

Legislators are urged to approve aid for non-public schools



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OFFICIAL APPOINTMENTS

Rt. Rev. Cornelius B. Sweeney, J.C.L., P.A., reappointed Vicar General of the Archdiocese of Indianapolis, effective immediately.

Rev. Robert Mohrhaus, appointed Assistant Chancellor of the Archdiocese of Indianapolis; also appointed administrator of Holy Cross parish, Indianapolis, effective immediately.

Rev. Gerard Herman, O.F.M. Conv., pastor of St. Anthony's parish, Clarksville, effective January 28.

Rev. Valentine Jankowski, O.F.M. Conv., pastor of St. Joseph's parish, Terre Haute, effective January 28.

Rev. Francis Gorham, O.M.I., pastor of St. Bridget's parish, Indianapolis, effective January 30.

Rev. Benjamin Knopp, O.F.M. Conv., assistant pastor of St. Joseph's parish, Terre Haute, effective January 20, 1970.

Benedict's parish, Terre Haute, effective January 28.

Rev. Marcellus Leil, O.F.M. Conv., assistant pastor of St. Benedict's parish, Terre Haute, effective January 28.

Rev. Timothy Byrnes, O.F.M. Conv., assistant pastor of St. Joseph's parish, Terre Haute, effective January 28.

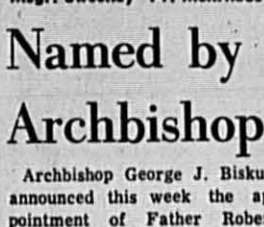
Rev. Joseph Herp, O.F.M. Conv., assistant pastor of St. Anthony's parish, Clarksville, effective January 28.

Rev. Manfred Jochem, O.F.M., assistant pastor of Sacred Heart parish, Indianapolis, effective immediately.

From the Office of the Most Rev. George J. Biskup, Archbishop of Indianapolis; Very Rev. Francis R. Tuohy, Chancellor.



Msgr. Sweeney



Fr. Mohrhaus

Named by Archbishop

Archbishop George J. Biskup announced this week the appointment of Father Robert Mohrhaus as Assistant Chancellor.

Father Mohrhaus was also named administrator of Holy Cross parish, a post vacated by Archbishop Biskup last Wednesday upon becoming Ordinary of the Archdiocese.

Msgr. Cornelius B. Sweeney, administrator of St. Joan of Arc parish, Indianapolis, was reappointed Vicar General of the Archdiocese by Archbishop Biskup.

Ordained in 1958, Father Mohrhaus had previously served as parish priest at Holy Spirit parish, Indianapolis, and St. Lawrence, Lawrenceburg, prior to appointment as assistant pastor of Holy Cross parish in 1967.

3 pastoral changes are announced

The Chancery Office this week announced the appointment of new pastors in Indianapolis, Terre Haute and Clarksville.

Father Valentine Jankowski, O.F.M. Conv., was named pastor of St. Joseph's parish, Terre Haute, succeeding Father Gregory Kollros, O.F.M. Conv., who was reassigned outside the Archdiocese by his superior.

Father Gerard Herman, O.F.M. Conv., former assistant pastor of St. Benedict's parish, Terre Haute, was appointed pastor of St. Anthony's parish, Clarksville. He succeeds Father Benjamin Knopp, O.F.M. Conv., who will become assistant pastor of St. Benedict's parish, Terre Haute.

Named pastor of St. Bridget's parish, Indianapolis, was Father Francis Gorham, O.M.I., former assistant pastor there. He succeeds Father Edward Randall, O.M.I.

New assistant pastors include: Father Marcellus Leil, O.F.M. Conv., at St. Benedict's parish, Terre Haute; Father Timothy Byrnes, O.F.M. Conv., at St. Joseph's parish, Terre Haute; and Father Joseph Herp, O.F.M. Conv., at St. Anthony's parish, Clarksville.

The Chancery Office also announced the appointment of Father Manfred Jochem, O.F.M., as assistant pastor of Sacred Heart parish, Indianapolis.

Favor school aid
BOSTON — A Louis Harris Poll has indicated that public opinion in Massachusetts is generally in favor of some measure of financial aid to church-related schools.

INDIANAPOLIS—An Indiana legislative subcommittee was urged to approve aid to nonpublic schools by the chairman of the Committee on Nonpublic Schools, in testimony at the Indiana State House on Monday.

Dean Alfred W. Meyer, of the Valparaiso University Law School, cited legal opinions holding that financial aid to the state's nonpublic schools would not be in violation of either the Indiana or U.S. Constitutions, providing such aid is limited to the secular phase of elementary and secondary education.

Meyer was joined in his testimony before the finance subcommittee of the General Education Study Committee, Indiana Legislative Council, by Dr. Arthur L. Amt, Superintendent of Education, Indiana District, Lutheran Church-Missouri Synod, and Msgr. F. J. Melevage, Superintendent of Schools, Gary Catholic Diocese.

MEYER said that "certain priorities stand out among non-public school needs," and they "are the same as those of the public schools." He said four states—Pennsylvania, Ohio, Rhode Island and Connecticut—which have addressed themselves to these priorities "have made major contributions to the improvement of education by assistance directed to the instructional personnel costs and the equipment and supplies costs, since the quality of education is directly related to the quality of the teacher and to the effectiveness of the tools with which teachers and students work."

These four states, Meyer said, have enacted legislation centering around this type of assistance known as the "Purchase of Secular Services." He added that "it appears that Michigan will soon join their ranks," and "I respectfully suggest" that the finance subcommittee "consider the addition of Indiana to their ranks."

Dean Meyer said his committee represents 362 Lutheran, Catholic and National Union Christian Schools in Indiana with an enrollment of 112,750 elementary and secondary school students. Operation of these schools, he said, saves Indiana taxpayers more than \$78 million a year. He stated these schools contain 92% of the enrollment of all nonpublic schools in Indiana.

MEYER revealed the decline of more than 7,500 nonpublic school enrollments this past year. He added that the closing of 10 parochial schools in the Lafayette diocese next year could add another half-million dollars to the taxpayers' cost for public schools.

The Valparaiso University Law School dean emphasized that "nonpublic schools are an integral part of total education" and their enrollment decline "has a direct and immediate bearing on the public sector of Indiana as well." "When children leave nonpublic schools, they do not vanish," he said, "they go to schools somewhere else, and that 'somewhere else' means the local public schools."

Meyer cited several recent court decisions and opinions, including:

1. The U.S. Supreme Court, in the 1968 Allen case, which ruled that "parochial schools (Continued on page 7)



BEFORE LEAVING FOR NIGERIA—Pope Paul VI meets with Msgr. Jean Rhodain, center, director of Caritas International, and Msgr. George Hussler, left, head of the German branch of the relief agency, in a private audience before Msgr. Rhodain left for Nigeria. Caritas was one of several relief agencies declared not acceptable to the Nigerian government following the surrender of Biafra. (RNS photo)

Wisconsin tuition aid bill backed

MADISON, Wis.—By a surprising 26 to 6 vote, the state Senate passed a controversial bill that provides financial aid to parents of parochial and private school children.

The measure now goes to the Assembly, where approval also is expected. However, opponents have raised the question of constitutionality.

The bill provides tuition grants of \$50 for an elementary pupil and \$100 a high school student for each school year.

With financing expected from a three-cent increase in the tax on a pack of cigarettes, the cost of the program for 1970-71 has been estimated at \$9 million.

TWO provisions which were deleted from the bill would have increased the cost to taxpayers to about \$13 million a year.

The deletions provided that the grants would be doubled for parents whose effective income is \$3,000 or less a year and tripled for those with a similar income of \$2,000 or less.

Senate passage (Jan. 12) was attributed generally to pressure from several sources. A non-denominational group of parents, clergy and religious, Citizens for Educational Freedom was the main backer of the bill.

THERE ALSO was strong support from the Catholic bishops of the state who said a tuition grant program would help reduce the number of parochial schools that are closing because of increased operating expenses.

They argued that a state aid program would be better than putting private school children into the public school system and raising property taxes.

Unity services set for Sunday

INDIANAPOLIS — St. Mark's Lutheran Church will host Christian Unity Services for nine southside churches at 4 p.m. Sunday, Jan. 25.

Participating churches will include: St. Patrick's Catholic, St. Catherine's Catholic, Sacred Heart Catholic, St. Mark's Lutheran, Pleasant Run Parkway United Church of Christ, Troun United Presbyterian, Edwin Ray United Methodist and Fletcher United Methodist.

The services are open to the public.

Correction

A regrettable typographical error appeared in the last issue of The Criterion, regarding a direct quote attributed to Archbishop George J. Biskup.

The final two paragraphs of his prepared statement made available to the press at the time of his elevation as the Ordinary should have read:

"Also, I am encouraged by the attitude of people in labor, business, the various professions and government, who with us, show concern for the rights of man, for the opportunities that must be available to all, and for the general welfare of our citizens."

"In such an atmosphere, in such circumstances, I do have confidence in the future and I am an optimist."

DEATH BY STARVATION STILL BIAFRAN THREAT

By PATRICK RILEY

ROME—Another two million men, women and children—as many and more as died during the 30-month Biafran rebellion—could be sent to their deaths inside the fallen redoubt of Biafra without anyone lifting a finger.

That is, without anyone lifting a finger to rebuild the life-sustaining airbridge into the over-

(The author of this story, a member of NC News Service's Rome Bureau, has been to Nigeria and has covered the situation there for NC News in the past.)

run territory, or to replace it with effective aid from elsewhere.

All depended on the go-ahead of the victorious Nigerian authorities.

A week of bureaucratic bungling, or deliberate delay, could have as cataclysmic an effect as the hell-bombing of Philadelphia or Melbourne or Singapore.

PERSONS who returned from the besieged region on the eve of its surrender insisted that a substantial part of the population—estimated at six million—is so deep down the slope to starvation that merely a week or two without relief would push many to their deaths. Many others would be beyond help once it arrived.

That might mean the elimination of the Ibo people, who constituted the vast majority of Biafrans, as an economic and political force to be reckoned with in a united Nigeria. And that is precisely what the Ibos accused their tribal rivals in the Nigerian government of plotting to achieve.

One man who toured the



length and breadth of what was left of Biafra, and flew out only five days before it surrendered, asserted: "Even then, nothing could save the situation except massive airlifting of food and medicines by the great powers."

He was speaking of a time when well over a hundred tons of vital supplies were arriving nightly via the airbridge operated by Joint Church Aid, the

JOINT Church Aid had made more than 5,200 mercy flights into Biafra. Each flight brought in from 12 to 15 tons of food and medicines.

One glimmer of hope came from a report that the federal Nigerian government had asked

(Continued on page 7)

Interchurch relief organization.

Another expert voiced dismay that the international observers who reported in Lagos that they saw no sign of massacres in the overrun territory had not been allowed to visit the country north of Owerri.

He said: "That is the crucial section around Uli and Uga, and was a final center of Biafran resistance. I fear the Biafran soldiers there were slaughtered by the hundreds or worse once they put down their arms."

AT THE Rome headquarters of the airbridge into what had been Biafra, a pall of dread and even despair had fallen over the personnel as the first week of the cease-fire drew to a close without a concrete sign of action.

"We fear another two million dead," stated one official of Caritas Internationalis, the international Catholic charities organization that joined forces with other religious relief organizations to create the Joint Church Aid (JCA) airbridge.

