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RETIRED BISHOP COMMENTS

Methodist leader sees model for unity in Catholic system

By FATHER JOHN FOLEY

PHILADELPHIA — The diverse rites and the many religious orders in the Catholic Church offer a model for even-tempered Christian unity, the retired Methodist bishop of Philadelphia said in an interview here.

Asked to comment on the ecumenical outlook in connection with the 1969 Week of Prayer

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for Christian Unity, the former president of the World Methodist Council, Bishop Fred Pierce Corson, said:

"I know I've surprised some of the Catholic brethren when I've said that in the Catholic Church there is a growth in religious experience and cannot be forced. You deny the religious spirit unless it is voluntary.

"For example," he explained, "I could receive Holy Communion in a Catholic church with great spiritual benefit to me, but I can understand that unless we come to a mutual understanding about the Eucharist, I cannot do such a thing. Certain

conditions would first have to be met."

HE SAID Catholics and Protestants have discovered areas of agreement concerning the Eucharist, such as the appropriateness of receiving Communion under two forms.

"The Catholic doctrine of the Eucharist is coming to have greater influence among Protestants, many of whom now have more frequent Communion services," he said. "Protestants have been too inclined to enmesh the Eucharist as a memorial rather than as an actual experience of Christ entering human life at that moment. Now, we are realizing that the Eucharist is the place where the Christian meets Christ as an individual and that the experience in Communion is to take Christ into our lives."

NOTING the importance of prayer in hastening Christian unity, Bishop Corson, who served as a Methodist observer at the Second Vatican Council said:

"Pope Paul and Pope John both asked me if I would pray for them daily, and I asked John and Paul if they would pray for me and my people, and I've received spiritual strength and comfort from the thought that around the world, there are thousands of Catholics praying for me.

"If, in the Week of Prayer for Christian Unity, we did no more than create an awareness of the need for mutual prayer, then we would gain spiritual strength and blessings from the thought that we are experiencing the communion of saints."

Of possible barriers to ecumenical progress, Bishop Corson said:

"I am fearful that we're likely to assume that the recognition we've already achieved is the consummation of the ecumenical movement.

"Group worship activity must expand under guidance, and word — not in an orderly manner. It must expand until we achieve what could be called a 'pragmatic unity' in the church.

"We must also move now toward recognition of one another. Recognition is the key word, not the recognition of whether there is one church or a uniform type of church government but of whether we acknowledge the inclusion of all who are baptized as part of the organic Body of Christ."

"ON THE grass-roots level," Bishop Corson said, "I'd start out with the premise that many of our so-called differences grow out of our isolation. Thus, when we come to speak, we come to know and love each other more. The emphasis on dialogue is what we must also make a conscious effort to demonstrate our oneness."

"Therefore, there should be more services of worship, such as a massive witness of the church-

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Synod asks for stronger laity role

VIENNA — Recommendations for strong lay participation in the control of diocesan affairs in Austria were made here at the first session of the synod of the Vienna archdiocese ended.

The recommendations were approved at the four-day meeting of 340 synod members composed of priests, Sisters and laymen.

The synod delegates, both lay and Religious, were elected by Catholic organizations and parishes.

Laymen, priests and nuns in the synod had equal voting rights.

THE SYNOD approved a recommendation of Cardinal Franziskus Koenig of Vienna that the archdiocese be split into three subdivisions, each headed by a vicar who may be an auxiliary bishop. However, the resolution recommended that the vicars be named by the Vatican only after consultation with lay Catholic organizations, diocesan priests and representatives of parishioners. A special commission will work out the precise procedures for such consultations in time for presentation to the next session of the synod in May.

In another resolution, the synod recommended that the administrative, financial and school problems in dioceses and parishes be divided between bishops, priests and councils of priests and laity.

IN A CLOSE vote the synod accepted the principle that groups of parishioners have the right to demand that bishops assign priests of the parishioners' choice.

In an interview following the synod, Cardinal Koenig called some of the solutions "unprecedented."

At a press conference, Anton Fellner, secretary general of the synod, said it is doubtful that decisions of the group will be promptly implemented. "Breaks may be put on the cardinal because of the world situation," Fellner said. "The Church's motto is 'No experiments.'"

Pope cables new President

VATICAN CITY—Pope Paul VI cabled Richard M. Nixon assurance of his prayers for God's protection and guidance as President of the United States.

The Pope's telegram, published in the Vatican newspaper (Jan. 20), read:

"As you solemnly undertake the responsibilities of your high office, we ask God to protect and guide you, to grant success to your efforts for unity and peace, and to bestow copious blessings upon you, your family, and the beloved people of the United States of America."

LaMere also is sponsor of S.B. 111, which would permit non-public schools and their teachers to participate in the Indiana Teachers Retirement Fund to the same extent that public schools and teachers now participate.

A third LaMere measure, S.B. 112, would provide tuition grants of up to \$400 a semester to acceptable students enrolled in non-public colleges or universities, calculated according to the taxable incomes of their parents.

LaMere said the objectives of the second and third bills were acceptable to the 1967 Assembly but got lost in the usual last-minute frenzy.

As to the first measure, LaMere said the authority for such bills was contained in a 1968 Indiana Supreme Court ruling on an Allen County case which held that that part of a non-public school's curriculum which is underwritten by state aid equivalent to that given public schools.

LaMere expressed optimism about the chances of all three bills. But other observers said particularly hard sledding for the \$200-a-year-per-pupil measure in an Assembly room by dissension over where the money is coming from for any new programs.

Another education bill, S.B. 114, introduced by Senator Leslie Duval (R-Indianapolis), would provide a credit against the adjusted gross income tax of \$20 for each dependent enrolled in a non-public elementary or secondary school. This measure is thought to stand a good chance of passage.

SENATE BILL 122, co-sponsored by LaMere and Senator Phillip E. Guttman (R-Ft. Wayne), would extend tax benefits to persons who give money to elementary or secondary schools, public or private, similar to those already existing

Present thinking is that Interchurch would be a tabloid-size newspaper. It would report on the life and activities of churches participating in the venture. It also would report on the broader life of the general community in the light of moral, social, and spiritual values. It would seek to cut across major denominational lines, while respecting religious differences, and build bridges between churches and the community.

Those involved in discussing plans for the proposed newspaper also see it as a focal point for dialogue between churches on social and moral, as well as doctrinal, issues. They see it, (Continued on page 7)



CHAPTER DELEGATES—The four Sisters of Providence shown above were among 54 members of the Community that participated in the recent session of the 29th General Chapter, held at St. Mary-of-the-Woods. The special chapter, empowered to revamp religious communities under authority of the Holy See, was held from January 1-12. Shown from the left are: Sister Teresa Aloyse, Ladywood School superior, Indianapolis; Sister Rita Clare, St. Luke School superior, Indianapolis; Sister Rose Ellen, St. Charles School superior, Bloomington; and Sister Sheila, St. John School superior, Logansport. Details of the chapter's reforms approved were carried in last week's issue of The Critic.

THE GENERAL ASSEMBLY

Legislators weighing measures to assist non-public schooling

By JOHN G. ACKELMIRE Associate Editor

INDIANAPOLIS—Several bills which favorably would affect the future of private education in Indiana now are in the legislative meat-grinder as the 96th General Assembly

proceeds through its third week. discordant notes have been heard in the early honey-moon days.

The most far-reaching measure, S.B. 111, though its chances of passage may be, is Senate Bill 107, introduced by Senator Albert J. LaMere (D-Munster). It would provide state support to students in non-public schools equal to 80% of the state average per pupil per year to local school corporation, which would be dispensed in vouchers to parents, who in turn would endorse the vouchers over to their children's schools.

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for contributions to higher education. Non-public schools clearly would be the chief beneficiaries of this measure.

House Bill 1130 requiring the provision of school bus transportation to non-public school children was reinforced last Thursday by two Senate bills introduced by LaMere (S.B. 161 and 162). The measures would provide state funds to be spent for transportation of students attending non-public kindergarten, elementary and secondary schools and would permit local public school corporations to buy buses and hire drivers needed to meet the additional loads.

House Bill 1315, introduced by Representative Burnett C. Bauer (D-Granger) and Joseph D. Cloud (R-Richmond), would allow rental of text books to pupils of any public and non-public school within a school district. Bauer and Representative Arthur C. Hayes (R-Ft. Wayne) are co-sponsors of the House version of the "fair bus" bill.

SECRETARY OF State William N. Salin last Friday delivered to the Assembly seven bills that had been vetoed in writing by Governor Robert D. Branigan in 1967. Salin earlier had departed from custom by withholding the bills instead of allowing them to become law, 38 for change, and eight unaltered.

One of the bills was the one "liberalizing" abortion. Fears had been expressed in some circles opposed to the measure that a Legislature full of newcomers might vote by simple majority and without discussion to override the veto, thus making the measure the law of the state.

But it didn't turn out that way at all. Friday afternoon, by a resounding 69-24 vote, the overwhelmingly Republican House sustained Democrat Branigan's veto.

Where that leaves the permissive abortion issue is anybody's guess now. Proponents are free to introduce a brand new measure, and at this writing there are reports they are getting ready to do so.

But maybe they will decide it is a waste of time. For one thing, they would have to overcome the well-marshalled arguments against "liberalization" submitted this past autumn by the Legislative Study Committee on Abortion chaired by Representative Kenneth B. Bays (D-Indianapolis). The committee firmly established that many of the arguments advanced by proponents in 1967 were so much swamp-root elixir.

Then, not long ago, United Press International polled the members of the 1969 Assembly on the abortion issue. Ninety-three responded. The tally was 47 against changing the existing law, 38 for change, and eight undecided.

ON THE FACE of it, it does not seem supporters of abortion. (Continued on page 7)

ask consultation

ALBANY, N.Y.—The 40-member Albany Committee on Episcopal Succession (CES) composed of clergy and laity has reiterated its recommendation that Catholics be invited to participate in the widely considered successor to the late Bishop William A. Scully of Albany.

Pope Paul receives Mrs. King

VATICAN CITY—The widow of civil rights martyr, the Rev. Martin Luther King, was received by Pope Paul VI. She described her meeting with him as "A most inspiring audience."

The Pope, thanking Mrs. Coretta King for her "kind visit," said it gave him "the opportunity of expressing once more our admiration for your husband and for his untiring and self-sacrificing struggle in favor of the rights of man."

Mrs. King spoke with the Pope about 20 minutes. The same day (Jan. 20) she flew out of Rome for New Delhi, India, to accept on her late husband's behalf the Jawaharlal Nehru Award for International Understanding.

THE POPE, in his formal welcome to Mrs. King, said:

"We thank you, Mrs. King, for this kind visit, which gives us an opportunity of expressing once more our admiration for your husband, the Rev. Martin Luther King, and for his untiring and self-sacrificing struggle in favor of the rights of man."

"That the recognition and establishment everywhere of these rights constitute a principal road to peace, was the theme of your husband's message, proclaimed on the first day of this year."

"Renewing to you in person our heartfelt sympathy on your tragic loss, we recall your prayer on April 7 of last year that (Dr. King's murder) should inspire a new common resolution of pardon, of peace and reconciliation ... and just rights, and our hope in the desire and proposal to draw therefrom ... laws and ways of community life more in conformity with modern civilization and Christian brotherhood. Weeping and hoping, we pray that it may be so."

"For the noble soul of your husband we invoke eternal rest and perpetual light. Use of the word 'family' we call down God's choicest blessings of consolation and comfort."

MRS. KING was accompanied to the Vatican by the Rev. Andrew Young, an associate of her late husband.

At the Rome airport, where she was met by the Rev. Cardinal Agostino Casaroli, she spoke of the Pope's "strong commitments and convictions" about racism and poverty.

