

Reaffirm authentic Christian teaching, Pope urges bishops



VOL. XI, No. 14

INDIANAPOLIS, INDIANA, JANUARY 8, 1971



FOR ONE THIN NICKEL—In spite of the rising cost of living, students at the Loyola University campus in Westchester, Calif., can receive spiritual advice for the price of one thin nickel. In the manner of Lucy in "Peanuts" comic strip, Father Tom Higgins, an assistant chaplain at the University, has set up a booth to dispense with advice. According to Father Higgins, who says he also gives trading stamps, business is booming. (RNS photo)

Prelate asks full religious freedom in Poland

WARSAW—Full freedom for their beliefs and their religious institutions has been asked for Polish Catholics by the Polish primate, Cardinal Stefan Wyszyński.

In a pastoral letter that the nation's bishop joined him in signing, Cardinal Wyszyński looked back on last month's food price riots in the Polish coastal cities and then demanded a new policy on religion by Poland's communist rulers.

In phrases directed toward the regime of Edward Gierek, which took over the

Wladislaw Gomulka group on Dec. 20, the cardinal called for "the right to freedom of conscience and freedom of religion and full normalization of relations between church and state."

He also asked for "the right to the free shaping of the culture of the nation, in accordance with the spirit of Christian principles, the right to the truth... to information in accordance with the truth and free expression of one's views and demands, the right... to a proper standard of living."

Know Your Faith series to treat the Sacraments

With this week's issue of The Criterion, the **KNOW YOUR FAITH** section begins a new series on "Development in the Sacraments." Highlighting the six-week series will be articles by a new author, Father Peter J. Riga, and by Father Carl J. Pfeifer, S.J., long familiar with **KNOW YOUR FAITH** followers.

Father Pfeifer's articles will cover the general topic of "The Sacraments and Religious Education." Father Riga's articles will treat of specific Sacraments in the following sequence: Jan. 8—Baptism; Jan. 15—Confirmation; Jan.

22—The Eucharist; Jan. 29—Penance; Feb. 5—Matrimony; and Feb. 12—Anointing of the Sick.

Continuing on the center-spread pages will be articles on Scripture (Father Walter M. Abbott, S.J.), Worship and the World (Father Joseph Champlin), Frank Sheed's column and Mr. R. T. Bosler's Question Box.

KNOW YOUR FAITH is distributed by the National Catholic News Service and has the endorsement of the Department of Education of the United States Catholic Conference of Bishops.

BY RICHARD M. M. McCONNELL

WASHINGTON—Pope Paul VI—warning that many Catholics are troubled in their faith by ambiguities, uncertainties and doubts—has called on the world's bishops to reaffirm authentic Christian teaching.

In a statement released simultaneously here and at the Vatican Jan. 5, Pope Paul stressed the bishops' duty to hand on the faith in its fullness and to proclaim the essential doctrines of Catholicism.

The Pope's 4,600-word apostolic exhortation, dated Dec. 8, 1970, and addressed "to all the bishops in peace and communion with the apostolic see," was issued to mark the fifth anniversary of the close of the Second Vatican Council. It was released in the United States by the National Conference of Catholic Bishops.

Reminding the bishops of their "grave and urgent duty" to proclaim the faith, the Pope cited:

"... the trinitarian and Christological dogmas, the mystery of the Eucharist and the Real Presence, the Church as the institution of salvation, the priestly ministry in the midst of the people of God, the value of prayer and the sacraments, and the moral requirements concerning, for instance, the indissolubility of marriage or respect for life."

EMPHASIS ON THE indissolubility of marriage and respect for life apparently reflects growing papal concern over increasing world-wide acceptance of divorce and abortion.

Pope Paul has harshly criticized relaxation of abortion laws around the world and has frequently attacked Italy's recent legalization of divorce, a legalization that followed vigorous Vatican opposition.

The papal message outlined two trends affecting contemporary Christianity: silence in the face of attacks on traditional teaching and a tendency to reconstruct religion from science rather than from revelation.

"While silence gradually obscures certain fundamental mysteries of Christianity, we see manifestations of a tendency to reconstruct from psychological and sociological data a Christianity cut off from the unbroken tradition which links it to the faith of the apostles and a tendency to extol a Christian life deprived of religious elements," Pope Paul explained.

HE CALLED ON EACH bishop, each synod and each episcopal conference to be careful that their teaching never betray "the truth and continuity of the teaching of the faith."

"We must beware, in particular, lest an arbitrary selection should reduce God's design to the limits of our human views and restrict the proclaiming of his word to what our ears like to hear, excluding on purely natural criteria what does not please contemporary taste," he said.

While giving encouragement and support to theologians and scriptural scholars, the Pope said that it is the bishops' role to outline the essentials of faith.

"However necessary the function of theologians, it is not to be learned that God has confided the duty of authentically interpreting the faith of the Church."

"That faith is borne by the life of the people whose bishops are responsible for them before God. It is for the bishops to tell the people what God asks them to believe."

Fulfillment of the bishops' teaching role demands from them both "assiduous study of the revealed word and constant attention to the life of men," Pope Paul pointed out.

"Let us be attentive to the questions that are expressed through the life of men, especially of the young... Let us listen willingly to the questionings that come to disturb our peace and quiet. Let us bear patiently the hesitations of those who are groping for the light."

"Let us know how to walk in brotherly friendship with all those who, lacking the light we ourselves enjoy, are nevertheless seeking through the mists of doubt to reach their Father's house."

THE POPE ADMITTED that making correct assessments of popular opinion was an extremely difficult task but he said that it was one of a contemporary bishop's most necessary jobs. He added:

"In the clash of conflicting ideas, the greatest generosity runs the risk of going hand-in-hand with the most questionable statements."

"Even from your own ranks," as in the time of St. Paul, "there will be men coming forward with a travesty of the truth on their lips to induce the disciples to follow them," the Pope quoted from the Acts of the Apostles.

"Those who speak in this way are often convinced of doing so in the name of God, deluding themselves about the spirit that animates them."



NEW PROVIDENCE LEADERS—Sister Mary Maxine Teipen, S.P., left, was elected to a three-year term as provincial of the Indiana Province of the Sisters of Providence last week. Serving as first counselor will be Sister Bernice Kuper, S.P., standing, while Sister Marie Kevin Tighe, S.P., was elected second counselor. There are 640 Sisters of Providence in the province, one of four with the general motherhouse at St. Mary-of-the-Woods.

FATHER BARTON NAMED

Msgr. Albert Busald retires as pastor

The Chancery Office this week announced the retirement of Msgr. Albert H. Busald, 86, pastor of St. Philip Neri parish, Indianapolis, since 1934.

Named to succeed Msgr. Busald, the oldest active priest in the Archdiocese, was Father James B. Barton, 52, who has served since 1958 as pastor of St. Bridget's parish, Liberty.

No successor was announced for the Liberty parish.

Msgr. Busald, who observed his 60th Jubilee of Ordination in 1969, will make his residence at St. Paul's Hermitage, the Archdiocesan retirement home in Beech Grove.

THE FRANKLIN COUNTY native has held a variety of Archdiocesan posts, including 30 years' service as an Archdiocesan Consultor. He has also served as a clergy examiner, member of the building commission, board of charities, rural life board and parish priest consultant.

Previous pastorates included 14 years at St. Anthony's parish, two years at St. Mary's parish and one year at St. Francis de Sales parish, all in Indianapolis. Earlier assignments were served at Rockville and Evansville.

FATHER BARTON, an Indianapolis native, served six years after his ordination in 1944 as associate pastor at St. Philip Neri parish.

He later was assigned to St. Mary's parish, Greensburg, Holy Angels parish, Indianapolis, St. Vincent de Paul parish, Bedford, and St. Joseph's parish, Shelbyville.

Effective date of the pastoral change is January 22.



FATHER BARTON

Bishop is given death sentence

YAOUNDE, Cameroun—A Catholic bishop has been sentenced to death, convicted of taking part in a plot to kill Cameroun President Ahmadou Ahidjo. Bishop Albert Ndongmo, 44, of Nkongmba was sentenced after a separate trial earlier resulted in life imprisonment for him for plotting to overthrow the head of state.

(The Vatican voiced "deep concern" about the trials and the reported death sentence for Bishop Ndongmo.)

The sentence of life imprisonment was passed Dec. 30. The trial dealing with the assassination plot ended Jan. 5.

SENTENCED TO DEATH by firing squad for plotting to overthrow the government were Ernest Ouandie, leader of the clandestine Union of the Populations of the Cameroun (UPC), Mathieu Njassep, Ouandie's lieutenant, (Continued on Page 9)

Providence nuns elect officers for Province

INDIANAPOLIS—An Indianapolis native has been elected to a three-year term as provincial of the 640 Sisters of Providence who comprise the community's Indiana Province.

Sister Mary Maxine Teipen, S.P., a native of St. Roch's parish, will succeed Sister Mary Raymond Schelkopf, S.P., who served as the first provincial since the community was separated into provinces six years ago.

The new provincial, who holds a graduate degree in business administration from the University of Notre Dame, served the previous one and one-half years as secretary-treasurer of the Indiana Province, an appointive position. She has been a member of the community for 25 years.

ELECTED FIRST counselor with the title Director of Christian Development was Sister Bernice Kuper, S.P., a Jasper native who entered the convent in 1940.

Sister Marie Kevin Tighe, S.P., was elected second counselor with the title Director of Apostolic Works. She is a native of Holy Trinity parish, New Albany, and has been a member of the community for 29 years.

The election took place during the province's first assembly, held at Ladywood-St. Agnes High School from December 30 through January 1. In addition to the elections, the assembly implements directives of the recent general chapter of the community, held at St. Mary-of-the-Woods.

The new provincial previously taught at St. Patrick's School, Fort Wayne, and was principal of All Saints School, Hammond. She later served on the faculty of Our Lady of Providence High School, Clarksville.

SISTER BERNICE is presently chairman of the guidance department at Ladywood-St. Agnes. She holds a master's degree in guidance from the University of Notre Dame. Previous assignments included serving as principal of St. Patrick's School, Terre Haute, teacher at Nativity School, Indianapolis, and Reitz Memorial High School, Evansville, and directress of the novitiate of the Sisters of Providence at St. Mary-of-the-Woods.

Sister Marie Kevin was elected to a position she has held by appointment the past two years. She holds a master's degree in education from Indiana State University. She has served as principal of St. Anne's School, New Castle, and principal of Washington Catholic High School, Washington, Ind.

Interim breviary set for publication

MIAMI—Members of the board of directors of the national federation of diocesan liturgical commissions announced here that the Catholic Book Publishing company in New York will soon publish an interim breviary.

Similar interim breviaries—prepared while the official text of the Roman breviary is undergoing revision and translation—have been approved in several countries, including Canada.

AND NEXT YEAR?

Nonpublic enrollment slides 11 pct. in state

INDIANAPOLIS—Current enrollment in Indiana schools represented by the Committee on Nonpublic Schools declined by 12,459 students from a year ago, its chairman, Dean Alfred W. Meyer of the School of Law at Valparaiso University, revealed. The committee represents Catholic, Lutheran, and National Union Christian schools with 92 per cent of Indiana's nonpublic enrollment.

"Our schools have suffered an 11 per cent drop in enrollments this year compared with 6.2 per cent decline a year ago," he said. "The alarming fact this

Management and Analysis Department of the Indiana Legislative Council is projecting a \$746 per-pupil operating cost for the state's public schools for 1970-71, up \$70 from the \$676 per-pupil cost it projected for 1969-70.

"On the logical assumption that the students no longer in nonpublic schools have transferred to public schools," the Valparaiso law dean said, "the decline in nonpublic school enrollment is further aggravating the public school crisis, already acute in most of our larger cities."

Based on this assumption and if the projected \$746 per-pupil operating cost is applied and holds true, the more than 12,000 drop in nonpublic school enrollment could cost the taxpaying public an additional \$9.3 million this year alone," he said. He added that "the two-year drop in enrollments, using the same factors, could approximate nearly \$15 million in additional tax costs this year."

MEYER EMPHASIZED the economic facts speak for themselves, stressing "the major crisis facing Indiana's nonpublic schools is of immediate concern to the public schools, the nonpublic school children, and all taxpayers in Indiana."

Meyer pointed out that "continued operation of a healthy and viable nonpublic school system, with its more than 100,000 enrollment, represents a bargain to the Indiana taxpayer. Applying the projected \$746 per-pupil public school operating cost, they save our taxpayers more than \$74 million a year."

He said he had expressed his alarm at the crisis facing all education in Indiana in his testimony before the finance subcommittee of the General Education Study Committee a year ago. The members of the Study Committee voted 11-0 in June to recommend that the 1971 General Assembly pass a bill providing for (Continued on Page 9)

ON THE DECLINE

Below are preliminary figures for 1970-71 school enrollment in the five dioceses of Indiana as compared with 1969-70 enrollment.

DIocese	1970-71	1969-70
Indianapolis.....	31,777	35,157
Gary.....	19,463	21,339
Evansville.....	20,300	23,249
Lafayette.....	12,103	14,381
Lafayette.....	5,150	6,638

underscores is the severity and the rate of decline. The loss in enrollment has almost doubled as has the rate of decline."

This year's enrollment in the committee schools has dropped to 100,291. In 1969-70, enrollment was 112,750. For the 1968-69 school year, the enrollment stood at 120,293. This is a drop of more than 20,000 over the past two years. Several schools have closed during this period.

MOST OF THE DECLINE, Meyer said, has been in the large population centers of Indianapolis, Gary, Evansville, Fort Wayne, South Bend, and Lafayette.

He noted the increase in public school operating costs, observing that the Fiscal



BYZANTINE LITURGY AT ST. MEINRAD—Weekly celebration of the Byzantine Liturgy is held at 5 p.m. each Tuesday at St. Meinrad Archabbey to acquaint seminary students there with the tradition and spirit of the whole Catholic Church. Father Aurelius Boberek, O.S.B., one of several bi-ritual Benedictine monks at St. Meinrad is shown above offering the liturgy in the crypt of the Abbey Church. The liturgy has been regularly celebrated at St. Meinrad since 1962. Students of the seminary college and school of theology take an active part in the liturgy by forming a choir to sing Byzantine music and by performing other liturgical functions.

LUTHERAN PRESIDING BISHOP

Hopes for eventual reunion

DUBUQUE—Eventual reunion of Catholics and Lutherans is the dream of the newly elected presiding bishop of the American Lutheran Church.

Bishop Kent Sigvard Knutson, 46, the youngest candidate nominated and elected to that top spot, said "both the Catholic Church and the Lutheran Church agree that the Christian communities in this world ought to be reconciled and to be involved in such a way as to have one community."

But, Bishop Knutson, president of Wartburg Theological Seminary here, said that he does not see such a union as a realistic possibility in this generation.

THE BISHOP, a contributor to the forthcoming volume on the ministry and the Eucharist prepared by Catholic and Lutheran ecumenists, said he believes that eventually reunion, when it comes, "must be a reunion between peers—between equals."

Lutherans, he stated flatly, "cannot accept a return to Rome" theology. Catholics will have to come to face the reality that other Christian communities

in the world exist and are real and have the same claim to catholicity as the Catholic Church has."

The Catholic Church, prepared by the events of Vatican II, Bishop Knutson said, is on the way to this recognition. When it is achieved, he stated, "then the way is made open for a reunion."

"I think there most likely will have to be structural changes in the Catholic Church in order for reunion to take place," the bishop said, but he also believes the council took steps to make those changes. "The democratization which is now taking place in Rome step-by-step is preparing the way for these kinds of structural changes."

THE FATHER OF FIVE children, ordained in 1954 and appointed president of a seminary in 1968, Bishop Knutson finds hope and encouragement in the events during and since the Vatican Council.

"I think there have been many reactions to the Second Vatican Council inside and outside the Catholic Church,"

he explained. "There are many in the Catholic Church who resist, who defy the authority of their own Church, even though these people are usually conservative people who are for the authority in Rome."

"But it turns out they are only for the authority when it suits their own opinion," he commented.

There are other people, too, who consider the council mere rhetoric, either because it did not go far enough or because the progress of times since has passed its accomplishments by. Of these, Bishop Knutson said: "I disagree with both factions." The council "set in force certain trends and directions which have already tremendously changed the Catholic Church."

"There are explosive forces at work in the Catholic Church which I think can never be contained again and either the Catholic Church will in time splinter more or it will become renewed by these forces."