"No food has been getting in. No medicines. We learn this from Sao Tome." She was referring to the offshore island where Joint Church Aid had based its airbridge.

"There was one JCA flight the night of January 13-14. It landed at Uga, a small airport which is badly damaged now. But there was nobody there to unload the food. The plane had to return with a full cargo, but was able to bring back about 45 refugees."

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(Continued on page 7)

Funeral Mass held for Father Spalding

Archbishop George J. Biskup was principal celebrant for the Funeral Mass of Father Dennis P. Spalding on Wednesday, Jan. 21 in Holy Cross Church, Indianapolis.

Father Spalding, pastor of Holy Cross parish from 1952 until his retirement for reasons of health in 1967, died Sunday, Jan. 18, in St. Francis Hospital, Beech Grove. He was 64.

Other concelebrants included a priest-brother, Father Edwin Spalding, and members of the deceased priest's seminary class. Very Rev. George B. Baum, V.F., preached the sermon. Burial took place in the Priests' Circle of Holy Cross Cemetery.

In addition to the priest-brother, Father Spalding is survived by another brother, James F. Spalding, and two sisters, Sister Rose Angele, S.F., and Mrs. Marguerite Lundergan.

A native of Loogootee, Father Spalding was ordained in 1929 following studies at St. Meinrad Seminary. Early assignments included: St. Francis de Sales parish, Indianapolis, and assistant chaplain and instructor at Ladywood School.

IN 1938 he was appointed administrator of St. Michael's parish, Greenfield, and St. Thomas parish, Fortville. Nine years later he was named pastor of St. Mary's parish, Aurora, serving there five years before his appointment to Holy Cross parish, Indianapolis, in 1952.

Diocesan appointments included the Mission Board and a term as pro synodal judge.



REV. DENNIS SPALDING

Period of 'quieter change'

ST. LOUIS—Cardinal John Joseph Carberry has predicted that there will be a period of "quieter change" in the Church in the coming years.

Appearing on a television panel show here, the Archbishop of St. Louis said that "after the high water mark in all the excitement and distress" of recent changes, that "there seems to be an ebbing of the tide . . . at the present time—not by any means is everything all sunshine plainly coming through—but I do believe that after these four years that there is a sort of quieting and a deepening of the realization of the whole picture."

"The real source of the changes has been the documents of Vatican II themselves," he said. "We have done practically all that there is to be done on the liturgy through the Council. Now we must begin to work on those other great documents which are quiet, patient, which will not be as dramatic as the liturgical changes were."



RESIGNS—The resignation of Cardinal James Francis McIntyre, Archbishop of Los Angeles, has been accepted by Pope Paul VI. He is 82. Cardinal McIntyre is succeeded by Archbishop Timothy Manning, 60, who has served as coadjutor since last June.

On the Inside

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Scripture's role in religious education

By FR. CARL PFEIFER, S.J.

Scripture itself is only understandable in depth to one who has shared and appreciated such experiences as friendship, freedom, family, love, for God's scriptural word is elaborated out of very human and secular themes from daily life. For it is in daily life that God-with-us, Emmanuel, speaks to us His Word of Life. God is a rock, a shepherd, a father, a mother, a husband. It is only to the extent that one appreciates human and secular values that one can understand the Scriptures, for the written word of God is composed wholly in the words of man. Life then is the most immediate sign of revelation and normal place of saving contact with God. "For me to live is Christ."

This is just what Christ does with the disciples on the road



to Emmaus. He loves them enough to take them seriously and to try to understand them; in short, He listens. Only then does He speak. With a sureness and strength expressed with a gentleness born of suffering, He proceeds to help them interpret the experience of the past three days. He illuminates their experience in such a way that they come to understand the true meaning and values in their lives, in the apparent tragedy they have just experienced. In other words, in terms of their lives, in an atmosphere of love, Christ begins to illuminate, to interpret, the real and saving significance of their lives. He casts light on life through love. This is the definition of catechesis and a description of the role of the catechist-prophet.

WHERE does Christ turn for this light? First of all as we have briefly seen, to the experiential appreciation of human and secular values. But then Jesus turns to the Scriptures, not to find a theory or philosophy, but to reflect with them on the remembered experiences of man with God. Here in the

biblical tradition He finds the light that illuminates life.

He opens to them the Scriptures, for all the Scriptures are about Him, who is the true light that enlightens life. He leads them to understand that it was necessary for the Messiah to die and thereby enter into glory. Now a glimmer of the divine meaning in their present discernible, and their hearts are already burning. They begin to see that their sadness is in fact without objective foundation. The death of Jesus was not defeat but victory and a sign that He is indeed the Messiah and that they did will to give Him their full trust and their entire

lives. Now they can begin to hear God's word in their present situation and to respond to Him in faith. They are beginning to read the sign, to penetrate the mystery, to understand the parable.

LIKE Jesus, the Christian educator must know the Scriptures, for the Bible records the past communal experience of God's people with their God, and as such, it is the norm given by God Himself to help us discern His way of acting so that we can recognize His actions today. The true prophet, attuned to the present, open to the future, is recognized by his solid roots in tradition. So too contemporary catechesis must

necessarily be biblical and doctrinal, for the interpreted experience of God's people is the basis of interpretation of our experience of God today.

In other words, learning to read the biblical and doctrinal signs of God's saving action and revelation is a necessary step toward learning to read the signs of God's present revelation. It is the past experience of God's people that reveals the pattern of how God acts and where He can be found. That is why the prophet is most in touch with tradition; so too the catechist today must be growing in his knowledge and appreciation of God's ways with man, the pattern for which is revealed

in the scriptural and doctrinal tradition of the Church. The Bible is a necessary source of light to be cast on today's life.

Tradition is not something dead but living, and both the Bible and doctrinal formulations are assured of vitality only through contact with the lived faith of the Christian community. This brings us to the final two elements of the Emmaus story.

Although the disciples' hearts are burning as Christ opens to them the Scriptures, still they do not recognize Him. It is only when joined in fellowship with Him in the "breaking of bread" that the darkness of tragedy is

pierced with light and their eyes are opened. Only then does the full meaning of Jesus' seeming defeat come home to them: "He is not dead! He is risen alive! He is here with us!"

Their insight finds its final confirmation in the experience of the community at Jerusalem who have the same message: "He is risen!" Then sadness is changed to joy, and life's values are again grasped in the light of faith. But only love, through the experience of God's presence in the Christian community, at worship and in fellowship, is the light able to illumine their life. Then at last they are able to grasp that somehow for them "to live is Christ." That the risen Lord walks with them as a gracious

stranger, that the world is a divine milieu.

Faith finds its nourishment not only in the records of the past experience of man with God, but more dynamically in the present experience of God in the community of His people. We call these the signs of Liturgy and Witness, which continue to give vitality to the Biblical and doctrinal signs.

(These articles taken from the March-April issue of RELIGIOUS EDUCATION; from article entitled "Religious Education and Life in the Sixties," by Dr. Carl J. Pfeifer, S.J. Permission granted by Religious Education Association.)

VATICAN II'S PROFILE

The 'committed' Christian

By GRANT MAXWELL

The Second Vatican Council sketched a profile of the modern Christian who strives to live the whole of his life according to the Gospel. The committed Christian, continually renewing his Faith in the Church, is present as Jesus was, at the centers of life, where people are, where the "gut issues" are.

Like Christ, he enters into friendly dialogue with his contemporaries, listening and responding; trying always to bridge the ignorance, prejudice and hatred that divide men. He works alongside his contemporaries, giving of himself and receiving in return, as together they build the earth. By means of this fraternal dialogue and cooperation with fellow citizens, committed followers of Christ labor "to infuse the Gospel spirit into the mentality, customs, laws and structures of the various communities where they work, or practice their profession, or study, or reside, or spend their leisure time, or have their companionship."

The committed Christian is not just a romantic do-gooder. He is generous and also able. His commitment demands competence, wise judgment, effective service. Christians are to serve with friendly efficiency (as the Good Samaritan rendered efficient help in his day).

MOREOVER, this generous service is not limited to personal daily work, nor to personal acts of kindness, vital as these are in a harshly impersonal age. It is not enough, for

example, to give food hampers to the poor, because this in itself does nothing to remove the causes of abject poverty. Only social co-operation with others can remove the root causes of social evils in a complex society. Christians are to serve in secular organizations (in educational groups, labor unions, co-operatives, business associations, international bodies, political parties) where they join in the wise use of organized power for the public good. This is what the Gospel demands, what love of God and neighbor demands in today's kind of world.

Vatican II appealed to Christians of all communions to recognize this social dimension of the Great Commandment, and join together in a united witness of service in the world. Said the council Fathers:

"(Social) co-operation among all Christians . . . sets in clearer relief the features of Christ the Servant. Such co-operation . . . should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace,

the application of Gospel principles to social life, and the advancement of the arts and sciences in a Christian spirit. Christians should also work together . . . to relieve the afflictions of our times, such as famine and natural disasters, illiteracy and poverty, lack of housing, and the unequal distribution of wealth."

THESE ARE some of the social imperatives of the Gospel. They are imperatives many of us have not recognized in the past. Now, at long last, we are beginning to break out of the soul-suffocating mental cocoon that saw Christianity as a "me and God" affair. We are beginning to recognize that Christianity is a "God and us" proposition. At the same time, we are beginning to listen, to learn from the world, to ask probing questions about modern life.

In short, we are now in search of an articulate social conscience animated by the Gospel. Fellow Christians can help Catholics in this search. We can help one another. Together, we can progress in learning what it means in practical

terms to bring the Gospel spirit (or as we used to say, "Judaic-Christian values") into the changing world of the 1970's.

TOGETHER, for example, Christians can render a service to the public conscience in a plural society by trying to identify the core values in major social problems. Together we can raise in public debate the uncomfortable questions others often are not willing to face, the questions that probe to the heart of the matter: What human values are at stake in a given social problem? What's at stake for the people involved—in terms of their human dignity, their freedoms, rights and responsibilities? What kind of solution will best serve the public good, not just someone's private benefit? Only when some public consensus is reached on the core values involved in a social issue is it possible to begin devising pragmatic, step-by-step solution. And what's possible—politically, socially—is obligatory.

(Next Week: Major Social Movements: Peace.)

VIEWPOINTS ON THEOLOGY

Is the Church an Island?

By REV. MR. PETER SCHINELLER, S.J.

At an ecumenical study conference, a Christian of high school age expressed his view that "the churches are islands in the real world, separated from the rest of life."

The paradoxical element in this criticism is that this is precisely what many Christians look for and praise in the Church—an island or haven separated from the rest of life.

These settler Christians have seen enough of the dangers of the world, and search for a place of safety, a strong, well-built and well-fortified fortress. They believe that the only way to attain happiness in this life and salvation in the next is by living safely within the town walls, spared from the hardships and dangers of the trail.

The vision of the pioneer Christian is somewhat different. He modifies the traditional image of the Church as the Ark of Peter, and views the Church as the covered wagon, on the move to new uncharted lands. The wagon advances to

wherever the action is, always following the call of the Spirit who breathes where he will.

THE PIONEER wouldn't mind settling down, but there is no end in sight for the work to be done. His prime intention is not to gain new converts, but to serve man where ever he can, to bring the love and peace of God to men by raising them from poverty, from war and from discrimination.