"I tried to convey the thanks of many poor people of the world, and many peace-loving people of the United States for his moral leadership for peace."

Innovative plans studied for rural church structure

Sketch on Page 3

IRELAND, Ind.—Plans for a proposed new \$450,000 church of advanced design for St. Mary's parish here have met with initial approval by a majority of parishioners, Father Carl Shetter, the pastor, said this week.

The need for a new church became evident when the old building, committee judged the present church, built in 1904, to be structurally unsound as well as too small to accommodate the 300 families in the growing Diocese of Evansville parish.

The main innovation in the proposed new church is the new liturgical concept of two locations for the Liturgy of the Word and the Liturgy of the Eucharist. Parishioners would hear the first part of the Mass in an auditorium-type hall and then move to an adjacent area for the Eucharistic feast. In this section the table would be in the center with the parishioners standing.

The entire concept is to help people be aware of their fellow parishioners, brush shoulders with them, and help build a Christian community," Father Shetter said.

St. Isidore blessing set

BRISTOW, Ind.—Archbishop Schulte will bless the new St. Isidore the Farmer Church near here at 3 p.m. Sunday, Feb. 2. Mass will be celebrated following the dedication ceremony by the newly-appointed pastor, Father Gerald Feldpausch.

St. Isidore parish was canonically erected in December by Archbishop Schulte. It joins two parishes in rural Perry County — St. John's and St. Joseph's—into one congregation.

The founding pastor, Father Ralph Staehelm, died last week following an explosion which demolished the parish rectory. The blast also killed a layman working with the pastor at the time in the rectory. The new church was not damaged by the explosion and fire.

'Compromise' cools Newark racism dispute

NEWARK — A three-point agreement apparently settling the explosive controversy over racial policies in the Newark archdiocese was announced here by Archbishop Thomas A. Boland and 20 inner-city priests who had accused him of "racist" attitudes.

The agreement was announced following a five-hour meeting at the archdiocesan chancery between the archbishop and the priests. The priests came to the chancery at 11 a.m. and left at 4 p.m.—"tired and hungry," one said.

The agreement covers the following three points:

- Establishment of an 18-member committee of 10 inner-city priests, blacks and Puerto Ricans to meet with the archbishop within two weeks on inner-city and racial problems.

Appointment of a vicar general with responsibility for inner-city problems. This will be a new post in the archdiocese.

A meeting between the protesting priests and the archdiocesan personnel board to discuss changes in assignments for inner-city church personnel.

"Observers here called the agreement a compromise. They noted that it touches on some but not all of the seven 'demands' which the protesting priests had made in launching their public attack on Archbishop Boland early in January.

THE 18-MEMBER committee which is to meet with the archbishop on inner-city problems is to be made up of six inner-city priests, six black people and six Puerto Ricans. The members will come from Newark, Jersey City and Plainfield, the three largest cities in the archdiocese and the locations of the parishes in which the protesting priests work.

It was not immediately made clear how the committee members were to be chosen or by whom.

In connection with the agreement on a new vicar for inner-city problems, observers noted that the archbishop has already

accepted for study a proposal from the archdiocesan senate of priests to increase the number of vicars and expand their responsibility and authority. The proposal is not specific as to how their authority is to be broadened.

Father James McManus, chairman of the Inner-City Priests United for Christian Action—the group formed by the protesting priests at the time they presented their charges—said the new vicar is to be a priest living and working in the inner city.

He said this would help to open new channels of communication with the archbishop. One of the priests' complaints has been that they were unable to present the needs of the inner city directly to the archbishop.

SPECIFICS of the agreement on a meeting between the protesting priests and the archdiocesan personnel board were lacking. Observers noted, however, that the priests had earlier demanded the immediate transfer of inner-city pastors and that persons judged to be psychologically unsuited for work with blacks and the Spanish speaking.

The personnel board was established less than a year ago by Archbishop Boland at the suggestion of the Senate of Priests. Its head is Msgr. Vincent P. Coburn, who spent most of his own ministry in the inner city but was among those who criticized the protesting priests for their actions.

At the meeting at the chancery a group of about 40 people, including six nuns, demonstrated through the end of 1974, despite the fact that the original agreement had expired at the end of 1967 and it had been feared that the government would require annual bargaining to determine the amount of state support (as happened in the case of the 1968 subsidies).

It should be noted, however, that the regime gave away very little when making this concession. With the purse strings entirely in its hands, and with its known willingness to utilize any lever or excuse it sees fit to influence church affairs, the Hungarian government has not politically limited its ability to act.

IN ADDITION to the subsidy issue, the regime has also attempted to resume substantive negotiations with the Vatican in an ostensible effort to improve relations with the Holy See. On September 10, Msgr. Giovanni

PRIME MINISTER AND POPE—Pope Paul is shown as he greeted Canada's Prime Minister Pierre Trudeau at a private audience. The Canadian's visit stirred reports that his government and Vatican City were considering establishment of official diplomatic relations. In Toronto, several Protestant leaders announced they would oppose any exchange of envoys by Canada and the Vatican. (RNS photo)

made by the priests included the following:

- That the archbishop name a committee of inner-city priests to act as his advisers, that black lay leaders be chosen to work with this group as an "action council," and that the archbishop meet with his inner-city advisers one hour each week.

- That the committee have the right to screen all priests assigned to inner-city work.
- That the archbishop "instantly" transfer pastors in black areas deemed to be insensitive to community needs.
- That a team ministry be permitted in inner-city parishes.
- That pastors be required to make all church facilities in the inner city available for use by the community.
- That experimentation in "developing new ideas and approaches to living the Christian life" be permitted.
- That the recently formed archdiocesan Human Relations Office—criticized by the priests as a "public relations trick to explain why we do nothing in the inner city"—be dissolved "forthwith."

In their original charges the priests assailed the "racist" and "apathetic" attitudes of the Newark archdiocese and Archbishop Boland. In a reply the archbishop said:

"No one can truthfully say that I have not made every effort to bring to reality those plans which I have felt could be of advantage, whether for spiritual or temporal goals, for the

disadvantaged in our midst. It is also true that I cannot respond to every wish nor can I carry out every desire."

AFTER the meeting, Father McManus revealed that the six priests chosen to be on the 18-member committee are all members of the original group which challenged the archbishop. They are Msgr. Thomas Carey and Father William Linder, from Queen of Angels parish, Newark; Father John Egan of an experimental ministry team working in Jersey City; Father Francis Testa of St. Bernard's parish, Plainfield; and Fathers Frank Hurts and James F. A. O'Brien of Christ the King parish.

They will choose the lay members of the committee and will meet with the archdiocesan personnel board headed by Msgr. Coburn.

Archbishop Boland issued a statement saying he would re-examine various archdiocesan projects before any commitment to extend them, and that he will leave the screening of candidates for inner-city work to the paragonistic bishops, which may seek the advice of those involved in the work.

The archbishop made a call for "unity and mutual respect." He spoke of the "necessity for a priest to be united with his bishop and to recognize his authority in or-

der to continue to function legitimately."

Archbishop Boland said he did not want to create an atmosphere of fear, but that he did expect the reverence and obedience of the priests and their brotherly collaboration.

The priests had declared their independence of the official Church and their intention to work independently of it. Archbishop Boland and the priests have now agreed on a moratorium on further public statements.

BLIND TEACHER, 29, CHOSEN AMONG '10 TOP YOUNG MEN'

By AL ANTCAK

LOS ANGELES — A blind school teacher of Mexican descent who got his first professional break in the Los Angeles archdiocesan school system was honored (Jan. 18) as one of America's Ten Outstanding Young Men of 1968.

Robert J. Acosta, 29, began his educational career as a student teacher in 1962-63 at San Gabriel Mission High School.

A member of a minority within a minority, Acosta received his award along with the others honored at the 31st annual congress of the U.S. Junior Chamber of Commerce in Syracuse, N.Y. He is the only one chosen from California.

Acosta is now a very popular teacher in Chatsworth High School at the west end of San Fernando Valley. He teaches English and history.

DR. GUERTRUD H. Smith, Chatsworth principal, said: "Bob is a very superior teacher. He is an inspiration to his students. He was an instant success with students, parents and faculty."

Acosta himself calls his blindness "more of a nuisance than a handicap."

"I don't say to be blind is beautiful, but I accept it. It's like being bald. You have to rise above it. I can do almost

anything if I set my mind to it. I won't be a Mickey Mouse, but I don't think you will either," he remarked to the enthusiastic reporter who interviewed him.

He was born in Los Angeles and baptized in Assumption church in Boyle Heights, an area populated by immigrant families from Mexico. He attended 32nd Street School for the Blind here, was graduated with honors from John Marshall High School and attended UCLA.

Because of his blindness, he was not permitted to do his student teaching at public schools here. San Gabriel Mission High School came to his rescue and gave him a chance.

Father Leo Matthecheck, C.M.F., now rector of Clareville Cretorian Seminary here, was principal of Mission High School when Acosta did his student teaching.

"We were a little hesitant as to how a blind teacher could maintain class discipline, but our fears were quickly dispelled. Mr. Acosta had perfect control of his class and the boys learned a great deal. He has a terrific memory. After the first week he knew every student by voice and name, and he kept their interest and attention up."

AFTER RECEIVING his degree Acosta found a position at

Manteca Union High School in San Joaquin Valley. While there for four years, he also taught a Confraternity of Christian Doctrine class in his parish.

A 1965 Los Angeles City School Board ruling waiving normal vision standards allowed Acosta in 1967 to go to work at Chatsworth.

He receives no special concessions at school, except for permission to keep with him his lead dog, a black Labrador retriever, Keno. Like other teachers, he has the services of a student teacher aide who assists with roll call and other classroom procedures.

Acosta says a reader to help him prepare for classes. She is Debbie Caprine, a Newman Apostolate member at Valley State College.

"The blind are a unique minority. Other minorities meet hostility. The blind are smothered with kindness. Everyone is kind to us, but no one wants to hire us. It is difficult to argue with someone who loves you," Acosta said.

Dr. Smith of Chatsworth sums it up:

"His very presence is the best lesson in the world. He is an inspiration to his students."

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HUNGARY: BIDS TO VATICAN BUT REPRESSION AT HOME

By JEFF ENDRST

UNITED NATIONS, N.Y. —Communist Hungary is making overtures to the Vatican for better relations while continuing subtle repression of Catholic beliefs and barring any significant revitalization of the Hungarian hierarchy.

A study pieced together from official Hungarian comments on the current Church-State situation, as well as information emanating from the Vatican, indicates that the Holy See is currently in no mood to rush into new agreements with Budapest authorities at the cost of vital interests of priests and believers.

Authoritative informants say that since the partial Vatican-Budapest agreement of September 1964 Church-State relations have actually deteriorated. They note that shortly after that agreement was signed a number of clergymen were arrested and tried.

Nor does the regime's present practice of compelling the transfer of priests who have become too "popular" to posts where they are unknown effectively gives ground for developing trust between Budapest and the Vatican.

IT SEEMS apparent to political observers that Hungary is eager to score an inexpensive propaganda victory in order to give more legitimacy to its campaign proclaiming the humanity of the Communist system. The Communist party constantly reminds the people that "there is nothing contradictory in combining belief in God with the construction of socialism."

This question arises, however, why would the regime then fort not allow some liberalization in the Church-State situation when similar steps provide possible and fruitful in other socio-political areas?

Instead of moving in the live-and-let-live direction, the Communist regime in Hungary is trying to create the appearance of greater understanding for Church interests and affairs.

Thus, numerous articles have appeared in the controlled press commemorating the 15th anni-

versary of the original Church-State agreement.

Observers say that present relations are characterized by harmony and understanding.

