God of order; He is also by equal right the God of confusion."

"Insecurity and obscurity are part of our human and Christian condition," he said. "We have to live with them. Let us pray the Lord, therefore, that He should not take them away. Let us pray rather for the grace of confidence when we walk in the jungle or when we sail on the high seas. . . . We do not trust in order but in the Spirit who leads God's pilgrims through all confusion."

In summary, then, we are back to the classical doxology of the Reformers: "Sol Deo gloria."

TO FALL BACK ON THIS most basic of all theological principles is not to take refuge in a form of latter-day quietism as an excuse for doing nothing. The bewildered pilgrim who, having lost his way temporarily, decides to lay down his staff and sit by the wayside waiting for God to work a miracle on his behalf can normally expect to perish of hunger or thirst or plain and simple boredom or ennui.

So, too, if the pilgrim Church—and, more specifically, the Church in the United States—were to sit back and wait for God to lift the confusion which now envelops us, it would be going counter to its own theology and courting disaster. What a proud boast it will be for the Church in the United States, however, if it can manage to resist this temptation and, in Father McNamara's words, motivate its members, "at every level of Church life and organization, to purify their lives" and if it can summon up the courage and imagination to "look with a critical eye on the contingent forms of her own life and structure to ensure that they do not distort or veil the true nature of the Church."

The latter process will be exceedingly painful. It will test our commitment to the virtue of evangelical poverty to the very limit—poverty in the sense of our being prepared to admit that the way we have always done things in the Church or have done them in recent generations may, in many cases, be outmoded and that new methods and new structures may have to be adopted. In some areas, at least, the universal Church has a right to expect the local Church in the United States to lead the way. This is notably

true, I think, in the whole area of co-responsibility or collegiality in the extended sense of the word. By reason of our history and distinctive political traditions, the Church in the United States ought to find it easier than the Church in many other countries to grasp the implications of this concept and to develop new techniques and new structures for putting it into practice at every level in the life of the Church.

It is not at all certain, however, that we will meet this challenge as rapidly as the current crisis seems to demand. Change—necessary change, not change for its own sake or with no regard for tradition—is an exceedingly painful process for most people and most institutions.

It is for this reason, among others, as the distinguished American sociologist, Robert A. Nisbet, points out in his recent book, "The Social Bond," that "change in society is not normal and inevitable—however much we might wish it were. The unhappy conclusion we are forced to accept, as we look around us and see the sheer volume of entrenched interests, survivals of the outmoded past, and institutionalized resistances to change, is that social and cultural change, far from being a regular and built-in feature of the social bond, is in fact one of the rarest and most difficult of objectives to achieve. One need only reflect on the infrequency of genuine innovation and reform. Everything that goes into the whole socialization process, the ordinary mechanisms of social interaction, the nature of social authority, roles, statuses and norms, goes also into making, not change, but persistence and fixity all too manifest in the troubled society this generation lives in."

THIS IS CERTAINLY TRUE of all purely human societies. The Church, of course, is not a purely human society, but rather a paradoxical union between the human and the divine. To the extent that it is human, however, it is subject to the same laws of social change which apply to other institutions. Thus—if Prof. Nisbet is correct—it will probably find it extremely difficult to change even when change is clearly indicated as being necessary to enable the Church to perform its essential mission.

On the other hand, as Father Dulles points out, "because of its divine element, it presses forward, full of optimism, toward a goal beyond history. In all its prayer and labors it is sustained by the glorious vision of the final kingdom in which God will be all in all."

Papal audiences called 'pickpocket's paradise'

BY LOUIS A. PANARALE

VATICAN CITY—People who attend papal general audiences may have their souls uplifted, but if they are not careful their wallets and purses will be "uplifted" at the same time.

St. Peter's Basilica has become a pickpocket's paradise, especially during the general audiences when people are crowded together and their attention is fixed on the Pope.

At one Vatican official put it,

Opinions

(Continued from Page 4)

relatives' and friends' graves. We wandered, even ran, among the graves to see our favorite tombstones. And we were not being disrespectful. Just last summer I saw other children doing the same thing.

B.C.M.

Indianapolis

MISSION LETTER

To the Editor:

Esteemed friends, as we say in Spanish, and that is so true now after six months since the earthquake. We have so many esteemed friends that have helped us out. We do appreciate it.

My last letter to you told of what was going on in the state of Anchash. Prefab houses are now replacing the tents. A number of people are still living in tents. Businesses have started up again. They have their shops in make-shift buildings or private homes. Some are very comical in looks, but they serve the purpose.

Since I began working with Caritas in September, I have found some towns completely destroyed or partially in ruins. My job is to visit all the schools in certain counties and see that they have their food supplies. It takes me up and down the mountains. Some towns are so isolated, I think it would be easier to go to the moon.

In October, I went out by horseback and on foot to towns for a week. At one town I went for a walk. I never realized how perpendicular the farms were. The farmers had to pull me out of the field. That is one place you could easily fall off the farm.

pickpocketing is one of the most frequent crimes committed in the Vatican. Lately, such thefts have been averaging four to five for each general audience, he said.

The pickpockets take advantage of the throng and the fact that those present are moved by the presence of the Pope. The rest is easy.

A slight jostle here, a gentle shove there, and the job is done. And sometimes the results are almost tragic.

MANY OF THE PEOPLE who come to see the Pope are from distant places. All of their funds may be in that wallet or purse. To some, such a loss has meant packing up and going back home on borrowed funds. Often it has meant they missed their one chance in a lifetime to see some of the places they had dreamed about.

Not all the pickpockets are Italian, say the police. Tourists themselves sometimes have been arrested. Sometimes it is a case in which the tourist runs out of funds and tries to get some money at the expense of another tourist, according to the police.

An American trainee investigator once helped Italian police to arrest three pickpockets in one day. One was caught

in St. Peter's Square. The other two were arrested along the wide street that leads into the square.

The trainee recalled that as the police car was pulling out of the square to take the arrested men to an Italian jail, he looked out the window. He immediately recognized two more pickpockets strolling in the square, obviously ready to swoop in on some unsuspecting victim.

THOSE WHO ARE ARRESTED for such crimes must be sent to an Italian jail because the tiny Vatican City jail closed down in 1955 for lack of business. Its two cells held only four inmates for a combined total of three weeks in the 26-year-history of the institution.

No pickpocket had ever spent time in the Vatican jail. Its inmates were a Swedish tourist who assaulted a Vatican canon, a man who stole alms in St. Peter's Basilica, a man who robbed the Vatican food store and another who insulted a pontifical gendarme.

Audio-visual previews set

INDIANAPOLIS—Five preview sessions of audio-visual materials for teachers have been scheduled by the Religious Education Department, to be held at the RE Resource Center, 131 S. Capitol Ave., January 11-20.

Sister Antoinette Resino, O.S.F., will conduct the session for primary teachers Monday, Jan. 11, from 4 to 6 p.m.

The preview session for intermediate teachers will be conducted by Sister Mary Jane Maxwell, S.P., on Tuesday, Jan. 12, from 4 to 6 p.m.

Junior high teachers will preview materials on Monday, Jan. 18, from 4 to 6 p.m. The session will be conducted by Sister Kathleen McShay, O.S.F.

Sister Alma Jacobs, S.P., will conduct the audio-visual preview for senior high teachers from 4 to 6 p.m. on Tuesday, Jan. 19.

The parent-education preview will be conducted by Sister Evelyn Eckert, O.S.B., on Wednesday, Jan. 20, from 4 to 6 p.m.

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AUTHORITY AND COLLEGIALLY

BY BISHOP JOSEPH L. BERNARDIN

(Bishop Joseph L. Bernardin is General Secretary of the National Conference of Catholic Bishops and the United States Catholic Conference.)

The Second Vatican Council introduced profound changes in many areas of Catholic life; but perhaps none is more crucial to a correct understanding of what is happening in the Church today than that of authority. Let us review briefly, therefore, the overall question of authority, with special reference to episcopal collegiality as an important form for exercising authority within the Church. A better understanding of authority and the way in which it should be exercised today, when man's aspirations are so high, will surely help to relieve some of the tensions which exist.

One of the most significant results of Vatican II has been the shift in emphasis in our understanding of the Church itself. This change of emphasis underlies much of the renewal now in progress.

The council in its Constitution on the Church gives a vision of the Church which is, at once, more biblical, historical, vital and dynamic than many of the images of the past. In this vision, which draws needed attention to another rich dimension of our understanding, the emphasis is on the Church as the People of God.

One misunderstands the institutional manifestation of the Church if it is not understood as basically a people to whom God communicates himself in love. The Church is envisaged as continuing the work of Christ—a work of redemption and reconciliation. As Christ came to serve and not be served, so the mission of the Church is one of service to God's people. All authority given to it by Christ should be understood within the context of such service.

IT IS WITHIN THIS context that the council reaffirmed the hierarchical

structure of the Church and developed the concept of episcopal collegiality as a vital part of that structure.

In the third chapter of the Constitution on the Church we read that the Pope and bishops form a body—a college—which has supreme authority over the universal Church. While this college, of course, possesses its authority from Christ, it can exercise this authority only in union with and with the consent of its head, the Pope, who is the pastor of the whole Church.

The concept of collegiality is extremely significant. While acknowledging the unique position of the Holy Father as the shepherd and teacher of all the faithful and as the foundation of unity of the universal Church, it also recognizes the validity of diversity in those things which are not essential to the faith.

The community which we call the Church, like the Gospel community of old, is a people who have different charisms, different functions and different responsibilities; but it is also a people unified and united by one person—the person of Christ. Our Lord shepherds this flock—he nourishes and guides it—through the pastors of the Church, that is, through the bishops who are united into a college with the chief pastor, the Bishop of Rome. The Second Vatican Council tells us that "this college, insofar as it is composed of many, expresses the variety and universality of the People of God, but insofar as it is assembled under one head (the Holy Father), it expresses the unity of the flock of Christ." (The Church, No. 22)

IT IS IMPORTANT, as the Holy Father reminded the fathers of the extraordinary session of the Synod of Bishops last year, that we go beyond the juridical aspect of collegiality and understand its moral and spiritual values. To be truly credible and authentic, collegial concern among bishops, as evidenced on the regional and interregional levels as well as on the level of the universal Church, must remain deeply rooted in the communion of the faithful.

