

## Report Brazil is still using torture tactics

SANTIAGO, Chile—Spokesmen for 70 Brazilian revolutionaries released in exchange for a Swiss diplomat said here that physical and mental torture continues in Brazil's jails.

Among the political prisoners exchanged for Swiss Ambassador to Brazil Giovanni Enrico Bucher is Dominican Father Tito de Alencar, who said the regime had been persecuting religious and priests "because we are for the people."

Jean Marc von der Vair, a leader of the outlawed National Student Union of Brazil, said he was speaking for the group when vowing: "We who were born revolutionaries will die as revolutionaries."

His statement charged that another prisoner, Eduardo Leite, was tortured to death at Sao Paulo's main prison last October.

Nancy Mangabeira Unger, the daughter of an American father, and one of 11 young women in the group, said that "there was terrible psychological torture" during interrogation and at the hospital where she was recovering from wounds inflicted during her arrest.

LAWYER ANTONIO Expedito Pereira said that police hung him by the feet. "Later," he said, "they attached electrical connections to sensitive parts of my body, and I was kept wet so the shocks would hurt more."

He added: "This is why the kidnappings continue."

Ambassador Bucher was held for 40 days, before kidnappers and government officials negotiated his release.

In the past year the regime of Gen. Emilio G. Medici had promptly released about 60 persons for the exchange of three other victims of political abduction, but this time it refused to free those convicted of killings, bank robberies and similar crimes.

Father Alencar said he had been whipped with bamboo sticks. He and other Dominicans were arrested in late 1969 on charges of subversion and linked with Marxist groups in Sao Paulo.

A letter attributed to him and signed in March, 1970, gave a detailed description of the tortures inflicted upon him in what he said were efforts by police to implicate other priests.

Besides beating his ears, the letter said, he was tied by his wrists and knees, then hung and given electric shocks.

The letter said Father Alencar attempted suicide out of desperation.

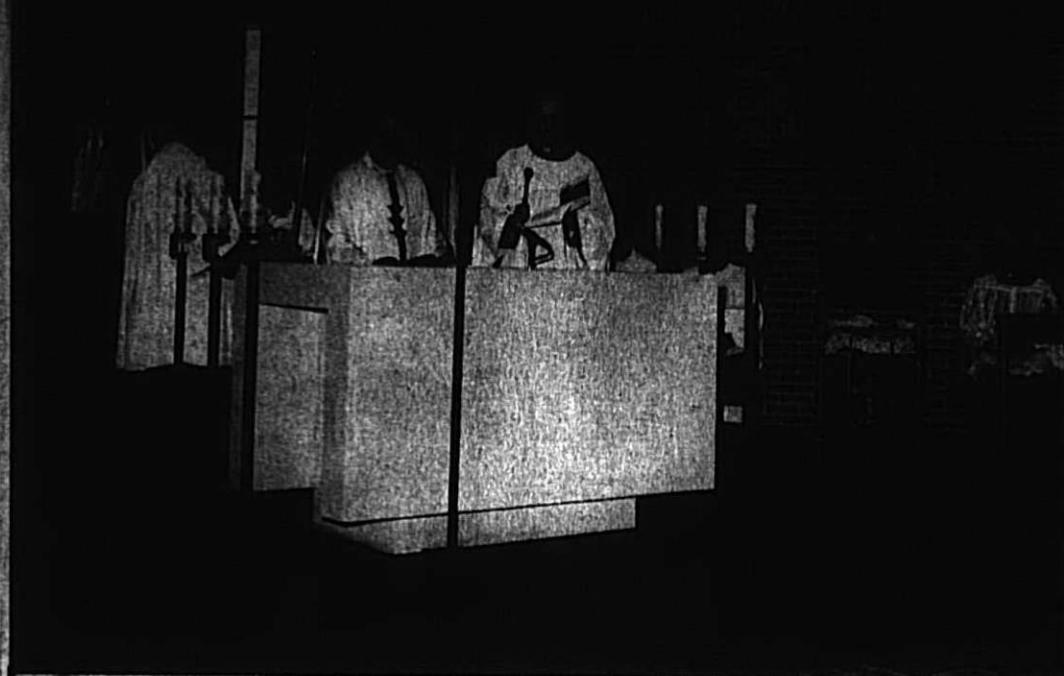
THE BRAZILIANS WERE allowed to talk with newsmen only after completing two days of medical examinations and documentation with Chile's immigration authorities. They are lodged at the Pedro Aguirre Cerda Home, a welfare complex usually housing homeless children.

A request by Chilean authorities that the former prisoners abstain from making political statements that could damage relations with other countries, was only heeded in part.

Vera Maria Rocha, a former student at the University of Pernambuco in Recife, told newsmen that she and other women were tortured by police while in jail.

Upon their arrival at the airport here Jan. 14, the released prisoners were met by about 150 Brazilian students already in exile here, and a brief demonstration followed, with the students chanting, "Down with Brazilian Dictators" and other slogans, and carrying flags and posters. Some shouted names of dissenters or of Marxist leaders.

Among those cheered by the students were Carlos Marighella—a communist (Continued on Page 9)



CHRIST THE KING DEDICATION—Archbishop George J. Leonard, who presided at solemn dedication ceremonies last Sunday in the new Christ the King Church, Indianapolis. He also celebrated the Mass of Dedication which followed the blessing. Shown above are Father Thomas Carey, left, pastor of Christ the King, and Father Victor F. Wright, right, pastor of St. Joseph's parish, St. Leon, Ind., who preached the dedication sermon. Seated at the right is Retired Archbishop Paul C. Schulte, flanked by Father Kenney C. Sweeney, hidden at left, and Magr. Richard Kavanagh, V.F.

## THE GENERAL ASSEMBLY

# Hart to introduce major aid measure; tax credits surface

BY B. H. ACKELMIRE

INDIANAPOLIS—At the end of its first full week of business the 1971 Indiana General Assembly was to be presented with what doubtless will be one of the most controversial issues in this or any other legislative session.

John C. Hart (R-Indianapolis) was scheduled to introduce the purchase of secular services bill in the House of Representatives on Friday (Jan. 22). Hart, serving his second term in the House, is ranking member of the all-important Ways and Means Committee.

The bill, which has been recommended for passage by the General Education Study Committee, calls for an estimated annual funding of \$10 million to pay for state-approved pupil educational services rendered by nonpublic schools.

It is not, however, the only measure that could be of significance to Catholic schools. Already introduced are:

—H.B. 1024, sponsored by Reps. Arthur C. Hayes (R-Ft. Wayne) and B. Patrick Bauer (D-South Bend). Provides for bus transportation of parochial school pupils to be paid out of the state general fund. The bill last week was erroneously attributed to Hayes and Burnett C. Bauer of Granger, who co-sponsored fair bus bills in the 1967 and 1969 sessions. The elder Bauer, however, is not a member of the 1971 legislature. B. Patrick is his son.

—H.B. 1190, sponsored by Reps. Robert L. Jones Jr. (R-Indianapolis) and Anthony J. Zaleski Jr. (D-East Chicago). Establishes an "educational nonpublic fund" to support pupils in nonpublic schools.

—S.B. 44, sponsored by Sen. Don L. Park (D-Muncie). Allows deductions from the state adjusted gross income tax for contributions to elementary and secondary schools.

—S.B. 105, sponsored by Sen. Leslie Duvall (R-Indianapolis). Provides a tax credit of \$100 on adjusted gross income for taxpayers with legal dependents in nonpublic grade and high schools.

THE MOST PROVOCATIVE of the four bills is the scholarship fund measure, a modified voucher plan.

Briefly, it would work like this: a parent wanting to send his child to an approved nonpublic school would apply for a scholarship "certificate" from the public school system within which he resides. The certificate, one per pupil and equal in value to the portion of state support, would then be "spent" at the local nonpublic school. State support presently runs approximately \$430 per pupil.

Rep. Jones doesn't view the measure as parochial school aid but as "contract schooling" which introduces free enterprise into education. He said it would be a form of property tax relief since it would mean smaller enrollments in the public schools.

But however attractive the wrappings, the package is empty. The bill contains no appropriation. Jones estimated that in its first year—the 1972-73 school year—it could cost the state \$24 million but "in the long run it will save a great deal of money." Nonpublic schools, he noted, are being operated at much lower per pupil costs than public schools.

The attitude of the Committee on Nonpublic Schools toward the measure

listed above? It will continue to concentrate all its efforts on the purchase-of-services concept.

John Christy, executive secretary of the Indiana Catholic Conference, said the conference is gratified that legislators are coming forward with proposals recognizing the needs of nonpublic schools. But the emphasis, in that organization too, will remain where it has been for the past year.

"Purchase-of-services is the only bill that is based on a constitutional study and has had constitutional testing in other states," Christy said. (The U.S. Supreme Court is expected to rule this spring on the constitutionality of a Pennsylvania law which served as a model in drafting the Indiana bill.)

EARLIER THIS WEEK the Senate was working its way through measures passed in 1969 and vetoed by Governor Edgar Whitcomb, among them a tax credit provision for corporate gifts to nonpublic schools.

The bill in question (S.B. 133) was dumped in a tie-breaking vote by Lt. Gov. Folz which sustained the governor's veto. The action, however, did not ruffle the nonpublic school camp. A neutral stance was taken on the measure throughout, the feeling being that it would have little impact. The corporate write-off approach thus far has proved of small benefit to private colleges and universities and was expected to be of even less significance to elementary and high schools.

As the House had done last week, the Senate this week was considering first those vetoed bills which could amend existing legislation and thereby affect the text of "superbill." The 4,700-page compilation of all existing Indiana laws must be approved by the assembly before members can begin taking up new legislation.

Superbill passed both houses of the Assembly unanimously but, at this writing, is being studied by a special legal advisory committee appointed by the governor.

The most important House action during the 1969 review sustained the governor's veto of increased payments to welfare mothers and dependent children. The vote reflected bipartisan agreement that the issue must be reconsidered by the present legislature. The state will have to meet new federal standards or expect "to go it alone" in Aid to Dependent Children programs.

At this writing, the 1971 assembly is still clearing away old business and attending to preliminaries.

There was, however, one optimistic sign gleaned by assembly watchers. Zero Population Growth, a birth control lobbying group, reported at the end of last week that it had no luck thus far in getting a legislator to sponsor an abortion law repealer.

## Stamp hits racism

VATICAN CITY—A black angel holding a lamp and a crucifixion scene surrounded by a flight of doves will appear on a series of Vatican stamps marking the United Nations' international year for the battle against racism.

The series of four stamps will be issued Feb. 2, and will carry the Pope's theme of the 1971 World Peace Day: Every Man is My Brother.

## Plan dialogue on priesthood before synod

ROME—Six months before the Synod of Bishops meets next fall to discuss the problems of the modern priesthood, American Catholics will have given their views on the subject to the American bishops through regional, grassroots exchanges, Cardinal John Dearden of Detroit told NC News.

The cardinal, who is president of the National Conference of Catholic Bishops, said that the regional meetings will be held throughout the United States sometime in March.

In April the American bishops will meet in Detroit to discuss the two items on the synod agenda: world justice and the priesthood.

They will also at that time elect four bishops as delegates to the synod, which begins in the Vatican, Sept. 30 and will last for about a month.

The tall, quiet-spoken cardinal said that plans for the grassroots dialogue were made before world justice was added to the synod agenda.

"Perhaps it is just as well that we are dwelling on the priesthood only, because that in itself is a topic so large as to take all the time in any regional discussion," he said.

"The important thing is to get the opinion of as many people as possible. Regional exchanges will be summarized and forwarded to us before the April meeting. It hardly need be said that this will benefit the bishops, but more importantly, the four delegates going to Synod 71."

## Special collection

A special collection for the Church in Latin America has been announced by the Chancery Office for Sunday, Jan. 31, in all parishes of the Archdiocese. The annual fund-raising effort was requested by the United States Catholic Conference, Latin American Division. Last year's Archdiocesan collection amounted to \$31,641.

## Official

My dear Family in Christ:

The desire of Christians to come closer together brought about the founding of the Week of Prayer for Christian Unity more than sixty years ago.

The recent ecumenical council declared that promoting the restoration of unity among all Christians was one of the chief concerns for its agenda.

Divided Christians are being roused to remove over their divisions and to a longing for unity. Human powers and capabilities alone cannot achieve the reconciliation of all Christians in unity. This week we have the opportunity to pray as Christ did for His Church that all may be one. May God the Father hear our prayer and through the power of the Holy Spirit bring us to that end.

Devotedly yours in Christ,

*George J. Bishop*

Archbishop of Indianapolis

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## Unity Week services set at eight sites

Archdiocesan observance of the Week of Prayer for Christian Unity was announced this week with the scheduling of a series of area ecumenical services.

Sponsored and planned by Catholic, Protestant and Orthodox representatives, Central Indiana sites will include:

ST. MICHAEL CATHOLIC CHURCH, W. 30th and Tibbs Ave., Indianapolis, 7:30 p.m. Sunday, Jan. 24, host pastor Magr. Richard Kavanagh, V.F.

WESTVIEW CHRISTIAN CHURCH, 5925 W. 34th St., Indianapolis, 7:30 p.m. Sunday, Jan. 24, Rabbi Murray Saltzman, speaker.

IRVINGTON UNITED METHODIST CHURCH, 30 N. Audubon Rd., Indianapolis, 7 p.m. Sunday, Jan. 24. Speakers: Father Bernard Head, Dr. Howard E. Dentler, Father Theodore Ziton.

RILEY-LOCKERBIE AREA CHURCHES, Indianapolis, United youth meeting from 3 to 5 p.m. Sunday, Jan. 24, at Zion Evangelical United Church of Christ, 416 E. North St.

NORTHWOOD CHRISTIAN CHURCH, 46th and Central Ave., 4 p.m. Sunday, Jan. 24. Father Mario Shaw, O.S.B., speaker.

CRESTVIEW CHRISTIAN CHURCH, 1500 W. 86th St., Indianapolis, 7:30 p.m. Sunday, Jan. 24. Father Peter Scanlan, speaker.

FAITH ASSEMBLY OF GOD, 186 Royal Rd., Beech Grove, 3 p.m. Sunday, Jan. 24. Father Timothy Sweeney, O.S.B., speaker.

ST. JOSEPH CHURCH, Shelbyville, 4 p.m. Sunday, Jan. 24. Dr. Robert Koenig, speaker.

Programs were held this past week at ST. JOHN UNITED CHURCH OF CHRIST, Cumberland, and the UNITED PRESBYTERIAN CHURCH, Greenwood.

## 'Kidnap plot' priests released to cardinal

BALTIMORE—Two priests and a former priest indicted in the alleged East Coast Conspiracy kidnap plot have been bailed out by a group of local clergymen and released into the custody of Cardinal Lawrence Shehan of Baltimore.

The cardinal has also offered the two priests—Fathers Joseph Wenderoth and Neil McLaughlin—assignments in inner city parishes here.

Neither has had a parish assignment since 1969, when the cardinal relieved them of their parish duties after they admitted to tampering with draft files as a protest against the Vietnam war.

Bail for the three—reduced from \$50,000 to \$25,000 each—was raised by a group of Baltimore priests headed by antiwar activist Father Joseph Connolly. The three had been held at the Lebanon, Pa., County Jail following their indictment in Harrisburg, Jan. 13.

AS A CONDITION of their release, Fathers Wenderoth and McLaughlin and Anthony Scoblick must report to Cardinal Shehan every second day. If they fail to report, the cardinal is bound to inform the federal court.

The 72-year-old cardinal emphasized the importance of the personal element in his acceptance of custody of the men.

"It's almost like a father-son relationship," he said. "They are my priests and I am their bishop. I ordained them and I have a responsibility to them."

He stressed that he did not support "any philosophy that advocates breaking the law," but added that "until they are

tried I have to presume that they are innocent."

The cardinal noted that all of the alleged conspirators have proclaimed their innocence, while in previous anti-war demonstrations—such as the destruction of draft files—they publicly claimed responsibility for their actions.

A CHANCERY SPOKESMAN said the cardinal has received numerous calls and telegrams, some supporting and some challenging his position.

"Many praised him and applauded his courage," the spokesman said. "Others called him a communist or accused him of setting a bad example."

Shortly after the priests were released, the archdiocesan priests' senate of Baltimore issued a statement praising the cardinal for his "compassionate concern" for the welfare of his priests.

They said they felt the cardinal's visit to the priests the evening they were arrested and his willingness to have them released into his custody was "genuinely Christlike."

Shortly after visiting the men in jail, the cardinal issued a statement saying that "the full explanation" of his visit was contained in the Scripture, Matthew 25: "I was in prison and you visited me, come—I was in prison and you visited me not, depart. As long as you did it to one of these, my least brethren, you did it to me."

The priests' senate also expressed their own concern for the defendants "whose faith, philosophy, and formation predispose them to abhor any threat to human life."

## HEADED MARIAN COLLEGE SINCE 1968

# Dominic Guzzetta accepts post as Akron U. president

INDIANAPOLIS—Dr. Dominic J. Guzzetta, president of Marian College since Feb. 1, 1968, has been named president of the University of Akron (O.), effective Aug. 1.

The announcement was made in Akron and Indianapolis on Wednesday.

Dr. Guzzetta served the 20,000 student, state-supported Ohio university for 13 years prior to the Marian appointment. He rose to the post of senior vice-president and provost.

"I leave Marian College and the Indianapolis community with mixed emotions," Dr. Guzzetta said. "My three years here have proved to be professionally and personally satisfying. However, I could not resist the opportunity of assuming the leadership of a major institution."

DURING HIS ADMINISTRATION at Marian, the college broke ground for and completed a \$2 million library with facilities to handle 200,000 volumes.

His administration added three new majors to the curriculum, and nine new faculty positions were created to maintain the 13 to 1 student-faculty ratio. A foundation grant also made it possible for the Catholic institution to establish a Chair for Jewish Studies.

Marian, a liberal arts college owned and operated by the Sisters of St. Francis at



DR. GUZZETTA

Oldenburg, changed from a religious to a primarily lay administration when Guzzetta assumed the presidency. The Board of Trustees grew from one with a majority of religious members to one dominated by Indianapolis civic and business leaders.

After his appointment at Marian, the faculty developed its own constitution and governing council, and student

representation on college policy committees increased and was formalized. Average faculty salaries have grown by approximately 25 per cent and fringe benefits have more than doubled.