However, Hungarian Catholics remain aware that the 1964 partial agreement was the result of regime pressure on the Church, including previous imprisonment of leading prelates, the closure of religious orders, and the internal exile of priests. Nevertheless, the regime is trying its best to create the impression that it has been the protector of religious freedom and the benevolent helper of the Catholic faithful in their adjustment to a new, "Socialist" order. Recently, for example, it was decided to maintain the state subsidies to all religious bodies—Catholic, Protestant and Jewish—at their present level through the end of 1974, despite the fact that the original agreement had expired at the end of 1967 and it had been feared that the government would require annual bargaining to determine the amount of state support (as happened in the case of the 1968 subsidies).

It should be noted, however, that the regime gave away very little when making this concession. With the purse strings entirely in its hands, and with its known willingness to utilize any lever or excuse it sees fit to influence church affairs, the Hungarian government has not politically limited its ability to act.

IN ADDITION to the subsidy issue, the regime has also attempted to resume substantive negotiations with the Vatican in an ostensible effort to improve relations with the Holy See. On September 10, Msgr. Giovanni

Chelli of the Vatican Secretariat of State traveled to Budapest, while on October 18 Josef Prantner, head of the Hungarian Office for Ecclesiastical Affairs, and his deputy, Imre Miklos, made a trip to Rome. Both talks were conducted in great secrecy.

On a subsequent occasion, however, it was learned that an invitation to a dinner, possibly of some importance, given by Msgr. Gyorgy Zemplen at the Hungarian Pontifical Academy in Rome on November 24, was turned down at the last minute by both Archbishop Agostino Casaroli who negotiated the 1964 agreement with Hungary and his deputy, Msgr. Chelli. Msgr. Zemplen is the former rector of the Pontifical Academy of Theology in Rome and at present is only three elderly diocesan bishops in Hungary, one of whom is seriously ill. The other eight dioceses are administered by apostolic administrators or titular bishops. These are not only of lower rank and authority than a diocesan bishop, but are temporary offices, whose holders are subject to dismissal at any time.

HUNGARY's regime desires the appointment of clerics of its own choosing as diocesan bishops. The Vatican is naturally reluctant to sanction the promotion of "peace priests" or fellow-travelers to such important, lifetime posts. Again, however, if the Hungarian government were to be successful, it would not only mean greater control over the public's religious life—with less effort—but also a propaganda and prestige victory in a sensitive area.

Finally, there is the question of religious education. It is probable that the Budapest regime has included this subject in its talks for the sole reason that the Vatican would have refused to negotiate unless it had. For it has been in this area, more than any other, that the government's repression of religious freedom has had its most chronic and tragic effects, including the periodic arrest and imprisonment of priests and the continuing intimidation of parents and relatives whose sole crime has been the attempt to exercise their constitutional right to enroll their children in religion classes.

AS TO WHY the Hungarians seem to be so desirous of reaching some sort of agreement with the Vatican, the answer, while necessarily speculative, may lie in the subjects under discussion. At present, there are apparently three main areas being negotiated: 1) the resumption of diplomatic relations with the Holy See; 2) the appointment of diocesan bishops to the eight vacant sees in Hungary; and 3) the religious education of

'The Church of Tomorrow'

TALCA, Chile—The ordination of Chile's first deacon was called here "the beginning of a new era for the Church" in this country.

The new deacon is a married carpenter by the name of Samuel Rebolledo, 50, of the nearby town of Ylches.

Bishop Carlos Gonzalez of Talca said of the ordination in the cathedral, attended by 400 priests and lay leaders: "I am thinking of a Church of tomorrow with a few priests, many married deacons and countless responsible Christians."

Church in Latin America champions social reforms

By JAIME PONSECA

The Church in Latin America is casting its fate with the poor.

The second general assembly of the Latin American Bishops held at Medellin, Colombia, in 1968 approved a crash program of pastoral renewal geared to social justice.

One of its resolutions stated that "it is our mission to de-

Related editorial on page 4

nounce unflinchingly those facts of life which run counter to the spirit of the Gospel."

True to that mission, the Church in Latin America is turning from charity-giving to demanding men what is due them as workers and citizens. The bishops' statement reflected the urgency and anguish of countless priests and lay leaders, who are bent on pushing radical change in lands where 70% of the population live in dire poverty and unemployment.

IN BECOMING more and more a leading force for change and social justice, the Church is confronted with many areas of violence and is itself threatened by such situations, as for example in Brazil.

Even the mere defining of violence has proven to be a dangerous process for Church leaders, as can be seen from the growing incidence of conflict and persecution.

One example is what is happening in the Dominican Republic.

At La Vega, a fertile valley in the central province of the country, Bishop Juan Flores is locked in a struggle with wealthy landholders over the right of poor farming families to stay on the tracts they cultivate.

Throughout Latin America the big "latifundistas" keep large

areas out of production, depriving people of badly needed jobs. These tenant farmers testify that Ramon Cordero, the landholder, has set loose wild cows on their crops and their poor huts, bringing destruction and endangering their children," the bishop told Dominicans in an open letter to the press, after the tenants had made futile attempts for redress. Cordero had evicted several families, although Dominican law says that those cultivating unused lands for five years have a claim to the tract. Local officials con-

THE DOMINICAN attorney general, Manuel Garcia, said that although the government was determined to defend the right of private property, as defined by the constitution, it will do so only "within the limitations of its social function." But Cordero and other landholders quickly banded together "to force others to respect the right to the use of property at any price."

The La Vega story may have a happy ending of sorts. Evictions have been stopped, and the farmers are being given government land. But one has only to multiply the incident there by hundreds to get an inkling of the turmoil the Church faces in the continent.

Where the rich are strong and unenlightened, and have the connivance of the government—civilian or military—reaction has often been open conflict and reprisal.

In Brazil, Latin America's biggest country and the largest "Catholic" nation in the world, the conflict involves men like Archbishop Helder Camara of Olinda and Recife and a host of priests whose efforts at social reform are branded as "Communist subversion." Arrests, expulsions, confinement and murderous attacks have been the order of the day.

MILITARY and conservative

leaders are they are defending Christian traditions of property, family and society. Some prelates lend them militant support, such as Archbishop Gerardo de Proenca Sigaud, of Diamantina.

The social pendulum has also swung to the right in a dozen other countries, including Argentina, Panama and Peru, while strong conservative movements are gaining momentum in Chile, Colombia, Mexico and Uruguay. This does not deter Christian reformers.

The Mexican bishops denounced the "partial" progress obtained by the Mexican Revolution of 1917, leaving "the great poverty in the rural and often marginal sector, the small farmer and the Indians."

In Peru more than 100 priests and lay leaders issued a call to correct "the chronic conditions of injustice, backwardness, oppression and immorality that wither the life of our country, where 12 million Peruvians live on \$13 a month while some 24,000 have a monthly income of \$4,000 more, often because they have a monopoly of land or evade taxes."

The Brazilian Bishops' Conference is backing the priests recently arrested for their outspoken defense of the Church. The priests themselves say they were imprisoned "because of our fidelity to the Gospel." Bishop Jorge Marcos de Oliveira of Santo Andre told a television audience that the government is ignoring the dire poverty of the majority of Brazilians.

MORE THAN 800 priests in Argentina have protested against "the violence of domination, inequality and underdevelopment, of persecution and oppression of the poor, of ignorance and organized prostitution, of unwritten but effective social, economic and cultural discrimination."

In Colombia, Bishop Gerardo Valencia of Buenaventura led 50 priests calling for "a revolution" from (to break) domination by a privileged minority and "seek greater social justice" in the face "of repressive

forces of violence coming from the top of the power structure." In Bolivia, priests and bishops are engaged in efforts to make the powerful state-owned Corporation Minera Boliviana, insure decent living conditions and wages for the Indian miners.

Political repercussions take a heavy toll. In Mexico, Cuernavaca's Bishop Sergio Mendez Arceo has been under attack "for inciting student rebellion" when he only preached understanding for the young and defended civil liberties during recent riots.

ARCHBISHOP Thomas Clavel of Panama resigned under pressure, after lending moral support to efforts by civil groups to "purify" Panamanian politics and assure honest functioning of the government.

Two Uruguayan bishops, Miguel Balaguer of Tacuarembó and Antonio Corso of Maldonado-Punta del Este, are being pressured to resign by pro-government conservatives.

Argentine Bishop Jeronimo Podesta of Avellaneda was ousted for supporting labor rights. He said: "My social preaching brought help to many, but also distrust and violent hate from powerful enemies."

In Brazil a plot to kill Archbishop Camara was uncovered in his diocese.

The swing to the right in Guatemala was climaxed with the kidnapping of Archbishop Marie Casariego.

Bishop Antonio Batista Fragoso of Catecos, Brazil, is closely watched as a dangerous "agitator" because of his close contact with the poor.

LATIN American priests are outspoken in condemning the wretched conditions and situations in which the great majority of the people live in their areas. But foreign priests working in Latin America—from Belgium, France, The Netherlands, Spain and the United States—are special targets of government moves to defend the status quo. Many are forced to leave, or abandon their work, in Argentina, Bolivia, Brazil, Guatemala, Honduras and Mexico. And several militant lay members of

Catholic student and labor groups have been killed, maimed or imprisoned during protest demonstrations and strikes in Bolivia, Brazil, Chile, the Dominican Republic, Guatemala and Mexico.

Thus the Church's determination to break economic oppression and open new opportunities for the poor created the dilemma aptly described by the president of the Latin American Bishops' Council (CELAM), Archbishop Avellar Brandao Vilela of Teresina, Brazil. He said:

"Our priests are indeed in a difficult predicament regarding the present situation. Some people believe that these priests are fostering subversion, while others think that our priests are accomplices of the rich and therefore work against the poor."

CELAM's head added that in alerting the rich and powerful "to the legitimate demands of

the people," and in rejecting Communist overtures, the clergy is misunderstood by one extreme and harassed by the other.

For all the gains the reformers have made among the mass of the people they have had spotty success among the leadership, both clerical and lay.

"One thing is clear: quite a number of bishops do not realize fully the explosive, dangerous nature of conditions throughout the continent," said one prelate on leaving the Colombian city.

"We need more expert advice, more realistic information," Bishop Leonidas Proano of Rio de Janeiro, Ecuador, said. "Many bishops came here quite confident of themselves and of feeling that whatever problems they faced, these were only the normal result of change. As the meetings progressed, most of the prelates became aware of the seriousness of the conditions

—religious, social, economic, political. . . . Now I am more hopeful that pastoral activities in the future will be addressed mainly to the poor."

THE FEARS of the rightists are caused to some extent by the outspoken denunciations of a small group within the Church, which calls for rebellion against unjust oppression.

The loudest denunciations come from "camillinos," the name given the many followers of Colombian Father Camilo Torres, killed three years ago during an army skirmish with guerrillas. An ardent defender of the oppressed, he took to the hills when frustrated by ecclesiastical convention.

There are militant "camillinos" in Argentina, Uruguay, Chile and of course Colombia.

One of them is Father Juan Carlos Zaffaroni, now under indictment in Montevideo for incit-

ing armed subversion. The movement has strong student and worker support, and no doubt many will take up arms at the slightest opportunity of eroding the status quo by violence.

Belgian Father Joseph Comblin, of Recife, Brazil, said in a confidential report "leaked" to the local press, that armed revolution is at present the only way to achieve significant social change in Latin America.

Bishop Francisco Valdes of Oporto, Chile, said that radical action, not slow evolution, is needed to alleviate the economic depression and subhuman standards in many regions of the continent. It is in such a climate of injustice that violence and guerrilla warfare "are the great temptation." But he added, he favors "as the Church way of effecting change, a pastoral renewal geared to social action for justice."