Episcopal collegiality is reduced to

empty formality when separated from the vital reality of this communion. The deliberations of episcopal conferences of a particular country or region are useless if they are not based on an accurate knowledge and appreciation of the charisms, aspirations and needs of the entire people of God as gathered in nations or diverse continents.

Fundamental to an understanding of communion of the faithful is the union of a bishop with his own people. The bishop of a particular church who is united closely with all his people is aware, inevitably, of the complexity of the problems confronting his church. At the same time, in knowing his faithful—his clergy, Religious and laity—he knows too the potential of his church. He knows the innate gifts and talents it can bring to bear in meeting both local needs and the needs of the churches over which his brother bishops preside in union with the Bishop of Rome.

Such communion with his people enables a bishop to bring to deliberations with his fellow bishops the very note that gives meaning and life to their exercise of collegial concern.

It would be a mistake, however, to understand communion only in terms of a bishop's union with his people. Equally important to the concept of communion is the notion of the union of the people with their bishop. Today we hear much about co-responsibility. Actually, this is simply a concrete way of expressing the importance of unity between the people

and their bishop. Our common baptism is the basis of this co-responsibility for the mission of the Church. The Constitution on the Church states very clearly:

"Though they differ from one another in essence and not only degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated. Each of them in its own special way is a participation in the one priesthood of Christ... (No. 10)"

This priesthood, as we know, involves the triple office of priest, teacher and pastor. The corollary is that while the role and authority of the clergy and faithful are different, both must in their own way share this threefold responsibility for the mission of the Church, since both, together, are the Church.

IN ACKNOWLEDGING THE co-responsibility of the faithful in all its deliberations and decisions, an episcopal conference gives due recognition to the fact that the individual bishop is the visible principle and foundation of unity in his particular church. It also recognizes that from such individual churches there comes into being the one and only Catholic Church. This is how the council put it:

"This collegial union is apparent also in the mutual relations of the individual bishops with particular churches and with the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of unity of the bishops and of the multitude of the faithful. The individual bishop, however, is the visible principle and foundation of unity in his particular church, fashioned after the model of the universal Church. In and from such individual churches there comes into being the one and only Catholic Church. For this reason, each individual bishop represents his own church, but all of them together in union with the Pope

represent the entire Church joined in the bond of peace, love and unity. (The Church, No. 23)"

The episcopal conference, which successfully develops a continuing and ongoing awareness of the communion of the faithful in all its fullness and its relevance to the exercise of collegial concern is indeed the ideal episcopal conference.

Because of the ecclesiology of Vatican II, we now understand better what kind of communion the Church really is. The Church is a people who are equal in dignity and freedom; it is a communion whose inner life and vitality come from God's presence within it; it is an interpersonal community which has a service to render towards all men; and finally, as a visible society, it does possess a structure of authority and a juridical order, but both of these are intimately related to the communal and functional aspects of the Church. Thanks to these new emphases, thanks to these realities which we see now with greater clarity, we should be better able to cope with the current crisis of authority because we are dealing with all the elements which must necessarily enter into a resolution of the problem.

REALISTICALLY, HOWEVER, it is perhaps too much to expect that the tension between the poles of authority and freedom will ever be perfectly resolved in any era of history or any institution. Yet in the concept of collegiality, understood in its fullest and richest dimensions, we have today in the Church an instrument for directing this tension into fruitful channels, a means by which all of us who together are the Church can understand our distinct but complementary roles more clearly and live them out more fruitfully in the service of Christ.

Viewed in this light, authority becomes not an onerous burden to be borne, either by its possessor or its subject, but an essential and dynamic tool for the service of the entire people of God and the whole of mankind. This is the true meaning of authority in the Church today, as it has been from the beginning.

QUESTION BOX

Why doesn't God vent his anger on evil world?

BY MSGR. R. T. BOSLER

Q. The world is filled with greed, immorality, abortion, drugs, over population, starvation and turmoil in the Church. Yet nothing stirs God. Everything continues on its merry way.

God's silence appears to sanction what is going on. No wonder they say God is dead. Why doesn't he just give the world a little reminder now and then that He is still around? You're probably going to answer me by telling me that God permits a free will. Is there a better answer you can give me?

A. The God you want to hurl thunderbolts from heaven is dead or ought to be; he is the creation of primitive, pagan imaginations. The God revealed in Jesus Christ does not act that way. Our Blessed Lord struggled against this false notion of God from the beginning to the end of his public life. The Gospels could not be clearer on this point.

The account of the temptations of Jesus in the desert summarizes the whole problem. "If you are the Son of God, command these stones to turn into bread..." And the Lord's response: "Scripture also has it: 'You shall not put the Lord your God to the test.'" (Lk. 4:1-7) His quotation from Deuteronomy teaches that miracles are not to be demanded of God as evidence of his care for men.

The Pharisees and Sadducees were after him demanding signs from heaven, and Jesus responded: "It is an evil and unfaithful generation that asks for a sign." (Mt. 12:39)

Even with his apostles Jesus had problems. When the Samaritans refused to accept him, James and John said, "Lord, do you want us to call down fire from heaven to burn them up?" And Luke reports: "But he turned and rebuked them." (Lk. 9:51-55)

The final dramatic lesson was taught on the cross. There Jesus was insulted and taunted because he did nothing marvelous to show the power of God over evil. "The chief priests and the scribes also joined in and jeered: 'He saved others but he cannot save himself. Let the "Messiah," the "King of Israel," come down from the cross here and now so that we can see it and believe in him.'" (Mark 16:24-32)

Jesus showed what God was like not by coming down from the cross but by humbly submitting to death and thereby drawing all men to himself as he was raised on the cross.

Men have never found it easy to accept

a God who makes himself seemingly powerless. St. Paul had his difficulties, as he admitted: "And so while the Jews demand miracles and the Greeks look for wisdom, here we are preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness..." (1 Cor. 1:22-23)

And now just a few words about the answer you did not want. I think that what you expected me to say was that God does not interfere dramatically with the works of men because he wants to leave men free to sin and make a mess of their world and be punished or to overcome sin and disorder and gain a reward in another life. This is an unsatisfactory answer for me, too.

I believe that man and the universe are in the process of evolving and developing into what some day will reach the perfection planned by God and that the thrilling teaching of Christianity is that God, who made man in His own image, wants man to cooperate with Him in the whole process of on-going creation, lifting men from sin and developing the world. In this belief God pushes man at times in extraordinary ways by inspiring saints or scientists or leaders of people, but He doesn't treat men as puppets and doesn't send thunderbolts to show his anger.

Q. Your answer about the Fatima Secret aroused my curiosity. If the letter that was filed away in the Vatican archives was of no importance, then why did the Blessed Mother instruct the little children to keep it a secret until 1960? I cannot understand why the Church has kept it a secret if the Blessed Mother gave instructions to reveal it in 1960.

A. How do you know that the Blessed Mother gave any instructions at all? Did it ever occur to you that the Church authorities decided that the content of the letter was so inconsequential or futile that it was nothing but the product of the imaginations of the children?

Q. If one has been out of the Church for forty years, where and who can you see about getting back again? I have been trying, trying and trying to recall my sins, but it's almost impossible to make an examination of conscience. Please tell me where to go.

A. Any priest hearing confessions can help you. Go into a confessional and say: "I've been out of the Church for forty years. Please help me." The priest will do the rest.

You can't possibly remember all the sins you have committed, but with a little help from the priest you will recall the serious sins, which are the only ones you are obliged to confess.

Q. May my Protestant husband be

'Ya just gotta have Catechism'

BY DOLORES CURRAN

(Dolores Curran, a teacher herself, is married to Jim Curran, an educational administrator, who shares Dolores' interest in religious education particularly in the home. Dolores writes a nationally syndicated column, "On the Other Hand," for the Catholic Press.)

When I awoke that morning I had a rare but persistent headache. For the first time in family history, I was ready to scrap two inviolate Saturday morning activities: home catechism and family shampoo.

It was at the breakfast table that five-year-old Mike said, "What are we gonna do in catechism today?" I weighed the piles of laundry, overdue deadlines, papers to correct and my headache against catechism and it lost. "How about skipping catechism today?" I said.

"I've got a better idea," he said. Mike always has a better idea. "What?" I asked wearily. "How about having catechism and skipping hair-washing?"

I thought for a moment. The latter part of his suggestion had some merit. "Let's compromise," I said, using a word our children learn as toddlers. COMPROMISE is a handy word for families like ours which pretend to be a democracy but are really a benevolent monarchy, i.e., we make the decisions but we permit the kids to complain about them.

I KNEW MIKE AND HIS nine-year-old sister wanted catechism. We are in our sixth year of it now and, thanks to God, they still look forward to our weekly sessions. But I hadn't prepared a lesson and didn't feel up to the hour's good preparation requires for every half-hour lesson.

"How would you and Beth like to plan catechism today?" I said. "I'll be down for a bit, and when you're ready, you can come and get me."

They were elated. Here was their chance to play real teacher. I took some aspirin, lay down and fell asleep to their scurries and whispers. When they woke me later, I was cured and they were ready.

It was quite a class. Our usual classroom, the dining room table was cleared of all the sundry items an active family collects and this alone startled me. Next, the kids had set a religious

burial in the Catholic cemetery with me! A. Not if he is still alive. Forgive me. I couldn't resist the temptation. Yet, I am sure that today all Catholic cemeteries make provisions for the burial of Protestants along side their Catholic spouses. If yours does not, you could conclude it is not very Catholic, and you would be wise to buy lots elsewhere.

(Copyright, 1971)

education atmosphere, a multimedia approach, we call it in education. The table was "set" for three. I discovered that my husband, Jim, and our two-year-old Steve, were to be students also. Each place was set with a construction paper place mat embellished with crosses, fish and other symbols of Christianity which Beth had learned in a previous lesson.

ALTHOUGH THE DIRECTION was hers, the work was unmistakably Mike's. He added some of his favorite drawings, dinosaurs and trucks, which were crossed out by his teacher. I made a mental note to work dinosaurs into Mike's religion class sometime in the future. It came to me. St. George and his dragons. Perfect. Next to the place mats were in neat order pencil, colors, glue and scissors. Beside those was a neat stack of scratch paper. My curiosity was aroused, Jim and baby Steve were called and the lesson began.

"First," said Beth rather primly, "we're

going to review last week's lesson."

I winced. Her voice sounded exactly like mine. Jim smiled at me and I scowled back. His triumph was short-lived.

"Daddy, name three things you have to do to be a good Christian!"