"At any rate," he said, "the Catholic Church will never be the same again."

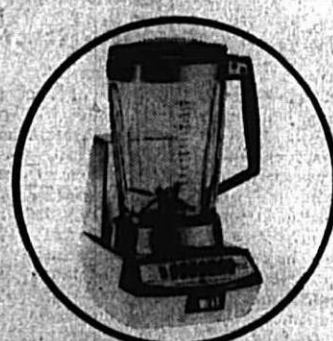
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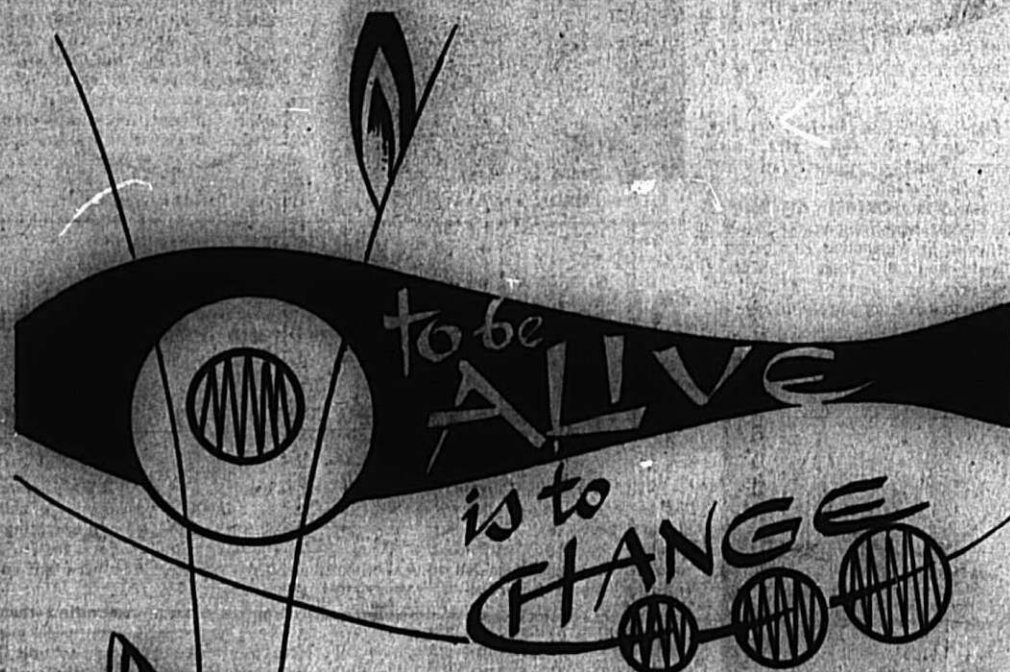
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A Public Service Message



WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Laud lifting of death penalties

In VATICAN CITY, Vatican Radio reported that the decision to lift the death penalties of Basque separatists convicted in Spain was received in the Vatican with "particular satisfaction." A news commentator of Vatican Radio said that the decision of the Franco government had given top officials in the Vatican "particular satisfaction since the gesture made [by the Spanish government] responded also to the personal appeal sent by the Holy Father to the [Spanish] chief of state." Vatican Radio also expressed satisfaction with the later decision of the Supreme Court of the Soviet Union to commute the death sentences of two Jews imposed by a Leningrad court earlier in the week.

Comments on the drug problem



In SAIGON, New York Cardinal Terence Cooke said that the drug problem among American soldiers "is probably no worse than it is elsewhere in the world." The cardinal's remark came at the close of his annual Christmas visit with American GIs overseas. Cardinal Cooke, military vicar of U.S. armed forces, told newsmen that despite the drug problem here—which he said was the same problem among the same age group in the States and elsewhere—troop morale appeared to be high.

Magazine taking new thrust

In NEW YORK, Father John Sheerin, Paulist editor of the Catholic World, the nation's oldest Catholic monthly, announced that the magazine will be available in a new cooperative ecumenical program. Designed to reach doctors, lawyers and others who have charge of waiting rooms, the Professionals for Interfaith Leadership Program allows professional men and women to order a Protestant, Catholic and Jewish magazine through one subscription.

Intersession '71 opened by St. Mary-of-the-Woods

ST. MARY-OF-THE-WOODS, Ind.—Three Indianapolis college students will have a short holiday vacation as they join 40 St. Mary-of-the-Woods College students for Intersession 1971.

Carol Dunlap, Donna Kiebach and Susan Kinley will each participate in one of the five courses of study offered during an intensive three-week study session in January.

Students have a five-week combined holiday-semester vacation in January and the intersession classes are being held January 4-22 at the college and around the country.

MISS DUNLAP selected the Fine Arts intersession held in Chicago for college credit. Symphonies, contemporary musicals, art museums and time to paint are on the agenda for students. Art, music and drama critics Will Leonard and Tom Willis of the Chicago Tribune will meet with the students during their course.

Integrating their fields of study for this course are Sister Kathryn Martin, area adviser in drama, Sister Rita Ann Roethlis, instructor in art, and Sister Marilyn Bosler, assistant professor of music. The three faculty members combined their knowledge and interests in Chicago for this cultural class.

The Film Production Lab Course in New York City attracted Miss Kinley's interest. Actual film work, interviews with the film critics and tours of the studios will fill the time in New York for the students and Sister Estelle Scully, assistant professor of English.

Professionals joining the staff include Father Patrick J. Sullivan, S.J., the director of National Catholic Office for

Motion Pictures, Rift Fournier, president of the Fournier-Pytka Productions and Mrs. Margaret Twyman, vice-president of the Motion Picture Association of America.

Daily routine for the film class includes attending various screenings, film classes at Fordham University and working with Fournier's company on a documentary.

OTHER IN-DEPTH courses sponsored by the college during intersession include Inner City Spanish, selected by Miss Kiebach. Under the direction of Sister Beth Kelso, the language students will work with children and do research at the Center for Urban Education in Chicago.

The students will serve as teacher assistants during the intersession and will take Spanish-speaking children to museums and other places of interest. The students will also visit Latin American programs in progress in Chicago colleges, eat and shop in Spanish areas.

A traveling class for the Montessori intersession includes visits in Oak Park, Ill., Chicago and Bloomington, Ind., as the various Montessori schools are studied first hand. Sister Dorothy Raney and Miss Frances Murphy, Montessori directorates, will be in charge of the trip.

Headstart programs, Italian and French versions of the Montessori method, and the Terre Haute area non-Montessori programs for pre-school children will also be studied by the intersession participants.

On campus will be a history course on History of Europe, 1648 to Present, taught by Robert Carver, assistant professor of history.

Marian evening division is offering 27 courses

INDIANAPOLIS—The Marian College evening division will offer 27 courses in five different departments during the spring semester which begins Monday, February 1. All courses are applicable toward the bachelor of science or arts degrees.

Registration begins Wednesday, Jan. 20 at 9 a.m. and continues until 8:30 p.m.

Gerwe to speak

INDIANAPOLIS—David L. Gerwe, executive director of Catholic Social Services, will speak on "Welfare and You" at St. Monica's parish on Sunday, Jan. 10.

The 7:30 p.m. lecture and discussion is the third in the current series sponsored by the Adult Religious Education Committee of the parish.

A Cincinnati native, Gerwe has been associated with the agency the past five years. He is a graduate of Xavier University and the Loyola University School of Social Work.

Clarifies Nancy Sinatra marriage

In CATHEDRAL CITY, Calif., the pastor of the Catholic Church where Frank Sinatra's previously divorced daughter Nancy was married on Dec. 12 says that her case was simple and routine. Father Joseph Leisler, pastor of St. Louis Church here, said he has been flooded with letters and telephone calls from persons wanting an explanation of how Miss Sinatra and Hugh Lambert could be married in the Catholic Church since both had previously been married and divorced. The bride and groom are both Catholics, the priest said and "baptized Catholics are required to be married before a priest." "Mr. Lambert and Miss Sinatra failed to do this in their previous marriages," the pastor said. "As a result, their first marriages were not recognized by our Church. In other words, they were invalid marriages, null and void from the beginning."

'D-Day' nearing for schools

In BURLINGTON, Vt., observers pointed out that the third week in January represents a time bomb in Vermont's parochial schools. During this week—about Jan. 18—Gov. Deane C. Davis will submit to the legislature a budget which will make or break Catholic schools, according to the Burlington diocesan Board of Education. The board has gone on the record officially citing "the chilling effect if substantial state help is not forthcoming." Burlington Bishop Robert F. Joyce asked the governor to include \$1.2 million in the budget for all nonpublic schools in the state. "It is a plain fact of life," the bishop said, "that some of our schools will have to close without assistance."

Hold school protest in Cathedral



In DETROIT, about 100 black Catholics marched into Blessed Sacrament Cathedral on Christmas Eve, demanding that Catholic schools in the inner city be kept open despite increasing financial problems in the Detroit archdiocese. The demonstration, led by black layman Joseph Dulin, principal of St. Martin de Porres High School, took place as Cardinal John Dearden was preparing to celebrate midnight Mass. A brief service on the cathedral's steps closed the protest.

Bishop puts up bail for youths

In SPOKANE, Wash., two youths arrested on drug charges cried when told that Spokane Bishop B. J. Topel had put up \$2,000 of his own money to bail them out for the holiday season. In jail since Dec. 7, John Bell and Gerald Brethauer, couldn't believe that someone they didn't know would care enough to assure their release from jail. The bishop said his action was based upon Christ's words: "When I was in prison, you visited me." Bishop Topel said "this is the way for me at this Christmas-time to find Christ in prison."

Seek to aid ex-religious

In LONDON, two Catholic groups that have been operating independently in Britain to help former priests, Sisters and Brothers have united under a single committee. The groups are Bearings for Reestablishment, an unofficial group, and one set up by the bishops but also independent of them, the Catholic Information Office said. Both groups offer the voluntary services of occupational guidance specialists, doctors and lawyers to those leaving the priesthood or the religious life.

Offer abortion protest Mass

In HANOVER, Mass., Archbishop Humberto S. Medeiros joined with five Boston priests at the Cardinal Cushing School for Exceptional Children to concelebrate a Mass protesting growing American acceptance of abortion. The celebrants of the Mass—all of them involved in education, family life or health and welfare activities—linked the Mass to a letter written by Archbishop Medeiros and read at all Masses in Boston parishes on two successive Sundays. Citing legislative trends toward broadening anti-abortion laws, the letter pointed out that the nation's bishops recently condemned abortion as murder.

Prelate arrested in Guinea

In VATICAN CITY, the Vatican City daily newspaper reported the Holy See has received word that Archbishop Raymond Tchidimbo of Conakry, Guinea, has been arrested by Guinea's left-wing government. L'Osservatore Romano noted that no official confirmation of Archbishop Tchidimbo's arrest had yet arrived, but said the report "is a cause of lively worry for the Holy See." L'Osservatore Romano also reported that about 100 Europeans living in the West African republic have been deported without warning and had reached wintry European airports still wearing tropical clothing.

Extends papal holiday greetings

In WASHINGTON, Archbishop Luigi Raimondi, apostolic delegate in the United States, went to the White House to extend holiday greetings on behalf of Pope Paul VI to President Nixon. Wearing black suit and collar, the archbishop presented Nixon with the text of Pope Paul VI's message for the celebration of the Day of Peace, Jan. 1.

NCEA backs voucher plan test

In CHARLESTON, S.C., parents, educators and pastors in the Charleston diocese have given overwhelming support to Catholic schools in a survey conducted by Father John Bond, the diocesan school superintendent. Ninety percent of the 4,353 respondents polled "indicated without qualification that they definitely wanted Catholic schools," researchers reported. They added the survey revealed "a strong, positive attitude of the people toward their schools."

Vast majority support schools

In WASHINGTON, the head of the National Catholic Educational Association said the NCEA strongly favors a federally sponsored multi-million dollar test of school reform in the shape of educational vouchers. "We do not endorse the voucher plan as the cure for educational ills," said Father C. Albert Koob, "but because it represents progressive educational thought based on American competitive tradition, we vigorously insist there is a national obligation to give the program honest and complete experimentation." Reform measures projected by the Office of Economic Opportunity would provide vouchers to parents of school-age children for use in tuition not only at neighborhood public schools, but at any participating private or public school of their choice.

ST. JUDE'S PLANS PAD—A New Parish Activities Dwelling (PAD) is on the 1971 calendar for St. Jude's parish, Indianapolis. The proposed building, to replace the present rectory, will be designed to include offices, meeting rooms and residential area for the parish priests. Early spring construction is anticipated. Shown above are members of the parish council discussing the

progress of the fund-raising efforts. Seated from left are: Mrs. Martha Donley, Father William Mackey, pastor, Edward Dwyer, Mrs. Bea Manning and Sister Marie Bernadine, S.F., school principal. Standing from left are: Father Joseph Wade, Robert Kirkhoff, Mrs. Marie Kern, Mrs. Sue Swisher, Arlie Ulrich, Michael Maxwell and Daniel Sullivan.

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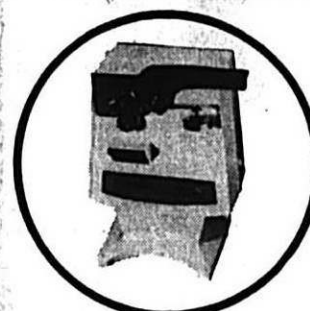
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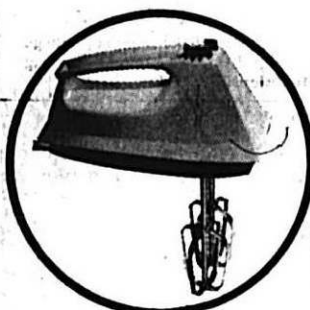
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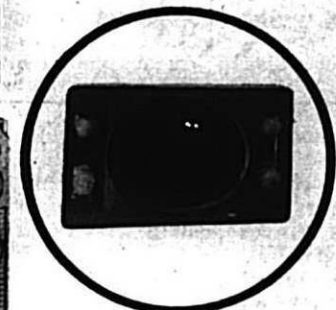


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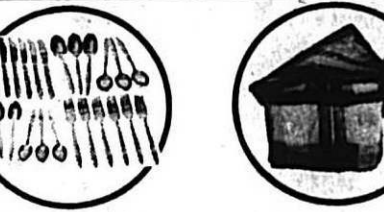


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Comment

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The big change in Congress

It would be fair enough to look at the 91st Congress in the light of its staggering shortcomings and not even bother to sandwich the damns between polite layers of faint praise for what little it did accomplish. In fact, it would be fair enough simply to join the New York Times' Tom Wicker in saying, with his play on words: "A plague on both your houses!"

The overall record of the 91st was a truly miserable one of ineptitude, indifference, and impotence. There seems to be a general agreement on this point in both progressive and conservative camps, although assessments naturally stem from different tables of values.

We believe, however, that most appraisals of the 91st Congress have either overlooked or given too little importance to one thing it did, or at least tried to do. That was its partly successful effort to reassert its constitutional authority to impose statutory limitations on the war-making powers of the executive branch.

The 91st became the first since the outbreak of World War II to pass legislation putting a political restraint on a President's ill-defined authority as commander-in-chief to have more or less his own way in engaging in acts of war.

The restraint imposed by the 91st was a relatively modest one, involving an amendment, with some loopholes in it. It prohibits the President from using funds to send ground combat troops or military advisers into areas of Southeast Asia outside South Vietnam.

This restraint stemmed, at least indirectly, from President Nixon's incursion into Cambodia last spring. It was a modification of the Cooper-Church debate in the Senate last summer. It was not, however, the product of a Democratic-controlled Congress aimed at a Republican President. Mr. Nixon himself was not the target; the Presidency was. Many of Mr. Nixon's political friends and supporters on most issues voted for the restraint, just as some of his natural political enemies (i.e., Democrats in general) opposed it.

It is too early to say flatly that the rather gentle checkrein marked the beginning of an historic drive to redress the balance of power between the executive branch and Congress on the conduct of foreign policy. The incoming 92d Congress will have to decide that.

But view the action of the 91st in the perspective of modern times dating back to Dec. 8 and Dec. 11,

1941, when Congress gave President Roosevelt carte blanche to win a war for national survival. Viewed thusly, it carries with it a hope that at long last Congress may be getting set to regain its proper role in shaping foreign policy, particularly policy involving the possibilities of flat action by the executive entangling this nation in major undeclared wars.