As he moves along, the pioneer sees many others outside the Church with similar goals, engaged in similar work. He cooperates with them and learns from them, humbly realizing that the Church is not the only way to salvation, yet knowing that for him it is God's way of salvation.

The almost magical quality of the Church as the sole way of salvation has been shattered. He sees that he is saved by being a good Christian, and not simply by membership in the Roman Church.

Rosemary Ruether, expressed sharply what many Catholics feel. She wrote that perhaps

"we need to leave behind Roman Catholicism in order to do something Christian."

THE PIONEER, therefore, sees the Church as a means of salvation, a continuing manifestation of the salvation offered man through Christ Jesus. At times he will be critical of the Church if it fails to be genuinely Christ-like in serving mankind and thus bringing glory to God.

With Vatican II, the Church of the pioneer is irrevocably linked to the task of working in and for the world. As the decree on the Church in the Modern World says, the Church shares the joys and hopes, the griefs and anxieties of men in this world.

Somehow, those with differing views on the nature and mission of the Church must come together, share their insights and grow in understanding. The Church, the place of God's action on earth, must be large enough, and Christian enough for settlers and pioneers, provided that they talk and learn from one another.

(Next Week—God.)



Are the churches islands in the real world, separated from the rest of life? Peter Schineller, S.J., poses this question in his discussion of "The Church" and suggests that "the pioneer Christian" wouldn't mind settling down, "but there is no end in sight for the work to be done." (NC Photo by Alan Oddie)

WORSHIP AND THE WORLD

Small, but splendid

By FR. JOSEPH M. CHAMPLIN

Faithful fans who follow the basketball fortunes of Syracuse's Cathedral Academy this year sport blue and white booster buttons with the motto: "Small, but tough." Small it is. The total enrollment of less than 500 in grades 1-12 means that this Central New York institution of learning falls into the category of a perhaps vanishing commodity—the tiny parish school. But the kids can sing up a storm and put on a splendid liturgy.

They did just that at a Christmas Mass for students, parents, and parishioners on the Sunday before Christmas.

The new Roman Missal's General Instruction states (no. 73): "All concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration. They should work under the direction of the rector and should consult the people about the parts which belong to them." Those responsible for this special Eucharist took these recommendations seriously and involved all the participants, from first grade youngsters to high school seniors.

EACH CLASS began preparations early by creating a papier-mache, wire and cloth figure for the creche in front of the Cathedral's main altar. Musical details also required advance effort since the supporting group included five guitars, bass and organ as well as a twenty-piece orchestra, trumpets, trombones, flutes, oboe, French horn and clarinets. Finally, pupils in every room began thinking of this unique celebration several weeks prior, because at offertory time a representative was to bear the class's chosen gift to the altar in procession.

The concelebrants wore white vestments in response to the joyous tone of "All the earth rejoices because God has come." Numbers 300-310 of the General Instruction provide for that alternative by noting: "On special occasions more solemn vestments may be used, even if not of the color of the day" and "Votive Masses are celebrated in the color suited to the Mass itself or in the color of the day or season."

At the beginning of the service, as choir and congregation sang "Joy to the World" and

Tom Parker's "Let the Heavens Be Glad," delegate from each classroom in solemn, carefully rehearsed procession behind two large and appropriate banners bore their figurines to the sanctuary. Servers arranged them in front of the altar and the Introductory Rites of Mass continued.

Liturgists today feel more and more strongly that background music of an instrumental or choral nature can on occasion enhance the proclamation of scripture and reading of psalms. The Syracuse people share that view. As part of the liturgy of the Word they first sang "And then comes the morning" with full orchestral support, then softened for a dramatic reading of verses. As a lector earnestly communicated the printed word, human voices hummed a tune and oboe, flutes, clarinets and organ echoed the melody.

A SECOND procession, equally solemn, dignified and touching took place during the preparation of gifts. In addition to the bread, wine, water and chalice, students appointed in each room carried donations to the altar. It was a candy tree from seventh graders and a baby blanket from pupils in grade two; turkeys from high schoolers and a colorful bouncing ball from the tots of first grade; food baskets from some and household items from others.

I am not sure the authorities who framed number 49 of the General Instruction ("This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar") had in mind exactly such a ceremony, but there can be no doubt that it accomplished the desired goal. Later, the priests distributed these gifts to needy families in the inner city section of Syracuse.

As a fitting conclusion to this celebration the capacity, 1,100 plus congregation sang out first in Latin, then in English, "O Come All Ye Faithful."

How successful was this service? Was it received well by the young, the old, the enthusiasts, the skeptics? The answer should be obvious, but a letter from an older parishioner says it best. "I want to thank you for the beautiful Mass on Sunday. I could not sing because of the lump in my throat and the tears in my eyes. God bless all the priests, Sisters and children."



QUESTION AND ANSWER

By FR. RICHARD MCBRIEN

Q. Our parish is considering beginning a series of discussions on the documents of Vatican II. Where do we start? Which documents should receive priority?

A. The first rule is that you should have a competent resource person. There is nothing more futile than a discussion that is little more than "shared ignorance." Besides, you would soon find that the rhetoric and terminology of the council documents does not exactly titillate one's sense of literary grace. The documents tend to be formal and technical. They presuppose, to a large extent, some theological background. Therefore, someone with a theological education (not necessarily a priest, however) should be either a member of the group, or "employed" by the group, on an ad hoc basis, as a resource in discussion. One does not simply take up the council documents and start reading, no more than one simply takes up the Bible and begins interpreting it right on the spot. Competent people have already addressed themselves to these same problems, and we cannot afford to ignore their findings and judgments.

There are several commentaries on the council documents and they vary widely in content, depth, and tone. The most scholarly commentary now available in English (and a good resource person might want to look at it) is the Herder & Herder series edited by H. Vorgrimler, *Commentary on the Documents of Vatican II*. The whole series would make a useful purchase by a parish library. Other commentaries are less ambitious, e.g., the Paulist series (Deus Books) which contain text, interpretation, and study questions. The best collection of council documents is the Abbott-Gallagher paperback edition of *The Documents of Vatican II* (America Press). This book is practically indispensable as a basic text.

The "most important documents" are these: the Dogmatic Constitution of the Church, the Pastoral Constitution on the Church in the Modern World, the Dogmatic Constitution on Divine Revelation, the Constitution on the Sacred Liturgy, and the Decree on Ecumenism.

Q. Despite the constant references that have been made concerning the Second Vatican Council, I find in my discussions with people that they still do not know some of the basic points of Vatican II. Are we perhaps assuming too much on the part of our "in-

formed laity" regarding their knowledge of Vatican II?

A. Yes. And I think we are presuming too much on the part of our "informed clergy" as well. Among the indictments that an "informed layman," Dan Herr, makes about the contemporary Church in a recent *Commonweal* essay (November 14th), is one against "the clergy who have yet to attempt an explanation to their congregations of what the council was all about." The Becker survey of the diocese of Worcester last year supports this charge with incredible force: 43% of the Catholics interviewed never heard of the Second Vatican Council, and the majority admitted that they knew "little or nothing" about it. And yet almost every Catholic contacted (all but a very curious 6%—and where have they been?) was aware of significant changes in the Church over the past five years.

Some (younger?) priests may feel that the council is already "old hat" and that it is time to move ahead. To a certain extent they are right, but only to a certain extent. It is true that we can get bogged down in a nostalgic celebration of the accomplishments of Vatican II and begin to convince ourselves that the mere repetition of the council's rhetoric is tantamount to Church renewal. However, the Church will not be judged by the way it talks but by the way it acts. (If you do nothing else today, read once again the 25th chapter of St. Matthew's Gospel.)

But I think such priests as these are in the minority. The trouble with many is that they, too, don't really know what Vatican II was all about. I should suggest, therefore, that the failure of communication regarding Vatican II has its source in the failure of understanding on the part of the priests themselves. And not enough has been done in the meantime to provide for continuing education of the clergy, many commendable efforts notwithstanding.

I am convinced that the growing polarization of the Catholic Church could be arrested and reversed if the agitated parties could agree on the teachings of Vatican II as a basis for discussion and dialogue. Neither one of the extremes attacks the council outright. They simply ignore it. The Right gives it lip-service in general and tries to draw blood out of a few conservative-sounding statements scattered here and there throughout the documents. The Left tends to put the council down as a hope long since dashed against the rocks of pastoral reality. The "moderates," meanwhile, have allowed the extremists to dictate the terms of the argument and to split the Church apart in the process.



The Proverbs

JESUIT THEOLOGIAN

Sees new breed of bishops handling needs of Church

By WELDON WALLACE

BALTIMORE — Father Walter J. Burghardt, S.J., sees small but hopeful signs of the emergence of a new generation of American bishops, men particularly responsive to the needs of Catholics troubled by controversies now agitating the entire Church.

The American body of bishops number enough members in positions of authority — "men profoundly dedicated to the church"—but too few who can

Weldon Wallace, religion editor of the Baltimore Sun, has joined the staff of the Catholic Review, Baltimore archdiocesan newspaper, during the current strike at daily newspapers in Baltimore.

"move the minds and hearts of the people," Father Burghardt said in an interview on the outlook for the Church.

Young people especially, declared the Jesuit theologian, make a sharp distinction between authority and leadership, not only in the Church but also in government, in colleges and universities, in business, in sports.

IT USED to be, he explained, that Catholics expected hardly more from pope and bishops than pronouncements and directives. But no longer.

If Church teaching today is to spark the response intended it must be preceded by consultation with a much broader spectrum of the Catholic population than has been customary, in the view of Father Burghardt, who is professor of historical the-



NUN REPLACES A BISHOP — In what is quite definitely a "first," a nun, is replacing a bishop in the Detroit archdiocese—and her assistant will be a priest. Sister Mary Corinne Bart, R.S.M., is the new delegate for religious to John Cardinal Dearden, Archbishop of Detroit. She succeeds the former Auxiliary Bishop Joseph M. Breitenbeck, now Bishop of Grand Rapids. Sister Mary Corinne had been an assistant to Bishop Breitenbeck in representing the 4,000 nuns and Brothers in the archdiocese. (RNS photo)

ology at Woodstock College near here.

As a body, he finds, the American hierarchy has not yet adapted its outlook to new directions demanded by the people, but there are individual exceptions—a number of bishops who have been notable in showing themselves open to new ways of "bearing witness to the Gospel."

Besides a long-established prelate like Cardinal Lawrence Shehan, of Baltimore, he cited men who have come forward more recently, including: Auxiliary Bishop F. Joseph Gossman of Baltimore; Bishop Joseph M. Breitenbeck of Grand Rapids, Mich.; Bishop Lawrence B. Casey, of Paterson, N.J.; Bishop Joseph A. Durick of Nashville, Tenn., and Auxiliary Bishop Thomas J. Gumbleton of Detroit.

TURNING to a major new development in the universal Church, Father Burghardt discussed an organization that could give theologians unprecedented influence in helping to guide the Holy See and the world's bishops.

This is the international commission of theologians, announced by Pope Paul last spring, which met for the first time in the fall. Father Burghardt is one of its 30 members.

The commission will delve into five major areas in the life of the Church. It will face the following issues:

• How much variety in theological interpretation can the Church tolerate without violating the unity of the faith?

• What does it mean to be a priest in the world today? These studies could include such matters as the possibility of ordaining men to a temporary priesthood, as well as the pressing question of optional celibacy.

• What is the relation of the Church to mankind in his development and technology?