Hasty reform efforts draw Pope's criticism

VATICAN CITY — Man does not build a better world by plunging into the future with only blind enthusiasm and a frenzied passion to overthrow everything for the sake of change, Pope Paul VI told a general audience.

He said today's generation seems to be "inhabited" by what it mistakenly considers to be progress "and indeed considers to be progress, but in fact is only a new form of enthusiasm, and often without any reserve."

"The past is forgotten, tradition is interrupted and habits are abandoned," he said.

THERE are cases where it is necessary that there be a steady and measured approach in making some transformations, the Pope remarked. But such action is often met with impatience and intolerance, he said.

"And so there is always talk of revolution, and 'protest' is raised in every field, and often neither its motive nor its purpose is justified."

For the sake of "novelty" everything is questioned and everything must be put into a

state of crisis by these impatient ones, the Pope said. The Holy Father asserted that man today has gained an awareness of the difficulties in his life as well as the possibilities for improvements which can be introduced.

"HE IS SEIZED by a frenzy, he is exalted by a fury to overthrow everything (and here we have a worldwide protest) in blind belief that a new order (and this is an old world), a new world, a kind of rebirth not yet properly perceivable, is inevitably about to dawn."

The Pope said he would not oppose protest or a need for renewal which "in certain forms is legitimate and useful."

But there are some who are calling for an "impersonal transformation of the ecclesiastical edifice in the forms and spirit of the Protestant reform," the Pope remarked.

Instead they should be adhering to the kind of renewal which was called for in Vatican Council II, he said, a renewal of the "moral, personal, the interior, that is to say, the one which would rejuvenate the Church."

Bishop defends closing of parish high school

WEBSTER, Mass.—Bishop Bernard J. Flanagan of Worcester reaffirmed before an assembly of irate parents his decision to close a parish high school. He rejected a suggestion the matter be put to a parish vote.

Bishop Flanagan said efforts by the parish to keep the school operating have resulted in a "great imbalance" in the use of parish funds. He said the parish is spending "thousands of dollars" to educate some 100 parish children in the high school and is "literally spending peanuts" in educating parish children not attending Catholic schools.

THE MEETING between Bishop Flanagan and a parents' committee, which charged the decision to close St. Louis High School next June was "unfair," took place in the school gymnasium. The atmosphere at times was less than cordial. At several

points, comments of parishioners were greeted with applause. An estimated 125 persons, including some students from the school, attended the session.

Bishop Flanagan called attention to what he said was the need to "reassess and re-evaluate" the overall religious education program in the diocese.

"EACH YEAR in the diocese, the number of children in public schools continues to burgeon while the number in Catholic schools remains static," he said. "We have less than 30,000 pupils in Catholic schools and close to 65,000 in public schools whose souls are just as precious and whose needs are just as urgent as those of children in Catholic schools."

"The time has come for us to take a second look at what we are doing," Bishop Flanagan asserted.

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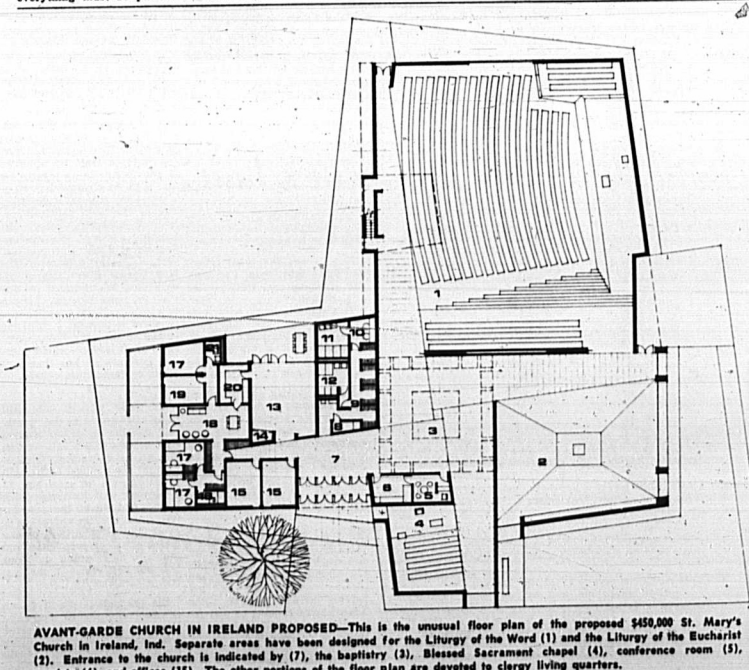
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Comment

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

Latin TNT

Today through Sunday, Jan. 26, the Catholic Inter-American Co-operation Program is holding its annual meeting in New York City. If advance billing is an indication, there will be plenty of fireworks on the program. Perhaps even enough to blast some U.S. Catholics out of their perennial apathy and unconcern for the miseries suffered by the mass of fellow Catholics below the border.

Featured speaker is to be Brazilian Archbishop Helder Pessoa Camara of Recife and Olinda, the prelate who refuses to be silent about the rampant injustice and tyranny of the military-money dictatorship which chokes his country. There have been plots against his life, his house has been machine-gunned, and he has been denounced as a Communist.

In a recent address in Paris (an address not reported in Brazil because of press censorship) the archbishop again accused the wealthy of Brazil and U.S. policies in Latin America for prolonging the wretched conditions of the poor.

Along with the prelate, a host of priests have been branded as Communists. Arrests, expulsions, confinements and physical attacks have become the lot of all who work for social reform. The Brazilian Bishops' Conference is backing the priests in their defense of the poor while fending off the protests of ultra-right-wing Catholics who say the Church has been infiltrated by Reds.

United States policy, as a protector of the status quo and its attendant evils, has been cited time and again as contributing to the troubles of the oppressed throughout Latin America. First-hand reports from missionaries, some of them deported from the countries they were serving, have been plentiful in the Catholic press. Recently Dr. Lewistime M. McCoy, executive secretary for Latin America, Moral Division of the United Methodist mission board, charged that U.S. policies "undermine or annihilate even the more moderate social reform movements." Political stability, whatever the cost in human and social freedom, is the primary concern. Investments must not be endangered.

Realignments and changes are necessary, said Dr. McCoy, so that development can benefit all the people "rather than increasing the gross national product and expanding the riches of the oligarchy."

Throughout the Southern Hemisphere the word revolution is shouted or whispered, depending on time and place. But it is heard everywhere. As Archbishop Camara, Dr. McCoy and hundreds of other church leaders recognize, the suppression of reform only clears the road for real Communist extremists.

In his Paris talk the archbishop said the secret of trying to escape armed, or violent, revolution is to stop (Continued on page 7)

Black separatism

The black movement in the American Church is held to be at least until that time when integration has become a genuine and total reality sufficient to make the black power commitment meaningless. Many integration-minded whites and quite a few blacks as well may not be happy about this trend toward a form of self-imposed apartheid in the black community, but they have no choice but to accept it.

Last week in New Orleans the Southern branch of the National Black Clergy Conference issued a strong statement after a two-day conference which "promised that the black priests would positively labor for the continuation of the black territorial parish as a black unit not only for the spiritual formation of souls, but as a unit for self-determination and black development socially, psychologically, economically, and politically."

The statement concluded: "We reject the current practice and trend toward 'integration' (solely according to white specifications) which is neither a present reality nor will be in the future until black Catholics have achieved self-determination."

Before the conference an Afro-mood Mass was celebrated in which Negro spirituals replaced traditional Church hymns and some of the concelebrants wore chaubas patterned after the African dashiki. This may have disturbed some whites and some blacks, as did a recent Mass with Afro flourishes in a Chicago parish where there has been controversy.

Both Masses, however, were within the liturgical guidelines of their archdioceses. The Masses and the larger struggle are in the pattern of ethnicity toward which the Catholic Church of all churches should and does rather readily accommodate itself.

The black power movement is a valid movement and the Church is not exempt from its demands, nor should it be. All of us should hope and pray that Christian charity will prevail as it unfolds. Many blacks have come to feel that only by autonomy can they control their destiny in such a manner as to gain the strength to deal with the ideal of genuine integration on equal terms with their white brothers. Looking back upon 300 bitter years of black history in America, who is to say their tactics and strategy are wrong?

The priests in New Orleans called for integration to be a coalition of equals, to be achieved as a parity of both blacks and whites. They clearly do not think such parity is presently possible, and we again ask who is to say they are wrong.

Understanding by whites and also by many blacks of the black power movement, inside the Church and everywhere else, as something that white society caused will help in the eventual triumph of true integration. But resistance, even in cases where Christian charity is violated, will only prolong and intensify the struggle.

Christian unity

What is happening this Week of Christian Unity in churches across the nation, and in many other parts of the world, would have been considered only short of miraculous 10 years ago.

In great numbers Catholics, Protestants, and other Christians are gathering together to pray for unity and a compassionate understanding of all they now share in common and what it will be possible to share in the future under the guidance and inspiration of the Holy Spirit.

These are not select groups of delegates, or councils of leadership, but ordinary members of congregations and parishes, praying in unison with those of other faiths for a strengthening of that common denominator which binds them all—a belief in the divinity of Jesus Christ.

It is akin to miraculous if one acknowledges the misunderstanding and suspicion which were accepted as normal and natural a decade ago. This is not to say all is rosy in the world of Christians today. We have a long way to go yet before we can claim the reservoirs of bitterness, separation, and mistrust have been drained away and replenished with the healing waters of ecumenical goodwill.

It would be naive to believe the first steps have been the hardest, that the road ahead is smooth, the wind at our back, and nothing much need concern us except the rate of speed. For we have before us the gritty resolutions of how to live together after the first blush of friendship pales.

Men of good will in all faiths, particularly here in the United States, always have recognized and acted upon the bonds of brotherhood. But it was Vatican II—with its forthright declaration of religious liberty and its exhortation to all Catholics to become involved in ecumenism—that, more than any other single event,

precipitated moves toward honest-to-God Christian unity. After 500 years of wariness, if not downright enmity, we are all amateurs at this business of coming together.

Candid exchange, on every level, will erase many misunderstandings—and sometimes make for bigger and better arguments. Working together in the ghettos of our own cities, in state legislatures, and on international commissions will bring active co-operation—and friction. We will be disappointed and frustrated by the many areas in which we cannot agree, however much we try.

But everywhere along the line it will be good to remember just what, with God's help, we have accomplished. And when those seemingly insurmountable barriers block our path, let us not in vain but maneuver around our heads against them in and proceed good-naturedly, with faith in the Divine Guidance that set us all on the road together.

• GEORGE SHUSTER'S VIEW

Who is pushing for civil war?

By DR. GEORGE N. SHUSTER

Walking down Fifth Avenue the other day, I was nearly run over by a lady anxious to give away what the British used to call a "broadside." Since the age of chivalry is not yet quite dead, I let her give me a copy.

It turned out to be quite a remarkable additional proof that our beloved country is a human nuthatchery.

The title of the four-page document was "Dilemma," and it was the proper time and place, you would be given five guesses as to who the chief plotter of the impending takeover of the United States by the Communists is. Anyhow his name is J. Edgar Hoover!

According to the writer of the thing, whose name is inscribed on the fourth page, he operates a huge crematorium in Houston, Texas, in which a goodly number of patriotic citizens are burned up every year. Mr. Hoover is also described as "Satan's unchallenged disciple," which may be something novel in his collection of affectionate epithets.

showed the Communists a way to induce heart attacks in patriotic Americans! There are people who not only believe all this but devote most of their lives trying to get others to join up.