Jim blinked. He cleared his throat. He looked at me for help and I smiled at him. "Well..." he equivocated, "there's really more than three..." "Help him, Mike," suggested Teacher Beth.

"So five-year-old Mike taught his aged father, 'Ya gotta like God. Ya gotta like people. And ya gotta like yourself.'"

His succinct answer would have broken us up and ruined the solemn atmosphere if Steve didn't choose that time to start chewing a crayon. Our ensuing no-no's covered up the laughter bubbling inside us.

THE WHOLE LESSON went like that. (Continued on page 7)



Often a child's simple answer to conventionally worded questions on religion can break through heavy bricks of what adult catechism teachers may have constructed. (NC Photo by Bob Smith)

KNOW YOUR FAITH

SCRIPTURE TODAY

The body - spiritual help or hindrance?

BY FR. WALTER M. ABBOTT, S.J.

In St. Paul's time a school of thought regarded the body as a hindrance to intellectual and spiritual life. This attitude, adopted by philosophers in various parts of the ancient world, continues in the Christian era. We have much of it in the New Testament, including Paul's letters, and in later ascetical writings, rules of religious orders, etc. But the key Christian festivals of Christmas and Easter each year remind us of facts that throw quite a different light on the matter.

From Chapter 15 of Paul's First Letter to the Corinthians comes much of that light.

Some Christians at Corinth were saying that the dead would not be raised to life (15:12) apparently because they felt the body didn't deserve to share in the glory of the afterlife. Paul replies that Christ's resurrection is proof that Christians too will rise from the dead; their bodies will be restored to them and will be very much better than they were in this life.

Paul's line of thought is that Christ is the head of the body in which the Christians are members. Since the head has risen, the members must rise also (see 15:22, "all will be raised to life because of their union with Christ"). We know from other parts of Scripture that all will rise, good and bad, saved and damned. In this chapter, Paul speaks only about the resurrection of the good, the just, the saved.

PAUL'S REPLY IS NOT simply theological speculation. It is tied to the most basic truths of the faith. Notice how Chapter 15 begins. Paul reminds the Corinthians of the Gospel or Good News which he preached to them, which they received, on which their faith stands firm. To those three solemn descriptive phrases he adds a fourth: it is the Gospel through

which they are being saved. The order is climactic. Then Paul presents, in verses 3-7, what is probably the earliest-written credal formula of the New Testament. The reference to "the Scriptures" in that formula means the Old Testament, which was the only collection of the Scriptures at the time Paul wrote.

Notice that Paul says nothing here about the risen Jesus' appearances to the holy women. Look up Luke 24:11 and you will see why. Paul knew the general feeling of his time, that women were not readily believed as witnesses, so he doesn't "spoil" his list of witnesses to the resurrection of Jesus by mentioning women. When the Gospels were written, years later, they included the testimony of the women.

Finally, Paul lists the appearance of Jesus to him, indicating that he ranks himself with the apostles and the appearance to him with the ones given them. The other apostles, as he says, were progressively prepared by Jesus for the stunning event of the resurrection. Paul was suddenly confronted by the risen Lord without having known him before at all.

WHEN PAUL SAYS HE has "worked harder than all the other apostles," he is not comparing internal dispositions but simply referring to the fact that up to then, at least, he had covered more ground than all the rest of them combined. He had also suffered more than any of the others, with the exception of James, who had already been martyred.

Paul says (15:14) that the mystery of the resurrection of Jesus is basic to everything Christian as we know it from Jesus and the preaching of the apostles. I remember, in this connection, a fine sentence from an editorial in "America" some years ago (written by one of my colleagues, not by me): "The cry that fired the pagan world and led to its conversion was not a gently ethical 'Do Good,' a pale, philosophic Golden Rule, but the flaming news: 'He is risen!'"

Verses 20-28 in Chapter 15 are fascinating for their insights about the end of the world and the glorified humanity of Christ. It is in virtue of his humanity that the Son, who as God is one with the Father and the Holy Spirit, can "subject himself" to the Father. Verses 35-37 are fascinating for their insights about our future bodies. Paul doesn't think it necessary to say so explicitly, but it is clear that he means we will have the same bodies we had in this life (see verses 53-54 where the Greek four times refers to "this" body putting on immortality, etc.) with new qualities. As for those who are still living at the end of the world, their bodies will be given the new qualities "in the twinkling of an eye" (RSV) or "as quickly as the blinking of an eye" (TEV).

CHAPTER 15 IS A GREAT collection of our beliefs and our hopes. It is interesting that Paul ends this section with a sudden application to daily life: "So then, my dear brothers, stand firm and steady. Keep busy always in your work for the Lord, since you know that nothing you do in the Lord's service is ever without value."

If you think about it, what he says can throw a lot of light on the time spent in this life taking care of the body's needs. Shouldn't the Christian be merrier than others when he eats and drinks?

DISCUSSION QUESTIONS:

1. What relationship is there between the feasts of Christmas and Easter to 1 Corinthians 15?
2. What does Paul say about the end of the world in the 15th chapter of 1 Corinthians?

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Paul reminds in First Corinthians that Christ's Resurrection is proof that Christians too will rise from the dead. (NC Photo by Frank Hoy)

WORSHIP AND THE WORLD

Work and Divine Worship

BY FR. JOSEPH M. CHAMPLIN
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"Sesame Street" keeps countless youngsters' eyes glued to the television set and their minds growing in the process. Many adult viewers, however, may judge its huge success merely a happy accident and consider the program a childish, casual, sometimes spontaneous show which, for the moment, has caught our American fancy.

How long the enormous popularity will last is, of course, a moot question. But one point remains certain—"Sesame Street" has achieved high ratings and wide acclaim not through luck (although some of this undoubtedly helped), but because of work, hours of good, old-fashioned hard work. From the idea stage through scripting until actual filming, few facets are left to chance. Many talented, creative people labor long to produce what comes to us in a "seemingly informal, almost relaxed style."

We should be willing to work so hard in preparation of the Sunday liturgy. God and congregations know well those many areas which need such careful attention—the music, the homily, the reading of scriptural texts. In this column I would like to examine the Prayer of the Faithful, now called General Intercessions, to see how imagination and effort could improve this part of the parish Mass.

ARTICLES 45-47 OF THE Roman Missal's General Instruction describe the prayer and give broad guidelines for its use. Priest and planning committee, according to the document, ought to incorporate this "in all Masses celebrated with a congregation, so that intercession may be made for the Church, for evil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the world." In its basic format, the celebrant invites his community to pray, a leader (deacon, cantor, commentator, representatives of the congregation) presents the petitions, and the priest concludes with a summarizing prayer.

Several publishers now supply subscribing parishes with "canned" General Intercessions for both Sundays and weekdays. These are not necessarily bad and may even serve as indispensable crutches for those unable or unwilling to

compose their own. But, I hope we soon will throw away these artificial supports and write personal Prayers of the Faithful which flow from the homily, speak to or about this particular congregation, and reflect the present period's urgent needs.

Commercial versions prepared for a national audience, regardless of how skillfully fashioned, can never capture that local atmosphere and sense of the contemporary. Only a preacher or worship committee working Saturday with newspaper in hand, ear to the radio, and eye on television will succeed in accomplishing this.

The priest's invitation, for example, should link his homily with those General Intercessions which follow immediately after the sermon. Likewise, the concluding prayer ought to be based on

his talk's main thought or central points.

THE SPECIFIC INTENTIONS need to be concrete, possibly controversial at times, and always current. For the needy, yes; but in terms of the Pakistan flood victims; for peace, yes, but specifically between Jews and Arabs in the Middle East; for the community, yes, but with reference to this very city sharply divided by a conflict over school busing; for the Church, yes, but concretized in a pastor or bishop appointed during the past week.

Father Robert Hovda, writing in WORSHIP'S October 1970 issue, urges variety in context and form for the General Intercessions. The People's response, to illustrate, could be recited one week, sung the next, and simple silence the third. The intentions might be symbolized by banners, visualized through slides, or underscored by newspaper headlines projected on the front wall.

Hovda is right. We no doubt will pray well when a leader says, "For recent victims of the flood in Pakistan, let us pray to the Lord." We probably would pray better if then a picture flashed before us of an eight year old girl from that country wearing a scarf about her face to ward off the stench of death from unburied bodies.

Good liturgies and General Intercessions like this don't just happen. They take work, hours of good, old-fashioned hard work.

DISCUSSION QUESTIONS:

1. What procedures should be followed in preparing a Sunday liturgy?
2. Why is it wise to have a variety in content for the General Intercessions?

reading is not that, it is not much. No study of theology is a substitute. We shall consider theology only after we have looked longer at the man God became.

In the Gospels we meet Christ, as the apostles did, mainly in his manhood. They saw him doing, heard him saying, things beyond the human measure. But that he who did them and said them was certainly human, they could not doubt—if only because they knew his mother! It was through his manhood that "the eternal life which was with the Father was made manifest."

And the work of our Redemption he performed wholly in his humanity. In Greek drama a god in human form would be lowered on to the stage by ropes to solve the insoluble problem. But God the Son actually became man, entering our race by way of conception and birth. In his manhood he suffered and died and rose again. There was no fiction anywhere in it. His divinity saved him no suffering. He knew the ultimate desolation of feeling nothing left to him but his tortured manhood, men's malice triumphant, God not coming to his aid.

I ONCE MET A JEW who had survived Hitler's Buchenwald: he had gone in confident in God, he came out with no faith in God left. God had forsaken him, he felt: there could be no God. For Christ the issue was different: "Father, into thy hands I commit my spirit."

As we grow in intimacy with the man Christ Jesus, we find ourselves asking the questions the Apostles must have asked. What, for instance, did temptation mean to him? We have already considered that. How much did he know? Modern physics, for instance?

Most of us see two principles: (1) He learnt as men learn, because he was a man; (2) Whatever knowledge he needed for the work God had sent him to do, God saw to it that he had. Did he know about Einstein's relativity? Improbable perhaps, no obvious connection with his mission. But how did he learn, when did he learn, about his own relation to God, about the passion he must suffer, the death he must die? On such things it is human to speculate, and we all do. But speculation, however learned, is not knowledge. The only authority on Christ is Christ.

SHEED

The Apostles knew Christ as God-man

BY F. J. SHEED

What I find most maddening about the New Testament is that it nowhere shows the Apostles talking among themselves about the Jesus they knew as no men on earth knew him. We listen in to no discussion of him among the Twelve, nor even between any two of them.