Messrs. Roosevelt, Truman, Eisenhower, Kennedy and Johnson (and now Mr. Nixon) had their way in foreign policy decisions to a degree never intended by the Constitution or by national historic precedent. The war-making power of the executive branch "just grew" as this nation proceeded to crush the Axis. Each succeeding President assumed an authority over foreign affairs that was never intended, climaxing with Mr. Johnson's disastrous plunge into a major ground war on the Asian land mass in 1965.

Hence, the constraint put on Mr. Nixon in the closing days of the 91st Congress was a big change from recent decades. We hope the 92d Congress will carry through on the thinking behind that action. This not only would mean putting more pressure on the executive branch to bring the war in Indochina to a conclusion but also a firm shifting of spending priorities from military to domestic needs.

Defense Secretary Laird already has said that, even though the Vietnam fighting ends in the next year, defense spending will remain at the present level or even go higher. This is perfectly logical. It is predicated on a line of thinking that this nation's only security lies in unchallengeable power to crush any combination of real or imagined forces. It will or should be up to the 92d Congress to decide whether Laird's basic hypothesis is correct. The 92d will fail far more miserably than the 91st did if it accepts at face value the well-known dogmas upon which the military establishment and such non-elected functionaries as Laird base all their claims to a lion's share of the public purse.

In short, it is the job of Congress, not of the executive branch or the military, to decide what broad principles should prevail in foreign policy, as well as to approve or reject specific measures intended to implement those principles. If Congress cannot rise quickly and fully to that role, we deeply fear there is a paramilitary dictatorship in this country's future.

The truly innocent victims

The phrase "drug culture" is taking on more authenticity. It is no longer an "in" phrase for the pill-popping of the suburban middle-aged, the marijuana-LSD exploits of the high-flying college crowd or, worse, the end-of-the-line mainlining of a spiraling addict population.

It appears that the very old and the very young are increasingly being absorbed in the maniac culture, too.

The former in growing experimentation with mood-managing chemical compounds among hyperactive children, some as young as kindergarten age. The Omaha, Neb., school system pioneered a school-age drug program a few years ago and there are reportedly small-scale programs being either sponsored or cooperated with by other school systems in various parts of the country.

Advocates of the programs claim outstanding success in changing the behavior of hard to manage pupils, making them more receptive to classroom discipline and routine. But at what price?

The drug most often used on the children may not be as harmless or non-addictive as originally believed. Some recent research has turned up some unanticipated hazards. The

particular drug in question may have some of the undesirable effects of more potent drugs it was intended to simulate. Sweden has banned its use in that country.

The prospect of young children being fed questionable concoctions to make them more amenable to school rules and less of a bother to teachers may be disconcerting at the very least, but there is more.

The president of the nation's largest organization of older Americans, Nelson H. Cruikshank of the 3-million-member National Council of Senior Citizens, recently demanded a congressional investigation of the use of tranquilizers on nursing home patients.

Cruikshank charged that many of the aged are being forced to live in "chemical straitjackets" because nursing homes have discovered that shooting elderly patients full of drugs makes them easier to handle.

He pointed out in a letter to former Speaker of the House of Representatives John McCormack that magazines circulating among managers of nursing homes often carry extensive ads from drug manufacturers. The ads extol the virtues of various strong tranquilizers as aids in producing a "less complaining patient, less (Continued on Page 5)

Riddling the right of privacy

The Indiana Criminal Justice Planning Agency's effort to seek a \$12,000 federal grant to help pay for "rumor control monitors" in three or four Indiana cities generated sparks when it developed the monitors might be used as neighborhood spies.

William I. Greeman, executive director of the criminal justice agency, told the Associated Press in a taped interview that a local "spy system" could be the end product. He backed down good and fast, however, when two prominent leaders in the upcoming state legislature registered vigorous opposition.

At this point it is not clear just what the agency has in mind—undercover police informers stationed in trouble-prone neighborhoods or legitimate monitors who will be limited to checking out rumors of trouble.

Whatever the case, the swift reaction of the lawmakers was gratifying. It was as well symptomatic of a growing awareness that personal privacy is being rapidly eroded by the ubiquitous eyes and ears of government, as witness the recent revelations of widespread Army intelligence surveillance of civilians.

Though high-level Army officials stoutly denied early last year that there was any civilian-snooping going on, events in recent months have proved that was a bare-faced lie. Former military agents have stated that they participated in an intricate and pervasive network of domestic spying on civilians marked as "potential troublemakers."

Senator Sam Ervin of North Carolina blew the lid when he exposed an Army intelligence operation that involved the surveillance of no less than 800

political figures in the state of Illinois, among them Senator Adlai Stevenson III and former Governor Otto Kerner.

It is well-known, if infrequently cited, that a multiplicity of government agencies are engaged in covert intelligence gathering and in compiling vast data-banks containing personal minutiae on individual citizens.

The federal government, Senator Ervin maintains, now has dossiers containing "sensitive information" on an estimated 50 million Americans. And it wants much more.

Under a law passed last year the Justice Department is preparing to computerize and distribute nationally to police and prosecutors the names of all persons charged anywhere with drug offenses, no matter how minor.

Federal funds are being dangled before the states if they will pool in a permanent central computer file

the names of every person brought into court for any reason.

If a citizen's name, rightly or wrongly, gets meshed in one of the files, he will have a government-wide black mark against him for the rest of his life—and he won't even know about it or have the opportunity to be able to make a new start at life through good citizenship. His dossier, authentic or not, will hound him wherever he goes.

Frying into the private lives of citizens has become an ominous predilection of government. Recognition of that fact is beginning to have an impact on Congress, thanks in large measure to the efforts of Senator Ervin and the Senate subcommittee on constitutional rights. It obviously has not escaped the attention of at least some of the legislative leadership in Indiana if the suggestion of a neighborhood spy system in Indiana cities gets the immediate drubbing it deserves.

YOUR WORLD AND MINE

French bishops resist pressures

BY GARY MacEOIN

If history repeats itself, the process is an ascending spiral rather than the purely circular movement which the ancient Greeks attributed to the flow of time and events. Such at least would seem to be the character of the latest phase of church-state relations in France, a situation reminiscent of long centuries of history—yet introducing totally novel elements.



The basic issue is that the French government would like to be able to count on the automatic support of the bishops for its policies. For a century after the French Revolution, the church maintained a determined opposition to the republican institutions, and it took the open and determined intervention of the Holy See to persuade the church leaders finally to accept the new reality and stop dreaming of a past that was gone forever.

It took more than another half century to translate the new attitude into smooth working relationships and to establish pragmatically the areas in which the state would support the efforts of the church. Since World War II, however, a profound change has been occurring within the church in France. In consequence, the pressures have been largely reversed.

THE PROCESS STARTED with a gradual phasing out of Catholic Action and a parallel encouragement of individual and group action by lay Catholics in community affairs. Instead of the traditional concentration on protecting such church interests as religious education, they sought principally to promote social justice and the values of the Gospel in civil life.

The overall effect has been a steady movement of Christian activists to the Left in French politics, a process hastened by the student strikes and other popular manifestations of May 1968. Today, laymen, priests and even bishops make common cause with strikers, denounce economic structures, condemn repressive measures and publicly call on the French government to stop selling arms abroad.

The government wants nothing less than an open confrontation, but so far its indirect approaches have got nowhere.

First it tried to make a deal with the bishops over a new law providing assistance to nonpublic schools. Months of discussions, however, produced no results. Some of the bishops have reached the conclusion that there are better and less expensive ways to provide a Christian education than the confessional school. But even those who would welcome the proposed benefits are not prepared to make a deal at the expense of the leftwing militant Christians.

HAVING FAILED TO MOVE the bishops, the government remembered the

experience of the last century when Leo XIII turned the tide in its favor. It sent a top official secretly to Rome, only to have a new agency crack the secret and alert the interested parties to what was happening.

Unlike Leo, Paul refused to become involved. The official was not even able to talk to him. He had to be satisfied with meeting two French cardinals of the Curia, Cardinal Villot, Secretary of State, and Cardinal Garonne, head of the Congregation of Christian Education. And all they told him was that relations with the state were a matter in the

exclusive competence of the national conference of bishops.

Those in the know in Paris say that President Pompidou is not yet ready to give up. He has repeatedly commented on negotiations conducted by the Holy See in recent years with various communist governments, asking why they seem to be able to get better terms than France. Of course, there is the presumed difference that in those cases the Holy See was acting for the local bishops, whereas he would want it to act against them.

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THE YARDSTICK

Blowing whistle on the new 'elite'

BY MSGR. GEORGE G. HIGGINS

I have always thought of The Christian Science Monitor as being, by all odds, one of the best newspapers in the United States, but, frankly, have never thought of it as being particularly sensitive to the problems and needs of middle and lower-middle class Americans who work with their hands for a living. On the contrary—to be completely open about the matter—it has always struck me as being rather aristocratic, not to say elitist, in its editorial point of view.

This is no longer true of the Monitor, however—if indeed it ever was—as witness its lead editorial, "Elitist and Hard-Hat," in the issue dated Monday, Dec. 28, 1970. The point of this editorial is that a new form of nobility appears to exist on a very broad scale in the United States.

"It exists," says the Monitor, "on the part of many of those in America whom it pleases to believe that they work solely with their minds and operates against those who work with their hands. This snobbery has come to be described as 'elitism,' a term increasingly applied to the fairly broad spectrum of those engaged in specifically intellectual activity of whatever nature."

The result of all this, the Monitor concludes, "is a rising resentment,

discomfort and frustration on the part of those not included in this elite class and who therefore believe that they are looked down upon."

THE MONITOR'S POINT is well taken. In other words, there is no doubt in this writer's mind that the sense of alienation being experienced today by many of the working-class poor in the United States stems, in large measure, from the justifiable feeling on their part that they are being looked down upon by the so-called intelligentsia.

The Monitor is not alone in deploring this phenomenon. A number of liberal spokesmen—who themselves are generally thought of as belonging to the intelligentsia—are currently speaking out very forcefully against this new elitism referred to above. Michael Novak, for example, in a recent review in Commonweal of Charles Reich's best seller, "The Greening of America," pointedly reminds his liberal peers that "one key to our failure lies in the huge perceptual gap that separates us from the American people and especially from the worker."

Our fantasies about the working-class poor, Novak continues, are "vile." To illustrate this point, he then cites a passage from "The Greening of America" which caricatures "the plumbers, gas station attendants, and truck drivers around us" in the most patronizing of terms and leaves the impression that the typical hard-hat is some sort of fascist moron who "has fled all his life from consciousness and responsibility . . . is in turmoil against his own nature . . . (and) in his agony . . . has recoiled upon himself."

In short, Reich concludes, the subject in question "is what the machine left after it had its way." Mr. Novak says that the margins of his copy of "The Greening of America" carry an anguished exclamation mark at the "ignorance" displayed by this passage. And this, it seems to me, is putting it as mildly and as charitably as possible. In other words, ignorance is hardly a strong enough word to characterize the incredible snobbery of Professor Reich and many of his fellow-apologists for the so-called "counter-culture."

THE DECEMBER ISSUE of the distinguished Jewish monthly, Commentary, in a series of three related

articles, pays its respects to these self-appointed members of the new American elite and lets them have it with both barrels. Norman Podhoretz' introductory editorial sets the tone for this entire series.

By its own account, Podhoretz points out, the counter-culture "opposes the predominant values of the American middle class. It has every right to do so. But the fact that it describes these values in terms that are desecrated in an arrogant contempt for the lives of millions and millions of people, the vast majority of whom are considerably less affluent and less privileged in every other social regard than the typical counter-culture loyalist, is to me sufficient indication of the ludicrousness of the claim of superior humanness which it is always making on its own behalf. . . . I would have thought that epithets like insensitive, incoherent, unimaginative, and stupid would be somewhat more precise."

More power to Podhoretz. It's about time that someone of his stature in the so-called intelligentsia had the nerve to blow the whistle on the new elite.

Opinions

WOMAN'S ROLE

To the Editor:

America is a great and beautiful country—blessed as no country has ever been and the last hope of the world.

America is also being destroyed from within. When one sees women and young girls appearing in public in all manner of semi-undress or plain undress, and old and young men leering at them, it makes one aware that most men regard women as objects of pleasure, not with real respect or as being with equal rights and status.

As women are by nature the mothers of mankind, they have the important role of helping to form the characters of those who make up the masses of people everywhere.

They must have this status and recognition as an equal in order to perform their important duties with any amount of authority. A woman's role in the home is not an easy one and its importance is not fully recognized.

Neither sex is superior or inferior and a (Continued on Page 5)



"I'VE GOT THOSE SCHOOL'S-CLOSIN'-BISHOP'S-OPPOSIN'-PEOPLE-ALL-HAVE-STOPPED-DONATIN'-NO-ONE-HERE'S-COOPERATIN' BLUES..."

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

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

Editor, Rev. Msgr. Raymond T. Boller; Associate Editor, B. H. Achtemeier; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

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

VATICAN II FIVE YEARS LATER

Where does Church stand today?

BY CARDINAL LEO SUENENS

Vatican II already seems far away. At a recent meeting of the French hierarchy, where memories of the council were evoked, a newly appointed bishop was heard to remark: "The Elders speak of Verduin (major indecisive battle of World War I)."



Whether we like it or not, Vatican II is already history, and that means of the past. By that very fact, certain traits appear today as marked by time and show their inevitable limitations.

A council is the work of men through whom the Holy Spirit acts. But where

(Editor's Note: In this article, written expressly for NC News Service, Cardinal Leo Suenens, one of the major figures in the Vatican Council of 1962-1965, looks at the state of things in the Church half a decade later. The Brussels archbishop and Belgian primate worked out in 1962 with the Pope—who was then Cardinal Giovanni Battista Montini of Milan—what became known as the "Suenens-Montini plan" for giving the world's bishops more of a say in how the council went about its business. Since the council, Cardinal Suenens has been a strong supporter of co-responsibility in the Church and has suggested various steps for modernizing the structure of the Roman Curia.)

men are at work, it is very normal that purely human factors intervene and leave their mark.

This historical relativity of Vatican II is clearly seen in these four directions:

(1) Completely new problems appeared after Vatican II and because the problems of the day in all research and discussion. I think, for example, of contemporary

atheism and all the literature on the "Theology of the Death of God."

(2) We are much more aware today that certain problems were only half-solved. At the recent "World Congress of Theologians" in Brussels, I pressed the theologians present to make an ever deeper study of some of these. For example:

—The synthesis between the hierarchical and the charismatic element in and of the Church;

—The harmony between Tradition and Scripture as source of Revelation;

—The exact meaning and significance of what the Council termed a "hierarchy of truths." This could be of incalculable ecumenical importance.

(3) It is evident today that a certain number of happy initiatives taken by the Council for the government of the Church have not yet been fully exploited. I am thinking especially of what the Roman Synod could become if the present rule was revised so as to make it an instrument of authentic collegiality.

I THINK ALSO OF THE councils of priests and of pastoral councils, their complementarity and interplay and all the hope they contain for the future if they are seriously implemented.

We could apply here the following words of Pope Paul VI: "The conciliar decrees are not so much a destination as a point of departure towards new goals. . . . The seeds of life planted by the council in the soil of the Church must grow and achieve full maturity."

(4) Finally there is an internal logic in Vatican II which in several cases has been grasped and acted on, showing in every day practice the priority of life over law. The spirit behind the texts was stronger than the words themselves.

We can see this in the liturgical reform, widespread in the Church today. And yet at the council, how many restrictive clauses got into the decree!

See also how that very vague invitation of the council to cardinals and bishops to retire was made practical politics by the Pope himself when he started the Curial reform and decreed that prelates should normally retire from office at the age of 75.

All this shows that Vatican II is only a stage, not a terminus, in the history of our time. We see here very clearly that the Church is ever a pilgrim people, always on the roads, and that it cannot afford the luxury of pitching its tents and camping in the same site once and for all.

But this does not diminish in any way the tremendous grace of the council. To all it was evident that the Holy Spirit was at work.

December 1965 saw the end of an era,

and the start of another. Vatican II was, in a very special way, a council of transition.

VATICAN II, TODAY.

It is not surprising that Vatican II has not been received in the same way by all Christians—and this because of the depth of the reforms it inaugurated and their novelty.

The measure of acceptance of a Council is an important element in judging its influence and significance. The Oriental Church has always attached the greatest importance to this acceptance of Conciliar decrees by the faithful. It is not possible here to make a theological analysis of this; we simply state a sociological fact.

