



VOL. XI, NO. 13

INDIANAPOLIS, INDIANA, DECEMBER 17, 1971

LEAVES DOOR OPEN, HOWEVER

Pope accepts Synod ideas which conform to current 'norms'

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI accepted all the conclusions of the recent Synod of Bishops that "conform to current norms" of Church teaching—including its upholding of priestly celibacy—but left the door open for other developments in the future.

The papal secretary of state, Cardinal Jean Villot, announced the Pope's decisions in a letter made public December 9 in connection with the publication of the texts of two documents from the synod. The two documents sum up the opinions and suggestions offered to the Pope by the Synod's participants.

The bishops met in Rome for five weeks of discussion on the priestly ministry and on justice in the world, but adjourned November 6 without releasing their final reports.

Contents of the two documents had been known through unofficial translations of the Latin text, which were issued by NC News through Origins, its documentary service.

THE PRIESTHOOD document reaf-

Father Early bequest to aid seminarians

INDIANAPOLIS—A special seminary scholarship fund has been established through a bequest of an Indianapolis pastor who died eight years ago.

Sale of property from the estate of the late Father Francis J. Early, founding pastor of Holy Spirit parish, has created the \$25,500 fund to be "used solely and exclusively for the payment of tuition in behalf of boys studying for the Roman Catholic Priesthood of the Archdiocese of Indianapolis."

ANNOUNCEMENT OF the fund was made by Father Joseph G. Grothaus, pastor of Holy Spirit parish, who was named in the will as trustee. As trustee, he will serve as sole judge of who should be recipients of the fund, based upon need and merit.

To be known as the Father Early Student Aid Fund, it has been set up as a charitable trust so that tax deductible donations may be made.

A U.S. ARMY CHAPLAIN during World War II, Father Early held the rank of lieutenant colonel and served as chief of chaplains in North Africa.

He was cited for heroism after accompanying an expedition to the site of an airplane crash on a North African mountain so that the 24 victims might get proper burial.

Father Early was assigned as founding pastor of Holy Spirit parish following his discharge at the end of the war. He served in that position until his death November 7, 1963 of a circulatory ailment.

firms mandatory priestly celibacy, encourages improved relations between bishops and priests, states that the pastoral ministry should be considered a full-time task and that priests should be discouraged from seeking political office. It also declares that priests who have left the active ministry should be treated justly and fraternally, but should not be permitted to exercise priestly activities.

The justice document emphasizes that progress toward peace is not automatic but depends on "the will to promote it." It views the Church's role as one of promoting and defending the dignity and rights of persons, rather than offering technical solutions.

It also states that the United Nations should be supported in seeking world peace, that underdeveloped nations should participate as equals in making decisions that affect them, and that the Church's credibility in speaking out on justice is lessened if it appears to be wealthy and powerful.

The texts of the documents were intended for the Pope's personal consideration, although many of the 200 cardinals, bishops and priests taking part in the synod had also indicated they would like to have them made public once they have been edited.

CARDINAL VILLOT said in a letter accompanying the final texts that the Pope had ordered the documents to be made public. He said that the Pope "now accepts and confirms all the conclusions in the two documents that conform to the current norms" of the Church.

The cardinal's letter added pointedly: "In particular, he (the Pope) confirms that in the Latin Church there shall continue to be observed in its entirety, with God's help, the present discipline of (Continued on Page 9)

Liturgical workshop for folk musicians to be held Dec. 28

INDIANAPOLIS—A Liturgical Music Workshop for folk musicians will be held at 7 p.m., Tuesday, Dec. 28, at the Latin School of Indianapolis.

Conducting the session will be Charles Gardner, music director at St. Therese parish, Indianapolis, and executive secretary of the Archdiocesan Music Subcommittee, and John Kirby, folk musician-composer and student director of music at St. Meinrad College.

Father Richard Mueller, chairman of the music subcommittee, will give a talk on the ministerial function of the church musician.

The workshop fee of \$2.50 will include a packet of unpublished material and repertoire suggestions. The workshop is expected to last approximately two hours. A workshop for organists and choir directors, conducted by organist-composer Robert Schaffer, will be held February 5 at Marian College.

Seventeen priests are elected to Archdiocese's first senate

Formation of a 17-member Senate of Priests for the Archdiocese was announced this week by Archbishop George J. Biskup.

The Sacred Congregation for the Clergy issued a circular letter to presidents of Episcopal Conferences throughout the world in May, 1970, calling for the establishment of Presbyteral Councils and setting guidelines.

Officially called the Presbyterium of the Archdiocese of Indianapolis, membership in the Presbyterium includes all priests incardinated in the Archdiocese and other priests who hold an Archdiocesan assignment.

According to the Constitution, previously accepted by Archbishop Biskup after approval of the priests, the Presbyterium was established "to provide an organized means of communication and collaboration among the priests of the Archdiocese of Indianapolis with one another and with the Archbishop in their common ministry, and thereby to render their service to the local Church more effective."

As the officially-elected representative body of the Presbyterium, the Priests' Senate "shall endeavor in its structure and procedure to provide a forum for open communication and fraternal collaboration among the priests and with the Archbishop," the Constitution states.

SENATORS ELECTED by geographic districts include the following:

Bedford-Tell City Deaneries—Father David Kahle, associate dean of St. Meinrad Seminary College.

Indianapolis Central Deanery—Father Donald Schneider, associate pastor of Holy Cross parish.

Indianapolis Northeast Deanery—Msgr. Raymond Bosler, pastor of Little Flower parish.

Indianapolis South Deanery—Father John Sciarra, pastor of St. Barnabas parish.

Indianapolis West Deanery—Father Bernard Head, theology department chairman at Marian College.

New Albany-North Vernon Deanery—Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville.

Richmond-Lawrenceburg Deaneries—Father Victor Wright, pastor of St. Joseph parish, St. Leon.

Terre Haute Deanery—Father Anthony Spiczka, pastor of Annunciation parish, Brazil.

SENATORS ELECTED by age groups are as follows:

Very Rev. George B. Saum, V.F., pastor of St. Peter parish, Franklin County.

Father Robert Hartman, pastor of Holy Name parish, Beech Grove.

Father James Moriarty, pastor of St. Thomas More parish, Mooresville.

Father Louis Schumacher, pastor of St. Michael parish, Brookville.

Father Kenny Sweeney, director of Our Lady of Fatima Retreat House and the Catholic Information Center, Indianapolis.

Father Robert Drewes, pastor of St. Bernadette parish, Indianapolis.

Father William Hubbs, associate pastor of St. Monica parish, Indianapolis.

Father Martin Peter, pastor of St. Thomas Aquinas parish, Indianapolis.

Elected to represent the religious order priests in the Archdiocese was Father

Appointed by Pope

VATICAN CITY—Pope Paul VI named Bishop David Maloney of Wichita, Kans., and Bishop Johannes Vonderach of Chur, Switzerland, members of the Vatican Congregation for the Clergy. The congregation, headed by American Cardinal John Wright, deals with matters concerning diocesan priests.

Adelbert Buscher, O.S.B., of St. Meinrad Archabbey.

Procedural rules for the operation of the Senate will be drawn up at the group's first meeting expected in January. Agenda items will be supplied by Archbishop Biskup, members of the Senate and the Presbyterium.

BALLOTING FOR THE president is currently underway with all priests eligible to vote. Other officers will be elected by the Senators.

The Senate has been in process of organization for about a year, with an eight-man Formation Committee responsible for the drafting of the Constitution.

Five members of the Formation Committee were named by the Priests' Association of the Archdiocese, while three were appointees of Archbishop Biskup.

Formation Committee members are: Father Bernard Head, chairman, Father Martin Peter, secretary, Father Edward Johnson, Father Ambrose Frey, O.S.B., Father Joseph Dooley, Father Francis Tuohy, Father Louis Schumacher and Father James O'Riley.

Also serving on the committee was the late Father Robert Walpole, who died last summer.

Plan to explore moral aspects of Indochina war

WASHINGTON—At least seven Catholic bishops are among Catholic, Orthodox and Jewish leaders who will co-sponsor a conference January 13-16 to investigate the moral implications of the war in Indochina.

According to a conference organizer at the National Council of Churches (NCC), the 700 persons expected to attend the meeting in Kansas City, Mo., may well come up with plans designed to encourage their respective national leaderships to help end the war or ways to establish and maintain peace centers throughout the country.

This fall, the nation's Catholic bishops declared it a moral imperative of the highest priority to end the war.

ALTHOUGH THE United States Catholic Conference (USCC) has declined to participate in the upcoming peace meeting, its general secretary, Bishop Joseph L. Bernardin, said the absence of USCC sponsorship should in no way discourage other Catholics from attending.

"It goes without saying that Catholics are perfectly at liberty to take part in the meeting on their own initiative. It is hoped they will do so in significant numbers," the bishop wrote to Jesuit Father David J. Bowman, who is coordinating Catholic participation in the event. The Jesuit is a special assistant in ecumenical services at the NCC.

PRELATES co-sponsoring the peace conference include Archbishop James J. Casey of Denver and Bishops Bernard J. Flannigan of Worcester, Mass.; Charles H. Helmsing of Kansas City, Mo.; Ernest L. Unterkoefler of Charleston, S.C.; Aloysius J. Wycislo of Green Bay, Wisc., and Auxiliary Bishops George R. Evans of Denver and Thomas J. Gumbleton of Detroit.

'Blessed' Isabella?

VALLADOLID, Spain—Queen Isabella of Castile will be beatified if the former archbishop of Valladolid has his way. Archbishop Jose Garcia Goldaraz, 78, retired last year to devote full time to her cause. Now a Valladolid diocesan court has begun investigations to see if the 15th-century queen, who commissioned Columbus' voyages of discovery, had the virtues of a saint.



Fr. Saum

Fr. Hartman

Msgr. Bosler

Fr. Moriarty



Fr. Sciarra

Fr. Wright

Fr. Sweeney

Fr. Schumacher



Fr. Head

Fr. Sweeney

Fr. Kahle

Fr. Drewes



Fr. McNally

Fr. Schneider

Fr. Hubbs

Fr. Peter

CARDINAL WRIGHT'S VIEW

Sacrament reception urged at age seven

PHILADELPHIA—Both first Communion and first confession should take place generally when a child is seven years of age, said Cardinal John Wright, prefect of the Vatican Congregation for the Clergy.

In an article in the winter issue of Dimension, a magazine on pastoral matters published by the Philadelphia archdiocesan seminary, St. Charles, in Overbrook, Cardinal Wright said postponing First Communion deprives children, early in their lives, "of the right of living in Christ through Holy Communion, a right given by Baptism."

Delaying both sacraments, the cardinal said, "undoubtedly" causes "the loss of angelic first innocence in many youngsters by concealing (and burying in the subconscious) the probability, perhaps the beginnings, at least, of faults, major or minor, which orient them self-ward, rather than God-ward, toward love of self rather than love of neighbor, let alone of God."

NOT ALLOWING children to go to

confession until adolescence causes them "by ill-conceived pastoral practice or by worldly social controls, to live in a dimly felt or even conscious state of sin," Cardinal Wright said.

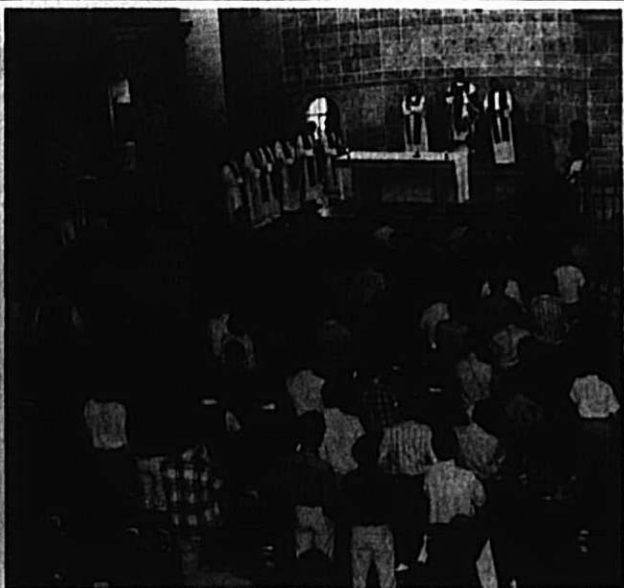
Meanwhile, the bishops of the three-state province of Minnesota, North and South Dakota have decided to continue allowing first Communion before first confession until the U.S. bishops make a final ruling next spring.

The bishops said the new General Catechetical Directory issued by the Congregation for the Clergy "makes provision for a possible continuation of the practice of communion before confession, depending on the action of the National Conference of Bishops. Since our conference has postponed action until spring, it is the consensus of the bishops of the province that the present practices in the parishes may be maintained until the conference takes a definite action."