WHEN GUZZETTA CAME to Marian the college faced serious financial indebtedness and deficits in the operating budget. During the last three years the institution has operated with a balanced budget.

Under Guzzetta's encouragement, Marian also assisted in organizing the Consortium for Urban Education, Indianapolis, which was created in 1970 in response to a call from Governor Edgar D. Whitcomb for institutions of higher education to play a more direct role in seeking solutions to urban problems.

In addition, Guzzetta has served on the board of the Community Service Council, chaired the educational institutions' division of the United Fund drive, and served on the advisory board of the National Conference of Christians and Jews. He is a member of the Family Service Association, the Indianapolis Literary Club, the Urban League, and the Indianapolis Downtown Chapter of Kiwanis International. Also, he is currently on the Executive Committee of the Independent Colleges and Universities of Indiana.



## EYES MEDICAL CAREER

# Hoosier Peace Corpsman tells of personal growth

BY PAUL G. FOX

Two years of Peace Corps service and travel in Latin America has intensified a young Indianapolis man's desire to become a doctor.

Twenty-five-year-old Michael Tindera, who returned to the States two months ago with an attractive Brazilian bride, is confronted with two problems not uncommon to his contemporaries.

One is a sense of frustration at not meeting standard requirements for admission to medical school—despite graduate work in psychology at St. Louis University and additional courses at a Brazilian university. The chief obstacle is an admittedly undistinguished undergraduate record at St. Louis U.

The other concerns a type of culture shock in reverse, experienced upon reentering the U.S. after a two-year absence and adaptation to another culture. It was the third appearance of culture shock within a 30-month period, but it has proved to be the most serious.

The 1963 Latin School graduate, a member of St. Philip Neri parish, began his Peace Corps training in July, 1968, in Los Angeles. His Portuguese language instructor for the 13-week preparation program was a young woman from Belo Horizonte, Brazil, who only a short time previous had felt contempt for the U.S. Peace Corps program.

Twelve months later she became Mrs. Michael Tindera.

UPON ARRIVAL in Sao Paulo, Brazil's most populous city, in November, 1969, Tindera was assigned to public health work at a new housing project for former slum dwellers. His job ranged from sanitation education to digging graves.

Shortly after beginning his assignment, as other corpsmen were reassigned to distant parts of Brazil, Tindera experienced the utter isolation and anonymity of being a foreigner in a vast metropolitan area. He found that Peace Corpsmen in urban centers did not share the sense of acceptance that those in rural districts found. As he recalls, the fact that he was taken into the home of a Brazilian family probably pulled him through the stress of the situation.

Within three months he discovered that Syomara, his Brazilian instructor, had returned to her home in Belo Horizonte, located about 250 miles or seven hours' bus ride from Sao Paulo. Friendship was renewed. Within six months they were married.

The public health job ended, for various reasons, about nine months after it started. Tindera was then assigned to a laboratory assistantship in a Sao Paulo university, where he was able to take courses in physiology and marine biology. He was still thinking of medical school.

Economic realities of marriage forced him to terminate Peace Corps service six

months prior to his two-year commitment. He then taught psychology and biology in an American secondary school in Sao Paulo.

EQUIPPED WITH SLEEPING bags and limited funds, Michael and Syomara Tindera began a five-month odyssey last July which took them through several Latin American countries, terminating in Miami last November.

The low-budget trip included travel through Brazil, Uruguay, Argentina, Chile, Bolivia, Peru, Ecuador and the Galapagos Islands. They traveled by bus, boat, train and sometimes via hitchhiking.

They were in Chile during the recent political campaign which saw the election of a Marxist president. While in Ecuador, they ran short of money and took employment for three or four weeks.

It was while visiting remote areas of Peru and Bolivia that Tindera had his second experience of culture shock.

"We thought we had witnessed the worst form of poverty among the favelados of Sao Paulo, but it could not compare with the miserable living conditions of the Indians of Peru and Bolivia. It made us both literally sick," he said.

But what of the Peace Corps? What are the views of Michael Tindera, returned volunteer, and Syomara Tindera, one-time critic and later an employee of the U.S. agency?

"I believe the Peace Corps has inherent value," Mrs. Tindera commented. "The Peace Corps is basically a cross-culture experience which has a tremendous humanizing effect on the person participating."

"Yet in a world pressed by urgent, immediate problems like famine, lack of education and sanitation, I vacillate in supporting a program like Peace Corps where the main long-lasting effects are the humanization of the participants."

"A FEW YEARS AGO," she continued, "as a Brazilian living in Belo Horizonte, one of Brazil's largest and most progressive cities, I felt insulted by the presence of Peace Corps. I couldn't accept the apparent force that Peace Corps is: an organization meant to be a developmental agency, but which is not structured to promote change."

"This must be very disturbing to the average, misinformed U.S. taxpayer who sees himself as part of a generous, involved nation, and who therefore feels cheated or slapped in the face by every report of 'ingratitude' on the part of recipient countries. It is also disturbing to the unsophisticated, needy native who might be expecting a doctor for the empty health post, and gets instead a friendly, cooperative and adaptable liberal arts major who is willing to make any sacrifice, but for the most part, succeeds only in being accepted and liked by the people."

"In effect, the Peace Corps has done recruiting and has advertised its role on the basis of something it does not accomplish. Yet something DOES happen in the process. I claim that this something is worth it. It is a subtle reality, one that most do not quite know how to enjoy or value yet."

"If the U.S. can afford to maintain the Peace Corps, it must realize that the most important progress reaped by the program is the vague improvement of the American image abroad and the 'broadening' of most volunteers involved."

"I say 'most' because not all of them survive it. Not that they become infected with tropical diseases or other such problems, but that they begin suffering from more obscure problems. The process of being intimately exposed to another culture and having to adjust to it can be very painful."

"CONFRONTED BY A completely different system one begins questioning his own. Values become relative and all of a sudden the beliefs that were held so firmly do not work as crutches anymore. You are facing human beings. You are watching the outflow of living. You are observing other political organizations in movement. And you are no longer so positive of anything."

"It is very difficult. For me, the good Peace Corps Volunteer is the one who is able to remain aloof, who is able to simplify his own code to the essentials, who is able to keep life and people rather than systems in perspective."

"Youth is naturally an age of turmoil and an experience like this makes it all the more dramatic and poignant. I suppose this is one of the reasons why the experience is so vital and worthwhile. One cannot determine who is able to make it in the Peace Corps in terms of age. It is a matter of mental adaptability and quality."

TINDERA AGREES WITH his wife about the "intangible returns" on the investment by the U.S. government and supported by the taxpayers.

"When the Peace Corps was founded and funded," he stated, "it was done with the stated purpose of sending largely inexperienced, but uncommonly adaptable young Americans to the Third World to enhance its development."

"Americans are typically generous, though product oriented. Therefore, all such development programs are analyzed with a sort of return-on-investment expectation in mind. However, for the most part, Peace Corps experience has not proven to be a tangible return operation such as AID (Aid for International Development) or Point Four."

"Even in situations where skilled technicians (engineers, doctors, nurses, etc.) were involved, the Peace Corps' most important contribution was NOT material. Moreover, in effect, the major assets have often times been reaped by America."

"For the nature of volunteer experience abroad is that it catalyzes a type of personal growth and inter-cultural understanding that are available through no other structures and are of immense value for their own sake."

"At times this awareness," Tindera stated, "has been transformed into tangible material gain for the host nationals. Yet the primary and ultimate question that has always haunted Peace Corps/Washington, and will probably influence the organization of an International United Nations-sponsored Peace Corps is this: Are the volunteers primarily concerned with material development for the host nationals, or is self-growth, and intercultural understanding enough (for both donor and recipient)?"

"It would seem to me that the intangibles of attitudinal change, personal growth, and mutual understanding are the elementary pre-requisites for enlightened international development programs and real progress."

Syomara cites her husband as a "perfect example" of the potential to be developed among young Americans, the acquisition of a sense of world responsibility and concern for others.

Meanwhile, Michael and Syomara are about the usual business of young marrieds—seeking the economic means to complete their education and adjusting to the realities of preparing for a lifetime together.

## OTHER SIDE OF COIN

## Church is letting them down in labor dispute, farmers say

OAKLAND, Calif.—In the adds up to smaller return in 1990s farmers and cowboys proportion to his investment. But, what really preoccupies Bloomfield and other farmers is the loss of territory over land boundaries. 41-year-old Bloomfield and Three-quarters of a century other farmers like him is the labor, farmers further west were in the midst of another feud—this one with union horn getting closer.

Heated arguments over farm workers reorganization through unionization have become more intense, fed by a fire of verbal ammunition and boycotts.

And the arguments heard in the Brentwood-Byron area of East Contra County—the only real farming area left in the Oakland diocese—are probably typical of the dispute that has spread across the country.

Farmers generally feel they're getting a raw deal from the press, the government and the Church when it comes to taking sides in the argument that began about five years ago. It was then that labor leader Cesar Chavez pulled together the United Farm Workers Organizing Committee (UFWOC).

BRENTWOOD FARMER Jack Bloomfield resents that the Catholic Church is so identified with Chavez and the UFWOC. "With priests in the picket lines and Mass offered at labor rallies, what else can you deduce?" he asked.

"The Church says that farm workers have the right to organize, but I don't recognize the right of agricultural workers to organize in the same way as industrial workers do because farming is a different ball game."

"The only way it might work would be if strikes were outlawed and mandatory mediation enforced instead," Bloomfield added. "The Church tries to solve the problems of farmers by telling them to form their own associations and cooperatives, but that's easier said than done."

In an interview with Mr. Francis A. Maurovich, editor of The Catholic Voice in Oakland, Bloomfield said he feels wronged and is pessimistic about things getting better. Labor costs are rising, credit is getting tighter, over-production keeps prices down, taxes have doubled in the last eight years and more competition is on the way. It all

BLOOMFIELD AND other farmers generalized that the press—especially the Catholic press—is exaggerating the plight of the farm worker and not publicizing the problems of the farmer. The government, too, they said, even with its subsidies and price supports, is interested in keeping farm prices down, not in helping the farmer.

Leo and Aldo Mantelli agree with Bloomfield in opposing unionization of farm workers at a time when the growers' situation is so precarious. The brothers said that the Church seems to be only in favor of farm workers.

"If the Church is really looking for solutions," Leo argued, "it should not take sides but should encourage contracts by which farmers and farm workers both would benefit. Both have to go up together."

That's the way the farmer sees it. Unionization for him means only one thing: higher costs—costs which he can't pass on to the consumer. The year 1970 was the worst for farms in the Brentwood-Byron area since the 1930s.

Farmer Tino Baechins, president of the St. Vincent de Paul Society of Inmaculate Heart of Mary parish, thinks the Church has made a mistake in letting itself be identified with only one side of the farm problem. "What the Church should do," he explained, "is pull the grower and labor organizer together and then push for proper legislation so that all sides will benefit. The way it is now, we are all fighting one another when we should be moving together toward similar goals."

ANOTHER FARMER, Louis Souza, is also pessimistic that the growers will form associations and cooperatives strong enough to insure him a fair price for his crops.

"Farmers traditionally have been an independent breed of people," he said. "It's something in his blood. The crux of the problem is that he will not give up his prerogative to sell what he wants, when he wants, to whom he wants, for how much he wants—and a lot of them have gone broke preserving that prerogative."

Despite his opposition to unionization, Souza admitted that it is coming and most growers are doing little to prepare for it.

Father Vladimir Korina, a pastor in the Brentwood-Byron area, feels the animosity of the farmers in his parish—not towards him personally, but against what they think is the Church's unreasonable position.

The priest said farmers also don't realize "that the U.S. campaign includes support from black and Spanish-speaking servicemen to boycott Delano grape strike at the non-union lettuce as well as many individual suits against the union leaders. Most farmers Department of Defense mistakenly think the committee protesting the Antle purchases, was some sort of bargaining agent for UFWOC."



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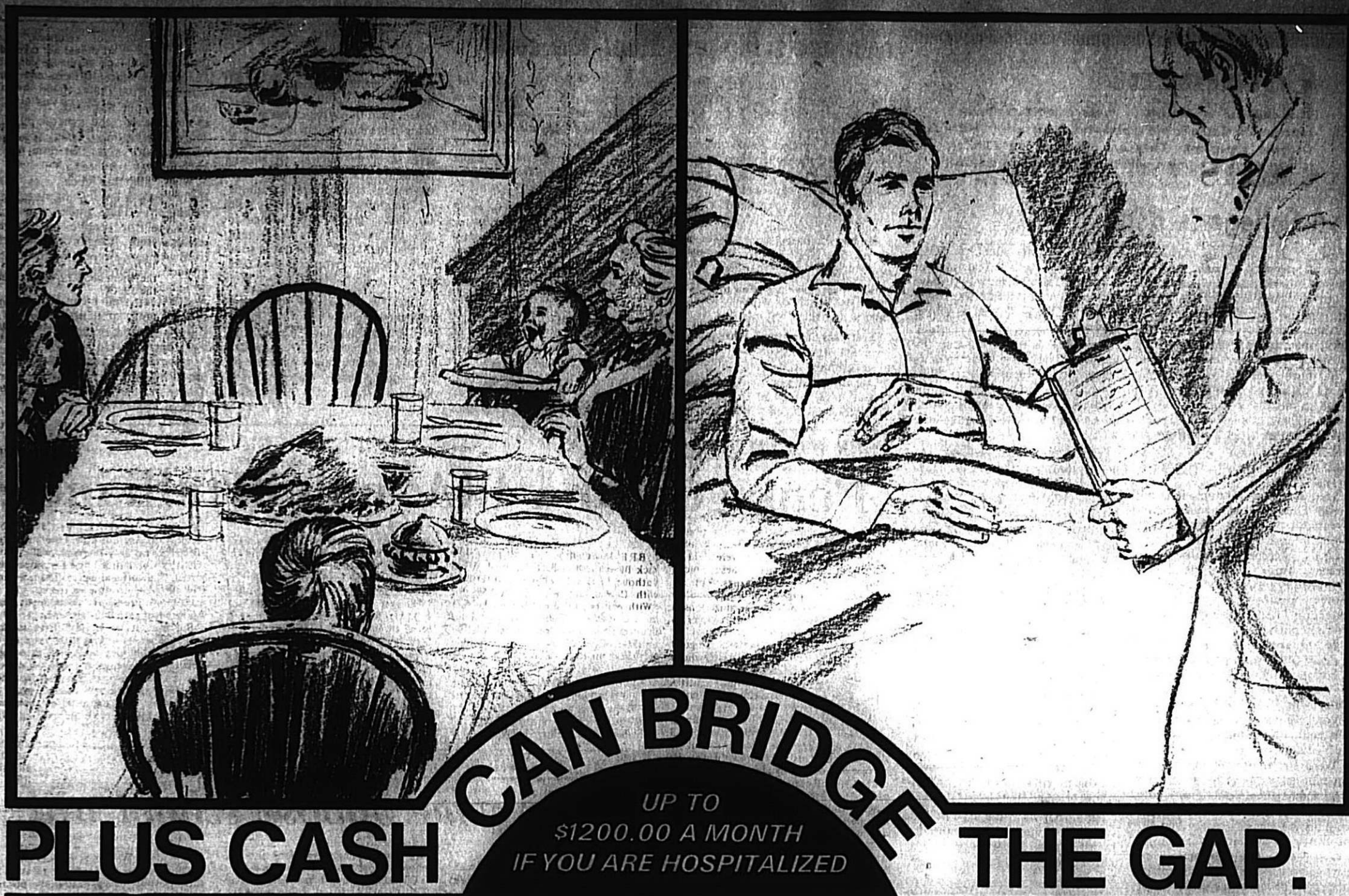
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No waiting periods. Benefits are paid from the first day of hospitalization due to an accident. After the policy has been in effect for 30 days for a covered person, any hospitalization due to illness is also insured from the first day.

##### • LONG TERM BENEFITS

Benefits are paid for up to one full year of hospitalization for any one sickness or accident. Depending on the coverage you choose, this can mean an extra \$3,650, \$7,300, \$10,950 or even \$14,600. And full benefits are paid even if two or more family members are hospitalized at the same time.

##### • MATERNITY BENEFITS

If both husband and wife are covered by the same policy, and are under age 60 when it is issued, maternity benefits are automatically included. The daily hospital benefit is paid for up to one full week of hospitalization for maternity care. This coverage is in effect immediately for conception occurring 30 days or more after the policy date.

##### • BENEFITS PAID IN CASH

All payments are made directly in cash to you. You'll receive big checks of \$300, \$600, \$900 or even up to \$1200 a month to spend any way you want. Pay hospital and medical charges. Or use the money to cover those day-to-day household expenses that don't stop just because you're hospitalized. The cash is especially handy for those unexpected bills that may suddenly arise.

Each check is made payable directly to you and you decide how to use it. You receive the full amount payable from Tower no matter what other insurance you have, even Medicare.

#### MORE SPECIAL FEATURES

**Guaranteed Renewable** to insured's 65th birthday for persons under age 60 at time of application. For persons age 60 or over at time of application this policy is guaranteed renewable for life. This policy will be renewed each year at the same low premium rate (unless all rates on policies of this class are increased). Your premium does not change as you move from one age bracket to another.

#### SCHEDULE OF MONTHLY PREMIUMS:

##### Daily Hospital Benefits

Age at Date of Application	\$40 Per Day Coverage	\$30 Per Day Coverage	\$20 Per Day Coverage	Age at Date of Application	\$20 Per Day Coverage	\$10 Per Day Coverage
18-39	\$ 9.50	\$ 7.50	\$ 5.00	60-69	\$12.50	\$ 6.50
40-69	13.50	10.50	7.00	70-79	17.50	9.00
0-18						
1-3 children			3.00 each			
4 or more children			10.00			

**ENROLLMENT PERIOD  
CLOSES MARCH 1, 1971.**

Mail to: The Criterion—Box 174  
124 West Georgia Street  
Indianapolis, Indiana 46206

#### Application for Plus Cash Hospitalization Policy with Tower Life and Accident Insurance Company (Herein Called Tower)

1. NAME OF APPLICANT AND EACH FAMILY MEMBER TO BE INSURED	RELATIONSHIP TO APPLICANT	DAILY HOSPITAL BENEFIT	SEX	AGE	DATE OF BIRTH Mo. Day Year	HEIGHT	WEIGHT
XXXXXXXXXXXXXX							

(Use separate sheet for additional children)

2. Residence Address \_\_\_\_\_ Number \_\_\_\_\_ Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

3. Mode of Payment 12 Mos. ☐ 6 Mos. ☐ 3 Mos. ☐ 1 Mo. ☐ 4. Initial Premium Enclosed \$ \_\_\_\_\_

5. Have you or any family member to be insured ever:

- Been rejected, postponed, rated or restricted for life or health insurance by any company?
- Had or been treated for high blood pressure, arthritis, ulcer, alcoholism, diabetes, cancer, tumor or nervous or mental disorder?
- Had or been treated for any disorder or disease of the heart or circulatory system, kidneys, stomach, liver, back, lungs, eyes, ears, nose, brain or nervous system or had any other physical disorder?
- Consulted a doctor or been hospitalized within the last five years for any other reason?