During these last few years, different sorts of reactions have become apparent. I know that classification easily becomes over-simplification and that real people don't fit into prefabricated categories. A conservative in theology may be a progressive in the pastoral fields, or vice versa, but this being said, we can discern three definite tendencies in the members of the Church today.

First of all there are those for whom Vatican II was a simple parenthesis. As a whole they form the traditionalist, conservative group. They suffer, and rightly so, to see all around the decline in faith and religious practices; the extravagances of certain ultra-progressives hurt them to the quick.

BUT ON THE OTHER HAND they suffer also for unfounded reasons: they do not distinguish authentic and sacred tradition from purely human traditions accumulated through the ages and which periodically have to be questioned. They believe too easily that real values are being denied where, as more often, they are being simply adapted to our times. They ignore history, and through lack of perspective easily "canonize" a certain past.

At the other extreme, we have a class of exaggerated progressives who reject tradition, who are up in arms against the Church in her institutional elements. In their interpenetration to get rid of all organization they risk throwing out the baby with the bath! The Church will never be a welfare association, a sort of spiritual Red Cross. Christ founded her as an institution and a community. Charisms

and hierarchy are not mutually exclusive but complementary.

Conservatives are confusing Tradition and traditions. Progressives are confusing liberty and anarchy. Their disregard for continuity with the past could easily lead them to offer the world a Christianity without Christ.

Between these extremes we have to try to keep the middle of the road, the extreme center."

VATICAN II, TOMORROW.

Tensions are part of humanity and the primitive church had more than its share, but we must try to lessen them every day. This effort to harmonize different mentalities, to bridge the generation gap, will need patience, moderation, humor and a sense of relativity where non-essentials are concerned. We have to ever aim at being one but to face together, as Christians, the future which is facing us.

To make the future, we must thrust that future and understand the new generation, with all their problems, their allergies, their aspirations, their failings. It is with them that we have to construct the future.

Vatican II gave us a new image of the Church and her role for and in the world.

Consequently the role that each individual member is called upon to fulfill must be adapted to this new image. And this adaptation is on the way, but will need more than five years!

It is easy to foresee that, in the years to come, there will be a new style of life, a new way of being a layman, a deacon, a Religious, a priest, a bishop and a Pope.

All this will not be easily accomplished. Now life is always a mixture of light and darkness, like a picture of Rembrandt. And we are sons of light, which means we are by vocation optimists.

POPE JOHN SAID one day: "I have never seen a pessimist doing useful work for the world." This is Christian and human wisdom. We have to face the future knowing that the Holy Spirit is there and that he is a Creating Spirit. We must not be afraid of a new Christianity as long as it is His work.

Where are we going? Will the next chapter of the Church bring us a Vatican III, with observers from other Christian churches just 'listening with sympathy? Or will it be some sort of Jerusalem II, an ecumenical council in the universal sense of the word, with no "observers" but only Christians searching together for visible unity?

We do not know. But we know that it is with faith and hope that we must advance on the road towards the 3rd millennium of the Church.

FROM THE OTHER SIDE

Errant sled brings hospital stay

BY ALVIN F. KLOTZ

Of all the ways to start a new year, this is the greatest. As I dictate these words, I find myself staring at the ceiling tile above me. They are very interesting square tiles with infinite possibilities for forming cubicles or psychedelic pictures depending upon one's emotional state or degree of panic at the time. You see, I am in the hospital and have now been here three complete days. I have very little idea as to the size of the layout of the hospital. All that I have seen since I've been here is ceilings, elevators and X-ray machines.

How did it all happen? Having decided to live life to its fullest during the holiday season, I placed on my agenda some snow sports at my brother's cattle ranch in far northeastern Iowa. The problem was simply one of a well-greased toboggan, an ideal slope, a moment of airborne thrill, a splintering crash with a log that wasn't supposed to be there, and a time of agony which eventually showed up in two cracked vertebrae.

SINCE I HAD SOME first aid, I instructed the fellows with me very carefully in what to do. After regaining my breath, I was reasonably certain that I had cracked my spinal column. They rolled me gently onto another toboggan, pulled me to the crew cab truck and carefully slid me into the back seat. The terrain was rugged, but the truck maneuvered it well although I must say that I felt every bump into Decorah, Iowa. Here I was unloaded at the emergency ward and after preliminary

X-rays was deposited on a hospital bed. The therapy consists of a hump under my back with head and feet down.

The primary problem I've encountered has not really been that of the pain in my back. I have, rather, found myself harboring a great deal of anxiety. This should not be a strange discovery to one who has made the infinite number of pastoral calls at hospital beds that I have over the years. Yet, when one experiences it one's self, it emerges as something entirely new. Part of my problem was an intensely hot room which I found unbearable. Part of it was the adjustment to an entirely dependent situation for one who has lived a fairly independent existence. At any rate, my experience of standing at one's hospital bed will always be a little different for having had this experience.

DECORAH, IOWA, is a very prosperous little town in the northeastern corner of Iowa. I had visited the place the day previous to my accident so I have something of the feel of the community. Strongly Norwegian, it is also a very

Lutheran town. In fact, Luther College, one of the galaxy of excellent Lutheran colleges spread across the country, is located in Decorah. So the town bears strong traits of being a college town along with its heavy Norwegian influence.

There seems to be a great deal of progress here, and had I the patience to forestall my accident for two weeks, I would have had the pleasure of languishing in a lovely new 100-bed hospital. Of course, no one knows at this point but what I may get to try out the new facility even yet. Today I've experienced a significant change in my attitude. I've really wanted no company but my wife. When I would hear footsteps in the hall, I would hope secretly that they would not turn into my door. But that has changed now, and I am beginning to welcome the appearance of anyone at my door.

So far I've been visited by two clerics—a Lutheran and a Roman Catholic. Both were extremely sensitive to my anxiety, something I appreciated greatly.

NEW BREED NUN VIEWS JOB OF RUNNING COMMUNITY

BY ETHEL GINTOFF

RACINE, Wisc.—The new head of the 500-member Sisters of St. Dominic is 33 years old and shuns the title of mother general, which her predecessors used for generations.

"We've come around full circle," said

Sister Suzanne Noffke. "We've criticized and now it's time to see what we have here in organization and in use of unified action for good."

"I won't predict what form a religious order will take, but I do see strength that comes from an organized force of dedication—persons banded together with Christian commitment to help solve the problems of the world. Scattered, we can't accomplish much."

In the past, the mother general had more to do with everyday operation of the community, but now the effort is toward decentralization, Sister Suzanne said. Most everyday administrative details now are handled by the community vice presidents or personnel boards, she explained.

She said the president (formerly mother general) must now provide leadership, mapping directions while maintaining an overview of the total community.

"In other words, freed from the more trifling, the president can have time for looking toward answering the call toward wider involvement—outside the religious community and even outside the Church, itself," said the nun.

She cited the school as an example. A parochial school today cannot be effective operating totally within its own walls—it has to be concerned with its relationship with the wider community and with the public schools as well, she said.

The truly innocent victims

(Continued from Page 4)
demanding patient, more cooperative patient."

Opinions

(Continued from Page 4)
good home needs both. Sex as such belongs strictly in the life of married people. The Ten Commandments are still valid and we are all accountable.

I wonder does God permit evil that good may come of it. There must be some good reason that He permits the horrible conditions and crimes in the world today to continue. Has everyone forgotten the fate of the cities of Sodom and Gomorrah?

Mrs. M. LaBarge

Naperville, Ill.

Obviously, says Cruikshank, the emphasis is not, as it should be, on keeping the aged mentally alert and active but on relieving management headaches and, in the process, producing "living zombies confined to chairs and beds."

Neither the old nor the young have any clear knowledge of what they are ingesting or what real purpose the medication serves. They may well be the most pitiable and the least thought-about victims of the drug culture.

There is something morally impotent about a society that considers as medical or social progress the enshrouding of its mischievous young and its cranky elderly in a chemical fog.



ORDINATION IN A TRAILER—Because there was limited space in the local church, Father Douglas Nohava's ordination to the priesthood was held in a trailer. A large trailer-type stage was procured from the Mesa Parks & Recreation Department and used for the unusual outdoor ordination on the grounds of Christ The

King church. Bishop Edward A. McCarthy of Phoenix (standing at rear of stage) performed the ordination, which was attended by several hundred people. Father Nohava, who will serve in the Phoenix diocese, is at extreme left on the stage. (RNS photo)

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KNOW YOUR FAITH

BAPTISM

BY FR. PETER J. RIGA

Baptism is "the conscious and blessed beginning of the Christian life, a new birth and a rebirth in the image of Christ." This quote from Tertullian (A.D. 160-220) shows that from the earliest testimonies of Christian tradition, baptism was seen as the beginning and foundation of Christian existence. It was at this moment that the Church met the person and communicated to him Christ's grace and new birth. This is what was meant when the Apostles baptized "in the name of Christ." It was at once an act of faith and penance in the baptized and a creating act in Christ whereby sins were forgiven and a new creation (grace) was given as the gift of the Spirit. It is this light of Christ and new creation in Christ in which the person professes belief by accepting this undeserved grace.

Baptism, like all the other sacred signs in which Christ's redemption becomes real for us, is a personal profession of faith and not a magical formula. It is, on the part of the one who receives this grace, an explicit and personal "yes" to the whole historical manifestation

Fr. Peter J. Riga is Professor of Religion at St. Mary's College, St. Mary's, Calif. He has published over 250 articles in leading American and European publications. He has authored 15 books and has received several awards from the Catholic Press Association, including the Best Article of the Year Award in 1967.

of God's mercy and love in Christ. The early Church presupposed that as a regular process, only adults were baptized. Children were also baptized from the earliest days but this poses a special theological problem which we cannot go into here.

THE SCRIPTURES describe baptism as a sign of Christ's death and resurrection active in the baptized here and now: "You were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:12).

Baptism, according to St. Paul is an imitation of Christ, in which the death and resurrection of Christ are applied to this person in time, giving him a new birth, a new

creation (grace) in Christ. The symbolic washing is an effective symbol, because there is given to the baptized a real access to Christ and his redemption. The baptized truly die and rise with Christ, so that becoming like him in the likeness of his death, they may be like him in the resurrection.

Thus baptism as sign and symbol connotes two aspects, both received in faith. Fellowship with Christ and the new life (grace) are ours now as reality and as hope for the future. This new creation is given to us in baptism as a token and sign of the fullest revelation of our sonship on the last day, in the last coming of Christ.

All this the believer must personally and intelligently accept as really his not only for the moment but for all of his existence. Faith makes this a reality for this individual, the cornerstone of all his life. Baptism then can be seen as a total consecration of the whole life of the Christian as well as a death to the life of selfishness and sin. The whole Christian life must show the existence of this new life in Christ. The baptized can be said to be a "royal priesthood" not only in the Eucharistic service but also in the liturgical service of their whole lives, now consecrated and elevated by their new birth in Christ Jesus. We live this new life of ours now in Christ and in the shadow of faith, but also in charity and in firm hope for the future when our sonship of God in Christ will be fully manifest in the final coming of Christ.

BAPTISM IS THE symbolic action whereby the redemption of Christ, that is his death and resurrection, are given us here and now, giving us the beginning of Christian life by a concrete, visible and symbolic confession of faith which makes us like the crucified and risen Lord. The baptized person dies with Christ and rises with Him to new life in the hope of the future full glory of the resurrection. The whole life of the baptized person is marked by death to selfishness and sin, and life in a continuous act of love toward God and neighbor. In this way, the baptismal royal priesthood of the faithful is made real.

DISCUSSION QUESTIONS:

1. How is Baptism "the conscious and blessed beginning of the Christian life?"
2. Should Baptism and Confirmation be received at the same time?

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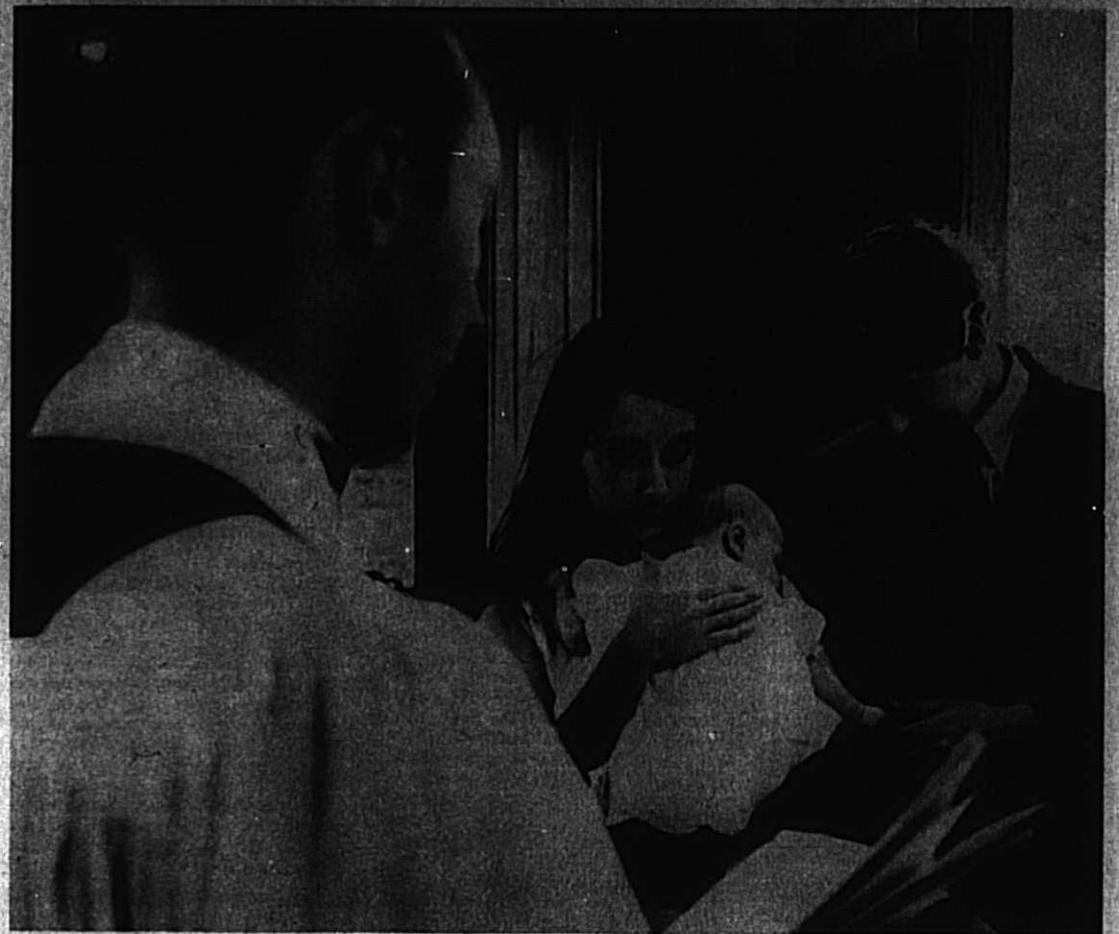
Christ on the Cross (Jn. 19:34). This is the water of Baptism, by which we are taken into the intimate life of God, Father, Son and Spirit.

A whole world of water symbolism beyond that suggested here is basic to a fuller understanding of baptism. It is recalled in the readings and prayers of the baptismal liturgy: the waters of creation, the Red Sea, the Jordan River, the treacherous ocean, life-giving rain and snow. An important part of religious education for Baptism involves a growing appreciation of one of the simple, natural things of daily life: water.

DISCUSSION QUESTIONS:

1. Why is water a good symbol for the sacrament of Baptism?
2. Why is an understanding of the symbolic value of water so necessary for an understanding of the sacrament of Baptism?

(Copyright, 1971, NC News Service)



Baptism, as "the conscious and blessed beginning of the Christian life," is a tender moment in the lives of parents as the baby is introduced into this Christian life through ceremony. (NC Photo by Bill Gage)

QUESTION BOX

Can we take promises of our Lord literally?

BY MSGR. R. T. BOSLER

Q. Why are theologians always making excuses or trying to explain what Our Lord meant when he said certain things? Either Our Lord meant what he said or he didn't. If there were any strings attached to his promises, then, I believe, he should have said so. Two examples that come to mind are: 1) "If you ask the Father anything in my name, He will grant it." I haven't found this to be true at all, yet Jesus did not add any ifs, ands or buts to the statement. 2) "If you have faith as much as a mustard seed, you can move mountains." How could this be?