AN APPENDIX in the directory looks (Continued on Page 9)



SCENES AT 'PRIESTHOOD DAY' PROGRAM—Archbishop George J. Biskup was on hand for the first Archdiocesan Priesthood Day, held last Wednesday at the Latin School of Indianapolis. Arranged by the Latin School and St. Meinrad Seminary College, the program was designed to interest high school juniors and seniors in the priesthood as a career. Communities outside Indianapolis represented included: Jeffersonville, Fulda, Bargersville, Franklin, Martinsville, Lawrenceburg, Terre Haute, Brazil and Greenwood. The second photo depicts a "fishbowl" demonstration of prayer by various priests and seminarians. Providing liturgical music during the day were St. Meinrad collegians John Kirby (guitar), of In-



diapolis, and Tom Ranzino (bass), of Baton Rouge, La. Principal concelebrant at the concluding Mass was Father Vincent Tobin, O.S.B., spiritual director of St. Meinrad College, who coordinated the program with Father Joseph Mader, Latin School instructor. About 20 St. Meinrad students participated along with five priests from the seminary faculty. Shown in the



final photo is a trio of students from Jeffersonville, with their associate pastor, Father Edward Ripberger. The three are, from left: David Worland, David Coons and Kenneth Miller, all students at Jeffersonville High School and members of Sacred Heart parish there. (See Editorial, Page Four)



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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Protest Lithuanian arrests

GLEN COVE, N.Y.—Jewish, Protestant and Catholic clergymen marched to the residence of Soviet diplomats here to protest the recent arrest and sentencing of two Lithuanian Catholic priests. The group also sent a letter to Anatoly Dobrynin, Soviet ambassador to the U.S., denouncing the disciplinary action as "unjust and inhuman." Among the signers of the letter were Bishop Walter P. Kellenberg of Rockville Centre and Father George P. Graham, chairman of the local Catholic-Jewish Relations Committee. The Lithuanian priests—Fathers Yuozas Zdebekis and Bubnis were arrested and sentenced to one-year prison terms in November for giving religious instructions to children in their parishes. The practice is banned by government law.

Study change in marriage laws

VATICAN CITY—The Vatican is studying a document that would permit persons other than priests to act as witnesses to valid Catholic marriages in cases where an ordained minister is not available. Church teaching says that the true ministers of the sacrament of matrimony are the bride and bridegroom, who confer the sacrament on each other, and that the priest stands as a witness for the Church as well as civil authority in many countries. Federico Alessandrini, head of the Vatican press office, said that "an instruction is being examined regarding the celebration of marriages for which a priest or deacon is not available." Example of such marriages are those entered into in missionary lands where there is an acute priest shortage.

Named guardian for fetuses

NEW YORK—A Fordham University law professor has been appointed legal guardian of all human fetuses between the 4th and 24th weeks of gestation scheduled for abortions in New York City municipal hospitals. The guardian is Prof. Robert M. Byrn, a 40-year-old bachelor who specializes in criminal law. The unborn, he said, have the constitutional right not to have their lives taken away without due process of law. Byrn was appointed legal guardian by the State Supreme Court. It was believed to be the first time that a New York court has appointed a legal guardian to represent an unborn person.

To await final Bishops' ruling

ST. PAUL, Minn.—All the dioceses in Minnesota, North Dakota and South Dakota may continue allowing first Communion before first confession until the American bishops make a final ruling next spring, the bishops of the three-state province said December 3 in a formal statement. The bishops' stand was incorporated into a major policy statement approved jointly by the 12 bishops and 64 religious education personnel from 10 dioceses, in the first Provincial Conference on Religious Education. In addition to its statement on first Communion, the conference also said it "heartily welcomes" the new General Catechetical Directory as the basis for teaching the fundamental doctrine of the Catholic faith.

Doubts Reds have the answer

WASHINGTON—The superior general of the Franciscans said he doubts communists can eliminate poverty in Latin America merely by redistributing wealth. Father Constantine Koser, head of the 24,000-member Order of Friars Minor, said in an interview with the Catholic Standard, Washington archdiocesan weekly, that if all the wealth of a poor nation were distributed, "everybody would be very poor." He cited communist Cuba as an example.

Remember them in your prayers

ROSE HEQUIT, 81, St. Mary of the Knobs, Dec. 10. Sister of John Hequit of New Albany.

INDIANAPOLIS
ROBERT F. CANTLON, 51, St. Barnabas, Dec. 9. Husband of Lorraine E.; father of Charles R. and Bob Cantlon, Rosemarie Saylor, Libby Thomas, Lorey and Barbara Cantlon; son of Clara Washon.

HAROLD L. JAHNKE, 65, Holy Name, Dec. 10. Husband of Esther; father of Jerry Jahnke and Macia Page.

DANIEL J. LEHANE, 63, Holy Cross, Dec. 11. Father of Daniel Lehane and Mary F. O'Connor.

GEORGE W. MURRAY, Jr., 33, Holy Cross, Dec. 11. Son of George W. Murray, Sr.; brother of Marilyn Murray and Rose McCarthy.

MARY L. WALKER, 63, St. Bridget's, Dec. 11. Sister of George and Rosabelle Johnson and Ethel DeMoss.

FRANK A. RADEZ, Sr., 67, Holy Trinity, Nov. 13. Husband of Mary L.; father of Frank A., Jr., Robert P. Radez, Mary A. Sweeney, Rose Osburn, Catherine Stakel.

SP-4 MICHAEL G. BEAUCHAMP, 72, Holy Rosary, Nov. 13. Husband of Victoria; father of Michael G. Beauchamp, Jr.; son of Roy G. and Patricia A. Beauchamp; brother of Pvt. Stephen James R., William F., David A., Sandra K., Cynthia L., Margaret L., Melissa J. and Kimberly M. Beauchamp; grandson of Mr. and Mrs. Ernest Speece and Lenora Beauchamp.

EDWARD J. LYZZOT, 60, Holy Name, Dec. 13. Husband of Ruth M.; father of John R. Lyzzot and Judy Erickson; brother of Martha Arnold and Caroline Jones.

PAUL J. NELSON, 49, St. Andrew's, Dec. 13. Husband of Margaret M.; father of Paul, Patrick, Maureen, Rosemary and Kathleen Nelson; brother of William Nelson.

CLARA B. BERGMANN, 89, St. Francis de Sales, Dec. 14. No immediate survivors.

FRANCIS A. WILLIAMS, 73, St. Lawrence, Nov. 19. Husband of Mary; brother of Lavina Bolstord.

JEFFERSONVILLE
MARGIE G. BARTLEY, 46, St. Augustine, Dec. 7. Wife of George L.; mother of Charles Bartley of Erlanger, Ky.; Mark Bartley of Jeffersonville; Mrs. Vernon Pence of Louisville, Ky.; Janie, Margaret, Nancy and Sue Bartley, all of Jeffersonville. Two brothers and one sister also survive.

MARY (Mayme) MOTSCHMANN, 85, St. Augustine, Dec. 10. Mother of Mrs. Mary F. Fetter of Jeffersonville.

Ritter schedules holiday concert

INDIANAPOLIS — "Christmas in Dimension" is the theme of the Ritter High School Christmas Concert, to be given in the school auditorium at 2:30 p.m. Sunday, Dec. 19. The program will feature the Ritter Singers and Glee Club, concert band and choir. Admission will be \$1 for adults and 50 cents for students.

THE PRIVATE COLLEGE

Self-evaluation vital in selecting a college

BY GARY YOHLER
One of a series

Much has been written concerning the basic facts in selecting a college. There are more than 2,500 colleges in the United States, each one possessing a uniqueness and personality of its own.

Without a thorough understanding of yourself, your pluses and your minuses, your Editor's Note—The author of this series of articles on the private college is the Admissions Director at Marian College, Indianapolis.

ambitions and desires, it is impossible to properly choose the college that will be best for you.

No single college is for everyone. Indeed, college itself is not for everyone. To decide which college, if any, you should attend takes a great deal of time, investigation, self-evaluation and personal contact and communication.

With all the choices a student has, how then do you begin to select a college where you will spend from two to four years of your life?

FIRST OF ALL, you must assess your own goals and abilities realistically and honestly.

As a high school junior or senior, you should sit down with your parents, guidance counselor, or someone personally responsible for your well-being and analyze exactly what your

credentials are. By credentials I mean your class rank, point average, SAT or ACT scores and the results of any other tests you have taken. With these as a guideline, a student's opportunity to attend certain colleges can be determined.

As a college applicant you should also consider what academic areas are particularly strong for you and whether you have particular ability in other areas such as art, music, drama or sports. What do you desire as a major? If you are undecided about the major, don't worry about it. Most first year study is geared to fulfilling general education requirements allowing the student to be exposed to various academic disciplines. A major should be declared in the sophomore year, however.

OTHER QUESTIONS which should be answered as you evaluate yourself are: Is cost a determining factor; is financial aid needed; is location important; do you prefer a private or public college; or do you have no preference?

Again, let me emphasize that your guidance counselor is usually the best person to contact for advice concerning college. His professional experience is an invaluable asset in preparing for the task of proper college selection. Remember that your "talent" is sought after today, but it will be truly evaluated tomorrow.

REMAINING SERIES TOPICS

2. Selecting a College—Factors to Consider
3. Selecting a College — Professional and Outside Assistance
4. What is Financial Aid?
5. Tests — PSAT-NMSQT, SAT, ACT, ACH, APT, CLEP
6. The Importance of the College Counseling Service
7. College Terminology—Just What Does It Mean?
8. Four Years Later—Now What?

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'JOY TO THE WORLD'—Peterson's cantata "Joy to the World" will be presented by the Sacred Heart parish choir at 2 p.m. Sunday, Dec. 19, in the Meyers Auditorium of the Marian County

General Hospital. The choir is directed by Frank Schaler, shown above at left rear. Designed for hospital patients and personnel, the program is open to the public.

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ON THE LINE -- two pages of opinions

Schizophrenia in welfare debate

Last week President Nixon, one of the foremost advocates of creating work incentives among the poor, vetoed legislation that would have established a nationwide network of child care centers. And who could expect to benefit most from such legislation? The working poor and the poor who cannot now work because there is no one to care for their children, that's who.

A lot of double talk followed the veto. Some of it allowed that Mr. Nixon thought the bill threatened his own welfare reform proposals. Some of it criticized the bill for stipulating such extras as education, nutritional and health services along with baby-sitting. (As if decent food, medical attention and pre-school training aren't among the most obvious needs of poor children.) But the most disturbing talk was the righteous drivel about the centers weakening or even destroying family life.

The President said the bill would have committed "the vast moral authority of the national government to the side of communal approaches to child-rearing over against the family-centered approach." Rubbish.

Poor families desperately need the "communal approach"—the intervention of the community and all its resources. We are not talking here, as President Nixon seemed to be, of the family that is complete unto itself, the family that is self-sufficient or, when it is not, has the initiative and the wherewithal to call on outside help.

No, the families who would use the centers are, for the most part, one-parent families, primarily fatherless families headed by poorly-schooled, unskilled women who having nothing but love to give their children. Love is a precious commodity that can perform miracles. But it will not feed a malnourished child. It will not cure a diseased body and alone it will not compensate for intellectual and cultural backwardness.

We are talking out of both sides of our mouth when we insist that welfare mothers work and at the same time deny them the one resource that will permit them to work.

We are talking out of both sides of our mouth, too, when we denounce the spiraling costs of welfare, yet ignore the fact that a large part of those costs never reach the poor. Instead, they are dissipated in the bureaucratic and administrative machinery at the national, state and local level. The poor are the last ones to share in the welfare dollar.

Presently we hear a great deal about the growth of welfare in Indiana. We rarely hear that Indiana has one of the lowest welfare budgets outside the deep South. Nor is this state's stinginess toward its needy deterring demands that welfare rolls be pared still more.

The current emphasis is on chiselers. Of course, there are chiselers on welfare. It would be a wondrous thing if there weren't. There are chiselers at every other economic level. Let the state tighten the law against fraud, but not stoop to doing it by humiliating and degrading those who absolutely cannot get by without public assistance. In this regard there are two bills prefiled for the 1972 Indiana General Assembly that are calculated to punish the honest and dishonest alike.

The bills would require all recipients of Aid to Dependent Children to pick up relief checks at state employment agencies, to register for employment and take any job offered. For employables who cannot be placed in private industry, county welfare departments would be empowered to create public works projects wherein relief can be "worked off."

When the bills are debated on the floor of the legislature, there will be a torrent of tribute to the work ethic. And it will come from legislators who had no qualms at all about taking double what they had coming in per diem expense money for the last legislature. Because of a legislative foulup, lawmakers received not \$25 but \$50 a day for extra expenses on top of an annual salary increase. Half a hundred a day in expenses for working lawmakers and a maximum of \$115 a month to live on for an ADC mother and child. It is, indeed, a mad, mad, etc., world.

—B. H. ACKELMIRE

'EMOTIONAL EXCESSES'

Embrace whole of Catholicism, spiritists told

ANN ARBOR, Mich. — Bishop Stephen A. Leven of San Angelo, Tex., said he wants the Catholic Pentecostal movement to remain Catholic, to become more truly the work of the Holy Spirit and to keep moving.

In an article in the November issue of New Covenant, a monthly published here which describes itself as "serving the Catholic charismatic renewal," Bishop Leven said that while non-Catholics receive the gifts of the Holy Spirit and accept Jesus Christ as their personal lord and savior without accepting the whole Christ, "I want Catholic Pentecostals to accept the whole Christ."