• In an age when expediency is the common guide for behavior, how can moral principles be taught in a way to encourage man to measure his actions by them?

• What is collegiality—that is, how can a theologically valid way be found for the world's bishops to share Church government with the Pope?

Each of the five areas of study has been assigned to a sub-commission numbering six persons. Recently Father Burghardt received from Rome a breakdown of membership in these units. He belongs to the one that will explore the range of permissible theological diversities.

Each will meet separately, setting up its own agenda and working methods. Once a year the entire commission will gather in Rome for a session under the chairmanship of Cardinal Franjo Seper.

FATHER Burghardt declined to predict what part this commission could come to play in the life of the Church. Certain obvious factors, however, open up the possibility that it might do more than any other single force to close the gap between theologians and the hierarchy.

Heretofore, as Father Burghardt indicated, a working relationship has rarely existed be-

tween the two. One result has been criticism of certain rulings of popes and bishops on grounds of having failed to take into account seasoned theological findings.

The gap has had, at times, distressing consequences, like the controversy that broke out at Catholic University (Washington, D.C.) when certain theologians on its faculty dissented publicly from the papal encyclical on birth control, *Humane Vitae*.

Even if the hierarchy sought to work more closely with theologians on today's problems, however, some of the issues are so new that theology has not caught up to them. In this situation, the international theological commission looms as a major source of help.

Like a promise of collegial government of the Church, this commission originated not in a department of the Roman Curia but in a proposal made by the international Synod of Bishops which Paul VI convened in 1967.

The world episcopate had a hand also in the commission's makeup, for Pope Paul chose its members from lists of recommendations submitted by national hierarchies.

BESIDES the manner in which it came into existence, another promising aspect of this commission is its broad outlook. It brings together a range of opinion from conservative to progressive, with many variations. Interestingly enough, the Pope appointed Father Burghardt to it despite the fact that the Jesuit had signed a document dissenting from *Humane Vitae*. The only other American on the commission is Father Barnabas Ahearn, C.P., of Chicago.

Another conflict arose in Biafra as the shooting died down; extent of starvation was the issue this time.

One survey team said it found no evidence of genocide resulting from withholding of food. But priests in Rome and New York said immediate help was needed to prevent mass starvation.

Sentiment among Mexican-American Catholics regarding criticism of the Los Angeles archdiocese by a group of Chicano protestors appears to be polarized.

The group called "Catholics for the Race" seeks better living conditions and looks to the Church for financial help in the areas of education and legal services.

Archdiocesan policy defenders, however, cite aid already being given to the Chicanos, including operation of 20 parish schools, in Mexican-American areas and the start of construction of a new \$4-million hospital in a predominantly Chicano area.

Bishop Heinrich Rueth, C.S.Sp., who heads the independent prelature of Jura, Brazil, confirmed reports that atrocities have been committed against Indians in Brazil.

He declared that there are "criminal elements at work who are violating the rights of the Indians."

In late 1969, reports indicated there had been mass killings of Indians in Brazil, Colombia and Peru.

Catholics are planning a public act of reparation in London to the memory of the Protestants martyred for their beliefs during the bitter religious strife of the Reformation.

Hundreds of Catholics will walk in silent pilgrimage, January 25 to the site where 46 Protestants were burned at the stake during the brief counter-reformation in the reign of the Catholic Queen Mary.

Two weeks before the Dutch National Pastoral Council met and called for the abolition of compulsory celibacy, Pope Paul VI had urged the Dutch bishops to speak out clearly in defense of celibacy and of other doctrinal and disciplinary points disputed by Dutch Catholics.

The council voted by an overwhelming majority in favor of optional celibacy for priests. The bishops, however, abstained from voting on the issue.

By a surprising 26-4 vote, the Wisconsin State Senate passed a controversial bill that provides financial aid to parents of parochial and private school children. The measure now goes to the Assembly, where approval also is expected.

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He urged citizens "to have confidence in

No other theological group so varied in attitude and in place of origin ever has been sponsored by the Holy See, according to Father Robert Trisco, associate professor of Church history at Catholic University and editor of the *Catholic Historical Review*, a quarterly.

Since the commission is beginning its work at a time when the new brand of bishops described by Father Burghardt is emerging, there is every chance that theologians and prelates of the future may be drawn together as a new cooperative force in Church life.

Such a combination could help reinvigorate Church teaching, filling what many people feel has been the lack of adequate guidance in resolving new problems of the faith.

Father Burghardt is one who believes that many Catholics have been unable to adjust themselves to Church renewal because they were not educated for it.

The bishops at Vatican II got their education in the thrashing out of ideas on the council floor and in daily contact with the expert theologians assisting them. Other Catholics had no comparable opportunity. The Woodstock professor sees it as hardly strange, therefore, that "renewal has gone too far too fast" for some Catholics and "too slow and not far enough" for others.

CHURCH leadership of the future may help resolve questions that have sprung out of some of the concepts that seemed most secure in the past, yesterday's certainties having become today's ambiguities.

Father Burghardt enumerated some as follows:

• What is God? Many per-

sons, especially among the young, no longer accept the philosophical arguments used by St. Thomas to prove God's existence. Nor do they find God, as many formerly did, in nature. The contemplation of nature today is more likely to reveal man's control over natural forces than God's power expressed through them. This change is symbolized by the new ability to look upon earth from outer space.

• What is belief? Is it primarily the acceptance of propositions—let us say the dogma that there are three persons in one, God—or is belief primarily one's commitment to God? Are you a believer if you expend your energies to help your fellow man but are not affiliated with Church and have no religious creed?

• What is sacred and what is secular? That distinction used to be fairly clear, but not now. When a person who professes no belief in God walks in a picket line on behalf of the right of blacks or to demonstrate against poverty, is he doing something sacred or secular? In past times, declared Father Burghardt, "We would have felt confident in saying secular. Now we're not so sure, for did not Christ teach that 'Even as you did it to one of the least of these, you did it to me'?"

• What does it mean to be a Catholic? The definition used to be relatively easy. A Catholic was one who had been baptized, accepted the truths of the Faith and obeyed Church authority. Such a person was a "member of the Church."

Vatican II, however, disrupted that traditional view by putting the question in a different way: "Who belongs to the Church?"

It is widely held today that a person who is Christian in his actions belongs to Christ's Church even though not affiliated with any denomination. This conviction, Father Burghardt said, cannot be lightly dismissed.

• What aspects of the institutional Church—the papacy, the episcopate, the sacramental system, for example—are indispensable in their present form?

MANY young people have little regard for the institution. A

(Continued on back page)

THE WEEK'S NEWS IN BRIEF

Biafrans and starvation, Chicanos and poverty, Catholics and Protestant martyrs, priests and celibacy, parochial school pupils and public aid, Russians and religion, and the human race and its environment helped make up the news during the past week. The highlights:

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their public school administrators and to cooperate with them in every way."

Restrictions on religion in the Soviet Union are more indirect than direct, Father C. J. McNaspy, S.J., associate editor of *America* magazine, said in Houston, Texas.

He noted that the situation regarding religious freedom is not as bad as it was prior to World War II.

Father McNaspy observed, however, that there is no possibility of religious instruction in Russia except in families. "And really this is limited because the state takes the child away from his parents at an early age," he said.

To an outsider, the reunion of Rome and Canterbury might seem sufficient work for a lifetime.

But for 19 members of the joint Anglican-Roman Catholic International Commission working for that purpose, it is only a beginning.

In fact, some members believe that the final goal, full organic union cannot wait for a joint "mission to the world" to help the man of a technological age find his rightful path by the Gospel.

The Spanish bishops are pressing for greater independence in Church-State relations, a key issue in that overwhelming Catholic nation.

And they are doing so at the urging of an increasingly younger generation of prelates within the Spanish Bishops' Conference, many of them appointed by the Vatican circumventing the government's privilege of presenting candidates to head dioceses.

The new director of the Department of International Affairs, United States Catholic Conference, is "convinced the Earth might become the cesspool of the universe" if the environmental crisis is not stopped.

Msgr. Marvin Bordon said the department will be greatly concerned with ecological deterioration during the 1970s.

"I don't want to give the impression that we will be dropping all else," he said, "but we will be deeply involved in studying the environmental crisis."

NEWS CAPSULES: Legislation providing financial assistance to parents of children attending private schools was reintroduced in the New Jersey State Assembly. . . . The New York chapter of the American Jewish Committee strongly opposed Gov. Nelson Rockefeller's proposal to repeal the Blaine Amendment to the state constitution, which prohibits state aid to parochial schools. . . .

Louisiana's Catholic bishops urged support of the state's public schools during unrest caused by new integration orders. . . . The Church in several Latin American areas is suffering persecution because of its efforts "for the liberation of man," an official of the Latin American Bishops' Council declared. . . .

In times of internal crisis throughout the history of the Catholic Church, it has reacted "with an outburst" of "sanctity," *Civita Cattolica*, Rome Jesuit review, said. . . . Msgr. Charles Owen Rice, Pennsylvania's "labor priest," theorized that the killers of labor leader Joseph A. Yablonski may be slain. . . . New Jersey Gov. Richard J. Hughes vetoed a bill which would have authorized silent prayer or meditation in public schools.

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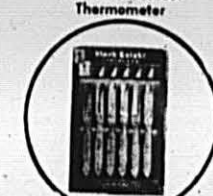
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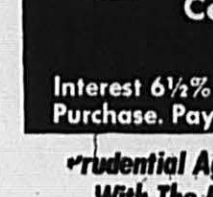
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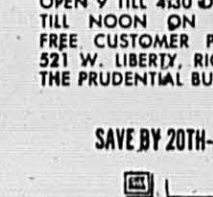
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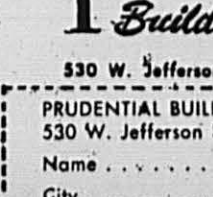
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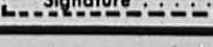
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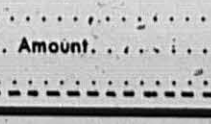
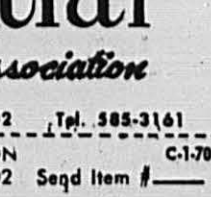
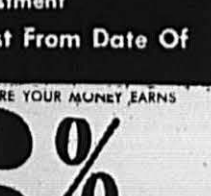
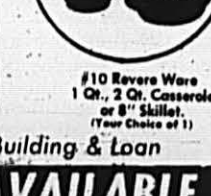
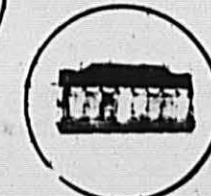
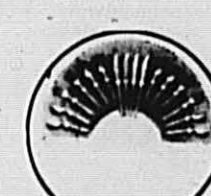
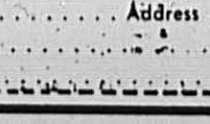
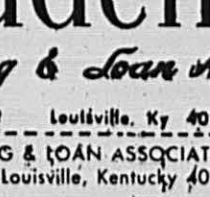
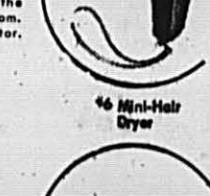
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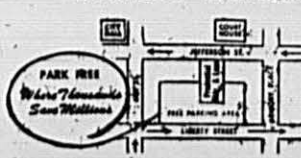
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Comment

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

In thanksgiving

The first request Archbishop Biskup made of the people of the Archdiocese upon his elevation last week was that they dedicate next Sunday, Jan. 25, "as a day of prayerful thanksgiving to God for Archbishop Schulte, at the same time asking that God's abundant blessings be with our good Archbishop for years to come."

