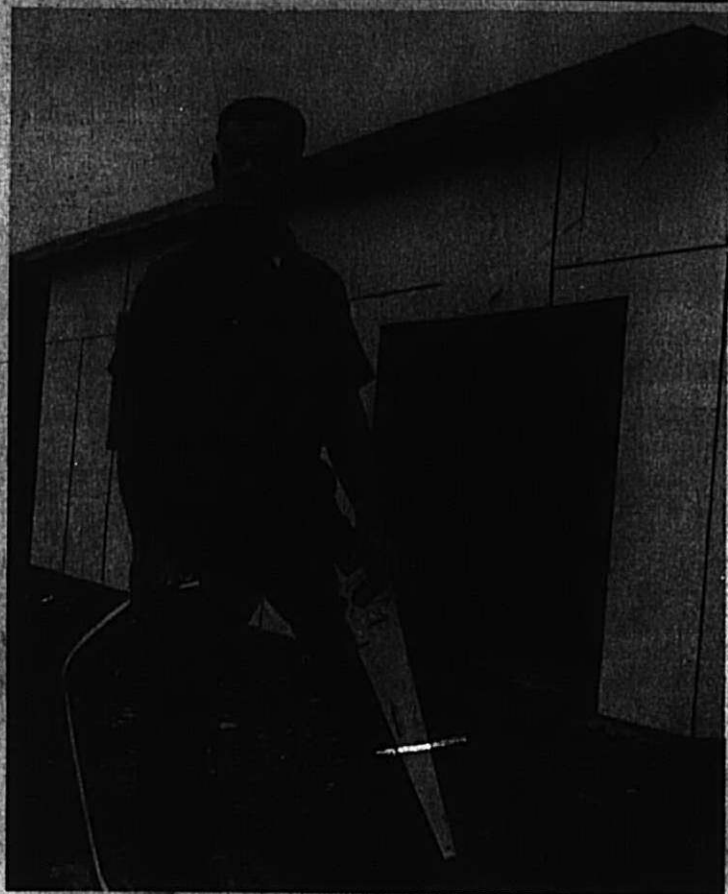




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BENEDICTINE PIONEER—Father Basil Mattingly, O.S.B., former superior of St. Meinrad Archabbey, illustrates the hand-tools used by himself and Father Joseph Mori, O.S.B., to erect a 20x50-foot utility building at Marian Mission. The Benedictine is exploring the feasibility of developing a 600-acre tract near South Pittsburg, Tenn., as a potential monastic foundation. (Story and additional photos on page 2.)

RULE TO REMAIN

No plan to drop private confession

BY FATHER LEO McFADDEN

VATICAN CITY—Without any thought of ending private individual confession of sins, the Vatican is reportedly conducting a general review of sacramental rules—including those for penance.

Sources say that a re-examination of

Catholicism's penitential laws, with a view to possible updating because of modern moral problems, is currently under way. The idea is to determine whether to keep on the church law books—which canon lawyers call the "external forum"—penalties for matters that belong by their nature to the "internal forum," or conscience.

Examples of penalties under Vatican study are those placed on Catholics involved in an invalid marriage and Catholics aiding an abortion.

Prompted by news dispatches from Rome stating that private confession might become optional and that Pope Paul has asked the world's bishops to study that recommendation, the chief press officer at the Vatican said the Vatican might be studying the updating of several concepts surrounding various sacraments.

ASKED WHAT SPECIFIC changes would be made in giving general absolution, Federico Alessandrini, the press spokesman, told NC News: "I do not know under what circumstances they are planning to extend this privilege."

A reliable Vatican source said the advisability of extending the occasions for general absolutions was simply under study in various Vatican departments. At this point it is embodied in a Latin working paper, he said.

This working paper raises questions about enlarging the power for emergency

(Continued on Page 9)

Thirteen shifts among clergy are announced

The Chancery Office this week announced 13 changes among Archdiocesan clergy, including assignment of six pastors. Also announced was the resignation of a Decatur County pastor for reasons of health.

Archbishop George J. Biskup has granted permission to Father James Barton to retain his pastorate at St. Bridget's parish, Liberty. Last week it was announced that Father Barton had accepted the St. Philip Neri pastorate in Indianapolis. He later reconsidered "after prayerful consideration" and petitioned the Archbishop to remain in Liberty.

Named to St. Philip Neri parish as pastor this week was Father Richard Terrill, 50, who has served since 1964 as pastor of Our Lady of the Springs parish, French Lick.

APPOINTED TO THE French Lick pastorate was Father Francis Dooley, 52, who has been on temporary assignment at Little Flower parish, Indianapolis.

Father Richard Smith, 43, pastor of St. Anne's and St. Dennis parishes in Jennings County since 1967, was named pastor of St. Joseph's parish, Indianapolis. He fills a vacancy caused by the death of Father William Dorraugh several months ago.

Assigned as pastor of the Jennings County parishes was Father Bernard Voges, 45, pastor of St. John the Baptist parish, Starlight, since 1965.

Father Wilfred Day, 30, was named administrator of the Starlight parish. He will continue on the religion department faculty at Our Lady of Providence High School, Clarksville.

The resignation of Father Joseph McCrisaken, 49, as pastor of Immaculate Conception parish, Millhouses, was accepted for reasons of health.

He will be succeeded by Father Patrick Commons, 46, who has served since 1967 as associate pastor of St. Lawrence parish, Indianapolis.

Father John Okon, 27, newly-ordained, was assigned to St. Lawrence parish, Indianapolis, as associate pastor.

ALSO ANNOUNCED WERE transfers for four associate pastors:

Father Edward Ripperger, 35, was named to St. Jude's parish, Indianapolis, after nine years at St. Philip Neri parish, Indianapolis.

Father Joseph Wade, 33, was transferred from St. Jude's parish, Indianapolis, to St. Margaret Mary parish, Terre Haute, with teaching duties at Schulte High School.

Father Charles Burkhardt, 29, was appointed to Little Flower parish, Indianapolis. He served the past year at St. Margaret Mary parish, Terre Haute.

Father Raymond Boehm, 39, was assigned to Assumption parish, Indianapolis, from St. Joseph's parish, Indianapolis. He retains his position as Associate Superintendent of Education and Director of Religious Education.

All the changes are effective Friday, Jan. 22.

Christ the King dedication set

INDIANAPOLIS—Archbishop George J. Biskup will officially dedicate the new Christ the King Church at 2 p.m. Sunday, Jan. 17.

Located on Kessler Blvd. at Crittenden Ave., the 650-seat contemporary edifice is the first permanent church for the 31-year-old congregation.

Renato Pacini will direct the Indianapolis Symphony Orchestra's Brass Quintet in dedication selections, while the 30-voice parish choir, directed by Sister Margaret Shafer, O.S.B., will perform a rendition of "Jesum Christum."

An open house will follow Sunday's dedication ceremonies from 3 to 5 p.m. in the cafeteria of nearby Clatsop High School, where the parish has been worshipping the past several months during construction of the new church. Guided tours of the new church will be conducted throughout the afternoon.

Designed by the firm of Wright, Porteous & Lowe, the general contract was held by the Pearson Construction Co.

OFFICIAL APPOINTMENTS

EFFECTIVE JANUARY 22, 1971

REV. JAMES BARTON—After prayerful consideration, Father Barton reconsidered his acceptance of the pastorate of St. Philip Neri parish, Indianapolis, and petitioned the Archbishop to retain his present assignment as pastor of St. Bridget parish, Liberty. Archbishop Biskup honored his request.

REV. RAYMOND BOEHM, from associate pastor of St. Joseph parish, Indianapolis, to associate pastor of Assumption parish, Indianapolis, retaining his position of Director of Religious Education.

REV. CHARLES BURKHART, from associate pastor of St. Margaret Mary parish, Terre Haute, to associate pastor of St. Theresa (Little Flower) parish, Indianapolis.

REV. PATRICK COMMONS, from associate pastor of St. Lawrence parish, Indianapolis, to pastor of Immaculate Conception parish, Millhouses.

REV. WILFRED DAY, from associate pastor of Sacred Heart parish, Jeffersonville, to administrator of St. John the Baptist parish, Starlight.

REV. FRANCIS DOOLEY, from temporary assignment at St. Theresa (Little Flower) parish, Indianapolis, to pastor of Our Lady of the Springs parish, French Lick.

REV. JOSEPH MCCRISAKEN, resigned from pastorate of Immaculate Conception parish, Millhouses, reasons of health, on temporary sick leave.

REV. EUGENE OKON, newly ordained, to associate pastor of St. Lawrence parish, Indianapolis.

REV. EDWARD RIPPERGER, from associate pastor of St. Philip Neri parish, Indianapolis, to associate pastor of St. Jude parish, Indianapolis.

REV. RICHARD SMITH, from pastor of St. Anne parish, Jennings County, to pastor of St. Joseph parish, Indianapolis.

REV. RICHARD TERRILL, from pastor of Our Lady of the Springs parish, French Lick, to pastor of St. Philip Neri parish, Indianapolis.

REV. BERNARD VOGES, from pastor of St. John the Baptist parish, Starlight, to pastor of St. Anne parish, Jennings County, and mission of St. Dennis.

REV. JOSEPH WADE, from associate pastor of St. Jude parish, Indianapolis, to associate pastor of St. Margaret Mary parish, Terre Haute, and religion department of Schulte High School.

The above appointments are from the Office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

January 12, 1971

THE GENERAL ASSEMBLY

School aid backers enter session with 'guarded optimism'

BY B. H. ACKELMIRE

INDIANAPOLIS—"We are hopeful the members of the 1971 General Assembly will enact into law the bill providing for the purchase of secular services from nonpublic schools as recommended by the General Education Study Committee."

Thus does Dean Alfred W. Meyer, dean of the School of Law at Valparaiso University and chairman of the Indiana Committee on Nonpublic Schools, cautiously but optimistically appraise the

(Editor's Note: While the 1971 General Assembly is in session, The Criterion will carry a weekly legislative review which will follow those developments of particular concern to the Catholic community. This is the first of the series.)

chances of an aid breakthrough in the 97th regular session of the state legislature which convened Tuesday (Jan. 12). It is a breakthrough that could prevent the death by attrition of nonpublic education in Indiana.

There will be scores of moral and social issues before this legislature which will be of particular concern to Catholics and the entire church-related community of this state. But the one that could most directly affect the future shape of the Catholic Church in Indiana is the purchase-of-services bill.

The measure provides for payment of state-approved pupil educational services rendered by nonpublic schools. It proposes an annual appropriation of \$10 million, or roughly \$90 per student for the nearly 113,000 students represented by the nonpublic school committee.

MANY OF THE OTHER important issues facing the Assembly are dealt with in the legislative aims booklet of the Indiana Catholic Conference. They include abortion, penal reform, law enforcement, civil rights, migrant working conditions, mental institutions and public welfare.

Among specific proposals made by the conference are:

—the implementing of a merit system in both the State Department of Correction

and all state mental hospitals.

—the establishment of an Indiana Department of Urban Affairs.

—mandatory citizen involvement in law enforcement agencies.

—higher standards in wages, housing, health and education for migrant workers.

—mandatory representation of welfare recipients on local welfare boards.

—removal of poor relief programs from the control of township trustees.

—upgrading of aid to dependent children.

The conference also stands ready to use all its influence to crush any attempt to relax the present abortion statute and it can be expected to throw its weight behind proposals to eliminate capital punishment.

In assessing the chances of the purchase-of-services bill, Dean Meyer hinges his committee's hopes on more than the approval of the Legislative Study Committee. He cited the results of a poll on nonpublic school aid conducted by United Press International and reported in the Indianapolis News of Dec. 15. Of the 109 Indiana legislators who responded, 65 were in favor of such aid, 31 were opposed and 13 undecided.

"It seems to me this indicates clear recognition by our lawmakers of three important facts," Meyer said. "They are that a financial crisis is facing both public and nonpublic education; that there is need to maintain a dual system of education, and that the taxpayer gets a bargain when the state helps the nonpublic school continue to operate."

Balanced against Dean Meyer's optimism is the legislature's notorious penchant for ignoring the recommendations of study committees and the generalities of the UPI poll.

The question put to the newly-elected lawmakers mentioned no particular type of aid or process of funding. So exactly what "aid" the 65 affirmative votes really do favor is not clear.

THE FIRST AND ONLY measure ever passed by the General Assembly that was aimed at providing for or even

(Continued on Page 9)

Report mission giving in 1970 hit \$616,000

The Archdiocesan Director of Home and Foreign Missions has announced that Catholics of the Archdiocese contributed \$616,683 last year to the various missions of the Church. The amount represents a slight increase over the previous year's figures.

Mgr. Victor L. Goossens released the report to pastors, schools and institutions of the Archdiocese last week.

PRINCIPAL SOURCES of income include \$50,068 for memberships in the Society for the Propagation of the Faith, \$67,738 from the Mission Sunday Collection, \$39,252 in contributions to the Holy Childhood Association, and \$26,618 of parish contributions to the Archdiocesan Home Missions.

Another \$96,398 was collected by visiting priests and Religious from missionary dioceses and communities from Archdiocesan parishes. Mass stipends from parishes distributed to missionaries amounted to \$14,900. Direct contributions to the New York office of the Society for the Propagation of the Faith amounted to \$75,939.

MAJOR RECIPIENTS of the Archdiocesan mission funds included: Society for the Propagation of the Faith, \$72,162; American Board of Catholic Missions, \$38,000; and the Catholic Near East Welfare Association, \$5,400.

Archdiocesan Home Mission Fund recipients included: St. Jude parish, Spencer, \$12,500; American Martyrs parish, Scottsburg, \$10,000; Indiana State-Rose Poly Newman Center, Terre Haute, \$3,000; and St. Meinrad Seminary In-Service Ministry Program, \$300.

Overhead for the operation of the missions office amounted to \$26,817.

The Society for the Propagation of the Faith in the Indianapolis Archdiocese was established in 1901 by Bishop Silas Chatard. Nearly \$7 million has been contributed to various mission agencies since the coordination of collections began about 25 years ago, under Mgr. Goossens' direction.

RE Department slates special training series

BEECH GROVE, Ind.—Holy Name parish will host a 10-week Winter Teacher-Training Session for Indianapolis-area parishes starting Monday, Jan. 25. Three levels of instruction will be offered, with classes scheduled from 7:20 to 10:15 p.m.

The entire series is sponsored by the Religious Education Department.

Two religion department teachers at Roncalli High School will team-teach the first level, using the text "Where Do We Go from Here?" Father Jeff Godecker and Father Gerald Kirkhoff will present the lecture/discussion on the rationale for changes brought about in religious education since Vatican II.

FATHER ROBERT DREWES, associate pastor of SS. Peter and Paul Cathedral, will conduct the second level of classes. His text will be "What Are the Theologians Saying?"

The third level will be conducted by Sister Gluchrist Conway, S.P., of the Religious Education Department. Her source material will be "The Human Dimension of Catechetics."

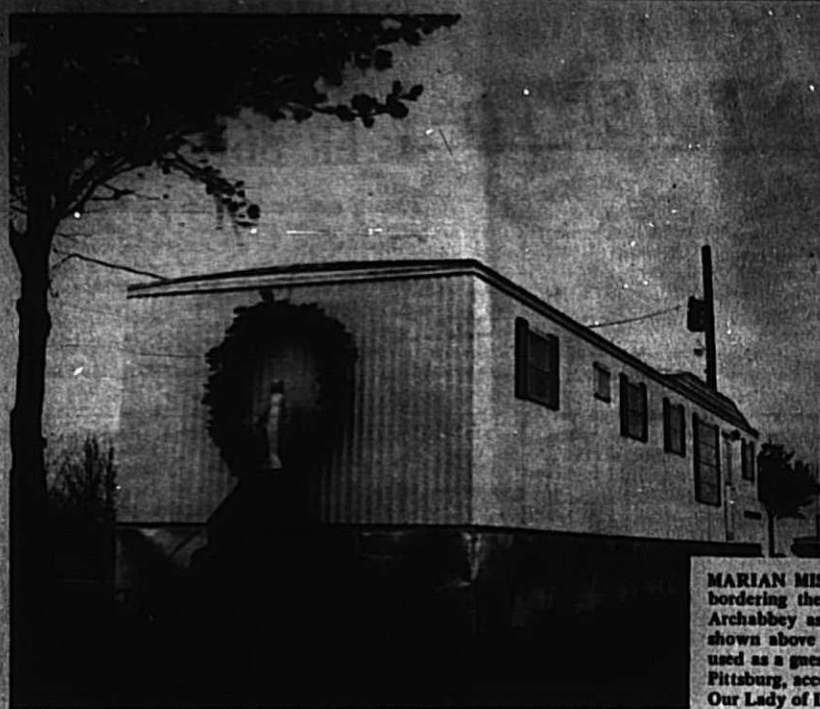
Practical discussion of catechetical methods will follow the lecture/discussion portion of the program. Resource personnel will include:

Pre-school—Mrs. Thomas Maxwell and Mrs. Daniel Daly; primary—Sister Antoinette Rensino, O.S.F.; intermediate—Sister Marie Werdman, O.S.F.; junior high—Sister Mary Jane Maxwell, S.P.; junior high—Sister Betty Rosenberger, S.P.; and high school—Sister Margaret Lynch, S.P.

CERTIFICATION AS religious educators will be presented to those completing the 10-week course. Full certification requires 90 hours of training.



NEW CHRIST THE KING CHURCH—Shown above is the new Christ the King Church, located at Kessler Blvd. and Crittenden Ave., Indianapolis. Archbishop George J. Biskup will officially bless the new facility at 2 p.m. Sunday, Jan. 17. Father Thomas Carey, the pastor, is shown with chief architect Robert LaRue in the center photo. The final photo illustrates the fan-shaped seating arrangement, which allows for maximum vision and accommodates about 650 persons. A special feature of the new church is a small chapel, seating about 50 persons, and located directly behind the main altar screen. An open house will follow the dedication ceremonies Sunday.