GIVE DETAILS  
OF ANY  
"YES" ANSWERS  
BELOW

FAMILY MEMBER'S NAME	NAME AND ADDRESS OF DOCTOR OR HOSPITAL	DATES, DURATION AND REASON CONSULTED

(Give additional details on a separate sheet)

6. Please give your family doctor's name and address below.

Dr. \_\_\_\_\_ Address \_\_\_\_\_

I agree that all answers to the questions on this application and any supplement thereto are complete and true to the best of my knowledge and belief, and shall form the basis and be a part of the contract of insurance if issued, and that the insurance shall take effect only when a policy has been issued and the first full premium has been paid to Tower within 15 days following the policy date and while each person insured thereunder is in good health. I understand that the policy provides benefits only for hospitalization due to sickness contracted and commencing more than 30 days after the policy date or due to accidental injury.

I hereby authorize any physician, practitioner, hospital or clinic to furnish to the Medical Director of Tower Life and Accident Insurance Company any information regarding the past or present condition of my health or the health of any member of my family for whom I have requested insurance. A photostatic copy of this application shall be as valid as the original.

DATE: (Mo. Day Yr.) AT: (City State) SIGNATURE OF APPLICANT \_\_\_\_\_

Please make your check payable to Tower Life & Accident Insurance Co.

Form 100H APP 22

CR-2

**Family Coverage.** If at least one parent is insured, dependent children are covered from age 15 days to 19 years. After notice to Tower, newborn children are added automatically at age 15 days. We'll adjust the premium if necessary. And if you are paying the rate for four or more children, newborn or adopted children are covered with no increase in premium.

**Money Back Guarantee.** When you receive this fine policy review it at your leisure. If, for any reason whatsoever, you are not completely satisfied, just return it to us within 10 days and all premiums paid will be immediately refunded.

**Exceptions.** These few exceptions keep your premiums low. Hospitalization due to an attempt to commit a crime; war; attempted suicide or intentional self-inflicted injury; mental disease; cosmetic surgery or dental treatment or surgery; observation; or any care given by the Federal government, or for which compensation is payable under a government plan or law, is not covered.

#### HERE'S ALL YOU DO TO GET COVERAGE...

Simply complete the application, and send it to us with your first month's premium. Let us know on the application if you'd like to pay on a quarterly, semi-annual or annual basis to take advantage of additional savings. Your application will be processed quickly and you will soon enjoy the peace of mind of knowing that you and your family have the finest in hospitalization protection.

##### 1. Who is eligible?

Everyone from age 19 to 79 can apply. Children between 15 days old and 19 years are also eligible if at least one parent applies. (Any child less than 15 days old will be fully covered at 15 days).

##### 2. What if I am hospitalized more than once within a twelve-month period?

If your confinement is for another accident, a different sickness, or even the same sickness or accident (providing hospitalization occurs more than three months apart), your one-year benefit period starts anew—as if you had never been in the hospital before! If you are re-hospitalized for the same reason within three months, you still collect benefits for up to a total of 365 days.

##### 3. What if we don't have children now but are expecting to start a family?

Fine, if at least one parent is insured, children are automatically added fifteen days after birth upon notice to Tower. We'll adjust the premium.

##### 4. Will my premium ever be increased as I get older?

No, once your policy is issued, you always pay the same low rate. The number of claims you might have does not affect this premium rate either. The only way your premiums can be raised is if premium rates on all similar policies are increased.

##### 5. Can I collect if I have other insurance?

Yes. This policy is in no way affected by other insurance plans you may have, including Medicare.

ISSUED THROUGH:

**TOWER**

LIFE AND ACCIDENT  
INSURANCE COMPANY  
CHICAGO, ILLINOIS 60611

Now, get the best hospitalization insurance possible!



## 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.

### Joe College is dead

Higher education in America owes as much to Charles William Eliot as to any other individual. It is not the fault of the great man who presided so innovatively over Harvard University from 1869 to 1909 that higher education has fallen into such a low estate. Nor is it his fault that his guiding star of "mens sana in corpore sano" (a sound mind in a sound body), taken from the Roman poet Juvenal, is insufficient justification for the existence of many institutions of higher learning in 1971.

The Carnegie Commission on Higher Education has just issued an extraordinary report, "Less Time, More Options." The burden of the report's recommendations is evident from the title. The commission formidably challenges many mossbacked ideals of education that continue to be slavishly pursued.

In the early 1900s only about 2 per cent of the male population and a considerably smaller percentage of young women ever entered college. In 1971 the figure is well beyond 30 per cent and nudging 40 per cent, depending on what is defined as a college.

Were Dr. Eliot and like-minded educational giants of his generation alive today, they would thoroughly agree with the Carnegie commission's basic premise that the problems of higher education no longer are the problems of particular colleges and universities but have become the problems of society as a whole.

The day of the old-school tie, of the hallowed halls of ivy, of college as a sort of cozy gestation period for spoiled brats of privilege before being exited kicking and screaming into the real world is long gone. Now the curtain also is about to go down, insofar as any claim upon the public purse is concerned, for colleges that seek to recruit and mold students to some musty set of institutional characteristics. Why should anybody but a perennially juvenile alumnus be interested in subsidizing the manufacture of a snobbish, sterile succession of "typical Hawkins men" or "typical Briarly girls"?

Yet too many institutions of higher learning persist in pursuit of sets of values that bear little meaning in the world of today. Dr. Eliot's ideal of a sound mind in a sound body is just as valid as it ever was, of course. But it can be as handsomely promoted at West Texas State, which produced a disproportionate number of intelligent, superbly conditioned

athletes in last Sunday's Super Bowl Game, as at Harvard or anywhere else. This would have pleased Dr. Eliot, for he was a man of and for the world, not an inbred academician.

And this is part of what the Carnegie commission is saying in its report. Its ultimate message boils down to a demand that institutions of higher learning become involved in the adult world or get out of the way.

The commission defuses the notion that everybody needs an A. B. and a liberal arts education. It wants the time needed to get specialized degrees drastically trimmed. It plumps for more and more community colleges and technical-vocational outlets. It promotes the idea of work-and-service in such agencies as the Peace Corps and Vista as alternatives to college or as in-between short-term jobs for young people who wish work experience before taking further formal education. It even advocates—and we shout a second to the notion—that an educational supplement be tacked on Social Security which would allow every American to take two years of college at a time of his own choosing, either soon after high school or many years later.

In brief, the Carnegie commission wants this country to have a system of higher education suited to a dynamic, mobile society.

The report is right on target for the 1970s. If it is to produce a substantial overhaul of higher education in America, however, a lot of colleges and universities have a lot of growing up to do. Those that insist on continuing to function as academic wombs will deserve no support from the public. Joe College is dead and there are few who mourn his passing.

Now, when the 1971 General Assembly is in session, is a good time for Indiana's legislative bodies to discard the cultivated notion that university budgets are a sacred preserve and that some artificial quota of tax-supported college degrees somehow determines the social, economic and cultural vitality of a community. Urgent attention is needed for those young people who for various reasons, most of them economic, don't go to college. The snobbery that has prevented the organization of a viable, workable, top-quality vocational and technical education network must be exposed for what it is—archaic nonsense.

### Filmland's biggest flop: the code

The National Catholic Office for Motion Pictures and its Protestant counterpart, the Broadcasting and Film Commission of the National Council of Churches, have gone out of their way to cooperate with and encourage the rating system adopted two years ago by the Motion Picture Association of America.

It hasn't been easy. But the church agencies have, for the most part, held their tongue or soft-pedaled their criticism in the hope that the movie industry would eventually bring itself into line.

Two years ago the movie makers were in a genuine sweat over threats of government censorship. Most of them registered personal revulsion for the trend toward Hollywood-produced filth as an

answer to the very lucrative foreign-made filth which was inundating movie houses across the country. They offered a sacrificial lamb to placate the wrath of outraged parents and avenging Congressmen. The industry devised a self-regulating code.

All new films were to be rated according to their suitability for viewing by general audiences, by teen-agers accompanied by adults, or by adults only. A film not submitted to the industry's own board of reviewers or judged as suitable for mature audiences only was given an "X."

The first year of the rating system was spent largely in adjusting category definitions, publicizing the merits of self-imposed censorship and touting

every "X" film that came out of the production room.

By last May the two church agencies were beginning to show their disenchantment. They politely noted that the rating system was being more honored in the breach than otherwise. Exhibitors were seen as either careless or grossly negligent about enforcing age restrictions. The continuing famine of family-type fare was cited. Still, the church groups were willing to give the movie makers the benefit of the doubt and allow more time for the regulatory operation to take hold.

But in the light of what happened in the case of the rating of "Ryan's Daughter," it is hard to see how the church agencies can refrain from blowing the whistle on the police and exposing the inherent sham of the coding system.

Metro-Goldwyn-Mayer, one of the giant companies, objected to the restricted rating given its new \$13-million epic. It threatened to withdraw from the association if it didn't get one assessing the movie as suitable for the general public. The association's board backed down good and fast and gave M-G-M what it wanted.

What all this means is that Hollywood is more interested in making a fast buck than in providing the public an honest rating system. It means that all that hand-wringing about wanting to protect impressionable young minds is just so much hogwash. And it may well mean that all the sincere and patient efforts of church-related organizations will have been wasted. Having flubbed its role as a conscientious citizen, the movie industry is once again in danger of being mired in the sticky ooze of government censorship.

### YOUR WORLD AND MINE

## Pentagon and CIA: unholy alliance?

BY GARY MacEOIN

President Eisenhower made two admissions very damaging to the image of the United States in his memoirs published in 1963. He revealed that his government had played a major part in organizing and equipping an invasion force which in 1954 had overthrown the popularly elected government of Guatemala, a fact which had been officially denied by that government at the time. And he revealed that he had taken a key decision on that invasion at the urging of the head of the CIA and over the strong opposition of the State Department.

Subsequently it has become a matter of general knowledge that the monopoly of the conduct of our foreign affairs vested in the State Department by law from the foundation of the republic has been gravely breached. Both in Latin America and elsewhere, the Pentagon and the CIA, sometimes working separately, and sometimes in collusion, have taken a major hand in our decision making. The heads of military mission attached to embassies throughout the continent do not report to the ambassador but to their own chiefs.

SOMETHING EVEN MORE sinister emerged during the past year. The mammoth military intelligence agencies spawned by the Cold War, the National Security Agency and the Defense Intelligence Agency, have moved into the domestic field. They are engaged in secret surveillance of political candidates, public officials, student protesters and even academic courses, storing the information in a computerized data bank.

Those who have had the misfortune of having inaccurate credit information about them fed into a computer know how damaging an error can be in this age of total recall and universal exchange of information between the mechanical monsters. An error about a citizen's reliability or his patriotism could be far more damaging, and also harder for him to correct or even discover because of the protection afforded the Pentagon's snoopers. And the type of information they provided for the invasion of Cambodia and for the frustrated rescue of prisoners in North Vietnam hardly qualifies them as infallible.

That, however, is only a secondary reason for condemning this development. Even if the accuracy of the Pentagon's information could be guaranteed, it has no business in surveillance of the civilian population. Our claimed reason for embarking on the Cold War in the first instance was to ensure the survival of our democratic institutions threatened by totalitarianism. If we adopt totalitarian methods, we have automatically lost the war.

IT IS IMPOSSIBLE TO overestimate the harm done to us internationally by this evidence of the growing power and influence of the military establishment in our society. Our negative image is already such that in many parts of the world the CIA has become "the bogey that communism has been for America," to quote English historian Arnold Toynbee. "Wherever there is trouble, violence, suffering, tragedy," he has said, "the rest of us are now quick to suspect the CIA has had a hand in it."

Under fire, the Defense Secretary has promised to bring domestic military intelligence operations under tight civilian control "consistent with constitutional rights." Unfortunately the record of the Department is such as to give no assurance that the promise will be kept.

### THE BLACK VOICE

## Why some oppose school aid

BY REV. LAWRENCE E. LUCAS

Several weeks ago, I was on a radio show in the New York metropolitan area discussing my book **BLACK PRIEST/WHITE CHURCH**. The hostess was a middle-aged black woman whom I've known for some time. She has a way of keeping you on your toes—which can be particularly upsetting to males—because she is sharp, quick and uninhibited.

She led me into the question of federal and state aid to parochial schools in the face of financial hardships some bishops have and/or are claiming to have. What was particularly striking was the strength of her opposition to any such help for parochial schools. Moreover, she pointed out that she was not opposed to it as a Protestant (which she is) but as a black woman.

'Tis interesting how certain groups, or at least some—Muslims I know—are against such aid. It would be rather easy for us to sit back and call them bigots, etc., or accuse them of being simply anti-Catholic. Unfortunately, it gets a little deeper than that.

THE LAST STRAW WAS when the Baltimore Black Catholic Lay Caucus took the same position. At the present time or under present conditions, they oppose any taxpayers' money, especially

their own, being used for parochial schools or so-called Catholic schools.

Checking around, I find a number of Black Catholics, clerical, religious and lay, taking the same position. Of course, there are many white Catholics, not necessarily "liberals," (whatever that may mean), who feel the same way. The difference is not in the conclusion but the avenue to it. They are concerned over such things as state aid meaning state control, or "separation of church and state," etc.

Black folks do not have precisely the same problems. Many have long disavowed the principle, "Who pays the bill calls the tune." Nor are many assuming that as a matter of justice, money necessarily belongs to him in whose pocket it lies at a given moment.

The concern of blacks on this question is the same concern they have, for example, when "public schools" are closed to avoid "integration" and taxpayers' money supports "private" white schools.

I ALSO HAVE THE SAME problem. I believe that under our Constitution, no child should be penalized and forfeit the benefits of all American children because his parents exercise the freedom of choice

As recently as last April there was an official denial that it was engaged in the activities which it now promises to curtail. The official lie in 1954 was at least intended to deceive the enemies of the United States. The more recent one was directed against its citizens.

But even if we could believe it, this assurance would not meet the substantive issue. Our liberties must not be at the mercy of a bureaucrat, least of all one who is a part of the military machine. We are well equipped with civilian agencies answerable to Congress for ensuring citizen compliance with the law.

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guaranteed by the Constitution.

On the other hand, when you consider the relatively insignificant number of black children being educated in Catholic schools in any diocese on the grade school level and the almost total absence of blacks in "Catholic" high schools, it's not too difficult to conclude that in general the so-called Catholic school system is a white school system.

Moreover, when you consider some dioceses have and others are contemplating closing schools in poor areas financially incapable of maintaining them, but more in need due to the fact that is the public "school" system, the situation becomes worse. They claim financial problems. I emphasize "claiming" because no diocese I know of is interested in opening all its books so that all can testify to the truth of its claims.

Black people, surprising to many, are also taxpayers. So short-changed in the public school system, they are rightly questioning the use of their tax dollars to educate white children to the exclusion of their own in the parochial school system.

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## OPINIONS

### PAKISTAN APPEAL

To the Editor:

We have just received a letter from Rev. B. Rodriguez, director of Caritas/Chittagong, East Pakistan, which graphically describes the plight of relief workers trying to provide for the millions of survivors of the recent cyclone and tidal wave there. The area comprising this diocese makes up over 75% of the disaster zone.

Father Rodriguez states, in part, in his letter, "I have not received much aid up to now, apart from the help from Catholic Relief Services and Caritas/Germany. Over a month and a half has gone since the cyclone, and I am practically left stranded on the rocks, and all around me I see people in sorrow and pain."

Catholic Relief Services is providing funds for reconstructing homes.

so-supplying household utensils and furnishing other basic necessities of life for as many as possible of the 300,000 surviving families, with special emphasis on the area of Chittagong diocese.

We have previously called upon you to mention to your readers where they may send their donations to further assist our efforts in times of emergencies, and you have always been most responsive to our pleas. We hesitate to ask you again, but the proportions of the Pakistan disaster are such that we would be remiss if we did not further alert you to these needs. We would be greatly appreciative if you could once again remind your generous readers that contributions to help these survivors can be sent to Catholic Relief Services, Pakistan Relief Fund, 350 Fifth Avenue, New York, New York 10001.

Rocco A. Saci  
Director of Information  
Catholic Relief Services

## THE CRITERION

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### Week of Prayer for Christian Unity

Even its most vigorous proponents admit that ecumenism—the movement to bring Christians together in one church—has slipped a few notches in the list of priorities. The search for common ground that followed Vatican II has been superseded by the understandable self-concern and self-examination witnessed in almost every faith and denomination.

The most ambitious ecumenical venture to date, the Consultation on Church Union (COCU), an effort to turn nine Protestant denominations into one group, appear to be in a state of suspended animation. Resistance at the congregational level is dashing leadership hopes for union in the foreseeable future.

Nonetheless, it would be demeaning, and wholly incorrect, to call the ecumenical movement a fad that is slipping from favor. And

it would be foolish, if not disastrous, to see Christian unity as a luxury we can do without in a time of sliding membership and fractured loyalty.

The Week of Prayer for Christian Unity, being celebrated Jan. 18-25, was instituted in 1935. But the theme of unity is as old as Christ's sojourn on earth.

On Holy Thursday, Our Lord prayed, "That they all may be one as Thou Father in me and I in Thee, that they also may be one in us, that the world may believe that Thou has sent me."

As Archbishop Bishop noted in his letter read from pulpits last Sunday, "Human powers and capabilities alone cannot achieve the reconciliation of all Christians in unity." But it is imperative that today's Christians continue to seek that unity and trust in the power of prayer in the name of Christ.