"Jesus Christ comes to us as the Son of Mary," the bishop said. "No one accepts Christ as He comes to us by neglecting Mary; no one honors him by downgrading her."

HE ALSO SAID no one accepts Jesus Christ wholly by rejecting the Church Jesus built, or by refusing to acknowledge that Jesus gave the Church the power to forgive sins and refusing to avail oneself of that power.

The bishop said he wants the movement "to keep moving and free itself of some of the emotional excesses which many find so trying in it today."

Those in the movement, he said, must "become more open to what is of the Spirit, less enamored with what is of themselves. They must be willing to glorify Him rather than to glory in what they think (and say) He is doing to them."

"FAITH IN THE action of the Holy Spirit is not to be equated with credulity," Bishop Leven said. "To acknowledge that the wisdom of God surpasses understanding is not the same as the anti-intellectualism of the person who says, 'Why should I try to understand what is happening to me; I enjoy it so much.'"

"To call another 'spirit-filled' implies the ability to make such a judgment; to assume it blithely of one's self is to forget the warning of the beloved disciple of Jesus, 'Beloved, do not believe every spirit but test the spirits to see if they be of God.' (1 John 4:1)"

Interracial group condemns nomination of William Rehnquist

CHICAGO—The National Catholic Conference for Interracial Justice had opposed the nomination of William Rehnquist to the Supreme Court on grounds that he lacks an essential qualification for the job.

"We believe that a man who openly states that he did not realize that minority Americans feel strongly about having equal access to public accommodations, is not qualified to represent these Americans on our highest court," said Walter Hubbard, the conference's board chairman. Hubbard, of Seattle, stated that his board believes Rehnquist fails to meet a key qualification that "a Supreme Court justice should hold in highest priority the human rights of all Americans, since any or all of them may be affected for decades by the decisions handed down from the Supreme Court of the American people."

"William Rehnquist," Hubbard said, "utterly fails to meet this most essential qualification."

The Senate last Friday confirmed Rehnquist's nomination by a vote of 68 to 26.



"NO KIDDING, TINA, THAT'S THE SADDEST STORY I'VE HEARD IN THE FIVE YEARS I'VE BEEN TALKING WITH THE KIDS HERE!"

THE YARDSTICK

Football saves TV

BY MSGR. GEORGE G. HIGGINS

"It was (Mr. X), more than any other man, who turned nighttime television into a mindless experience, full of crime, cowboys and comedies."

This left-handed compliment to a famous television mogul—who made his reputation and his fortune on Madison Avenue, then went into government service, and is now in retirement—was written in 1967 by a Washington-based free lance writer, Milton Viorst, in an article which has since been reprinted as a separate chapter in a book-length collection of Viorst's political profiles entitled "Hustlers and Heroes" (Simon and Schuster, New York, \$8.95).

If I had read Mr. Viorst's article when it first appeared, it probably wouldn't have made much of an impression on me, for at that time I had never had occasion to spend much time looking at television. By coincidence, however, I happened to come across the article just a few weeks ago when, as an ambulatory hospital patient, I had nothing but time on my hands and, not being in a mood to put it to constructive use, found myself, for the better part of a week, almost literally glued to my rented television set, morning, noon and night.

ON THE BASIS OF that limited experience, I would have to agree with Mr. Viorst when he says that nighttime television is a "mindless experience." I assume that Mr. Viorst, in turn, would probably agree that daytime television isn't much better and, in certain respects, is even worse.

I realize, of course, that it is rather

Prison system 'wastes lives'

SAN FRANCISCO—America's prisons are "warehouses of human degradation" that need to be changed before they can be reformed, former U.S. Attorney General Ramsey Clark said here.

"There's no tenderizer you can pour on those places to make them work," Clark said of the penal institutions. "We need a different approach."

Clark, who served as attorney general under President Lyndon Johnson, spoke at the University of San Francisco.

HE INDICTED the prison system "for wasting lives that could have been creative."

"The violence inflicted on guards and prisoners alike does not work," he said, warning that unless society addresses itself to problems that prisons contain rather than cure, "our jails will be cruel to America. They will dehumanize thousands who will pass through them in the years ahead."

THOUSANDS ARE put into prison "carelessly and capriciously" every year with disastrous results, Clark said.

"There is a larger stream of drug addicts coming out of prison than going in. One third of all non-traffic arrests involve alcohol, and jail won't cure alcoholism."

GIVE AND TAKE

BY REV. PAUL DRISCOLL

In our last column I suggested that Catholics concerned about the present climate of hostility within the Church could form an intra-Church group. Once such a group is formed, however, what programs could it undertake?

A good answer to that question is to look at the efforts undertaken by ecumenical groups to promote better relations between the Christian churches. Many of these projects can be adapted for intra-Church purposes.

Within the last few years, for example, it has become customary for many parishes to participate in Weeks of Prayer for Christian Unity. The various Protestant and Catholic congregations within the community pray side-by-side that the will of Our Lord may be accomplished.

HOW ABOUT A PARISH evening of prayer for Catholic unity? It could begin with a Mass, or, if that is not possible, with a Bible Vigil. Such an evening would emphasize the basic religious nature of all discussions between Catholics and remind us that unity is a gift of the Holy Spirit. (Appropriate passages from the Bible might be selected—e.g., St. Paul on division within the Church or St. John on love.)

In addition to the spiritual benefits involved, a parish day of prayer for Catholic unity should generate considerable interest within the community. This is good in itself, for greater awareness is the first step in the solution of any crisis.

Besides prayer services, there is a second type of program often sponsored by ecumenical groups—a discussion between capable representatives of the various churches.

If such a Catholic "dialogue night" is offered, isn't an explosion likely? While a certain risk always exists, real progress in intra-Church relations is the more likely outcome... if the speakers are courteous and interested in dialogue—not simply in scoring debating points.

EVEN MORE important than the speakers for the tone of the evening is a capable and impartial moderator, since he controls the meeting. He can clarify the issues while steering the meeting away from personality clashes.

While the contribution of the speakers is substantial, a major goal of the intra-Church night is to give all Catholics present an opportunity to talk to each other. This can be accomplished by dividing the large gathering into smaller groups of five or ten. After the initial presentation of the speakers, time could be allotted for the group discussions. (As an aid in beginning, each group might be given a few specific questions to explore.) At their conclusion, a spokesman for each group would summarize the discussion for the general assembly. Based on the reports, further questions might be asked of the speakers.

Days of prayer and discussion programs... two projects that come to mind in response to the question, "What can an intra-Church group do?" For, if Catholic unity is to be achieved, we must pray for it. More—we must work for it individually. More still—we must join with other Catholics to develop programs that will help to bring it about.

Noel in July?

BOSTON—How about Christmas in July?

That's the suggestion columnist George E. Ryan outlined in The Pilot, Boston Catholic archdiocesan weekly. He declared in tongue-in-cheek fashion that December is just "too cold," and "Winter travel is too difficult."

"And besides," he added, "we get too involved with Thanksgiving and New Year's Eve to give proper attention to a holiday that comes smack-dab between these two whoppers."

Noting that moving Christmas to a warmer month would better approximate the weather in Bethlehem when Christ was born, Mr. Ryan said scholars have no idea when the first Christmas occurred anyway. Finally, The Pilot writer zeroes in on July 26 as "the transferred feast of the Nativity of Our Lord," because it fills a holiday void between July 4 and Labor Day.

He conceded that it might be a little difficult to persuade the children to accept Santa Claus "in swim trunks and snorkel" and to replace "Jingle Bells" and "Winter Wonderland."



It's time to 'pray, brethren . . .'

A unique "career day" program, designed to stimulate interest in the priesthood among high school juniors and seniors, was held at the Latin School of Indianapolis last Wednesday.

Jointly sponsored and executed by the Latin School and St.

Meinrad Seminary College, the program attempted to reach out to young men who are considering various career opportunities open to them as they leave high school.

Several diocesan priests were on hand, along with seminary faculty and students, to demonstrate their personal witness as ministers of the gospel in a general or specialized way. The necessity of a mature prayer life was stressed as fundamental in their lives.

At a time when seminary officials and others interested in promoting the priesthood are searching for new methods to attract young men to a life of permanent service through the ordained ministry, we applaud, and encourage the sponsors and participants of last week's program.

It is a shame, however, that only 28 young men were

"recruited" to attend the one-day conference from the 165 parishes of the 39-county Archdiocese. Some deaneries were without any representation. Perhaps some parish priests and high school instructors were unsuccessful after making a sincere effort to interest potential candidates. But we suspect the effort on the part of most priests was half-hearted.

If this be true, then we have a more serious problem to contend with. Is the average diocesan priest so frustrated or discontent in his ministry that he cannot seriously recommend the priesthood to a teen-ager on the threshold of choosing a career?

Or does he find it convenient to take a more passive role, relying solely upon the efforts of others to recruit candidates to replace him upon retirement?

Should either of these two attitudes prove true, it doesn't take much crystal-balling to envision what is in store for the Church. It is already happening.

—PAUL G. FOX

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FOR INTEGRATION

Survey shows
racist barriers
crumbling

CHICAGO—Despite the racial turbulence of the 1960's, there has been a "steady increase in the proportion of white Americans willing to endorse integration," according to a national survey of racial attitudes.

It said that Irish and German Catholics were above average in backing integration.

The study found "little evidence for the existence of a white backlash" among white ethnic groups, except for some evidence of racism among Slavic Roman Catholics.

CONDUCTED BY the National Opinion Research Center here, the study was reported in the December issue of Scientific American magazine by Father Andrew Greeley, a noted Catholic sociologist and Paul B. Sheatley, a past-president of the American Association for Public Opinion Research.

The study showed that only the issues of neighborhood integration still divide white Americans nearly equally. More than 70 per cent of the nation's whites now express "integrationist responses" on the issues of integrated public transportation, parks, restaurants, hotels and schools.

Irish and German Catholics, the report said, had a higher average score on the survey's "integration scale" than the average for white Protestant Northerners—which was about 1.5 on a scale of zero to 7.

Catholics of Southern European origin (mostly Italian) and of Slavic origin (mostly Polish) "scored only slightly below Anglo-Saxon Protestants."

HOWEVER, WHILE about 30 per cent of the Irish, German and largely Italian groups said they favored laws forbidding racial discrimination in housing, only 17 per cent of the Polish group favored this stand.

National Opinion Research Center, which is affiliated with the University of Chicago, has been surveying racial attitudes since 1942.

The latest survey indicates that nationally, the expressed support of whites for integrated schools has risen from about 30 per cent in 1942 to nearly 70 per cent in 1970. Whereas only two per cent of



More Americans are thumbing their nose at die-hard prejudice.

LETTERS TO THE EDITOR

To the Editor:

I would like to take exception to the editorial "A Mean(y)-spirited reception" by B. H. Ackemire (11-26). Granted President Nixon was not warmly received at the AFL-CIO convention and the President is due respect by the nature of his office. George Meany also has an office to fill and a job to do.

Mr. Nixon is not concerned with the plight of the working man. Thank goodness Meany is. I only wish he also represented the teachers of this country. The National Education Association and other teacher organizations took a "let's be polite and

Southern whites said they favored school integration in 1942, nearly half supported integration in the last survey.

The Center qualifies its generally optimistic report with the caution that "attitudes are not necessarily predictive of behavior. A man may be a staunch integrationist and still flee when his neighborhood is threatened."

The report was based on a polling of about 1,200 persons representing "a spectrum" of the nation's white adult population.

wait and see" attitude, and what did they get—nothing. The contracts many teachers signed in the spring of this year were voided on August 15 by the President. The economy of this country is run on the premise of who fights hardest and shouts loudest wins the greatest benefits.

Moreover, the President's message, as I interpreted it from the news media, was, "I would like for you to go along with me on this, but it is all right if you don't want to."

Why should a lot of Americans, including B. H. Ackemire, be "hot under the collar"? I can't understand why they are led through what was called the credibility gap in the Johnson years. The present administration stated it had no plans for controls just days before the controls were announced.

I do not agree with Mr. Nixon and am glad someone has the courage to oppose him. I think B. H. Ackemire should take a course in freshman logic and learn that name calling is not an effective way to win an argument. Thirdly, the Criterion should not back pickers in one instance, such as the grape pickers, and do an about face when it comes to the AFL-CIO.

Mrs. F. J. Felten
Corydon, Ind.

SERVICE AND PEOPLE ORIENTED

Canadian priests neglect
breviary, pious practices

SCARBOROUGH, Ont. Only 38 per cent of Canada's English-speaking Roman Catholic priests still recite their daily office and many traditional pious exercises are not practiced at all by many priests, according to a report by sociologists presented here.

The report prepared by Laval University sociologists Father Robert Gaudet, S.J., and Paul Strychman and presented to the annual meeting of the National Federation of Priests, also disclosed that today's priest rejects a "bureaucratic, authoritarian role" and claims his future goals are "service and people oriented."

Up to 10 years ago, the report noted, a priest was educated to be a "representative of the institution, a defender of orthodoxy." Now, he shows a willingness for change, with 91 per cent of those surveyed favoring major renewal within the Church.