MARIAN MISSION—Two trailers and a utility shed are the only buildings on a 600-acre tract bordering the Tennessee River in Marion County, Tenn., under consideration by St. Meinrad Archabbey as a possible foundation. Father Basil Mattingly, O.S.B., an Indianapolis native, is shown above in the small chapel contained in his trailer-home. At left is a three-bedroom trailer used as a guest house for visitors. The property is located across the Tennessee River from South Pittsburg, accessible only by ferry, shown on the right. Father Basil is serving as administrator of Our Lady of Lourdes parish in South Pittsburg.

ST. MEINRAD FOUNDATION?

Hoosier monk doing mission 'spade work'

BY PAUL G. FOX

SOUTH PITTSBURG, Tenn.—Marion County, Tenn., is about 430 miles from Marion County, Ind., and the residents have probably never heard of Mayor Richard G. Leger or Unger.

But they are getting to know an Indianapolis-born priest who has arrived to become the first resident pastor of Our Lady of Lourdes parish here.

Father Basil Mattingly, O.S.B., former paratrooper chaplain and seminary professor who holds a doctorate in philosophy from the University of Notre Dame, was assigned to this tri-state region six months ago to conduct a "feasibility study" for a possible monastic foundation from St. Meinrad Archabbey in Southern Indiana.

THERE AREN'T MANY Catholics in Marion County, Tenn. In fact, there are only 14 families. And all but one are mixed marriages.

Yet by next Holy Saturday, during the Easter Vigil services, the 30-year-old Benedictine hopes to receive six converts into the Church.

"Home" to Father Basil, one of six sons of Mrs. Thomas Mattingly, formerly of St. Catherine's parish, Indianapolis, is a second-hand trailer which combines chapel, office and living quarters. It is situated on a 600-acre tract across the Tennessee River from South Pittsburg, accessible only by a ferry.

The historic "mandate" of St. Benedict requiring hospitality for visitors prompted the monk to acquire a second trailer, with three comfortable bedrooms, to serve as a guest home. Completing the temporary home of the Marian Mission, as the project has been dubbed, is a 20x50 utility shed and workshop.

Architect and chief builder of the shed was Father Joseph Mori, O.S.B., former superior of the St. Meinrad farms who spent about five months at Marian Mission before returning to the Archabbey about Thanksgiving. Father Basil completed the project, using elementary hand tools.

THE 600-ACRE TRACT occupied by Marian Mission features more than two miles of Tennessee River shoreline, about 20 miles downstream from Chattanooga. A legacy of two brothers who died about

20 years ago, the property has lain unused the past six years upon the death of their niece, for whom it was given in trust. Subsequent terms of the bequest require that the property be developed or used for the good of the Catholics in the area.

Other religious communities had previously examined the area before the property was offered to St. Meinrad Archabbey. One was a Trappist monastery.

Father Basil's "assignment" here, in addition to ministering to the spiritual needs of the residents, is to determine the most efficient use of the tract by the Benedictine abbey, should it wish to proceed with development plans.

From the door of his trailer home, Father Basil has a tri-state view rivaling that of nearby Lookout Mountain with neighboring states of Georgia and Alabama plainly visible.

POPULARITY OF THE AREA with vacationing Americans prompts the Benedictine to envision a family retreat center, complete with camping and fishing facilities. He is discussing the possibilities of small lake construction and other potential land usage with Tennessee conservation authorities.

Father Basil is also considering the feasibility of raising a beef herd on a portion of the tract, thus providing the needed revenue to make Marian Mission self-supporting. A major and formidable task preliminary to making this idea a reality is the fencing of a large area.

Meanwhile, the Benedictine is in no particular hurry. He has another two years to research the possibilities before making a recommendation to Nashville's Bishop Joseph Durick and his own monastic chapter for approval.

So, if you're ever in the Chattanooga area, look up Father Basil Mattingly or Our Lady of Lourdes Catholic Church. He has an extension phone in his trailer-home, two or three miles across the river from the church.

And when he mentions "ferry boat" while giving directions, he's not pulling your leg. It operates daily from 5 a.m. to 11 p.m.

Editor claims that Jesus promoted the equality of women

NEW YORK—"Jesus promotes, the equality of women with men, a person who vigorously promoted the dignity of women in the advocates and practices treating thought of women as equals of men, and that in the process he treated—and willingly social mores."

This is the conclusion of Leonard Swidler, a member of the religion department of Temple University, in the cover article in the January issue of "Catholic World" magazine published here by the Paulists. Swidler, an editor of Temple's Journal of Ecumenical Studies which would indicate that he defined himself as "a person advocated treating women as who is in favor of, and who intrinsically inferior to men, but

the Eleven (John 20:11ff; Mt. 28:9f; Mk. 16:9ff)."

According to customs of the time, the eleven apostles refused to believe the woman, since Jewish law forbade females to bear legal witness. Jesus was well aware of this law, Swidler said, and the fact that he commissioned women to bear witness to the most important event of his career "could not have been anything but deliberate: it was clearly a radical dramatic linking of a very clear feminist, "Can his followers rejection of the second-class attempt to be anything less?"

In constructing his case in favor of equality of the sexes, Swidler concluded that, since Jesus himself was a radical dramatic linking of a very clear feminist, "Can his followers rejection of the second-class attempt to be anything less?"

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Adult Education Calendar

Columban Fathers seeking to redefine mission role

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Glichris Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

JANUARY 16, SATURDAY—Pre-Cana, lecture/discussion, St. Louis, Batesville, 8 p.m.
JANUARY 17, SUNDAY—Mass and Sacraments, audio-visual/discussion, Holy Cross, Indianapolis, 9:30 p.m.; Hub and Wife Relationships, Seminar series, St. Monica, Indianapolis, 7:30 p.m.
JANUARY 18, MONDAY—Catholicism, lecture, St. Bridget, Liberty, 8 p.m.; Pre-Cana, lecture/discussion, St. Louis, Batesville, 8 p.m.
JANUARY 19, TUESDAY—Inquiry Class for Converts, St. Gabriel, Indianapolis, 7:30 p.m.
JANUARY 20, WEDNESDAY—Scripture Study, lecture/discussion, Holy Family, Oldenburg, 7:30 p.m.; Family Education, film presentation, Religious Education Center, Indianapolis, 4 p.m.
JANUARY 21, THURSDAY—Parent Education:

ST. COLUMBANS, Neb.—"In the missionary, the past five years have been a period of self-examination with all the and frustrated because of his doubts, uncertainties, and even own ideals and the special instability that such agency he feels to create a re-evaluation creates. This has led to a personal crisis for some missionaries and perhaps contributed to a lack of interest in the missions, particularly among youth."

The first American ever elected to head this world-wide society of priests devoted exclusively to the foreign missions, Father Steinhauser will leave shortly for Dublin, Ireland, to take up his new duties.

"The missionary Church has experienced the same anguish as the Church itself," he said. "For

Moral Formation, lecture/discussion, Our Lady of Greenwood, Greenwood, 8 p.m.

The information used in preparing this calendar of events is taken from the adult education survey forms returned by local parishes to the Religious Education office. If your parish plans have changed since the completion of this form, or if new programs have been initiated, please send pertinent facts to the Religious Education Center for inclusion in the calendar.

The Columban Fathers themselves have been conducting a searching re-examination of their own role in the Church's mission endeavors. At a general chapter concluded just last month in Navan, Ireland, elected delegates from all over the world redefined the society's purposes and goals to meet the needs of the changing times.

"The chapter re-emphasized that our commitment in any area of the world must be a temporary one by its very nature," Father Steinhauser said. "That's why there is a constant need to re-evaluate our work in each area... a need to build a native clergy, to form lay leaders, to create a local Church able to provide for itself and then to undertake its own missionary work among its own people."



TALBOT HOUSE FOUNDER—Raymond F. Albers, seated left above, former president of the Indianapolis District Council of Catholic Men, returned to Indianapolis during the recent holidays from his present home in Fort Worth, Tex., to visit with friends at the Talbot House. He was instrumental in the establishment of the home for male alcoholics in 1962 and served as the first president of the Talbot House Board of Directors. Also shown, from the left, are: Jasper C. Schoolcraft, resident manager the past six years; Al Teare, board secretary-treasurer; and David Fox, board member and past president. James C. Welch is current board president.

UNDER FIRE: INDIANA'S PENAL SYSTEM

Cop-out society hides failures behind bars

BY B. H. ACKELMIRE
(Third of a series)

INDIANAPOLIS—On September 26, 1969, guards at Indiana Reformatory shot and killed two inmates and wounded 46 others—all black—during a demonstration protesting the prolonged solitary confinement of other blacks.

The tragic aftermath of what was a minor disturbance shocked the public and the state administration. It also accelerated interest and action in penal reform.

Concern for conditions in the institutions has been manifested for some time. The Madison County Grand Jury investigation of the Reformatory shooting contained 16 distinct recommendations. Every one of them had been made before in one or more of the dozen different penal studies conducted since 1948.

But if the shooting "shook everybody up," as one correction professional put it, did it change anything at the Reformatory? Yes, say Rendell A. Davis, executive director of Public Action in Correctional Effort (PACE), and David Metzger, director, Indiana Council of the National Council on Crime and Delinquency.

BOTH POINT TO THE fact that the Inmate Advisory Council is now a working proposition at the Reformatory. It has some muscle in determining institutional policy and rules. It is now a legitimate forum for grievances and an alternative to smoldering resentment or sit-downs. The council may be "window dressing" elsewhere, as has been charged, but not at Pendleton.

"There is a sensitivity to inmate gripes and problems that wasn't there before," says Metzger of the Reformatory administration. "It shows in the council and in the functioning of the Conduct Adjustment Board," he added. The board deals with violations of rules and has been reorganized in the past year to give a voice to treatment personnel and to minorities.

Davis believes that the change for the better at the Reformatory proves that reform doesn't always take money. A different attitude and better communications help. But both Davis and Metzger agree—along with every penologist in the state and nation—that money will have to be spent on the No. 1 reform measure: regional detention centers.

"No more than 20 per cent of

Open House scheduled

INDIANAPOLIS—St. Mary Academy, 429 E. Vermont Street, will welcome prospective students and their parents to an Open House on Sunday, Jan. 24, from 2 to 5 p.m.

The program being organized includes entertainment prepared by the seniors and the Glee Club, tours of the building and the opportunity to chat with students and faculty members. Refreshments in the cafeteria are included on the agenda.

St. Mary's, the oldest academy in Indianapolis, was founded in 1873 and located at its present site in 1911. Its central location provides girls from all over the city with the



MR. METZGER



MR. DAVIS

those in institutions need actual custody," said Metzger. "We confine people for committing some anti-social act and then we do everything possible to keep them from adjusting successfully to society."

In Metzger's view, isolating the inmate, taking away all responsibility and initiative, keeping him busy at make-work duties which have no relation to the outside world compounds the earlier sins of the criminal justice system.

"WE'VE GOT TO STOP putting our social problems into institutions—alcoholics, prostitutes, runaways and truants, for instance," Metzger said. "We've got to divert young people out of the juvenile justice system. Fifty percent of all juvenile crime is handled in juvenile courts. Yet there is no crime and no victim involved," he said.

opportunity of attending. Many of its students are second or third generation SMA'ers.

The academy strives to serve the needs of all girls, offering a comprehensive program of four curricula: college preparatory, fine arts, business and practical arts. Nearly 95 per cent of the girls who apply are accepted by the college of their choice; approximately 90 per cent of the business students are employed annually in positions which offer opportunity for advancement.

Those who are interested may contact Sister Lavonne Long, O.S.F., principal, at 637-4142 for further information.

Penal institutions are the last in a long line of "cop-outs," in Metzger's opinion, and one of the biggest cop-outs is the public school system.

Schools aren't being held responsible for doing the job they're paid to do. Youngsters from poor neighborhoods, black and white, are expected to fail in school and the system has resigned itself to that expectation, he said.

"A kid gets pushed along from grade to grade. It's easier that way. He's tolerated in the classroom as long as he doesn't cause any trouble. If he rebels, he's thrown out," said Metzger.

So he's out of school. But since he hasn't learned anything, he can't get a job. He wants or needs something and he steals.

The illiterate or under-educated unemployed poor make up the great majority of the prison population. The liabilities they take into the penal system are with them when they leave. But for a few promising exceptions, educational opportunities in correctional institutions are dismal, Metzger maintains.

"The idea that working in prison industries provides some kind of vocational training is ridiculous," he says. "What good is milking cows and making license plates going to do for an inner-city black?"

METZGER BELIEVES the industries ought to be run by private enterprise, not the state. With the cooperation of labor and industry, some meaningful trades or occupations could be learned by inmates in the process. And regular wages could be paid, thus eliminating exploitation of prison labor.

Davis, on the other hand, believes vocational training is being improved. He cited programs in auto repairing, barbering and drafting at the Reformatory as offering high-level training.

"On the whole, however, there are not enough programs, not enough teachers and much of the equipment, especially at the state prison, is outdated."

Both men agree effective academic or vocational programs can best be conducted outside the institution and in the community. With scattered-site, urban-centered regional detention, they feel study-release programs could be operated much along the line of the present work-release program.

As with many other reform advocates, Metzger and Davis return repeatedly to the theme that the great bulk of penal problems are social in nature and won't be solved until inmates are re-integrated into society, during and after custody.

CUTTING THEM OFF from society, says Metzger, is about as productive as depriving homosexuality when we take men in their most sexually-active years and lock them into a purely homosexual environment.

But before regional detention is put into operation, and before community services and facilities can be utilized by inmates, there's the matter of selling reform to the public. As director of PACE, a United Fund agency that began life as Prisoners' Aid by Citizens' Effort, Davis knows what a job that can be.

(To be continued)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pleads for condemned bishop

In VATICAN CITY, the Vatican has sent pleas to President Ahmadou Ahidjo of Cameroon to spare the life of a bishop condemned to death upon conviction of helping plot Ahidjo's assassination. "The life of man is too precious to be brutally wiped out," said Vatican Radio in a broadcast in French that was beamed to Africa and could be heard in Cameroon. The plea was made on behalf of three defendants sentenced to death Jan. 6 after trials by military tribunals. Among them is Bishop Albert Ndongmo, 44, of Nkongsamba. He had also received a sentence of life imprisonment in a separate trial earlier.

Will use prize for charity

In VATICAN CITY, Mother Teresa, winner of the first Pope John XXIII peace prize, told a news conference that she will use the \$25,000 prize money to build homes in India for some of the 35,000 lepers cared for by her Missionary Sisters of Charity. She also said that she will come to the United States in May to open a house in Harlem for work among New York's poor. The 60-year-old missionary nun, who has worked among the world's poorest, received the peace prize from Pope Paul the previous day.

Cardinal Carberry gets auxiliary

In WASHINGTON, it was announced that Pope Paul VI named a Missouri priest, Father Charles Roman Koester, an auxiliary bishop to Cardinal John Carberry in the St. Louis archdiocese. Father Koester, 55, is a native of Jefferson City who was ordained in December 1941 and has served as associate pastor and pastor in half a dozen parishes in St. Louis during his 29 years in the priesthood.

Opposes Saturday night Masses



In PHILADELPHIA, Cardinal John Krol told members of Philadelphia's archdiocesan Council of Priests that he is against letting Catholics in the archdiocese go to Sunday Mass on Saturday evenings. He added, however, that the issue might be decided by an archdiocesan-wide referendum. Cardinal Krol told the priests' council, meeting at St. Charles Borromeo Seminary here, that Sunday-on-Saturday permission "might contribute to the growing desacralization of Sunday which seems to be taking place."

Dispute over nuns is settled

In LOS ANGELES, a financial settlement and an invitation to resume teaching in archdiocesan schools has apparently ended for four-year-old dispute between Church officials and what were the Sisters of the Immaculate Heart of Mary. The financial settlement was between some 300 of the former religious community—who had reorganized in January 1970 into a voluntary association—and a minority group of 50 who kept their canonical status under the name of the California Institute of the Most Holy and Immaculate Heart of the Blessed Virgin Mary.

Testifies against Pope's assailant

In MANILA, the Philippines' top federal police agent, Jolly Bugarin, identified Benjamin Mendoza y Amor as the man he saw strike Pope Paul VI twice with a dagger during an unsuccessful attempt on the pontiff's life here Nov. 27. Bugarin, director of the Philippine National Bureau of Investigation (NBI), testified as the first witness in the trial of Mendoza, 35, charged with trying to murder the Pope at Manila International Airport. But Mendoza, a Bolivian painter, told newsmen in the courtroom that he had pressed the point of his knife twice against the throat of the Pope, "very soft." He said he only wanted to slay the pontiff "symbolically."

Governor's clemency applauded



In NEW YORK, Dr. Cynthia C. Wedel, president of the National Council of Churches, commended Arkansas Gov. Winthrop Rockefeller and the governments of Spain and the Soviet Union for recently commuting death penalties of condemned men. In a New Year appeal for clemency and restraint of violence, Mrs. Wedel, urged all leaders—particularly state governors—to put an end to punishment by death. "Without trying to assess their guilt or innocence or the fairness of their trials, the NCC considers that no condemned man deserves such a harsh and irreversible sentence" as the death penalty, Mrs. Wedel said.