A. The theologians are not making excuses; they are trying to prevent you and others from making mistakes in reading the Scriptures. Jesus expressed himself in the thought patterns and figures of speech of his time. Every year scholars learn more and more about how the Jews thought and spoke in Palestine two thousand years ago. We need this knowledge to translate and understand what Jesus and his followers taught.

"To pray 'in the name of Jesus,'" according to the scholars of The Jerome Biblical Commentary, "implies a communion of persons; harmony of will with God and obedience to his commandments are necessary conditions for efficacious prayer." Reference is then made to 1 Jn. 3:21-22: "Beloved, if our consciences have nothing to charge us with, we can be sure that God is with us and that we will receive at his hands whatever we ask. Why? Because we are keeping his commandments and doing what is pleasing in his sight."

To move mountains was a proverbial Jewish expression. (Paul uses it in 1 Cor. 13: "If I have faith great enough to move mountains,

but have not love, I am nothing." The saying is hyperbolic, like the saying about the beam or plank in the eye. We use hyperbole in proverbial expressions of today, such as: "I'll eat my hat if it's not true."

Q. I have been married for 29 years to a good Protestant man. Our three children were raised as Catholics, all attending Catholic schools. When my mother died 26 years ago my Dad came to live with us and did until his death this year. Through all these years my husband has gone to Mass with me sometimes, off and on. He never attended his own church (Lutheran) since the day we married.

At the funeral Mass for my Dad, my husband really surprised me by receiving Holy Communion. He felt it would make me happy and also did it for my father. An aunt of mine says he was very definitely wrong. Was he really wrong, was his act sacrilegious?

A. It is obvious that your husband thought he was doing something good. He certainly had no intentions of being disrespectful. Therefore, what he did was not wrong for him and surely was not sacrilegious. But there was more to his action than this, I think. Brought up as a Lutheran and the father of a Catholic family, your husband had a good understanding of what the Eucharist means. He was trying to show his unity with you at such a solemn moment. I hope you thanked him. And I wonder whether you invited him to join you regularly at Communion by becoming a full-fledged member of the Church. He probably knows enough already to be admitted with very little preparation. Many men in your husband's situation hesitate to make the step because they are held back by the prospect of a long course of instructions.

What your husband did happens more and more often these days. Maybe the Holy Spirit is trying to

tell us something. I said once before that I hope our Church soon permits the Protestant spouse to receive Communion on special family occasions, such as First Communion, weddings and funerals.

Q. I have belonged for 25 years to what once was a beautiful four voice choir. Now choirs are on the way out. The Church would like a choir for Christmas, Holy Week, Easter and when the bishop comes, but all year long we sing one voice hymns from a missalette without notes. Hasn't the Church noticed that choirs are breaking up because of this, or is this what the Church intends?

A. No, the Church does not want to abolish choirs. Here is what Vatican Council II's Constitution on the Sacred Liturgy says: "The musical tradition of the universal Church is a treasure of immeasurable value, greater even than that of any other art... Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs..."

Before the council, choirs pretty much monopolized the singing at Mass. Now that efforts are being made to restore to the people their part in the singing, the pendulum may be swinging too far in some places. We are going through a period of transition, but if people like, yourself keep insisting on the importance of choirs, we'll soon reach a sensible balance.

There are many things the choir and people can do together. They can alternate the phrases of the "Gloria." The choir can sing the entrance and communion psalms in which the people join with refrains. The choir can furnish the harmony for the "Holy, Holy" and the "Lamb of God."

CLEANSING WATER

BY FR. CARL J. JEFFER, S.J.

Dr. James Cross was kidnapped on October 5 by a group of French Canadian terrorists. Exactly two months later, he was released from captivity and flew back home to England. In a televised news conference he told the world how his two months seclusion had led him to a new appreciation of the simple things of life—fresh air, sunshine, the presence of friends.

I was struck by his remark. So much of the Church's sacramental life rests on just such an appreciation of the simple, earthly realities of human life which we normally take so much for granted. The Church's sacraments are created out of "what earth has given and human hands have made" as the Priest prays at the Offertory of the Mass. Things that are most basic to man's life and happiness—bread and wine, oil, light, breath, love, words, water—become the avenues of deeper insight into the meaning of life and avenues of contact with the living God. An appreciation of these simple human things is a valuable approach to understanding and appreciating the sacraments, because, to quote St. Thomas Aquinas, the sacraments are effective through their symbolism.

The use of water in baptism is a good example. We can come to a richer understanding of the meaning of baptism through a deeper appreciation of water.

Water washes. We wash our cars, our clothes, our bodies, with water. Almost every religion employs ritual baths to symbolize purification from uncleanness, from sin. John the Baptist baptized in the waters of the Jordan "for the remission of sin" (Mt. 3:11). The pouring of water in the sacrament of baptism retains some of this same washing symbolism. As St. Paul writes, Jesus purifies us, His Church, "in the bath of water by the power of the word" (Eph. 5:26). This aspect of the water symbolism, is, no doubt, familiar to most Catholic adults because it was stressed in our religious education.

BUT THERE IS MUCH more to baptism, just as there is much more to the symbolism of water. Take a moment to reflect on and imagine the many uses of water in life. Water not only cleanses; it

refreshes. Imagine yourself in a hot shower or bath; how refreshed you feel afterward. Or feel the refreshing spray of the ocean, or the cool water of the swimming pool on a hot summer day. I will never forget the cooling, invigorating feel of a glass of cold water after a morning of work stacking hay in South Dakota, or picking corn in Kansas, or laying concrete in Wyoming.

Water is literally the source of life. A recent issue of LOOK magazine summed up the meaning of water in a beautiful picture essay by saying: "All of life is in a drop of water." In these days of water pollution and oil slicks we are painfully aware of how vital water is for animal and human life. Without water, plant and animal life dies. Man cannot live long without water, and even the mirage of water will give a dying man strength to stumble on a few more steps.

The importance of water for life, nourishment, fruitfulness, is a basic theme of the Bible running from Genesis to Revelation. A stream of water symbolizes the life-giving presence of God to man, making him fully alive, fruitful and happy. God is a "fountain of living water" (Jer. 2:13) capable of bringing forth life even in the desert (Is. 44:3). Apart from God, man is like arid land, empty and dry (Ps. 143:6), but with God he is transformed into a flourishing garden (Is. 58:11). According to the Psalmist, the just man grows up strong and beautiful like a palm tree beside a stream of living water (Ps. 1:3). Water symbolizes the life-giving Spirit of God. "Like the deer that yearns for running streams, so my soul is yearning for you, my God. My soul is thirsting for God, the God of life" (Ps. 42:1).

THIS IS POETRY, not abstract definition. It conveys the spiritual truth that lies behind the meaning of life with God. It may be appreciated by anyone who appreciates the place of water in human life, and is not closed off from life's mystery. Without an appreciation of the human, earthly things of life, without a sense of life's mystery, little sense can be made of the Sacraments.

Jesus Himself conveyed the deepest truths about Himself and the Holy Spirit with words about water. "From within him rivers of living water shall flow." He said quoting the Old Testament. He is referring to His gift to man of the Holy Spirit, as St. John points out (Jn. 7:37-38). The gift of the Spirit is given, according to St. John's symbolism, when water flows from the heart of the pierced

SCRIPTURE TODAY

Paul writes about his sufferings

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

We turn now to Paul's Second Letter to the Corinthians, written probably a year after he sent them what stands in the New Testament as the First Letter to the Corinthians. As always, except in the case of the angry letter to the Galatians, Paul begins with a prayer of thanksgiving. Usually he thanks God for graces given those to whom he is writing. This time Paul has troubles and sufferings on his mind, chiefly his own.

Paul has a very spiritual attitude, however, about his trials. He says he can share in Christ's sufferings and benefit other members of Christ by bearing his sufferings; he can share in Christ's strengthening help and he can be a means of that help being communicated to others (1:3-7). The word for help here, *paraklesis*, has been variously translated as comfort, consolation, etc.

ACTUALLY PAUL USES the plural when he talks about such sharing of Christ's sufferings. We can take it that he means "we apostles" or "we leaders in the Church," or we can take it that he means "we Christians." He could, of course, be using the editorial plural, referring simply to himself. If you read the first three chapters of the letter, I think you will probably feel more and more strongly that Paul is using the editorial plural. Then, in the last sentence of Chapter 3, he suddenly refers to "all of us." See what he says there about all Christians: "All of us, then, reflect the glory of the Lord, with uncovered faces, and that same glory, coming from the Lord who is the Spirit, transforms us into his very likeness, in an ever greater degree of glory."

It seems, therefore, that Paul writes here using the editorial plural but, as that sentence shows, everything he says about himself can be said more or less by every Christian, or rather it is what each Christian should be able to say.

Please read Chapter 4 to make a test of what I've just stated. I sent that chapter as my Christmas card last year, because I wanted to say much of what was in Chapter 4 about myself, and I felt that my friends, reading it, would want to say many of those things about themselves. Read it and you will see what I mean.

I know that many people feel priests, Sisters, and Brothers in religious orders or congregations

may be able to think about sharing in Christ's sufferings and communicating Christ's strength to others, but they doubt that they, "average" or "ordinary" people as they think of themselves, can do so. But Paul's letters show us that this kind of union with Christ is open to all.

Notice what Paul teaches about prayer here. Christians can help one another by prayer. When prayers of petition are answered, they are to be followed by prayers of thanksgiving (1:10-11). Paul here gives us an important piece of the doctrine about the communion of saints. Remember that "saints" in New Testament language includes all those who are united to Christ through baptism and the Eucharist.

ALL OF THIS MAKES a really remarkable beginning for the letter because it turns out, when you read the first seven chapters, that among Paul's sufferings are three false charges being made about him in Corinth, that he is fickle because he has not kept his promise to visit them again, that he has acted arrogantly toward them, and that he is insincere. It sounds like what one hears priests and people saying these days about some of the bishops.

In 1:12-2:11 Paul writes that he planned to visit the Corinthians, but he decided not to because he would make them sad, apparently by blasting them. Paul says he wrote a letter instead of visiting them, therefore, and apparently it was a real stinger with a special blast for an unnamed individual for something he had done. In 2:1 there is reference to a visit which had, indeed, been sorrowful. Obviously it was not the first visit when Paul founded the church at Corinth, since that had been a joyous occasion. Apparently it was a visit between the writing of the First and Second Letters to the Corinthians. At any rate, Paul now writes to say that the unnamed individual should now be forgiven.

As you read that section, and as we go through the rest of the letter, you will have ample evidence to make a judgment about that third charge, that Paul was insincere. I think you will agree that this letter reveals the heart of Paul more than any other.

DISCUSSION QUESTIONS:

1. What attitude does Paul take toward his sufferings in his second letter to the Corinthians?
2. What lesson should we as Christians learn from Paul concerning suffering?

(Copyright, 1971, NC News Service)



Like St. Paul, even little children can share in Christ's strengthening help and can be a means for communicating that help to others. (NC Photo by Robert Hoy)

WHAT DIFFERENCE DOES JESUS MAKE?

Why did Christ come?

BY FRANK SHEED

When I was young in theology, one of the burning questions was "Would Christ have come if Adam had not sinned?"

The liturgy seemed to answer with one of its best-known phrases O FELIX CULPA—"Fortunate the sin which merited for us so splendid a Redeemer."

This sounds like saying that if the race had not "earned" Christ by sin, it would have had to do without him. Put less crudely, it meant that if the first Adam had not sinned, there would have been no need for the second. For this view the great authority quoted was the Dominican, Thomas Aquinas. But his younger contemporary, the Franciscan Duns Scotus, held that the Son of God would have become man in any event, in order to crown the union of the human race with God which was the whole point of creation.

It is not so long since Dominicans and Franciscans were at each other's throats about it, teeth bared. But by the time I had reached my theological middle age, the debate had drained away into silence. The Scotus view was taken for granted by theologians generally, by me certainly. I had forgotten the whole matter until I found myself censured by a reviewer for not clearly casting in my lot with Scotus!

How remote it all seems. Adam and his sin, for instance: nobody would go to the stake now, or send anybody else to the stake, over the meaning of the Genesis account of man's beginnings. Who today would speculate on what would have happened if Eve had eaten the forbidden fruit and Adam had not? Or if Adam had and Eve had not?

WHETHER GOD WOULD HAVE become man if man had not sinned is a profound question in its own right. As I say, the general view of the experts is that he would. The world's sinfulness did not cause the Incarnation, only affected the manner of it. But to the ordinary Christian the question seems almost hopelessly academic, at best an unreal option: men HAVE sinned, and who can imagine men sinless?

The immediate question for us is not how Christ would have acted in a different world, but why did he come to this one? Several times he tells us what he came for. Consider the reason he gave for

staying in the house of Zacchaeus, a rich tax collector, loathed, therefore, by his fellow Jews: "The Son of Man came to seek and to save the lost" (Luke 19:10). He certainly brought about a marvelous change of heart in Zacchaeus—"Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I give it back fourfold."

OF THE HALF-DOZEN explanations Christ gives of his coming, I have begun with this one, for two reasons. First; all the other "I came" statements—such as "to bear witness to the truth," and "that men may have life and have it more abundantly"—are related to it. Second, it links with his name, Jesus, which means "Yahweh saves," and with the reason given to Joseph for the choice of the name—"because he will save his people from their sins." He came as savior and redeemer, and what especially he came to save the world from was sin.

If emphasis on sin now strikes people as morbid, the emphasis and the morbidity—are definitely Christ's. "I came not to call the righteous," he says, "but sinners" (Matthew 9:13). I have seen a document, issued by a Catholic society, on the teaching of morality: it urges us not to talk about sin, because the only sin Christ objected to was legalism, that is, taking the commandments seriously. In fact he names a number of sins which cannot be written off like that.

GLANCE AT THE LINE-UP of sins which he says "defile a man," that is make him filthy: "evil thoughts, murder, adultery, fornication, theft, false witness, slander" (Matthew 15:19). The sin for which it would be better to cast oneself into the sea with a millstone around one's neck was not legalism but causing his "little ones" to commit sin. To the men whose paralysis he healed—in Capernaum (Mark 2) and at the Sheep Gate in Jerusalem (John 5)—he said "Go and sin no more." He was not warning them that they must not be so legalistic in future. They were just plain sinners like you and me. The healing at Capernaum is unique—the only miracle worked to prove a particular point, and the point was that he had "power on earth to forgive sins."

But as things now are, "saviour" touches no welcoming chord, "sin" no chord of regret. The life has oozed out of both words. And where does that leave Jesus?

WORSHIP AND THE WORLD

Music Man composes new Mass

BY FR. JOSEPH M. CHAMPLIN

Snow piles four feet deep in Mason City, Iowa, but it rarely falls on Mandeville Canyon, California. Popular song writer Meredith Willson should know, for he grew up in one and now lives in the other. Despite the considerable climate and cultural differences between these two sections of our country, a common element links them together. In each a woman touched Willson's heart and inspired him to compose several musical pieces which have



religious motifs.

During childhood his mother daily sent the family off to school with "May the good Lord bless and keep you until we meet again." Those words stayed in his memory and later became the core of a famous song written for Tallulah Bankhead's last radio extravaganza.

On a Valentine's Day several years ago, Willson married Rosemary Sullivan, began going to Mass with her, and "hasn't missed a Sunday since." Shortly after his presence became known at St. Martin of Tours parish on Los Angeles' Sunset Boulevard, the organist-choir director stopped Willson in the parking lot, handed him a card with the new English translation and simply suggested, "Meredith, why don't you write a Mass?"

"The Mass of the Bells" is ready now for unison chorus or solo voice with piano or organ accompaniment (Frank Distributing Corp., 122 Boylston Street, Boston, Mass. 02116). It includes a "Lord, Have Mercy," "Glory to God," "Holy, Holy, Holy" and "Lamb of God" with, naturally, a dedication, "For Rosemary."

THE MASS WAS FIRST publicly performed, according to Willson, on a cold, dreary Thanksgiving eve in 1970 before an audience of two—this writer and his brother. We listened to Mr. Willson play his latest release on a Baldwin piano, the same instrument presumably upon which he created "The Music Man," "The Unsinkable Molly Brown" and the recent, ill-fated "1491." He also sang for us this "Mass of the

Bells" in a voice, "not good, but shamelessly loud."