That request will be cheerfully and wholeheartedly honored by the retiring Archbishop's many personal friends, by the many thousands who have received directly the spiritual ministrations of his office, and by the entire archdiocesan population which has benefited so abundantly from his judicious planning and administration.

A whole generation of Catholics has grown up with Archbishop Schulte, their youthful years marked indelibly by person-to-person encounter—at Confirmation, Scout award ceremonies, graduation, parish celebrations, etc. On a formal and an affectionate basis, he has been a part of their lives. He has personified the Church's concern for their welfare.

Somehow one always thinks of Archbishop Schulte and his service in connection with the young. He was unabashedly "at home" with children. He could speak their language. He shared their dreams. He brought his knowledge of youth, its need to grow and fulfill itself, to bear in affairs of the Archdiocese. Archbishop Schulte came to Indianapolis in 1946, a time when the Archdiocese was experiencing the first impact of the human and technological expansion that followed World War II. He set to work fitting and re-shaping the Archdiocese to the needs of the day and the prospects of the future.

Thirty new parishes have been established since then, an indication of the unparalleled development. But much more than multiplication of the basic units of Church structure was accomplished. Several new high schools were constructed in Indianapolis, Clarksville, Madison, and Terre Haute. Archbishop Schulte was instrumental in the building of St. Paul Hermitage, Beech Grove, and the founding of Providence Retirement Home, New Albany. His list of "firsts" is impressive, impossible to enumerate here, but includes St. Paul's Catholic Center at Indiana University, St. Mary's Child Center and Fatima Retreat House.

Organizational changes he made in archdiocesan agencies and institutions have not only produced efficiencies but promoted initiative among heads of departments and their staffs. This has been particularly notable in school administration and financing. He delegated authority wisely and having done so reposed full trust and confidence in the abilities and judgments of his lieutenants. He encouraged new techniques of operation and research and the exploration of new fields of service. He stimulated those around him to develop the full potential of their talents and duties. Important examples of this generous patronage include the late Father Ralph Pfau's work with Alcoholics Anonymous, the comprehensive survey of opinion on Catholic education, and The Criterion's launching of Interchurch, the statewide ecumenical monthly.

If readers will bear with this personal digression, The Criterion and its staff wishes to express a personal appreciation to the Archbishop. He has been a consistent supporter of the Catholic press and of this diocesan weekly. The Criterion has its share of critics, some of whom, from time to time, have sought to curtail its freedom. He would have none of it. Though there must have been many occasions on which he disagreed personally with us, he has been our defender in the councils of the Church, among the public and even in the courts. He stood by us when we needed him. He has been our friend and we are grateful.

Though Archbishop Schulte retires, he remains among us and will make his home at St. Augustine's Home for the Aged. From there he will continue a lively interest in his people. On the occasion of the 50th year of his ordination, the clergy and laity wished him Ad Multos Annos. There will be special prayers said Sunday, hundreds of thousands of Masses and Holy Communions offered in thanksgiving. There will be, too, that same wish of Ad Multos Annos to one whose mind and heart have always been with the young.

No white refuge

The Ordinary of Mississippi, Bishop Joseph B. Brunini of Natchez-Jackson, has made himself an example of dynamic Catholic leadership for the cause of public-school integration in that state and, indeed, throughout the Union.

In a pastoral letter to all Catholics in Mississippi, Bishop Brunini made four key points: (1) that Catholic schools in the state will not offer whites "a refuge from integration"; (2) that "hasty schemes" in Mississippi to create a new all-white private school system "will do nothing but defraud" the youth of the state; (3) that racial segregation in schools is an affront to the teachings of the Church and to the informed Catholic conscience; (4) that the Catholic schools of Mississippi are

not in competition with the public schools inasmuch as the future "depends upon a public system" free of segregation and "committed to excellence."

Bishop Brunini's pastoral came at a time when 30 public-school districts in the state had strained toward full compliance with the U.S. Supreme Court's no-non-segregation order of October, 1969, for total integration and a dozen or more additional districts were racing to meet a February "desegregate now" deadline set by the high tribunal.

While it appears that most public-school administrators in Mississippi are sincerely seeking to live up to the letter of the Supreme Court's firm mandates, many white Missisippians have been engaging in considerable hanky-pank aimed at getting around those mandates by one means or another.

One of the dodges of such whites, not only in Mis-

issippi but throughout the nation is to seek to enroll their non-Catholic children in Catholic schools, where black pupils almost always are a tiny minority at best. This "out" no longer will be available in Mississippi—if, indeed, it has been available prior to Bishop Brunini's pastoral. Nor should it be available anywhere else in the Union; such an accommodation for white racists is about as grave an affront to the Church's teachings as we can think of.

Moreover, Bishop Brunini's pastoral reached beyond Catholics to all Missisippians and to all people everywhere to shun "makeshift schools, hasty schemes designed to avoid court orders, and emotional appeals to the social patterns of a dead past . . ." He was speaking to us Hoosiers, Catholic and non-Catholic, for we also must plead guilty to attempting to cling to social patterns of the past rather than face up to today's realities and tomorrow's wonderful opportunities.

• GEORGE SHUSTER'S VIEW

Wonder of faith defies world's spoilers

By DR. GEORGE N. SHUSTER

Dipping into a new book at Christmas time, I came upon a quotation from Martin Buber, the admirable Jewish theologian and teacher. It read:

"The life of dialogue is not one in which you have much to do with men, but one in which you really have to do with those with whom you have to do."

This may seem a bit cryptic, but when you think about it, especially if you have had some previous awareness of Buber's central teaching, which is that the value of life depends on what happens to the "I" and "Thou" relationship, you will be helped by it.

He was thinking primarily, of course, of the life of prayer which in its essence has to do with "dialogue" with God. This was the experience of Moses on his mountain, of John the Baptist in his far-off place of honey and locusts, of Francis of Assisi in Umbria, and of Teresa in the area around Avila. I venture to suppose that it has been in a modest, unheralded way the most profound continuing event in the lives of many Christians and Jews.

It started me to thinking about what was in some ways the most blessed and the most saddening Christmas of my life. Blessed it was because I seemed to note the event with a new insight into the meaning of faith, namely that the birth of Jesus and the whole mystery of the Incarnation was and is the most sublime and at the same time most human invitation to dialogue with God, and, of course, also to dialogue with all those to whom we can speak, without pulpit oratory but in the humility of sharing with others the true meaning of God's being and of Christ's coming.

On the other hand it was an unusually saddening Christmas. In the great shops where one could buy presents for loved ones there was no bleating of Christmas hymns from crack-

ed and worn-out recordings. No, the poorer the merchandise offered for sale was, and the greater the danger to the purchaser of being defrauded of real value, the louder the carols rang out into the crowded streets. The cheap little figurines, ranging all the way from the Child in the Manger to naked girls made of daubed earthenware, were bad enough, but one could not help but think of worse things, of very slick magazines with caricatures of pregnant Girl Scouts and similar defamations of woman—to one among whom a child was given

who was God's son. And then finally to perhaps the most devastatingly clear symbol of human debasement in our time and culture—the alleged Hippie murder cult in sunny California.

What could Martin Buber, the Jew with a kinship for Christ in his heart, say if he tries to enter into a dialogue with that kind of world? He and others tried to do so when the Nazis were in power. But they were only a Hippie murder cult of colossal dimensions. This was like attempting to hold a conversation with those living in a house for the insane. Men one had known

in easier times had subscribed to some fiery denial of themselves. And of humanity.

Then I turned to concern with dialogue within the Christian community, and in a broader sense the religious community of mankind. Christian has despised Catholic, it seems to me, with ever-renewed depth of certainty for a variety of wrong reasons. Arguments about what was taught in outmoded textbooks of dogmatic and moral theology. Arguments about authority. Debates about sex and its significance in the total life

of the human spirit. Wrangling about education. Conflicts about how to balance the ecclesiastical budget.

Where I went to midnight mass, hundreds not only chanted immemorial sections of the Liturgy but also the familiar hymns.

What a marvelous creation the old Austrian "Silent Night" is! It has survived all the efforts to commercialize and degrade it. You can laugh off its sentimentality but you cannot get rid

of its appeal. It is so simple that none of our sophistication can rub off on it. It calls to mind again and again how primitive we all are, how tied to birth and earth, how much in need of redemption.

Perhaps dialogue between Christians, and with others like unto Martin Buber, may be possible once more when we have stood back a little from the world as it is and looked at the world as it might be and as we believe it will be when time is no more and the splendor of God stands like dawn over the souls of men.

(Copyright, 1970)

By REV. LAWRENCE LUCAS

It got me thinking about this whole sordid affair with Ali.

One of the minor yet tragically comical aspects of the matter is the great difficulty that so many people have just in using the name he now prefers. Most insist on calling him Cassius Clay, or some will first say Clay and then in a patronizing or sarcastic manner add "or Muhammad Ali," with some stupid remarks about it.

Name-changing as a sign of free commitment of one individual to another has very deep Scriptural roots in both Testaments. Take, for example, the changes from Abram to Abraham and Simon to Peter. Consider how many prominent people in the entertainment world and other Americans who for various reasons have changed their names with no difficulty. Apparently, name-changing is acceptable in America except when done by black people for reasons which displease white people.

Far more important is the rapidity surpassed only by the hypocrisy with which boxing commissioners acted to "strip" him of his championship after his dubious conviction for draft evasion. His appeal is still before the courts.

In a similar situation, it would be difficult to think of anyone

who would not have retained full rights of citizenship while awaiting the final judicial decision. Many people have held jobs and some even high elected offices while awaiting the verdict of the courts for far more serious matters.

In this matter, even our bishops have upheld the moral right of conscientious objection to war in general and some wars in particular. Yet, Ali was denied the means of his livelihood with

the general approval of fair-minded Americans while his case is under appeal.

If the moral tone of boxing were somewhat higher than what most people believe with some evidence for that belief, the action of the commissioners and some politician supporters would still be highly questionable.

Moreover, the title of heavy-

weight champion is a recognition of being the best heavyweight fighter around and successfully demonstrating it. Nowhere is it said to be a black boy's reward for being senselessly killed in a white man's war which guarantees him nothing, least of all black freedom in America.

Thus, in spite of the commissioners, the unbeaten Muhammad Ali is still heavyweight champ of the world.

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• THE YARDSTICK

Planned parenthood by the government?

By MSGR. GEORGE HIGGINS

Last November, when the National Conference of Catholic Bishops issued a second warning against the danger of governmental compulsion in the field of family planning, many people yawned indulgently as though to suggest that the Bishops were allowing themselves to be mesmerized by their own outmoded ecclesiastical rhetoric.

To tell the truth and shame the devil, I must admit that I myself was somewhat less than wildly enthusiastic about this second NCCB statement in support of parental freedom in the area under discussion. I recognized, of course, that there is always a danger that government programs in this very sensitive area will be abused, but I felt that the Bishops might be exaggerating the extent of this danger. Moreover, I was convinced that, if bureaucratic interference with parental freedom in the field of family planning ever became a clear and present danger, even the most rabid supporters of planned parenthood, with the exception of a few unrepresentative zealots, would rise up in protest, as good civil libertarians, regardless of their own personal views on the matter.