THE PICTURE THAT emerged indicated, however, that priests remain committed to the sacraments and preaching, but they see them less and less as official actions of the Church and more and more "as the expressed role of the priest, inasmuch as he is both witness to and prophet of the Christian message."

Observing that the priest's role is "seen as a ministry of service," the sociologists said "the greatest obstacle we see is that the level of imagination, experimentation and even audacity appears low."

The survey covered 947 of the 4,086 English-speaking Canadian priests, all of whom are represented by the priests' federation.

WITH RESPECT TO prayer and the reading of the breviary, the report showed that the younger priests read their Scripture-based office less than older priests, although all are supposed to read it daily under "penalty of mortal sin."

One fifth of those surveyed said they use the breviary, but "without devotion."

In terms of age, 77 per cent of those over 50 read their "office" daily, while only 23 per cent of the diocesan clergy under 50 and 36 per cent of the religious priests under 50 read the breviary every day.

Private reading of the Bible, silent thanksgiving after Mass, meditation before the Eucharist—all traditional pious exercises—are not practiced by many priests, the report said. It added that the rosary is the least practiced of all



traditional prayer exercises, with 32 per cent reciting it only irregularly.

THE SURVEY FOUND some apparent contradictions. Today's priest opposes mandatory celibacy, but claims it would have no effect on his own intentions to remain celibate or marry. Though he dislikes both his own and the Church's present image, it stated, he is not quite ready to drop the traditional ways of priestly service.

Both Father Gaudet and Dr. Strychman said they saw in their study no indication of a "disintegration of the priesthood" in Canada.

Aside from the Eucharist, the sociologists said, today's priest is not enthusiastic about traditional habits of prayer, "although we do not know if he has attempted to replace them with anything new."

They said the Mass continues to have a central place in the priest's life. About 83 per cent see daily Mass as the most meaningful spiritual practice.

ON SOME MORAL questions many priests are not in accord with "official" Church positions. For instance, more than 40 per cent of diocesan clergy and 53 per cent of religious clergy who were surveyed disapproved of "mandatory" Sunday Mass attendance.

Sect's tradition
collides with
state's demands

WASHINGTON—Forcing Amish people to send their children to high school is an unjustifiable infringement on their constitutional right to practice their religion, a Pennsylvania lawyer told the U.S. Supreme Court here.

William B. Ball, of Harrisburg, Pa., also warned in a legal brief prepared for the December 8 argument of the case that a high court decision binding the Amish to obey a Wisconsin compulsory education law would "sound the death knell in this country for an old, distinctive and innocent culture."

The Supreme Court case revolving around the refusal of three Amish men to enroll their children in a Wisconsin public high school is considered a significant one because of the fundamental questions on religious freedom it raises.

BALL, WHO LAST March argued a Pennsylvania nonpublic school act case before the high court, said in his current brief that the "Amish answer to forms of legal harassment which would force them to violate their religion" has been to sell their farms and move away.

If the court forces compliance with the education law, he said, the Amish "could very soon have no place to go in this country."

He said the Amish prohibition against a formal high school education stems from the importance they attach to adolescence.

These are the years, Ball said, when Amish children must decide whether to be formally baptized or forego their faith, and their parents "believe the influences of the world can be especially deadly" at that time.

BALL DENIED THAT granting the

PRIEST COUNSEL FIRST FOR COURT

Church income case
may set tax guides

BY JOSEPH McLELLAN

WASHINGTON—When they asked him a question, the justices called the man at the podium "Mr. Whalen."

He had the look of a "mister," elegantly attired for the occasion in a light blue suit with a well-matched shirt and tie.

But the learned counsel was a Jesuit priest, Father Charles M. Whalen, professor of law at Fordham University and, as far as anyone has been able to determine, an historic figure—the first priest to plead a case before the U.S. Supreme Court.

The case was a church state issue, one of the fields in which Father Whalen is an expert. The client was a Baptist church.

IT WAS A CASE of unusual complexity and subtlety, even for a church state issue in the Supreme Court. On the surface, the question was simply whether the Central Baptist Church of Miami should pay local property taxes on its parking lot. Underneath, if Father Whalen interprets correctly, the verbal shadow boxing between the Supreme Court's tall, marble pillars, the real question may evolve into one of federal taxes on the investment income of churches.

The long working-out of a code of church state relations in the United States has been something like a chess game. A case today can establish a precedent which will take on a sudden, new meaning in a very different case 17 moves from now. What the court decides today about a Miami parking lot may have a bearing, years later, on what it will decide about the General Motors stock held by the Methodist Board of Missions.

That, at least, was the assumption on which Father Whalen proceeded in pleading his case. His opponents, he said in summing up, "are asking the court to decide a question not presented by the case."

THE PARKING LOT of the Central

Amish a partial exemption from the Wisconsin education law would seriously disrupt the state's educational system.

"There is no danger of fraud," he told the court, adding that "very few people could show (such a) unique and ancient religious tradition" and claim exemption.

The case probably will not be decided for several months.

Baptist Church of Miami is used wholly on Sundays and partly on other days by people visiting the church. On weekdays, when many of the spaces are empty, the church rents them, like spaces in a commercial parking lot. The rental income was applied entirely to the religious, educational and charitable works of the church and, under the Florida law existing until January 1, 1972, the property was not subject to local property taxes.

Next year, under a new Florida law which is similar to existing laws in most states, the church will have to pay property taxes on the percentage of its property which is used for commercial purposes. If more than 50 per cent of its area is used (the parking lot covers about 59 per cent of the church's acreage), taxes must be paid on the whole property.

WHY GO ALL THE WAY to the Supreme Court to argue about taxes which will be levied next year on a routine basis and which cannot be collected for past years?

According to Father Whalen's theory, it is because rental income has a special status in federal tax law along with dividend income from investments, royalties, etc.

A Supreme Court decision this year about local property taxes on a parking lot that produces rental income just possibly may have some bearing in a future Supreme Court decision about federal taxes on the endowment funds of churches, religious colleges, etc., which are invested in such things as stocks and bonds and presently produce non-taxable "passive income."

'Don't forget poor,'
say Illinois bishops

CHICAGO—The bishops of Illinois want elected leaders to give concrete assurance that the blind, sick, aged and young will not be caught in a squeeze resulting from possible cuts in welfare funds.

The bishops expressed "deep sympathy for the poor who experience painful uncertainty and fear at the threat of cutbacks in welfare funds."

"For those who cannot help themselves, the possibility of the loss of welfare funds undermines their security and causes terror and despair," the bishops said in a joint statement.

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CATECHETICS

The role of law in our human society

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



(2) If we as citizens now ask, what are our obligations to the state, it may be affirmed that whatever fosters justice, peace, and the common good would generally require our conscientious support. When the state taxes me in a reasonable just way, I must realize that

For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due, (Rom. 13:1-7)

A black and white illustration of a large, dark, textured object, possibly a piece of fabric or a large insect, with a small, dark, rounded object (possibly a fly or a small insect) on its surface. The background is dark and textured.

SACRED SCRIPTURE

Christian doesn't forsake world

BY FR. QUENTIN QUESNELL, S.J.



But becoming a member of the Christian group did not take a person out of the world. He still remained a member of other groups, and had to live in them, too, in a civilized way. Most

my contribution helps sustain its educational and charitable efforts in areas like care of the aged, the retarded, the mentally ill, the alcoholic.

UP TO THIS point, we have considered only the passive stance of the citizen before the law. What about trying to change an unjust law or the status quo itself if it dehumanizes or depersonalizes man or discriminates against large segments of the population? Both the Church and the individual Christian have every right to seek by legitimate means the enactment of public law which is consonant with the natural law and the law of Christ.

Normally these channels for change include the power of the vote, marshaling public opinion, seeking political office. More radical forms of civil disobedience would seem to be justified only when there is grave social injustice that cannot be corrected by calmer measures.

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prominently, of course, he remained a citizen of his own city and country, and so he had to act as a citizen, with consideration for the good of other citizens. He had to be willing to cooperate with his fellow citizens, to come to agreement with them on common concerns, and to stick to those agreements.

So we read: "Remind your people to submit to rulers and authorities, to obey them, to be ready to do every good thing" (Titus, 3, 1). "This is also the reason that you pay taxes; for the authorities are working for God when they fulfill their duties. Pay what you owe them; pay them your personal and property taxes, and show respect and honor for them all" (Rom. 13, 6f.).

"I URGE THAT petitions and prayers, requests and thanksgiving be offered to God for all men; for kings and all others who are in authority, that we may live a quiet and peaceful life in entire godliness and proper conduct" (I Tim. 2, 2f.). "Submit yourselves, for the Lord's sake, to every human authority; to the Emperor, who is the supreme authority, and to the governors who have been sent by him to punish the evildoers and praise those who do good" (I Pet. 2, 13-14).

The Christians wanted to live in peace, and be able to serve their fellowmen and God in peace. Therefore they could appreciate the good order for peace which even the stern Roman dictatorship over their world guaranteed. So long as it was possible, they followed the laws of the country. They urged obedience to the lawful rulers. They prayed for their civil rulers.

True, at the same time, the Christians looked forward to a day when God would destroy and punish the Roman empire for its many sins and for its policies of cruel oppression, luxury, exploitation:

"Come, and I will show you how the great prostitute is to be punished, that great city that is built near many rivers . . . seated on seven hills . . . the great city that dominates the kings of the earth. . . ." (Rev. 17, 1.9.18). "There has never been another city like the great city" (Rev. 18, 18).

"Rejoice because of her destruction, O heaven! Rejoice, God's people, and the apostles and prophets! For God has judged her for what she did to you!" (Rev. 18, 20).

"God has punished the great prostitute who was corrupting the earth with her immorality. God has punished her because she killed his servants. Praise God! The smoke from the burning of the great city goes up forever!" (Rev. 19, 2-3).

THE LAWS OF MEN had their place in keeping good order, helping to guarantee a healthy, safe life for most people. When used rightly, the laws of the state made it easier to live a good life in love and concern for one another. So long as that is all that the laws of the state did, Christians had no quarrel with them. They lived by them, feeling it was their duty as members of the civic group.

But, of course, when laws of the state were merely props for a system of injustice, cruelty, exploitation; where they merely disguised evil instead of truly serving good, Christians had to be the first to say, as they always have, that they will "pay to the Emperor what belongs to him, and pay to God what belongs to God" (Luke 20, 25). And "We must obey God rather than men" (Acts 4, 19).

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At a recent civic meeting on the increase of serious crime in American cities two men exchanged their personal opinions during an apparently boring lecture. The one leaned over to the other and whispered, "I'm for law and order!" The other paused a moment, smiled, and responded, "That's interesting. I'm for justice!"

Two different approaches to a very real problem, approaches implying deep—even if perhaps unconscious — differences regarding the place of law in society. One man places a priority on "law," the other puts his emphasis on "justice." Granting that we are attempting to deal briefly with a very complex matter, we might try to reflect together on the educational implications of these two approaches.

Many men and women today feel that moral-ethical education should focus on instilling respect for law and authority. While they are undoubtedly concerned with values like justice, their emphasis is on authority. Obedience to law is seen as the hallmark of the good citizen, and, one might add, of the Christian.

Carried to its conclusion, such a law-centered morality tends too easily to an overly simple identification of law and morality. An action is seen as good because it is commanded, or bad because it is forbidden. When extended to the Christian understanding of sin, such a moral approach defines sin primarily as a violation of law—God's law, the Church's law, civil law, parental commands.

MORAL-ETHICAL education will, therefore, focus on obedience to authority. The laws and their applications will be studied and their applications to various circumstances considered. The will of the law-giver provides justification for obedience. Fear of punishment suggests motivation.

While such an educational approach to morality may seem at times highly desirable and apparently effective, it has serious weaknesses. Perhaps its chief failure is that motivation within such an approach is incidental to the basic human values of life in society. If something is commanded, I obey. If it is forbidden, I obediently refrain from it. It is good because commanded, bad because forbidden.

Nuremburg and My Lai should be shocking reminders

of what such a simplistic "law and order" approach to moral education can culminate in. If good and evil ultimately depend on the will of the lawgiver, then Goering and Goebbels were justified in exterminating hundreds of thousands of Jews because they were merely obeying commands.

A much more difficult and frustrating approach to educating people for responsible moral life as citizens and as Christians, is suggested by the man who was for "justice" rather than "law and order." Focusing on basic human values rather than on law is in the long run a much more effective moral educational model. In this approach an action is good or bad, not chiefly because it is commanded or forbidden, but because it is good or bad for the person or community. For example, murder is wrong whether it is forbidden by law or not; concern for others is good even where there is no legislation about it. Some actions are conducive of the common good; others militate against it. If a law sanctions injustice, the law needs to be changed even if efforts to change it require disobedience.

THE SECOND Vatican Council, which clearly taught the value of law in society and urged obedience to legitimate authority (Church in World, 30-31), suggests a moral education based on values rather than on authority. "No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic beliefs about the nature of the political community, and about the proper exercise and limits of public authority" (Church in World, 73).