By the time of his Ascension they knew that he was human, the son of Mary; and they knew that he was divine, the Son of God. They must have wondered among themselves how the divinity in him accorded with things as normally human as his habit of praying to God, as heartbreakingly human as his "My God, my God, why hast thou forsaken me?"

Such questions they MUST have raised. But their writings do not raise them. These take for granted a Christ human and divine. On what the union of divinity and humanity in one person could mean they do not theorize. But if they shed no direct light on it, they drew a flood of light from it. To John and Paul, for instance, it was unique evidence of God's love for mankind.

"God so loved the world," says John (3:16), "that he gave his only Son, that whoever believes in him should have eternal life."

"He spared not his own Son," says Paul (Romans 8:32), "but gave him up for us all."

DWELL ON THESE TWO. To Plato, four hundred years before, they would have been meaningless, as to Plotinus 200 years after. The Old Testament was feeling towards them. They are at the heart of a new relation between the human race and God.

So the New Testament writers called on their readers to live in the fact of Incarnation as they themselves lived. The analysis could wait for the theologians. Here is Christ as men had experienced him.

When a man was to be chosen to fill the vacancy left by Judas, experience of Christ was stated as the essential qualification—he must be "one of those who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these must become with us a witness to his resurrection" (Acts 1, 21-22).

This experience was indispensable for apostleship—and for discipleship.

We too must accompany the Twelve during all the time that the Lord Jesus went in and out among them. If Gospel



Often a straightforward General Intercessions aimed at a specific local problem and told with simple language can be more effective than more polished "canned" messages. (NC Photo by Frank Hoy)

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CYO-Criterion Quiz now down to four teams

(See Tic Tacker, Page 9)

Four teams remain in the semifinal round of the 17th annual CYO-Criterion Quiz Contest, to be played at 7 p.m. Sunday, Jan. 3.

CYO NOTES

Action in the Cadet Girls Volleyball League will begin January 14-15. Final entries for the Cadet Boys Wrestling League will be accepted until Monday, Jan. 4. Deadline for entries in the St. Joan of Arc Junior Girls Volleyball Tourney is Tuesday, Jan. 5. The tourney is slated for January 16-17.

Junior Style Show deadline is Tuesday, Jan. 12. The Style Show and Dance will be held January 31 at Holy Name parish.

Entry information for the Junior CYO One-Act Play Contest will be mailed next week. Three divisions of the contest will again be featured—Comedy, Classic Comedy and Serious. Deadline will be January 26, with the contest slated to begin in mid-March.

Nativity captures holiday tourney

Nativity captured the holiday Junior-Senior basketball invitational sponsored by St. Malachy's, Brownsburg, defeating the host team, 52-43, in the title game.

St. Jude subdued St. Luke in the consolation game, 66-46. In the opening round of play, St. Malachy defeated St. Luke, 58-42, and Nativity dropped St. Jude, 56-44.

St. Catherine's parish has two teams in the quartet. The others include St. Barnabas, one of last year's finalists, and Our Lady of Lourdes, which reached the semifinal stage last year.

In last week's quarterfinal round, St. Catherine's No. 3 team dropped Immaculate Heart of Mary 130-50, while St. Barnabas No. 2 went down to the wire with St. Louis, Batesville, No. 3, before winning 190-180.

The winners will meet on neutral ground at St. Roch's on Sunday.

St. Catherine's No. 1 team

defeated Our Lady of Lourdes No. 2 last week 150-130. Turning the tables was Our Lady of Lourdes No. 1, which dropped St. Catherine's No. 2 by 160-130.

Holy Cross will be the neutral site for Sunday's semifinal round between St. Catherine's and Our Lady of Lourdes.

Contest finals will be broadcast on WFBM Radio at 6:30 p.m. Saturday, Jan. 9. Moderators for the program will be Father Donald Schneider, Archdiocesan Director of the CYO, and Paul G. Fox, News Editor of The Criterion.

CYO basketball season now at half-way mark

With the six-league basketball season of the CYO at the half-way point, division leaders are starting to emerge.

In the Junior-Senior League, St. Christopher's is on top in Division I with 5-0, while St. Monica's is right behind with 4-1.

Other division leaders in the league include: II—Our Lady of St. Carmel and St. Pius X, 4-1; III—St. Mark's and Sacred Heart, 4-0; IV—Our Lady of Lourdes, 4-0; St. Philip Neri and Nativity, 3-1.

THERE WILL BE NO League playoffs at the completion of the regular schedule as the teams move right into the Archdiocesan Tourney.

Freshman-Sophomore League division leaders at the mid-season point include: I—St. Martin's (combination of Holy Angels and St. Bridget's), 5-0;

Northwest Youth Athletic Association (NYAA), 4-0; II—St. Lawrence "B", 4-0; Our Lady of Mt. Carmel and St. Pius X, 3-1; III—Baxter YMCA, 4-0; St. Catherine's, 4-1; IV—Our Lady of Lourdes, 3-0; St. Philip Neri, 3-1.

THE DEFENDING division and Archdiocesan champion St. Rita's is out in front in Division I of Cadet "A" competition with a 4-0 record. Right alongside with an identical record is Holy Spirit.

Other division leaders in Cadet "A" include: II—St. Philip Neri and Our Lady of Lourdes, 4-0; III—St. Mark's and All Saints, 4-0; IV—St. Francis de Sales, 4-0.

Cadet "B" League leaders are: I—St. Thomas Aquinas and St. Martin's (Holy Angels and St. Bridget's), 5-0; and II—St. Philip Neri, 5-0, and Holy Spirit, 4-1. In the "56 A" League, leaders include: Holy Spirit, St. Pius X and St. Simon's, 4-0; II—St. Matthew's, St. Mark's and St. Philip Neri, 4-0; III—Holy Trinity and St. Barnabas, 4-0; and IV—All Saints, 4-0.

St. Joan of Arc and St. Malachy's both with 4-0 records, lead in Division I of the "56 A" League. Division II sees St. Barnabas and St. Matthew's "Red", both 4-0.

Six teams remain in the Cadet A holiday basketball tourney at Our Lady of Lourdes. The six are: St. Christopher's, Holy Name, St. Martin's, St. Joan of Arc, St. Andrew's and St. Simon's. Finals of the tourney will be played at 8:15 p.m. Saturday, Jan. 2.

The CYO Office announced this week that the schedule for the Archdiocesan basketball tourneys has been moved back. The Junior Tourney will begin February 14, finishing February 21. Cadet Tourney action starts February 21 and will wrap-up February 28.

Indianapolis Junior-Senior Tourney will start the week of January 24, while the Cadet "A" tourney action starts the week of January 31.

Traditional post-season tourneys are also scheduled for the "56 A" at Holy Cross, Freshman-Sophomore at Holy Spirit, Cadet "B" and "56 B" at Little Flower and Our Lady of Lourdes.

INDIANAPOLIS Calendar of Events

SUNDAY, JAN. 3
TWO CARD PARTIES at 2 p.m. and 7 p.m. in Assumption school hall, 1105 S. Blaine Ave.

SOCIALS

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

SCORES

CYO BASKETBALL LEAGUE STANDINGS

FRESHMAN-SOPHOMORE LEAGUE
DIVISION 1: St. Martin 5-0; N.Y.A.A. 4-0; St. Christopher 3-2; St. Thomas 3-2; Holy Trinity 2-2; St. Michael 1-3; St. Ann 1-3; St. Malachy 1-3; St. Gabriel 0-5.
DIVISION 2: St. Lawrence 4-0; Mount Carmel 3-1; St. Pius X 3-1; St. Andrew 2-2; St. Matthew 1-3; St. Joan of Arc 1-3; Immaculate Heart 1-3; St. Luke 1-3.
DIVISION 3: Baxter Y.M.C.A. 4-0; St. Catherine 4-1; St. Jude 3-1; St. Barnabas 3-2; St. Mark 2-2; Our Lady of Greenwood 1-3; St. Roch 1-3; Nativity 1-4; Holy Name 1-4.
DIVISION 4: Our Lady of Lourdes 3-0; St. Philip Neri 3-1; Little Flower 2-1; St. Francis 2-2; Holy Spirit 1-2; St. Lawrence 1-3; Holy Cross 0-4.

56 A LEAGUE
DIVISION 1: Holy Spirit 4-0; St. Pius X 4-0; St. Matthew 3-1; St. Lawrence 2-2; Holy Name 1-3; St. Jude 1-3; St. Michael 1-3; St. Joan of Arc 0-4; Little Flower 0-5.
DIVISION 2: St. Mark 4-0; St. Matthew 4-0; St. Philip Neri 4-0; Immaculate Heart 3-1; Mount Carmel 2-2; St. Christopher 1-3; Our Lady of Lourdes 1-3; St. Martin 1-3; St. Malachy 0-4; Christ the King 0-4.
DIVISION 3: Holy Trinity 4-0; St. Barnabas 4-0; St. Luke 3-1; St. Rita 2-2; St. Thomas 2-2; St. Roch 2-2; St. Catherine 1-3; St. Gabriel 1-3; St. Joseph, Shelbyville 1-3; Our Lady of Greenwood 0-4.
DIVISION 4: All Saints 4-0; St. Francis 2-1; St. Monica 2-1; St. Patrick 2-1; Nativity 2-2; St. Bernadette 1-3; Holy Cross 1-3; St. Susanna 1-3.

56 B LEAGUE
DIVISION 1: St. Joan of Arc 4-0; St. Malachy 4-0; St. Matthew 3-1; St. Gabriel 2-2; St. Luke 2-2; St. Thomas 2-2; St. Christopher 1-3; Immaculate Heart 1-3; St. Michael (Red) 1-3; St. Martin 0-4.
DIVISION 2: St. Barnabas 4-0; St. Matthew (Red) 4-0; Holy Spirit 4-1; St. Mark 4-1; St. Andrew 3-2; St. Pius X 3-2; Little Flower 2-2; St. Michael (White) 1-3; St. Lawrence 0-4; Christ the King 0-4; Our Lady of Lourdes 0-5.
DIVISION 3: St. Rita 4-0; Holy Spirit 4-1; St. Andrew 3-1; St. Simon 3-1; Holy Name 2-2; St. Michael 1-3; St. Lawrence 1-3; St. Joan of Arc 1-3; St. Jude 1-3; Little Flower 0-4.
DIVISION 4: St. Philip 4-0; Our Lady of Lourdes 4-0; St. Christopher 3-1; St. Martin 3-1; St. Pius X 2-2; St. Barnabas 2-2; St. Matthew 1-3; St. Gabriel 1-3; Christ the King 0-4; Immaculate Heart 0-4.