The composer sings on Sunday, too, still loud, but in his view, lamentably alone. The people at St. Martin's, despite Willson's strong vocal support, aren't too enthusiastic about congregational singing, although of late, they have improved. His new Mass, difficult for most parishioners and lengthy for ordinary services (18 minutes when done completely), won't help them much in that direction. Nor was it intended to do so.

Willson envisions his composition for use on special occasions like Christmas and Easter when well-trained choirs, gifted soloists and competent instrumentalists are available.

If I read Willson accurately, he sees a musical place in the Church for both choir and congregation, for musical Mass which sometimes is uncomplicated or easily singable and which, at other moments, may require talented or thoroughly trained artists. In a word, Catholics should learn both how to sing well and to listen attentively.

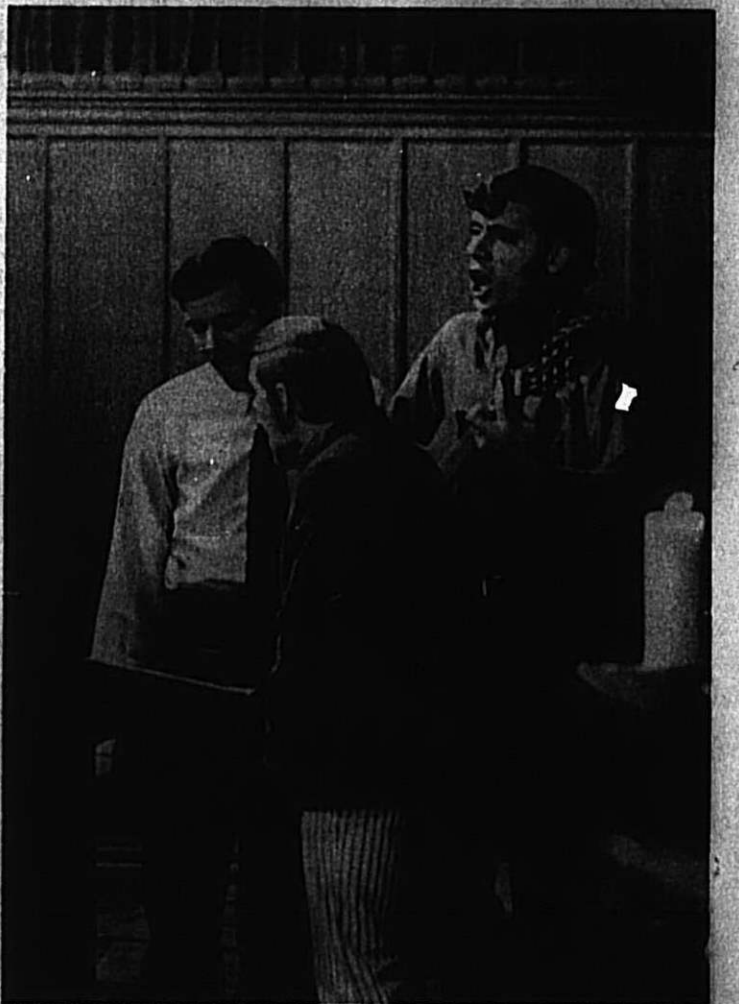
IS COMMUNITY SINGING at worship foreign to the American mentality? "Hogwash, poppycock," Meredith Willson says. "It's as American as apple pie." He readily recalls, in proof of this, the hymns of his Protestant upbringing and the liveliness with which they were rendered by different congregations.

Willson's attractive home has expensive works of art, including an original "Repentant Peter" by Ribera (1588-1656), and shelves of coveted awards. But he hasn't forgotten humbler beginnings in Mason City. There his mother used to take him to a black Baptist church where the congregation sang with abandon and from the depths of its heart. The Music Man would like to see Catholic communities sing that way and hopes choirs or soloists will do likewise when they perform his "Mass of the Bells."

DISCUSSION QUESTIONS:

1. What ideas from the entertainment field can be used to improve our liturgy?
2. What musical instruments could be considered "appropriate" at Mass?

(Copyright, 1971, NC News Service)



Although apparently not ready for Meredith Willson's, "The Mass of the Bells," these singers lead the rest of the congregation in song during Mass (NC Photo by Bill Gage)

KNOW YOUR FAITH

ON RADIO SATURDAY

Quiz final pits two teams from St. Catherine's

It doesn't take a crystal ball to predict the winner of the 17th annual Junior CYO-Criterion Quiz Contest this year. It will be St. Catherine's parish of Indianapolis.

The championship round, to be broadcast over WFBM Radio at 6:30 p.m. Saturday, Jan. 9, will pit St. Catherine's No. 1 team against the parish's No. 3 team.

Both were victorious, with identical scores of 160-130, over semi-finalist rivals from St. Barnabas and Our Lady of Lourdes last Sunday night.

THE DOUBLE ENTRIES from the same parish are duplicating the performance of the parish in the fall of 1963. One of the 1963 panelists is serving as coach of this year's No. 3 team—Miss Judy Gabony, now a senior at Marian College.

The feat has been matched only once by another parish, Holy Trinity, back in 1958.

Members of the St. Catherine's No. 1 team, coached by Miss Providence Benedict, include: Marne Maxwell, John Mullin,

Danny Chiplis and Kathy Gabony.

The No. 1 team is composed of Mary Mullin, Pat Ferry, St. Catherine's parish of Indianapolis.

St. Catherine's No. 2 team advanced to the quarter-final round, before elimination by semi-finalist Our Lady of Lourdes No. 1 by a 160-130 score.

WFBM Radio is broadcasting the finals for the 17th consecutive year at no charge to the CYO, according to William S. Sahm, CYO executive director.

Serving as moderators for the broadcast will be Father Donald Schneider, Archdiocesan CYO Director, Paul G. Fox, news editor of The Criterion, and Frank Wilson, public relations director of the CYO.

QUESTIONS FOR THE final contest will be taken from December 11, December 18 and January 1 issues of The Criterion. Material will be taken from pages 1, 3, 6, 7, 8, 9 and the back page. Broadcast requirements will differ slightly from usual contest rules. About 25 rather than 20 questions will be asked each team and 10 rather than 20 seconds will be allowed for each contestant to start his answer.

Cash prizes of \$40 and \$20 will be presented to the contest winner and runner-up by William S. Sahm on the air. The semi-finalist teams from St. Barnabas and Our Lady of Lourdes parishes will each receive \$10. Prize money is being provided by The Criterion.

Dinner to fete Ara, ND gridders

INDIANAPOLIS—The Notre Dame Club of Indianapolis will fete Ara Parseghian and the 1970 football team of the university, which finished in the final national ratings as the country's number two grid power, at a testimonial dinner Thursday, Jan. 21.

The event will be held at 7 p.m. in the Indianapolis Athletic Club. Tickets are \$11 per person.

All-American players to be present, in addition to the coaching staff, will include Joe Theisman, Larry DiNardo, Tom Gatewood and Clarence Ellis. Gatewood and Walt Patulski are the newly-elected co-captains.

FOOD SEMINAR SET

CINCINNATI, O.—The Tri-State Division of the Food Research Center, North Easton, Mass., will sponsor a two-day Food Seminar for Religious, priests' housekeepers and others engaged in food service at Mercy Center here on February 5-7.

Registration should be made in advance with the Food Research Center, North Easton, Mass. 02356.

QUARTER-FINAL round scores:

St. Christopher's 47, Our Lady of Lourdes 45 (overtime); Holy Name 50, Holy Spirit 45; St. Martin's 60, St. Joan of Arc 52 (overtime); and St. Simon's 44, St. Andrew's 39.

In the semi-final round, St. Christopher's eliminated Holy Name 46-34, while St. Simon's dropped St. Martin's 31-28.



WOODS CHORALE ON TOUR—The five Indianapolis students above are among 40 from St. Mary-of-the-Woods College who will begin a 10-day goodwill tour of the southwest U.S. on January 15. Under the direction of Sister Marie Brendan Harvey, S.P., the Chorale and Madrigals will perform in six cities at high schools.

SCORES	
BASKETBALL	
"56" A LEAGUE	
GAMES OF SATURDAY, JAN. 2	
DIVISION 1—Holy Spirit 30, St. Simon 21; St. Lawrence 23, Holy Name 21; St. Andrew 39, St. Jude 31; St. Plus 41, St. Michael 19; Little Flower 31, St. Joan of Arc 29.	
DIVISION 2—Mt. Carmel 30, St. Matthew 28; Immaculate Heart 34, St. Christopher 20; St. Malachy 38, Christ the King 10; St. Philip Neri 39, St. Mark 26; St. Martin 41, Our Lady of Lourdes 27.	
DIVISION 3—St. Catherine 21, St. Joseph 17; St. Rose 29; St. Barnabas 31, St. Rita 30; St. Luke 30, St. Gabriel 19; St. Thomas 32, Holy Trinity 30.	
DIVISION 4—St. Monica 36, Nativity 17; St. Bernadette 26, St. Susanna 23; St. Patrick 54, St. Francis 35; All Saints 35, Sacred Heart 34, Holy Cross 26.	
"56" B LEAGUE	
DIVISION 1—St. Gabriel 24, St. Martin 17; St. Joan of Arc 33, St. Matthew (White) 21; St. Luke 32, St. Christopher 18; St. Malachy 13, St. Michael (Red) 12; Immaculate Heart 31, St. Thomas 12.	
DIVISION 2—St. Matthew (Red) 30, St. Lawrence 27; St. Plus 26, Little Flower 21; St. Andrew 30, Christ the King 17; St. Andrew 30, St. Michael (White) 24; Holy Spirit, Bye; St. Mark 49, Our Lady of Lourdes 1.	
CADET "A" LEAGUE	
GAMES OF SATURDAY, JAN. 2	
DIVISION 1—St. Andrew 42, St. Martin 17; St. Joan of Arc 33, St. Matthew (White) 21; St. Luke 32, St. Christopher 18; St. Malachy 13, St. Michael (Red) 12; Immaculate Heart 31, St. Thomas 12.	
DIVISION 2—St. Matthew (Red) 30, St. Lawrence 27; St. Plus 26, Little Flower 21; St. Andrew 30, Christ the King 17; St. Andrew 30, St. Michael (White) 24; Holy Spirit, Bye; St. Mark 49, Our Lady of Lourdes 1.	
CADET "B" LEAGUE	
GAMES OF SATURDAY, JAN. 2	
DIVISION 1—St. Monica 22, St. Malachy 17; St. Christopher 31, St. Luke 17; St. Thomas 49, Immaculate Heart 21; St. Michael (Red) 18, St. Joan of Arc 17; Little Flower (Blue) 29, All Saints 20; St. Martin 36, St. Gabriel 24.	
DIVISION 2—Little Flower (Gold) 33, Holy Spirit 31; St. Andrew 38, St. Lawrence 26; St. Simon 18, St. Plus 15; St. Philip 57, St. Matthew 36; St. Michael (White) 35, St. James 13.	
FRESHMAN-SOPHOMORE LEAGUE	
GAMES OF SUNDAY, JAN. 3	
DIVISION 1—St. Martin 64, Holy Trinity 53; St. Thomas 29, St. Luke 17; St. Christopher 31, St. Luke 17; St. Thomas 49, Immaculate Heart 21; St. Michael (Red) 18, St. Joan of Arc 17; Little Flower (Blue) 29, All Saints 20; St. Martin 36, St. Gabriel 24.	
DIVISION 2—Little Flower (Gold) 33, Holy Spirit 31; St. Andrew 38, St. Lawrence 26; St. Simon 18, St. Plus 15; St. Philip 57, St. Matthew 36; St. Michael (White) 35, St. James 13.	

St. Simon's cops Lourdes Invitational

INDIANAPOLIS—St. Simon's won its first championship trophy of the Our Lady of Lourdes Holiday Tourney for Cadet "A" basketball teams. The Northeasters dropped St. Christopher's 51-35 in the final game of the tourney.

St. Martin's (Holy Angels and St. Bridget's) won the consolation trophy over Holy Name, 59-52.

FIRST ROUND tourney scores include:

Our Lady of Lourdes 59, Little Flower 29; Holy Name 38, St. Luke's 14; St. Martin's 75, Holy Trinity 32; and St. Mark's 51, St. Catherine's 35.

Second round scores were: Holy Spirit 47, St. Lawrence 41; St. Joan of Arc 50, St. Michael's 47; St. Simon's 54, All Saints 30; Our Lady of Lourdes 50, Immaculate Heart of Mary 43; Holy Name 45, St. Jude's 43; St. Martin's 39, St. Philip Neri 37; and St. Andrew's 48, St. Mark's 37.

QUARTER-FINAL round scores:

St. Christopher's 47, Our Lady of Lourdes 45 (overtime); Holy Name 50, Holy Spirit 45; St. Martin's 60, St. Joan of Arc 52 (overtime); and St. Simon's 44, St. Andrew's 39.

In the semi-final round, St. Christopher's eliminated Holy Name 46-34, while St. Simon's dropped St. Martin's 31-28.

Open House

** Inspect*
** Ask us questions*
** Meet our faculty and students*

Sunday, January 10

1:30 to 4:30 P.M.

Our Lady of Grace Academy

1402 Southern Avenue
Beech Grove

— Five-Day Boarding Available —

Indianapolis Parish Shopping List

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List cage slate in Terre Haute

TERRE HAUTE, Ind.—Cadet Haute, and St. Ann's, Terre Haute, will play basketball games of Sunday, Jan. 10, will include the following:

Sacred Heart, Terre Haute, and Sacred Heart, Clinton, 12:30 p.m.; St. Patrick's, Terre Haute, and St. Mary's, Paris, Ill., 1:20 p.m.; and All Saints, Terre Haute, 2:30 p.m.

All games will be played at Schulte High School.

*During this week 10 years ago, Notre Dame was one of three U.S. universities named to receive the 1960 American Democratic League Award of Honor and Confirmation League of World Unity.

She can take care of dolly... But who'll take care of her?

Family breakup can be tragic for a young one. Our agency helps Catholic homes to stay intact. Do you know one that needs counsel or assistance?

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ARCHDIOCESE OF INDIANAPOLIS
 REV. DONALD L. SCHMIDLIN, Director
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TIC TACKER

Boon for visually handicapped

BY PAUL G. FOX

Blind and visually handicapped adults in the Indianapolis area who have not completed elementary and secondary schooling now have the opportunity to do so because of a new program in operation since October.

The Department of Adult Basic Education of the Indianapolis Public Schools has incorporated the School for Blind and Visually Handicapped Adults to offer free instruction under federal law to anyone over 16 whose vision is severely impaired.

Operating at the Central Christian Church, 701 N. Delaware St., the school provides individual instruction at whatever grade or level the student's education was abandoned.

Individuals who are blind can, if they wish, learn to read and write in either braille or ink-print. In every case, efforts are made to increase the learner's enjoyment and listening comprehension of books and other text materials recorded on cassettes as pre-recorded tapes and records are readily available to any visually limited person without charge.

There are an estimated 2,000 blind adults and many more visually handicapped persons in the Indianapolis area who could be receiving the education they need, according to George S. McDermott, a teacher at the school.

Again, the service is free. There is no tuition charge. Students may start anytime. Contact the School for Blind and Visually Handicapped Adults, 632-9990.

HERE AND THERE—BROTHER EUGENE WEISENBERGER, C.S.C., band director for the past 21 years at CATHEDRAL HIGH SCHOOL, has an article "The Value of Music in Education" in the January issue of The School Musician Magazine. The Cathedral band will perform at the State Fairgrounds Coliseum on Friday, Jan. 29, before and at half-time of the Indiana Pacers basketball game. Archdiocesan pastors are not spending the usual hectic days of January finalizing their annual parish reports this year for the Chancery Office. All parishes, and the Chancery Office, converted to a fiscal year system last July 1. Reports are not due until after next June 30.

OPPORTUNITY FOR PEN PALS—We received a communication this week from the International Exchange and Correspondence Service offering our readers the opportunity "in making friends across frontiers and oceans around the world." They have numerous requests from youngsters in Germany, Japan and Korea for pen-friendships with American boys and girls. Additional information on the project may be obtained by writing:

Correspondence Dept., Pax Christi, P.O. Box 462, D-6630 SAARLOUIS (Germany).