But there is another and far more serious "off beat" fanaticism, bred of an effort to intensify rather than moderate racial hatred. A striking example, it seems to me, is an address given at the University of Dayton by James Baldwin and reported in the Catholic press. He said that unless a variety of impossible things were done very soon, there would be Civil War in the United States. Mr. Baldwin has been a well-known black man, as we must now unfortunately call him, and so it is particularly deplorable that he urges this conclusion be drawn from the present interracial situation.

Civil War is a terrible thing, as we should know better than any other people. I do not believe the great majority of black men and women want any such thing. How could they possibly want it? And who afterward would be the victors? But unfortunately there are some who would like

to try, and certainly there are white men as well who would like to have a go at it.

If a sizable number keep on repeating what Mr. Baldwin has said, there may well be bloodshed and plenty of it. Meanwhile, we are faced with demands which are difficult to formulate, let alone meet. It is, of course, true that nobody has a right to expect that after a long, long time of enforced groveling the Black Man is going to act like Little Lord Fauntleroy. But it does no good either to find him playing the part of a storm trooper.

Anybody who thinks earnestly about what this nation can give to all its citizens cannot help but deplore the fact that education is being shunted off from its real task, which is to help as much as possible in giving young people an opportunity for intelligent and moral living, and made to play a part in a racial melodrama. We have done a great deal of good in searching in trying to find better ways in which to educate the children of those we call the dispossessed. Doubtless we need more of extra-curricular studies, institutional forms, to modify (Continued on page 8)



"IT'LL RUN YOU THIRTY-SEVEN-FIFTY TO HALT THE GREAT FLOOD AND ANOTHER THIRTY BUCKS FOR THE PARTING OF THE WATERS!"

• THE BLACK VOICE

Clarification offered on the term 'racism'

By REV. LAWRENCE LUCAS

One of the things I find both amusing and pathetic is how people toss words around almost completely oblivious of their meanings. One such word is "racism," "racist," etc.

In many of the lovely fan letters received by me, people begin expressing their disagreement with me by saying "You'll probably call me a racist, but..."

Many turn out to be ignorant and/or stupid; some turn out learned and/or intelligent, but few are racist.

Others call me a racist, of course, I have been called nicer and worse things than that.

When I am called a racist, I find comfort in the fact that neither the American nor the ecclesiastical societies in which I live have ever allowed me to be as complete a racist as it allows white people to be. My greatest delight, however, are the good people who inform me that there are as many Negro racists as there are white. Obviously, they must mean proportionately. Otherwise, one might be led to suspect their arithmetic prowess or their knowledge of American society. Even with that distinction, that so many people live in this situation is possible in our society proves to me we can't be talking about the same thing.

The Random House Dictionary of the English Language defines racism as "a belief that human races have distinctive characteristics that determine their respective cultures, usually in the idea that one's own race is superior and has the right to rule others." This definition describes basically a frame of mind.

Then, there is the practice. When I speak of a racist society,

for example, I am speaking in terms of a policy of enforcing such asserted "rights." I am speaking of a system of society and government based on that frame of mind. It is a society that predates decisions and policies on considerations of race for the purpose of sub-ordinating a racial group and maintaining control over that group—a society aptly described by many studies, especially by the Kerner Report.

In America, where black people find little to promote their self-esteem and where, as a group, black people have always been subjugated, denied their rights, and exploited, to speak of racism as equally prevalent among Negroes should be seen as obvious nonsense.

One of the difficulties is that whenever this word comes up, a person immediately thinks of himself. If he confuses racism with hatred and if he is not aware of any hostile feelings towards members of another race or if he has not killed, injured, or violently destroyed the property of one of another race; (Continued on page 8)

• A VIEW AT WEEK'S END

How I wound up in Mr. Vanocur's hair

By JOHN G. ACKELMIRE

For many months now I have been fixated at odd moments by Sandor Vanocur's sideburns. Those odd moments are ones when I am staring at the telly as the able NBC newsmen swam in and out of the frame of observations dealing with the major events of the week. I am sure I cover so well.

This is beginning to worry me, and I have thought about calling on a friendly chiropractor who also is a sort of unlicensed \$5-a-week psychiatrist. Up to now I always have been wholly tolerant and, in fact, indifferent toward the surface appearance of males—and I, I regret to say, of quite a few females, too. They can burn wren in their beards and beauteous for all I care. So how come I get in a swivet over TV reporter's sideburns?

Vanocur's sideburns probably wouldn't have bothered me a whit had it not been for a squib I read last spring in a daily most ambitious set of sideburns extending all this way down-

said Vanocur was letting his ward to where the jawbone hooks onto the headstone.

Just why that bit of so-called reportage stuck with me I cannot say. Nonetheless, the next couple of times I saw Vanocur on TV I squinted as hard as I could but detected nothing changed. That set me to wondering whether I actually was one up on a know-it-all columnist whose trivia always has annoyed me anyway, or whether my eyes were getting even weaker that I had realized.

So there I was, hung up in time, in fact, to spare me that was about the last place I would have expected to have found myself, even though I am an inveterate arm-chair traveler who frequently explores such exotic spots as the Seychelles Islands, the Sea of Ferillity, and beautiful downtown Burbank.

Well, before too long—just in time, in fact, to spare me a costly trip to a genial barber in the optics trade—it became quite evident that Vanocur, indeed, was fulfilling a most ambitious set of sideburns extending all this way down-

minor traffic offenses to bully young long-hairs into getting Marine-style trims.

That thought to have ended the fixation, but it didn't. Instead I have kept right on watching Vanocur's sideburns, mate and multiply and do all the other things normal, well-adjusted sideburns do.

Now it has got so I no longer am able to comprehend what Vanocur is saying. I just sit and stare at a mystic and hypnotized by a cobra as those Vanocur sideburns move up and down and round and round keeping time with his manbibles. I even have reached the point where I get to imagining I can hear the sideburns sprouting like field corn on a hot July night.

And I worry lest I unknowingly am acquiring the intolerance about hair manifest in so many citizens these days. Mike Royko of the Chicago Daily News has a story last week about a Daley-land traffic judge who evidently got his law degree from a barbershop. It seems this judge thinks certain hair styles are immoral and uses the threat of non-existent jail sentences for

By MSGR. GEORGE HIGGINS

Richard N. Goodwin, who came to Washington with JFK in 1960, at age 27, and stayed on through the better part of the Johnson administration, recently was characterized by Patrick Anderson, a talented Washington reporter and a distinguished maker of drawings of American birds. But since he traveled a good deal in Europe he might, it was surmised, have joined with Karl Marx. His chief claim to evil fame, according to the authors of this drivel, is that he

writer in America today" (Patrick Anderson, The President's Men, Doubleday \$7.95).

Anderson offers the latter judgment "for whatever it is worth. I wouldn't have any way of knowing precisely what it's worth by professional standards. On the record, however, it's fair to say that few if any Americans—of whatever stripe—can match the range of Goodwin's experience as a high-level political speech-writer. He has served in this capacity for President Kennedy, President Johnson, Senator Eugene McCarthy, Senator Robert Kennedy—and perhaps, as a member of extra-curricular sideburns for a number of less prominent politicians as well.

In any event, now that Goodwin, having completed his tour of duty in Washington and having emerged from the shadows of anonymity, is now signing his own name to whatever he writes, I would say that he is certainly one of the best political analysts in America today. His latest work, "Reflections: Sources of Public Unhappiness" in the January 4 issue of The New Yorker shows him at his very best. It's a required reading even for those who may happen to think—as I do myself—that Goodwin is perhaps a little too partial to the New Politics and its leading ideologue, Hubert Humphrey, and is somewhat less generous to Hubert Humphrey.

To those readers who still think of Goodwin as the "brash" member of JFK's original staff, I would suggest that he is now a "radical" spokesman for the political left. It will probably come as something of a surprise that he places such heavy emphasis on the need for "decentralizing the operations of government"—allowing communities, private groups, cities and states to make public decisions that are now vested in the central government."

His pragmatic rule of thumb is that we should "transfer power to the smallest unit (of government) consistent with the scale of the problem." The hastens to add, however, that (Continued on page 8)

THE CRITERION

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Scecina to be host to annual Press Day

Public and private schools take part

INDIANAPOLIS—Scecina Memorial High School will host the annual Marion County Quill and Scroll Press Day on Saturday, Jan. 25, with representatives expected from 30 to 35 public and private high schools in the area.

Mayor Richard Lugar will welcome the participants at 9:15 a.m., following 8:30 a.m. registration. The keynote address will be given by Paul Swenson, professor of journalism at Temple University, whose topic is "Did You Hear What I Said?" Swenson is former executive director of the Newspaper Fund, Inc., a Dow Jones establishment for the training of high school journalism teachers.

Date announced for Scout Awards

Archbishop Schulte will confer the coveted Altiare De Medal on Boy Scouts during ceremonies at 4 p.m. Sunday, Feb. 9, to be held in St. John's Church, Indianapolis.

Speaker will be Father Gerald Gettelfinger, principal of Chastity High School.

Award recipients are asked to meet at 126 W. Georgia Street by 3:15 p.m.

SEVEN CONTESTS will be held for high school journalism students in photography, news-writing, editorial writing, sports writing, feature writing, picture cropping and caption writing, and advertising.

A Journalism career film will be shown and yearbook seminars will be held. "The Working Press Special" is the theme of a series of workshops, staffed by the following professional journalists:

Photography, Fred Roessler, of L. S. Ayres; lead writing, Fremont Power, Indianapolis News; editorial writing, George and Marge Leammon, Indiana University Medical Center public relations department; feature writing, Hortense Meyers, UPI correspondent; yearbook layout, John Matthews, of Intercollegiate Yearbook; newspaper layout, Fred Cavinder, Indianapolis Star; advertising, Norma Murray, Murray Advertising; yearbook copy, Bill Wright, of American Yearbook; sports, Tom Carnegie, of WFBM; radio, Jerry Chapman, of WFBM; picture cropping, Bud Jeffrey, of Beverly Studios, Cincinnati; news writing, John G. Ackel-mire, The Criterion; photography, Ben Lawrence, of Lawrence Commercial Studio; editorial writing, Naomi Whitesell, of Indiana Teacher; sports writing, Bob Collins, Indianapolis Star; feature writing, Gretchen Wolfram, Indianapolis Star; picture cropping and caption writing, Tommy Waddleton, Indianapolis Star; advertising, Jean Snoddy, Ayres Advertising.

TWO SECTIONS of each workshop is planned, to be followed by a luncheon. An awards assembly is also planned to announce winners of various competition.

Co-ordinating the event are Sister Mary Hubert, O.S.F., of Scecina, and Miss Jean Grubb and Bob Huston, both of Shortridge High School, which is serving as co-host.

Cursillo Corner

Jan. 26—Alvina, Mass 6:30 p.m., Uteyria 7:30 p.m.
Jan. 26-Feb. 2—Men's Cursillo No. 19 in Alvina. Applications must be made by January 19 with the following: Don Aldering, 359-3327; Bob Hoffmann, 923-8080; Ron Frazee, 637-3809.



PLANNERS OF PRESS DAY AT SCECINA—Student planners of the annual Marion County Quill and Scroll Press Day, to be held tomorrow at Scecina Memorial High School, 5000 Newland Ave., include (from left): Cheryl Haddox and Mike Myers, both of Shortridge High School, and Becky Carms and Margaret Nichols, both of Scecina.



K of C AUXILIARY CARD PARTY—The Ladies Auxiliary of the St. Joseph Council Knights of Columbus will sponsor its third annual Card Party at 8 p.m. on Wednesday, Jan. 29, at the K of C hall, 4322 N. German Church Rd. Chairman of the event is Mrs. Anne Marie Milesto. Shown above from left are: Mrs. Carole James, candy chairman; Mrs. Kathy Keller, special gifts chairman; and Mrs. Judy Neidinger, reservations chairman. Tickets are available by calling 598-5877. Door prizes and table prizes will be given away.