At the present time, however, I am not so sure about that. On the contrary, a couple of things I have read during the past few weeks would seem to suggest that the danger of government interference with parental freedom in the field of family planning is, if anything, more serious than the Bishops made it out to be in their November statement.

I am referring to an article by Alan Barth on the editorial page of the December 24th issue of the Washington Post entitled "A State License to Have Children?" and a parallel reference to the same subject by a former Catholic priest in a book which, in fairness to the publisher who was kind enough to provide me with an advance copy, probably shouldn't be mentioned by name

at this time since it isn't scheduled for publication until March.

Both of these writers flatly take the position that parents should be required to apply to the government for permission to have another child. Barth, who is a long-time member of the editorial page staff of the Washington Post, makes his point, in part, as follows: "When a man and a woman decide that they should like to reproduce, they ought to be required to go down to City Hall and obtain a license, or permit, to do so. Such a license should not be granted quite so casually as marriage licenses have been issued in the past. Exact qualifications ought to be set for parenthood."

The author of the unnamed book referred to above takes identically the same position. "There is no doubt," he says, "that obligatory birth control will have to be imposed ultimately by governmental and para-governmental agencies. There is very little doubt that within 20 or 30 years permission will have to be obtained for each human conception and, later, birth."

I find these two statements very significant and more than a little alarming, not so much because of what they actually say, but rather because of the prominence and potential influence of their authors. They cannot be lightly dismissed as irresponsible or unrepresentative kooks. The first of the two, Barth, is one of the leading civil libertarians in the United States. The other is a highly trained theologian who taught for a number of years at a world-renowned Catholic institution of higher learning. Although, as indicated above, he has resigned from the priestly ministry, he is still, to the best of my knowledge, a practicing Catholic.

The fact that two men of such prominence are now beginning not merely to discuss but openly and rather casually to advocate a degree of government compulsion in the field of family planning which, until very recently, would have been considered beyond the pale of discussion is enough to scare the

wits out of anyone who believes in human freedom.

Strangely enough, however, it doesn't seem to scare them in the least. On the contrary, they give the impression that they can't wait for 1984 to arrive. I find this almost impossible to understand in the case of both authors, but especially so in the case of Barth, who has dedicated the better part of his professional life to the cause of civil liberties.

I had to turn up the light of my reading lamp and put on my strongest bifocals to make sure I was seeing straight when I found Barth blithely describing his program for governmental licensing of births as a "modest" proposal and a step towards Utopia. Coming from a man who has vigorously opposed illegal wire tapping and every other form of bureaucratic snooping into the personal affairs of private citizens, this casual and almost supercilious description of his proposal to license births strikes me as being a very bad omen for the future of freedom in the United States.

Frankly, I can only wonder what has happened to Barth's judgment as a noted civil libertarian. Does he honestly believe that the government can set "exact qualifications" for parenthood without violating the civil liberties of the parties involved? Is he really serious—or is he just putting us on—when he suggests that "without any greater intrusion on privacy than is being currently encouraged by the Department of Justice, the FBI could be empowered to use its electronic listening devices to detect hidden heartbeats in expectant mothers—although only to be sure, upon authorization by a magistrate?" Is this the same Alan Barth who has been writing all those inspiring editorials in the Washington Post, for so these many years, protesting against even the slightest violation of the civil liberties of even the poorest and most humble citizen in the land?

There must be a mistake somewhere. Perhaps a some joker on the staff of the Post is using Barth's name as a pseudonym. Or could it be that

(Continued on page 5)

Biafran aftermath

The news about Biafra is encouraging one hour and dismaying the next. The Nigerian government reports its official agencies are feeding three-quarters of a million war refugees and will bring an end to starvation by the end of January. Other sources report aid to the refugees is arriving only in trickles, starvation continues as acute as ever and Nigerian resentment of outside relief agencies precludes any massive or immediate effort to relieve the suffering.

At this writing only the International Red Cross and CARE have been authorized to supply aid which in turn will be dispensed solely by the Nigerian Red Cross. Upon cessation of hostilities, Maj. Gen. Yakubu Gowon, Nigeria's head of state, vigorously rejected offers of assistance from Caritas International, the Catholic relief agency, and Joint Church Aid, a grouping of Catholic and Protestant service agencies in 21 countries. He bitterly attacked the Vatican, charging that it had helped prolong "rebel resistance" and led "many innocent citizens to an untimely death."

Throughout the past 30 months Caritas, JCA and the French Red Cross have been extending a life line to the starving Biafrans. French Red Cross pilots and doctors, Irish missionary priests and Sisters, and Prot-

(Continued on page 7)

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"THAT'S AN INTERESTING ANALYSIS OF ST. PAUL'S PERSONALITY, MRS. MARTINGALE. WHEN DID YOU DEDUCE HE WAS A SCORPIO?"

By MSGR. R. T. BOSLER

Q. Catholics brought up in the old manner are perplexed at the changes which are against hardfast rules which were backed up with facts. An example of this sort of change is the coming usage of the Protestant version of the Lord's Prayer. I understand that this is one of the things that could never change simply because the words, "For thine is the kingdom and the power and the glory forever"—beautiful as they are—were never uttered by Jesus and are not recorded in Scripture.



A. You are complaining before you know what is actually going to happen. The phrase you refer to is not to be added to the Lord's prayer, but to the prayer that follows the Our Father in the Mass. Here is the way the new prayers of the Mass will go:

After the "but deliver us from evil" of the Our Father, the celebrant of the Mass will continue: "Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ." The people then end the prayer with this acclamation: "For the kingdom, the power, and the glory are yours, now and for ever."

This is an addition to the Lord's Prayer which we know the first Christians made during the Eucharistic service. In a first century publication known as *The Teaching of the Apostles* there is a description of the contemporary communion service in which the words were added to the Our Father. It is quite possible that the words did come from the lips of Jesus, for not all his words were recorded in Scripture.

I personally hope that this addition to the prayer after the Lord's Prayer in the Mass leads to the addition of it to the Our Father when said apart from the Mass by Catholics. Why shouldn't we make it easier for Protestants to join with us in prayer by agreeing with them in something that has a tradition going back to the first century?

QUESTION BOX

Objects to revision of the Lord's Prayer

Q. In the scientific world there has developed a Babel of languages, for each scientific community follows its own terminology; so that the physicist has a hard time understanding a sociologist. Is this true of theology and philosophy?

A. Theology and philosophy do both suffer from the same malady. One of the principal causes of friction in the Church today is that the older theologians understand only with difficulty the language of the newer theologians. The situation is even worse for the older clergy who can scarcely talk religion and doctrine with the newly ordained.

Each philosophy, in a sense, has its own language, but all present-day philosophers are able to read one another. The trouble philosophy causes in the Church is that nearly all the bishops, older clergy and theologians were trained in Scholastic philosophy. Consequently they have difficulty communicating what they believe to the younger generation, for the truths of the faith expressed and explained in Scholastic language and thought patterns are almost meaningless to those who think in modern

thought patterns. The so-called new theology in our Church is an attempt to express the truths handed down to us in Scholastic frames of thought in the language of modern philosophies.

Q. Are parochial high schools and colleges changing because they are irrelevant to society? Most high schools and some colleges are closing because of lack of funds. Is this the only reason?

A. Education comes high these days. The state colleges and public high schools require an ever increasing share of the money available so that what is left over for the private schools after taxes are paid grows more meager each year.

Undoubtedly, some church-run high schools and colleges have become irrelevant, and this accounts for their lack of financial support, but I find it hard to believe this is true of the majority, for most of these institutions have been forced to try harder to attract financial help and encourage parents to meet the costs of tuition.

Q. Is there something in the male species that feels

desperate at times because of working conditions or outside pressure that necessitates him being surly, insulting and negative to his spouse when truly the spouse does all she can to make his home and hearth comfortable, loving and friendly? Could it be that the ones who love him are the last chance for him to feed his ego, even though insulting them seems necessary at the time? If so, isn't there always the chance of the "last straw breaking the camel's back?"

A. It could be, and there is the chance. Tell him so. But try harder at building up his ego in a friendly, loving way and seek to find out what the outside pressures might be.

Q. If a couple has been married outside the Church (one had been divorced), could they go to confession if they are now living as brother and sister?

A. Yes, but in some dioceses permission from the bishop is required before such a couple may return to the sacraments. Talk it over with your pastor.

Q. There is much concern over clerical celibacy and the shortage of priests today. I wonder why married men who wish to become priests are not encouraged to change from the Latin rite to one of the Eastern rites united to Rome that allow a married clergy. If the Latin rite can be used as a missionary vehicle all over the world, then the Eastern rites may have success in the West. It seems to me that some such approach could solve several of our problems within the context of present canon law.

A. I am afraid your suggestion won't help much in North America. Here the Eastern Rite Uniates are asked to follow the Latin Rite custom of a celibate clergy. The day is coming, however, I predict, when the shortage of clergy will make it necessary for bishops to ordain married men to the priesthood. (Copyright, 1970)

YOUR WORLD AND MINE

The technical sphere and Christian morals

By GARY MacEOIN

"Moral theology is a reflection on the Christian life and experience. Christian life today struggles with the acute problems facing modern man in a technical and urban society and in a world of pluralism. Theology can no longer merely consider the meaning and relevance of Christian life in a world come of age but beset with its own problems and insecurities."

The quotation is from the introduction by Charles E. Curran, professor of moral theology at Catholic University, to a recent

book (*Absolutes in Moral Theology*). It immediately came to my mind when I read the disclosures made by Dr. Herbert L. Ley, Jr., after he was ousted from his job as head of the Food and Drug Administration (FDA), the government agency that regulates or is supposed to regulate more than \$100 billion worth of products in the interest of protecting the nation's health from the ignorant and the unscrupulous.

During the three years since he left the chair of medicine at Harvard to head FDA's medical bureau, Dr. Ley reports he was under "constant, tremendous, sometimes unmerciful pressure" from the drug industry. "Some

I can sympathize with Dr. Ley. For the 12 years I edited a magazine devoted to scientific agriculture, I also was under constant and sometimes unscrupulous pressure from the drug industry. What they sought in my case was editorial endorsement for products, on the strength of in-house and often obviously superficial tests. These included products which, used on plants, have since proved to have disastrous after-effects on the ecology, as well as products which, used on or in animals, have since shown up as dangerous residues in food designed for human consumption.

Of course, the stakes were much higher in Dr. Ley's case. His agency has for years been trying to enforce a 1962 law banning drugs that are either unsafe or less effective than others available. That running battle remains unresolved.

Dr. Ley is far from optimistic about its outcome. "The thing that bugs me is that people think that the FDA is protecting them," he said. "It isn't. What the FDA is doing and what the public thinks it is doing are as different as day and night." The reasons for the difference, as listed by Ley, are lack of adequate professional staff, too many "retreads" on the staff, lack of motivation to do an effective job of consumer protection, lack of funds, and lack of "topside support" from the Administration.

The applicability of the Curran quotation should, I hope, be now be obvious. The issues as here formulated indicate a grave danger to the health and welfare of Americans. They call on us to reflect on the meaning and relevance of Christian life to the problem and its solution. An obvious first step would be

to arouse the moral indignation of Christians so that a massive wave of public opinion would force the Administration to remedy the defects in FDA as formulated by Dr. Ley.