READING VOLUNTEERS NEEDED—MRS. RUTH THOMAS, director of corrective reading for the ARCHDIOCESAN OFFICE OF EDUCATION, has issued an appeal for volunteers to implement a specialized reading program in about 10 inner-city schools. In all, about 28 Catholic elementary schools in Marion County will participate in the program, using the new Neurological Impress Method (NIM). A total of 2,000 youngsters are involved. Volunteers are needed for one-half day a week for a period of six consecutive weeks. Three workshops are scheduled for the convenience of the volunteers, who need attend only one. The workshops are slated at ALL SAINTS SCHOOL, 365 N. Warman Ave., on Wednesday, Jan. 13; ST. PATRICK'S SCHOOL, 950 Prospect St., on Friday, Jan. 15; and ST. ANDREW'S SCHOOL, 4050 E. 38th St., on Wednesday, Jan. 20. All workshops will be held from 9 a.m. to 12:30 p.m. Mrs. Thomas may be contacted at the Archdiocesan Office of Education, 634-4453.

TWILIGHT GUILD REPORT—SISTER M. PHILONILLA WEINTRAUT, O.S.F., director of the two and one-half year-old Twilight Guild, reports that the group has packed and shipped 6,500 pounds of donated clothing, toys and candy to Appalachian families the last year. The group has another 500 pounds of supplies ready for shipment. The Trinity Mission priests in Cleveland, O., have established a new enterprise there to recondition and distribute the contributed items. Sister Philonilla, who is 80, personally delivered a station wagon-load of clothing and toys to the Cleveland center about two months ago, which allowed her a personal inspection of the operation. Guild members collect the discarded items in their "bargain store" at ST. FRANCIS HOSPITAL, Beech Grove, where Sister Philonilla resides. She claims that she has to "back out" of her bedroom because of the packing boxes stored there for shipment. Anyway, she wants Tacker to extend thanks to the many anonymous contributors to the "bargain store" during the past year. She packs the items "with loving care."

PREP ALL-AMERICANS—Two students in Archdiocesan high schools gained honorable mention in the 1970 High School Football All-America balloting conducted by Coach and Athlete magazine and Sunkist Growers among coaches, writers, sportscasters and high school and college officials. Those honored were JOHN JORDAN, CATHEDRAL HIGH SCHOOL tackle, and WILLIAM BUCKNER, back with SCHULTE HIGH SCHOOL, Terre Haute.

INDIANAPOLIS
Calendar
of Events

SUNDAY, JAN. 10
THE CARMELITE THIRD
ORDER will meet at 1:30 in the
Carmelite Monastery.

ST. CATHERINE'S
MONTHLY CARD PARTY at 2
p.m. in Father Busald Hall,
Shelby and Tabor Sts. All games
will be played and blind tallies
will be accepted.

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.; Socinia
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.

Vatican to sign
nuclear treaty

VATICAN CITY—Weaponless
Vatican City will sign the treaty
for non-proliferation of nuclear
weapons in the near future, a
step regarded as valuable in
international diplomatic circles.
According to information in
such circles here, the Holy See
has acted at the request of a
number of nations. Its signing is
expected to influence other
nations that are undecided about
the treaty.

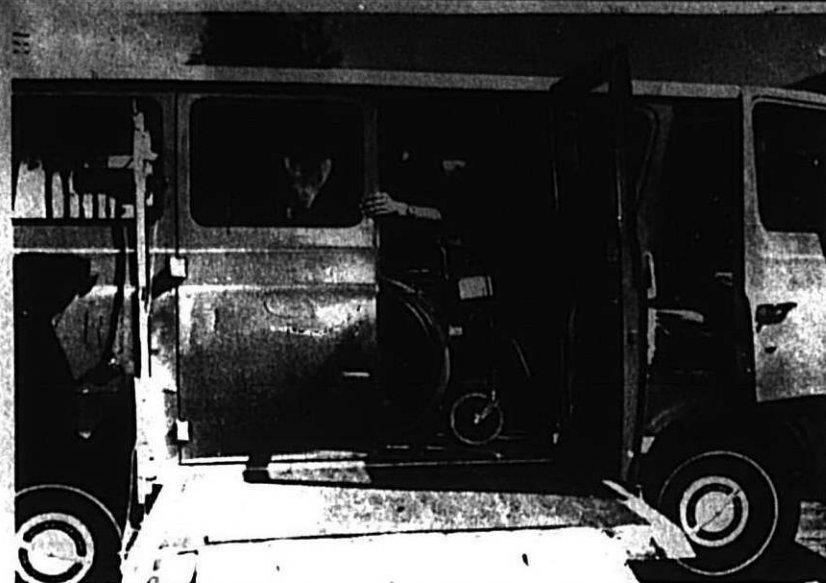
The Holy See announced its
intentions on Jan. 1, the day set
aside by Pope Paul VI in recent
years as a world day of peace.

SET CARD PARTY

INDIANAPOLIS—
Miscellaneous prizes will be
awarded at the monthly card
party to be held at 8 p.m.,
Saturday, Jan. 9, in St. Ann's
school hall, 2839 S. McClure St.
Refreshments will be served.

Your Mission Sacrifices For 1970

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions and "Adopted" Diocese	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
St. Peter and Paul	1,500	\$ 527.50	\$ 744.07	\$	\$1,899.00	\$	\$
Assumption	518	91.50	113.55		246.64		
Holy Angels	796	49.00	62.13		15.00		
Holy Cross	926	173.00	264.40	10.00	418.75		
Holy Name	3,389	1,593.50	1,110.40		1,727.00		
Holy Rosary	200		263.00		835.00		
Holy Spirit	4,008		944.35		1,809.95		
Holy Trinity	1,801	500.00	401.30		803.01		
Immaculate Heart of Mary	2,445	688.50	1,727.05	10,000.00	1,912.50		
Nativity of Our Lord Jesus Christ	1,427	368.00	700.00		669.88		25.00
Our Lady of Lourdes	3,038	1,050.40	1,749.75	200.00	1,682.10	100.00	
Our Lord Jesus Christ, King	3,400	264.00	648.50		1,402.31		
Sacred Heart of Jesus	1,490	465.00	916.41	100.00	1,674.29		318.44
St. Andrew	3,655	467.05	587.69		2,057.92		
St. Ann	1,319		275.00		485.00	351.00	
St. Anthony	1,130	319.53	401.66		1,300.00		
St. Barnabas	2,431	1,151.00	750.00		1,460.00	201.00	
St. Bernadette	1,055	60.00	266.86		254.35		
St. Bridget	650	104.00	162.20	60.00	226.50		
St. Catherine	1,842	199.00	688.00		650.00	930.00	141.00
St. Christopher	2,798	225.00	836.00		414.00		
St. Francis de Sales	1,024		325.42		325.42		
St. Gabriel	3,649	318.00	444.00		1,478.00		
St. James, the Greater	1,425	500.00	346.00		630.00		
St. Joan of Arc	3,504	1,079.85	1,857.98		1,479.65		72.00
St. John	120	281.00	554.00		635.00		
St. Joseph	1,875	171.00	201.00		454.52		
St. Jude	2,550				1,117.45		
St. Lawrence	4,492	269.00	960.00		1,250.00		
St. Luke	2,409	801.00	1,590.00		2,996.98		1,617.10
St. Mark	2,162	772.00	1,126.26		1,053.24		
St. Mary	463	415.50	1,090.00	3,197.13	804.00	1,341.00	651.96
St. Matthew	2,919	664.00			1,740.00		
St. Michael, Archangel	2,816	1,201.60	1,295.50		1,742.60	153.00	
St. Monica	2,709	451.50	975.37	100.00	1,735.49		27.00
St. Patrick	1,472	271.50	455.60		698.89		
St. Philip Neri	3,190	1,127.00	1,157.50		1,378.00		200.00
St. Pius X	3,190	654.00	512.69	100.00	1,749.79		
St. Rita	1,892	104.40	127.89		1,234.55		
St. Roch	2,035	408.00	361.50		1,084.22		
St. Simon	5,531	110.00	364.00		1,542.80		
St. Therese of the Infant Jesus	4,984	2,079.86	1,878.56		2,203.21		900.00
St. Thomas Aquinas	1,297	513.10	458.00	25.00	947.00		
Aurora	1,107	771.00			1,100.00		220.00
Batesville	2,900	915.00	947.33		1,133.26		
Bedford	1,260	401.58	308.50		975.58		12.00
BLOOMINGTON							
St. Charles	2,360		344.50		370.00		
St. John	1,500		91.00				
St. Paul Catholic Center	5,000	15.00	540.79		812.00		
Bradford	715	118.50	297.65		550.38		
Brazil	562	12.00	615.00		710.00		
Brookville	1,915	527.00	900.00	100.00	675.00	1,233.00	
Brownsville	1,913	480.55	304.57	100.00	639.77		
Brownstown	78	19.50	21.00		39.00		
Cambridge City	687	171.50	326.00	300.00	220.00		25.00
Cannelton	476	314.00	308.80				
Cedar Grove	524	145.50	351.50		189.00	78.00	
Charlestown	917	180.50	349.00		227.50		
China	140	30.00	56.00		71.50		
Clarksville	3,067	463.50	767.75		852.22		
Clinton	850	90.00	266.46		399.80		
COLUMBUS							
St. Bartholomew	1,336	402.50	204.00		918.00		
St. Columba	1,547	207.00	290.45		741.78		
Connorsville	3,601	776.00	766.00		1,538.10	312.00	
Corydon	542	50.00	208.59		252.00		
Danville	493		105.45		115.00		
Derby	79	29.00	25.00		25.00		
Diamond	25		38.10		36.50		
Dover	266	179.00	225.00		60.00		
Edinburg	205						
Enochsburg	335	477.00	276.00		185.00		1,000.00
Fontanet	25	19.00					
Fortville	139	75.00	146.73		153.00		
Franklin	892	69.00	200.00		150.00		
French Lick	280	159.00	224.00		360.25		
Frenchtown	337	102.00	77.00		116.00		150.00
Fulton	429	415.00	80.68		92.97		
Greencastle	464	77.00	142.00		209.97		
Greenfield	1,079		269.71		209.97		
Greensburg	2,798	1,047.31	1,162.00		1,198.00		
Greenwood	2,520	468.00	175.00		1,054.97		
Hamburg	250	184.00	175.00		136.00		
Henryville	193		150.00				
JEFFERSONVILLE							
Sacred Heart	3,045	433.00	802.00	100.00	1,753.65		85.04
St. Augustine	1,800	494.25	447.00		644.00		
Knightstown	230	100.00	40.14		50.00		
Lanesville	994	291.00	312.35		919.60		
Lawrenceburg	1,650	778.50	914.00		782.16	2,178.00	
Leopold	585	125.00	60.00		125.00		
Liberty	275	180.00	280.00		150.00		
MADISON							
St. Mary	878	110.00	400.00		517.00		
St. Michael	383	83.00	281.00		490.00		
St. Patrick	475	181.50	165.87		201.00		
Magnet	141	24.00	25.00		25.00		
Martinsville	500	214.10	250.23	200.00	203.11		
Milan	213		83.93		175.00		
Millhouse	579	182.00	270.00		242.00		
Milltown	55	102.00	53.00		34.00		
Mitchell	140	77.00	126.00		370.00		
Montezuma	81	18.00	100.00		87.17		
Mooreville	848	144.00	190.00		186.81		50.00
Morris	534	335.00	275.00		126.50		
Napoleon	390		91.00				
Nashville	165	170.00	150.00				
Navilleton	495	188.45	267.79		169.80		
NEW ALBANY							
Holy Family	2,300	650.00	753.25	100.00	560.00		
Holy Trinity	2,658	946.50	1,041.61		1,226.92	1,725.00	250.00
Our Lady of Perpetual Help	2,857		455.30		1,595.88		
St. Mary	2,400	843.00	1,228.50		1,200.00		
New Albion	602	207.75	109.72	50.00	154.17	780.00	
New Castle	1,046	302.00	1,083.25		1,362.85		
New Marion	115	26.00	62.50		73.87		
New Middletown	218	24.00	142.10		68.62		
North Vernon	1,368	408.00	546.00		723.37		
Oak Forest	121	45.00					
Oldenburg	1,238	316.00	427.00		523.00		
Osgood	451	500.00	435.00		347.00		25.00
Paoli	147	54.00	56.00		155.00		
Plainfield	1,300	268.75	510.75		602.15		
RICHMOND							
Holy Family	1,598				1,160.00		
St. Andrew	2,115	541.00	1,535.00		1,521.19		50.00
St. Mary	1,869	177.00	316.00		743.00		
Rockville	187	20.00	262.73		216.13		
Rushville	1,810	370.50	479.75		970.95		
St. Anne (Jennings Co.)	1,775	100.00	196.00		153.47		8.00
St. Croix	177	68.25	48.55		40.70		
St. Dennis	155	57.00	80.75		70.74		
St. Isidore (Perry Co.)	325	137.00	102.26				
St. Joseph Hill	817	290.50	318.34		207.20		
St. Joseph (Jennings Co.)	307	169.00	342.50		204.50		
St. Leon	617	258.00	753.00		351.00		
St. Mark (Perry Co.)	430	368.50	429.50		135.50		
St. Mary-of-the-Knobs	1,842	290.40	661.50		1,060.77		
St. Mary-of-the-Rock	296	108.00					
St. Mary-of-the-Woods	353	281.00	77.50		65.60		12.00
St. Maurice	280	212.00	205.00		135.90		
St. Meinrad	1,068	634.20	146.13		379.81		
St. Nicholas (Ripley Co.)	680		169.43				
St. Paul (Decatur Co.)	89	24.00	20.50				
St. Peter (Franklin Co.)	541	366.75	120.00	100.00	100.00	168.00	
St. Peter (Harrison Co.)	142	25.00	115.44		98.00		
St. Pius	117		37.00		40.00		
St. Vincent (Shelby Co.)	412	122.50	150.00		253.00		
Salem	209	37.00	125.00		160.00		
Scottsburg	265	69.00	140.00		220.00		
Seelyville	170	179.00	220.00		103.00		
Sellersburg	920	80.00	202.74		316.56		
Seymour	1,345	277.00	445.00		572.75		
Shelbyville	2,983	324.00	546.00		977.64		
Siberia	294	182.00	118.25		97.00		
Spencer	203	57.00	50.00		175.00		
Starlight	100	247.50	235.00		190.69		
Tell City	4,200	1,381.46	765.00		1,478.00	1,128.00	
TERRE HAUTE							
Sacred Heart of Jesus	1,760	240.00	600.00		905.00		
St. Ann	920	157.00	274.41		318.50		
St. Benedict	789	241.00	276.00		797.00		
St. Joseph	847	88.15	186.75		336.92		
St. Margaret Mary	1,280	112.00	217.85		726.50		
St. Patrick	3,046	595.78	1,946.59		1,270.73	639.00	
Troy	378	213.55	96.80				
Ursal	147		10.45				
Vevay	51	39.00	99.87		29.32		
West Terre Haute	491	124.40	92.00		275.96	186.00	
Yorkville	353	89.00	61.76		91.09		



HANDICAPPED PRIEST ON THE MOVE—Father Robert J. Ronald, S.J., opens the door of his van and prepares to ride its hydraulic lift to the ground. The 26-year-old priest has been partially paralyzed since 1958, when he contracted polio while a seminary student in Formosa. Recently he was hired as a rehabilitation counselor at Good Samaritan Hospital in Phoenix and decided he needed his own transportation. He bought a van and designed it for a hydraulic lift on the side. With the lift, Father Ronald can simply guide his motorized wheel chair to the van door, press a button and either lower himself to the ground or raise himself into the vehicle. Once inside he slides into position in the driver's seat where specially designed controls aid his driving. (RNS photo)

Remember them in your prayers

BROOKVILLE
RALPH MORGENTHAU, 59, St. Michael's, Dec. 26. Husband of Mary; father of Betty. Deceased of Connersville; Rosa Crawford, Patsy, Thomas and Ray Morgenthal, all of Brookville, and John Morgenthal of Liberty; brother of Edith Schaefer of Cedar Grove; sister and Frank Morgenthal, both of Brookville.

CLARKSVILLE
CATHERINE E. UNRUH, 80, St. Anthony's, Dec. 30. Mother of Katherine Best, Leona and Joseph Unruh, all of Clarksville; Rita Best, Charles, James and Victor H. Unruh, all of New Albany. A sister also survives.

CLINTON
JOANN VESCOVO, 85, Sacred Heart, Jan. 2. Mother of Alana Tittman of Monticello; Rita Best, Charles, James and Victor H. Unruh, all of New Albany. A sister also survives.