"WHAT'S THIS NONSENSE I HEAR ABOUT THE  
EARLYBIRD SERVICE BEING DROPPED?"



## Travel, diplomacy manifest papacy to the Gentiles

BY CANON WILLIAM PURDY

ROME—Epiphany, the feast of the manifestation to the Gentiles, is the real Roman Christmas. This is a season for stocktaking, and Paul VI, whose pontificate has manifested the papacy to the Gentiles in a way without parallel in history, chose the day to make known to the public his reflections (previously sent to the bishops) on the fifth anniversary of the Second Vatican Council.

Pope Paul's world journeys began during Vatican II—some even said with the purpose of distracting exclusive world

(Canon Purdy, staff member of the Vatican Secretariat for Promoting Christian Unity, is the Rome correspondent of The Tablet of London. The British priest's "Reflections from Rome," written for NC News Service, will appear in this newspaper from time to time.)

attention from that assembly and recapturing some of it for the papacy.

Certainly the first of them was dramatically announced at a very sticky moment in the third session in 1964, when conservative sabotage seemed to some to be threatening key council documents, and the Pope seemed perplexed by the infighting.

Some saw the Palestine journey as a prophetic gesture. Succeeding journeys have more easily fitted into a pattern, aimed at creating a new image of the primacy, reviving traditional claims and prestige in a twentieth century context, as a kind of enlightened technocracy, functioning alongside contemporary internationalism—a world autocracy, but with the accent on service to a world whose problems are increasingly seen globally.

WHAT PART IS THE world Catholic episcopate to have in this? Paul VI began his travels at a time when his ears were being filled with gloomy curial forebodings about the dangers of the council movement towards collegiality. To some it seemed that, rather than throw in his lot with this movement, he was prepared to seek new expressions of papal authority, adapted to modern trends and to his own training which had been in the field of Vatican politics and diplomacy.

These links with his own rise to prominence in the service of Pius XI and Pius XII have been especially noticeable in his steadfast support of the patient, persevering and mostly unobtrusive activities of Monsignor Agostino Casaroli behind the Iron Curtain.

The old principle of being prepared for a concordat with the devil if somewhere it will preserve the presence of the Church is still operative. It may even be behind recent straws in the wind in the Far East.

### FROM THE OTHER SIDE

## Some observations from hospital bed

BY ALVIN F. KLOTZ

The Alvin F. Klotz memorial icicle is now well formed outside my window at Winneshiek County Hospital in Decorah, Iowa. God knows it has had help. The temperature out there was 30 below zero this morning, and that is conducive to ice-making any way you look at it. The strange icicle, rather than being an innocent three footer, looms as a monster of about fourteen or fifteen feet long running the height of the building I am told. Situated as I am, still studying the design in the ceiling, it is a little difficult for me to even suspect that my favorite icicle is a monster of such gigantic proportions.

Things are moving better on other lines too. I asked the doctor for a bit more benign variety of tranquilizer that would slow me down rather than hop me up. The former pills had given a simply designed ceiling a kind of psychedelic pattern that was positively out of this world. Now, at least, it returned to a normal, even restful, mode of activity.

I FIND MYSELF QUITE concerned to find out more about the community of which I am a part. In my last column I noted that it was half Norwegian Lutheran. This week I have to observe that the other half are Roman Catholics.

Nor has the weather been particularly conservative. A blizzard that began like an ordinary Iowa Sunday blizzard got all out of sorts and before the end of the day broke a 30-year record. Well, this kind of

But this strong thread of traditional diplomacy in the papal journeys and in Vatican negotiations, while it may diminish the panache and prophetic flavor of the papal presence in the wider world, at least ensures in practice one kind of contact with the local churches of the world. If careful speeches have been made in distant places, careful consultations have to be made before hand.

VATICAN OFFICIALS travelled in the Far East and in Australasia in preparation for the Pope's latest and longest journey. The desire not to put one's foot in it may result in a slightly circuitous progress, but in the long run this may be more effective if less spectacular than the progress of the bull through the china shop.

In any case, an excess of cleverness in theorizing about the Pope's actions and purposes sometimes results in not seeing the woods for the trees. A clarity and unity which is there is missed by concentrating attention on what seems obscure or ambiguous and neglecting the obvious.

When the Pope presents himself in a new place saying that he is there "to experience, to consolidate, to celebrate the unity in Christ of the Church," or even when, after circling the earth, he says, "I have come here to say one word—love," it is the reverse of clever to take him less than seriously because the complexities of hate and disunity seem to mock the simplicity of his words.

The Pope's reflections at a distance of five years from the council illustrate faithfully the challenge which he is constantly confronting: the apostle who is really concerned with the "field white for the harvest" must always be thinking of those who receive the word. His language must be adapted, accessible to them. It is the attitude neither of the high-pressure salesman nor of "take it or leave it." It is vital to the hearer that the word be received truly and it is an apostolic responsibility.

YET IT IS HARDLY possible to hear the word apostle without the association of the word tradition. What we have heard, the faith once delivered to the saints—that is what we must render accessible—and the effort of adaptation is only worth while because we believe that "the word of the Lord remaineth forever."

The reconciling of these two needs is a task the Pope neither underestimates nor shirks. He sees dialogue—within the Church, with other Christian churches, with other religions, with the world at large—as an instrument through which this task is faced, and the facing of it as the royal road to Christian and human unity.

If he sometimes seems solitary in contemplating his own responsibilities, in discharging them he is ready for cooperation with everybody. Another paradox? Well, paradoxes are not altogether out of tune with the gospel.

thing makes hospital life interesting. Help was staying overtime, new help was arriving in snowplows and in snowmobiles. And, of course, there was the barrage of babies.

This is a perfect time for babies to be born and they all competed for the spot. Not to complain or anything, but this kind of weather doesn't help the visitors or the mail situation, materially. But then the average of one post card per day for the last ten days isn't too bad for someone a long way from home. The storm and cold slowed everything so fantastically that it has been impossible anyone to come from any distance for nearly five days. So, it has been another experience—marked, fortunately, by rapid healing of the break in my back.

IT IS EVIDENT TO ME though that few hospitals are geared to care for those beyond their own community. Churches and ministers just make the rounds of their own folks without any ample regard for those in the hospital who sort of fall between the cracks. This happens in our own community of Kokomo—and in far too many communities.

Some real progress is being made at our own St. Joseph's Hospital under the leadership of Chaplain O'Neil. In two weeks of hospitalization here I have had one local minister to register interest in me. But, I made the request myself! We do have some work in this area, but only if the church is concerned enough to do anything about it. There is really no good reason that a person is a prime object of spiritual care only when he is hospitalized close to his home.

Again, if you need me, you'll know where to find me! However, my back brace is to arrive today, and this could herald the good news of release are long.

BY FRANK DOLPHIN  
(ONE OF A SERIES)

OTTAWA, Ont.—A struggle is underway in the Canadian Church as it painfully searches for new ways to make the spirit of Vatican II live on the main streets and side roads of a country that stretches more than 5,700 miles coast to coast.

Catholics in the world's second biggest country are asking, "What does it mean to be a Christian in the modern world?"

They find no easy answers but they do find a Church that is willing to risk and to change. That feeling comes through strongly as you travel across the 10 provinces—the Canadian Church is on the renewal track. It is making gains and giving leadership five years after Vatican II.

Springing from different cultural, social and economic backgrounds, Canada's 10 million Catholics approach Vatican II from a variety of viewpoints.

THE CHURCH OF Halifax is not the Church of Toronto or Edmonton. There are plenty of communities where Vatican II hasn't set any bonfires. Many of the old guard still view any change as a direct threat to the Church universal and the work of Canadian pioneers.

But from Vancouver Island to the fishing villages of the Eastern seaboard, there is a search for new expressions of an ancient truth—that all of the people of God are responsible for building up the Church, the body of Christ.

Growth of the conviction that everyone is responsible for the Church, that it will serve the world only as well as its members serve, is the major gain in the five years after Vatican II.

The debris of old structures is waiting to be removed; new forms must be designed and built through which the spirit of the Gospel can act. Archbishop Joseph-Aurèle Plourde of Ottawa described the present renewal efforts as "the first time the will of God is being searched and applied by all of the people."

Lay men and women are becoming involved in the decision-making process of the Church through new organizations at the parish and diocesan levels.

But Archbishop Plourde sees danger in responsibility imposed on people without giving them adequate information and education. "If we do this, the laity will turn against us, becoming frustrated or losing confidence in themselves," he said.

The archbishop, who is the president of the Canadian Catholic Conference (CCC)—the bishops' own organization—emphasizes the importance of communication. "Renewal could have been faster if our communication throughout the Church were better. Propose, don't impose change."

COMMUNICATION has been one of the hard lessons for Canadians to learn since the close of Vatican II. Liturgical renewals, for example, were often introduced without proper preparation of congregations, riding roughshod over sensitivities.

Tensions developed as priests saw their role grow hazy. They were caught in a squeeze as laymen diluted their power through parish councils and in the sanctuary on Sundays. But in a spirit of openness and frankness, Canadian priests have found their bishops willing to listen and to act.

The Canadian bishops have moved far down the road since they first organized the CCC, with its headquarters in Ottawa, 23 years ago. The conference has evolved from a closely-knit forum of about 100 English and French-speaking bishops to a market place of ideas and viewpoints, where the man in the pew has a growing voice.

The work of the CCC, from family life to religious education, is carried out through 22 offices with a staff of about 100 people. Directors are highly qualified experts in their own fields, drawn from different areas of the country.

Their collegial approach of consultation and discussion makes the bishops more sensitive to the problems of others as they work toward solutions.

"The end product is frequently richer," said Father Everett MacNeil, general secretary of the CCC.

The process, too, is much lengthier and time-consuming than the old style. It was precisely this personal growth approach to decision making that prepared them to save the Canadian Church from a split over the birth control issue and give world leadership.

THE BISHOPS CURRENTLY face an important communication decision if the business of the Canadian Church is to be truly conducted in public. Will they continue to work behind doors closed to the media or will they open them to public scrutiny?

The open Church demands a special type of bishop, one who not only can work with his fellow bishops, but one who trusts the wisdom and sincerity of priests and people, allowing them to make their own mistakes.

It is one of Canada's strengths that it has a growing supply of such men. Of any list that could be compiled, such names as Cardinal Flahiff of Winnipeg, Manitoba; the two Carters, Alexander of Sault Ste. Marie and Emmett of London, Ontario; Archbishop James Hayes of Halifax, Nova Scotia; Archbishop Anthony Jordan, O.M.I., of Edmonton, Alberta; and Bishop Paul J. O'Rourke of Calgary, Alberta, would stand out.

### VATICAN II FIVE YEARS LATER

# The Church in Canada

One bishop who governs his diocese completely by consensus is Bishop Remi De Roo of Victoria, British Columbia. Soon after Vatican II, he began the organization of a pastoral council, parish councils and a priests' senate. There was no instant success, the way was "painful and groping," he said.

While the pastoral council is a consultative body of priests, Sisters and laity, its main job is to set the diocese's future priorities. Bishop De Roo brings all policy matters to the senate for a decision. He has yet to impose his will on the senate or to reverse any one of its decisions.

VICTORIA PRIESTS said the key is the relationship between them and their bishop. The confidence, trust and willingness to learn, exemplified at the diocesan level, spills over to the priests' own relationships with their people on parish councils.

Bishop De Roo broke new ground this year with the first published, five-year report to Pope Paul on the state of his diocese. It gave the plain facts in unvarnished English.

He believes "the growth of people by assuming responsibility is far more important than developing projects." Action will follow once people understand and realize they have the power to change situations.

Canadian priests are making a major contribution to the solution of their own personal crisis. They realize that their traditional role and life style no longer fit the needs of the Church.

Through their senates, they have agreed to sponsor a national study of the priesthood at a personal cost of \$15 each. The research, now underway, will analyze the direction change should take and indicate possible solutions.

In addition to senates, priests have grouped themselves in three conferences for Western, Central and Eastern Canada, associations completely free of any diocesan strings. Continuing education is the main objective but they do provide a voice for priests on controversial issues. Some made known their views through the conferences on Pope Paul's Encyclical "Humanae Vitae," and the debate which followed Cardinal Suenen's interview on papal authority.

ON THE DIOCESAN LEVEL, pastoral

councils, representing all Church members are only now being organized in larger centers. There is an opinion split. Should they be imposed from above or be the natural result of growth of parish councils, bringing to diocesan problems the experience and expertise gained at the local level?

The synod is another instrument of diocesan renewal. Sault Ste. Marie and London have held synods, Ottawa is currently in the third of four stages, started in 1969.

The first phase was a study by about 400 French and English-speaking clergy, religious and laity of what the Church is and what part members play in it. In phase two commissions were formed to investigate the daily crunches of Christian life. Thirteen reports with 900 recommendations summarize their work.

Voting is done in phase three. Phase four is implementation through parish councils and a diocesan pastoral council.

A unique method employed by the French Canadian Church is the Dumont Commission, made up of eight lay men and women and three clergymen, including Bishop Paul-Emile Charbonneau of Hull, Quebec.

Named for its chairman, Fernand Dumont of the Laval University sociology department, the commission has held public hearings for two years and received 700 briefs from 31 French-speaking dioceses throughout Canada.

Results of the most penetrating study ever undertaken of the Church in Canada will be made public some time next year. In one diocese, the preparation of briefs required the participation of 3,000 people.

WHETHER CANADA will have a national pastoral council, uniting French and English-speaking members in some type of consultative body is still an open question. The bishops gave their full support to an independent body of laity, clergy and religious and organized a steering committee to study the feasibility of such a group.

At the second of two meetings held within the last year, the committee narrowly voted to return under the wing of the Canadian bishops, mainly because of different views of the Church held by members of the two major language groups.

This experience is a strong indication

that during the last five years renewal has not always been full speed ahead but more a case of two steps forward and one backward.

Still to be faced is the full brunt of the crisis of the priesthood and the drying up of religious vocations; the flight of young people from the Church and the growing demand of women that all discriminatory practices be removed from church law and they be given the right to participate in the life of the Church as full members.

## Pope stresses importance of synod topics

VATICAN CITY—Pope Paul VI stressed the importance of the topics for next fall's synod of the world's bishops: world justice and the problems of the ministerial priesthood.

In a talk in Latin Jan. 15 to the 15-member advisory group preparing the agenda for the synod, the Pope said: "The experience of these last years only shows how much the (Second Vatican) council taught when it determined that an auspicious renewal of the whole Church depends to a large extent on the priestly ministry."

The Pope also said the Church must make an ever greater contribution toward world justice "in this very delicate hour in history." Justice, he added, has been much discussed by the Church but "always demands a renewed study."

The Pope spoke after the 15 prelates concluded their third working session here, their last formal meeting before the synod, which is to begin Sept. 30 and last approximately four weeks.

The 1971 synod will be an "ordinary" session, with members elected from national bishops' conferences. The United States will send four delegates, the maximum allowed by the synod's regulations.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, is one of the three delegates from the Americas on the advisory board. Other members represent Africa, Asia and Europe, with three members appointed by the Pope.

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# KNOW YOUR FAITH

## THE HOLY EUCHARIST

BY FR. PETER J. RIGA

The sacrament of the Eucharist was seen by the first Christians as the very heart of the Church. Indeed, the Church itself is actualized in the breaking of the bread. The early writer of the Church claimed that "Eucharistia facit ecclesiam," (the Eucharist creates the Church). The reason is simple: this sacrament contains the very source of salvation, Christ, the crucified and risen Lord by whom alone the Church comes into existence.

The word "Eucharist" comes from the Greek, "eucharistein,"

which means to give thanks. In the Eucharist, we give thanks for the most precious of all possible gifts, Jesus. It is Christ Himself who is made present in the action and words of the sacrificial meal called the Eucharist.

THE CELEBRATION of this sacrament goes back to the earliest days of the Church. We see this in the witness of St. Paul's epistle; he related to the Christians a tradition which he himself had received from the Church. The gospels record the institution of the Eucharist at the Last Supper, except St. John, who gives us his Eucharist teaching in chapter six of his gospel. Each evangelist emphasizes various theological themes, but the basic meaning of the Eucharist as meal,

offering, sacrifice and expiation (making amends) remains the same in all four gospels.

The mission of Jesus was to save men; he made amends for the sins of all men by his death so as to become the principle of salvation when this sacrifice was accepted by the Father (resurrection). He died and endured the death which all men must endure—as sign of sin itself. He suffered the loneliness, abandonment by God and the sufferings of death itself so that by dying and rising he was able to change the sign of death in sin to a sign of death to sin. It was by his death and rising that Jesus attained the fulfillment of his supreme role of Saviour of all men.

THE LAST SUPPER offered by Jesus was the new testament or covenant of all of this. At Mass, as at the Last Supper, the words, "This is my body; this is my blood," bring about effectively what is symbolized by this meal of eating and drinking. As the food is totally consumed and goes for the sustenance of life, so too is Christ given for each one of us for our sustenance into eternal life. It is for this reason that we can call the Eucharist the sacrament of sacraments.

Sacred Scripture clearly points out that the Eucharistic meal is an efficacious sign of what Jesus did at his passion, death and resurrection. The Eucharist is a sacrifice given for the sins of all men, not for a chosen few or for "the elect." The text ("given for many," Mk. 14:24) pointing this out, is a clear allusion to the suffering servant of Yahweh in Isaiah 53:12 where the innocent servant suffers for the sins of the people.

### DISCUSSION QUESTIONS:

1. Why did the early Christians see the Eucharist as the heart of the Church?
2. How is the Eucharist a meal? An offering? A sacrifice? An expiation?

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Paschal Lamb, slain and raised from the dead for our salvation, is the victim. Here one eats not of manna as did the Hebrews in the desert, but of the very Bread of Life.