CADET A LEAGUE
DIVISION 1: St. Rita 4-0; Holy Spirit 4-1; St. Andrew 3-1; St. Simon 3-1; Holy Name 2-2; St. Michael 1-3; St. Lawrence 1-3; St. Joan of Arc 1-3; St. Jude 1-3; Little Flower 0-4.
DIVISION 2: St. Philip 4-0; Our Lady of Lourdes 4-0; St. Christopher 3-1; St. Martin 3-1; St. Pius X 2-2; St. Barnabas 2-2; St. Matthew 1-3; St. Gabriel 1-3; Christ the King 0-4; Immaculate Heart 0-4.
DIVISION 3: St. Mark 4-0; All Saints 4-0; Sacred Heart 3-1; Mt. Carmel 3-1; St. Patrick 2-2; St. Monica 1-3; St. Conita 1-3; St. Thomas 1-3; St. Roch 0-4; Holy Trinity 0-4.
DIVISION 4: St. Francis 4-0; St. Ann 3-1; St. Malachy 3-1; St. James 3-1; Our Lady of Greenwood 3-1; St. Luke 2-2; St. Bernadette 1-3; Holy



"56" LEAGUE THIRD PLACE—St. Pius X, Indianapolis, made its first appearance in the CYO "56" Football League play-offs a successful one by defeating St. Luke, 12-7, in the league consolation game and finishing third in league competition. Also, the far Northsiders can boast of winning the title in Division Two competition with a 6-0 record, and they carried league

runner-up St. Catherine down to the wire in the first round of league play-offs before falling, 13-9. The coaching staff standing behind the team following their win over St. Luke November 22 consists of the following (left to right): Assistant Jimmie Davis and Claude (Doc) Hadden; Head Coach Tom Putnam; Assistant Coach

Cross 1-3; Nativity 0-4; St. Susanna 0-4.

CADET B LEAGUE

DIVISION 1: St. Thomas 5-0; St. Martin 5-0; St. Joan of Arc 4-1; St. Christopher 4-1; St. Luke 3-2; St. Michael 3-2; St. Ann 1-3; St. Little Flower 1-4; St. Monica 0-5; St. Malachy 0-5.
DIVISION 2: St. Philip 5-0; Holy Spirit 4-1; St. Simon 4-1; St. Pius X 4-1; Little Flower (Gold) 4-1; St. Matthew 3-2; Our Lady of Lourdes 2-3; St. Andrew 2-3; St. Lawrence 1-4; Christ the King 1-4; St. Michael (White) 0-5; St. James 0-5.

JUNIOR-SENIOR LEAGUE

DIVISION 1: St. Christopher 5-0; St. Monica 4-1; St. Mark 4-0; Holy Trinity 2-2; St. Rita 2-2; N.Y.A.A. 1-3; St. Anthony 1-3; St. Ann 1-3; St. Gabriel 1-4.
DIVISION 2: Mount Carmel 4-1; St. Pius X 4-1; St. Joan of Arc 3-2; Holy Cross 3-2; St. Thomas 3-2; St. Luke 2-3; St. Andrew 2-3; Christ the King 3-2; St. Matthew 0-5; Immaculate Heart 1-4.
DIVISION 3: St. Mark 4-0; Sacred Heart 4-1; Baxter Y.M.C.A. 3-2; St. Catherine 3-1; Southport Christian 2-2; Greenwood 2-3; St. Roch 1-4; St. Jude 1-4; St. Barnabas 0-4.
DIVISION 4: Our Lady of Lourdes 4-0; St. Philip Neri 3-1; Nativity 3-1; Holy Spirit 2-2; Little Flower 1-3; St. Simon 1-3; St. Lawrence 1-3; Holy Name 1-3.

*During this week 30 years ago, Msgr. John A. Ryan, director of the NCWC Social Action department, told the House Committee on Interstate Migration that destitute migrants should obtain assistance, furnished by the Federal government and the State in which they are temporary sojourners.



CADET FOOTBALL LEAGUE, THIRD PLACE—After an absence of a few years from the CYO football play-offs, Mount Carmel came back with a vengeance in 1970, taking first place home in Division Three during the regular season to qualify for the play-offs. Then, although the kids had to eventual league champion St. Andrew, 14-0, in the first round, they made ANOTHER comeback in the consolation game against St. Rita to win third place in the league. The 13-0 triumph earned an extra award for Mount Carmel. . . . The Mayor Al Feeney Memorial Trophy, which has been in competition since 1950, and which will reside in the parish's trophy case for a year. Standing behind the team are Head Coach Vince Desmond (left) and Assistant Coach Dick Jack Lee (right), who led the boys through their excellent season.

Indianapolis Parish Shopping List

ASSUMPTION
BROWN'S UNION 76
1210 S. Harding St.
636-8957
Service, Accessories, Road Service
7 a.m. to 9 p.m. 6 Days a Week

Waddy Hayden's PKG. LIQUOR STORE
2017 W. Morris
632-8714
Wed. & Thurs. Delivery
OPEN
9 A.M. to 11 P.M.—Mon. thru Thurs.
9 A.M. to 12 P.M.—Fri. & Sat.

CATHEDRAL
609 N. Penn.
636-8957
1306 N. Penn.
636-8957
Everyday and Etcetera Foods
Lowest Possible Prices
ME 4-2581 ME 4-6372

CHRIST THE KING
"Buy The Best For Less"
at
Richards Market Basket
520 E. 82nd St. at Keystone
(321-9243)

FARMER'S Jewelry and Gift Shop
Accessories and Silver Watches
Cross Pens, Gifts, Keys Made
100 S. Penn. Office 20
Remainder loved ones with
Gibson Cards
Keystone Plaza—3230 N. Keystone
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Somewhere in our 18-country mission world you can build a complete parish plant (church, school, rectory, and convent) for \$10,000. Name it for your favorite saint, in your loved ones' memory. The plaque that will be erected will request the prayers of grateful people this year and forever for the members of your family, living and deceased.

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TIC TACKER

CYO-Criterion Quiz is unique

BY PAUL G. FOX

There are numerous current events quizzes and contests for young people, geared to sharpen their wits and knowledge of contemporary happenings.

An Indianapolis television station sponsors an "Exercise in Knowledge" series, patterned after the network "College Bowl" format, and involving teams of area high schools in competition. For many years Time magazine has conducted a news quiz among its readership. Several years ago The Indianapolis Star sponsored a radio quiz for local high school youths based upon material covered by the newspaper, which this reporter credits as his first real interest in daily journalism through participation as a school team representative.

But we know of only one program of this type which can be classified under religious education. And that is the annual Junior CYO-Criterion Quiz Contest, sponsored by this weekly with the CYO the past 17 years.

IT IS NO SMALL EFFORT to recruit 34 teams of high school youths from parish CYO units to compete in the round-robin eliminations of the quiz contest. Much hard work on the part of contestants and coaches is required.

This reporter does not recall the infancy of the CYO-Criterion Quiz, begun as he was completing his secondary schooling about 15 years ago, but we suspect that it was modeled after the radio quiz sponsored by The Indianapolis Star.

But he was soon to become involved, shortly after affiliation with this paper more than 13 years ago. As a "junior staffer" he was assigned the task of preparing the questions for the contest, performing the annual duties for several years including a minor role in the radio finals.

This Sunday, Jan. 3, the four surviving semi-finalists will compete for the distinction of winning wits and knowledge in next week's radio finals.

WE SALUTE ALL THE original 34 teams and their coaches who entered this year's contest, especially those who have survived to the semi-final round. We are appreciative of the many hours of preparation by these young people as they consume three consecutive issues of The Criterion, digesting the factual news

from which the contest questions are called.

We have also wondered how adults would fare with the contest questions. It might make an interesting adult religious education program for a parish group groping for a suggestion. We are certain that the CYO Office would be happy to forward a sample set of contest questions to any parish group interested.

Any takers out there?

HERE AND THERE—Four priest-sons of SACRED HEART PARISH, Indianapolis, returned home to celebrate the Christmas Eve Liturgy there with the pastor, FATHER BRIAN KIRN, O.F.M. The four—all Franciscans—were: FATHER PAUL ZODERER, FATHER PAUL FELDHAKE, FATHER RANDOLPH BOREN and FATHER PETER DAMIEN HOLZER. The first two recently returned from the Franciscan Missions in Brazil. A memorial fund has been established at ST. FRANCIS HOSPITAL, Beech Grove, in honor of DR. GEORGE PAULSON, a long-time medical staff member who died in December. He has served in the hospital's anesthesia department for 22 years, including the study of inhalation therapy and pulmonary diseases there. Contributions should be directed to Dr. E. K. Stucky, president of the medical staff, St. Francis Hospital, Beech Grove, Ind. FATHER HILARY OTTENSMEYER, O.S.B., president-rector of ST. MEINRAD COLLEGE, was recently elected to the executive committee of the Indiana Conference of Higher Education. He has also been nominated to the Commission on Liberal Learning of the American Council on Education and invited by the Danforth Foundation to address its Summer Symposium at the University of Georgia. MICHAEL BINDER, an Indianapolis freshman at the University of Notre Dame will participate as a member of the 128-member ND marching band in the Cotton Bowl festivities in Dallas, Tex.

ERRATA—In the "Way Back When" photo on the back page of our December 18th issue, FATHER JOHN BETZ (back row) was erroneously identified as a member of the 1921 First Communion class of ST. MARY'S SCHOOL, Indianapolis. Father Betz informs us that he made his First Communion in 1918 and was in the picture as a server, not a member of the class. Next to Father Betz is his brother Edward.

Poverty collection

(Continued from Page 1)

the 156 dioceses accounted for.

The Chicago archdiocese led the 38 and gave its returns as an estimated \$440,540. Hartford, Conn., reported \$243,925; St. Louis \$117,866; Los Angeles and

Pope lauds youths' aversion to war

SYDNEY—Pope Paul VI praised youths for their aversion to war and said they have the Church's full support when they try to replace un-Christian behavior in society with values based on real justice, real moral rectitude and real brotherhood.

But, the Pope warned 150,000 youths at a special Mass here (Dec. 2) "be attentive to the manner in which you treat this matter and make this effort."

If youths set themselves up as supreme judges of truth and "reject the past wholesale," Pope Paul said, "the world of tomorrow will not be noticeably better, even if it is different."