Rally deplores abortion deaths

In DENVER, more than 1,000 persons rallied at the Cathedral of Immaculate Conception to mourn the deaths of "innocents slain by abortion" and to protest passage of state and federal laws permitting abortion. Another portion of the observance against abortion was held on the west steps of the state capitol and was initiated by a traditionalist group called the Catholic Laymen of America (CLA). CLA director Frank Morris, a columnist for the conservative Catholic weekly, The Wanderer, said the purpose of the demonstration—attended by members of various faiths—was to "declare there is no such thing as an unwanted child." The event received support from Archbishop James Casey of Denver and Bishop Hubert M. Newell of Cheyenne, Wyo.

Heads Vatican banking operations

In VATICAN CITY, the board of cardinals that oversee the Vatican's banking operations promoted 48-year-old American Bishop Paul C. Marcinkus to the presidency of the Vatican bank. Bishop Marcinkus, a native of Cicero, Ill., and a priest of the Chicago archdiocese, is a veteran of the Vatican diplomatic service and the man who has arranged most of Pope Paul's trips to foreign countries. He was appointed secretary of the bank in 1968.

Chicago gives financial report

In CHICAGO, the first annual financial report issued by the Chicago archdiocese revealed that the nation's most populous archdiocese holds \$85,506,000 in assets, not counting the value of Chicago's 456 parish plants. A 16-page report covering the fiscal year that ended in June, 1970, breaks down archdiocesan assets and liabilities in a simplified fashion to make the financial report understandable to the average reader. The report reveals that the archdiocese has \$937,000 cash on hand, \$29,541,000 in security investments, \$6,948,000 in property and \$49,668,000 in loans receivable from parishes and other religious agencies. Deduction of a \$2 million reserve fund to cover uncollectable debts accounts for the \$85.5 million total.

Seminary reports on alumni giving

ST. MEINRAD, Ind.—Reports 616 donors contributed \$31,868 Meinrad Seminary during the from the St. Meinrad Alumni to the Annual Alumni Giving first half of fiscal 1970-71, shows Association indicate that the Program. A total of \$316,384 having been received. Overall contributions to St. received.

With six months left in the giving program, officials of the Lay and Clerical Alumni Associations, are optimistic about reaching the goal.

Of the 1,650 clerical and 2,660 lay alumni approached by their class chairmen, 733 have thus far responded. The average gift or pledge is over \$40 per donor. Of the \$30,000 plus received, over \$25,000 has been in cash. In fiscal year 1969-70,

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Comment

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

How not to cover the church beat

United Press International's story on Pope Paul's December 8 message to the bishops of the world, which was carried in daily papers across the country, was a gross distortion of both the content and the spirit of that message.

The misinterpretation was particularly distressing since that particular wire story was the only one carried in the secular press in Indianapolis. A search for an Associated Press story turned up nothing. So we can only hope that the UPI blooper was an exception to the general rule of wire service competency in the field of religious reporting.

As it stands, however, most Central Indiana newspaper readers now must be under the impression that the Pope has demanded complete subservience from the bishops and that Catholics, in large numbers, are not far from being "avid for the latest novelty" and collecting themselves a whole series of teachers according to their own tastes.

That description of modern-day Catholics is attributed to Pope Paul in the UPI story. It is, in fact, a quotation from St. Paul's exhortation to Timothy. And it is another indication of how carelessly, even irresponsibly, the wire story was slapped together by UPI's man in Rome. The story was datelined Vatican City, though the message itself was released simultaneously last week in Washington by the U.S. Bishops' office and by the Vatican.

The lead paragraph of the UPI story said, "Pope Paul VI yesterday called for total obedience by all the world's 3,199 Roman Catholic bishops."

What is one to infer from that statement other than that the Pope is determined to whip the unruly troops into line?

The truth is that the Pope's message is one of the most collegial, fraternal and pastoral communications he has composed to date. One has only to read a few paragraphs to catch the profound sense of sharing, of mutual trust and responsibility, expressed in this letter from one bishop to another. Far from demanding obedience, the Pope reviews the common tasks and duties he, as one of them, has with all the bishops of the Church.

Issued on the fifth anniversary of the close of Vatican II, the message said, "...we would like, in a fraternal spirit, to make together with you an examination of our

fidelity to the commitment we bishops undertook in our message to humanity at the beginning of the council."

The co-responsible structure of the episcopal college, comprised of the Pope and the bishops together, is referred to repeatedly; likewise, the integrity and fullness of each member of the episcopacy. At one point the Pope specifically notes that, "Each bishop, in his diocese, is united by his office with the episcopal college which, in succession to the apostolic college, has been entrusted with the charge of watching over the purity of faith and the unity of the Church."

The obedience of which the Pope speaks is not that of one churchly office to another, as UPI said, but the obedience owed to God.

"All of us, therefore, who through the laying on of hands have received the responsibility... of proclaiming the gospel unceasingly, are called upon to witness to the obedience we all give the Lord," the Pope wrote.

Again on obedience, the reference is in context with submission to the law and the word of God. The word, the Pope said, must become familiar through daily meditation and prayer. "And how can it be received unless it is supported by a life of deep faith, active charity, total obedience, fervent prayer and humble penance?"

Not by the wildest stretch of the imagination can "total obedience," couched in such a framework, be interpreted as meaning total obedience to the Pope, or, as the UPI paraphrased "many Vatican sources," as an attack on such Church critics as Cardinal Leo J. Suenens of Belgium.

The impact of the message, as correctly reported in the National Catholic News Service story carried in last week's Criterion, is the need for the bishops to reaffirm the authentic teaching of the Church and to re-establish their primary role as preachers of the faith.

"In joining with you in all fraternal simplicity to examine our fidelity to this fundamental mission of proclaiming the word of God, we have been aware of responding to an imperative duty," said the Pope.

This plea for a mutual examination of conscience and priorities is a far cry from what UPI said it was and a long way from the almost recriminatory tone put on it by UPI's Rome bureau.

Trying for aid-go-round brass ring

The Indiana General Assembly is now in its 97th regular session, this time one of indeterminate length. Catholics, stirred by their own conviction that justice must prevail and that the public is now fully apprised of disastrous alternatives, are hoping that the assembled lawmakers will do right by them at long last.

The uppermost thought in the minds of the majority of Catholics is that this state legislature MUST do something concrete to keep nonpublic schools open—that something being the passage of the purchase of secular services bill.

Optimistic forecasts are based on recommendations of legislative study committees, polls of legislators, emerging evidence of compromise on the part of traditional opponents and such lesser signs as the conformation of tea leaves at the bottom of a cup. Whatever the source or the rationale of such predictions, we fervently hope they come true.

If they don't, our schools are in for an even greater financial depression and an even more treacherous slide in enrollment than the 11 per cent for 1970-71 reported last week by the Committee on Nonpublic Schools. The public school system, on the other hand, will be subjected to rude jolts caused by a student influx of unprecedented

proportions at the very time when it, too, is fiscally crippled.

But whatever the dire portents of neglect in this crucial area, it is entirely possible—realists say probable—that Indiana's lawmakers will get so bogged down in an effort at restructuring the tax system that they will accomplish little else in the way of financial innovation.

Every single legislator campaigned on a platform of property tax relief. Many of them fear that the taxpayer revolt that they have been eyeing warily for the past several years is now coming to a head. A potent taxpayers' lobby will be active in the legislature for the first time. Moreover, the cloak of fiscal solvency which the state must wear by law is being exposed as a sham. As one lawmaker said this past week, the state is more than \$100 million in debt through pension fund withholding, bonded indebtedness, etc.

Given such conditions it is not very likely that the legislature will dedicate itself to unravelling the school crisis, public or nonpublic, or take on an issue that will cloud the money debate with even more controversy—even though facing that issue squarely is the only way to avoid tragic consequences.

That assessment may be viewed as pessimistic. It is not intended to (Continued on Page 5)

Sound ecology, si; panic, no

As recently as three years ago the word "ecology" was not a part of the average reasonably well-educated American's vocabulary. In fact, the word was not even listed in some abridged versions of respected dictionaries.

That deficiency now has been amply corrected. As with "aggiornamento" in the early 1960s, "ecumenism" a bit later, and "relevance" and "commitment" still later in that decade, "ecology" became one of the top "in" words of 1970. Semantic faddists that we are, we Americans have almost smothered the word with our embrace.

On the whole, however, the new knowledge implied by the use and overuse of the "new" word has been for the better. The public now is aware that environmental controls are a necessity if man is to continue to flourish on the planet God gave him. That means, in part, a much deeper and more widely disseminated knowledge of the interrelationships of organisms and of the interdependency of people and their social institutions, i.e., of ecology.

One need not go far afield to dramatize the point that the natural and social environments are desperately in need of cleaning up. Nobody in his right mind would drink water straight from White River. Lake Erie is "dead." In Cleveland the Cuyahoga River is literally flammable. The ghettos of every city are gargoyled monuments to a stupidity bordering on inhumanity. And so on, ad infinitum, ad nauseam.

Of late, however, we have noted some signs of panic about environmental conditions. Panic is usually fueled by misinformation and, in any case, is never a state of being in which problems are solved.

There is, for example, an ever-swelling of cunning propaganda about what is called the "population explosion." This has a panicking effect on too many people despite the wealth of documented evidence that most of the claims made by diehards for compulsory birth controls are nonsense, and worse. This is the No. 1 sin being committed today in the name of "ecology" and "environmental control."

But there are other lesser ones which, in their total effect, will serve to cripple, if not destroy, the good that has been done in creating a concern for environmental balance and social justice.

One instance just now coming fully to light is what might be called "The Great Mercury Scare" or "The Case of the Contaminated Tuna That Turned Out to Be a Red Herring." Those who read newspapers know that in recent months concern has been expressed about the level of mercury "poisoning" found in deep-sea water fish such as tuna, swordfish and bonito. Now it begins to appear—and this from dispassionate research—that the mercury levels in such seafood are no higher than they were 50 years ago, or perhaps even a million years ago.

In brief, the newer findings are that the mercury deposits in such creatures do not in any way spring from the alleged pollution of the oceans by man-made mercury wastes but have their sources deep within the earth's interior, from which they presumably have been seeping since time out of mind.

This is not to say that mercury deposits in seafood should not be watched. Japan and Sweden long

have been aware of that necessity. It does mean that some U.S. authorities have been made to look foolish over their fright-wig reaction to incomplete findings and deductions, just as they were in 1954 in the infamous case of the Massachusetts cranberry scare which needlessly wiped out the life's savings of many bog farmers.

The new U.S. Environmental Protection Agency, headed by William D. Ruckelshaus of Indianapolis, is one of the landmark developments in government of the past decade. So, too, is the concern for sound ecological practices among the body politic. But let us be on guard against such affairs as the mercury fiasco. And by the way, whatever happened to last year's big cyclamate scare?

Our nation and the world have a large order in trying to correct the abuses we have heaped upon the good things God and nature have given us without being subjected to false alarms. In Indiana, for instance, let's start getting really tough about cleaning up White River and every other body of water in the state before going off half-cocked with fear that the next dish of tuna salad may be our last meal.

THE YARDSTICK

Union movement very much alive

BY MSGR. GEORGE HIGGINS

It was just about a year ago this time that Irving Kristol, editor of one of our better high-brow magazines, The Public Interest, told the readers of the New York Times Book Review that "trade unionism has become that most dangerous of social phenomena: a boring topic." It has also, he said, lost its legitimacy and relevance. In support of this opinion, he cited that fact that the New York Times has drastically cut back on its coverage of the labor movement, that Fortune Magazine has discontinued its "labor" department, "that Time and Newsweek only occasionally report on trade unions, and as for television, labor is on camera only during a tumultuous strike."

It could be argued, I think, that this sort of "evidence" tells us more perhaps about the irrelevance of the media than it does about the relevance or irrelevance of the labor movement. But more about this particular point on another occasion.

FOR PRESENT PURPOSES, suffice it to say that one man's meat is another man's poison—or, to come directly to the point, that while Mr. Kristol and a number of other liberal intellectuals may happen to think that trade unionism has become "a boring topic," this writer, for one, happens to think, to the contrary, that it's still just as interesting, to say the very least, as many of the more stylish subjects with which it is now so unsuccessfully competing for space in the popular media as well as in more specialized magazines like The Public Interest.

I might add, in this connection, that a fairly complete check of publishers' offerings for the 12-month period which has elapsed since Mr. Kristol wrote his widely quoted piece on trade unionism for the Feb. 1, 1970 issue of the New York Times Book Review, suggests that there are just about as many books being

written about the labor movement at the present time as there ever were.

Unless we are to assume that the publishing industry has suddenly and unaccountably lost all interest in maximizing its profits, this would seem to indicate that the subject of trade unionism isn't quite as boring to the reading public as Mr. Kristol has made it out to be.

In any event, as I write this piece, I am looking, with a guilty conscience, at a rather formidable stack of some 35 current (1970) labor books which, in a moment of weakness, I agreed to review, in a sort of round-up article, for one of our Catholic magazines. Not many of these 35 books can be said to be of any lasting value, but few of them are really downright boring—at least by comparison with the 1970 crop of books on a number of related subjects.

And while this may simply prove that my own reading taste is woefully below the average, I must admit that I found one of these books in particular to be of such consuming interest that I stayed with it much too late three nights in a row and paid the price, of course, that one can reasonably expect to pay for cheating on his sleep.

THE BOOK IN QUESTION is entitled "Labor Radical: From Wobblies to CIO" (Beacon Press, Boston, \$15). It's a personal history by Len DeCaux, first editor of the old CIO News and a "true believer," even to this day, in the Communist ideology and a loyal follower of the Communist Party line.

Theodore Draper of the Princeton Institute for Advanced Studies is quoted in an advertising blurb as saying that, in reading DeCaux's book, he "had the sense of a man who was trying desperately to be honest with himself and his experience." I would agree with Mr. Draper in this regard. In other words, I, too, had the impression, in reading Labor Radical, that Mr. DeCaux—with whom I had a casual acquaintance during his salad days in the labor movement—was trying to be completely honest with and about himself and about his varied experience

both before and after his tour of duty with the CIO.

On the other hand, I can't agree with Mr. Draper when he goes on to say in his extravagantly laudatory blurb that he knows of "nothing which so vividly and intimately conveys what the CIO was like and how it came to be that way." To the contrary, paraphrasing Mr. Draper in reverse, I would be inclined to say that I know of nothing which so vividly and intimately conveys what the CIO looked like, not to the average observer, but to a committed and thoroughly dedicated Communist and how he, writing at all times from the Communist point of view, happens to think the CIO came to be that way.

Another way of saying the same thing is that, to this writer, the value of DeCaux's personal history of the early days of the CIO is that it demonstrates more clearly than anything I have read in recent years how an honest man's unqualified and unquestioning commitment to the Communist ideology and his unswerving loyalty to the Communist Party line can seriously warp his judgment of men and events.

STILL ANOTHER WAY of saying the same thing is that if I had nothing else to go on except Len DeCaux's judgment, I would have to conclude that all of the Communist leaders in the CIO were paragons of virtue and, more specifically, were progressive social and economic reformers, whereas the anti-Communist leaders of the movement, with very few

exceptions, were conservative, if not reactionary in their social and economic point of view and that many of them, to boot, were prepared to sell the workers out to "capitalism" for a mess of pottage or for the sake of respectability.

Knowing a fair amount, however, about the CIO on the basis of personal experience, I am not prepared to believe anything of the kind. On the contrary, I think it could be demonstrated, on the record, that many, if not most, of DeCaux's Communist heroes in the CIO tailored their labor policies to fit the requirements of the volatile and constantly changing Communist Party line.

Mr. DeCaux denies this, of course, but not very persuasively in this writer's judgment. In any event, given his poorly concealed aversion to what he regards as the reactionary influence of the Catholic Church in the labor movement of the late '30s and the early and middle '40s, he is not about to accept my judgment on this matter.

But that's of no great importance for I am confident that any number of the non-Catholic anti-Communists whom he criticizes so severely in the course of his new book will eventually straighten out the record. Meanwhile I admire Mr. DeCaux for his honesty and cannot help but express the hope, in conclusion, that this same trait will prompt him to take another look—this time with a more open mind—at the other side (i.e., the non-Communist side) of the CIO story before he comes to the end of his career as a "labor radical."

THE BLACK VOICE

Selective justice?

BY REV. LAWRENCE E. LUCAS

Every now and then you do get a very striking example of Christ's warning in Matthew (7:5) "Take the plank out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye."

Two trials recently attracted international attention. Both are strongly political. In Spain, six Basques were condemned to death by a military court martial on charges of banditry and complicity in the killing of a police inspector. Three of those death sentences were in fact double sentences.

Besides the death sentences, 15 accused members of E.T.A., a Basque separatist organization received jail terms ranging from 12 years to a 50-year sentence, given to a woman member.

News of the sentences brought expressions of shock and pleas for mercy throughout Europe. The Vatican received the news with "profound emotion."

THE SECOND TRIAL took place in Moscow. Eleven defendants, nine of whom are Jews, were given extremely severe sentences for planning to hijack a small plane to get out of Russia. Two of the defendants were sentenced to death and nine others to long prison terms.

Both of these cases took place in courts of justice and, according to law. Tass, the official Soviet newspaper, said the whole thing "proceeded in full accord with the principles of Soviet law." (The death sentences were subsequently commuted in both countries.)

The outcry of Americans, Jews and Gentiles alike, particularly in regard to the Moscow trial was most commendable. Prominent people from all walks of life raised their voices in protest. Demonstrations have taken place locally and in Washington. (Five New York district attorneys talked about going to Moscow to observe the trial.)

Once again the innate American sense of justice has come to the fore. We were able to see the trial in Moscow in the context of the Russian treatment of its Jewish population—its sociological and psychological context.

We recognize in Spain how law and legality can simply legitimize oppression. In both cases, we acknowledge how the courts can become another tool of the ruling party. And we screamed.