Christian moral education today tends therefore to guide persons to take a hard look at the realities of contemporary life, to explore experience in terms of human values, rights, needs, and opportunities. Law is viewed as an important means of safeguarding basic rights and values, of protecting deeply human goods, but remains secondary to those rights and values.

SUCH AN APPROACH places priority on developing a sense of responsibility, responding not only to legitimate authority, but to whatever reveals genuine human values. Such an approach guides people to question, to think, to talk and pray about real issues and the laws that are meant to preserve and foster peace, justice, the pursuit of happiness.

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QUESTION BOX

Upset by code's rape stand

BY MSGR. R. T. BOSLER

Q. I am most upset by one aspect of the new medical code voted on by the U.S. Catholic bishops. According to our diocesan newspaper, scrapping of the womb after rape is considered a procedure amounting to abortion and is forbidden. I have always understood that such a practice was accepted by the Church. It seems to me that the bishops have taken the principle of reverence for life (which I support) to a ridiculous extreme whereby they would punish the innocent because of a fertilized egg that may or may not be there.



Conception often takes place after intercourse; are we to let the sperm remain and thereby by our lack of action cause pregnancy after rape? Catholic opponents of abortion have often stated that if proper medical procedures were used after rape, there would be virtually no pregnancies resulting from rape. The bishops' stand seems to me to be brutal, harsh and un-Christian.

A. Traditional Catholic moral books teach that a victim of rape "may use any effective means to eject or destroy the sperm provided this is done before conception takes place. She may use 'a spermicide, vaginal douche as quickly after rape as possible.' This is the opinion of Charles J. McFadden, O.S.A., in his 'Medical Ethics,' a textbook for Catholic nurses and pre-medical students.

Father McFadden explains his position: "Once conception has taken place a new and innocent life has come into existence. This newly created person is guilty of no offense and its inalienable right to life cannot be infringed upon in any way." There are reputable Catholic theologians today who would not agree with this conviction that the fertilized ovum is immediately a person. Dr. Andre E. Hellegers of the Georgetown University School of Medicine, presented some interesting facts in an article on fetal development in the March 1970 issue of "Theological Studies." He reported that today it is known that up till the fourteenth day twins or triplets may be recombined into one single individual and that humans whose genetic type is XX-XY are recombinations into one human being of the products of more than one fertilization. What happens to the extra souls that must be there if the creation of the soul takes place at the moment of conception? I have no intention of going any deeper into this. I mention it only to indicate that there are sound reasons why many theologians and respected Catholic physicians question some of the traditional Catholic medical ethics and are not satisfied with the revised directives for Catholic health facilities issued by the Catholic Hospital Association and approved by the U.S. bishops.

The bishops took a hard line primarily because of the frenzied efforts today to promote abortion in many parts of the country. This is understandable. The preamble of the new document, however, does admit that the directives "might be modified as scientific investigation and theological development open up new problems or cast new light on old ones. I predict that the directives will be modified

you take time to speak to him. You help an old woman, smile at a stranger, cry with someone's sorrow, you laugh at others' joy.

"As a Christian, you not only love, but you experience what goes on in another's sphere of existence. Today a Christian is no longer passive but alive. He shows that he loves all that God has created. He is involved in poverty, crime, hatred, cruelty, love, joy, success and happiness."

Do today's youth care about God, love, Church and morality? Yes, they do, as Ann clearly points out, and their care is expressed in terms of concern for their fellow men. They are taking to heart the words of G. K. Chesterton, who said that Christianity hasn't failed, it just hasn't been tried. This may not be true for all people, and youth today don't want it to be true for them.

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in the very near future.

Q. As a Protestant Christian who reads a Catholic paper, I wish to take issue with the woman who wrote about her husband's lack of faith in the Virgin Birth because he is a Protestant. I should like for you in all fairness to good practicing Protestants make clear to her that a true Christian Protestant does believe in the Virgin Birth because the Bible tells us so. To deny the Virgin Birth is to deny the Word of God.

A. I certainly want to be fair to the Protestants who believe in the Virgin Birth; so I am happy to print your letter. But to be fair all around I must point out that there are some true Christian Protestants who do not believe in the Virgin Birth in the strict sense but prefer

to interpret it as a poetical expression of the unique divine sonship of Jesus. We do not agree with them, but we need not doubt their sincerity.

Q. With the new observance of Sundays is it necessary to abstain from servile work from 4 p.m. the evening before? And is it not as serious a matter as it was years ago?

A. If there still is an obligation to abstain from servile work, it applies only to Sunday and does not include Saturday evening. The Sunday rest was imposed by the Church not as a burden to make the day more difficult but as an aid to the working man—to give him one day of rest out of seven.

In the Western World, where the work week becomes shorter and shorter, the

obligation to abstain from servile work has become an anachronism. However, the spirit of the law was to make of Sunday a special day. We can keep the law today by making Sunday a special day when families and friends come together to worship God and enjoy one another.

Q. I have an affliction and have a lot of tremors which are always worse in a crowd. On account of this I go to Mass once a week on a weekday. Do I fulfill my obligation of hearing Sunday Mass?

A. Your affliction excuses you from the Sunday obligation. Strictly speaking you would not be obliged to attend the weekday Mass, but what you are doing is the right thing to do.

(Copyright 1971)

WORSHIP AND THE WORLD

Here's a good Christmas gift suggestion

BY FR. JOSEPH M. CHAMPLIN

Has Christmas shopping started to get you down? Are you beginning to panic? Do you stare at that list of names and wonder, rather desperately, what you can possibly buy at this late hour which will be new and different, yet at least somewhat useful.

If one of those individuals happens to be a priest, a nun, a religious brother or an especially devout Christian lay person, I offer a suggestion. Stop at your local Catholic Book Store and pick up a copy of "Prayer Of Christians," the "American Interim Breviary." Initiated and sponsored by the National Federation of Diocesan Liturgical Commissions here in the United States, this lengthy (1,700 pages), handy (4 1/4 x 7 1/4), brown or tan leatherette bound text was published in mid-October by Catholic Book Publishing Company of New York. It sells for \$12.50, and I think the volume will enjoy great success around our nation.

Is this the officially revised Roman Breviary? Yes and no. The Holy See recently issued in Latin a portion of that finalized version. "Prayer Of Christians" follows its general principles and basic format, but in abbreviated fashion and with certain alterations.



HOW LONG A LIFE-SPAN, then, can we expect this specifically American book to have? Translation of the official Vatican text will take an uncertain and considerable length of time due to the breviary's complexity. It seems safe to estimate, however, that no authorized, published copies will be available in English for two or three years. "Prayer Of Christians," therefore, should serve us well until that moment and perhaps for a good bit beyond.

In what way does "Prayer Of Christians" differ from the so-called Chapman breviary or, more properly, "The Prayer Of The Church"? The latter volume, produced about a year ago by an English publishing house, likewise adheres to the revised Roman breviary's norms and structure. However, the American volume includes several significant improvements and a few major changes.

The New American Bible translation is employed throughout the book.

There are no inserts. Readers who found the Chapman breviary painfully, distractingly awkward with its many inserts and constant cross references will find the American text much easier to use.

It features 14 biblical and non-biblical excerpts for the Office of Readings and appendices, as well, a list of daily scriptural passages to cover each day of the year for those who prefer a wider, richer fare.

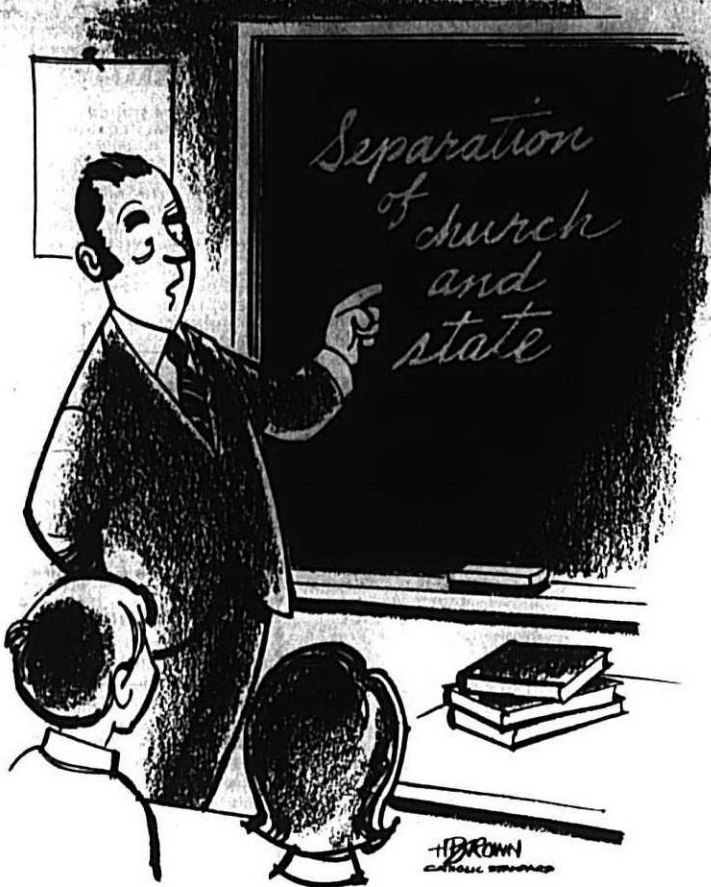
The Catholic Book breviary contains fresh and additional prayers, especially after various psalms.

This text also has familiar English hymns for singing when the office is celebrated with a congregation.

DO YOU REALLY think contemporary Americans, other than religious in convents or cloisters, will assemble for a common recitation or chanting of the breviary, even in a modernized form? I confess I have my doubts, but current developments indicate that rapidly spreading "prayer groups" might welcome this quite flexible American Interim Breviary as an ideal foundation or springboard for semi-spontaneous, personal, creative worship.

I also believe (and this probably represents a minority viewpoint) that both clergy and religious brothers or sisters in the United States will quickly make "Prayer Of Christians" a regular and important part of their daily schedule. During the past decade some of us overreacted to the old, formal, obligatory Latin breviary. We dropped it, but frequently replaced this with nothing else and now feel anxious, confused or guilty about our impoverished prayer life. The revised version comes, I think, at a needed moment and should help many resurrect ailing spirits.

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The teacher above is saying 'WE SHOULD GUARD THIS RELIGIOUSLY-ER, THAT IS ...' Cartoon by H. Brown

YOUTH-VIEWS

Church and country

BY JAMES L. ALT

The separation of Church and State is an accepted reality of the American way of life. Most citizens of America are Christians, and Christians have specific obligations to their Church as well as to their country. What are the obligations of an American Christian to his Church and to his country?

Christ answered by saying "give to Caesar that which is Caesar's, and to God that which is God's." Youth in the dioceses of Marquette, Mich.; Jackson, Mississippi, and Kansas City, Kansas, would agree, and if there is a conflict their religious beliefs come first. As Ann Kavinsky (17, Ironwood, Mich.) says, "a Christian should obey all the laws of the state until he has reached the point where there is a contradiction between the law of God and the law of the state. From that point onward, it is up to him to decide according to his conscience."

Rosa Madrigal, (13, Kansas City, Kansas) thinks that "state laws should be obeyed to the extent they don't interfere with Church law." Terry Hocking (16, Ishpeming, Mich.) says "a Christian has the obligation to obey the laws of the state, and also to see to it that changes are made in laws if necessary."

SEVERAL OTHERS also spoke of the necessity to seek changes in laws while still recognizing their responsibility to obey laws. According to Lisa Maxson and Tim Payment, two 16-year old future voters from Jackson, Miss., the citizen should make necessary changes as peacefully as possible, without infringing on others' freedoms. They specifically mention voting as a way to do this. Two teachers, James Kutchie (36, Ishpeming, Mich.) and Frater Ed. Ortega (Kansas City, Kansas) feel that laws are instituted "to give 'structure' to society, and if they need to be changed, it should be done through the same structure."

There is widespread feeling today that youth have less respect for authority and law. Parents feel they have lost control, and youth say no; it is merely their putting Christianity into practice; they feel they are more concerned about social issues than their parents. Ann Kavinsky says "youth today are more concerned because

we have been exposed to a greater degree than our parents. Today we see the battered welfare recipient, the degraded black rioting in the streets, the starving millions of the world, the poor and war-torn through movies and television."

She continues, "All these things are real to us and through the advances in communication enter our everyday lives. Not a day goes by without a new report of these things in the daily news. Our parents' just weren't as exposed as we are."

"Our religion too makes us more aware. We are no longer taught just to fear God, but to love him and give that love to others. Today we are told that the only way to reach the love of God—and really love him—is to love others."

WHAT PART IS THE Church playing in today's society? Does it speak out enough on issues of public morality? "No," says Tim McKay (15, Ironwood, Mich.) "but the government is also to blame; they have the money which they should use to assist the Church." A teacher, David Hentges (29, Kansas City), says the Church should take a much more forceful stand on war, poverty, welfare system, capital punishment and abortion.

Two 15-year-old students, Mike Balint (Kansas City) and Johnie Knight (Piquette, Miss.) say the Church should speak out more also; Mike feels the Church "leaves many unanswered questions hanging up in the air." A priest, Father Leonard Olivier, and a seminarian, Murray Jolivet, 15, both from Bay St. Louis, Miss., feel the clergy should speak out more on issues of public morality.