For the past, he explained, was "built up by the efforts of representatives of the same human race to which you belong, people with fundamentally the same qualities and defects."

Iowa survey shows that most favor school aid

DES MOINES, Iowa—A Moines daily Register-Tribune. A majority of taxpayers statewide survey dealing with the question, "Would you residing in cities with more than school financial problems favor or oppose state aid to 50,000 population, the survey disclosed a majority of Iowa parochial schools?" was asked in disclosed, formed the bulwark in taxpayers favor state aid to the poll. The result: 47 percent favor of parochial schools aid, favored such aid; 43 percent while a majority of small town parochial schools.

The survey—called the Iowa opposed, and 10 percent and farm area residents opposed the aid.

Washington, D.C., each more than \$156,000, and Baltimore \$108,673.

IF THE GIVING patterns already indicated should continue to hold, the campaign could bring in half a million more than the \$7 million expected from the first annual development collection.

Totals will have to be collated and priorities established before funds can be distributed to the various self-help groups. A 40-member body named by the bishops to administer the money are to meet Jan. 8-10 in San Antonio, Tex., to set criteria and make recommendations.

Greenwood series slated for parents

GREENWOOD, Ind.—An eight-week Parent-Educator Series will be conducted at Our Lady of Greenwood parish here by Sister Evelyn Eckert, O.S.B., of the Religious Education Department, starting Thursday, Jan. 7.

The classes, which will continue through February 25, will be open to parents from all parishes. Time of the class is 8 to 10 p.m. A \$3 fee will be charged to cover instructional materials.

(Continued from Page 1) that, he believes that the time for reform has come and that public education and a common sense evaluation of alternatives will make it a reality—at the federal, state and local levels.

He is enthusiastic about the hard-working volunteers, in groups or individually, who visit the institutions, befriend inmates, help them by making prison life a little more liveable, and get them jobs when they get out. These are the people Heyne admires most, people who are now doing something tangible and very human, to alleviate the depression and boredom of confinement.

They know what the inside of an institution is like, have compassion for the inmates and are not without sympathy for the problems of the administrators.

The people Heyne doesn't care much for are those who do nothing but take wild potshots at a system that everyone agrees is vulnerable, who condemn conditions that no longer exist, who lambast administrators even though they have never set foot inside a prison, who cite statistics but ignore the facts behind them, and who get trapped in the semantics of the reform movement.

AS AN EXAMPLE OF the last, he cited recommendations that Indiana, like Wisconsin, eliminate all censorship of reading materials, films, etc. A phone call to the Wisconsin state commissioner revealed that the word "censorship" had been replaced with "inspection," but the policy of selection has not changed one whit.

Heyne especially deplores the use of statistics to show that a prison or penal

system is racist. They are no more racist, he contends, than any other institution or structure and a great deal less than most. He answers charges that staffs are disproportionately white with the plea for more qualified minority persons willing to take jobs in the system.

Most of Indiana's penal institutions are located in small town or rural settings and thereby are inconvenient or altogether inaccessible to urban-centered minority populations.

That, more than any other single factor, says Heyne, is responsible for the lopsidedly white staffs and custodial personnel. That, plus low salaries, also accounts for largely untrained personnel. Drawn largely from rural areas, workers rarely have access to the social sciences or penology courses that might be obtained in a university or urban community.

Heyne recalls that when, in 1967, the legislature approved an Indiana Law Enforcement Academy he stepped for its location in Plainfield. He was then superintendent of the Boys School and envisioned the academy as a convenient source of staff training and as a "feeder" of future personnel.

A Plainfield location was, in due course, selected. The academy, however, remains an impotent concept. Not one dollar has been allocated for its construction. And that's another example, in Heyne's view, of the difficulties and delays often encountered in implementing reform proposals, even those with official endorsement.

MONEY WILL NOT SOLVE every

Early retirement

(Continued from Page 1)

projects in which the Pope is greatly interested remain to be completed.

HE IS NOW DEEPLY involved in plans for the session of the Synod of Bishops next October which will have on its agenda two topics especially dear to him—collegiality and the priesthood, with its aspect of celibacy.

There is also the reform of the concordat between Italy and the Vatican. In addressing the Sunday crowd in St. Peter's Square after his return, the Holy Father spoke of his "bitterness" that the Italian Parliament during his absence had approved the law introducing divorce.

But the Pope did not, as expected, mention the referendum vote by which some Catholics hope to annul the divorce law.

In Paris, Cardinal Francois Marty, one of the leading figures at the two previous sessions of the Synod of Bishops, told newsmen there is nothing to indicate that the Pope would retire, but that if his health should deteriorate to the point where the Pontiff was unable to function effectively, his high sense of responsibility would probably impel him to resign.

SPECULATION ABOUT the Pope's health dates back to his prostate

operation in November, 1967. As Italy's leading newspaper, Corriere della Sera, observed in a front page article last month, "the declarations of Cardinal Tisserant are no surprise; it has often been maintained, by diverse sources, that the Pope really is suffering from an incurable malady."

In fact, the reports began shortly after the successful prostate surgery. It was said that the physicians found signs of an illness which, while rapidly fatal in young people, moves very slowly in an older person and may be suspended almost indefinitely. It is thought to be a form of leukemia.

In the months that followed, the rumors spread as the Holy Father continued to appear very thin, tired and worried. It was said that his illness was responsible for his frequent bouts of depression.

But in the past year, the Pope has gained weight and appears more relaxed and vigorous than at any time since the first days of his pontificate.

In the greeting he gave to the crowd in St. Peter's Square after his return, the Pope's voice was unusually strong. He was obviously pleased by the huge throng below him, perhaps the largest of any Sunday crowd of his pontificate.

Drop abortion bill in New Jersey

TRENTON, N.J.—Citing lack of legislative support and strong opposition among the people of the state, Assemblyman William M. Crane, the principal sponsor, withdrew three bills aimed at liberalizing New Jersey law on abortion.

The Bergen County legislator also questioned the future of the bill A-762, "In the light of its recent events in this and our neighbor state, New York." Companion bills A-763 and A-764 would have affected licensing of physicians and midwives.

Set open house in Lawrenceburg

LAWRENCEBURG, Ind.—The Apostolic Committee of St. Lawrence parish will sponsor an open house for friends and neighbors from 2 to 4 p.m., Sunday, Jan. 3, at the church.

The program will include filmstrips of the Mass and Sacraments, a guided tour of the church and inspection of the Confessional, sacred vessels, vestments and altar appointments. Refreshments will be served in the Father Kasper Hall.

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Abbey's painting brings windfall

LONDON—The Benedictine monks of Priknash Abbey, near Gloucester, recently sent a 16th Century painting to an auction and found that it brought an unexpected \$655,200.

The income will allow work on a new monastery to continue. Construction had been halted because of lack of funds. The painting, Flight into Egypt by Jacopo Bassano, had been insured by the monks for only \$7,200. The Norton Simon Museum of Los Angeles purchased the work at the auction.

The community of 38 monks began work on their abbey in 1939. Early construction plans proved too ambitious and were replaced by more proposals.

The monks themselves are doing much of the work on the new abbey.

SOOTHING RELIEF FOR COUGHS DUE TO COLDS

FATHER JOHN'S MEDICINE

FEWER AT MASS

CINCINNATI—Church attendance in the Cincinnati archdiocese declined 3.33 percent in 1970 from that of the preceding year, but the percentage of Mass-goers receiving Holy Communion increased—to 55.4 percent.

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RICHMOND NUNS RECEIVE CAR—A surprise Christmas present to the teaching Sisters at Holy Family School, Richmond, was a new station wagon given by the Holy Family Women's Club. Making the presentation, from left, were: Mrs. Richard Jeffers and Mrs. Calvin Brunfield, co-chairmen. The nuns, from left, are: Sister Mary Flickman, Sister Elaine Merkel, and Sister Jane Anthony. Also shown are Mrs. James Blanford and Mrs. Elmer Quinter, also officers of the Women's Club. (Photo courtesy of the Palladium-Item.)

'Shared' church is the first of its kind in England

CIPPENHAM, Eng.—Britain's were also in the congregation to church's joint ministry: "This first Anglican-Roman Catholic report the event for people of scheme at Cippenham is the 'shared' church—described many other denominations. Most forward-looking officially as 'the most Simplicity was its experiment in the whole country forward-looking experiment' of keynote-opening and closing as far as cooperation with the its kind in the country—was hymns with short addresses, Roman Catholic Church is officially opened here in the prayers and readings in between, presence of three bishops and a but its significance was great. packed congregation.

Said the Rev. Alan Carey, Newman from many districts Anglican member of the

Remember them in your prayers

AURORA
THOMAS A. REFF, 45, St. Mary's, Dec. 31. Brother of Margaret, Helen, Anne and Frank Neff.
BRADFORD
JEVELYN KIESLER, 28, St. Michael's, Dec. 16. Daughter of Mr. and Mrs. Joseph G. Kiesler. Four brothers and three sisters also survive.
CHARLESTOWN
IDA G. WESSEL, 78, St. Michael's, Dec. 14. Sister of John Wessel and Mrs. Edmond Marshall, both of Charlestown.
FLOYDS KNOBS
LEO F. STRIEGL, 72, St. Mary-of-the-Knobs, Dec. 11. Father of Mrs. Doris Lamontine of Toledo, O. Three brothers and two sisters also survive.
CLARKSVILLE
JAMES TUELL, 86, St. Anthony's, Dec. 23. Father of Mary Tuell and Rita Gutsell, both of St. Matthew's, Ky. Fred Tuell of Jacksonville, Fla.; Katherine Sims of Louisville and Margaret Bishop of New Albany.
INDIANAPOLIS
CLARA J. MINTA, 83, St. Peter and Paul Cathedral, Dec. 19. Mother of Father John J. Minto, pastor of St. Bartholomew Church, Columbus; Robert Minto and Sister Mary Ellen, O.P.; Margaret, Tully, Dorothy Fowler and Charlotte Mattingly, all of Chicago; and Sister Mary Violet Skaggs.
MAE L. FRAUNBERG, 88, St. Peter and Paul Cathedral, Dec. 13. Mother of Edna R. Allen.
ROBERT S. DUNCAN, 85, St. Jude's, Dec. 18. Husband of Vera P. Duncan, mother of John R. Mary M. and Dorothy Duncan; son of Bonnie L. Duncan, brother of Maxine McHenry.
MARY A. GALLAGHER, 78, St. Patrick's, Dec. 18. Mother of James H. Gallagher.