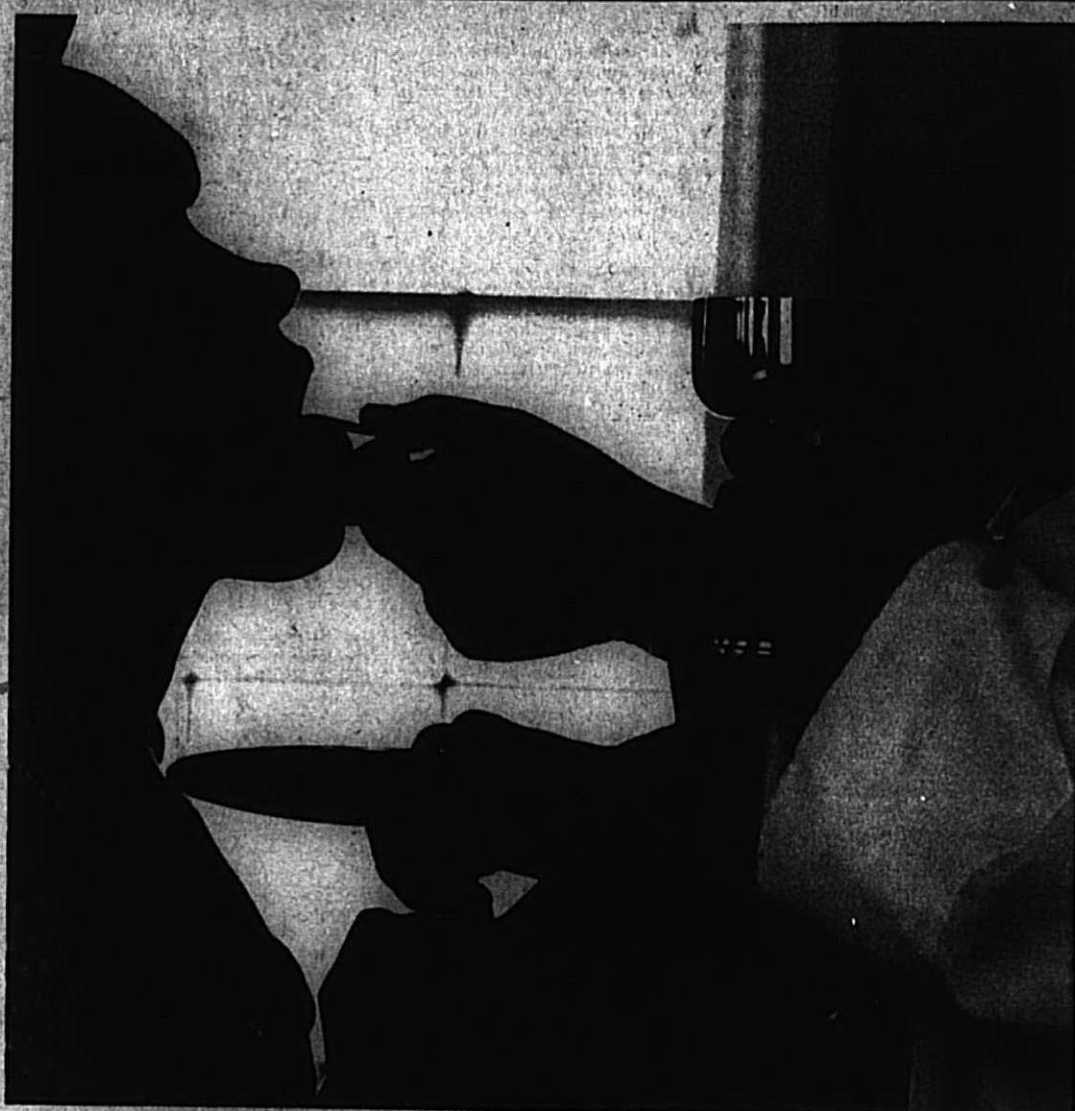
ALMOST EVERY MAJOR theme of the Scriptures is drawn upon in the New Testament in an attempt to say what the Eucharist really is. Later ages drew upon the art, poetry and philosophy of every culture where Christians were to be found to try anew to communicate the meaning of the "sacrament of love." Even when variety was limited during recent centuries, the faithful created many non-liturgical, unofficial forms of Eucharistic celebration.

Now, with the encouragement of Vatican Council II, Catholics around the world are experiencing once again a greater freedom to adapt their celebration to particular situations and to describe the Eucharist in richer and more varied formulations. Religious education has the task of opening up the Church's eucharistic riches to young and old alike, so that the new variety is experienced as an expression of love.

### DISCUSSION QUESTIONS:

1. Why is the Eucharist called the sacrament of love?
2. How has the way Christians celebrate the Eucharist changed through the centuries?

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The instant a person receives Christ in the Eucharist is a focal point of the Mass. (NC Photo)

### QUESTION BOX

## What's your opinion of the prophecies of Nostradamus?

BY MSGR. R. T. BOSLER

Q. Is there a prophecy describing all popes until the end of the world? From what I heard, this prediction gives very fitting names to some modern popes, such as "Pastor Angelicus" to Pius XII, or "Pastor et Nauta" to our present Holy Father. It also mentions two or three more names thereafter, giving the name of the last pope as "Flos Forum"—the greatest of them all. He is also supposed to choose the name Petrus II. After him the second coming of our Lord may be expected. Would you please comment on this?

A. Willingly. This is a lot of hokum. You'll be reading more about it when the next papal election takes place. This is the prediction of Nostradamus, a sixteenth century Parisian astrologer. The newspapers drag it out of the files every time a pope dies. It makes for interesting speculation, but it is no more helpful for placing bets on who the next pope might be or how long the world will last than the Racing Form.

Q. Explain to me the Catholic Church's rule on suicide. I have had numerous disagreements about this. Does the Church permit burial in consecrated ground?

A. The Church forbids Christian burial to one who has deliberately taken his own life—that means to

one who freely and with a clear mind does away with himself. If there is any doubt about the mental condition and freedom of the person, Christian burial may be given to him.

Now that we know more about the various mental disorders and the depressive action of many drugs, we are sure that most suicides are the result of mental depression or changes in personality that destroy freedom. Hence, today, Church authorities are less likely to refuse Christian burial to suicides than in the past.

Q. My divorced sister has announced her intention of marrying a widower with one child in some Protestant church. She has been brought up as a Catholic. The widower is also a Catholic. My sister has two minor children from her first marriage.

She had asked me to be one of the witnesses at this ceremony. I flatly refused to take part in any such thing and have been soundly criticized and rebuked by my entire family who seem to think there is nothing out of order here.

A. There certainly is something out of order here, or, presumably, your sister would be marrying in a Catholic Church. Stick by your guns.

But don't cut yourself off from your sister. She joins the ranks of thousands of other Catholics who find it impossible to live alone after the failure of their marriage, especially with young children to raise. People like them need the help of their relatives to remain as

much a part of the Church as their condition allows.

It is possible that your sister feels that this marriage is something she must have for the sake of her children and to keep her from falling into worse evil. Give her the benefit of the doubt and conclude that she has not made the decision lightly. Then help her all you can to raise her children as good and religious citizens.

Q. When playing the organ in church one day I asked God to help me play well, but I made mistakes and was angry and on the spur of the moment said to God: "Damn, why don't you help me?" Was this blasphemy? I am a worried teen-ager.

A. No; it's ignorance. You have a false notion of God. He is not a lackey ready to fulfill your every request. Your sudden anger was not sinful, since it was a reflex-action response. You had no chance to deliberate about what you were going to say. You just blurted it out without thinking. You can't sin without realizing that what you are about to do is wrong. May I suggest that you avoid putting God on the spot in the future by practicing harder. He still helps those who help themselves.

Q. Is it necessary for a person not in mortal sin to go to confession if he hasn't been there for 1½ years?

A. No. The only time we are obliged to seek sacramental forgiveness is when we are aware that we have offended God seriously.

## Sacrament of love

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

"How do I love thee? Let me count the ways." With these words begins the famous love sonnet by Elizabeth Barrett Browning. No one expression of love was able to capture the "depth and breadth and heights" of her love.

The mystery of love escapes neat, all-inclusive definition. Men and women of every age have been inspired to invent new words, new symbols, to describe their experience, inadequately at best. Love is a reality—with so many dimensions that it can be expressed only by a rich variety of words, symbols, gestures, and actions. "How do I love thee? Let me count the ways!"

It is not surprising then that Christians down through the centuries have found surprisingly different ways of describing and celebrating the Eucharist, which Vatican Council II names "a sacrament of love" (Liturgy, 47). It is true that for several recent centuries the manner of celebrating the Eucharist was frozen into a uniform mold, and the theological explanation of this sacrament became rigidly limited.

Catholics who are adults today grew up during the final years of this period of uniformity of valid celebration and acceptable definition. Wherever one went in this country or throughout the world, the Mass was offered in the same manner, in the same language, and the catechism explanations of the Eucharist were everywhere almost verbally identical.

SUCH CONSTRAINT is not typical of the Church's experience of the Eucharist. The variety we are today experiencing—a variety that for many of us may well be disconcerting—is much more characteristic of the celebration of the "sacrament of love" in the long history of the Church.

For centuries there were no fixed prayers or rituals. The local Bishop or priest adapted the words and gestures of the Mass to the occasion. The language was that of the people participating; the symbols and gestures were taken from the local culture. We do not

even have a uniform account of the words and actions of Jesus at the last Supper, the First Mass.

The New Testament records four differing expressions of the "words of consecration" at the Last Supper (1 Cor. 11:23-25, Mk. 14:22-25, Mt. 26:26-29, Lk. 22:15-20), none of which is exactly the same as that used in the Mass today.

At different periods of the Church's history, certain dimensions of the mystery of the Eucharist took on more significance. Small, intimate celebrations in private homes were normal according to the Acts of the Apostles. In later times and cultures large, solemn ceremonies were cherished. Full active participation of all the faithful was taken for granted in earlier days of Christianity, whereas silent, awe-filled, distance marked the Eucharist in later centuries. While early groups of Christians enjoyed the presence of Jesus as a friend at their table, other equally devout Christians knelt in solitary wonder before the Lord whom they dared not receive but once a year.

AS THE CELEBRATION differed from place to place and century to century, so did the Church's understanding and interpretation of her experience. This, too, is already evident in the New Testament. The Gospels and epistles at one time describe the "breaking of bread" in terms of the presence of the risen Christ with His friends; at another time they view the Eucharist as a sacrificial offering. Sometimes the stress is on the meal, through which those who share the body and blood of Christ become intimately united with Him and with each other.

As Christians discovered more and more of the riches of the Eucharist, they drew on many themes from the Scriptures, all of which express one or more of the dimensions of the mystery of love which is the Eucharist. Our present liturgy still records many of these. The Eucharist is the sign of the New Covenant, the new and final marriage bond between God and His people, between Christ and His Church. It is the "marriage feast" celebrating this unbreakable bond of love. The Mass is also clearly seen as sacrifice, replacing for all time other religious sacrifices. The



## SCRIPTURE TODAY

## DEATH AND ITS AFTERMATH

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

There is a section of Paul's Second Letter to the Corinthians where the style really soars, 4:16-5:10. Here Paul compares the troubles of this life and the life we can have in heaven.



It is one of the most important sections of Paul's letter. It gives us pieces of the Christian doctrine about what will happen to the souls of the just between the time of their deaths and the Lord's second coming at the end of the world. It also gives us pieces of the best Christian spirituality concerning how we should face death.

Notice how positive Paul is in this section. In 4:14 he wrote, "For we know that God, who raised the Lord Jesus to life, will also raise us up with Jesus and bring us, together with you, into his presence." Now he writes, in 5:1, "God will have a house in heaven for us to live in, a home he himself made, which will last forever."

If you took these sentences by themselves you might conclude that Paul is saying he and the Corinthian Christians to whom he wrote will all be saved and will enjoy eternal happiness with God.

For sound interpretation of the Bible, however, there is a principle that says you must take into consideration what the sacred author wrote in other sections, and also what other biblical authors wrote about the particular topic. The least one can do here, of course, is to read the whole context of this section, and one therefore comes quickly to 5:10 where Paul reminds us, "For all of us must appear before Christ, to be judged by him, so that each one may receive what he deserves, according to what he has done, good or bad, in his bodily life."

YOU SEE NOW WHY I said at the beginning that Paul compares the troubles of this life and the life we "can" have in heaven. Yes, Paul actually talks about the life we "will" have in heaven. But, in view of that sentence in 5:10, I think you will agree that we should say Paul was speaking optimistically when he used "will" instead of "can."

In 5:8 Paul writes, with the editorial plural, that he would prefer to be in heaven right then and there instead of having to deal with the trouble of this life. "(we) would much prefer to leave our home in this body and be at home with the Lord." It is this sentence especially which through the centuries has been cited by theologians when they tried to explain what happens to the souls of the just after death.

St. Thomas Aquinas summed up the traditional interpretation when he wrote

in the 13th century that this sentence makes it impossible to hold the idea that the souls of the just are not immediately brought after death into the vision and presence of God. There had been some who held that the souls of all the dead were kept in the dark, as it were, until the day of judgment, and only then would the just, or saved, see God and enjoy the blessings of heaven, or life with the Lord.

IT HAS BEEN MY experience that many people are consoled by the correct interpretation of 5:8, but many others feel such thoughts are far beyond them and they prefer to remain content with what Paul writes in 5:7, "For our life is a matter of faith, not of sight," and in 5:9, "More than anything else, however, we want to please him (i.e., the Lord), whether in our home here or there."

In 5:8, when Paul writes he would prefer to be in heaven rather than in this life, he makes the comment with the introductory phrase, "We are full of courage, and would much prefer..." another way of translating it brings out what he means perhaps more emphatically. "We even have the courage to prefer to leave our home in this body and be at home with the Lord." Death, therefore, is not to be a dreadful thing for the Christian but a thing of joy.

All well and good for a saint, you may say, but it is not so simple for the Christian who has a record of failures. There remains that sentence about the judgment (5:10), and for many people it is bound to dilute the ideal of joy with a great deal of fear. Paul was well aware of the problem. Notice 5:11, "We know what it means to fear the Lord."

YES, THE JUDGMENT lies ahead. Even so, it is courage that should dominate in the Christian soul. Look back through this section 4:16-5:10 and see how many times Paul stresses desire for the next life. Again, as always with Paul, it comes down to this, whether you really love the Lord or not. If you do, you can look forward with courage to meeting him, even if you have sinned.

Incidentally, if you are consistent with the traditional interpretation of 5:8, which we discussed above, you will have to hold that in 5:10 Paul is talking not about the Last Judgment but about a meeting with Christ immediately after death. How else could the souls of the just enter right away into the vision and presence of God?

## DISCUSSION QUESTIONS:

1. What does Paul say in Second Corinthians about Christ's judgment of the dead?
2. When, according to St. Paul and St. Thomas Aquinas, are the souls of the just brought into God's presence?

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The gloom of the graveyard reminds us of the solemnity surrounding death, but hope in the Resurrection brings hope through the sadness. (NC Photo by Bill Gage)

## WORSHIP AND THE WORLD

## An upswing in Saturday confessions

BY FR. JOSEPH M. CHAMPLIN

I haven't heard recently of many places with an upswing in Saturday confessions, but I do know about one. That parish is in Macon, Georgia, and its weekly bulletin describes the congregation: a community steeped in tradition but on the move in our modern world.



"Saint Joseph's is the mother church of Middle Georgia. It served Catholics scattered from the Florida border to the mountains of Tennessee. Even the great metropolis of Atlanta was once its mission. Rich in history and strong in faith, St. Joseph's today is striving to keep alive the traditions of the past and give them a vitality in keeping with the exciting times in which we live."

Gray-haired and hard-working Father

William Coleman shepherds this flock, aided by an associate pastor, Father Thomas Healy, "the young priest with the very black hair." They alternate hearing confessions at the customary 4:00-5:30 and 7:30-8:30 periods, but penitents know exactly who will be in the "box" at what hours. An announcement in the bulletin one week, for example, reads: "Confessions on Saturday will be heard in the afternoon by Father Healy and in the evening by Father Coleman." Moreover, each priest attaches a name plate to the confessional during his own tour of duty.

At St. Joseph's, however, sinners kneel, not in a conventional box, but in the more comfortable setting of a confessional room. The carpeted and spacious area for penance is actually a converted baptistry, a space made available when the pastor renovated this church and moved its font forward to the sanctuary. A partition within the room gives penitents the option of an anonymous, behind-the-screen arrangement or of an open, face-to-face encounter. In either case, the individual no longer must whisper, but can speak normally, yet with an assurance of secrecy.

FATHER COLEMAN HAS ordered a pamphlet rack for the confessional room, a shelf to contain appropriate literature for this sacrament. The priest will then be able easily to assign passages from these publications as penances or suggest particular booklets which complement his own words of advice. In addition, the pastor hopes soon an artist, through proper colors, symbols and paintings, may add to the room a special atmosphere radiating warmth, joy, forgiveness and peace.

Confessions are up in Macon, but not simply because of a change in the furniture. The clergy preach and teach about this subject, indicate a willingness to listen and help plan programs geared for the Christian growth of their parishioners. A few excerpts from the "Parish Programs" brochure illustrate what I mean:

"Confession—Confessions are regularly heard... Many people prefer to spend a longer time than the regular hours allow. In this case call the rectory for an appointment for a counseling type confession."

"Counseling—Any person wrestling with a problem will find in the parish priests someone very willing to listen and help discover possible solutions. In any time of need you are always welcome at St. Joseph's rectory."

"What is a parish? A parish is people—united at the altar in worship of God through His Son, Jesus. The most important thing we do is pray together. Yet, readying ourselves for prayer by a good life requires help. In many ways our parish program provides us with such help."

JUST HOW MUCH ARE confessions at St. Joseph's on the increase? According

to Father Coleman the parish formerly averaged a half-dozen penitents in the afternoon and again in the evening. Today the number has risen to about 25 on each occasion.