Marian Knights boast 9-9 mark for season

INDIANAPOLIS—After taking their 9-9 basketball record to Manchester College next Tuesday the Marian College Knights will return to Indianapolis Saturday night to host Ohio Dominican in a pre-ABA game at the Fairgrounds Coliseum.

Raising the curtain for a professional game between the Indiana Pacers and the Los Angeles Stars, Marian will play at 6:30 p.m.

THE COLLEGE is handling ticket sales for its students, faculty, staff, alumni and friends and will receive \$1 for each ticket it sells in advance. The money will be divided between the Indianapolis Marian College alumni chapter and the Marian athletic department. According to Athletic Director Cleon Reynolds, his department hopes to use the money to help buy a bus for athletic trips and other college events.

THE KNIGHTS have lost the services of junior Tim Berger, who is out for the season with a broken foot bone.

Marian also has temporarily lost guard Bob Hasty with a broken nose, but the Bloomington sophomore is expected to return to action, possibly for Tuesday's game at Manchester. Hasty suffered his injury in a scramble for the ball during the second half of the game at Oakland City.

In the "56" League, play-off games between division champions will begin next Wednesday at Little Flower with a contest scheduled between the winners of Divisions III and V. The other three division winners drew the bye.

A full round of play-offs are set for Sunday, Feb. 2, also at Little Flower. Championship and consolation games will be played February 3 there.

The Holy Cross "56" Tourney will start February 8. Entry deadline is Wednesday, Jan. 29, with a \$10 fee to be included with application. Both "A" and "B" teams are eligible for this tourney.

Deenary tourneys for Cadet League teams will follow the conclusion of this week's final season games. Tourney games are slated from January 28 through February 11 in both "A" and "B" divisions.

Possible ties in all three divisions of the Freshman-Sophomore League this week-end could complicate the play-off schedule. Teams will be notified after Sunday's games. The Holy Spirit Invitational Tourney is set to begin Saturday, Feb. 1. Entry deadline is Friday, Jan. 24, with the pairings to be drawn Tuesday, Jan. 28.

Style Show set Sunday

BEECH GROVE, Ind.—The 15th annual Archdiocesan Junior CYO Style Show will be held in the Holy Name parish auditorium here Sunday, Jan. 26, starting at 7 p.m.

An estimated 135 entries will be featured in the event, with the creators during the modeling. Fashion commentator will be Mrs. Robert McKinney, with Mark Knie serving as master of ceremonies.

Marion County entrants are requested to bring their garments to the auditorium between noon and 5 p.m. Saturday, while out-of-town participants may bring their items Sunday from 11:30 a.m. to 1:30 p.m. Judging will take place privately at 2 p.m.

Contestants are asked to arrive between 5:45 and 6 p.m. for a briefing before the 7 p.m. Style Show.

The public is invited. Admission will be 35 cents for adults and teen-agers, and 15 cents for grade school children.

Trophies will be awarded to the outstanding exhibit in each of the six categories. Twenty-eight gift certificates will also be awarded.

CYO NOTES

Final entry blanks for the Archdiocesan Cadet CYO Science Fair, to be held March 9 at Little Flower parish, Indianapolis, have been mailed to all schools. Individual school science fairs will precede the Archdiocesan event.

Deadline for entries in the Archdiocesan Junior CYO Table Tennis Tourney is February 12. The Tourney is scheduled to start February 18 at Little Flower.

Archdiocesan Junior CYO One-Act Play Contest entries are due February 3. Directors will meet about 10 days later. The event will begin March 9. There are three categories: serious, comedy and classic-comedy.

The annual St. Joan of Arc Invitational Cadet Girls Volleyball Tourney was announced this week. It will be held March 1-2.

Scores and standings of Volleyball League play will be carried in next week's issue of The Criterion.

Schedules have been mailed for the dual-meet season of the Cadet Boys' Wrestling League. Meets will begin the week of February 2.

SOUTH PACIFIC BOUND—Sister Rose Lauren, Earl, of New Albany, will leave January 24 for Majuro in the Marshall Islands of the Pacific for another tour of religious duty. She has been assigned to the Maryknoll Sisters' School there since 1964 and the previous four years assigned in Hawaii. Sister Rose Lauren is now completing a home visit, which included a rededication program and vacation with her family. Her mother is Mrs. Frank Earl, of New Albany.

CYO BASKETBALL SCORES

INDIANAPOLIS REARERIES

LEAGUE

Games of Saturday, Jan. 18

Division 1: St. Joan of Arc 29, St. Luke 20; Holy Spirit 29, Holy Name 25; St. Lawrence 27, St. Paul 25; St. Pius 24, Little Flower 15.

Division 2: St. Monica 25, St. Mark 21; St. Simon 24, St. Christopher 17; Christ the King 18, St. Roch 10; Immaculate Heart 20, St. Matthew 27; Our Lady of Lourdes 40, St. Barnabas 21.

Division 3: St. Catherine 25, St. Malachi 24; Sacred Heart 30, St. Luke 16; St. Patrick 23, Our Lady of Greenwood 20; Gabriel 25, Holy Trinity 12; St. Bernadette, bye.

Division 4: St. Thomas 34, St. Ann 24; St. Francis 24, St. Susanna 17; Holy Cross 22, St. Joseph 23; St. James 22, Holy Trinity 17; Mount Carmel, bye.

Division 5: St. Thomas 24, St. Joseph 8; St. Joan of Arc 20, Little Flower 16; Holy Spirit 20, St. Andrew 14; St. Michael 19; Christ the King 17; Our Lady of Lourdes 20, St. Mark 18; Immaculate Heart, bye.

Division 6: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 7: Our Lady of Lourdes 8-0; St. Simon 7-1; St. Monica 8-0; St. Christopher 6-2; Immaculate Heart 4-4; St. Barnabas 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 8: St. Gabriel 7-0; Sacred Heart 6-1; Holy Trinity 4-3; St. Patrick 4-3; St. Joseph 4-3; Our Lady of Greenwood 0-7.

Division 9: Mount Carmel 7-0; St. Ann 5-2; Holy Cross 5-2; St. Joseph 4-3; St. James 4-3; St. Michael 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 10: St. Gabriel 7-0; Sacred Heart 6-1; Holy Trinity 4-3; St. Patrick 4-3; St. Joseph 4-3; Our Lady of Greenwood 0-7.

Division 11: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 12: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 13: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 14: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 15: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 16: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

JUNIOR-SENIOR LEAGUE

Games of Saturday, Jan. 19

Division 1: St. Joan of Arc 29, St. Luke 20; Holy Spirit 29, Holy Name 25; St. Lawrence 27, St. Paul 25; St. Pius 24, Little Flower 15.

Division 2: St. Monica 25, St. Mark 21; St. Simon 24, St. Christopher 17; Christ the King 18, St. Roch 10; Immaculate Heart 20, St. Matthew 27; Our Lady of Lourdes 40, St. Barnabas 21.

Division 3: St. Catherine 25, St. Malachi 24; Sacred Heart 30, St. Luke 16; St. Patrick 23, Our Lady of Greenwood 20; Gabriel 25, Holy Trinity 12; St. Bernadette, bye.

Division 4: St. Thomas 34, St. Ann 24; St. Francis 24, St. Susanna 17; Holy Cross 22, St. Joseph 23; St. James 22, Holy Trinity 17; Mount Carmel, bye.

Division 5: St. Thomas 24, St. Joseph 8; St. Joan of Arc 20, Little Flower 16; Holy Spirit 20, St. Andrew 14; St. Michael 19; Christ the King 17; Our Lady of Lourdes 20, St. Mark 18; Immaculate Heart, bye.

Division 6: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 7: Our Lady of Lourdes 8-0; St. Simon 7-1; St. Monica 8-0; St. Christopher 6-2; Immaculate Heart 4-4; St. Barnabas 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 8: St. Gabriel 7-0; Sacred Heart 6-1; Holy Trinity 4-3; St. Patrick 4-3; St. Joseph 4-3; Our Lady of Greenwood 0-7.

Division 9: Mount Carmel 7-0; St. Ann 5-2; Holy Cross 5-2; St. Joseph 4-3; St. James 4-3; St. Michael 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 10: St. Gabriel 7-0; Sacred Heart 6-1; Holy Trinity 4-3; St. Patrick 4-3; St. Joseph 4-3; Our Lady of Greenwood 0-7.

Division 11: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 12: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 13: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 14: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 15: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

Division 16: St. Joseph 7-1; St. Joan of Arc 7-1; St. Monica 3-5; St. Philip 5-2; St. Matthew 2-4; St. Luke 1-7; St. Jude 1-7.

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Schulte High School, Terre Haute	124.00		234.00		
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TIC TACKER

Knights, Pacers on twin-bill

By PAUL G. FOX

Fans of the Indiana Pacers, currently riding number two in the American Basketball League, and the Marian College Knights have the opportunity Saturday, Feb. 1, to see both teams in action (not against each other, naturally) for the price of a single admission.

The evening of basketball at the Indiana Fairgrounds Coliseum, normal home of the Pacers, has been called "Marian College Night," with the joint sponsorship of the Pacers and the college.

Marian's athletic department and the Indianapolis Chapter of the Marian Alumni Association will share a percentage of the advance ticket sales. But only the advance sale counts for the college share.

Tickets are available at \$2 and \$3 and may be ordered from the college or representatives of the Indianapolis Chapter Alumni. (Checks should be made payable to Marian College.)

Incidentally, the Knights will face Ohio Dominican at 6:30 p.m., while the Pacers will play the Los Angeles Stars in the second game.

TOURNAMENT ROSES BECOME BEADS

—Did you ever wonder what becomes of the tons of fresh flowers at the conclusion of the annual Tournament of Roses Parade in Pasadena, Calif.?

Well, 50 pounds of roses ended up at the Carmelite Monastery in Terre Haute recently, where deft fingers are converting them into rosary beads. The mother of Sister Elizabeth, Mrs. C. E. Hillis, who resides in Pasadena, shipped the petals to her daughter, a member of the Terre Haute cloister.

Now the petals are being fashioned into sterling silver chains and crucifixes as rosaries. The items are now being sold by the nuns for \$16 each. Proceeds from the sale will be used toward construction costs of the new chapel underway at the monastery.

JESUIT JOINS EARLHAM COLLEGE FACULTY

—Jesuit Father Vincent Potter, of Fordham University, is visiting professor of philosophy this semester at Earlham College, Richmond, Ind.

He has been provided with faculty housing there. Father Potter has a doctorate from Yale University and has traveled and studied extensively in Europe.

LEGISLATORS

—(Continued from page 4)

being afraid of the term "revolution" itself. Instead, understand it in the sense of profound and rapid change.

He said it will take great skill "to prove that it is possible to realize a revolution in peace, to change socio-economic and politico-cultural structures with courage, decision and firmness but without bloodshed."

Those who ask for social "evolution," for gradual change, will get no hearing from the wretched millions. They have listened to such talk time and again in years past while conditions continued to worsen.

The second general assembly of the Latin American Bishops last year approved a crash program of pastoral renewal geared to social justice. The bishops said, "It is our mission to denounce unflinchingly those facts of life which run counter to the spirit of the Gospel."

Their program reflects the urgency felt by countless priests and lay leaders.

But the leadership of the Church is by no means unanimous. There are powerful ultra-conservative prelates and priests working against the official position, supporting and supported by wealthy landowners and industrialists.

In his visit to Bogota last year Pope Paul asked the monied classes "to have a perception and boldness for the changes that are necessary." He also warned: "Do not forget that certain great crises in history could have taken other directions if the needed reforms had, with courageous sacrifices, anticipated in good time the explosive revolts of desperation."