Buffalo diocese closing 10 schools

BUFFALO, N.Y.—An economy drive by the debt-stricken Buffalo diocese means that at least 10 schools will close and a proposed Catholic hospital will not be built.

As part of a massive financial retrenchment, other cutbacks outlined by Buffalo Bishop James A. McNulty include: —One-third reduction of the \$866,000 budget for 15 diocesan offices and related services. —Sale of five major diocesan properties.

—Relocation of the diocesan minor seminary.

—A \$50-a-year tuition increase raising the total fee to \$400 in remaining diocesan high schools.

The bishop of the eight county diocese announced the budget cuts after discussing rising costs and the \$16 million diocesan debt in a closed meeting with pastors of the 272 parishes.

"During this week 10 years ago, Pope John XXIII began the New Year by renewing his appeal to the laity to take a more active part in the Mass."

His Roman Catholic colleague, Father David Woodard, said: "This is the prototype of church building in the future—if there's going to be any. It is not just things that we are planning; it is a community of people that we are constructing."

The new shared church is St. Andrew's, conceived and planned in partnership between the two churches and built as a multi-purpose structure with accommodation for more than 300 people and catering to a wide range of community functions as well as worship.

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SUSIE M. MADISON, 65, St. Rita's, Dec. 21. Mother of James Madison.
BERNETTA G. DIAL, 72, St. Anthony's, Dec. 21. Mother of Robert L. Edwin F. and Martin F. Dial; sister of August Lampert.
SIMON P. SHEERIN, III, 48, Immaculate Heart, Dec. 21. Husband of Jacqueline; father of Susan P. Sheerin; son of Mrs. Dorothy H. Sheerin; brother of Daniel Sheerin, Mrs. Margo Pritchard, Barbara Rocco and Dorothy Brown.
STANISLAW DOMAGALA, 54, Little Flower, Dec. 21. Husband of Maria; father of Janina Yates; brother of Anthony Domagala.
MARIA DOMAGALA, 67, Little Flower, Dec. 21. Mother of Janina Yates; sister of Michael Cielko, Josephine Sobczak, Cecilia Flaga, Anna Prizakczikow and Stanislaw Olejasz.
MARY M. NUGENT, 74, St. Philip Neri, Dec. 21. Mother of Mary A. Lambert; sister of Margaret Monahan, Skaggs.
DR. GEORGE T. PAULISSEN, 64, St. Roch's, Dec. 21. Husband of Helen.
WALTER DROLL, 60, Assumption, Dec. 21.
JAMES M. ANDERSON, 47, Our Lady of Greenwood, Dec. 22. Husband of Meda J. Anderson; father of David, Lindsey, Lori, Cheryl and Dorene Anderson; son of Helen Shepard; brother of Edson and Kenneth Anderson and his Abert.
ALICE E. LYNCH, 80, St. Anthony's, Dec. 22. Sister of Ellen Bray, Catherine G. Grady and Ann M. Conway.
JANNA M. SMITH, 51, Little Flower, Dec. 22. Mother of Gerald Leeds, Mary Bandy and Sheila Givans.
INAGMI C. MITCHELL, 45, St. Joseph's, Dec. 22. Wife of William H. Mitchell; mother of William H. Mitchell, Jr., Carolyn Morris, Demetria, Cheryl, Charrie Mitchell, Mrs. Raynell Taylor; daughter of Corretta Ribby; sister of William Morgan, Jr.
CLAIRE A. (MILLER) REED, 87, St. Augustine's, Dec. 19. Mother of Bertrand E. Reed and Mrs. Clarence (Theodora) Crowe both of Jeffersonville and Mrs. Chester (Mary Louise) Omes of Louisville.
HENRY J. HARROD, 50, St. Augustine's, Dec. 26. Husband of June; father of Lloyd, Michael, John, Kelly and Anthony Harrod and Mrs. Linda Sussman, all of Jeffersonville. Two sisters also survive.
NAVILTON RAYMOND NAVILLE, 60, St. Theresa Weisbach, 88, St. Augustine's, Dec. 23. Father of George and John Weisbach and two sisters also survive. Katharine, sister of Lena survive.

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THILBERT OTTO, 53, St. Meinrad, Dec. 18. Husband of Marie; father of Joseph Otto of Vincennes; Mary Ann of Finks; Delores and Ellen Otto, both of St. Meinrad; brother of Loretta Schniesler of Terre Haute; Clara Otto of Oakland City; Bernadette Tampo of St. Meinrad; Edwin Otto of Evansville and Raymond Otto of Oakland City.
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FLORENCE DICKMAN, 72, St. Paul's, Dec. 24. Wife of Clarence; mother of Marjorie Korman, Georgia (Kowland) sister of Russell, sister of McCordville and Lillian Zuelly.
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TWILMER "JAKE" KIRKMAN, 65, St. Benedict's, Dec. 17.
CATHERINE E. WISELY, St. Stephen and Philip Deibbaugh, Dec. 21. Sister of Margaret Wisely of Terre Haute.
BETTY BRENTLINGER WHEATLEY, St. Patrick's, Dec. 21.
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VIEWING WITH ARNOLD

A good family-type Western

BY JAMES W. ARNOLD

"The Wild Country" is a new family-type western from Walt Disney that has a few remarkable similarities to the classic "Shane": It is basically the situation in "Shane" without the good and bad gunfighters, plus a few bits about animals thrown in for the little kids in the audience. The Disney instinct, and it may be correct, is that no family movie can make it without dogs, birds or horses, real or imaginary.

"Country" reflects some of the difficult ambiguities of the 1970's in the treatment of its very basic plot—a family of adoring settlers in the Grand Teton country of Wyoming harassed by a second generation cattleman who wants to keep the range open and keeps shutting off the water supply. At first it looks like a straight ethical parable aimed at the

contemporary generation gap. The 16-year-old son (Ronny Howard) wants to take direct action and nearly gets everybody killed. The father (Steve Forrest) prefers to work within the system via court order, which sure enough eventually produces the water.

But the bad guy (Morgan Woodward), a leathery fellow right out of Marlboro country, simply won't abide by the law. He burns down the family barn and is prevented from massacring the family only by the youth's steady and deadly trigger finger. The moral: If all else fails, you may just have to bump off the villain. When it happens, all the kids in the theater cheer in the traditional American sporting spirit.

TWO QUALITIES primarily set off a family western like "Country" from the adult variety. One is the photography (here, of the splendid Jackson Hole area), which is relentlessly the range open and keeps shutting off the water supply. At a sense of tragedy. You know first it looks like a straight ethical parable aimed at the

put-down of other movies, especially sexy romances and their vast stock of clichés: fun in a museum park, romps along the beach, tortured boudoir passion, utterly confusing flashbacks, and soaring, endlessly repeated musical scores. Next to this film's wit and skill, "Bob and Carol" looks like the Ritz Brothers.

Stars Marcello Mastroianni and Monica Vitti have almost too much fun, laying on the spoofery with broad strokes, as Monica, having stolen Marcello from his aging hoiden of a spouse, quickly falls for a puzzled young pizza baker (Giancarlo Giannini). The film is loaded with surprises—including Marcello suddenly breaking into wild speeches about the messy ecology in Rome—and while maybe only half of them are solidly funny, it's all in innocent taste. "Pizza" is pure succulence for adult movie buffs in the mood for nearly two hours of breakfast clowning. (Rating: A-3—unobjectionable for adults)

THIS WEEK'S NETWORK TV MOVIES:

TARZAN'S THREE CHALLENGES (CBS, Friday, Jan. 1): This 1963 film is the 34th Tarzan film and one of the best, though the hero (Jock Mahoney) has by now evolved into a quick-thinking, smooth-talking do-gooder, swinging through trees in Asia. The movie, shot in Thailand, concocts some marvelous trials for the ape-man, including villain Woody Strode. Satisfactory for all the young-in-heart.

"The Pizza Triangle" is worth rescuing from the rapids of unmentioned movies as one of the year's more inventive cinematic comedies—in fact, new Italian director Ettore Scola pulls so many tricks out of his bag so quickly that one loses the last half hour or so in utter exhaustion.

But the main point is that "Triangle" is an uncannily fresh

Estate planning program opened by St. Meinrad

ST. MEINRAD, Ind.—Under the direction of Father Louis Range, O.S.B., St. Meinrad Archabbey and Seminary has announced the establishment of an Estate Planning Program. Arthur J. Sullivan, an Indianapolis attorney and member of St. Meinrad Board of Overseers, heads the advisory committee.

An Estate Planning Committee offers professional advice and planning procedures to friends and beneficiaries of St. Meinrad. Through its program, St. Meinrad seeks gifts through

Seminary weighs Five-Year Plan

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The couple have seven children, Paul Michael, Mary Lou, Sandra, John, Rose, Julie and Toni.

(NBC, Saturday, Jan. 2): Winner of nine Oscars in 1951, including best film, this is the old MGM musical in top form. One of the few successful movie musicals not adapted from the stage, it has Gershwin music, the wry Oscar Levant, dancing by Kelly and Caron, and for its time, dazzlingly vivid color. Although the dialog is often bright, the story is silly and not up to Alan Jay Lerner's later work ("Gigi," "My Fair Lady"). If nothing else, see the last 17 minutes, a gimmicky \$450,000 ballet using sets styled after famous French painters. Recommended highly for all.

SPARTACUS (ABC, telecast in two parts, Sunday-Monday, Jan. 3-4): A flawed masterpiece, this 1960 film by Stanley Kubrick is still probably the most brilliant and moving of the spear-and-sandal epics. The tragedy of the first great democratic hero, the leader of the slave revolt in pre-Christian Rome, is powerful stuff, literate, awesomely visualized and stunningly acted by genuine all-stars, including Kirk Douglas, Laurence Olivier, Jean Simmons, Peter Ustinov and Charles Laughton. It won Oscars for Ustinov, costumes, sets and photography. Recommended highly for adults and mature youth.

EYE OF THE CAT (NBC, Monday, Jan. 4): An undistinguished 1969 camp horror film, with overtones of incest, in which two young nephews try to do in their rich invalid aunt in a San Francisco mansion as with repulsive cats. Not recommended.