INDIANAPOLIS
MARJORIE B. HUNGATE, 89, St. Mary's, Dec. 30. Wife of Helden H. Hungate.

HAROLD S. FLEISCHMANN, 64, St. Catherine's, Jan. 2. Husband of Marie A.; father of Joseph G. Fleischmann and Judith Cullen; brother of George P. and Louis F. Fleischmann, Margaret Rhoads and Louise Grothe.

MARIE J. WARREN, 54, St. Joan of Arc, Jan. 2. Wife of Florence M. O'Connor.

THELMA A. FITZGERALD, 74, Holy Name, Jan. 2. Mother of Bonita Mitchell and Jean M. Williams; sister of William Sweeney.

FREDERICK T. KEERS, 64, St. Christopher's, Jan. 2. Husband of Elizabeth A.; father of Joseph, Michael, Fred A., Stephen and Ann Keers, Mary Elanoff, Catherine Shinkle and Frances McAvoy; brother of Helen Keers, Gertrude Kinnick and Mary M. Pesko.

JANNA KRATOSKA, 78, Assumption, Jan. 2. Mother of James, Joseph, Frank and William Kratoska; sister of Marie Duddleston and Margaret Black.

JANNA SANSONE, 79, St. Mary's, Jan. 2. Wife of Frank C.; mother of Cosmo and Michael Sansone; Catherine Chandler and Corinne Siracusa and Margaret Cossell; sister of Augusta Schembra.

INELLE HOOK, 78, Holy Cross, Jan. 4. Sister of Ralph Schlatter.

DELIA KOERNER, 88, St. Patrick's, Jan. 4. Mother of James Koerner, Theresa Feeney and Delores Hall.

LEVENA M. SLAYMON, 52, Holy Spirit, Jan. 4. Wife of James P.; mother of James Slaymon, Judith A. Slattery, Paul R. Kindert and Catherine M. Slaymon; daughter of Dola Staze.

MARGARET K. McDONALD, 70, St. Luke's, Jan. 4. Wife of Charles T. McDonald.

ROSEMARY J. FLANAGAN, 54, Our Lady of Lourdes, Jan. 4. Wife of Donald X.; mother of Donald, David and Cheryl Flanagan; and Diane Okon; sister of Lawrence J. Prager.

JOHN W. CROWLEY, 64, St. Francis de Sales, Jan. 5. Brother of Francis Crowley, Florence Thomas and Frances Jones.

GERTRUDE M. PAGE, 68, St. Mary's, Jan. 5. Mother of Sister Sarah Page, O.S.F., of Solana High School. Seven brothers also survive.

JEFFERSONVILLE
MARION EDWARD WARREN, 80, St. Augustine's, Dec. 28. Brother of Buford Warren of Pekin and Ralph Warren of Madison.

LANESVILLE
HENRY J. FACHINGER, 79, St. Mary's, Jan. 4. Husband of Mary; father of Adam Henry Fachinger of Woodbury, N.J.; Mary Ellen of New Albany; Rose Young and Evelyn Shaw, both of Lanesville. Three brothers and three sisters also survive.

LIBERTY
JDR. THOMAS FARNELL DONAHUE, 87, St. Brigids, Dec. 30. Father of Mrs. Fritz Suche of Marion; brother of William J. Donahue of Washington.

MILLHOUSE
PAUL L. SCHEIDLER, 84, Immaculate Conception, Dec. 28. Husband of Clara; father of Sister Joseph, O.S.F., of Richmond; Sister M. Janice, O.S.F., of Oldenburg; Herbert, Urban, Paul, Anthony and Maurice Scheidler, all of Greensburg.

NEW ALBANY
JOSEPH BURKE, 88, Holy Trinity, Dec. 28. Brother of Daniel Burke of Hawthorne, Calif.; Edward Burke of Miami, Fla., and Mary A. Donahue of New Albany.

GENEVIEVE O'DONNELL, HENDERSON, 87, Holy Trinity, Jan. 2. Mother of Gordon Henderson of New Albany and Jack Henderson of Oxnard, Calif. A sister also survives.

RICHMOND
MARTIN J. SCHROEDER, Sr., 77, St. Andrew's, Dec. 22. Father of Martin H. Schroeder, Jr., and Ida May Actor, both of Richmond; Mrs. Joan Sheppan of Atlanta, Ga., and Mrs. Mary Sheppan of Richmond; brother of Hanna Schroeder of Richmond.

IBLANCHE MCANUS, 76, St. Mary's, Dec. 24. Sister of Alice McAnus and Anna Mae Bowling, both of Richmond.

HUGH W. CHANDLER, 75, Holy Family, Dec. 24. Husband of Mary; father of Howard Chandler of Pine Level, N.C.; Margaret O'Keefe of San Jose, Calif.; Barbara Southerland of Richmond; sister of Mrs. William Sheppan of Rochester; Mrs. Ray Smead and Philip J. Pappin, both of Richmond; daughter of James Pappin of Richmond.

ST. MARY-OF-THE-ROCK
VALENTINE J. SIMMEYER, St. Mary-of-the-Rock, Dec. 8. Husband of Anna; father of Frank Simmeyer of Brookville; Mrs. Robert Ambruster of Aurora; Mrs. Mary Ann DeRago, 51, Holy Family, Dec. 28. Wife of Joseph; father of Paula and Rhonda DeRago, both of Richmond; sister of Mrs. William Sheppan of Rochester; Mrs. Ray Smead and Philip J. Pappin, both of Richmond; daughter of James Pappin of Richmond.

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Doctor Stucky to head staff at St. Francis

BEECH GROVE, Ind.—Dr. Elsworth K. Stucky was elected president of the St. Francis Hospital Medical Staff at the December meeting of the staff. He succeeds Dr. Charles R. Thomas.

Dr. Ted L. Grisell was named vice-president (president-elect) and Dr. Marvin C. Christie was elected secretary-treasurer for the coming year.

Dr. Stucky joined the hospital staff in 1946. He is a graduate of Indiana University School of Medicine and a member of the American Medical Association. He is a member of the Indiana State Medical Society and Marion County Medical Society.

Joining the officers on the 1971 Executive Committee of the Medical Staff are Dr. Charles R. Thomas and Dr. Chester A. Stayton. Two members-at-large will be named to this committee at the January meeting of the staff.

CARD PARTY SLATED

BROWNSBURG, Ind.—St. Malachy's parish Altar Society will sponsor a euchre card party Saturday, Jan. 9, in the school hall. Playing begins at 8 p.m. Table prizes, a door prize and a ham will be given away. Admission is 75 cents at the door. The public is invited.

*During this week 30 years ago, Father Pinta J. Walker, a priest of the Archdiocese, was appointed to the executive committee of the American Catholic Historical Association.

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VIEWING WITH ARNOLD

'Song of Norway' bit corny

BY JAMES W. ARNOLD

For several decades people have been trying to make a viable musical out of the melodies of Edvard Grieg, and the movie version of "Song of Norway" is no exception. Despite extensive revisions, it is even less successful than the play. The major problems are still there, king-size now on the huge screen, and the truth is that if Grieg were alive to defend himself, he would probably prefer them to go on to Stravinsky or Bacharach and forget it.

Producer-adaptor-director Andrew Stone has changed many details but few essentials of the original, which was created in the mid-40's heyday of the poor-struggling-composer movies. It all seems corny today: the critics scowling at his manuscripts, the endless series of

good news/bad news letters ("List like your concerto!"). Eventually he dies (but not soon enough) while the selfish Grieg off composing some other stuff that has made him famous, and the hero has to rush back to do his great, presumably Norwegian, concerto. The movie's main tactic for coping is, when in doubt, to cut to magnificent panoramas of mountains, meadows and forests, or on more desperate occasions, to sweet-faced children, birds, sheep and goats. At the start, director Stone contrives excitement by pretending Grieg in "Ben-Hur" or a future Olympic champion, with several hectic cart chases and daring Fairbanks leaps.

The photography is frankly beautiful, and there are gorgeous visions of quaint 19th century Scandinavian villages and rich, dazzling interiors luscious enough to eat. But scenic travelogue photography and expert art design are not enough. They do, however, offer some consolation to customers who feel compelled to support "G" movies.

The theatrical "Norway" pioneered the technique of popularizing and adding lyrics to classical music, a tactic developed more finely later with Borodin's melodies in "Kismet" (same authors: Robert Wright and George Forrest). The movie songs, a mixture of old and new, are pleasant enough, especially when sung by Florence Henderson and Harry Secombe, but the voices of the male leads (Torvald Maurstad, Frank Porretta) are not much.

The three-hour open house begins at 1:30 p.m. and includes a tour of the school. Both students and faculty will be on hand to talk with prospective students and their parents. Refreshments will be served. The Academy, located at 1402 Southern Avenue, was founded in 1956. Most of the 220 students are from the Beech Grove and southern Indianapolis area, although there are several who come from the more distant parts of the Hoosier state, and board at the school on a five-day basis.

Other resource personnel will include: Dr. Jacqueline French, of James W. Riley Hospital for Children; Father Eric Lies, O.S.B., of St. Meinrad Archabbey; and Father Kenny C. Sweeney, Fatima director.

Reservations for the week-end, to begin at 7:30 p.m. Friday, Jan. 15, continuing through at 3:30 p.m. Sunday, Jan. 17, may be made with the retreat house, 545-7861.

The dances are very strange, stage-choreographed in natural settings, and expertly edited. People seem to appear like magic out of woods and waterfalls, stepping cheerily off in two-step to the next hillside. It's okay if you're not too sensitive to the outrageousness of it all, and the same can be said of the whole movie. (Rating: A-1—unobjectionable for all)

"Little Fauss and Big Halsy" is another movie about two buddies, but there the similarity to "Norway" ends abruptly. This one tries to tell us the dirty, miserable truth of what life is like on the motorbike racing circuit, and it is pretty dirty and miserable.

Halsy (Robert Redford) is a rat, a scheming racer who lives without scruple by his wits and rough charm, uses people up and leaves them like empty coke bottles along the road to his dream of sports fame. He is a repulsive but true American type, played very well by Redford, and given depth by momentary insights into his own

Open House set Sunday, Jan. 10, at Lady of Grace

BEECH GROVE, Ind.—Our Lady of Grace Academy, all-girls' preparatory school in Beech Grove, is holding an Open House for prospective freshmen this Sunday, Jan. 10.

The three-hour open house begins at 1:30 p.m. and includes a tour of the school. Both students and faculty will be on hand to talk with prospective students and their parents. Refreshments will be served. The Academy, located at 1402 Southern Avenue, was founded in 1956. Most of the 220 students are from the Beech Grove and southern Indianapolis area, although there are several who come from the more distant parts of the Hoosier state, and board at the school on a five-day basis.

To enter the Academy, a prospective student must take an entrance examination, as well as furnish information about her previous education. The entrance examination will be given at the Academy on Saturday, Feb. 13.

Both vocation and college preparatory curricula are offered at the Academy, with approximately 75 per cent of the Academy's students continuing on to college.

Readers who have questions about the school and its curricula, may call Sister Louise at 787-3287.

Methodists back lettuce boycott

NASHVILLE, Tenn.—The staff of United Methodist Board of Evangelism has endorsed the United Farm Workers' Organizing Committee's boycott of non-union lettuce. A board spokesman said, however, the resolution was a commitment among the 39 staff members and not intended as a directive to the church at large. The resolution stated in part: "Because the spirit of sacrifice and struggle on behalf of the poor are precisely the marks of Jesus' ministry and because we are called to follow Jesus in preaching good news to the poor today, we the staff of the General Board of Evangelism go on record supporting the non-union lettuce boycott."

The Cesar Chavez-led UFWOC union has launched the boycott in an effort to pressure California growers to recognize the union.

Former teacher dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Gertrude Agnes Carter, S.P., were held at the motherhouse of the Sisters of Providence here Saturday, Jan. 2. She died (Dec. 30) in the convent infirmary. A native of Chelsea, Mass., Sister Gertrude Agnes entered the convent in 1912. She was a secondary teacher at St. Agnes Academy, Indianapolis and other schools in Chicago, Chelsea, Evansville, Evanston (Ill.) and Washington, D.C. She is survived by a brother, James Carter, of Chelsea.

*During this week 10 years ago, Sterling Humphrey was installed as Grand Knight of the Knights of St. Peter Claver, Indianapolis chapter.

failure. Fauss (Michael J. Pollard) is the hero-worshiper-who-becomes-disillusioned, played as typical Pollard—that is, Fey, telecast, Friday, Jan. 8 (1957): Simple-minded, yet deceptively crafty.

The movie exploits all the supposed trends—the cycle of vulgar talk, gross nudity and the two-hero pal syndrome (cf. "Easy Rider," "Butch Cassidy," "Midnight Cowboy"). But while it is certainly moral in its total theme, the grubbiness of the detail makes you wonder if it's worth it. Most of the lowbrow common folk are patronized as stupid and vengeful long-underwater types.

There are stirring noisy races, and the gritty, down-to-the-nub direction by Sidney Furie ("Ipccress File") is fascinating to watch, especially in several low-key Redford-Pollard confrontations. (Rating: A-4—unobjectionable for adults with reservations)

Brebeuf series speaker named

INDIANAPOLIS—A noted priest-psychiatrist on the staff of Harvard University Health Services will be the featured lecturer at Brebeuf Preparatory School on January 12. Father James J. Gill, S.J., will speak on "Adolescent Growth and Development" in the second of three programs sponsored by the Dads' Club for parents and the general public at 8 p.m. Father Gill received his medical degree from Marquette University after ordination to the priesthood in 1957. He completed his psychiatric residency at the Institute of Living, Hartford, Conn., and has served as psychiatric consultant at the adolescent unit of Boston Children's Hospital. He is a member of the California Province of the Society of Jesus (Jesuits) and a native of San Francisco.

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THIS WEEK'S NETWORK TV MOVIES: BRIDGE ON THE RIVER (CBS, second of two-part telecast, Friday, Jan. 8) (1957): David Lean's much-honored film of the Pierre Boule novel, which took the POW escape film genre and turned it into a profoundly ironic statement about war, the military mind and humanity itself. Alec Guinness is superb as the British colonel, captured by the Japanese with his men in Burma, who finds that the old rules of military discipline and morale take one only so far. Bill Holden, Jack Hawkins and Sessue Hayakawa contribute marvelous impersonations of themselves doing their thing, and the whole project, winner of seven Oscars including best film, is utterly impressive. Recommended highly for adults and children over 10.

NAMU, THE KILLER WHALE (NBC, Saturday, Jan. 9) (1966): Basically a misunderstood-monster movie, with Namu a friendly, grieving widower whale saved from the ignorant villagers by scientist Robert Lansing. The Pacific Northwest coast offers a picturesque backdrop.

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Satisfactory for children. Creepy and ultra-art. IN LIKE FLINT (ABC, Sunday, Jan. 10) (1967): This incredibly bad, tasteless Bond imitation is a prime example of why the super-spy craze died. A bunch of sexy dolls plot to take over the world, but join Flint (James Coburn) and use their charms to subdue the real villains. The farce has some ultra-low points, including Lee Cobb in drag and a running set of gags about cremation. Not recommended.

THE SECRET CEREMONY (NBC, Tuesday, Jan. 12) (1968): A Joseph Losey-directed psychological horror story about a contest between a "good" prostitute and surrogate mother (Liz Taylor) and a lecherous "evil" stepfather (Robert Mitchum) for the soul of a mad young woman (Mia Farrow). Not recommended.

MARRIAGE ON THE ROCKS (CBS, Friday, Jan. 15) (1965): Deborah Kerr somehow wandered into this trivial, simple-minded sex farce with Sinatra, Dean Martin and Cesar Romero. If you were lucky enough to miss it in theaters, this is no time to question fate. Not recommended.

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CARD PARTY AIDS MISSIONS—Two sons of Sacred Heart parish, Indianapolis, shared equally in the proceeds of the recently-held mission card party there for the Brazil missions of the Franciscan Fathers-of-the-Sacred-Heart Province. Father Paul Feldhake, second from left above, receives a check for \$630 from Mrs. Robert O'Farrell, president of the Sacred Heart Ladies Guild. Father Paul Zoderer, receives a duplicate amount from his mother, Mrs. Frank Zoderer, chairman of the fund-raising event. Both priests are on home leave. Father Feldhake will return to parish work in Belem, while Father Zoderer serves as director of St. Pius X Seminary in Santarem. The two have served a total of 15 years in the Amazon Valley missions.

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