The problem of the price and quality of drugs is, of course, not an isolated one. It is part of the total problem of the cost of medical and hospital care, the

cost of living and dying. This segment of our economy has been affected more than any other by galloping inflation. Some of the increase reflects the correction of a longstanding imbalance in the wages of hospital workers. More may well represent unscrupulous gouging. But, in addition, there are structural distortions that need correction: for example, a short-

age of training facilities for educating doctors and nurses.

Such are some of the problems and insecurities that beset our world. Solving them involves not only technical but moral factors. They challenge us "to consider the meaning and relevance of Christian life" to the needs of the total human community. (Copyright, 1970)

FROM THE OTHER SIDE

Arab-Israeli crisis placed in perspective

By ALVIN F. KLOTZ

A seminar relating to the Arab-Israeli crisis was held recently at Indiana University—Kokomo which had real value in giving an objective historical perspective to a topic that is emotional at the very least. Dr. Malcolm Kerr, chairman of the political science department at UCLA and an American who grew up in the midwest, gave an excellent review of the historic conflict.

Since the first World War there has been an increasing crescendo of intense nationalist fervor. The problem has many political intricacies, caused in part by the lack of cooperation among the Arab states. It has been complicated by the Cold War in which both the United States and Russia have been actively bidding for the favor of these states.

It all really started with the Balfour Declaration in Great Britain in 1917. Immediately following the first World War the British pledged their efforts to create a Jewish "national home" in Palestine. The community flourished with the Nazi persecution of the Jews in the 30's and 40's. By the time Britain left Palestine there was a Jewish population of about 700,000 there with well established institutions and an army. There were twice as many Arabs, but with neither army nor institutions.

A war was fought in 1948—or at least ended that year with the Israelis as victor. The partition was made by the UN at that time, but boundaries were established in the battlefields not in the United Nations. At any rate, the long term legacy was the bitter controversy over Israel's right to exist in what boundaries—or at all. Between three quarters of a million and one million Arabs left the area, which of course, has produced the further legacy of the problem of the refugee.

to is the fact that he has done so without any real concern for what his proposal would mean in terms of civil liberties. I wouldn't have been surprised to read such a proposal in an avowedly segregationist paper, but reading it in the Washington Post on the day before Christmas was almost enough to make a man throw up his hands in complete despair. If they will do this in the green wood, what will they do in the dry? (Copyright, 1970)

The curious turn of history here is that Arabs now became the dispersed people, the "Dispersa," claiming the right of return. This for centuries has been the nostalgic desire of a worldwide dispersal of Jews. The United Nations did confirm this right for the Arabs in a resolution in 1948. In the meantime the resolution has not been enforced. Their place, created by their earlier mass exodus, had since been filled as Israel's population more than doubled within a short span of years.

Both the Arabs and Israelis have created their own sets of myths. Arabs believed that they were being victimized by a systematic plot to drive them out of Palestine. It would be only a matter of a short time that they could defeat their captors. The Jewish myth upheld the notion they didn't have room for the Arabs. In turn they should be content because they were being crowded for in refugee camps. They had let Palestine on their own, they argued. Also they noted that the Arabs would be a security risk. The matter of achieving peace was approached in such divergent manner by the two sides that an uneasy stalemate has been the result.

The problem seems particularly perplexing to me because of its religious overtones. There are, of course, a goodly number of Christians among the predominantly Moslem Arabs. The American press, perhaps because of its reflection of our insidious fear of communist intervention in Arab nations, has tended over the years to give the Israeli side. Probably, too, the book "Exodus" and the subsequent film did much toward firming up an anti-Arab attitude in this country. So the problem of really sorting out the facts is not an easy one. Unfortunately, those who are involved religiously or by family ties are bound to have such intense feelings that they are generally of little help.

The real question from a long range point of view is whether or not the concept of a "promised land" is being fulfilled in our time. If it's then what does this do to the concept of God's scattered and dispersed missionaries throughout the far reaches of the world? The Old Testament accounts show the Jewish efforts at nation building in ancient times to be abortive at best. Certainly, too, the ancient patriarchs discouraged nationalistic ambitions, lest perhaps, the people forget their self-giving mission to the world and become one more buried civilization for archeologists to dig up. The effect of the Jews as an outspoken religious presence in

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TOURNEYS SLATED

Post-season net schedule set by CYO Office

INDIANAPOLIS — The post-season basketball tourney schedule was announced this week by the CYO Office.

The Junior-Senior Tourney is underway, with finals scheduled at 1 and 2:15 p.m. Sunday, Feb. 1, at Secina Memorial High School. Winners will advance to the Archdiocesan Junior Tourney the following Sunday.

Cadet teams have been divided into "American" and "National" tourneys, which will be played January 27, 28 and 29, finishing February 11 at Secina. Winners will go into the Archdiocesan Cadet Tourney.

PAIRINGS have been mailed for the Cadet "B" and "56 B" tourneys. Fourteen teams are entered in the "56 B" tourney at Little Flower, which starts February 7 and continues through to February 12. The Cadet "B" tourney, composed of 17 teams, begins February 5 at Lourdes.

Entry deadline for the "56 A" Tourney at Holy Cross is January 28. Pairings will be drawn at Holy Cross on February 2.

Junior-Senior net trophies awarded

Trophies were awarded to division winners in the Junior-Senior Basketball League last week-end as the regular season closed for a record 183 parish teams in the Indianapolis Deaneries.

Division champions include: Division I — Northwest Youth Athletic Association (NYAA), Division II — St. Pius X, Division III — St. Mark's, and Division IV — Little Flower.

The Freshman - Sophomore League finishes its season this week-end, followed immediately

CYO NOTES

Cadet Girls Volleyball League action gets underway today, January 26 with 22 teams entered in three divisions. Ten teams are expected to participate in the Cadet Boys Wrestling League, scheduled to begin February 8.

Entry blanks have been mailed for the Junior Table Tennis Tourney, set at Little Flower parish February 15, 16, 17 and 22. Deadline is February 12.

Directors of parish entries in the Junior One-Act Play Contest will meet at the CYO Office Tuesday, Feb. 10. Competition will begin on March 1 for the Comedy Division, following the next week by the Serious and Classic Comedy Divisions.

The final mailing of information for the Archdiocesan Science Fair has been sent to the 46 participating parishes. The event is scheduled March 8 at Little Flower. Parish fairs will be held during January and February.

The January meeting of the Indianapolis Deaneries Youth Council will be at 7:30 p.m. Monday, Jan. 26, at the CYO Office.

Scout Award

INDIANAPOLIS — The final board of review for candidates to the Ad Altare Dei Scouting Award will be held Sunday, Jan. 26, at the CYO Office, 1502 W. 16th St. Archbishop George J. Biskup will present the awards at 4 p.m. Sunday, Feb. 8, in St. John's Church.

Feast Day

The official observance of the Feast of St. John Bosco, Archdiocesan patron of youth, will be a combined spiritual and social activity at Holy Name parish, Beech Grove, on Sunday, Feb. 1. A Youth Mass will be offered at 6 p.m. in Holy Name Church, followed by a dance in the parish hall from 7 to 10 p.m. "The Soul Society" will provide the music. Sandwiches and refreshments will be available at the dance. Admission will be \$1 plus valid CYO cards. Guests are permitted.

Style Show Sunday at Holy Name

More than 110 entries are expected in the annual Junior Style Show, scheduled Sunday, Jan. 26, at Holy Name parish, Beech Grove.

There are six categories of competition: skirt and blouse, sportswear, tailored dress, party dress, formal dress and tailored suit. Trophies will be awarded in each category. A total of 28 gift certificates for \$5 each will be given to finalists.

INDIANAPOLIS contestants are asked to deliver their entries to the Holy Name parish hall on Saturday, Jan. 24, from noon to 5 p.m. Out-of-town contestants may bring their items Sunday between 11:30 a.m. and 1:30 p.m.

Contestants are to be at the hall by 6 p.m. for a briefing about the style show format. Door opens at 6:15 p.m. with the start scheduled at 7 p.m.

SERVING as fashion coordinator will be Mrs. Richard Phillips. Masters of ceremonies will be Bill Newman and Ned Miller, officers of the Indianapolis Deaneries Youth Council. Awards will be presented at the conclusion by Father Donald Schneider, Archdiocesan CYO Director.

Admission to the event will be 50 cents for adults, 25 cents for children with a family maximum of \$1.50.

Theologate summer '70 session set

ST. MEINRAD, Ind. — The St. Meinrad School of Theology will offer a summer program of 14 courses in theology from June 29 to August 7.

Courses to be offered will include four in sacred scripture, two in doctrinal theology, two in catechetics, one in Church history and five in liturgy.

The faculty for the summer session will include: Father Aurelius Boberek, O.S.B., William Deering, Father Columba Kelly, O.S.B., Father Sebastian Leonard, O.S.B., Father Conrad Louis, O.S.B., Father Nathan Mitchell, O.S.B., Father Matthias Neuman, O.S.B., Father Christopher Shappard, O.S.B., and Father Marcellan Strange, O.S.B.

Celibacy law changes asked

RECIFE, Brazil — A group of priests from Northeast Brazil has again appealed to the bishops for changes in the Church's laws on priestly celibacy.

At a meeting here, representatives of about 2,000 priests asked for an end to compulsory celibacy, the reinstatement of priests who have married, and the ordination of married men into the priesthood.

Persecution seen for social action in Latin America

MEXICO CITY — In several areas of Latin America the Church is suffering persecution because of its efforts "for the liberation of man," an official of the Latin American Bishops' Council (CELAM) said here.

Father Cecilio Lora, executive secretary of CELAM's education department, said that this is especially true of Paraguay, where "Church efforts in behalf of human dignity and solidarity have been met with the expulsion of two priests on charges of favoring opposition and Marxists."

NEW ORLEANS — Louisiana's Catholic bishops have urged support of the state's public schools during unrest caused by new integration orders.

SCORES

CYO VOLLEYBALL LEAGUE
Games of Friday, Jan. 16
Division 1: St. Thomas-St. Birdget, postponed; Immaculate Heart 2, St. Joan of Arc 1; St. Rita 2, St. Christopher 1; St. Malachi, bye.
Division 2: Holy Spirit 2, Lourdes 0; St. Pius 2, St. Matthew 1; St. Anthony 2, St. Simon 0; Little Flower, bye.
Division 3: Greenwood 2, Holy Cross 0; St. Philip Neri 2, St. Barnabas 0; St. Catherine 2, St. Mark 1; St. Patrick 2, St. Roch 0.

CYO BASKETBALL LEAGUE
Games of Saturday, Jan. 17
Division 1: St. Simon 16, St. Jude 15; St. Michael 22, Holy Name 16; St. Lawrence 26, St. Joan of Arc 13; Holy Spirit 25, St. Pius 18; Little Flower 24, St. Andrew 19.
Division 2: St. Barnabas 31, St. Roch 13; Christ the King 20, St. Matthew 17; St. Philip Neri 53, St. Joseph (Shelby) 31; St. Christopher 29, St. Mark 14; Immaculate Heart 39, Lourdes 29.
Division 3: St. Thomas 41, St. Catherine 29; St. Rita 53, Mount Carmel 39; Holy Trinity 32, Greenwood 28; St. Malachi 26, St. Monica 19; St. Gabriel 17; St. Luke 20.
Division 4: St. James 25, Holy Angels 20; St. Patrick 26, St. Bernadette 23; St. Joseph 39, Holy Cross 19; St. Francis 37, Nativity 35; Sacred Heart 31, St. Susanna 22.