On the other hand, Kathy Harris (16, Kansas City) thinks the Church has done her duty; "she has voiced her opinion on almost every issue of morality."

What difference does being a Christian in today's society make? Ann Kavinsky describes it beautifully; "if you are a Christian in today's society, you are a person who loves. You love the Black, the Chinese, the Jew, the Pole, the Russian; you love giggling children playing in the park as well as those that scream in the ghetto for food."

"YOU LOVE THE YOUNG handsome man as well as the old, dejected alcoholic. You love your best friend as well as the girl who just started the latest rumor about you around school. When you see someone lonely and rejected you pity him—your heart swells in sorrow but most important



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Quiz Contest down to eight

Eight teams survived last Sunday's second round of competition in the 18th annual Junior CYO-Criterion Quiz Contest. Two parishes—St. Catherine's and Our Lady of

CYO NOTES

Cadet and Junior CYO Activity Calendars for 1972 have been mailed to all parishes by the CYO Office. Additional copies are available.

Deadline for entries in the St. Joan of Arc Junior Volleyball Tourney is January 5. The tourney will be held January 15 and 16.

January 13 is the deadline for the Junior CYO Style Show, which is scheduled January 30 at Holy Name parish.

Cadet Wrestling League deadline is December 30, with the season to begin in early February. Cadet Volleyball League deadline is December 22, the season starting January 18 or 19. Archdiocesan Science Fair entries are due January 7. The event will be held March 5 at Little Flower parish.

The Archdiocesan Junior CYO Convention will be held April 21-23 in Indianapolis. Catholic high schools are urged by the CYO Office to avoid the schedule of major activities on that week-end.

Lourdes—have two teams each remaining, while all winning teams scored better than 100 points.

Top score was registered by St. Catherine's No. 1 team—180 of a possible 200 points.

Second round results included:

Bracket One: St. Barnabas No. 1130, St. Lawrence No. 150; St. Louis, Batesville, No. 3130, St. Catherine No. 380.

Bracket Two: St. Andrew No.

Consecration rite slated at Woods

ST. MARY-OF-THE-WOODS, Ind.—The permanent consecration of Sister Noel Waters, S.P., has been scheduled during the 10 a.m. Christmas Day Mass in the Church of the Immaculate Conception here.

A former member of Holy Cross parish and graduate of St. Mary Academy, Sister Noel entered the Sisters of Providence community in 1965 from Our Lady of Lourdes parish. She is the daughter of the late Mr. and Mrs. William Waters.

NCCL magazine ready for press

WASHINGTON—The first issue of People magazine, published by the newly formed National Council of Catholic Laity (NCCL), will appear here in January.

People replaces two older magazines—Parish Today and Word—which put out their last issues in December. They were published respectively by the National Councils of Catholic Men and Women, which merged this fall at the national level to form the NCCL.

Subscribers to Parish Today and Word will receive People, beginning next month.

Marian, 7-1, will tackle NAIA champs

BY ROGER BRANIGAN

INDIANAPOLIS — Tonight the Marian Knights will have their hands full. The defending NAIA national champions, Kentucky State, travel to Indianapolis to face Coach Ed Schilling's young troopers.

"If our big men play up to their potential, we could beat them, states Schilling.

Currently ranked second in the nation in NCAA small university polls (both AP and UPI), the Thorobreds will obviously present plenty of problems. Their back line goes, six feet, five inches; six feet, eight inches and six feet, 11 inches.

The Knights' dream of facing Kentucky State undefeated vanished last Saturday, when the Earlham Quakers spanked Marian 111-100 at Richmond.

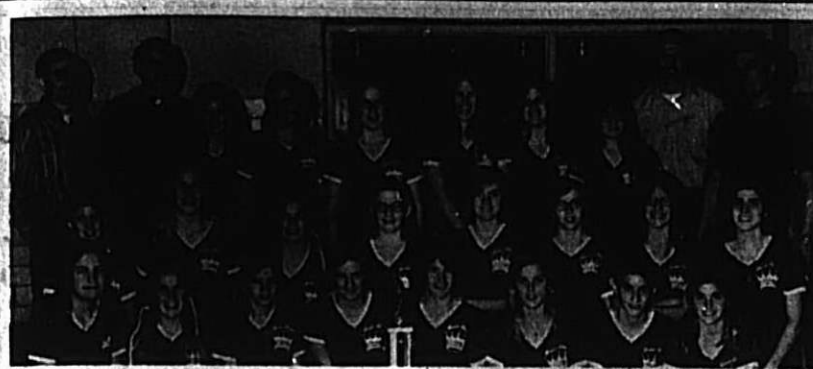
Marian, playing their worst half of the season, trailed by as many as 25 in the opening stanza against the Quakers. In the second half they attempted a courageous comeback. With 25 seconds to go, Marian had cut the Quakers' lead to five points.

However, under pressure, three Earlham players converted bonus situations to hand the Knights their initial loss of the young roundball season.

THE KNIGHTS are a young ball club who have the future to look forward to. Even the mentor for Marian is just beginning his career as a coach.

Ed Schilling is only 27-years-old and possibly the youngest head collegiate coach in the nation. The former dean of men at Carmel High School is establishing himself early as a condition-minded teacher.

Schilling has three sophomores and a freshman among his seven top players. Two juniors, Bill Smith from



FIRST CYO GIRLS' BASKETBALL CHAMPIONS—This team from St. Simon, Indianapolis, has a unique distinction: they are the champions of the first CYO Cadet Girls' Basketball League, held this fall with 23 teams competing. The new champions defeated neighborhood rival Little Flower in the championship game, 64-31, at Secunia High School December 12. Also, St. Simon won the regular-season title in Division Three, while Little Flower was taking the Division Two crown. St. Monica, Division One champions, were beaten by St. Simon in the first round of the league play-offs. Shown with the new queens are (back row, left to right): Parish CYO Moderators Father Thomas Stumph and Father Michael Carr, Assistant Jack Paulson, Head Coach Bill Norton, who also is the parish Athletic Director.

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Division 3: St. Catherine 20; St. Thomas 10; St. Mark 10; All Saints 11; St. Christopher 11; St. Malachy 11; St. Luke 11; Our Lady of Greenwood 02; Holy Trinity 02.

Division 4: St. Bernadette 20; St. Monica 20; Sacred Heart 10; St. Roch 11; Nativity 11; Holy Cross 11; St. Ann 01; St. Patrick 02; St. James 02.

"B" BASKETBALL LEAGUE

Division 1: St. Christopher 20; St. Michael 10; St. Joan of Arc 10; St. Gabriel 11; St. Rita 11; St. Martin 01; St. Malachy 01; St. Matthew (Gold) 01; St. Malachy 02.

Division 2: St. Michael (White) 20; St. Pius X 20; St. Andrew 20; St. Matthew (White) 10; Mount Carmel 11; Little Flower (Blue) 11; Immaculate Heart (White) 01; St. Lawrence 02; St. Luke 02; Christ the King 02.

Division 3: St. Jude 20; St. Simon 20; Holy Spirit 10; St. Michael (Blue) 11; St. Barnabas 11; St. James 01; Our Lady of Lourdes 02; Little Flower (Gold) 02.

CADET "A" BASKETBALL LEAGUE

Division 1: St. Rita 30; St. Simon 30; Holy Spirit 30; St. Andrew 21; St. Michael 21; St. Jude 12; Holy Name 12; St. Lawrence 03; Christ the King 03; Little Flower 03.

Division 2: St. Gabriel 30; St. Philip Neri 30; St. Pius X 21; St. Mark 21; St. Christopher 12; St. Matthew 12; St. Martin 12; Immaculate Heart 12; St. Joan of Arc 12; Our Lady of Lourdes 03.

Division 3: St. Barnabas 30; St. Thomas 30; Mount Carmel 21; Holy Trinity 21; St. Monica 21; Our Lady of Greenwood 12; St. Malachy 12; St. Catherine 12; Little Flower 03; All Saints 03.

Division 4: St. Roch 30; St. James 30.

CADET "B" BASKETBALL LEAGUE

Division 1: St. Michael (Red) 30; St. Rita 30; St. Thomas 20; St. Martin 21; St. Christopher 12; Immaculate Heart (White) 12; St. Malachy 02; St. Gabriel 02; Holy Trinity 03.

Division 2: St. Pius X 30; St. Joan of Arc 20; St. Matthew (White) 21; Little Flower (Blue) 21; St. Michael (White) 11; Mount Carmel 12; St. Luke 02; Christ the King 02; Immaculate Heart (Blue) 03.

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Division 2: St. Rita 20; Mount Carmel 20; St. Pius X 20; St. Andrew 20; St. Lawrence "B" 02; St. Luke 02; Immaculate Heart 02; St. Matthew 02.

Division 3: St. Jude 20; St. Bar-

nabas 20; Baxter YMCA 20; St. Catherine 11; St. Roch 11; St. Patrick 01; Nativity 01; St. Mark 02; Holy Name 02.

Division 4: Holy Spirit 20; Our Lady of Lourdes 20; St. Simon 11; Little Flower 11; St. Bernadette 11; St. Philip Neri 11; St. Lawrence "A" 02; Holy Cross 02.

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Division 2: St. Pius X 20; Mount Carmel 20; Jewish Community Center 20; Christ the King 20; St. Andrew 11; Fairview Presbyterian Church 11; St. Thomas 02; Immaculate Heart 02; St. Luke 02; St. Matthew 02.

Division 3: St. Catherine 20; Baxter YMCA 20; St. Lawrence "B" 20; Southport Christian Church 11; St. Barnabas 11; St. Jude 11; Sacred Heart 11; St. Mark 02; Holy Name 02; St. Charles, Bloomington 02.

Division 4: Little Flower 20; Our Lady of Lourdes 20; St. Philip Neri 11; St. Lawrence "A" 11; Nativity 11; Holy Spirit 11; Holy Cross 01; St. Bernadette 01; St. Simon 02.

An Invitation

INDIANAPOLIS — Single Catholic Adults between the ages of 18 and 30 are invited to attend SCA meetings held each Wednesday evening at St. Roch, St. Andrew and Little Flower parishes. All meetings begin at 8 p.m. and are intended to stimulate social, athletic, spiritual and cultural activities among young unmarried adults. Further information may be obtained by phoning 787-1808 or 283-8851 after 5 p.m.

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TIC TACKER

Gibault building hits snag

BY PAUL G. FOX

Deadlines or "promise dates" are dangerous things—for everyone. We all labor under them from time to time, often to our anguish.

Contractors also have headaches in this regard, particularly when people are eager to occupy a new dwelling.

Such is the case at Gibault School for Boys in Terre Haute, a protective institution conducted by the Knights of Columbus, where the administration, faculty and students are anxious to move into a new 24-bed housing unit there.

On a recent visit there we observed that the new building was very near completion—cabinets were being installed in bedrooms and mattresses and other furniture were piled high.

In addition to the accommodations for 24 boys, the building will contain residential facilities for three rotating staff members, snack kitchen, reception and recreation room and a small laundry.

George Dunkin, Gibault director, told The Criterion that he was sorry that the building was not completed in time for at least temporary occupancy by the boys due for release this month. It is now hoped that it will be ready for students at the semester break next month.

On a walking tour of the extensive Gibault campus, he pointed to the location of future residential units which will be clustered to the south of the administration building. A new foot bridge is being erected to span a ravine between the new residence hall and the school building, saving many steps from the present circuitous path.

The last remnant of the old farm operation at Gibault is to be removed shortly with the planned demolition of the barns, located on the site of the next residential unit. A new, reinforced steel structure is being erected west of the school building to consolidate the maintenance facilities and equipment now housed in the old barns.

Incidentally, the Santa list for Gibault boys has been released by school officials. Cash donations are being solicited for the purchase of bicycles, sleds, card tables, blankets, shaving supplies, gloves, hats and scarves.

Needed recreational items include games, model cars, footballs, ice skates, basketballs and softballs. The new residence hall has need of 9x12 rugs, pots and pans, silverware, plates and cups.

Christmas will last all year for the boys at Gibault School if readers respond to this appeal. Contributions may be addressed to: Gibault Christmas Fund, Gibault School, 5901 Dixie Bee Road, Terre Haute, Ind. 47802.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be offered at 4 p.m. Sunday, Dec. 19, in Little Flower Church, Indianapolis. Celebrant is Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin. . . . An Indianapolis parish school needs a donated piano to allow lessons to continue for several students. The parish cannot afford to replace a piano recently reclaimed by its owner. For additional information, contact 898-6386. . . . Sister Marilyn Atwell, R.G.S., an Indianapolis native, is serving as a vocations counselor for the Sisters of the Good Shepherd in Cleveland.

Governor signs school aid bill

TRENTON, N.J.—A nonpublic school aid bill that was re-shaped after recent Supreme Court decisions prohibiting certain aid forms has been signed into law here by Governor William T. Cahill of New Jersey.

The substitute bill—approved by the state Senate December 6 and signed by the governor the following day—will mean about \$9.5 million of indirect aid to New Jersey nonpublic schools, most of which are Catholic.