Trouble is, Americans seems to recognize these things only when the shoe is on the other foot or when someone else whom we dislike is doing it.

In New York City as in so many other places, a trial of 13 Black Panthers for allegedly plotting to blow up stores and police stations is now going on in the state supreme court. While the word "justice" is bandied about, anything resembling a moral sense of justice has long been absent.

The case of Angela Davis is not unique. The speed with which her extradition papers were signed and the appeal to reach the high court—and who would have laid a quarter on a different decision?—was simply amazing.

Bobby Seale had only to shout out the provisions of the Constitution, and he was shackled to a chair and gagged. In the Manson trial in California, the judge and others have been physically attacked, but there is no need for gags.

BLACK FOLKS ARE really wondering what happens to the innate American sense of justice in this country in relation to our courts and black people. Or is our sense of justice highly selective?

In view of our own courts, how can we presume to talk to others about justice? The five district attorneys from New York and anyone else would do well and have less distance to travel by going to California and observing the Angela Davis trial or the operation of our courts in regard to blacks and other poor minorities.

Our own backyard requires a whole lot of sweeping before we can self-righteously presume to sweep the backyards of others.



"CERTAINLY YOU SHOULD PRAY IN YOUR OWN WORDS, DADDY AND I JUST WONDERED WHERE YOU GOT SOME OF THE WORDS YOU'RE PRAYING WITH."

MORE THAN 'MERGING'

Urges wider spectrum for church unity

DALLAS, Tex.—The best future for real Christian unity lies more in finding a true consensus of faith and ministry than in trying to forge a superstructure Church through formal action, says an expert who has spent years in the ecumenical field.

The Rev. Dr. Albert C. Outler, theologian and church historian at Southern Methodist University, thinks the current global pattern of change has put the ecumenical movement into a state of suspended animation.

The leaders in Christian unity work are now suddenly faced, he believes, with the fact that Christian unity "either means a huge ecclesiastical conglomerate that even an industrial genius could not preside over, or it means a radical shift in the conception of how much machinery Christians need in order to participate effectively in the life of the Spirit, in the Word and sacraments and church order to live as the Church in the world."

Dr. Outler was considered the dean of the Protestant observers at the Vatican II Council and is regarded by many as the nation's most articulate Catholic watcher. He appraised the current status of the unity movement in a question-and-answer interview with Steve Landrean, editor of The Texas Catholic, weekly newspaper of the Dallas-Fort Worth diocese.

The interview:

Q. What is the present status of the ecumenical movement?

Outler: It is in a state of suspended animation. Live and urgent, but no longer in its earlier state of vigorous activity or of vital forward motion. This is partly due to the immense sociological, psychological, cultural mutation that is occurring all over the world at large. The place of the Church, the role of religion and the influence of the spiritual vision on existence are all in process of being radically transformed. It is not that men are becoming less religious or less radically rooted in the mysteries of the Spirit in the world, but the conventional and traditional forms of life in the Spirit are changing for practically everybody in the modern world. The Church is therefore also involved in the radical alteration of its conventional and typical forms of organization and administration.

Q. You say the Church is in the midst of this. Is the social revolution in the world having a profound effect upon the Church?

Outler: That's part of it, of course, but I think the other side of the coin may be more significant. Some of the most important premises of this revolution have come to the world from the Christian heritage, from Christian views of man's freedom and responsibility to participate in God's moral imperatives for justice and brotherhood and peace in the world, and for human dignity for all men. This is the practical implementation of the vision that in Christ there is no east or west, no black or white, no racial or cultural or national distinctions that are truly and finally just in and of themselves.

The nerve of the situation is that both the Church and also the political organizations and institutions of society that have depended on the power of arbitrary authority are in the process of having to accommodate themselves to new modes of authority that arise from influence and conviction rather than compulsion. This is the deepest thing that is happening just now, the most profound and radical thing.

The organizations of society for the last two thousand years have been governed, at least in large part, by implicit taboos that were interiorized by and accepted by generation after generation of men, women and children, and that were conveyed from age to age by tradition. This was a partial meaning for Christian culture: the insertion of the appropriate taboos that then would govern general behavior within broad limits of decency, obedience and peace. It seems to me that this is altering, for good or ill, and if this is so, then every one of the social and political mechanisms of permission, remission and control that have worked in the Church and the body politic for the past two

thousand years are in the process of current change, with more to come.

If this is the case, then we are in a very new situation that we don't fully understand. That is certainly one way of looking at the fact that in every church in Christendom, there is at the present time a crisis of obedience, a crisis of authority, a crisis of voluntary participation and financial support.

Would you say that it is a crisis of bureaucracy?

Outler: Yes, partly. You see, bureaucracy doesn't have the leverage or the power that it once had. Time was when a bureaucrat could send a directive down the line and when it came out at the bottom there was something close to reflex obedience. This does not obtain in any of the institutions of Western society anymore—the Church or the law courts or even the military.

Q. Are you saying that any reunion of Christianity then will not result from the formal action of Church organizations but will depend upon conviction of individual Christians that unity is the will of Christ?

Outler: Yes, but more than that. It must come from the individual Christian's conviction that such an action is part of his obedience to Christ. This I think is the deepest thing. But there is more. Consider the fact that the ecumenical movement has spent most of its energies for the past 50 years on doctrinal, ethical and liturgical questions. The old divisions—the great issues that people associate with the Reformation, the wars of religion and the quarrels between theologians.

These are the things by which people in different churches knew that they were different—from Roman Catholics or Presbyterians, etc.—in belief, in liturgical practice, in interpretation of Christian morals. On these grounds we have grown to be so close to consensus, in the main, that Christian unity would not require a whole lot more before it would be possible; if doctrinal consensus were the main obstacle to unity. But with reference to the problems of polity and structure, the nuts-and-bolts questions of ecclesiastical organization, we are no further down the ecumenical road than we were 50 years ago.

The reason for this is probably that the people who manage the nuts-and-bolts thought they had 200 years instead of 50 for their theoreticians to work. Suddenly now they are confronted with the fact that Christian unity, in terms of polity and organization, either means a huge ecclesiastical conglomerate that even an industrial genius could not preside over, or it means a radical shift in the conception of how much machinery Christians need in order to participate effectively in the life in the Spirit, in the Word and sacraments and church order to live as the Church in the world.

So far, the people manning the curial agencies of the churches have got the message that structures must be changed but they are operating thus far on the assumption that THEY must change the structures by combinations and re-arrangements of existing structures and personnel. Every church I know of is in the process of re-examination of its structures and no church that I know of has taken that far enough so that it is in some real respect responsive to the frustrations of the people at the local level or of the priesthood and the people at the grass roots.

Q. Do you mean that until such time as there is this grass roots demand and response the ecumenical movement will remain in the state of suspended animation?

Outler: I think so. As of now, when you start thinking about Church union you think about putting structures together "at the top." But when you put structures together "at the top," either one is absorbed into the other or both are carried over with a kind of multiplication of apparatus and personnel, or a higher structure is arched over the merged structures and so you get apparatus piled on top of apparatus. This way lies confusion and frustration and a kind of



DR. OUTLER

Kickback to the bare thought of union. If union means this, then no sensible layman is going to buy it.

Q. Is there another way?

Outler: The other way, it seems to me, is to ask "what are the minimum requirements for a mingled membership and ministry of separate Christian brethren: so that your Baptism and Confirmation and my Baptism and Confirmation and the Baptism and Confirmation of others whom we can recognize as 'Christian' can be translated into terms of mutual membership in the People of God?"

That's the first and main thing, and in many ways that is almost all that ecumenism really is all about. For the scandal of Christian disunion is that you're baptized and confirmed in the name of the Father, the Son, and the Holy Spirit, and I am baptized and confirmed in the name of the same Father, the same Son and the same Holy Spirit—and we are not members one of the other.

The second aspect of fruitful Christian Unity is the mingling of ministries. This is, of course, part and parcel of the mingling of memberships. If the priest who is authorized by the Catholic Church to represent the whole of the People of God when he consecrates the bread and wine into the Body and Blood of Jesus Christ for you cannot do so for me, but if he has at the same time acknowledged that my baptism and confirmation are in some sense valid and authentic, we are still in the scandal of division.

Q. What would it take to mingle the ministries of the churches?

Outler: It can't be done simply by slushing them together, or by bowing and smiling and shaking hands. I'm talking about a genuine sifting of those who have in some sense or other a consensus fidelium, a consensus sacramentum, who understand one Lord, one Faith, one Baptism in the biblical sense with a good deal of elbow room for disagreements about incidentals.

Q. Do you feel that the Second Vatican Council has brought this possibility closer to reality?

Outler: Much closer. We are able now to talk as we do in these bilateral conversations between Roman Catholics and the respective parts of the non-Roman Catholic world in terms of membership and ministry in ways which amaze me—and I am accustomed to strange and wonderful things in the ecumenical experience.

In the Catholic-Methodist talks we have discussed faith (justifying faith, sanctifying faith) and we have talked about "life in the Spirit," about Liturgy, about ministerial orders, in terms that are not simplistic, but in terms of formulas that could be proposed to a council or a congregation for executive action.

There is a sizeable literature that has not been discovered by the Congregation for the Doctrine of the Faith that talks in terms of irregular and insufficient ministries being made regular and more fully sufficient without reordination. It speaks of memberships being recognized on the basis of baptism, confirmation, and some kind of assessment of the profession of faith in Word and life.

This puts us pretty close to the place where you really can begin to think of mingled membership and ministry even if you cannot think of the curial apparatus of the United Methodist Church, of the Lambeth Conference and the Roman Catholic curia in Vatican City being put together in some sort of worldwide ecclesiastical cartel.

I can't imagine THAT, nor do I find the idea in my sense attractive or fascinating. The first, of reunion by means of rediscovered sacramental unity, I find profoundly moving and vitally hopeful.

This brings us back to the laity, who are the Church visible, as "Lumen Gentium" says—when the Church visible is visibly united, then the rest of the ecclesiastical institution will have to be organized as sensibly as it can, as practically as it can, and this I am willing for practical and sensible folks to work at and develop minimum structures. But must it take them forever? I don't believe it!

VATICAN II FIVE YEARS LATER

The Church in Africa

BY FR. RENE DIONNE, W.P.
(One of a series)

The Second Vatican Council can be credited with putting Africa on the ecclesiastical map.

Until then, the incredibly complex continent of some 550 tribes and 800 languages seemed little more than a collection of independent, uncoordinated parts forming a colorful mosaic but with no more potential impact than a handful of popcorn.

Then came the council of 1962-1965 and the parts suddenly coalesced. In record time, a general secretariat of the continent's 300 bishops was established with the first African cardinal—Lauren Rugambwa of Tanzania—as its president.

Two secretaries—Archbishop John Zoa of Yaounde, Cameroon, for French-speaking Africa, and Bishop Joseph Blomjous, W.F., then bishop of Mwanza, Tanzania, for English-speaking Africa—were responsible for whipping the organization into shape and for making it the effective tool it was to insure that the voice of Africa and the third world would be heard in council debates.

Following the council, however, the secretariat dissolved as quickly as it had been formed. The problem of intercommunication among the various parts of the African Church became as great as before. But the experience had left many bishops with the conviction that such an organization could and should be established permanently.

IN 1968, CARDINAL Zoungana of Ouagadougou, Upper Volta, met with five archbishops from Africa who are members of the "Council of 24" serving as consultants to the Vatican Congregation for the Evangelization of Peoples. Out of it came the convocation of the first All-Africa Bishops' Symposium, which met in Uganda during Pope Paul's visit there in July-August 1969. The second symposium was convoked in Abidjan, Ivory Coast, in August 1970.

Foremost among the problems facing the Church in Africa today would seem to be over-extension.

In a total population of 344 million inhabitants, Catholics number 45 million (including five million catechumens). On a per capita basis, the continent's 15,000 priests are already too few to minister effectively to them.

As the Catholic population continues to increase, the number of priests continues to decrease. Missionary societies are reporting a spectacular drop in vocations and African seminaries are not recruiting in enough numbers to offset it.

But if things seem bad now, they are likely to be a lot worse by the year 2,000 when Catholics in Africa will likely have increased to four times their present number. Unless more is done soon to "decentralize" the African Church—that is, to make the episcopate and the ministry everybody's business in more than theory—some experts predict a repeat of the South American situation.

WITH THE EXCEPTION of stepped-up recruitment and training of catechists, no very serious attempt has yet been made to plan for the problems that this growth will necessarily bring in such areas as religious education, liturgy and personnel.

Another problem facing the African Church is "africanization," especially at the leadership level. In this area, the Church was far ahead of the colonial governments in entrusting positions of responsibility to Africans. The first black bishop of modern times, Archbishop Joseph Kiwuka of Uganda, was consecrated in 1939.

Nevertheless, africanization is not synonymous with African leadership. As Father John L. McKenna, the Church historian, observed in a recent article: "The African episcopate and clergy are more thoroughly Europeanized than the European missionaries, and they show little desire for Africanization."

This is perhaps too categorical a statement of the problem, especially as it is based almost entirely on the East African situation. It does, however, get at the truth that it is not enough to have

African bishops and priests to achieve africanization of the Church.

FOR THE MAJORITY of the African clergy, trained in the traditional Western pattern, the readjustment of Church life and structures required today may involve at least as painful and thoughtful an effort as is needed for missionaries.

Often it involves more effort, since—once trained—the African priest tends to remain more intractably conservative than the more adaptable missionary.

Closely linked with africanization is self-reliance. The African Church is presently moving from the position of a missionary church, seeking personnel and resources abroad, to that of a self-reliant community operating from its own available resources. The transition is a painful but necessary one if the Church on the huge continent is to mature normally and direct its own destiny.

(Father Dionne is editor of White Fathers Magazine, published in Washington, D.C. The White Fathers were founded in 19th-century Europe specifically for missionary work in Africa, where today the order remains in the forefront of Church activity across the continent.)

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Trying for aid-go-round brass ring

(Continued from Page 4)

be. It is intended as an objective view of what can be expected to happen in the next few months under the prevailing atmosphere of tension and testing. It is not intended to persuade any of the dedicated and knowledgeable proponents of nonpublic school aid that their cause is futile or to dissuade in any way those who are now preparing to swell the ranks of aid supporters.

It is only a view of the odds in

this desperate game to keep our schools intact. And it is a before-the-event acknowledgment that should success attend the efforts of the Committee on Nonpublic Schools, should Indiana lawmakers approve the purchase-of-services measure and should it be signed by Governor Edgar Whitcomb, then a consummate victory will, indeed, have been achieved by those who have labored so diligently toward that end.

KNOW YOUR FAITH

CONFIRMATION

The sacrament of confirmation from the earliest days of the Church has been regarded as the complement of baptism. Together they constitute the initiation into Christian existence. In the early Church, when most of those initiated into Christianity were adults, these sacraments were administered together.



Confirmation was the Pentecost of each of the baptized, bearing witness to faith in the world. What was clear even from the earliest days was the relationship between the Spirit and confirmation.

The Acts of the Apostles give us a clear teaching on the Pentecostal gift of the Spirit to the faithful. Just as Christ received the mission from the Father to go into the world to save it, the Church and each of her members is now given the same mission by the "consecration and anointing of the Spirit." This divine anointing is a spiritual quality given to the Christian to sustain his whole spiritual life and the action of God in arousing faith in the hearts of those who are obedient to his Word.

IT IS THE SPIRIT who is the source of our love as well as the source of all charisms or special gifts in the Church. These gifts

BY FR. PETER J. RIGA

build up the Church, thereby consecrating it as the temple of God. It is the Spirit who keeps the Church in unity and communion; he is indeed the very soul of the Church. From the earliest times this visible manifestation of the Spirit in the Church was signified by a distinct rite known to us today as the sacrament of confirmation. Yet, even if we have seen this reality in the light of Scripture and tradition, this still has not given us a clear theology of the sacrament.

The Church in general and each of the faithful, in receiving the gifts of the spirit, receives the various gifts of the Spirit for the edification and building up of the Church's presence in the world. Each of the baptized faithful, in receiving the Spirit in confirmation in faith, receives a special gift (St. Paul lists many of them in his epistles) for the sake of others, and for the building up of the whole Church in the world.

God's grace, active in each of the faithful, has a double dimension. One is the grace of dying with Christ, a death of sin, egoism, greed, selfishness, and all the other aspects which kill and diminish love. But God's grace in Christ is also related to saving and transforming the world, just as the resurrection of Jesus did not

destroy the once pain-filled body of Christ but transformed it through his passion and death. This mission to transform the world is the mission given to the confirmed.

CONFIRMATION GIVES the baptized person the strength and spiritual force to become the visible sign of Christ's presence in the world, that men in the world may see and wonder as men once wondered when they saw the first Christians love each other so deeply. Each of the faithful has his own vocation and his own charism to work out this mission of Christ's presence in the world. The sacrament of confirmation confers on us the mission to witness to as well as to transform the world in the Spirit of Christ.

As we have seen elsewhere, the Church is the historical presence of God's mercy and love in the world. She has the same mission the Father gave to Jesus. The Church is actualized and symbolized in the sacrament of confirmation in each of the faithful who receive this mission of Jesus to save the world and transform it by working within it.

DISCUSSION QUESTIONS:

1. Why are baptism and confirmation so closely connected?
2. Why is the Spirit called the "soul of the Church"?

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Sacrament of the Spirit

BY FR. CARL J. PFEIFER, S.J.

"What is a sacrament?" In the past months, I posed this question to parents in Virginia, priests in Boston, teachers in South Carolina, Illinois, Utah—to name just a few groups. All responded almost in chorus: "A sacrament is an outward sign instituted by Christ to give grace." Almost every Catholic adult in the United States seems to have learned this definition and remembered it for years.