The real question in Latin America is whether there is time left to stop the explosion.

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Clergymen issue

Unity statement in Terre Haute

TERRE HAUTE, Ind.—Representatives of Catholic, Protestant and Orthodox church groups here have issued a joint statement in recognition of the Week of Prayer for Christian Unity observance, calling for understanding of each other's traditions.

Signers of the statement were: Father John Elford, administrator of St. Patrick Catholic Church; Rev. Maurice Lefevre, pastor of St. Mark United Church of Christ; and Rev. George Rados, pastor of Orthodox Catholic Church.

"As representative of traditions with the Christian Faith which have grown apart for various reasons," the statement said, "we now also recognize the vital stimulus which is alive in our times through the Gospel of Christ that we seek meaningful communion and common endeavor in the proclamation and practice of our faith."

"In particular we urge the pastors of all the churches of the Terre Haute area to observe the Week of Prayer for Christian Unity by leading their congregations in such prayers, and by urging them in sermons and instructions to know their fellow Christians through arranged programs and conversations of an ecumenical nature, not only during this week but also continuing throughout the year."

(Continued from page 1) too, as a transmission belt for the exchange of ideas between spokesmen for the religious community and society in general.

Interchurch would "belong" to no denomination, spokesmen for the Church Federation and The Criterion have stressed. Its editorial content would be guided by an editorial board composed of committed clergymen and laity of several denominations.

SUPPORTERS of the proposed interchurch see it as a medium which would introduce a new dimension in regional religious journalism and also as one which would examine sometimes neglected in the mass media. Some have hailed the idea as potentially a major breakthrough in ecumenical journalism, which could set a pattern for similar regional endeavors elsewhere in the country.

Supporters also point out that the Greater Indianapolis area is rich in ecumenical resources. It is the home of the Christian Theological Seminary and it has provided top leadership personnel for the National Council of Churches.

Mid-spring has been set as a hoped for target date for publication of the first issue of Interchurch, which also would be made available to subscribers on a state-wide and national basis.

Evening Mass to mark feast

INDIANAPOLIS—Holy Cross parish will be the site for the annual observance of the feast of St. John Bosco, patron of the Archdiocese of CYO, sponsored by the Indianapolis Deaneys Youth Council.

An evening Mass will be celebrated by Father Donald Schneider, Archdiocesan CYO Director, at 6 p.m. It will be followed at 7 p.m. with a dance in the Holy Cross community center.

An admission of \$1 will be charged for the dance. Guests are welcomed. Snacks and refreshments will be available.

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INDIANAPOLIS, IND.

Archbishop

Schulte's Schedule

Sunday, Feb. 2—Blessing of St. Ildore Church, 3 p.m.; Meeting of Bishops at St. Meinrad Seminary, 5 p.m.

Monday, Feb. 3—Meeting of Bishops at St. Meinrad Seminary, 5 p.m.

Sunday, Feb. 9—Ad Altare Dei Awards, St. John's, Indianapolis, 4 p.m.

Tuesday, Wednesday, Thursday, Feb. 11-13—Retreat, All Saints Retreat House.

Tuesday, Feb. 18—Closing of 40 Hours, St. Augustine Home for Aged, 4 p.m.

Thursday, Feb. 25—Indianapolis Northside Deanery, 2 p.m.

Thursday, Feb. 27—Indianapolis Southside Deanery, 2 p.m.

Friday, Feb. 28—Bedford Deanery (at French Lick), 10 a.m.

Friday, Feb. 28—Tell City Deanery, 3 p.m.

Tuesday, March 4—New Albany Deanery, 10 a.m.

Tuesday, March 4—North Vernon Deanery (at North Vernon), 2 p.m.

Thursday, March 6—Richmond Deanery, 10 a.m.

Thursday, March 6—Lawrenceburg Deanery (at Oldenburg), 2 p.m.

Saturday, March 8—Terre Haute Deanery, 2 p.m.

Unity project

STOCKHOLM—An ecumenical undertaking by Catholics, Lutherans and Swedish state institutions to support and improve the House of St. Bridget of Vadstena in Rome has been proposed by the head of the Swedish Institute in that city.

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INDIANAPOLIS, IND.

School

(Continued from page 1)
dicated in Step 14 of the adopted plan.

"It is unrealistic for a parish to prepare such a three-year budget report without taking into account the fact that lay teachers' salaries will be increasing during that period," Father Elford told The Criterion.

The basic reason for delaying action on the recommended new salary schedule, he added, is to provide time for the pastors and lay representatives to evaluate what effect the increase will have upon parish financial planning. All district boards of education will meet prior to the next meeting of the Archdiocesan Board to hear comments on the proposals.

In other Archdiocesan Board action last Thursday, it was reported that several elementary recommendations regarding lengthened the recent Christmas vacation by two days. The board approved a measure authorizing the superintendent to take discretionary action against schools who tamper with the approved school calendar.

THE BOARD was informed that the Archdiocesan Liturgical Commission will shortly issue recommendations regarding liturgical and sacramental practices followed in Catholic schools.

Father Elford told the board that applications now are being received from individual Sisters responding to an appeal for full-time religion and religious education teachers for Archdiocesan schools. The religious education consultants will be chosen in the spring for duties to begin next fall.

Eleven Sisters will be selected to serve as consultants at various centers in Indianapolis and other areas of the Archdiocese.

St. Maur's sets

second semester evening courses

INDIANAPOLIS—St. Maur's Seminary has announced the schedule of evening division courses for the second semester, with classes to begin January 28.

Registration will be held January 24 and 27 from 4 to 8 p.m. at the registrar's office of the seminary, located at 4615 N. Michigan Rd. Late registrations will be accepted until February 7.

Theology offerings will include: new light on original sin, the Church in the age of revolution, and New Testament. Courses also are offered in counseling, religious education, group dynamics, social welfare organization, social service casework and field work experience.

Registration is open to priests, Religious and qualified lay persons.

They will be employed as religion department heads for the larger schools and direct the training of CCD teachers in each area. The central office staff will require the services of a priest-director and two Sisters full-time.

THE BOARD took action regarding the dissemination of printed materials through school children requested by various agencies and organizations. A decision was passed which would require permission for such requests from the pastor or the parish education board.

Next meeting of the Archdiocesan School Board is Thursday, Feb. 11, at Magr. Downey Center, Knights of Columbus, Indianapolis.

INDIANAPOLIS

Calendar of Events

SUNDAY, JAN 25

The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

FRIDAY, JAN 31

"Mardi Gras Magic" dance, sponsored by the Women's Club of Immaculate Heart of Mary parish, at the Indianapolis Athletic Club. Buffet supper from 7 to 9 p.m.; dancing from 9 p.m. until 1 a.m.

MONDAY, FEB. 3

Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes, at 1 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds for the benefit of Veteran Hospital patients.

SOCIALS

Thursday, St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernard school, auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

Nuns honored

CINCINNATI—The Glenmary Sisters have been presented with the Rural Service Award of the U.S. Office of Economic Opportunity for their "concentrated efforts in behalf of the Appalachian people in the Cincinnati area and in all parts of America."

Archdiocese of Indianapolis

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TELLS OF PLIGHT OF POOR

Brazilian archbishop assails nation's rich and U.S. policy

PARIS—In an address only now made public, a Brazilian archbishop denounced wealthy citizens of his own country and he accused them of being the "true agitators, enemies of order," who oppose a "modification of this grim reality."

The Paris daily Le Monde published excerpts from a talk given by Archbishop Hélder Pessoa Camara of Olinda and Recife at Belo Horizonte on December 15. It has not been possible to publish the text in Brazil, which has been ruled by presidential decree since December 13.

Speaking at graduation exercises to an audience of 6,000 persons, Archbishop Camara said that half the population of Brazil has "to make a pretense of living" on less than \$13, and that most employed Brazilians do not receive even the

minimum wage. Observing that one per cent of the land owners own almost half the land, he accused them of being the "true agitators, enemies of order," who oppose a "modification of this grim reality."

THE ARCHBISHOP answered the objections of those who think it is easier to help open the eyes of the masses than to achieve reforms and who say that stimulating this awareness will provide class struggle and play into the hands of the Communists.

"It is an illusion," he said, "to think that if we do not open the eyes of the masses, they will remain closed. Today with the transistor radio, television, the press, airplanes, everything that happens in the most distant parts of the world has a repercussion in regions almost inaccessible yesterday. It is impossible to think with eyes closed."

"And woe to Christianity if the masses have the impression of having been betrayed by a Church intimidated by the government and in cahoots with the powerful..."

Archbishop Camara continued: "Some get the chills at the mere thought of an abrupt change, of a revolution. They want the Church to fight for a slow evolution. One must remind them of the words of Paul VI: 'Development requires bold, profoundly renovating transformations; urgent reforms must be undertaken without delay.'"

"When a country has bowed for centuries under injustice, those who dare to speak of this type of evolution prove their indifference to famine, wretchedness and the injustices we see around us."

"THE SECRET of attempting to escape armed revolution," he explained, "is not to fear the term 'revolution' and to understand it in the sense of a profound and rapid change. If Christians believe in the fruitfulness of peace for attaining justice, they believe also that justice is necessary to attain peace."

He added that it will be necessary to show a certain skill to prove that it is possible to realize a revolution in peace, to change socio-economic and political structures with courage, decision and firmness without bloodshed.

Criticizing the United States and the Soviet Union, who "both manifest coldness and egotism and seek in reality only to exploit underdeveloped countries," Archbishop Camara explained his point of view:

"It has been said widely that I desire the transformation of Brazil into a sort of Yugoslavia or Czechoslovakia. In fact, I have said over and over again that none of the present Socialist models—and I recall the existence of Socialism in the English, Swedish, Israeli, African and of other kinds—can be transplanted into Latin America. We must discover a way that takes into account our originality..."

"Our path is perhaps to be found in the line of a socialism that is not a puppet in the hands of the state or of a single party, but which safeguards the person and the community."

THE archbishop concluded: "The day we will have the courage, the confidence to be ourselves; the day we will believe in the strength of ideas and of justice; the day we will decide to demand, peacefully, the changing of the socio-economic and political-cultural structures that cause unhappiness in our country and our continent, on that day we will not be at the beginning of the end, but we will be at the end of the beginning."



SPIRITUAL DIRECTOR—Father Daniel Buchlein, O.S.B., a native of Jasper, Indiana, who has been appointed spiritual director of St. Meinrad College Seminary. He succeeds Father Damasus Langan, O.S.B., in administering the college spiritual formation program and coordinating the work of class counselors. The son of Mr. and Mrs. Carl Buchlein of Jasper, Father Daniel was ordained in 1964 after studies at St. Meinrad and the Pontifical Athenaeum Anselmianum in Rome, where he received a licentiate degree in Theology. He also heads the college's department of religion.

Shuster

(Continued from page 4)

our teaching of American history and culture.

But what good can come of this if it accepted would seriously impair the educational process?

Almost every college and university has been trying to increase the number of young black people in attendance.

Some have managed more successfully than others, though not by reason of a lack of good will all around.

Now the same demands are made on almost every campus. Ten per cent of all the students must be black, regardless of whether they qualify for admission or not. If afterward poor grades are given, they must be chalked up solely to the institution's inefficiency. All black students must be housed separately, and given the kind of scholarship assistance they believe adequate. If the demands are not met promptly, demonstrations will follow, leading eventually perhaps to the kind of situation that exists at San Francisco State College.