MSGR. ALOYSIUS J. Welsh, executive coordinator of the New Jersey Catholic Conference, called the affirmative vote "evidence of the awareness of our legislators of the contributions of non-public schools, and the parent-taxpayers whose children attend them, to the educational and social good of our state."

New Jersey has 619 Catholic elementary and secondary schools serving more than 277,000 students. About 25,000 additional

students attend other nonpublic schools.

Originally, the aid bill would have directly reimbursed nonpublic schools for textbooks and teacher salaries. But after the June 28 U.S. Supreme Court decision declaring similar direct aid programs in Pennsylvania and Rhode Island unconstitutional, the bill was revised.

UNDER THE NEW PROGRAM, parents of nonpublic school children will be reimbursed up to \$10 per grade school pupil and \$20 per high school pupil for money spent on textbooks and other instructional materials.

The rest of the funds will be administered by the State Commissioner of Education's office—where nonpublic school officials can apply to lease educational equipment and obtain educational services like those available to public school districts. Audio equipment, remedial reading devices and testing services are among the aid options.

Irish clergy back new constitution

LONDON—Prime Minister Jack Lynch of the Irish Republic made what many here interpreted as an offer to rewrite his country's constitution as a start on the path to the reunification of all Ireland.

"The constitution of a united Ireland is negotiable," he told a parliamentary luncheon here of politicians and journalists December 6.

Lynch noted British Prime Minister Edward Heath's earlier comment that Britain could not advocate a united Ireland "because it would be usurping the right of choice of the people of Northern Ireland."

"I could argue in reply," Lynch said, "that the origin of the problem lies in such an action 50 years ago. The then British government usurped the right of choice of the Irish people as a whole."

PROTESTANTS IN the British province of Northern Ireland who oppose reunification claim that the Irish Republic's constitution is theocratic and that it should be scrapped if the republic is serious about discussing reunification.

The constitution of the republic—which has about 2.6 million Catholics and 150,000 Protestants—recognizes the special position of the Catholic Church as the religion of the majority of the population. Under present law in the republic, divorce is almost completely forbidden and there are severe restrictions on the dissemination of birth control information and devices.

The Association of Irish Priests recently announced its support for a new all-Ireland constitution embodying the principle of religious freedom and giving no special position to the Catholic Church.

THE GROUP'S central committee also urged churches and other interested bodies to follow the suggestion of Lynch that they come together to study how religious freedom might be guaranteed for everyone.

Lynch told the parliamentary luncheon: "It is wrong, terribly wrong, to coerce the Northern Ireland (Catholic) minority, at the expense of the (British) army, of the finances and prestige of the British people, simply in order to avoid asking the Northern (Protestant) majority to think again. It is not enough to say that the British government is not standing in the way of Irish unity if their whole policy continues to prevent us from reaching that end."

Lynch said he is convinced that the present situation is irreversible and that the only possible permanent solution is the reunification of Ireland.

Northern Ireland has a population of about one million Protestants and 500,000 Catholics.



RETREAT FOR SHUT-INS—Father Joseph Barry, O.M.I., chaplain of the Indiana University Hospitals and the Marion County General Hospital, conducted the special retreat last week-end at Our Lady of Fatima Retreat House for the sick and

infirm. One of the most popular annual retreats, more than 10 persons attended. Assistance was provided by several volunteer nurses and members of the Legion of Mary.

Pope accepts Synod ideas

(Continued from Page 1)
priestly celibacy."

The cardinal's letter also noted that "the Holy Father reserves to himself to examine carefully in due course whether the proposals—and which of them—contained in the recommendations of the synod assembly should be validated as directive guidelines or practical norms."

Vatican observers said this note indicated that the Pope is willing to leave the door open for a number of possibilities not now in the code of Canon Law or stated policies of the Vatican and its administrative offices of the Roman Curia.

Bishop Ladislav Rubin, general secretary of the Synod of Bishops told a press conference December 9 that he had no idea when or how such proposals might be put into effect nor, aside from celibacy, which of the conclusions the Pope accepted or precisely what current norms the Pope was adhering to.

BISHOP RUBIN SAID the Pope had ordered the documents to be made public at the suggestion of many of the synod's participants. He added that they also had suggested that the documents "should first be improved both in their Latin and in certain points of style. Some added that the wording in the final texts was in some cases not fully in conformity with the views expressed by some of the synod fathers."

The Polish-born bishop said his office oversaw the editing of the documents after the synod closed. "Naturally," he said, "no important changes were made, such as would alter the content of the text which

had been approved by votes of a two-third majority of the members of the synod."

Bishop Rubin said that "where they have been made more complete, this has been done without prejudicing fidelity to the ideas manifested by the majority."

Some additions to the amended texts have been made, he admitted. But, he added, they all were based on proposals made by members of the synod or contained in reports which resulted from joint

consultation of the 12 individual language groups.

Asked if the document on justice in the world could serve as a mandate to local churches, Bishop Rubin stressed that neither of the two texts have any official authority. They are strictly documents prepared for the Pope by the synod as a result of the consultation of its members, he said.

Local churches, he added, could study and discuss the documents, but the two documents in themselves are reports from the synod to the Pope.

Sacrament reception

(Continued from Page 1)

askance at, but stops short of condemning the practice of having children receive first Communion before their first confession.

A majority of dioceses in the United States now allow children to receive first Communion before first confession.

Cardinal Wright argued, drawing on views expressed 50 years ago by Pope St. Pius X, that seven is generally the ideal age for initiation into Penance and Communion since "at this age a child, in fact, usually so develops intellectually as to reveal frequent and astonishing intuitions not merely into human situations but also divine realities."

Early confession is also helpful, he said, because it "brings the child to confront himself, namely to examine his conscience on his actions and consequently to feel sorry for whatever offenses he has done to God or neighbor."

CARDINAL WRIGHT said that an individual child may not be ready at seven for confession due to psychological reasons. In such cases, he said, delaying confession for a few years may be less risky.

However, the cardinal dismissed arguments that young children should not go to confession because they have no sins to confess. Such arguments, he said, result from a "little tot" mentality which refuses to admit that the youngsters are really "little men" in need of spiritual guidance during their formative stages.

Cardinal Wright also questioned whether adults may be sinning themselves by denying confession to young children.

"How can we then deny the Sacrament of Penance to the child—since he possesses the ideal conditions—without ourselves sinning against his needs and spiritual rights?" he asked.

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PEACE APPOINTEE—James Perkins has been named associate director of Hoosiers for Peace, an interfaith peace group headquartered in the Interchurch Center here. Perkins served for five years as an agriculturalist in Bolivia for the United Methodist Board of Missions. The Indiana group cooperates nationally with Clergy and Laymen Concerned About Vietnam.

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Form first federation of nonpublic schools

WASHINGTON — Eight national school organizations have joined forces to establish the nation's first widely representative federation of nonpublic schools.

Members envision the new Council for American Private Education (CAPE) as an agent for communicating information about nonpublic schools to the American public, to the government and to each other. Catholic organizations belonging to CAPE include the National Catholic Educational Association (NCEA) and the

U.S. Catholic Conference (USCC) elementary and secondary education division here. Father C. Albert Koob, NCEA president, was named CAPE treasurer.

CAPE's statement of purpose says the organization seeks to: —Encourage "a vigorous diversity in education to match our country's heritage of pluralism. . . ." —Enhance opportunities "for more families to have a realistic choice among schools for their children."

—Encourage a "broad public commitment to excellence in education."

Cary Potter, CAPE president and head of the National Association of Independent Schools, said private school finances would also be one of the organization's concerns, but not its primary thrust as some news accounts have indicated.

POTTER ADDED that CAPE members—whose schools enroll about 97 per cent of U.S. private school students—have "diverse points of view on lots of

questions, including public aid."

But something they all have in common, he said, is "concern for alternatives, choice and diversity in education."

Other CAPE members include the Friends Council on Education; National Association of Episcopal Schools; National Society for Hebrew Day Schools; the National Union of Christian Schools; and the Board of Parish Education of the Lutheran Church, Missouri Synod.

VIEWING WITH ARNOLD

Poor film, good acting

BY JAMES W. ARNOLD

As if an ordinary generation gap isn't enough, "Going Home" gives a father and son two additionally strong reasons for not getting along. Dad long ago murdered the boy's mother, and the embittered 19-year-old has now fallen in love with the old man's new girl friend and intended spouse.

The story line sounds both turgid and cheap, and there is no doubt that producer-director Herbert Leonard's film is deeply enmeshed in the unpretty lives of people who are unnice—at least by middle-class social standards. But by some miracle "Going Home" is never as sleazy in execution as it could have been, and it is positively redeemed by the acting of Robert Mitchum and Brenda Vaccaro, who provide two of the most genuine, offbeat and touching characterizations of the year.

MITCHUM IS AN aging Korean War hero, 20 years later, who has had his wandering and wild times, and paid his debt for a drunken temper.

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Now on parole, he seeks to rebuild a life for himself doing odd jobs with a pick-up truck in a seedy Jersey seashore resort town. Miss Vaccaro is Jenny, a cheery warm-hearted babe, herself ill-treated by the world, who just might find the courage to marry him. She is a change-maker in an amusement parlor, which may be the most novel occupation ever for a movie heroine, and her nicest experience has been winning a \$5,000 camper in a Crisco slogan contest.

Into this decidedly unglamorous situation sulks Jimmy (played by a muscular, moody new actor with three first names: Jan-Michael Vincent), who has lived in institutions since testifying against his father as a child in the murder trial. The whole thing has been an ordeal for the youth, as we learn from a harrowing pre-titles sequence showing the child weeping as his bleeding mother staggers down the stairs to embrace him before dying. Anyhow, he has become a hard-nosed tramp kid, suffering from mixed emotions. Full of hate and non-forgiveness, he also seems to yearn for some of the parental affection he never got.

ALL THIS IS short-circuited by his attraction to Jenny, and the Freud gets pretty thick here, since he wants her but also hates her for loving his poor old man. When Jenny tells him, not unkindly, to hit the road, he attacks her—in one of those arty, fragmented, scarcely visible movie rapes that occurs amid the squawking and flapping of a rooster house. (Actually, the evil birds are fighting cocks, and the setting just happens to turn up as a gift

from the script-writer). After that, what else can happen but a confrontation, sometimes violent, in which these two rough, haunted men, both needing forgiveness, try to find a way to go on living with their troublesome kinship.

Although everything is souped up an plotted like broad Greek tragedy, there are enough universals to keep you interested.

Actually every son has to forgive his father, and every human has to make peace with his past if he is going to salvage some happiness from the future. There is also inevitable anguish in a father trying to prevent his son from repeating his own mistakes, and there is a time when a son realizes that no one is fit to be an absolute judge of another.

The film's major weakness is the son, whose motives and feelings are too fuzzy: the lines aren't there, and Vincent isn't enough of an actor yet to suggest more than they say.

BUT THE SURFACE, the sheer physical detail, is stunning. The down-and-out life has rarely been so honestly captured, not even in the proletarian films of the '30's and '40's: next to this, the lower-class culture of "Five Easy Pieces" looks like Scarsdale. Time after time, director

Leonard and cameraman Fred Jackman take us to places as tangibly real as the theater we're sitting in: a prison on visiting day, bowling alleys, a trailer court, a beery dance hall, a small-town garage, a courthouse meeting with a college-type parole officer, and a sloppy bachelor party at a low-brow tavern. Five cruddy young sailors hassle Jenny at the amusement parlor in a sequence so depressingly genuine it makes your skin crawl.

Not all is downbeat, however. There is a funny scene when they are touring a little house they hope to buy for \$2,500 down, and a moment of quiet embrace at 3 a.m. in the trailer courtyard, while a neighbor's TV set blares an old cowboy movie.

"Going Home" isn't high-toned, socially or morally, but at least at times it puts you in unenvying touch with people trying hard to relate, and be happy, in the real world.

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Christmas in Rome

BY FR. LEO McFADDEN
Rome, Italy

CHRISTMAS in Rome is almost Christian. Twenty years ago, a fellow seminarian of mine here stole silently into the hills above the city to fell a Christmas tree. Back he came, bouncing along the tramway and into the college to enshrine a silvery evergreen in his room. I, in my madness, helped him find some perfectly dreadful lights in a wayward export shop and, with a set of extension cords to rival Boulder

Dam, we sprang our tree into jangling lightness. Our Italian friends thought we were insane. And they were right.

Christmas, for the Romans, is for children: their children and Mary's Child.

OH, MAKE NO mistake about it, the jangle of the cash register is not unheard of in Italy. Down along the fancy streets off the Via Veneto or the Spanish Steps the merchants assemble golden street lights and cascade their walks with silver sheen to hawk their wares. A famous tea room in town will serve you up a plum pudding or a whole baked goose dinner if you can stand the price.

The five and dime, and there are exactly 33 such splendid stores in Rome, offers, like its American counterpart, everything from Christmas tree lights to canned snow.

The commercials on TV—and they are captivating—point out the bliss of holiday giving. If the fairy land of the commercial was reality, you might think that Christmas centered on that fur coat for mama and those new toys for the kids, and as for the old man—well, he has just been pining all year for a Luigines watch!