However, a little probing with more questions revealed a great deal of

confusion and misconception underneath the certainty of knowing the definition by heart. The simplicity and clarity of the definition does not reveal the unresolved questions involved in the traditional Catholic understanding of sacraments. Nor does it suggest the staggering differences in the way the sacraments were understood and administered in different periods of the Church's history. Many adult Catholics think the definition means that Christ gave the Apostles clear instructions about the number and nature of the seven sacraments and how to administer them—instructions the Church has followed without change since the time of Jesus.

Often the complexity, the historical

development, the theological questions come as a fearful surprise when a change in practice takes place in a parish or diocese. The sacrament of confirmation is a good example of this.

SOME DIOCESES NOW postpone confirmation to the age of seventeen or eighteen, and some people would argue for an even later age. Other dioceses wait till the seventh or eighth grade, while many dioceses hold confirmation in fourth or fifth grade. In the Oriental Rites of the Church, confirmation is received immediately after baptism, even in the case of infants. More and more theologians suggest that this is the most traditional approach.

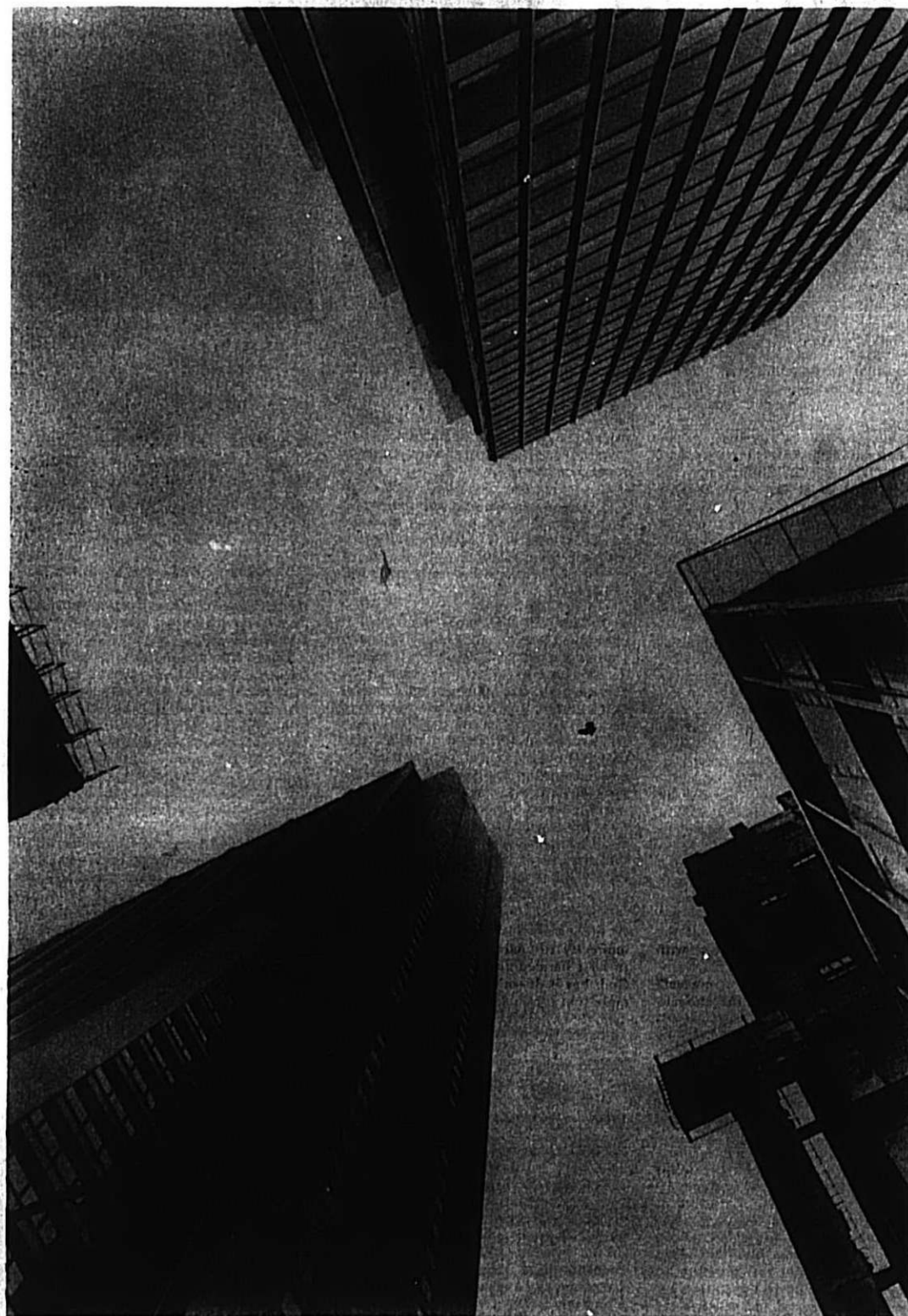
The decision as to when people are to receive this sacrament depends on an understanding of what the sacrament is for. So theologians ask the question, "Just what is the sacrament of confirmation?" From the New Testament they draw almost no conclusive help.

It is practically impossible to discover in the Scriptures, or in liturgical documents of the first centuries, evidence for the existence of a separate sacrament of confirmation. The most recent official teaching authority of the Church leaves the question unanswered, and suggests only that "the rite of confirmation is to be revised, and the intimate connection which this sacrament has with the whole of Christian initiation is to be more lucidly set forth" (Constitution on the Sacred Liturgy, No. 71).

The council suggests what historical research and a growing theological consensus seems to indicate: The sacrament of confirmation is essentially a part of the sacramental process of initiation into the Christian community, a confirmation of the gift of the Spirit received in baptism and a final preparation for the sacrament of the Eucharist. The sequence of baptism-confirmation-Eucharist seems to be the important factor. This sequence has always been followed by all the Eastern Churches, and was the practice in the West until the Middle Ages.

THE SHIFT IN PRACTICE began in the medieval West because of the dying out of adult baptism and the catechumenate. The change was also necessitated by restricting the administration of this sacrament exclusively to the bishop, who, as population increased, could not be at every baptism to administer confirmation.

These practices gradually affected the



The Holy Spirit, symbolized in this airborne bird, hovers above mankind. "It is the Spirit who is the source of our love as well as the source of all charisms or special gifts in the Church," writes Father Riga this week. (NC Photo)

WHAT DIFFERENCE DOES JESUS MAKE?

Christ the Savior

BY FRANK SHEED

When we hear Christ say that he has "come to seek and to save the lost" (Luke 19:10) we take for granted that he is talking of sinners. Why? A man is lost when he is off the right road and does not know how to get back on it. Lostness is at its dreary peak when a man does not even know he is off the road and naturally makes no effort to get back. This is the ignorance that is bliss. While it lasts.

Sin then is only one way of being lost, lostness covers a larger area, and in all that area Christ is savior. Yet it is a right instinct that makes us think instantly of sinners when he speaks of the lost. In the immediate context that is what Christ meant, for he was explaining to a crowd shocked by it, his friendship with a swindling tax-collector. And in the context of his whole life there is nothing to compare in urgency with his will to save sinners. If we are seriously to face the problem of showing our world—and ourselves perhaps—what difference Jesus might make, we must think long upon the present standing of the words "savior" and "sin."

FOR THE PRESENT, "savior" need not detain us. In the sense in which Christians have used it for 19 centuries it has almost vanished from the language. One hardly ever hears it, even from the pulpit. Who believes in eternal damnation? Hell is for the birds, they say elegantly. Hell went into the discard earlier than heaven. For vast numbers of

believers both words survive only in jesting phrases—like heaven for climate, hell for company. Heaven is not longed for, hell is not feared.

What about sin? I remember a snippet of conversation I came across in a short story—"People used to call it sin," she said with a giggle. "That giggle you can hear everywhere. Sin as a breaking of God's law means less and less, or rather has meaning for fewer and fewer people, mostly middle-aged or old. 'What harm,' we are asked, 'do our so-called sins do to God?'"

Actions which damage others are, of course, wrong. That is the one test our world is agreed upon. But there is no limit to our skill in side-stepping the test when our own interests are involved. Taking away a husband, for instance, might seem to hurt his wife, but . . . she has been making his life a hell for years; or the other woman's nerves are shot to pieces by not having him (her psychiatrist is definitely alarmed for her), OR it would be so much better for the children; OR surely we are civilized people. . . . In no time at all conscience is assuring them that it would be highly immoral not to do the thing they are lusting to do. Conscience is having a new lease of life as an ally of desire.

AN EVEN STRONGER instance of the test being sidestepped is abortion. Killing a baby in the womb most certainly damages it, whether it is small enough to be drawn out by suction or large enough to need its skull crushed first. Killing a human being which has done no wrong is precisely the definition of murder, yet for this particular slaying of the innocent any reason apparently will do.

"A woman has a right to do what she (Continued on Page 7)



Whether a person answers the question "What is Confirmation," in the traditional rote manner or otherwise, he is still called at any age, in the Sacrament of Confirmation, to "Meet Jesus," in a special way. (NC Photo)

SCRIPTURE TODAY

The role of grace in Christian life

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

Very early in the Second Letter to the Corinthians, Paul goes on the defensive (2:14-15). Apparently some in Corinth or visitors from outside had accused him of giving too much importance to his own words and actions. They seem to have had in mind especially Paul's letters. The severe letter mentioned in this epistle (2:2-4), which Paul wrote "with many tears" and which has been lost to us, was perhaps what chiefly generated the charge against Paul.

Paul deals vigorously with the charge. Along the way he momentarily takes the offensive by indicting some for handling God's message "as if it were cheap merchandise" (2:17). He stresses that it is God who has been at work in him.

Look at the beautiful sentences in 3:2-3, where Paul says the Corinthian Christians are like a letter written on his

heart and theirs for everyone to know and read. He adds, "It is clear that Christ himself wrote this letter and sent it by us." Paul means, as he proceeds to say in 3:5-6, that the grace of Jesus Christ has made Christians of the Corinthians, and whatever virtue they manifest is from Jesus. Therefore, since he was instrumental in the bringing of that grace, Paul can point to the Christians of Corinth as proof that God used him "to make Christ known to all men." (2:14).

THAT SECTION, 3:4-6, has been used from early Christian times as a source for the doctrine of the necessity of grace for every salutary act. Such use is an example of "a fortiori" argumentation. The text, taken by itself, says that Paul needed divine grace to do what he did. The argument, therefore, is that if Paul, inspired writer and saint, needed divine grace for what he did, all other Christians need grace for what they do. I think you will agree there is a presumption in the argumentation that all the rest of us are "lesser" Christians than Paul. It doesn't

bother me. I'm quite ready to agree. I suspect that most of you will, too.

From early Christian times that sentence in 3:3 has been taken as indicating how we can think about the activity of the Holy Trinity: "It is clear that Christ himself wrote this letter and sent it by us. It is written not with ink on stone tablets, but on human hearts, with the Spirit of the living God. In other words, the living God, that is, the Father, has sent the Holy Spirit to write in the hearts of the Corinthians the beliefs and practices which, for all who see them, are a letter of Christ. And, Paul adds, that letter proclaims he is Christ's envoy."

THE MENTION OF STONE tablets reminds Paul of the law given to Moses, or perhaps it was the other way around, that he was already thinking of the law and a point he was going to make about it, and therefore he used the phrase about stone tablets. At any rate, Paul proceeds to give what might be called a summary of the letter to the Galatians in 3:6-18. He says that the Old Testament told the people of God what to do but didn't give them the strength to do it. In fact the Old Law was the occasion of sin and spiritual death and condemnation as a result of the fact that it didn't give grace to avoid what it prohibited. The New Testament, Paul teaches, "consists not of a written law but of the Spirit" (3:6). Because the very spirit of God is given to Christians, his love or charity is poured forth in our hearts, and that love is the fulfillment of the Law.

Now, with this background, read again Chapter 4 of this letter. It is a beautiful description of Paul's service and his conduct in the spreading of the word of God. Notice how the work is ultimately to lead to eternal life for the Corinthians and for all other Christians with the Lord Jesus (4:14). More proximately, the work leads to increase in prayers of thanksgiving, which Paul considered so important: "As God's grace reaches more and more people, they will offer more prayers of thanksgiving, to the glory of God" (4:15).

NOW, PLEASE GO BACK and read the sentence just before Chapter 4, the last one in Chapter 3. It teaches that the Christian surpasses Moses because he constantly mirrors the glory of Christ, who is God.

The Christian is transformed daily by infused graces and love; he is under the influence of a living spirit and not of a dead letter. Christ is the living Spirit working in Paul's soul and in the soul of every Christian. The source of Christian life and leadership is the grace of Christ and, indeed, Christ himself.

DISCUSSION QUESTIONS:

1. How did Paul explain to the Corinthians that grace was important?
2. How would you explain to a non-believer the fact that Christ is the source of Christian life and leadership?

(Copyright, 1971, NC News Service)

Sheed

(Continued from Page 6)

likes with her own body," they say. But the fetus is not part of her body, it has its own chromosomes and genes, different from hers. "It is not yet a human being," they add, (one medical man calls it "garbage"), but human it certainly is: if it is allowed to live it cannot grow on into anything but a man or woman. "It may be killed as an unjust aggressor is killed in war," but it is not an aggressor at all, it did not put itself there, the parents did.

A woman might decide that in her special circumstances she is justified in committing the murder, that her well-being is of more value than the child's life; at least she should know that that is what she is doing. But in the slaying of a fetus as in the taking of another woman's husband, as in the slaying of hundreds of thousands of Japanese in a couple of flashes, in the killing of civilians by all armies in all wars, one particular wheel has come full circle. The teaching that the end justifies the means is now accepted as a commonsense rule of conduct.

So Christ as savior of the lost will get no great hearing in our world, if we think of "lost" as meaning only sin-stained. But, to repeat, that is only one way of being off the right road. There is a here-and-now lostness, one which not only will nobody deny, but which to thinking men everywhere is a torment. And for this, too, Christ has the remedies.



The success of the recent liturgical changes depends on how well the ordinary person understands and accepts them. (NC Photo)

WORSHIP AND THE WORLD

How have the laity accepted the changes in the Mass?

BY FR. JOSEPH M. CHAMPLIN

Well-29; Indifferently-45; Poorly-30.

How well have the laity received those revised rites for Mass, baptism and marriage introduced in most dioceses of our country on last Palm Sunday? It is a bit premature to judge, but a swift survey taken in August by the Federation of Diocesan Liturgical Commissions points to rather widespread and positive acceptance of them.



Chairmen and secretaries in these official worship units were asked to indicate whether the laity had received each innovation "very well, well, indifferently (or) poorly." A relatively large proportion of dioceses responded—113—and none marked "poorly" after the Order of Mass, lectionary, baptism or marriage. A few (7 to 18 on various points) noted an indifferent reaction, but heavy majorities felt that lay people in their areas had accepted the renewed services either "very well" or at least "well."

I ANTICIPATED LESS happy results for the sign of peace. The Federation's sampling confirmed my own personal suspicion, a judgment based on surface impressions gleaned around Washington and in other sections of the country. Its statistics on the gesture of peace: Very well-3;

This survey also sought information on various operational aspects of the diocesan liturgical commission. The tabulated response chart thus reveals data on such items as the number of full-time or specially trained personnel on each committee, actual and desired budgets, membership, terms of office, and educational materials produced.

These results have been published as part of a 32-page pamphlet, "The Diocesan Liturgical Commission—Documentation, Proposed Goals, and Present Projects" (USCC Publications Office, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005, 60 cents per copy, quantity discounts available). The booklet, prepared for use of the Bishops' Committee on the Liturgy and Diocesan Liturgical Commissions describes national liturgy agencies, quotes Church documents pertaining to worship, then outlines the advisory role and educational function of diocesan worship committees. It includes sample by-laws and an extensive index.

A SECTION, "Projects of Certain Commissions," summarizes 19 local catechetical programs—typical efforts which undoubtedly paved the path for this generally smooth initiation of recent liturgical changes. For example:

—the four liturgical commissions in Missouri have joined forces to produce a Missouri Catholic Hymnal and to sponsor an annual Liturgical Congress;

—Sacramento's committee, with the help of professional speech consultants, developed a check-off sheet of criteria for commentators and lectors;

—directives on "art and architecture from the Wilmington and Albany dioceses represent the latest, most imaginative ones issued by commissions;

—in Houston, the official worship agency produced a five-lesson-plan on the liturgy for fifth grade children (suitable in other grades with a few adaptations);

—the Atlanta commission has organized small (about 12 priests per session), all-day training courses for the clergy on the proper manner of celebrating. Using the Protestant television center and trained communication specialists for these programs, the committee feels this \$350 per day expenditure is the best investment in liturgical education made since it was founded.

DISCUSSION QUESTIONS:

1. How well have United States Catholics been receiving recent changes in the liturgy?
2. What are some of the projects dioceses are sponsoring to encourage acceptance of liturgical changes?

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QUESTION BOX

Will the animals be resurrected on the last day?

BY MSGR. R. T. BOSLER

Q. I read the following in a book entitled "The Catechism of Perseverance": "Q. Will men always make an improper use of God's creatures; for these shall one day be free of this abuse."

Until that time they groan in being obliged to take part in our iniquities, and await the last judgment with impatience."

Is this correct? Apparently, the animals, too, will have a resurrection and be placed in a new paradise such as they enjoyed before the fall.

A. No, this doesn't say that animals will have a resurrection. It is an inadequate and misleading attempt to summarize the most thrilling teaching of St. Paul about the completion of creation that will come at the final triumph of Christ.

"The whole of creation," Paul says in Romans (8:19-22) "is eagerly waiting for God to reveal his sons. It was not for any fault on the part of creation that it was made unable to attain its purpose, it was made so by God, but creation still retains the hope of being freed, like us, from its slavery to decadence. . . . From the beginning till now the entire creation, as we know it, has been groaning in one great act of giving birth."