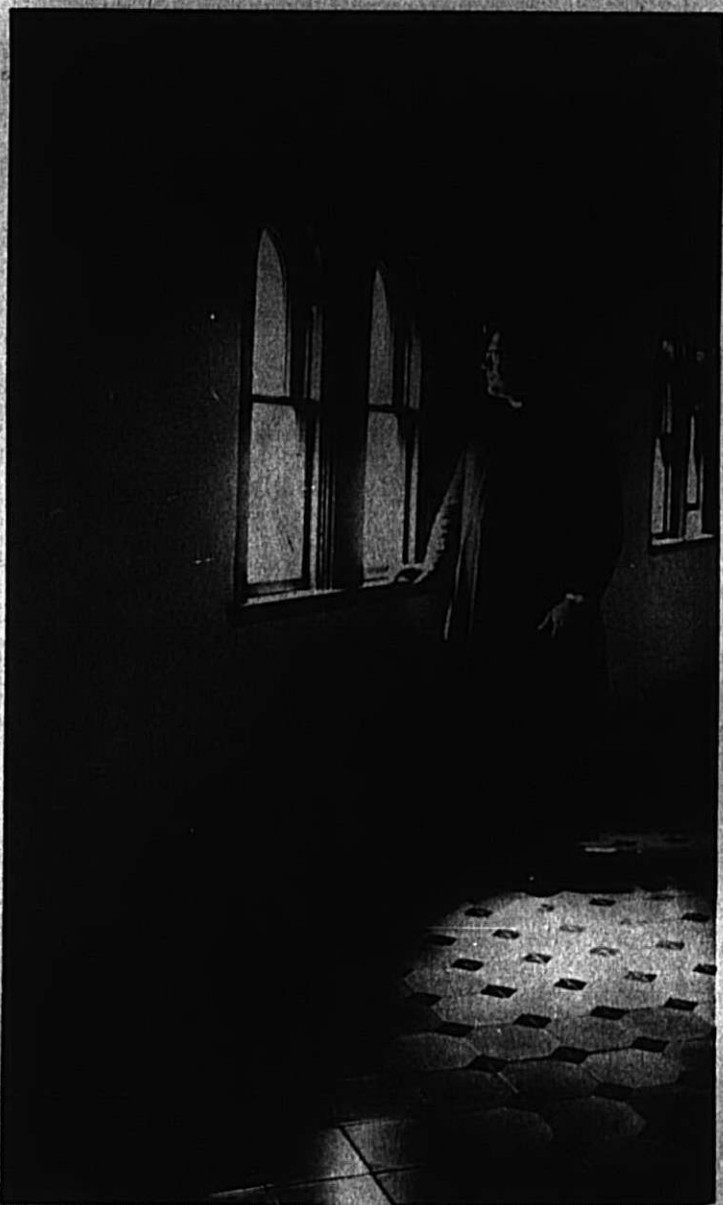
What kind of people come? The saved? Older persons? Traditionalists reverting to habits of earlier days? Some fit these categories, of course, but many have long hair or thick beards, wear beads or carry babies in their arms. They represent the younger, now generation. So much so that an elderly lady living nearby

complained about the great crowd of "hippies" who drop into this Macon, Georgia, church every Saturday afternoon and evening.

## DISCUSSION QUESTIONS:

1. What factors would you say have contributed to the increase in confessions in St. Joseph's Church in Georgia.
2. How does frequent confession benefit a Christian?

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The priest stands today at the open window of change affecting the sacrament of Penance. Will the upswing in numbers of persons going to Confession at one church lead to a similar trend in others? (NC Photo)

## WHAT DIFFERENCE DOES JESUS MAKE?

## Christ and the community

BY FRANK SHEED

It sounds like a rather pot' tles truism to say that for community there must be unity, but in a breakdown, truisms come into their own.

There is a community when the members have the same scale of values and standards of conduct, the same goals and the same priorities, general agreement as to things desirable and things intolerable. Mentally they are living in the same world, have the same view of how things ought to be.

The view may be inadequate, but provided it is taken for granted there is community. It may have in it elements which to men of a different view would be wholly unacceptable—like the homosexual structure of Sparta; slavery in Greek Democracy; the ancestral spirits feared by the Australian aboriginal; the one-time exposure of girl babies in China to death by freezing; eunuchs as priests where the Earth Mother was worshipped. These things may work for the destruction of a community from within, but no one of them makes community impossible if people in general find it acceptable.

In a community long established, homogeneous ways of life exist, taken for granted, not seriously questioned. They are livable, men feel at home in them. But if too large a number cease to feel at home in them, and find them in fact unlivable, then community is fractured; all over the structure appear

cracks and fissures which must be mended or they will bring down the whole. This is now happening rather notably in America.

WE ARE IN A TIME of crisis—a Greek word for judgment—and our judgment is going to be fearfully tested. Rule of thumb will not serve, when thumbs point every way. We can no longer play it by ear, when every man's ear is tormented by a different jangle of tunes. There is no agreement on the changes needed, no agreement on what's wrong, one man's healing would be another's wounding. The mind must go to the imperilled roots. It is long since our societies took their roots seriously, so enjoyable were the fruits. Even for the root-men—that is what "radical" means—roots are only to be pulled up, that we may start again rootless.

In America the Constitution still stands, but the country is already a different country. The Founding Fathers would not recognize it as their own; neither would Lincoln, nor Theodore Roosevelt. Frankly, Roosevelt would have taken it for granted. He had seen the beginning of that questioning of values and moral standards, which in a quarter of a century was to become the norm, the vanishing of any line clear to everybody dividing the desirable from the intolerable.

What happened between the two Roosevelts? Two world wars and such a surge of technological mastery of the material universe as had never been known. But the confusion in the mind had already begun. Till the middle of the nineteenth century the moral principles accepted in the West on personal and

political life were still recognizably Christian. They were not always acted upon, but they were not denied. There was a lot of facade about it, but not only facade. The tyrant and the rebel equally felt bound to show how Christ would have approved their actions. The public conscience demanded it.

Then came Marx to eat away old certainties, and after him Freud, and after him Einstein. Even where, as in America and England, the structures still stand, there is a different humanity inside them. And the challenges our way of life has received are as nothing to those which await it, from the drug craving at one end to the computer at the other. And waiting in the wings there is the test-tube baby, whose mother and father have never met.

WHAT IS THE ROOT? Community should at least be agreed upon, and base its values and priorities upon what man is and what life is all about—why man is here, what comes next, whether anything comes next. This test our liberal democracies cannot pass. Any citizen may, according to his religion or philosophy, hold that man is a union of matter and spirit, or that he is matter only but evolved, or that he is spirit only and that at death he may or may not perish totally.

But the State as such is neutral, it simply does not know: it is controlling men's lives more and more, but regards the nature of man and the purpose of human life as no affair of its. But not to know why man is here or where he is supposed to be going is precisely to be lost. In that lostness Christ could come to our aid, if we want aid.

KNOW YOUR FAITH



## Style Show, Dance set January 31

BEECH GROVE, Ind.—Holy Name parish will host the annual Junior CYO Style Show and Dance on Sunday, Jan. 31, which is also the observance of the patronal feast of St. John Bosco, Archdiocesan Youth patron.

The parade of styles, to be modeled by the creators, will begin at 7 p.m. Admission will be 50 cents for adults and 25 cents for grade school children. High school youths will pay \$1.25 for the style show and dance. Music will be provided by "The Reformation."

Indianapolis-area contest entrants are asked to bring their clothing to the Holy Name exhibition on Saturday, Jan. 30, from 12 noon to 5 p.m. Entries from outside Indianapolis may be brought from 11:30 a.m. to 1:30 p.m. Sunday, Jan. 31.

Judging will take place privately during Sunday afternoon.

## Ed Schilling new Marian cage mentor

INDIANAPOLIS—Marian College this week announced the hiring of Ed Schilling as its new varsity basketball coach, who succeeded Dean Reynolds who held the position the past eight seasons.

Schilling, 27, is currently dean of boys at Carmel High School. He is a graduate of Butler University, where he was a second-string basketball player. He previously served on the faculty of Sheridan and Thornton High Schools.

A member of several collegiate honorary societies and Sigma Chi social fraternity, Schilling has a master's degree in guidance and physical education and is completing work on a master's degree as an educational specialist in guidance.

Reynolds, who is retiring after 38 years of Indiana high school and college coaching, will remain at Marian as athletic director.



ST. MARY'S OPEN HOUSE—An Open House for prospective students and their parents has been announced by St. Mary Academy for Sunday, Jan. 24, from 2 to 5 p.m. Sister Lavonne Long, O.S.F., Academy principal, is shown above with two juniors who will participate in the program. Seated is Jane Guterson, while Cathy Hanley is standing. St. Mary Academy was founded in 1873.

### SCORES

**BASKETBALL**  
JUNIOR-SENIOR LEAGUE  
Games of Sunday, Jan. 17

DIVISION 1—NYAA 52, St. Malachy 46; St. Rita 48, St. Ann 23; St. Monica 54, St. Anthony 40; St. Christopher 60, Holy Trinity 40; St. Gabriel, Bye.

DIVISION 2—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 3—Sacred Heart 56, St. Jude 46; St. Catherine 51, Southport 33; St. Mark 80, Our Lady of Greenwood 48; St. Roch 40, St. Barnabas 30; Baxter YMCA, Bye.

DIVISION 4—St. Lawrence 52, Little Flower 40; Holy Spirit 64, St. Simon 59; St. Philip Neri 54, Nativity 49; Our Lady of Lourdes 52, Holy Name 42.

**FRESHMAN-SOPHOMORE LEAGUE**  
Games of Sunday, Jan. 17

DIVISION 1—St. Martin 53, NYAA 42; Holy Trinity 58, St. Michael 34; St. Ann 46, St. Gabriel 37; St. Thomas 45, St. Malachy 37; St. Thomas, Bye.

DIVISION 2—St. Pius 55, St. Luke 34; Immaculate Heart 35, St. Andrew 27; Mt. Carmel 27, St. Matthew 19; St. Lawrence 32, St. Joan of Arc 24.

DIVISION 3—St. Jude 32, Holy Name 28; St. Mark 27, Our Lady of Greenwood 25; St. Catherine 49, St. Roch 30; Baxter YMCA 41, St. Barnabas 30; Nativity, Bye.

DIVISION 4—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

**"56" "A" LEAGUE**  
Games of Saturday, Jan. 16

DIVISION 1—Holy Spirit 34, St. Michael 11; St. Pius X 36, Holy Name 16; Little Flower 37, St. Simon 32; St. Andrew 32, St. Lawrence 22; St. Joan of Arc 18, St. Jude 13.

DIVISION 2—St. Philip Neri 49, St. Malachy 11; St. Rita 48, St. Ann 23; St. Monica 54, St. Anthony 40; St. Christopher 60, Holy Trinity 40; St. Gabriel, Bye.

DIVISION 3—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 4—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

**"56" "B" LEAGUE**  
Games of Saturday, Jan. 16

DIVISION 1—St. Rita 57, Holy Name 24; St. Andrew 47, St. Michael 44; Holy Spirit 51, St. Joan of Arc 37; St. Simon 37, St. Lawrence 25; St. Jude 45, Little Flower 31.

DIVISION 2—St. Christopher 41, St. Pius X 19; St. Philip Neri 63, St. Gabriel 25; St. Barnabas 45, St. Martin 32; Immaculate Heart 29, St. Matthew 27; Our Lady of Lourdes 29, Christ the King 16.

DIVISION 3—St. Ann 58, St. Susanna 24; St. Luke 22, Nativity 20; St. Francis 43, St. Bernardette 34; St. Malachy 50, Our Lady of Greenwood 48; Holy Cross 43, St. James 40.

**CADET "A" LEAGUE**  
Games of Saturday, Jan. 16

DIVISION 1—St. Michael (Red) 37, St. Monica 11; Little Flower (Blue) 25, St. Luke 24; St. Joan of Arc 43, St. Malachy 32; All Saints 34, St. Christopher 23; St. Thomas 34, St. Martin 36; St. Gabriel 39, Immaculate Heart 22.

DIVISION 2—Holy Spirit 36, St. Matthew 35; St. Lawrence 24, St. Michael (White) 19; St. Philip Neri 45, Little Flower (Gold) 25; St. Andrew 11, St. James 19; St. Simon 49, Christ the King 24; St. Pius X 31, Our Lady of Lourdes 29.

"56" "B" LEAGUE  
Games of Saturday, Jan. 16

DIVISION 1—St. Rita 57, Holy Name 24; St. Andrew 47, St. Michael 44; Holy Spirit 51, St. Joan of Arc 37; St. Simon 37, St. Lawrence 25; St. Jude 45, Little Flower 31.

DIVISION 2—St. Christopher 41, St. Pius X 19; St. Philip Neri 63, St. Gabriel 25; St. Barnabas 45, St. Martin 32; Immaculate Heart 29, St. Matthew 27; Our Lady of Lourdes 29, Christ the King 16.

DIVISION 3—St. Ann 58, St. Susanna 24; St. Luke 22, Nativity 20; St. Francis 43, St. Bernardette 34; St. Malachy 50, Our Lady of Greenwood 48; Holy Cross 43, St. James 40.

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Games of Saturday, Jan. 16

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DIVISION 2—Holy Spirit 36, St. Matthew 35; St. Lawrence 24, St. Michael (White) 19; St. Philip Neri 45, Little Flower (Gold) 25; St. Andrew 11, St. James 19; St. Simon 49, Christ the King 24; St. Pius X 31, Our Lady of Lourdes 29.

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DIVISION 3—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

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DIVISION 6—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 7—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

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DIVISION 9—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

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DIVISION 12—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 13—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

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DIVISION 15—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 16—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

DIVISION 17—St. Philip Neri 49, St. Malachy 11; St. Rita 48, St. Ann 23; St. Monica 54, St. Anthony 40; St. Christopher 60, Holy Trinity 40; St. Gabriel, Bye.

DIVISION 18—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 19—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

DIVISION 20—St. Philip Neri 49, St. Malachy 11; St. Rita 48, St. Ann 23; St. Monica 54, St. Anthony 40; St. Christopher 60, Holy Trinity 40; St. Gabriel, Bye.

DIVISION 21—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

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DIVISION 33—St. Thomas 59, Mt. Carmel 48; St. Matthew 57, Holy Cross 51; Immaculate Heart 30, St. Luke 23; St. Joan of Arc 47, St. Andrew 42; St. Pius X 43, Christ the King 41.

DIVISION 34—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

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DIVISION 52—Our Lady of Lourdes 57, St. Lawrence 32; St. Philip Neri 53, Holy Cross 36; Little Flower 41, Holy Spirit 34; St. Francis 2, St. Simon 0 (forfeit).

## High school cage loops end Sunday

Regular season play will conclude Sunday, Jan. 24, in both CYO high school basketball leagues. Division trophies will be awarded to winners of the Junior-Senior League at the close of Sunday's games, since there will be no playoffs. Freshman-Sophomore League teams will have both playoffs and the Holy Spirit Tourney.

St. Christopher's has clinched the Division I title in the Junior-Senior League with an unblemished 7-0 record going

into Sunday's round. Division II has likewise been clinched by St. Pius X (7-1).

In Division III, St. Mark's (7-0) and St. Catherine's (6-1) will meet at 5 p.m. Sunday in the Kennedy Middle School gym to determine the champ. Should St. Catherine's win, duplicate trophies will be given.

SIMILARLY IN Division IV, St. Philip Neri and Our Lady of Lourdes are both 5-1 and must win Sunday to be declared co-champions.

Drawing for Indianapolis Deaneries Tourneys took place this past Wednesday and will be mailed by Friday, with play to begin January 26-28 through February 7. Deanery winners will start in the Archdiocesan Junior Tourney on February 14.

The playoff schedule for the Freshman-Sophomore League will have the winners of Division I and II play, along with Division III against IV in the first round, set for 7 p.m. Wednesday, Jan. 27, at Little Flower. The championship game is tentatively set for Sunday, Jan. 31, at the same place.

St. Martin's has clinched Division I with 8-0, while St. Lawrence "B" is leading Division II with 6-0. The latter must defeat Our Lady of Mt. Carmel on Sunday to clinch.

LEADING DIVISION III is Baxter YMCA (7-0), who must defeat St. Mark's Sunday or face a three-way tie with St. Catherine's and St. Jude's. Our Lady of Lourdes (6-0) must defeat St. Philip Neri on Sunday to win the Division IV crown. A loss would create a tie with St. Philip's and Little Flower.

Other basketball leagues will end season play on January 31.

CADET "B" and "56 B" will have post-season playoffs, along with "56 A." Cadet "A" will advance immediately into the Deaneries Tourneys, which start February 2-4. Deanery winners in Cadet "A" will start the Archdiocesan Cadet Tourney on February 21.

The CYO Office this week reminded all coaches that player

rosters are "frozen" and for playoffs or post-season substitutions may not be made.

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## TIC TACKER

## Center fights health problem

BY PAUL G. FOX

Sickle cell anemia is a Black folks disease. Afro-Americans have it. 100. Even colored people have it. So do Negroes.

These slogans prominently displayed at Indianapolis Martin Center—draw attention to a serious genetic health problem, about which precious little information is known.

FATHER BONIFACE HARDIN, O.S.B., director of the MARTIN CENTER, Indianapolis, this week announced a three-phase campaign to acquaint the public with the disease which affects 50,000 black Americans.

Sickle cell anemia is hereditary and is one of the most common long-term illnesses of Black children, occurring in one in about 500 births. It is estimated that at least eight per cent of American Blacks are carriers of the trait.

This past Wednesday evening at the Martin Center, Dr. Raymond Pierce described the disease to doctors and lay people, adding what is being done locally and nationally to combat it. Dr. Pierce is director of orthopedic surgery at Marion County General Hospital.

Victims of the disease have sickle-shaped red blood cells, rather than round or oblong cells, which jam up against capillary walls and greatly curtail the flow of oxygen through the body. Besides anemia, the young victim usually suffers pain in the joints or abdomen and frequently has ulcers of the leg. Half die before adulthood.

"Nothing I have done to date," Father Boniface stated this week, "is more important to me than making this problem known to my people. It strikes at the heart of every Black man and is more vital than all his external concerns."

Martin Center will serve to instruct Black people about the nature of the disease and the incidence in Indianapolis. It plans to encourage medical research and seek funds to assist research projects. Cooperation with other education programs in New York, Los Angeles, Washington and Memphis is also anticipated.

"A simple blood test is recommended for children and adult Blacks," Father Boniface said. The test will determine who are the carriers of the hereditary trait. Genetic counseling is then planned for known carriers because study has shown that one of four children born to carriers will be afflicted.

"It's a poor man's disease," according to Father Boniface. "National efforts must be made to locate funds to study it, hopefully resulting in effective treatment—and possible cure."

FOR MENTALLY RETARDED—A special five-day workshop on religious education of the mentally retarded will be held March 10-15 at St. Coletta School in Jefferson, Wis. Sponsored by Cardinal Stritch College, Milwaukee, the workshop is open to directors of religious education, chaplains of schools for the handicapped, teachers of the retarded and other interested persons. It is designed to provide up-to-date information and concrete

suggestions relating to programs, methods, and materials of instruction for working with retarded. Full housing and meal accommodations for men and women are available at St. Coletta School. To register, contact the Continuing Studies Division, Cardinal Stritch College, 6801 North Yates Road, Milwaukee, Wis. 53217. Deadline is February 15.