But Christmas in Rome centers on the Italian child as he lovingly prepares his crib set for the Baby Jesus.

There is really only one place in Rome to buy the crib set: the dazzling Piazza Navona, a square which grew out of a Roman stadium of the 1st century into the modern day pedestrian paradise (autos are forbidden) crowned by the central Bernini fountain of the mid-1600s. It is a great gathering spot for Romans throughout the year, located just 10 minutes walk (or a maddening two-hour drive because of traffic) from the heart of Rome.

But around Christmas time, Piazza Navona is for selling candy and balloons and that other joy of children: cribs.

THOUSANDS and thousands of figurines are on sale in the stalls: shepherds and donkeys, angels and babes. Some are fancily hand-carved, others are grossly mass produced, but all are easily identifiable and for children. That is what is important.

The saint of Assisi, Francis, composed the first crib in a cave of Greccio nearly 600 years ago. Today, the children of Rome carry on that tradition in all of its simplicity. And if their joy is increased through the offerings of the candy merchant and the balloon man, who is to say that the Christ Child would not love to join them?

Getting the crib, or adding a few new figurines to an old one, is one thing. Getting it blessed is another. And who shall have this exalted honor? For the children of Rome the answer is simple: the Pope, of course.

Some few days before Christmas, workmen assemble along the colonnades of St. Peter's the Pope's own crib and thousands of parents bring their children to sing their songs of a Baby born among the stars. Then, usually on a Sunday during the holidays, the Pope himself walks down into the square to see the cribs of the children, to talk with them and hold their hands and walk with them over to his crib and lead them in a few simple prayers. For any Pope, caught up in a grinding schedule that at best can be called hectic, this must



"AND THEY CAME AND SAW..."—An African interpretation of the Nativity, this painting was done by Emmanuel Nsima of Zambia. The artist was born on Christmas Day, and his wife and child were models for this painting. It has been reproduced in the U.S. by the Commission on World Literacy and Christian Literature (Lit-Lit) of the National Council of Churches. (RNS photo)

be one of the most refreshing respites of the year.

CHRISTMAS comes and New Year's passes and still the festivities go on, for the Magi have not yet come to offer their gifts to the Babe. This happens on January 6, and every Italian child in Rome knows that Befana (a good witch) will report on the good children and the bad.

But to make sure that the Baby Jesus does hear about them, children of Rome write to Him just as other children write to Santa Claus. Then, they are taken by their parents to one of the most famous Christ Childs in all of Christendom, the bejeweled Infant of the Church of Ara Coeli on the Capitoline Hill in Rome. Perhaps the least that can be said for this Infant is that He is a two-foot chunk of wood: the most, that he carries the official title of King of Rome, an honor bestowed by papal decree in 1897.

But from the day after Christmas to January 6, the Bambino of Ara Coeli hears the "sermons" of thousands of Roman children. Parents have waited for hours for

their darling boy or girl to ascend the tiny pulpit and deliver of themselves a sermon, a poem, a line of praise.

Usually composed by the child himself, the speech can also have been handed down from one generation to another. Couplets can catch on, however, and can become the trademark of one family, and forevermore will be recited by the little ones on their Ara Coeli day.

Needless to say, the church is filled continually during these days and every word is attentively listened to and lavishly applauded. Little wonder then that a speech of years ago has become one of the all time favorites:

"This night at midnight A beautiful Baby was born, White and pink and all curly

Forgive me, sirs, If I make some error. These are the things of children And not of learned men."

[Christmas, for the Romans, is for children: their children and Mary's Child.

Adult Education Calendar

In place of the usual column listing adult education activities, the following family prayer service has been prepared by Sister Gilchrist Conway, Archdiocesan coordinator of adult education.

Christmas Eve is a very special time, particularly when we share it with those we love, our families. Although Christmas Eve customs vary from country to country and from family to family, they are similar in their richness and meaning. Different foods, preparations, rituals, entertainments, and decorations all help to set this time apart as something special.

A good custom to add to the list of holiday traditions would be a brief prayer service centered around the family's Christmas Eve dinner. The prayer service suggested below can easily be adapted to the needs of each family. Ideas of expectancy, thankfulness and blessing are brought out. In preparation for the service each family will need: one large candle and holder (the Christ candle), one small candle for each family member, a Bible, and a small loaf of bread.

When each person is seated at the dinner table, turn down the lights and begin by singing one verse of "O Come, O Come Emmanuel." Then, as the eldest child reads from the book of Isaiah (9:1-7) (which is the story of the people who sat in darkness waiting for the light) the father lights the Christ candle and places it in the center of the table.

After the reading, he lights the mother's small candle and hands it to her with a blessing, saying whatever blessing he wishes Christ to bring her in the coming year (patience, good health, etc.). She then lights the candle of the oldest child and makes a wish for him. Each child does the same—lights the candle of the next youngest child and says a blessing. The youngest child lights the candle of the father. With the candles all lit, the mother reads St. Luke's account of the birth of Christ (Luke 2:1-20).

At the conclusion of the reading, all sing one verse of "Silent Night." The father should then offer a blessing for the food about to be shared. After the blessing the small loaf



VETERANS HOSPITAL CHEER—Supervising the trimming of the tree in the chapel at the West 10th Street Veterans Hospital are Father Bernardin Patterson, chaplain, and Dallas Zehring, a patient. Caught in the first stages of decorating are, left to right, Mrs. Eugene Bauman of St. James parish, Mrs. W. Kenneth Vandivier of Christ the King parish, and Mrs. John E. Breen of St. Philip Neri parish, all members of the Indianapolis Council of Catholic Women, North Deanery. Mrs. Bauman is one of more than two dozen council members who are Blue Ladies at the hospital, spending at least one day a month visiting and aiding patients and staff.

of bread should be passed around and shared. A suggested blessing to be said by the father would be:

"Father, on this day when we expect with great longing the birth of your Son and our Savior, may we be filled with peace and joy as we break this Christmas bread as a sign of our family's unity. May the peoples of the world be aware of the peace Jesus brings tonight. Thank you for Christ, the sign of your love present among us. Amen."

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PLAN CITY-WIDE CYO DANCE—Radio personality Roger W. Morgan will spin the records for the City-Wide CYO Dance, to be held from 8 to 11 p.m. Sunday, Dec. 19, at Our Lady of Lourdes parish, 5333 E. Washington St. Door prizes will be awarded during the Snowball Dance. Shown above with Morgan are, from left: Michelle Zwickl, Madonna Liddy and Mary Anne Liddy.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

Melkite Mass—Eastern Rite
Sunday, December 19—4 p.m.
Little Flower Church—13th and Bosart
Those attending may receive Communion
under both Species.

CHRISTMAS CONCERT
Megus Auditorium—General Hospital
Sunday, December 19—2 p.m.
Sponsored by: Sacred Heart Parish Choir

St. Matthew's ANNUAL New Years Eve DANCE
Friday, December 31

Champagne 9:30-10 p.m. Dancing 10 p.m.-2 a.m.
Breakfast Buffet 12:30 Tickets: \$15.00 per couple

ANNUAL New Years Eve DANCE

St. Lawrence Parish
Father Conen Hall—46th and Shadeland
Dance: 9 p.m.-1 a.m. Buffet at midnight

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HARMONY SEVEN DAYS A WEEK

Jerry Craney, Holy Name parish make beautiful music together

BY PAUL G. FOX

BEECH GROVE, Ind.—The threshold of James Jerome Craney's basement classroom in Holy Name School here is well-worn. But there is a reason.

Twice each week the 707 elementary students journey there for an hour's exposure to music theory and appreciation. For many, the austere surroundings will become quite familiar as they return frequently for private lessons, band and choir practice sessions.

For 39-year-old Jerry Craney, a master-degreed musician and teacher, it is not only a classroom, but a studio and office. It has become a second home to the bachelor musician, who literally works a seven-day-a-week job.

His day begins with the 8:15 a.m. children's Mass, with specially-prepared liturgies, and ends some 10 or 12 hours later. Three days each week he travels to nearby Roncalli High School to conduct a choral class for 55 students.

ON WEEK-ENDS, when many teachers are resting up from labors past or anticipated, Craney will sometimes have three weddings and five Masses—with three choirs to direct.

Last Sunday's schedule was a bit more crowded, with two afternoon and evening concerts—one at St. John's Church in downtown Indianapolis, the other with the Roncalli music department.

This week is also a bit hectic, because of nightly practice sessions with the 119 members of the three parish choirs preparing for next Sunday evening's annual Christmas Concert. The 6:30 p.m. performance, to be given in Holy Name Church, will again draw a standing-room audience of more than 1,000 persons.

Craney has become something of an institution during his 10 years at Holy Name, always a musically-active parish. He has developed three separate choirs that perform independently and occasionally on the same program. There are 46 seventh and eighth graders in the Girls Choir, 40 fifth through eighth graders in the Boys Choir, and 33 high school students and adults in the Men's Choir.



PARISH MUSICIAN—Organist and music teacher Jerry Craney of Holy Name parish is shown above with two of his former students. Frank Rizzi, center, a sophomore at Roncalli High School, directs an eight-piece dance band called "The Light Touch." Joe Sachs, a Roncalli senior, plays saxophone in the Roncalli marching band. Another popular dance band group which received its start at Holy Name is "The Jodels." Most of its members are now in college.

It was during his last two years at Butler University in Indianapolis that he became part-time organist for St. Mary's Church in downtown Indianapolis. He credits the pastor, Msgr. Victor Goossens, for intensifying in him a love for liturgical music.

His association with Holy Name parish came upon graduation from Butler in 1961. He considers himself fortunate to work for a pastor, Father Robert Hartman, "who had the foresight and determination to secure a sound parish and school music program that is not a 'frill' but an essential component of the educational experience."

DESPITE A rigorous schedule, Craney continued his music education at Butler during evening and summer sessions, earning his master of music degree in history and literature with an organ major by 1966.

Craney is known to be a hard taskmaster and sometimes displays a temper in his effort to discipline, but it swiftly subsides. He is exceedingly proud of his young musicians, especially those who have continued their musical education or experience through high school and college. He prides those with exceptional

talent to advance themselves. Craney also has praise for the high degree of cooperation he

receives daily from the Sisters of St. Francis and lay faculty of the school. In putting Holy Name parish and school "on the map" in a mutual admiration society.

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Marian

(Continued from Page 8)

Louisville, Ky. and Roncalli graduate John Springman lead the Knights as co-captains and provide most of the college experience for Marian, along with senior guard Ted Canfield of South Bend St. Joseph's.

CINCINNATI product, six foot, eight inch Jim Apke, and six foot, six inch Joe Wade, also of Roncalli, are two Schilling sophomore starters, while Rick Ebinger, six foot, six inch sixth man from Holton, Ind., complements the sophomore trio.

The freshman, Al Glaze, hails from Washington High School and sees a lot of action as a third guard.

Even though the Knights boast a 7-1 record, Schilling doesn't feel that his youngsters have jelled as a team yet.

"They are still learning my system, and I'm learning more about each individual every day," Schilling cites. "When we put it all together, some people better look out because we will be real tough!"

Nativity Scene ruled commercial

WASHINGTON—You are not alone if you think Christ has gone out of "Xmas."

A federal judge ruled here that a Nativity scene in the annual Christmas Pageant of Peace in the nation's capital does not violate separation of church and state because the pageant is purely a commercial event.

In the opinion of U.S. District Court Judge John H. Pratt, the Christmas pageant compares to the Cherry Blossom Festival and other annual events in Washington. It is not a religious function at all, he said, but a business venture designed to stimulate trade in the District of Columbia.

Ten years ago Notre Dame University received a \$350,000 grant from the Carnegie Foundation Corporation of New York for a study of Catholic elementary and secondary education in this country.

IN ADDITION, he directs an 85-piece grade school band and various ensembles. Neighboring high school band directors are grateful for the steady flow of talented young musicians, well-grounded by Craney in the fundamentals of music.

A native of Montgomery, Ind., where he didn't begin piano lessons until the age of 13 and played the organ "when I could get the key from the pastor," he studied privately for several years. Work experience and military service delayed his entrance into college until he was 23.

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Christmas Season Schedule

Sun., Dec. 19 — 5 p.m. — Organ Recital by Thos. Murphy.
5:30 p.m. — Mass.

Fri., Dec. 24 — 5:30 p.m. — Anticipation Mass for Christmas Day.

Sat., Dec. 25 — Midnight (Solemn Mass)

Christmas Day — 6, 7:30, 9, 10, 11 & 12:15. 5:30 p.m. — Anticipation Mass for Sunday, Dec. 26.

Sun., Dec. 26 — Masses, 6, 7:30, 9, 10 & 11 a.m., and 5:30 p.m.

Wed., Dec. 29 — Wed. Evening Novena, 7:45 p.m. followed by Christmas Recital by Miss Carol Esselborn.

Confessions — Dec. 23, 3-5 p.m.; 7:30-9 p.m. Dec. 24, 11:30 a.m. to 9 p.m. (continuously).

Best Wishes for a Holy & Happy Christmas
from the Priests at St. John's

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