St. Paul sees all of creation somehow harmed by man's failure to cooperate with God's plan for the universe, but ultimately reaching perfection with man through Christ, when God will bring "everything together under Christ, as head, everything in the heavens and everything on earth." (Gal. 1:10)

The Vatican Council in the Constitution on The Church Today, teaches about all we can say for sure about what is to happen: "We do not know the time for the consummation of the earth and of humanity. Nor do we know how all things will be transformed. As deformed by sin, the shape of this world will pass away. But we are taught that God is preparing a new dwelling place and a new earth where justice will abide, and whose blessedness will answer and surpass all the longings for peace which spring up in the human heart."

The realization of this truth brings home to us that life here on earth is not just a testing ground for another life, but that whatever we do to improve human life and to advance knowledge helps prepare for the new earth. Earthly progress, as the council says, therefore, "is of vital concern to the kingdom of God." This is the answer to the taunt of the Communists that Christianity offers only pie in the sky.

Q. My conscience troubles me terribly.

(Copyright, 1971)

KNOW YOUR FAITH



CRITERION QUIZ CONTEST CHAMPIONS—This St. Catherine team emerged as the champions of the 1970-71 Junior CYO Criterion Quiz Contest last Saturday, defeating a team of fellow parishioners in the final round on WFBM Radio, 180-160. The contest, sponsored by the CYO, marked its 17th year. Standing behind the winners is their coach, Judy Gabonay, who handled the panelists in their weekly preparations. The champions are, left

to right: Alan Roell, Martha Mullin, Patrick Ferry, and Mary Mullin. The appearance of two teams from one parish in the final round is a rarity, but St. Catherine, one of the consistently active parishes in the CYO program, HAS done it before, back in 1963, so our new champions are extending an established parish tradition.

St. Catherine No. Three Quiz champs

As anticipated, the 17th annual CYO-Criterion Quiz Contest was won by St. Catherine's parish. It was expected, because the southside parish had two of its three contest teams in the championship match. Broadcast over WFBM Radio, the contest was won by a narrow 180 to 160 score.

Miss Judy Gabonay coached the winning team, composed of Alan Roell, Martha Mullin, Patrick Ferry and Mary Mullin. Martha and Mary are twins. Their brother, John, was a member of the opposing team, which was awarded the runner-up trophy and prize.

The "family affair" was also extended as another member of the runner-up team was Kathy Gabonay, sister of the winning coach. Miss Providence Benedict coached the runner-up team, which also included Dan Chipla and Marlene Maxwell.

St. Catherine's managed to duplicate the rare feat of having two finalist teams once before in the history of the contest. It was in 1963.

Cash prizes, provided by The Criterion, were presented to the four final teams. St. Catherine's received \$40 and \$20 for first and second place, while \$10 each was presented to semi-finalists St. Barnabas and Our Lady of Lourdes parishes.

Serving as moderators on the radio finals, broadcast last Saturday evening, were: Father Donald Schneider, Archdiocesan CYO Director; Paul G. Fox, news editor of The Criterion; and Frank Wilson, publicity director for the CYO.

A total of 34 teams originally entered the quiz contest competition.

League to open in volleyball

INDIANAPOLIS—Twenty-six teams, an increase of four since last year, will begin play in four divisions of the Cadet Girls Volleyball League on Friday, Jan. 15.

The league will schedule games basically on Tuesdays and Fridays through February 26, to be followed by playoffs and post-season tourney. Each team will play other division teams twice during the season. Winners will be determined by the best two of three match scores.

New entries in the league this year include: St. Jude, Holy Trinity, Little Flower (second team), All Saints, St. Michael and St. Martin (merger of St. Bridget and Holy Angels).

Officials are to be provided by the parishes. Members of Girls Athletic Association (GAA) organizations from some Catholic high schools are available as referees.

For the clergy

NEW ALBANY, Ind.—Grand Knight James A. Fessel of Cardinal Ritter Council 1221, Knights of Columbus, has announced that his council will entertain the clergy of the New Albany area with a special Clergy Appreciation Dinner at 4:30 p.m., Monday Jan. 18. Archbishop Gabriel Verkaap, of St. Meinrad Archdiocese, will be guest speaker.



QUIZ CONTEST RUNNERS-UP—This St. Catherine team may have lost in the final round of the 1970-71 Junior CYO Criterion Quiz Contest to a team of fellow parishioners, but they helped the parish establish itself as the ONLY CYO unit ever to place two teams in the finals TWICE. Also, despite losing a tight 180-160 battle over WFBM Radio January 9, these panelists literally were "keeping it in the family." Kathy Gabonay (seated, left) saw the title won by a team coached by her sister, Judy, and John Mullin (second from right) competed against his sisters, twins Martha and Mary. The runners-up were coached by Providence Benedict (standing behind the panelists), who also has to her credit a string of successful showings as a director in the annual One Act Play Contest. Other panelists are Dan Chipla (second from left), and Marlene Maxwell (right).

SCORES

CYO BASKETBALL

"56" A CADET LEAGUE
Games of Saturday, Jan. 9

DIVISION 1: Holy Spirit 34, St. Lawrence 23; Holy Name 31, St. Michael 27; St. Andrew 42, St. Joan of Arc 37; St. Plus 31, St. Simon 12; Little Flower 27, St. Jude 6.

DIVISION 2: St. Matthew 43, St. Christopher 31; Immaculate Heart 32, St. Philip 25; St. Martin 33, Christ the King 9; St. Mark 30, Mount Carmel 19; Our Lady of Lourdes 29, St. Malachy 27.

DIVISION 3: St. Joseph, Shelby 34, Our Lady of Greenwood 30; Holy Trinity 37, St. Roch 19; St. Barnabas 35, St. Luke 20; St. Catherine 35, St. Thomas 27.

DIVISION 4: Nativity 31, St. Bernadette 28; St. Francis 24, St. Susanna 23; St. Patrick 42, St. Monica 25; Sacred Heart, byes; All Saints 33, Holy Cross 14.

STANDINGS

DIVISION 1: Holy Spirit 6-0; St. Lawrence 5-1; St. Simon 4-2; St. Michael 3-3; Holy Name 2-4; Little Flower 1-5; St. Jude 0-6.

DIVISION 2: St. Matthew 5-1; St. Christopher 4-2; St. Philip 3-3; St. Martin 3-3; St. Mark 3-3; St. Simon 2-4; St. Michael 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

DIVISION 3: St. Joseph, Shelby 5-1; Holy Trinity 4-2; St. Roch 2-4; St. Barnabas 2-4; St. Luke 2-4; St. Catherine 2-4; St. Thomas 2-4; St. Monica 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

DIVISION 4: Nativity 5-1; St. Bernadette 4-2; St. Francis 3-3; St. Susanna 2-4; St. Patrick 2-4; St. Monica 2-4; Sacred Heart, byes; All Saints 3-3; Holy Cross 1-4.

"56" B CADET LEAGUE

Games of Saturday, Jan. 9

DIVISION 1: Holy Spirit 6-0; St. Lawrence 5-1; St. Simon 4-2; St. Michael 3-3; Holy Name 2-4; Little Flower 1-5; St. Jude 0-6.

DIVISION 2: St. Matthew 5-1; St. Christopher 4-2; St. Philip 3-3; St. Martin 3-3; St. Mark 3-3; St. Simon 2-4; St. Michael 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

DIVISION 3: St. Joseph, Shelby 5-1; Holy Trinity 4-2; St. Roch 2-4; St. Barnabas 2-4; St. Luke 2-4; St. Catherine 2-4; St. Thomas 2-4; St. Monica 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

DIVISION 4: Nativity 5-1; St. Bernadette 4-2; St. Francis 3-3; St. Susanna 2-4; St. Patrick 2-4; St. Monica 2-4; Sacred Heart, byes; All Saints 3-3; Holy Cross 1-4.

"56" C CADET LEAGUE

Games of Saturday, Jan. 9

DIVISION 1: Holy Spirit 6-0; St. Lawrence 5-1; St. Simon 4-2; St. Michael 3-3; Holy Name 2-4; Little Flower 1-5; St. Jude 0-6.

DIVISION 2: St. Matthew 5-1; St. Christopher 4-2; St. Philip 3-3; St. Martin 3-3; St. Mark 3-3; St. Simon 2-4; St. Michael 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

DIVISION 3: St. Joseph, Shelby 5-1; Holy Trinity 4-2; St. Roch 2-4; St. Barnabas 2-4; St. Luke 2-4; St. Catherine 2-4; St. Thomas 2-4; St. Monica 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

DIVISION 4: Nativity 5-1; St. Bernadette 4-2; St. Francis 3-3; St. Susanna 2-4; St. Patrick 2-4; St. Monica 2-4; Sacred Heart, byes; All Saints 3-3; Holy Cross 1-4.

STANDINGS

DIVISION 1: Holy Spirit 6-0; St. Lawrence 5-1; St. Simon 4-2; St. Michael 3-3; Holy Name 2-4; Little Flower 1-5; St. Jude 0-6.

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CADET A LEAGUE

Games of Saturday, Jan. 9

DIVISION 1: Holy Spirit 6-0; St. Lawrence 5-1; St. Simon 4-2; St. Michael 3-3; Holy Name 2-4; Little Flower 1-5; St. Jude 0-6.

DIVISION 2: St. Matthew 5-1; St. Christopher 4-2; St. Philip 3-3; St. Martin 3-3; St. Mark 3-3; St. Simon 2-4; St. Michael 2-4; St. Patrick 2-4; St. Gabriel 1-5; Christ the King 0-6.

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STANDINGS

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CYO NOTES

Cadet Boys Wrestling League action will begin no later than February 14, the CYO Office announced this week. Fourteen weight classes were released, some of which have been revised from previous years. The new weight categories include: 72, 80, 88, 98, 105, 112, 119, 126, 132, 138, 145, 160, 175 and heavyweight.

A total of 39 Catholic schools have already responded to the Archdiocesan Science Fair announcement by the CYO Office. Deadline for final entries is February 26. The event will be held at Little Flower parish, Indianapolis, on March 7.

Entry blanks for the Junior CYO Table Tennis Tourney will be distributed next week. Deadline for entries is February 17. The tourney will be held at Little Flower starting February 21.

Tourney slated in volleyball

Deadline for entries in the Junior CYO One-Act Play Contest is Friday, Jan. 29. There are three divisions—Serious, Comedy and Classic Comedy.

Sites for the post-season basketball tourneys in Indianapolis have been announced. Holy Spirit will host the Freshman-Sophomore Tourney on February 2.

Deadline is January 22. Holy Cross will host the "56 A" on February 6, January 27 is the deadline. The Cadet "B" Tourney will be held at Our Lady of Lourdes, while the "56 B" Tourney is slated at Little Flower. Coaches should call the CYO Office about the latter tourneys.

Ad Altare Dei review slated

INDIANAPOLIS—The fifth annual St. Joan of Arc Junior CYO Volleyball Tourney will have a full field of 16 teams when it gets underway this week-end at the northside parish.

Play will begin at 12:30 p.m. Saturday, continuing through 6:30 p.m. and resuming at 12:30 p.m. Sunday. The consolation game is scheduled for 3:30 p.m., while the championship will be decided at 4:15 p.m. Sunday.

The \$7 team entry fee will include lunch and snacks for all players and coaches. Four George trophies will be awarded to the leadership in scouting will be finalists. The defending champion from St. Louis parish, J. Blaskop during ceremonies at 4 p.m. Sunday, Feb. 7, in St. Anthony's Church.

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TIC TACKER

Idea for discussion chairmen

BY PAUL G. FOX

Parish or program chairmen for other clubs and organizations interested in establishing a spring discussion series would do well to investigate GREAT DECISIONS '71.

Now in its 17th year, GREAT DECISIONS is a study-discussion program on eight key issues of United States foreign policy. Developed by the nonpartisan Foreign Policy Association, the program encourages concerned adults of various views and persuasions to become more informed and articulate about issues of foreign policy and international affairs.

The educational activity can be used in a great variety of situations, and is particularly suitable to informal group meetings in members' homes, at their places of business, as well as in churches.

Topics included in GREAT DECISIONS '71 are:

1. Vietnam, Laos and Cambodia: Which Way to Peace and When?
2. The Middle East Conflict: Is a Peaceful Settlement Possible?
3. Latin America and the U.S.: How Can We Improve Hemispheric Relations?
4. Man and His Environment: What Price Survival?
5. Communist China and the U.S.: Can We Live in Peace?
6. Disarmament: Public Opinion and Foreign Policy: How Responsive Is Our System?
7. West Germany: What Role in Europe?
8. National Priorities and World Peace: What Directions for the U.S. in the 70's?

The only required material is a 100-page GREAT DECISIONS booklet, which contains concise background on the eight major foreign policy issues and an impartial analysis of each issue, with the pros and cons of alternative courses of action open to the U.S.

Illustrations of photos, maps and charts are included in the booklet, in addition to reading lists, discussion questions and opinion ballots, plus suggestions for leading and participating in discussions.

No professional discussion leader or substantive "expert" is needed. Discussion leadership can be rotated among the group members or assigned to a single person for the entire series.

Bound into the GREAT DECISIONS booklets are opinion ballots which groups may use to tabulate participants' opinions on specific policies and alternatives for the eight topics. Results of these tabulations may be sent directly to your Congressmen and the State Department by discussion groups. The booklet may also serve to stimulate direct

correspondence with policy decision-makers and influential in Washington.

The Foreign Policy Association is a private, nonprofit, nonpartisan organization working to develop through education, an informed, thoughtful and articulate public opinion on major issues of foreign policy.

More information about GREAT DECISIONS may be obtained from the Indianapolis Council on World Affairs, 644 E. 38th St., Indianapolis, 46205. The phone number is 926-0696.

NAMES IN THE NEWS—Hospitalized this week was FATHER GEORGE B. SAUM, pastor of ST. PETER'S PARISH, Franklin County, and FATHER CHARLES McSWEN, pastor of ST. FRANCIS DE SALES PARISH, Indianapolis. Father Saum is in ST. VINCENT HOSPITAL and Father McSwen was released Tuesday from ST. FRANCIS HOSPITAL, Beech Grove. FATHER CLARENCE WEBER, S.V.D., pastor of St. Martin de Porres Church in Delcambe, La., has asked Tacker to extend his thanks to those Indianapolis friends who remembered him and his home mission work during the recent holidays. ERNEST J. COLLAMATI, area adviser of philosophy at ST. MARY-OF-THE-WOODS COLLEGE, has been selected to participate in two January events in Chicago. The religion and philosophy instructor will address the "Colloquium of Theology Alumni" at St. Xavier College there January 20. The following day he will serve on the resolutions committee of the National Council of College Theology Society, screening proposals for floor presentation at the group's national meeting in Minneapolis later in the year. He is the first layman to teach religion at St. Mary-of-the-Woods College.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, Jan. 17, in ST. MARY'S CHURCH, Indianapolis, by FATHER ALBERT AJAMIE. Services are held in the sacristy-chapel of the church. The second semester of the Children's Developmental Center at Crossroads Rehabilitation Center will begin February 1 in Indianapolis. The program is for children who have learning disabilities, dyslexia, motor perceptual problems, physical handicaps, mental retardation, or speech and hearing problems. Individual classes are held Monday through Friday, 9 to 11:30 a.m. for children three through five-years-old. Classes for children five through seven-years-old are held from 1 to 3 p.m., while those seven through 12 may attend from 3:30 to 4:30 p.m. four days per week. Information, 924-3251.

Candlelite Ball

INDIANAPOLIS—The winners of immediate first prize have completed plans for their annual "Candlelite Ball," to be held Friday, Jan. 22, in the Royal Ballroom of the Indianapolis Hilton.

The evening will begin with a social hour at 7 p.m. followed by dinner and dancing to the music of Charlie Edwards.

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ON THE ANNOUNCEMENT
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School aid backers

(Continued from Page 1) It is much less expensive to help nonpublic schools stay open than to permit the continued influx of students into the public sector. (Catholic school enrollment in the Indianapolis archdiocese was down 12 percent last fall as compared with the previous year.)

A \$30 tax credit for parents with children in nonpublic schools passed through the Senate in the 1969 session, but got trapped in the House Ways and Means Committee.

Then there's that hardy biennial, the fair bill. It surfaced again among the more than 100 bills pre-filed for a current session. Sponsored by Representatives Arthur C. Hayes (R-Ft. Wayne) and Burnett C. Bauer (D-Granger), the bill provides for bus transportation for parochial pupils by public school corporations.

Hayes and Bauer sponsored similar measures in 1967 and 1969 and saw them go down to defeat, in both instances, by one vote in the House.

But this year, in anybody's book, it is a purchase-of-services, to aid and from the nonpublic nonusers, that will provide the fireworks.

As Dean Meyer pointed out, Indiana lawmakers ARE more disposed than ever before to look favorably on aid. They have been persuaded by fiscal reality and by carefully reasoned arguments of the Committee on Nonpublic Schools. No one quarrels with the statement that

Seminarian dies

ST. MEINRAD, Ind.—A Christmas vacation crash proved fatal to a St. Meinrad College freshman this past New Year's Eve.

St. Meinrad Officials were informed that Dennis Ray Montie, a native of Alpena, Michigan (Diocese of Saginaw), was critically injured in a head-on collision on New Year's Eve. His parents, Mr. and Mrs. Clarence Montie were also injured in the crash. The seminarian died on January 6 of internal injuries.

MARIAN SERIES

INDIANAPOLIS—The Marian College Fine Film series will present "The Caretaker" at 8:30 p.m. Friday, Jan. 15, in the Marian Auditorium.