Again I do not believe that any given group of black students think all this out for themselves. Many of them are quite satisfied. Somebody prods them on. Somebody is on the war-path. Someone is urging that if there can't be a real civil war there can be a long series of guerrilla actions. But if we're to take Mr. Baldwin seriously it would mean that there is no substitute for the real thing.

I think, unfortunately, that we cannot avoid taking him that way. And as soon as we do, we can only conclude that he can be a greater menace to the American intelligence and the well-ordered functioning of our society than are the ladies who believe that Mr. Hoover operates a gas chamber in Houston. (Copyright, 1969)

Lucas

(Continued from page 4)

He is incapable of understanding social or institutional racism. This originates in the operation of established and respected forces in his society which subordinate, control, and exploit a racial group. By his "normal" behavior at times and by his non-action at times, he makes a substantial contribution to this racism.

Another difficulty is the considering of racism only in its extremes, but not in its complex, more subtle, and more devastating forms. Whenever a number of people within a society have enjoyed for a long period of time certain opportunities for getting wealth, for exercising power and authority, for successfully claiming prestige and social deference, there is a strong tendency for these people to feel that these benefits are theirs "by right."

When these advantages are based on color and one enjoys and fights to maintain them, he is contributing to and preserving a racist society of which he is an active member.

Considerations like the following might help to clarify the issue. How many whites can distinguish between the relationships marked by the statement: "Some of my best friends are Negroes" and the comfortable and unremarked companionship they have with white friends?

Does the question "What do Negroes want?" betray a view of Negroes as foreigners and show perfectly removed the questioning white person is from Negroes?

Are you outraged by "Black Power" or any organization with "Black" in its title? What is your source of information on "Black Power"? Are you upset by "natural hair" or of Muhammad Ali's name change in spite of the fact that the latter is one of our most esteemed Americans?

Ignoring the over-all picture, are you quick to point out how "Negroes are getting ahead," indicating Sidney Poitier, Ralph Bunche, Bill Cosby and some of the other exceptions? Do you just love Julia?

Honest answers to these questions may tell you much about yourself. (Copyright, 1969)

Romney school speech stirring up criticism

LANSING, Mich.—Gov. George Romney of Michigan has received a critical response to his suggestion—given in his farewell speech (Jan. 6) on leaving the gubernatorial post to become Secretary of the U.S. Department of Housing and Urban Development—that churches consider "leaving secular education to the state."

Speaking about a Michigan proposal that the state pay a subsidy to more public schools, Romney said: "To make private school competition with public education effective, we would have to go much further down the subsidy road." He said he did not think taxpayers would support such a costly system.

WHILE not proposing any final solutions, Romney suggested that all educational authorities reassess their objectives for the future before making new plans. He said:

"I suggest we seriously consider whether it would not be more desirable to leave secular education to the state, with the churches—all the churches—concentrating their efforts on expanding every religious and moral instruction on a more formal and systematic basis for all the children of their faith."

In a later statement Romney told the Michigan legislature that he had not proposed closing all non-public schools. He said:

"Suggesting that someone concentrate does not say they should completely discontinue everything else. Churches and others obviously have an unchallenged right to operate schools and supply both secular and religious education."

ROMNEY'S second statement came after widespread criticism of his earlier remarks. One group sent a letter to President-elect Richard M. Nixon, asking that Nixon "repudiate Romney's position and that he reconsider whether Romney is

"fit to serve the country in the position of secretary of housing and urban affairs," the position for which Nixon has nominated him. The letter was signed by Paul Mecklenburg, president of the Ohio federation of chapters of the Citizens for Educational Freedom, an organization which advocates government aid to non-public school children. He also told the President-elect that Romney "must have made these unbelievable suggestions without giving the matter much thought."

MICHIGAN'S Lt. Gov. William G. Milliken, who will succeed Romney as governor, has publicly stated his support of the principle of state aid for non-public schools. Milliken has not committed himself to one particular type of aid, but has called for careful scrutiny of upcoming recommendations.

from a Michigan legislature study committee.

In a speech to the Michigan Catholic Conference last September, Milliken said: "It is not a question of whether there will be public support of them. We already have determined that. All that remains to be determined is the degree to which they will receive aid and when."

Superintendents of Catholic school systems throughout the United States voiced criticism of the Romney speech.

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ALSO ATTRACTS THE AFFLUENT

The Catholic Salvage Bureau: a haven for the hard-pressed

By ANN REIN

INDIANAPOLIS—In this day of charge cards and computer stock control, the store at 448 E. Washington St. with "Catholic Salvage Bureau" on the door is an exception.

Requisition slips signed by Catholic Social Services supervisors are legal tender. Stock control is in the hands of those who want to pass along clothes and furnishings they no longer need to those who need them. Customers range from cash-paying, bargain-hunting suburbanites with do-it-yourself projects in mind to inner-city dwellers shaken by crisis.

According to Robert Vernick, manager of the bureau, merchandise paid for by letter or requisition and that paid for by cash at the East Washington Street store are about equally divided.

THIS BALANCE helps with the computerless stock control. Plain necessities are required by the families and individuals sent to the stores by Catholic Social Services, St. Vincent de Paul Societies and other parish groups. Fancier items please the cash-paying bargain hunters. This way the books are balanced, too. Paying customers make it possible for the three Catholic Salvage stores to cover overhead and to provide collection boxes at parish locations and truck pick-up service.

The requisitions that Vernick receives from Catholic Social Services testify to the fact that those living a marginal existence are vulnerable to any crisis.

"It's really the underemployed, rather than the unemployed, who are most vulnerable," explained the Catholic Social Services' director of case-work services, David L. Gerwe.

"They are trying, but if they keep getting knocked down, keep finding nothing but failure, they give up. A week's layoff might mean no money to pay the rent—and eviction with no money to move the furniture," Gerwe added.

No longer used chairs, tables, beds and a stove contributed by more affluent families may make a new start possible.

THE LIST of crises that may sound inconsequential to some but can be shattering continues—a broken stove but no money for a repair bill, promises of a construction job but no money for work shoes, arrival of a baby but no crib.

There are needs that are probably seldom considered by those who take their necessities for granted. For example, a mother

may not be able to cook adequate meals for her family because she doesn't have the utensils and cannot afford to buy them and food, too.

Some problems are seasonal. At the end of summer, Vernick can expect several families with children who must have clothes in order to go to school. The first cold weather chills transients who are traveling light and sends them hunting for coats and heavy shoes. Each winter, Vernick can expect to have requisitions from Catholic Social Services and from parishes to clothe families wiped out by fires.

REPLACING clothes for a large family from the "skin out" can seriously drain Catholic Salvage's stock of most needed items: infant wear, children's clothes and serviceable, warm coats.

The co-operation of Catholic Salvage frees Catholic Social Services of the need to store and dispense clothing and furniture at the agency headquarters. Instead, the staff must occasionally explain to those who want to give items to those in need it has delegated this distribution to the Catholic Salvage Bureau.



SPEAKER—Father Richard A. Meda, pastor of the parish, will address the Altar Society of St. Andrew's Church, Indianapolis, on Tuesday evening, Jan. 28. His topic will be "The Sacrament of Penance as We Know It Today." The talk in the school building will follow Benediction in the church. Women from neighboring parishes are invited to attend. Margaret Nelson is Altar Society president.



NOVICES AT ST. AGNES ACADEMY—Two second-year novices of the Sisters of Providence recently completed a two-week period of classroom observation at St. Agnes Academy, part of a community-wide program launched by the convent. Sister Paula Ann Kasperak, second from right, and Sister Kenwyn Vogler are shown above during a religion class at the school. From left are: Patsy Brady, Susan Drzymala, Terry Early and Kathy James. Sister Paula Ann is from Terre Haute, while Sister Kenwyn is a native of Jasper. They are continuing their studies at St. Mary-of-the-Woods.



SEVEN BREBEUF STUDENTS NAMED—Seven of the 140-member senior class at Brebeuf Preparatory School, Indianapolis, have been named semifinalists in the National Merit Scholarship Program. Six of the seven are shown above, seated from left: Paul Johnson and James Peterson; standing from left: John Beeler, Stephen Koss, Michael Crosby and John Valentin. Missing is Herman Wehmeier. Eight other Brebeuf students received National Merit Letters of Commendation. Five of last year's seniors received National Merit Scholarships.



ASSOCIATES OF ST. JOSEPH PLAN SOCIAL—The Association of St. Joseph, the lay auxiliary of the Brothers of Holy Cross who conduct Cathedral High School, will sponsor an Afternoon Social on Sunday, Jan. 26, starting at 1:30 p.m. in the school cafeteria. Shown above with Brother Donald Stabrowski, C.S.C., association moderator, are Mr. and Mrs. William Wickham. The public is invited to the social games.

St. John Bosco Guild sets series of card parties

INDIANAPOLIS—The St. John Bosco Guild, which supports activities of the Catholic Youth Organization (CYO), will sponsor four card parties on Thursday, Feb. 6, to raise funds for the CYO.

General chairman of the city-wide program is Mrs. George Bindner, assisted by Mrs. Thomas Watts, Mrs. Frank McKinney and Mrs. James C. Courtney are serving as patrons chairman. Chairmen of the area card parties are: Mrs. Adolph Chap-

la, north; Mrs. Daniel O'Riley, south; Mrs. Jerome Forrestal, east; and Mrs. Louis Valentin, west.

The card parties will be held at Chatham, Chantrel, Secunia and Ritter High Schools at 8 p.m.

Decorations theme will consist of a "wild west" motif, with large, free-standing posters of horses, cowboy hats, boots and saddles planned at the four sites. Committee members will don bright kerchiefs and cow-

Plan ski party

INDIANAPOLIS—An Apres-ski party is planned by members of the Catholic Alumni Club of Indianapolis for tonight, Jan. 24, at the Greenbriar Park House, beginning at 9 p.m. For additional information call John Carroll, 545-0034.

Scholarship dance set at Cathedral

INDIANAPOLIS—Cathedral Weissenback, reservations; and High School Parents will sponsor a "Golden Year Scholarship Dance" on Saturday, Feb. 8, at 9 p.m. in the Cathedral auditorium. Music will be provided by "The Toppers."

A midnight buffet will be served to dance patrons. Serving as co-chairmen of the event are Mrs. David Worrell and Mrs. Eugene Jarvis. Other chairmen include: Mrs. William Robertson, buffet; Mrs. E. E. VanTassel, tickets; Mrs. James

house, 540-7900.

Retreat slated

INDIANAPOLIS—The annual retreat for the women of St. Andrew's parish will be held this weekend, Jan. 24 to 25, at Our Lady of Fatima Retreat House, 5333 E. 50th St. Magr. Ronald Bassett will conduct the spiritual exercises. Women from other parishes are invited to make this retreat. For addition information call the retreat VanTassel, tickets; Mrs. James

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ST. JOHN BOSCO GUILD Decorations theme will consist of a "wild west" motif, with large, free-standing posters of horses, cowboy hats, boots and saddles planned at the four sites. Committee members will don bright kerchiefs and cow-	ST. BARNABAS Johnson and Son Shell Service We Specialize in Shell Products • Get Your TV Stamps Here • 8010 Madison Ave. 881-0958	ST. LAWRENCE Repair All Makes • SALES and SERVICE • • ZENITH and RCA • Recommended TV Madison Ave. at Thompson Rd.—Tues 7-9344	Wolfe Shell Service Station 1845 E. Michigan Exp. Lub. • Tire-Battery Serv. • • SERVICE CALLS • 7-7055	ST. THOMAS "FRESH CUT MEATS" PAT COLLENS'S We buy our own fruits and vegetables from growers. This insures you freshness and best quality. 4907 N. Penn. WA 3-2509



Must 'Monsignor' go?

1. *Journal of the American Medical Association*, 1990; 263: 1033-1037.

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