ON NORTH CENTRAL TEAM—Two Archdiocesan priests recently served on a visiting committee of the North Central Association at the Academy of the Immaculate Conception, Ferdinand, MSGR. JOSEPH D. BROKHAGE, rector of the LATIN SCHOOL OF INDIANAPOLIS, and FATHER JAMES P. HIGGINS, director of ST. PAUL'S CATHOLIC CENTER, Bloomington, participated on the investigative team with other Hoosier educators. The two were assigned to special section areas, which included: guidance services, school staff and administration, driver and traffic safety education, health education and religion. The Academy is conducted by the Sisters of St. Benedict, Ferdinand.

THE HERMIT'S LIFE (PART-TIME)—Thirteen ST. MEINRAD SCHOOL OF THEOLOGY students and five Protestant seminary students spent three days this past week in South Union, Ky., tasting the harsh and exacting life of a secluded hermit. Accompanied by WILLIAM CARPE, professor of church history at St. Meinrad, the group represented one of the Inter-term classes "Forms of Christian Life." They journeyed to St. Mark's Benedictine Priory, located near Bowling Green, Ky., for the hermit's life experience. The first day was spent in complete seclusion in private cells. No talking was allowed except for a brief recreation period in the evening. Meals were sparse. Breakfast: black coffee and dry bread. Lunch: soup and a potato. Dinner: small meal. The day was spent in the fields doing hard labor. Each day closed at 8 p.m. after recitation of compline.

I. U. PROFESSORS INVOLVED—W. J. WAGNER, Indiana University professor of law, left January 15 for a month-long lecture tour of four Polish universities. Sponsored by the Kosciuszko Foundation of New York, Dr. Wagner's talks will concern American federalism and judicial organizations. The I. U. professor, a graduate of the University of Poland, is vice president of the American Foreign Law Association and director of the American Association for the Comparative Study of Law.... A cooperative project between Indiana University and the Gary Community School Corporation to train school counselors in a school setting "where the relevance and usefulness of what is taught can be observed" is being directed by DEWAYNE KURPIUS, associate professor of education at IU. The program is designed to help bridge the gap between the theory and practice of counseling.... Both Dr. Wagner and Mr. Kurpius are members of ST. CHARLES PARISH, Bloomington.

INDIANAPOLIS  
Calendar  
of Events

SUNDAY, JAN. 24  
MISCELLANEOUS CARD PARTY, sponsored by the Knights of St. John, Aux. 308, at 2 p.m. in Little Flower auditorium, 14th and Bosart. Public invited.

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.; Secena 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.

Sr. Francis Clare,  
ex-teacher, dies

OLDENBURG, Ind.—Funeral services for Sister Francis Clare (Catherine) Weber were held at the motherhouse of the Sisters of St. Francis, Tuesday Jan. 12. She died Friday, Jan. 8, after a long illness.

A native of Evansville, Sister Francis Clare entered the convent in 1911. She taught music at St. Mary's, New Albany, St. Gabriel, Connersville and at the Immaculate Conception Academy, Oldenburg.

Survivors include a sister and a brother: Mrs. Joseph Dillman of Evansville and Brother Theodore Weber of Cincinnati.

KC tops Shriners  
in bowling event

INDIANAPOLIS—The seventh annual Knights of Columbus and Shriners Good Fellowship Bowling Tourney was won last Saturday by the K of C. Forty-five K of C teams defeated the same number of Shriners teams by 126,429 to 124,537 total pins.

Magr. Downey Council team nine rolled into first place with 2,967 actual pins and 3,161 pins with handicap.

Sister Michelene,  
Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister Michelene Binder, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Saturday, Jan. 9. She was 75.

The Cincinnati native entered the convent in 1917. Her last assignment in the Archdiocese was at Holy Name School, Beech Grove, where she served as teacher and principal from 1952 to 1958.

Survivors include five brothers and two sisters, all of Cincinnati.

Adult Education  
Calendar

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

SUNDAY, JANUARY 24  
Dinner/Dialogue, Our Lady of Grace, Beech Grove "The Psychology of Religious Experience"; 6:30-9 p.m. St. Monica, Indianapolis, Seminar Series "Husband and Wife Relationships"; 7:30 p.m.

MONDAY, JANUARY 25  
Holy Spirit, Indianapolis, Lecture/discussion; "New Understandings of Sacramental Life"; 7:00 p.m. Holy Name, Beech Grove, Lecture/discussion; "Teacher Training"; 7:30 p.m.

TUESDAY, JANUARY 26  
St. Gabriel, Indianapolis, Lecture/discussion; Inquiry Class; 7:30 p.m.

WEDNESDAY, JANUARY 27  
Holy Family, Oldenburg, Lecture/discussion; Old Testament; 7:30 p.m.

THURSDAY, JANUARY 28  
Our Lady of Greenwood, Greenwood, Lecture/discussion; Parent Education; Penance; 8:00 p.m.

St. Barnabas, Indianapolis, Lecture/discussion; "Man and Sacramental Honor"; 8:00 p.m.

1971 seen as a great year  
for the American traveller

The year 1971 is forecast as a good year for the American traveller. To cater to the ever-shrinking of Europe. Many expanding needs of both young religious orders and communities and old, the Catholic Travel, as well as diocesan and Office of Washington, D.C. in archdiocesan groups have conjunction with Iberia Air already begun planning such Lines of Spain-Olympic pilgrimages with the Catholic Airways, will operate over 100 Travel Offices.

These tours and pilgrimages are also available throughout the year. For travellers, has been catered including a pilgrimage to Spain to in a special way. There will be and Mallorca honoring Father a series of student tours to Junipero Serra, the Founder and Spain; pilgrims can go to the Apostle of California.

NOT TO BE forgotten is the first Holy Land for the Holy Week ceremonies, and those wanting to join Pope Paul VI for his first Holy Land in February, conducted by Holy Cross Father Patrick be individual or groups.

## Seminary holds Unity observance

ST. MEINRAD, Ind.—Students of St. Meinrad School of Theology and St. Meinrad College are participating in the Week of Prayer for Christian Unity along with 17 Protestant theology students attending the inter-term session here.

Members of the liturgy committee and representatives of the other groups on campus planned the activities, which include daily monastic Vespers service in the Abbey Church.

Other special events include the showing of a movie "Beggars at the Gates," an ecumenical prayer service and a panel discussion involving St. Meinrad faculty members and faculty from visiting seminaries.

Inter-term courses include students from Asbury (Ky.) Theological Seminary, Lexington Theological Seminary, Louisville Presbyterian Seminary and Southern Baptist Theological Seminary in Louisville.

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## Report Brazil still using torture tactics

(Continued from Page 1)  
chieftain killed during a police ambush in Sao Paulo—Archbishop Helder Camara of Olinda and Recife, and Marcio Alves, a former Christian Democrat congressman now in exile.

Many of the released Brazilians showed freshly healed scars, burns and bruises to support the charges of torture made during a press conference two days after their arrival.

FORMER STUDENT leader Eleanor Brito of Guanabara, said she had been tortured for more than a month until the day before her release. She showed scars on ankles. She attributed her limping to damage caused by being hung from an iron bar, head down, with arms and legs manacled together.

At the conference, Father Alencar said his arrest and torture came after he and other Dominicans in Sao Paulo "gave

shelter to comrades sought by police to be tortured."

The Dominican house at that Brazilian city was involved in the Marighela affair. Police claimed some of the residents acted as contacts for the Communist cell led by Marighela.

The former prisoners said arrests, long jail terms and torture by security forces had forced revolutionaries to turn to kidnapping of diplomats as a means "of legitimate defense."

Police had already arrested and interrogated some persons suspected of being members of the People's Revolutionary Vanguard.

Ambassador Bucher walked to the home of his aide, William Roch, during the night of Jan. 16, after complicated moves by his captors, who wanted to avoid detection by several police dragnets.

## Open House set at Latin School

INDIANAPOLIS—The Latin School of Indianapolis will sponsor an Open House and Tour for seventh and eighth grade boys and their parents at 2 p.m. Sunday, Jan. 24.

A college preparatory high school for young men, the Latin

\*During this week 10 years ago, Father Theodore Humberg, C.S.C., of Notre Dame, was elected president of the Association of American Colleges.

Schedule Indiana  
pastors parley

INDIANAPOLIS—Bishop Raymond J. Gallagher of Lafayette will be keynote speaker for the 1971 Indiana Pastors Conference, to be held January 26-27 at Christian Theological Seminary, 1000 W. 42nd St. His topic will be: "The Church's Responsibility to the Aged."

About 50 Catholic priests and Religious are expected to attend the conference, according to Dr. Charles A. Tyler, president.

Other speakers will include: Dr. James O. Smart, of Union Theological Seminary, New York; Dr. Thor Hall, of Duke University Divinity School; Dr. Willie White; and Dr. E. Spencer Parsons.

Special renewal  
program slated

INDIANAPOLIS—A team of Archdiocesan priests will conduct a special advance program of spiritual renewal at Fatima Retreat House, 5353 E. 56th St., the week-end of January 29-31.

An in-depth presentation and discussion of theological perspectives will be presented by Father Bernard Head and Father Donald Buchanan, both of Marian College, and Father Kenny Sweeney, Fatima director.

The spiritual renewal program is open to priests, Religious, lay men and women, single and married. Reservations should be made with the retreat house.

## Training course

BEECH GROVE, Ind.—Sister Catherine Raters, O.S.F., of St. Mary's Child Center, will conduct a three-hour methods course in special education at 18-member faculty of priests, Holy Name parish here at 7:30 p.m. Monday, Feb. 8.

A \$2 fee will be charged from participants who are not taking the 10-week catechetical training Education and is a member of program at Holy Name, the North Central Association of Colleges and Secondary Schools. Education Department.

Abortion issue  
to be explored

INDIANAPOLIS—The Committee for the Preservation of Life will sponsor a public forum on Abortion at 8 p.m. Friday, Jan. 22, in the Marian 56th St., the week-end of January 29-31.

M. Stanton Evans, editor of The Indianapolis News, will moderate a panel discussion of issues surrounding the campaign to liberalize present abortion laws.

Resource personnel will include: Dr. Charles E. Rice, of the University of Notre Dame School of Law; Dr. Bruce Williams, obstetrician-gynecologist of Duluth, Minn.; and Rev. Don Camp, of Grace Baptist Church of Anderson, Ind.



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## Says smoking in pregnancy affects fetus

WASHINGTON, D.C.—Surgeon General Jesse L. Steinfeld has revealed that there is a "substantial body of evidence" that women who smoke while pregnant may be "exerting a retarding influence on fetal growth."

Dr. Steinfeld told a National Interagency Council on Smoking and Health that women who smoke have 20 per cent more unsuccessful pregnancies than those who do not smoke.

One-third of all women in the child-bearing years are smokers, the Surgeon General reported. And while there has been an appreciable drop in smoking among men, there has been no comparable drop among women, Dr. Steinfeld said.

Advertising has exerted a "considerable impact" in encouraging women to smoke, the Surgeon General reported. "My staff counted a total of 36 cigarette advertisements currently carried in eight of the leading magazines aimed exclusively at women," he said.

Earlier studies have suggested that women who smoke while pregnant have children of lower birth weight. The Surgeon General announced that there is now new data on "fetal wastage and neonatal death." This is a "terrible tragedy," said Dr. Steinfeld. "Let me suggest," he added, "that certain purveyors of cigarettes stop making awkward remarks about how some young mothers in childbirth might welcome smaller babies."

### DINNER SLATED

RICHMOND, Ind.—The K of C Bowling League will sponsor a chicken dinner for the public today, Jan. 22, from 4 to 8 p.m. at the K of C Club.



SEASONAL BANNER IS REPLICAS—An altar cloth for St. Anthony's Church, Indianapolis, was fashioned by a Providence nun with the assistance of two parishioners from a drawing which appeared in The Criterion on December 18. The original artwork was created by Virginia Broderick for the NC News Service. Faced with the task of preparing an altar cloth for the parish church during the Christmas holidays, Sister Charles Van Hoy, S.P., sketched the Broderick art and was joined by Mrs. Julia Bernhardt and Mrs. Thomas Bullock in executing the work on burlap and felt. Sister Charles, a fifth grade teacher at All Saints School, is shown above with two of her pupils, Bill Childers and Bridget Oates, as they adjust the altar cloth.



PLAN K OF C CARD PARTY—The fifth annual Card Party will be sponsored by St. Joseph's Council Knights of Columbus at 8 p.m., Wednesday, Jan. 27, at the Council, 4332 N. German Church Rd. Chairman of the event is Mrs. Terry Pallett. Shown above from left are: Mrs. Judy England, publicity; Mrs. Lana Zeyen, door prizes; and Mrs. Pat Williams, reservations. Table reservations may be made by calling 898-4676.

## Tell City K of C in anti-smut drive

TELL CITY, Ind.—Bishop Chartrand Council Knights of Columbus has announced plans to encourage its members to participate in a national K of C anti-smut campaign.

The Committee for Decency of the K of C Supreme Council has drawn attention to a new postal law designed to curb mail order houses dealing in smut. The law permits any resident to file an application (PS Form 2201) at any post office to safeguard his family from receiving unwanted advertisement for pornography.

A parent may register for himself and his children up to 19 years of age. Registrations will remain valid for five years.

## 'Civilisation' series set at Marian

INDIANAPOLIS—Residents of the Indianapolis area who missed all or part of the "Civilisation" film series broadcast by WFYI-TV still have an opportunity to see these extraordinary British productions.

Beginning Monday, Feb. 1, Marian College and the Indianapolis Museum of Art will present the series free to the public in the Marian auditorium.

One film in the series of 13 will be shown each Monday at 8 p.m., (excepting April 12) through May 3.

"Civilisation," written, directed and narrated by Britain's most noted art historian, Sir Kenneth Clark, leads viewers through the last 1,600 years of man's development as he has recorded it in all the various art mediums—architecture, sculpture, painting, music, poetry, philosophy, drama.

3RD ORDER TO MEET—INDIANAPOLIS—The Sacred Heart Fraternity of the Third Order of St. Francis will meet at Sacred Heart Church at 3 p.m. Sunday, Jan. 24. Members and their friends invited to attend.

## Remember them in your prayers

BRISTOW  
WILLIAM EUGENE DAUBY, 55, St. Idora, Dec. 24. Brother of J. Floyd and Andrew Dauby; Mrs. Mary Nell Settlemore, Mrs. Harriet Dupont and Mrs. Edna Brown.

INDIANAPOLIS  
FRANCES M. KRAESZIG, 73, St. Catherine's, Jan. 13. Mother of Harry C. and James Kraeszig, Joe Ann Olsen and Father Charles J. Kraeszig, pastor of Holy Cross parish, St. Croix; sister of Stanley and Anthony Bernad, Monica Gottenmiller, Rose Robi, Martha Fuest, Regina Renzel, Mary Thomas, Matilda McDonald and Sister Martha Marie, O.S.F., of Oidenburg.

ADOLPH F. TRAMTE, 50, Holy Trinity, Jan. 13. Brother of Joseph Tramte.

LEEANILDA M. FUNK, 50, Little Flower, Jan. 13. Wife of Robert G. Funk, mother of Steven, James, Edwin, Victor and Kathleen Funk; daughter of John Sabo, sister of Lois and Marion Sabo, Catherine Talbi, Minnie Rutherford, Ann Heslon and Marie Neuf.

CECILIA M. KLAIBER, 64, St. Paul's, Jan. 13. Sister of William and James Michael and Mary Corbin.

JULIA M. BOUQUET, 78, Holy Cross, Jan. 14. Stepmother of Edward, Joseph and Dorothy Williams; sister of Margaret Griffin.

WALTER J. BUCHMAN, 65, Sacred Heart, Jan. 15. Husband of Gertrude C. father of Mary L. Katori, brother of William, Frank, Marie and Wilma Buchman.

IGUS TONY, 82, St. Roch's, Jan. 15.

IRVINGTON HISTORY WILL BE TOPIC—INDIANAPOLIS—Miss Lola Blount Conner will trace the history of Irvington in a talk entitled "Charm of a Century" at a meeting of the Women's Club of Our Lady of Lourdes parish. The meeting will be held at 8 p.m., Tuesday, Jan. 26, in the school cafeteria. Miss Conner is a member of the Irvington Historical Society.

Kenneth, Prus, Linda, Rossina, Martha and Barbara (deceased) brother of Nestor Bohlen, Edna Mueller, Maxine Waininger, Eileen Schaefer and Betty A. Henseman.

RICHMOND  
DOWLING F. SHANTZ, 67, St. Mary's, Jan. 16. Husband of Helen; brother of Mrs. Thelma Mayhew of Buffalo, N.Y., and Mark Shantz of Chicago, Ill.

EVERETT H. STEIN, 78, St. Andrews, Jan. 15. Brother of Sister Rose Corbin, O.S.F., of Oidenburg; Laura, Cornelia, Agnes and Leo Stein, all of Richmond.

TELL CITY  
YANNA HESS, 52, St. Paul's, Jan. 18. Mother of Mrs. Linus Brockman, Mrs. Clifford Paulin, Mrs. John Schaeffer and Mrs. Charles Dauby, Schaeffer and Mrs. Ben Brum of North Vernon; Mrs. Clinton Stewart of New Albany and Mrs. Ezra Griswald of Mount Vernon.

TERRE HAUTE  
IMMINIE ANN LANGEN, 88, St. Benedict, Jan. 13. Mother of Father Richard Langen, Marrison Military Academy, Aurora; sister of Leonard Langen, both of Terre Haute.

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## Plan new course in Black Studies

INDIANAPOLIS—The Martin Center, 3561 N. College Ave., has announced a new Black Studies course entitled "Our Black Heritage," which will begin at 7:30 p.m. Wednesday, Jan. 27.

Additional information about the course may be obtained from the Martin Center, 923-5347.

Martin Center is a bi-racial and ecumenical organization aimed primarily at improving Black-White communications in Indianapolis.