BRIDGE ON THE RIVER KWAI (CBS, telecast in two parts, Thursday-Friday, Jan. 7-8): David Lean's much-honored 1957 film of the Pierre Boulle novel, which turned a POW escape film plot into a profoundly ironic statement about war, the military mind and humanity itself. Alec Guinness is the colonel who finds that the old rules of military morale take one only so far. Recommended highly for adults and children over 10.

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Altered rating on 'Ryan's Daughter' evokes criticism of MPAA system

BY GERARD HEKKER

NEW YORK—The single most important event in the short existence of the Motion Picture Association of America (MPAA) rating system is a recent incident in which a major film company challenged the rating tagged onto one of its films.

Metro-Goldwyn-Mayer, in its successful bid to change from "R" to "GP" the rating of "Ryan's Daughter," could easily have rung the death knell for a system that many in the movie industry view as the primary deterrent to government censorship.

Alteration of the rating, in which the restriction was removed against those under 17 years of age attending the film without a parent or adult guardian, was called a serious setback to the credibility of the entire MPAA program by the National Catholic Office for Motion Pictures.

In its Catholic Film Newsletter, NCOMP charged in an editorial that the MPAA yielded to pressure brought by M-G-M.

film were awarded a "GP" would be governmental rating, the editorial said, "with censorship." The time is fast drawing near more would have for an already where both church agencies may hard-pressed industry, could not deem it necessary to end their fall to influence judicial review, "silence on the mechanics of the

"In the past year," the MPAA rating system.

NCOMP concluded, "there has been a growth in public acceptance of the MPAA rating system. From the concessions NCOMP, has provided a hint of that appear to have been made what may be in store for the in the case of 'Ryan's Daughter,' rating system.

FATHER PATRICK J. Sullivan, the Jesuit director of the program, has indicated that his office has suffered a serious setback. "NCOMP and its Protestant noted a trend in the methods by counterpart, the Broadcasting which the MPAA rates a film, and Film Commission of the He maintained that nudity National Council of Churches, seemed to be the basis for many have given wholehearted support of the ratings, totally to the MPAA rating program disregarding the acceptability of from its inception over two years ago. Neither church film children. In the case of "Ryan's Daughter," he said it was not the plan, under the theory that type of film he thought should it needed time to become a next and highly undesirable step

unaccompanied adolescent. Father Sullivan explained that the industry's rating system was his office placed that film in its motivated by the fact that, if the own A-III category, morally movie industry did not do unobjectionable for adults, something to regulate itself, because "the two needlessly explicit love scenes... and the daughter's stripping by the townspeople for her adulterous action unquestionably restrict the film to adult audiences."

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JUBILARIANS—Mr. and Mrs. Robert C. (Chick) Schaefer, of St. Paul's parish, Tell City, marked their Golden Wedding anniversary on Christmas Day, 1969. The actual date was December 21. They have two sons and a daughter: Dr. Robert W. Schaefer, of Gary; Louis G. Schaefer of Kittering, O.; and Mrs. Lucille Day, who makes her home with the parents.

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LONG-TIME CENTRAL STATE HOSPITAL VOLUNTEERS—Mr. and Mrs. Alfred S. Prestel, above right, have served a total of 26 years as volunteers at Central State Hospital, Indianapolis, where they supervise monthly recreation periods for the patients. Another long-time volunteer is Mrs. Kathryn Anderson, second from left, a member of St. Philip Neri parish who has given 22 years to the hospital. On the left is Mrs. Dorothy Rupe, activities director at Central State. Prestel is a member of St. Philip Neri parish, while his wife is a member of Brookside United Methodist Church. (Story on Page One)

LAMENTS CRITICISM OF CHURCH

Pope stresses need for social justice in Christmas message

BY PATRICK RILEY

VATICAN CITY—Focusing his annual review of the year upon "the present hour for us and for the Church," Pope Paul asked whether the Christian West realizes its duty toward the world's less-favored nations. At the same time, he deplored "the movement of corrosive criticism towards the institutional and traditional Italy's concordat with the Holy Church," mentioning "America" See, by name as one of the

intellectual centers from which it stems.

The Pope pointed out in his Christmas speech Dec. 22 to the college of cardinals that next autumn's Synod of Bishops will deal with world justice as well as with the problems of the priesthood.

The Pope also:
—Branded the introduction of divorce into Italy a violation of Italy's concordat with the Holy Church.
—Again lamented the Middle

East and Vietnam conflicts and again spoke of his efforts to help bring peace.

—Announced that the first John XXIII Peace Prize was being awarded to Mother Teresa, 60, Yugoslav-born nun who has led her own congregation of some 400 nuns in helping the dying and abandoned in the slums of India and half a dozen other nations.

—Recounted highlights of his recent trip to the Far East.

POPE PAUL SAID he wanted to note certain grave questions in need of meditation "with a more intense sense of responsibility."

First among them is needed awareness in the West of the anguish and hope in other lands wanting to share in the goods of modern civilization, he said.

He cited as the second question the corrosive criticism of the Church which he said spreads "from not a few intellectual centers of the West—not excluding America—into ecclesial public opinion, especially among the young, a frame of mind that dissolves the certainty of faith and breaks down the organic body of ecclesial charity."

The Pope had no further references clarifying why he had singled out America as one of the sources of criticism.

PAPAL TRIPS like the one he took in late November and early December to Asia and Oceania have become "a part of the new normal life of the Church," the Pope observed.

Noting that he had been present at meetings of hierarchies in the Philippines and Australia, he said he had "observed and confirmed effective experiences of the criterion of subsidiarity and collegiality."

Collegiality and subsidiarity "rule ecclesiastical organization," he asserted.

Collegiality is the principle that the entire body of bishops, with the Pope, has supreme and full power to teach and govern the universal Church. Subsidiarity, a broader principle applying to societies in general, demands that functions capable of being performed by a smaller and subordinate body should not be assumed by a larger and higher body.

DCCW to meet

TELL CITY, Ind.—The quarterly meeting of the Tell City Deanery Council of Catholic Women will be held Sunday, January 10, at St. Pius parish.

Registration and the board meeting are scheduled at 1:30 p.m., followed by a general meeting at 2 p.m. Miss Edith Tighe will be the guest speaker.

A White Elephant sale will be held at the close of the day and each woman is asked to bring a donation for the sale.

Sees Pontiff opening new stage in Anglican-Catholic dialogue

LONDON—One of the Church of England's leading lay theologians joined two Catholic authorities when he expressed hope here that a new stage of Anglican-Roman Catholic dialogue between the Churches might begin in less than five years' time.

Dr. Eric L. Mascall, professor of historical theology at London University's King's College, expressed the view in an exclusive interview with the weekly Catholic review, The Tablet, about what the journal called the "Pope's important offer."

This was a reference to Pope Paul's address at the time of the canonization of 40 English and Welsh Martyrs on Oct. 25, when he made striking references to the Anglican Church, called it the ever-beloved sister of the Catholic Church and looked ahead to the day when these "sisters" would be able to "embrace" each other "in the one authentic communion of the family of Christ."

IN HIS INTERVIEW here, Dr. Mascall, who is well known in the Anglican "High Church," said the Pope's words suggested union of the two Churches and not absorption of one by the other and added, "Whether or not this is a specific offer, it is, I think, quite unparalleled and to be followed up most eagerly."

The Tablet interviewer then recalled a suggestion made in Britain during last January's Week of Prayer for Christian Unity by Cardinal Jan Willebrands, head of the Vatican's unity secretariat, that there might be another five years of theological discussion between the two Churches. After this the dialogue could be expected to enter upon a "new stage."

This suggestion has more

Soviet trial of Jews seen as barbaric

SOUTH ORANGE, N.J.—The trial in Leningrad of 11 persons, nine of them Jews, for conspiring to hijack a Soviet plane was called barbaric by Catholic clergymen and laity active in establishing Jewish-Christian relations.

"We protest not only against the two death sentences, but against the entire Leningrad trial," said Mr. John M. Oesterreicher, director of the Institute for Jewish-Christian Studies at Seton Hall University, and institute staff member Father Edward H. Flannery in a statement. Other staff members also endorsed the statement.

Noting that official Russian sources had admitted that the alleged hijackers never came near a plane, their statement said that "a plan not acted upon is not a crime; hence, the entire court proceedings are unfair, indeed barbaric."

"ALL SOVIET protestations notwithstanding, the two Jews condemned to face the firing squad were condemned because they are Jews, because their hearts are in Israel. In a totalitarian country, a man is the property of the state; he must have no other loyalties than the ones the state commands."

"Moreover, the state of Israel, intent on building a society in which freedom, justice and humanity flourish, in which Jews can live as Jews, a society that is not beholden to the USSR, and that frowns on the Marxist myth of a classless order in which anti-Semitism will automatically disappear, frightens the Russian communists. The Leningrad defendants are victims of this fear."

THE STATEMENT asked for "an end to an uncivilized judicial system and to all forms of anti-Semitism in the Soviet Union" and that "Jews be given the exercise of their inalienable right of moving to Israel if they so desire, and Israel is ready to accept them."

The statement also protested against "the repressive, indeed cruel treatment of Basque patriots by the Franco government." (Six Basques were sentenced to death and nine others to long prison terms after being convicted by a military court in Burgos, Spain, of the murder of a police official.)

"During this week 20 years ago, the Basques, Jerry Gavan and Bob Williams, all of them Basques, made the Catholic All-American Football Team."

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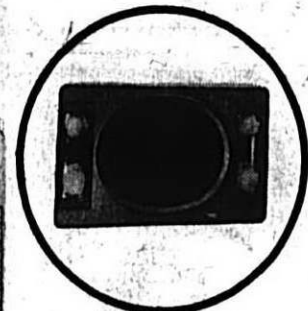
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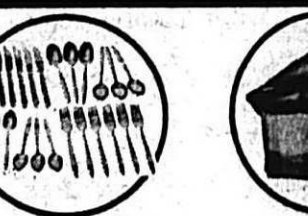


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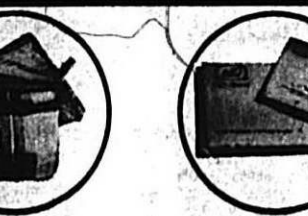
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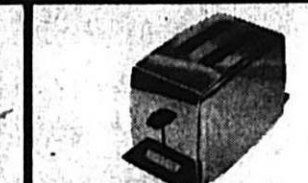
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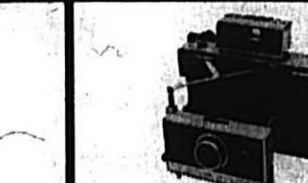
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