Private confession

(Continued from Page 1)

occasions when people cannot go individually to a priest for confession. The source indicated this includes such unforeseen events as epidemics or the sudden absence of many priests.

The source said the same norms would hold as for general absolutions granted under war conditions or in missionary lands.

Once the Vatican departments have summarized their opinions, the matter reportedly will then be sent to the bishops of the world for their suggestions.

One moral theologian in Rome speculated that the penitential rite and absolution now contained in the start of every Mass might be declared a specific means of gaining absolution from venial sins.

Since experimentation in some forms of penitential rites has caused confusion among Catholics, the Vatican could be preparing a clarification, the moralist said.

ONE PENITENTIAL RITE outside Mass is an experiment in which persons gather for a group examination of conscience led by a priest and hear a meditation on the meaning of penance. After individual confession and absolution, the group is then granted general absolution as a parting gesture.

Some Catholics are confused by the "double absolution." Others are angered by an inclination of some priests to minimize the need of individual confession.

Alarmed by this, Rome could very well be preparing a reminder that individual confession of serious sins is still mandatory.

Allesandrini told newsmen, according to some press reports, that missionary bishops have petitioned the Pope to simplify confession because priests are so scarce in remote areas.

Vatican sources said one way to help them out could be an enlargement of the permission that Pope Pius XII granted in March 1944, during wartime, when he said that priests in certain circumstances could forgive penitents as a group without having to hear the confession of each individual.

Pius XII was referring to a Church law

POPE'S BROTHER DIES

VATICAN CITY—Pope Paul VI celebrated a Requiem Mass for his younger brother, Dr. Francesco Montini, in the papal private chapel only a few hours after the Pope received news of his brother's death at Brescia, Italy.

which says absolution is not to be deferred or denied if the penitent is sincerely contrite. The 1944 papal commentary spoke of soldiers going into battle and civilians in danger of attack. It also spoke of persons not in danger of death but who could not confess individually and would be denied the opportunity to do so for a long time.

Missionary priests and military chaplains have the authority to substitute a general absolution in those cases, with the understanding that the penitent will mention any mortal sins the next time he confesses individually.

CHURCH LAW DATING from the 16th-century Council of Trent obliges Catholics to confess all serious, or mortal, sins to a priest—a practice that will continue.

As for "internal forum" or conscience-type matters, the review is expected to look into the question of how much can be left to the prudent judgment of the absolving priest and the confessing individual.

Severe Church penalties are now leveled against any Catholic obtaining an abortion and any and all Catholics who cooperate in it. With many nations recently enacting permissive abortion laws, the case of a nurse's aide who assisted in even a remote way in order to keep her job could be a situation for the Vatican to study.

The Church will continue to regard abortion as grievously sinful and will not suddenly start saying that abortions are not wrong. But a rethinking of the penalties imposed in former times on those who face a modern moral dilemma almost daily could be in order.

ANOTHER MODERN moral problem so commonplace these days as to require restudy is the so-called "bad marriage"—one that is not considered valid by Catholicism because the couple was not married before a priest. Present Church law has the effect of denying such persons the sacraments of penance and communion, among other things.

New mixed marriage legislation issued by the Church late in 1970 allows Catholics henceforth to marry, in certain circumstances and with the local bishop's permission, in a civil ceremony or before a non-Catholic clergyman. But many such marriages existing before the new mixed marriage rules must be straightened out.

Church lawyers, or canonists, have been suggesting for some time that penalties against such persons be abolished in the external forum, the penal books. It would be more the confessor's responsibility to judge, in the internal forum of the private confessional, who is or is not eligible for absolution and subsequent reception of communion.

Center attacks health problem

INDIANAPOLIS—Ways to usually suffers pain in the joints. Dr. Pierce's talk will be one of light sickle cell anemia, the most common long-term illness of the leg. Half die before Center's three-phase attack on Black children, will be discussed adulthood; the handicapped the disease, according to Father during a meeting at 7:30 p.m. victims who do survive remain in Bonifacio Hardin, Martin Center Center, 3561 North College Avenue.

Dr. Raymond Pierce, director of orthopedic surgery at Marion County General Hospital, will tell about the disease and what little is being done locally and nationally.

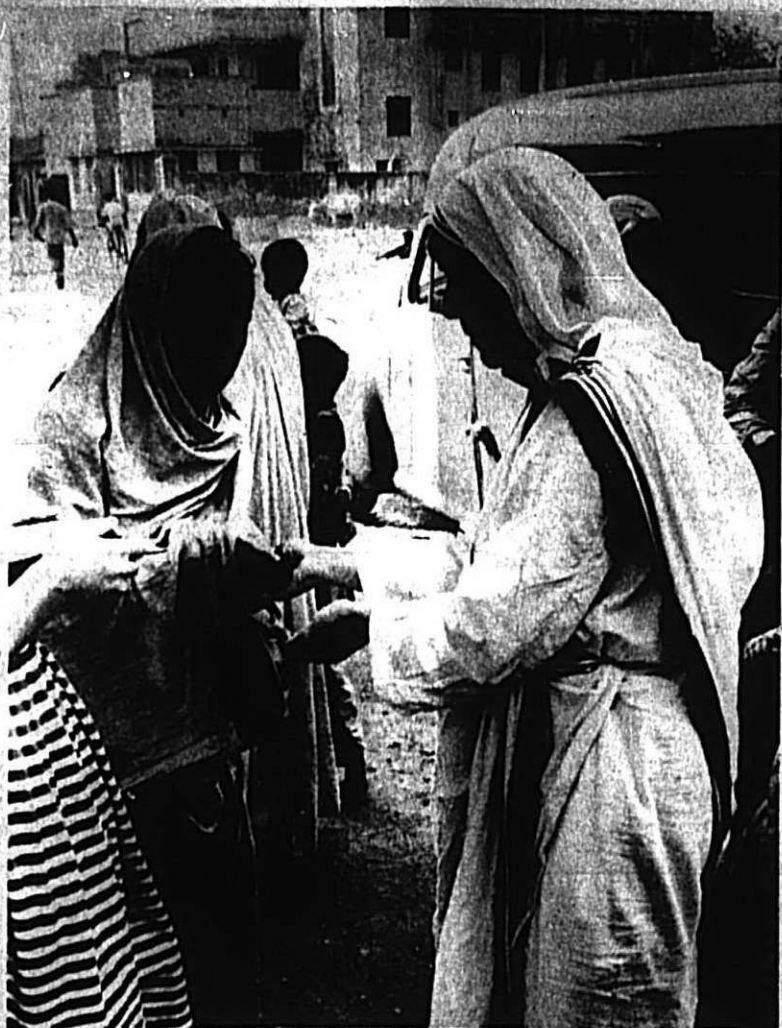
This hereditary affliction occurs in one in about 500 Black births and in a negligible number of White births. The victim

INDIANAPOLIS Calendar of Events

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.; Socina 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.

School Mission Gifts 1970

Number of Pupils	Holy Child Hood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS				
Assumption	83	\$ 80.00	\$	\$
Holy Angels	201			
Holy Cross	203	40.00	20.00	132.58
Holy Name	834			
Holy Spirit	747	138.20	500.00	15.00
Holy Trinity	303	54.00	380.00	100.00
Immaculate Heart of Mary	454	89.60	477.00	
Nativity of Our Lord Jesus Christ	285	58.80	343.48	
Our Lady of Lourdes	479	88.00	695.15	200.00
Our Lord Jesus Christ, King	464		375.00	
Sacred Heart of Jesus	274	51.40	191.45	10.00
St. Andrew	688		633.00	10.00
St. Ann	222	42.00	210.39	30.00
All Saints	165		340.00	45.00
St. Bernard	531	91.60	258.42	20.00
St. Bridget	122	10.00	8.00	
St. Catherine	320	60.80	376.64	170.00
St. Christopher	470	83.20	566.00	20.00
St. Francis de Sales	200		278.00	30.00
St. Gabriel	453		700.00	
St. James, the Greater	294		368.93	
St. Joan of Arc	614	40.80	602.00	95.00
St. Joseph	182		90.00	20.00
St. Jude	681		731.77	195.00
St. Lawrence	668	100.00	825.00	190.00
St. Luke	334	58.40	500.00	65.00
St. Mark	400	65.20	140.00	150.00
St. Mary Child Center	450	86.20	63.40	30.00
St. Matthew	592	91.20	939.00	450.00
St. Michael, Archangel	408		951.00	240.00
St. Monica	236	10.00	180.00	20.00
St. Patrick	449	177.40	568.81	170.00
St. Philip Neri	517		962.00	4.02
St. Pius X	379			
St. Rita	721			
St. Rose	678	120.00	673.90	238.50
St. Simon	268	126.00	927.79	140.00
St. Theresa of the Infant Jesus	268		227.28	105.00
St. Thomas Aquinas	225	43.40	319.00	90.00
Aurora	625	121.80	500.00	320.00
Batesville	221	41.80	362.00	44.00
Bedford				
BLOOMINGTON				
St. Charles	314	58.00	373.50	35.00
Bradford	102	20.40	130.00	70.00
Brazil	112		142.00	
Brookville	330	61.80	350.00	90.00
Brownsville	430	73.80	300.00	
Cannelton		16.00	88.00	65.00
Charlestown	133		30.00	
Clarksville	567		472.00	110.00
Clinton	110	19.00	217.77	145.00
COLUMBUS				
St. Bartholomew	242	46.00	221.00	5.00
St. Columba	349			
Connorsville	321	58.20	363.94	30.00
Corydon	182			
Eadsburg		60.00		
Falls	130	26.20		60.00
Greenfield	392	74.00	800.44	250.00
Greensburg	373	56.00	381.00	230.00
Greenwood				82.65
JEFFERSONVILLE				
Sacred Heart	547	100.00	600.00	360.00
St. Augustine Pre-School Children	133	25.00	167.00	40.00
Lanesville	278	50.80	285.49	135.00
Lawrenceburg				145.00
MADISON				
Pope John XXIII	277	97.25	517.31	105.00
Millhouse	128	26.00	135.00	50.00
Morris	98	21.00	100.00	55.00
NEW ALBANY				
Holy Family	394	73.40	493.24	30.00
Holy Trinity	251	87.00	416.00	100.00
Our Lady of Perpetual Help	454	88.20		250.00
St. Mary	215	30.80		10.00
New Albany		30.00	151.00	45.00
New Castle	152	25.40		35.00
North Vernon	269	29.50	581.15	
Oldenburg	309			108.00
Plainfield	211	20.75	303.12	196.69
RICHMOND				
Holy Family	228	55.50	394.14	15.00
St. Andrew	268		304.00	635.00
St. Mary	212	65.00	273.79	5.00
Rushville	270	48.00	274.50	50.00
St. Joseph Hill	101		109.20	
St. Leon	173	36.80	209.00	40.00
St. Mark (Perry Co.)	80	15.80	18.00	56.94
St. Mary-of-the-Knobs				3.23
St. Maurice CCD			75.00	30.00
St. Meinrad	307	37.50	2.00	15.00
St. Nicholas (Ripley Co.)	121	22.40	149.00	25.00
St. Peter (Franklin Co.)	83	16.40	63.00	30.00
St. Vincent (Shelby Co.)	65	11.60	109.00	45.00
Sellersburg	210	30.00	250.00	80.00
Seymour	272	50.80	375.00	
Shelbyville	403	59.40	685.00	25.00
Siberia				45.00
Starlight	407		106.00	10.00
Tell City		147.00		210.00
TERRE HAUTE				
Sacred Heart of Jesus	203	41.00		18.00
St. Ann	93	22.00	254.00	70.00
St. Benedict	135			14.00
St. Margaret Mary	278		205.00	50.00
St. Patrick	504	94.40	587.50	3.54



MOTHER THERESA AWARDED PEACE PRIZE—Mother Theresa, a 60-year-old nun who founded the Missionaries of Charity in Calcutta, India, 20 years ago, is the first recipient of the \$25,000 Pope John XXIII Peace Prize. Pope Paul VI announced at the Vatican. Mother Theresa (right), shown distributing medicine to the poor in Delhi, India, is little known in the Western world but is something of a legend in her adopted India. Born at Skopje in what is now Yugoslavia, she gave up a teaching career as a member of the Sisters of Loretto 22 years ago to devote herself exclusively to helping the poor by living among them. (RNS photo)

Set variety of courses at seminary

INDIANAPOLIS—Contemporary problems will be explored in the spring semester courses at the Catholic Seminary of Indianapolis, 4545 Northwestern Ave., starting February 1.

Moral theology courses will include "Norms in Morality" and "Current Moral Problems," while dogmatic theology offerings will feature "The Doctrine of Creation" and a seminar in "Marxism: Friend or Foe?"

Other seminar courses are "Contraception and Abortion," "Issues in the American Black Experience," and "Pre-Adult Understanding of God." The latter seminar is designed for parents and others engaged in religious education of children.

Rabbi Murray Saltzman, of the Indianapolis Hebrew Congregation, will offer a course on the "History of Jewish-Christian Relations."

Pre-registration for the spring semester will continue through February 1. Class begins the following day, including a schedule of day and evening sessions. They are open to part-time students and adults wishing to audit classes without working for academic credit.

Additional information may be obtained from the office of the dean, 924-1331.

KC Council sets annual card party

INDIANAPOLIS—St. Joseph Council, Knights of Columbus, will sponsor its fifth annual Card Party at 8 p.m. Wednesday, Jan. 27. The Council is located at 4332 N. German Church Rd. Table and door prizes will be awarded. Table reservations may be made with Mrs. Pat Williams, 898-4676.

Remember them in your prayers

INDIANAPOLIS

CARL W. QUEISSER, 63, St. Thomas, Jan. 8. Husband of Frances Thomas; father of David R. Queisser, Carol Jane Whitton, Elizabeth Ward and Linda Sue Queisser; son of Mrs. Walter A. Queisser; brother of Herbert C. Queisser.

YAGNES A. FLORY, 68, Our Lady of Lourdes, Jan. 6. Sister of Frank V. Flory and George F. Flory and Vivian Roach.

FRANCIS X. RILEY, 58, St. Peter and Paul Cathedral, Jan. 7. Husband of Anna R. Riley; father of Cathy Billips, Mary E. Pervlew, and Sheila Pigg; brother of Charles C. and Norman A. Riley.

HOMER G. RITCHIE, 66, St. Peter and Paul Cathedral, Jan. 8. Husband of Mabel H. Ritchie; brother of Robert Ritchie.

MARY E. WILKES, 67, St. Peter and Paul Cathedral, Jan. 8. Mother of Norman L. Wilkes; sister of Tony and Amiel Seltz and Barbara Pankow.

MARY M. SMOCK, 74, St. Anthony's, Jan. 8.

LOUISE C. KLOTZ, 88, St. Lawrence, Jan. 9. Mother of Andrew C. Klotz; sister of Sister James Marie, O.S.F., Louise Garfi and Katherine Garfi.

GEORGE J. BRATTHAUER, 89, St. Philip Neri, Jan. 9. Husband of Josephine; father of Robert W. and Joseph E. Bratthauer, Margaret McDermott, Frances Dwyer and Mary Cuthall.

EDWARD C. BURKERT, 73, St. Peter and Paul Cathedral, Dec. 24. Husband of Catherine W.; brother of John Burkert, Margaret Rosenstien, Caroline Steffen and Lucy Senback; uncle of Father Gerald Burkert, pastor of St. Mary's parish, New Albany.

Word has been received here of the death of FRANCES L. RYAN, 59, a former member of St. Philip Neri parish, Indianapolis. Services were held Jan. 12, at St. Francis Cabrini Church, Houston, Texas. Two sisters survive, Helen Riley of Houston, Texas, and Mary A. Rosetter of Indianapolis.

JEFFERSONVILLE

ININA MAE MILLER, 63, Sacred Heart, Jan. 11. Sister of Ethel Zollman and Ora Casey, both of Jeffersonville.

JHN WILLIAM FORD, 57, St. Augustine, Jan. 9. Husband of Clara N.; father of Lawrence W. Ford of Jeffersonville; Nancy Montgomery of Clarksville. A brother and a sister also survive.

MARY CATHERINE HUBER, 80,

St. Augustine, Jan. 11. Wife of Jacob W. Huber. A sister and brother also survive.

JOSEPH ERNEST WELCH, 49, St. Augustine, Jan. 11. Son of Mrs. George M. Welch of Jeffersonville; father of Joseph E. Welch Jr. of Jeffersonville. Four brothers and three sisters also survive.

MARY (Mable) MCCARTIN, 75, St. Augustine, Jan. 12. Mother of J. Thomas McCartin of Jeffersonville and Benjamin J. McCartin of Alexandria, Va.

MARGARET T. SCHMELZ, 68, St. Mary's, Jan. 11. Wife of August. Three sisters also survive.

JOSEPH A. DUBOIS, 86, St. Joseph, Jan. 9. Husband of Lizzie; father of Sylvester Dubois of New Albany; Rosie Simon of Milltown and Charles Dubois of Indianapolis. Two sisters also survive.

NEW ALBANY

JANNA RICKE DENNY, 73, Holy Family, Jan. 11. Mother of Jerry Denny of Louisville; Marie Denny of Houston, Texas; Mrs. Nelson Wolfe, Mrs. Martin Goodyear, Mrs. James Jagielski and Albert Denny, all of New Albany. A brother and two sisters also survive.

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CLARA A. (Gordon) LOESCH, 71, Holy Trinity, Jan. 11. Wife of Chester P. father of Richard Loesch of Glen Elder, Ill.; Rita Griffin of Marlon, N.J.; Rosamond Coffey of Indianapolis; Robert and Raymond Loesch, both of New Albany. Two brothers and two sisters also survive.