Dr. Countryman to lead series—INDIANAPOLIS—Dr. Frank W. Countryman, Indianapolis psychiatrist, will be guest speaker for the first in a series of Adult Awareness programs to be held Tuesday, Jan. 26, at 8 p.m. in St. Matthew's parish hall, 4100 E. 56th St.

Theme of the program is "Communicating with Teen-agers." A panel of four teen-agers will participate. The program is open to the public.

## St. Thomas sets Bergman film

INDIANAPOLIS—The second film in Ingmar Bergman's faith trilogy, "Winter Light," will be presented by the Adult Education Committee of St. Thomas parish at 8 p.m., Friday, Jan. 22, in the church auditorium, 46th and Illinois Sts. Tickets are \$1 each and may be purchased at the door.

The third and final film in the series will be shown on Friday, Feb. 19. The public is invited to attend both showings.

"During this week 30 years ago, Martin Luther King, Jr., general secretary of the National Catholic Welfare Conference, gave the benediction at President Franklin D. Roosevelt's third term inauguration."

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## VIEWING WITH ARNOLD

## 'Love Story' warms the emotions

BY JAMES W. ARNOLD

"Love Story" promises to take us back in time to the good old movie days of the simple bittersweet romance. It does and it doesn't, and it may not have been such a good idea anyway. The result is a gentle but trivial film that warms the emotions for several hours, then leaves one dissatisfied, with an itch that hasn't been scratched.

There are several ways of summarizing "Love Story." From an orthodox view, it's about an Italian Catholic girl who escapes the ghetto and goes to Radcliffe, where she becomes indistinguishable from the other bright, honest, fashionably bitchy girls. The actress is Ali MacGraw ("Goodbye Columbus") of Wellesley, and once again she has the type-life-loving beneath the brittle facade—defined in rather blueprint fashion.

SHE MEETS THE muscular scion of Old Harvard Wealth (Ryan O'Neal), who has a hangup about his pushy, stuffed shirt Daddy (Ray Milland), and they join in a strange modern marriage that rejects both traditions, the ethnic religious and the Upper Ivy social. Making

more sentiment than substance, and when the girl dies it is an arbitrary act by author Erich Segal—related to nothing except the desire to find some reason to make a happy audience suddenly weep. The big possibility in the story—of confronting the heroine's philosophy that this is the best of all possible worlds with the eternal fact of death—is ignored. It is merely concocted tragedy, as in so many artificial love movies of a generation ago, and we're in no desperate need for more of them.

"Love Story" is old in the simplicity of the situation, both in the sure and faithful devotion of the lovers and in the opposition of the rich father to a match beneath his son's social status. Further, there are none of the sensations, perversions and gang rapes we are used to seeing in modern movies, although they do squeeze in a mild pre-marital nude scene. The film also steers clear of Relevancy—the generation conflict is non-political, there are no sit-ins in the dean's office, police busts, etc.

It is also old in that it is a kind of magical romantic love of

Hiller (whose "Popi" and "The Out-of-Towners" were both about a cruel and immortal better films) uses many of the Egyptian princess, lusting after "in" devices associated with lush her long-lost lover. With Ursula Andress posing her way through jungles of insane dialogue this one is high camp. Not recommended.

THE HELLFIGHTERS (1968) (NBC, Saturday, Jan. 23): An old-fashioned John Wayne movie, in which Texas he-men Wayne and Jim Hutton fight two hours of oil fires while their wives try to decide whether to worry at home or at their sides. Not recommended.

IN HARM'S WAY (1965) (ABC, telecast in two parts, Sunday-Monday, Jan. 24-25): Otto Preminger's Pearl Harbor, pre-"Tora Tora Tora." An old-style Navy war film for people who (1) like to collect movie clichés and view them all at one sitting; (2) suspect that folks who go to beaches at night are up to no good; and (3) enjoy endless shots of naval officers greeting, saluting, embarking and disembarking, and of toy model ships exploding in abandon all over an elaborate studio bathtub. Preminger shows again that he is a master of films with plenty of noisy, vulgar surface and as much depth as a cafeteria waffle. Not recommended.

THE HOUR OF THE GUN (1967) (NBC, Tuesday, Jan. 26): Director John Sturges' minor

"LOVE STORY" is probably most modern in giving us a romance without a supernatural context—these are people who are "negative about the God bit," without giving it much apparent thought. It's doubtful whether it's even true to the times, where the "God question" is again very big on campus. But the easy anti-theism is galling, not even considering its glamor and potential influence for the easily swept-away who will see this film. Most of all, it gives everything an air of emptiness, futility, even cruelty—the film's deeper message is of beauty fraught with despair.

One can't help but be reminded of the lyrics to the Peggy Lee song of last year "If that's all there is, my friend, let's have a ball." The idea of "having a ball," widely endorsed in so many other films, may be a more human response—if indeed, love and arbitrary death are all there is. (Rating not available)

THIS WEEK'S NETWORK TV MOVIES: SHE (1965) (CBS, Friday, Jan. 22): The fourth film version of the Victorian adventure

more sentiment than substance, and when the girl dies it is an arbitrary act by author Erich Segal—related to nothing except the desire to find some reason to make a happy audience suddenly weep. The big possibility in the story—of confronting the heroine's philosophy that this is the best of all possible worlds with the eternal fact of death—is ignored. It is merely concocted tragedy, as in so many artificial love movies of a generation ago, and we're in no desperate need for more of them.

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but interesting account of the Picturesque realism plus rodeo Disney. Satisfactory Wyatt Earp in Tombstone legend, with James Garner as Earp and Jason Robards as Doc Holliday. There are plenty of killings, but little real brutality, and the theme of vengeance is placed in a moral context. Satisfactory for adults and mature youth.

RETURN TO PEYTON PLACE (1961) (CBS, Thursday, Jan. 28): This Hollywood sausage-grinder sequel to the original "Peyton" movie is pretty terrible, unless you have a strong taste for soap opera. The novel's smut is gone, and only the plot is left, but there is a fine performance by Mary Astor as a mean and domineering Momma. Not recommended.

THE ROUNDERS (1965) (CBS, Friday, Jan. 29): A genial western comedy, rather than a spoof, about contemporary cowboys trying to make a buck from an unbreakable horse.

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THE CATHOLIC Film Newsletter said the 1970 output of 32 A-I rated films was six more than the 1969 output, but there was a higher number of objectionable films, especially in the C category, where an all-time high of 59 were listed, compared to 40 a year ago.

The Newsletter noted a substantial decrease in the number of movies suitable for adolescents—23 in 1970 compared to 47 in 1969. The highest percentage of suitable movies (36.8) in 1970 was 122 in the A-III, suitable for adults class, while there also was listed 38 films in the A-IV class, suitable for adults with reservations.

Alumnae to hold Breakfast Sunday

BEECH GROVE, Ind.—The Alumnae Club of Our Lady of Grace Academy is holding its annual Communion Mass on Sunday, Jan. 24, beginning at 11 a.m., in the convent chapel, according to Mrs. Richard W. Griffith, of Plainfield, president of the club. Breakfast will follow.

Election of officers will take place immediately following the breakfast in the Academy cafeteria.

Our Lady of Grace Academy is a four-year secondary school, located on the grounds of Our Lady of Grace Convent. It offers both college preparatory and business curricula. The Academy, founded in 1956, now boasts some 415 alumnae.

In addition to electing officers, the alumnae will plan their booth for the Academy's Spaghetti Social, planned for Sunday, Feb. 21, also to take place at the Academy.

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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Dutch bishops back nomination

In HAARLEM, The Netherlands, despite opposition to the appointment by many groups in the country, the Dutch bishops announced that they are accepting the nomination of Father Adrian Simonis as the new bishop of Rotterdam and asked all Dutch Catholics to do the same. The bishops made the decision at a meeting at Haarlem Jan. 12 after conferring with the Holy See. Several groups and prominent persons in The Netherlands, including the Rotterdam diocesan pastoral council, criticized the appointment of Father Simonis—considered a spokesman for Dutch conservatives—and asked that he not accept it.

## Pope scores diplomats' kidnapping

In VATICAN CITY, Pope Paul VI called the kidnapping of diplomats "shameful blackmail." Speaking at the annual audience for the diplomatic corps accredited to the Holy See, the Pope deplored the "shameful criminal attacks" on diplomats by those trying to force governments to yield to their political demands. Only a few hours before he received the diplomats, the British ambassador to Uruguay, Geoffrey Jackson, had been kidnapped in downtown Montevideo. It was the latest in a series of kidnappings and political crimes against diplomats normally guaranteed immunity while carrying out their special duties.

## Urges Mexico cardinal to resign

In MEXICO CITY, a lay leader has urged Cardinal Miguel Dario Miranda of Mexico City, to resign, contending that a survey taken among priests in the capital city indicates that the cardinal is out of touch with current conditions in the Church. Jose Alvarez Icaza, head of the National Center of Social Communication and a member of the Vatican Council of the Laity, made the appeal as well as the survey. He said he wants Cardinal Miranda, who was 75 a month ago, to resign in favor of a younger clergyman "who could undertake a much-needed renewal of the Church in the archdiocese and in Mexico."

## Stress dangers in abortions

In WINNIPEG, Manitoba, the Manitoba Medical Association, warning that abortion on demand could result in severe mental, physical and social problems, said that therapeutic abortions should not be regarded as a form of birth control. The 1,000-member medical group said in a statement here that if the public wants to control population growth, it should stress acceptable means of birth control. Abortions, the association said, should not be taken lightly, because of possible negative effects on health and society.

## Governor may support school aid

In ANNAPOLIS, Md., Gov. Marvin Mandel predicted that the state will be able to provide \$12 million to \$14 million in aid to nonpublic schools—if he decides to ask the General Assembly to authorize a private school aid program. Mandel indicated that he thinks some form of aid would have to be provided if the state's nonpublic schools are to survive. He also said that if a panel recommendation to provide about \$14 million of aid to the schools proves feasible, he will probably recommend it.

## Prelate resigns to work as priest

In PORT ELIZABETH, South Africa, Bishop Ernest Green has resigned as head of the Port Elizabeth diocese and will work as an ordinary priest in one of the poorest and more isolated parishes in the Capetown archdiocese. He had been bishop of Port Elizabeth for 15 years.

## Bishops to review poverty projects

In SAN ANTONIO, Tex., despite some lay opposition, it was determined that bishops will decide who is to review projects sponsored by groups in their dioceses seeking funds from the U.S. bishops' anti-poverty drive, the Campaign for Human Development. That was one of the key guidelines set by members of the campaign's national committee when it met here Jan. 8-10 to start planning how to spend the estimated \$7.5 million total which campaign directors expect from the nationwide collection of last Nov. 22. The 40-member committee, which includes 25 laity, also determined that all groups seeking funding—even those not aligned with religious organizations—would be given equal consideration.

## Explain role of German synod

In WUERZBURG, Germany, Cardinal Julius Döpfner of Munich, president of the 1972 Synod of the Catholic Church in West Germany, now in the planning stage, said the synod is not intended to be completely democratic. The cardinal, who is also president of the West German Bishops' Conference, said that "whoever thinks that all problems of the Church should and could be solved by majority votes, has wrong ideas about the synod's essence."

## Priest-solon talks to press

In WASHINGTON, freshman Rep. Father Robert F. Drinan told newsmen at his first formal news conference in his new congressional office that President Richard M. Nixon can be beaten in 1972 by a combination of economic unrest, a national crisis of confidence and the emergence of 18-year-old voters. Reporters used the occasion to try to figure out a term of address for the Jesuit priest, the first Catholic priest in history elected as a voting member of Congress. If the newsmen are any indication, he will continue to be called "Father" throughout his political career.

## WCC committee probes dialogue

In ADDIS ABABA, Ethiopia, the central committee of the World Council of Churches sidetracked an evaluation of its controversial grants to groups fighting racism to debate instead the theological implications of dialogue among men of differing faiths. Engaging the attention of the 96 churchmen and women at the 12-day meeting here is the attempt to find a basis for dialogue among men of differing faiths. Put aside momentarily were the reactions provoked by the small monetary grants made last September to 19 organizations combatting racism, several of which are black African liberation movements.

## Communications officers named

In NEW YORK, Bishop John A. Donovan of Toledo was named chairman of the board of the Catholic Communications Foundation. He succeeds Cardinal John Krol of Philadelphia. In announcing new officers, a foundation spokesman said that Bishop Andrew G. Grytka of Gary will be the group's president and that John B. Heinz of the Western Catholic Union in Quincy, Ill., will serve in the new post of executive vice president. Charles E. Reilly of the National Catholic Office for Radio and Television (NCORT) continues as secretary.

## Amish conviction overturned

In MILWAUKEE, a 6-1 ruling by the Wisconsin Supreme Court overturned earlier convictions of three Amish fathers who had refused to enroll their children in New Glarus High School for religious reasons. The court decision in effect exempts Amish children from that portion of Wisconsin's compulsory school attendance law that requires two years of high school. Attorney William E. Ball of Harrisburg, Pa., who represented the three Amish men, called the ruling "a landmark decision in favor of religious liberty."

## Rule against state abortion law

In PITTSBURGH, two state judges ruled that Pennsylvania's 1939 law forbidding abortions is unconstitutional because its vagueness makes legal application impossible. They called for a replacement law to be written immediately. Judges Anne X.

Alpern and Lorin L. Lewis, both hearing the same abortion case in common pleas court because of its complexity, found that the 31-year-old abortion law is "void on its face for failure to satisfy the requirements of due process." The law implies that abortions are legal under certain circumstances, but provides no standards for determining when, the judges said.

## New liturgical books published

In VATICAN CITY, three new liturgical books—a Latin lectionary, a small Latin missal and a simplified rite for the blessing of abbots and abbesses—were issued by the Congregation for Divine Worship. In announcing publication of the new books, Father Annibale Bugnini, the congregation's secretary, said that they are the result of the updating of liturgical texts promised by the Second Vatican Council. The small Latin missal, "Missale Parvum," supplants a Latin "Appendix" that had been ordered affixed to all vernacular missals. The new missal contains 30 separate Masses and numerous prayers for various occasions.

## Urge quasi-merger at Notre Dame

In NOTRE DAME, Ind., consultants hired by Saint Mary's College and the University of Notre Dame recommended that Saint Mary's join Notre Dame as a distinctive school operating within the university's framework. The 10,500-word report, prepared by Drs. Rosemary Park of the University of California and Lewis B. Mayhew of Stanford, urged that Saint Mary's adopt the official name "Saint Mary's College in the University of Notre Dame" and concentrate on an educational program primarily for women. Both authors suggested that the two schools might eventually merge into one institution, but they rejected this move for the present.

## Pope issues challenge to media

In NEW ORLEANS, La., Pope Paul VI asked Catholic broadcasters gathered for an international meeting to strengthen their commitment to developing radio and television "for the good of mankind according to Christian ideals." The Pope's welcoming message came in a letter sent by Cardinal Jean Villot, papal secretary of state, to Franciscan Father Agnellus Andrew, president of the International Catholic Association for Radio and Television (UNDA), whose general assembly met at Loyola University here Jan. 11 to 17. About 250 religious broadcasters from UNDA's 100-nation membership are attending the meeting—held in the United States for the first time in the organization's 40-year history.

## Set multi-media religious event

INDIANAPOLIS—Dr. Irvin 86th Street. Other activities to be held during the day included a shared prayer session, a communal penance service, a religious education film series and celebration of the Eucharist. All Religious of the Archdiocese are invited to participate.

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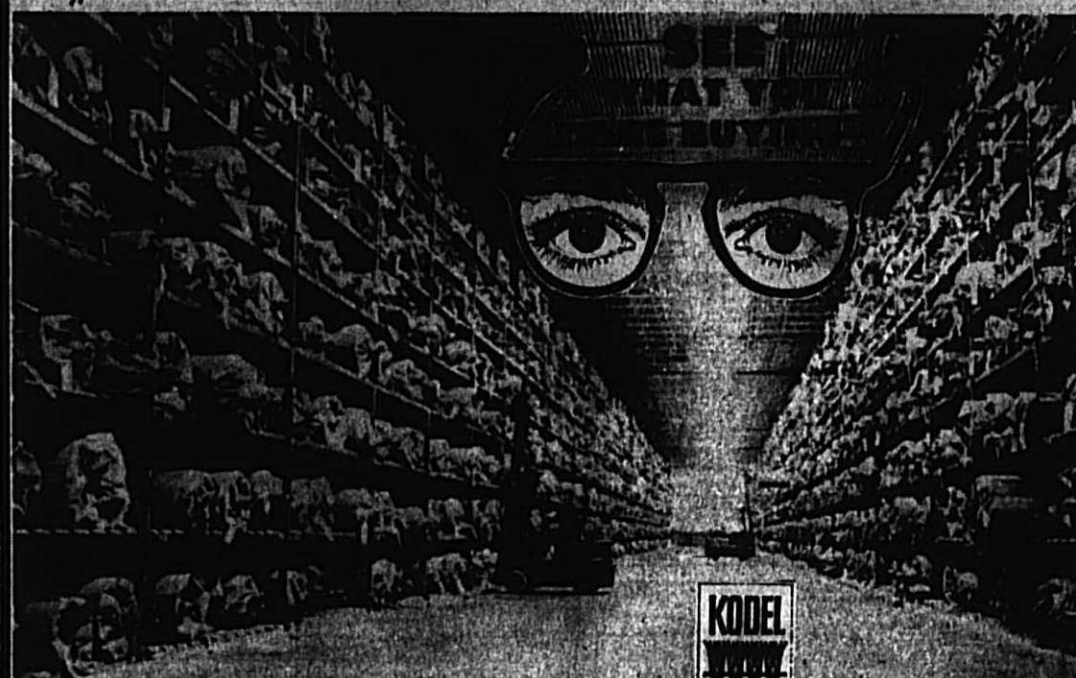
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## ARCHDIOCESAN Bulletin

Immaculate Heart Parish  
**ANNUAL "CANDLELITE BALL"**  
Friday, January 22  
Royal Ballroom of the Indianapolis Hilton  
Social Hour 7 P.M. followed by Dinner and Dancing

**CARD PARTY**  
Sunday, January 24 — 2 P.M.  
Sponsored by Little Flower Auxiliary Knights of St. John  
Little Flower Parish — Everyone Welcome

**5th ANNUAL CARD PARTY**  
Wednesday, January 27 — 8 P.M.  
St. Joseph Council Knights of Columbus  
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