TERRE HAUTE

IRENE REMLER BEDWELL, 49, Sacred Heart, Jan. 6. Wife of Arthur mother of Sharon Gross, Sandra Brenda and David Bedwell, all of Terre Haute; daughter of Mr. and Mrs. George Ramier of Terre Haute.

JOHN L. MULVIHILL, 74, St. Mary's, Jan. 8. Father of John R. Mulvihill of Indianapolis; Patricia Smith of Oceanside, Calif. and Mrs. John Smith of Clearwater, Fla.

WYNETIA C. DEROLF, St. Patrick's, Jan. 11. Wife of J. Arnold; mother of Larry D. DeRolf of Paris, France; Mrs. Charles Duffy of Vincennes.

EUGENE L. GOCHE, 75, St. Benedict's, Jan. 11.

GEORGE W. GRAMMEL, 85, St. Margaret Mary, Jan. 11.

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will be presented here Jan. 23 to Philip Neri parish hall at 7:30

Maryknoll Bishop James E. p.m. Thursday, Jan. 21,

Walsh, 79, who was freed last honoring Msgr. Albert H. Busald

July by Chinese communists and Father Edward Ripperger,

after 12 years of imprisonment. Pastor since 1934, Msgr.

Busald is retiring effective

Reception set for Monsignor Busald

INDIANAPOLIS—A public

January 22 and will make his

home at St. Paul's Hermitage,

Archdiocesan retirement home

in Beech Grove.

Father Ripperger, associate

pastor since his ordination in

1961, has been reassigned.

All former associate pastors

and former parishioners are

invited to the public reception,

arranged by the parish council.

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VIEWING WITH ARNOLD

1970: a poor year for good movies

BY JAMES W. ARNOLD

Years like 1970 make the annual critical game of selecting the Ten Best Movies something of a nightmare. It's like picking the Ten Best Ants in the backyard.

Everybody seems to be having the same trouble. The New York Film Critics picked "Five Easy Pieces" as best film, an amusing choice, but the laughter is hollow. If "Pieces" is really it, a year after "Midnight Cowboy," "Easy Rider," "Z," then either the film-makers or the critics had better find a new line of work. The medium is sinking into a coma.

That, indeed, may be the truth. There were few films in 1970 to get excited about if you were a fan, out there in the great expanse between Atlantic and Pacific, who hadn't yet lost his

humanist soul and also wanted a vital cinematic experience. That is an enormously sad comment, given the virtually unlimited creative freedom, the hungry audience, the vanishing requirement for established stars and big budgets.

THE DEARTH MAY NOT yet have been too noticeable at the local Bijou, where all year the better 1969 films (when not crowded out by skin-flicks) were playing off—those mentioned above, as well as "The Reivers," "The Shoot Horse," "The Damned," "Anne of a Thousand Days," "Alice's Restaurant," "Butch Cassidy," "Hello, Dolly," etc. (Recall, the Catholic award for 1969 went to "Lovely War," the Protestant nod to "The Reivers," and the joint prize to "Z"—none of them choices to be ashamed of).

Any annual survey must stop somewhere in time, and here I'm not considering late releases that were a fan, out there in the great expanse between Atlantic and Pacific, who hadn't yet lost his

Never Sang for My Father," "Husbands," "Little Big Man," and "Ryan's Daughter." Perhaps two or three represent potential mention of a Top Ten list, although they were all weighed by the panel of critics who believed them inferior to "Five Easy Pieces."

There can be refuge in foreign art films, but the trouble is that some directors are so inarguably superior that their mediocre films could make the Top Ten in almost any year—especially this one. Yet Antonioni's "Zabriskie Point," Bergman's "Anna," and Fellini's "Satyricon" are not easily praiseworthy by their own past standards. One might also dress up a list with Truffaut ("The Wild Child"), Bresson ("Balthazar"), Bunuel ("Tristana"), Rohmer ("My Night at Maud's") and Chabrol ("This Man Must Die"). By then you have a respectable Top Ten almost filled, but not with anything patrons outside New York are likely to be able to see for several years, if ever.

(best comedy), "The Landlord" (sophisticated visual style), "Boys in the Band" (an ok play adaptation), "On a Clear Day," (an adequate musical), "Catch-22" (great in spots), "Monte Walsh," "The Revolutionary," "Rider on the Rain," and oh yes, "Five Easy Pieces."

Moviegoers attracted to "Airport," "M*A*S*H," "Myra Breckinridge" or "Mad Housewife" may look back on 1970 more fondly. For the rest of us, it was as thrilling a year as it was on Wall Street.

THIS WEEK'S NETWORK TV MOVIES:

MARRIAGE ON THE ROCKS (CBS, Friday, Jan. 15) (1965): Deborah Kerr somehow wandered into this trivial, tasteless 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.

DUEL AT DIABLO (NBC, Saturday, Jan. 16) (1966): A Ralph Nelson's ultra-violent pre-cursor to the ultra-violent "Soldier Blue." This is a waste, as ever, as the rich girl

reluctantly realistic ambushed heroine (source: a 1949 John Ford but little of the horror wagon train western, liberally O'Hara novel) whose steamy and misery. The few assets are splattered with horror, brutality, appetites devastate half of several brilliantly staged tank and timely comments on western civilization, including battles (which will be less miscorrection. The photography is sometimes excellent, and the offbeat leads are Sidney Poitier and Sweden's Bibi Anderson. Satisfactory for adults and mature youth.

WATERHOLE NO. THREE (ABC, Sunday, Jan. 17) (1967): A cowboy spoof in which the western gunslinger is shown presumably as he really was: a dishonorable thief, coward, rapist, etc. Tasteless and full of sexy suggestiveness, the film's main trouble is that it just isn't funny. Not recommended.

A RAGE TO LIVE (NBC, Tuesday, Jan. 19) (1965): A leading contender for worst film of 1965. Suzanne Pleshette is a wasted, as ever, as the rich girl

SKELETON FOUND NEAR JERUSALEM

Israelis unearth physical evidence of crucifixion during biblical era

JERUSALEM—What is held to be the first authenticated physical evidence of crucifixion in Biblical times was unearthed more than two years ago in the outskirts of Jerusalem.

An announcement of the discovery was made Jan. 2 in the Israel Exploration Journal, published by the Hebrew University Institute of Archaeology, the Israeli government Department of Antiquities and the Israel Exploration Society.

A skeleton, its heel bones pierced by a large iron nail, was found during excavations in an ancient cemetery at Givat Hamivtar in northeastern Jerusalem in June, 1968. Detailed archeological evidence indicates that the victim was between 24 and 28 years old, and of average height and stature, according to Dr. Nicu Haas senior lecturer in anatomy at the Hebrew University-Hadassah Medical Center, who directed the examination of the bones and other remains.

THE GOSPEL OF St. John, 19:31-37, says: "It was the Preparation Day, and to prevent the bodies remaining on the cross during the sabbath—since that sabbath was a day of special solemnity—the Jews asked Pilate to have the legs broken and the bodies taken away."

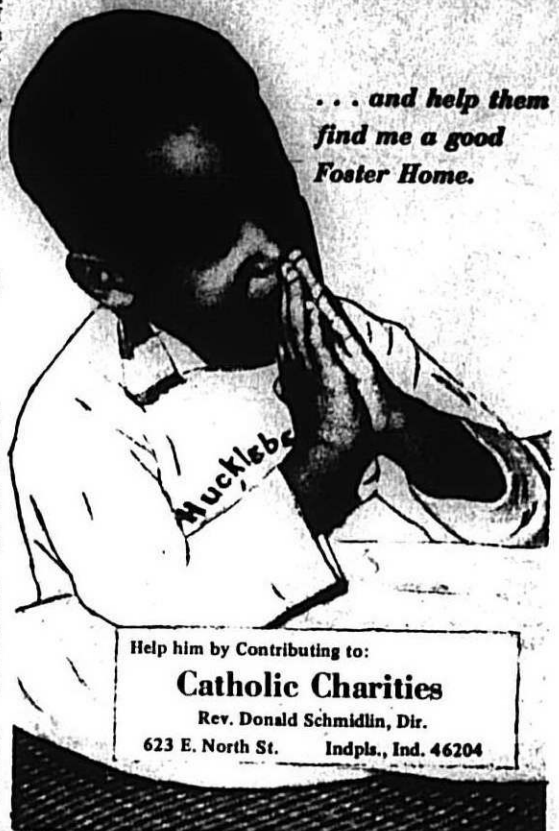
"Consequently, the soldiers came and broke the legs of the first man who had been crucified with him (Jesus) and then of the other."

"When they came to Jesus, they found he was already dead, and so instead of breaking his legs, one of the soldiers pierced his side with a lance; and immediately there came out blood and water."

"This is the evidence of one who saw it—trustworthy evidence, and he knows he speaks the truth—and he gives it so that you may believe as well. Because all this happened to fulfill the words of scripture, 'Not one bone of his will be broken.'" (Psalm, 34:20)

Avraham Biran, director of the government Department of Antiquities, said it was "far-fetched and plain silly" to suppose that the skeletal remains unearthed at Givat Hamivtar were the bones of Jesus.

Ancient literary sources record several "waves" of crucifixions in Jewish Palestine, as well as individual crucifixions by Roman procurators.



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Black Catholics are seen as inner city mediators

CINCINNATI—The role of mediator in inner city crises may be in the offing for many of this city's 5,000 black Catholics, two black priests reported here.

Described as small in number but in a "pivotal" position at present, these black Catholics will attempt to "get themselves together" at a three-day study week-end and seek to define a "new and positive role in the life of the Church and the community."

So said the two black priests, who are both spokesmen for the black Catholic community and organizers of the week-end study session—Father Allen P. Tarlton, O.S.B., from St. John's Abbey, Collegeville, Minn., and Father Clarence J. Rivers, president of Stimuli, Inc., and best-known for his contemporary musical and liturgical contributions.

OBSERVING THAT the white ethnic minorities of the urban areas who come into conflict with blacks are predominantly Catholic, the priests said that unless these two groups can reach some kind of understanding, "we face a great deal of violent social upheaval."

"Black Catholics are in the unique position of possibly being able to speak on equal

footing with both groups," they said. "We see such mediation as one of our possibilities."

The study week-end received a "heartily endorsement" from Archbishop Paul F. Leibold of Cincinnati, who called the black Catholic group "most positive, responsible and truly Catholic in their endeavors in behalf of their own people and the cause of Christ."

"NO LONGER ARE the black people a group to be missionized," the prelate declared. "They are mature and fully responsible members of the Church. They... wish to recognize and exercise their proper role in the total life of the Church..."

But Archbishop Leibold warned the black Catholic effort will be a powerful one for the local Church only if all are heard and the leaders are speaking not only for a "vocal few, but for the totality of our black Catholic community..."

Both Father Rivers and Father Allen—the latter is also pastor of St. Martin de Porres parish in the black suburb of Lincoln Heights—denied that the so-called "black caucus" on the local level was either necessarily "divisive or separatist."

BUT AS CUSTER SAID, let's get on with the battle. Only two 1970 films—"Woodstock" and "Patton"—lacked major embarrassments, i.e., some big flaw in content or technique. Yet even "Woodstock" was primarily a technical achievement in documentary, albeit a great one, and "Patton," as the story of a colorful megalomaniac, also had its limitations. These were the top two.

After them I would select "The Angel Levine"—flawed perhaps, but the year's most validly inspiring movie—and two that are primarily lovely genre pieces: "Ned Kelly," the outlaw-type western, and "Borsalino," the up-to-now zenith of the stylish gangster movie. Then there would be "Joe," which had more flaws than a toy Christmas spaceman set, but at least was meaningful and unpredictable.

Other films were worth liking for one reason or another, but you wouldn't want to give them a medal: "The Out-of-Towners"

Schedule liturgy in Melkite Rite

INDIANAPOLIS—Father Albert Ajamie, pastor of St. Rose parish, Franklin, will celebrate the Divine Liturgy of the Melkite Rite in Little Flower Church at 7:45 p.m. Wednesday, Jan. 20.

A small choir will take part in the English-language service, scheduled to illustrate various cultural forms in the development of the Christian celebration of the Eucharist. The liturgy is open to the public.

VASILIOS TZAFERIS, Greek-born archeologist associated with the government Department of Antiquities, who was chief excavator of the Givat Hamivtar cave tombs, said, "It is possible to place this crucifixion between the start of the first century A.D. and somewhere just before the outbreak of the first Jewish revolt in 7 A.D." Conclusions of a two-year study, set forth in the Israel Exploration Journal, reveal that the crucifixion victim was nailed to a cross in a twisted sitting position, his legs together, with a nail penetrating the heel bones. The knees were in a semi-flexed position, both pointing to the right side of the victim, away from the cross. Since the arms were stretched out—and apparently pierced with nails in the forearms, and not in the palms—the trunk was twisted, Dr. Haas and his associates concluded.

The skeletal remains also show a sharp fracture of the calf bones, "produced by a single strong blow," according to Dr. Haas. "This direct, deliberate blow may be attributed to the final (symbolic) coup de grace," he writes.

This piece of evidence alone is sufficient, in the minds of scripture scholars, to staunch, at the very outset, any flow of undisciplined imagination that would try to identify the crucifixion victim with Jesus Christ.

Propose return of inactive priests

KEARNY, N.J.—A return to the ministry by all inactive priests who desire it—even if they are married—was proposed here by a special committee of Newark archdiocese priests' Senate.

The proposal was among 12 recommendations by the senate's ad hoc committee of concern which had been charged with drafting a program to change the current "negative climate" toward priests who have left active ministry.

Each proposal will be put to a vote when the senate meets again Feb. 1.

Four of the proposals, senate spokesmen explained, are intended only as an expression of opinion on the direction it is believed the Church ought to take. Among them is the proposal for the reintroduction of priests into the ministry, even where they have married.

Other suggestions of this nature are for the ordination of married men, discontinuation of the laicization process and admission to the diaconate for non-functioning priests wishing to serve in that role.

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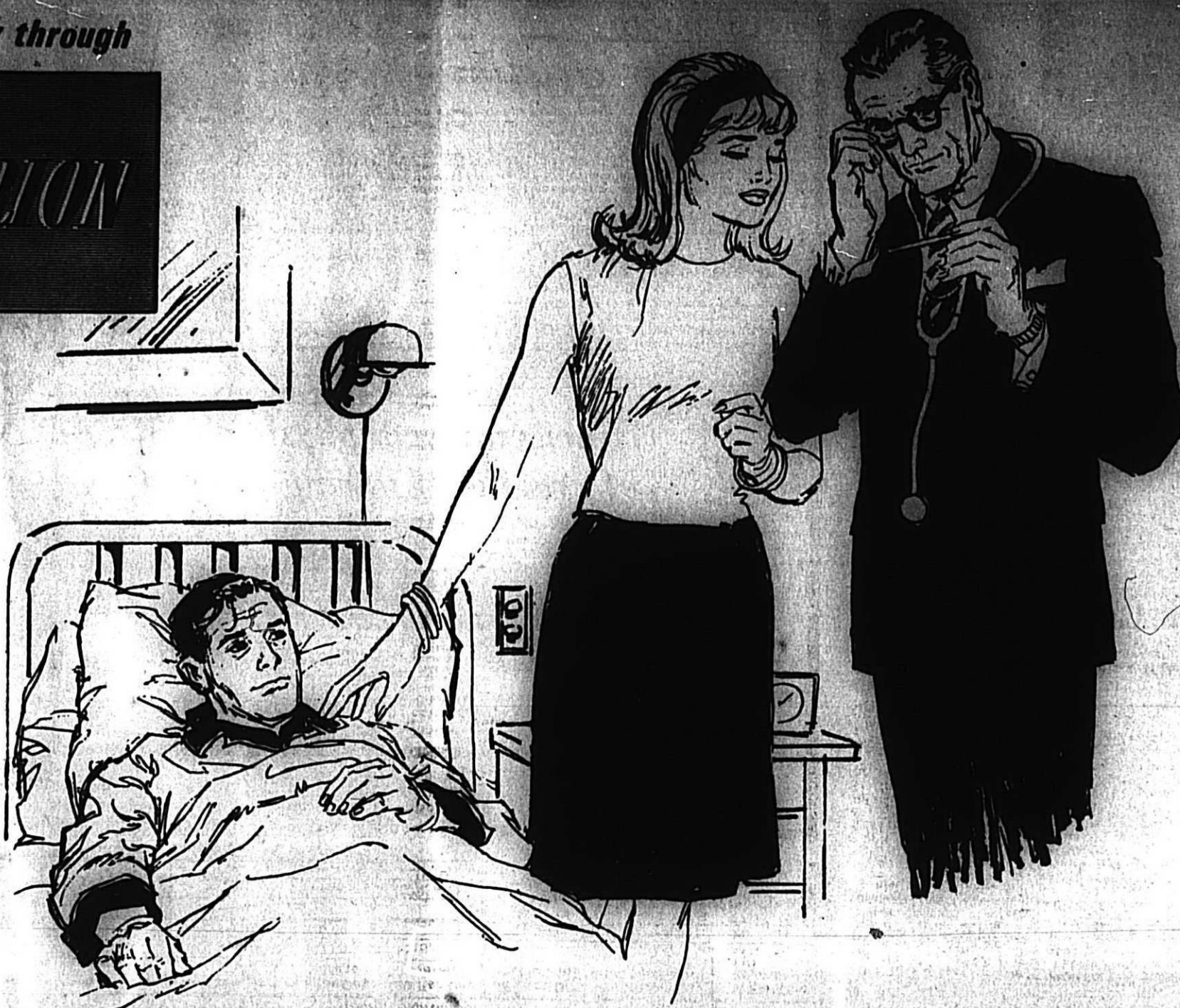
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