Standings
Division 1: Holy Spirit 8-0; St. Michael 6-2; Little Flower 5-3; Holy Name 4-4; St. Pius 4-4; St. Jude 4-4; St. Simon 4-4; St. Lawrence 4-4; St. Joan of Arc 1-7; St. Andrew 0-8.
Division 2: St. Philip 8-0; St. Christopher 6-2; St. Barnabas 6-2; Immaculate Heart 6-2; St. Joseph (Shelby) 5-3; Christ the King 3-5; St. Matthew 3-5; St. Patrick 3-5; St. Roch 1-7; St. Gabriel 1-7.
Division 3: St. Gabriel 8-0; St. Rita 8-0; St. Thomas 6-2; Mt. Carmel 5-3; St. Catherine 5-3; St. Monica 1-7; Greenwood 1-7; Holy Trinity 1-7.
Division 4: St. Joseph 8-0; St. Francis 6-2; St. Bernadette 5-3; St. Patrick 5-3; Holy Cross 4-4; St. James 3-5; St. James 3-5; Holy Angels 1-7; Sacred Heart 1-7.

"56 A" BASKETBALL LEAGUE
Division 1: Holy Spirit (White) 26, Holy Trinity 21; St. Michael 23, St. Joan of Arc 18; St. Malachi 17, St. Christopher 14; Immaculate Heart, bye.
Division 2: Christ the King 28, Our Lady of Lourdes 13; St. Lawrence 23, St. Mark 22; Holy Spirit (Green) 43, St. Joseph (Shelby) 23; St. Matthew 26, Little Flower 11; St. Andrew, bye.
Division 3: St. Michael 20, St. Luke 7-1; St. Thomas 7-2; St. Joan of Arc 5-4; St. Christopher 3-6; Immaculate Heart 2-7; Holy Trinity 1-8; St. Andrew 1-8.
Division 4: St. Andrew 9-0; St. Matthew 7-2; Christ the King 7-2; Holy Spirit (Green) 5-4; St. Lawrence 3-4; St. Mark 4-5; Little Flower 2-7; Lourdes 2-8; St. Joseph (Shelby) 1-8.

CADET "A" LEAGUE
Division 1: Holy Name 44, Holy Spirit 33; St. Joan of Arc 40, St. Michael 38; St. Jude 57, St. Mark 40; St. Rita, bye; Our Lady of Lourdes 84, St. Andrew 41; St. Lawrence 42, Little Flower 34.
Division 2: St. Barnabas 40, Christ the King 25; St. Philip Neri 54, St. Pius 39; St. Michael 33, St. Catherine 31; St. Roch 32, St. Bernadette 20; St. Thomas 41, St. Luke 28; Holy Trinity 42, Holy Angels 41; St. Catherine, bye.
Division 3: Sacred Heart 34, St. Christopher 32; St. Patrick 34, St. Andrew 31; St. Roch 32, St. Bernadette 20; St. Thomas 41, St. Luke 28; Holy Trinity 42, Holy Angels 41; St. Catherine, bye.
Division 4: St. Susanna 54, St. Francis 42; St. Michael 33, St. Anthony 30; Assumption 36, St. Joseph 32; St. Ann 63, Nativity 20; St. James 28, Holy Cross 26.

Standings
Division 1: St. Rita 9-0; Holy Name 8-1; St. Jude 8-1; Lourdes 8-1; St. Joan of Arc 5-4; St. Andrew 5-5; Holy Spirit 3-6; St. Michael 3-6; St. Mark 2-7; Little Flower 1-8; St. Lawrence 1-8.
Division 2: St. Bridget 9-0; St. Philip 8-1; St. Simon 6-3; St. Malachi 6-3; St. Matthew 6-3; St. Barnabas 5-5; Immaculate Heart 4-5; St. Monica 2-7; St. Pius 2-7; Christ the King 2-7; St. Gabriel 0-9.
Division 3: St. Christopher 8-1; Sacred Heart 8-1; St. Patrick 8-1; St. Andrew 7-2; St. Thomas 7-2; St. Patrick 5-4; Greenwood 4-5; Holy Trinity 4-4; St. Luke 2-7; St. Roch 2-7; St. Bernadette 2-7; Holy Angels 1-8.
Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

CADET "B" LEAGUE
Division 1: St. Pius X 35, St. Malachi 20; Christ the King 27, St. Thomas 26; Holy Trinity 41, St. Luke 24; Immaculate Heart 28; St. Michael (White) 5; St. Joan of Arc, bye.
Division 2: St. Lawrence 39, Little Flower 32; Holy Spirit 40, St. Matthew 35; St. Andrew 29, St. Philip Neri 22; Our Lady of Lourdes 44, St. Simon 29; St. Michael (Red) 3-6; St. Simon 5-7.
Division 3: St. Bridget 9-0; St. Philip 8-1; St. Simon 6-3; St. Malachi 6-3; St. Matthew 6-3; St. Barnabas 5-5; Immaculate Heart 4-5; St. Monica 2-7; St. Pius 2-7; Christ the King 2-7; St. Gabriel 0-9.
Division 4: St. Christopher 8-1; Sacred Heart 8-1; St. Patrick 8-1; St. Andrew 7-2; St. Thomas 7-2; St. Patrick 5-4; Greenwood 4-5; Holy Trinity 4-4; St. Luke 2-7; St. Roch 2-7; St. Bernadette 2-7; Holy Angels 1-8.
Division 5: St. Susanna 5-3; St. Francis 4-2; St. Michael 3-3; St. Anthony 3-0; Assumption 3-6; St. Joseph 3-2; St. Ann 6-3; Nativity 2-0; St. James 2-8; Holy Cross 2-6.

Standings
Division 1: St. Pius X 9-0; Holy Name 8-1; St. Jude 8-1; Lourdes 8-1; St. Joan of Arc 5-4; St. Andrew 5-5; Holy Spirit 3-6; St. Michael 3-6; St. Mark 2-7; Little Flower 1-8; St. Lawrence 1-8.
Division 2: St. Bridget 9-0; St. Philip 8-1; St. Simon 6-3; St. Malachi 6-3; St. Matthew 6-3; St. Barnabas 5-5; Immaculate Heart 4-5; St. Monica 2-7; St. Pius 2-7; Christ the King 2-7; St. Gabriel 0-9.
Division 3: St. Christopher 8-1; Sacred Heart 8-1; St. Patrick 8-1; St. Andrew 7-2; St. Thomas 7-2; St. Patrick 5-4; Greenwood 4-5; Holy Trinity 4-4; St. Luke 2-7; St. Roch 2-7; St. Bernadette 2-7; Holy Angels 1-8.
Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

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Division 1: St. Rita 9-0; Holy Name 8-1; St. Jude 8-1; Lourdes 8-1; St. Joan of Arc 5-4; St. Andrew 5-5; Holy Spirit 3-6; St. Michael 3-6; St. Mark 2-7; Little Flower 1-8; St. Lawrence 1-8.
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Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

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Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

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Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

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Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

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Division 3: St. Christopher 8-1; Sacred Heart 8-1; St. Patrick 8-1; St. Andrew 7-2; St. Thomas 7-2; St. Patrick 5-4; Greenwood 4-5; Holy Trinity 4-4; St. Luke 2-7; St. Roch 2-7; St. Bernadette 2-7; Holy Angels 1-8.
Division 4: Mt. Carmel 8-0; St. Ann 8-0; St. Francis 5-3; St. Susanna 5-3; St. Joseph 4-4; St. Anthony 3-5; Assumption 3-5; St. James 2-8; Holy Cross 2-6; Nativity 0-8.

Standings
Division 1: St. Rita 9-0; Holy Name 8-1; St. Jude 8-1; Lourdes 8-1; St. Joan of Arc 5-4; St. Andrew 5-5; Holy Spirit 3-6; St. Michael 3-6; St. Mark 2-7; Little Flower 1-8; St. Lawrence 1-8.
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TIC TACKER

'Parish' schools in transition

By PAUL G. FOX

The parish-controlled and financed parochial school will give way in the 1970's to a district or area Catholic school operated centrally by the diocese.

This is the prediction of Father Neil G. McCluskey, S.J., dean-director of the Institute for Studies in Education at the University of Notre Dame, writing in the current issue of "America," a Jesuit weekly of which he is a contributing editor.

"The parochial school as an independent, parish-controlled and financed operation, under the pastor," Father McCluskey said, "is an anachronism. Likewise, the present system of financing Catholic schools is unbelievably archaic, obsolete and inefficient. In this matter Catholics are a good 100 years behind the public school system, whose architects long ago argued successfully that the burden of support for the commonly used public school was a total community responsibility."

The re-evaluation of the role of Catholic schools in the decade ahead—a re-evaluation prompted by dwindling enrollment, vocations shortages, and rising costs—will result in no one answer, the Jesuit educator warned.

"The key issue," he said, "is not simply to have or not to have parochial schools. It is Christian education. In some areas with a concentrated Catholic population and a tradition of solid support for good Catholic schooling, the viable schools will continue. In towns or cities where proximity of a Catholic and public school makes dual enrollment practical, thousands of youngsters will be able to divide their day between the partner schools. Some dioceses may well be advised to drastically revise their commitment to separate Catholic schools and make use of their resources and personnel in new ways."

As Father McCluskey knows well, from his acquaintance with Father George Elford, Archdiocesan Superintendent of Schools, the Indianapolis Archdiocese has made much headway in the direction of greater centralization of parish school operation.

For the past three years, for example, Indianapolis-area parishes have operated a central payroll "pool" for the payment of teachers' salaries—both Religious and lay.

The growing development of district boards of education also has paved the way for increased standardization of education programs.

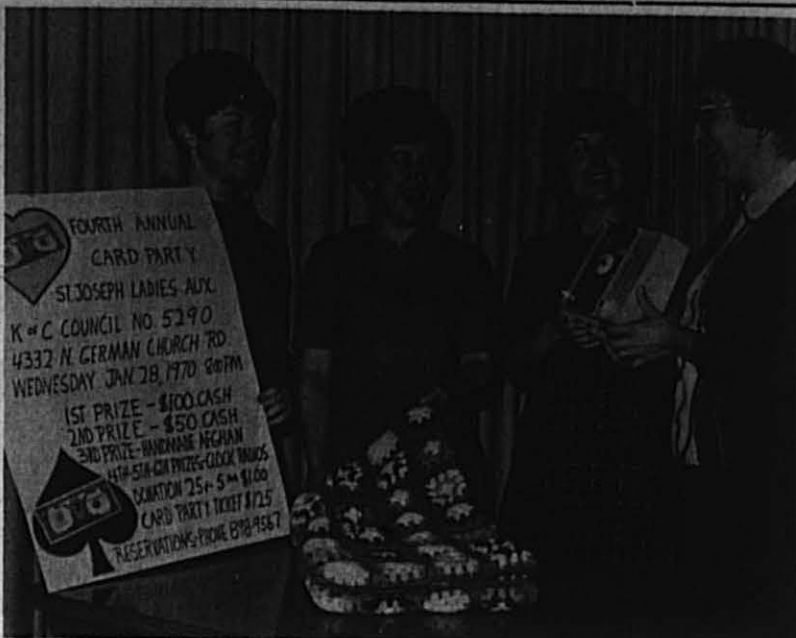
HERE AND THERE—Father Bernard Shea

will be honored at a public reception from 2 to 4:30 p.m. Sunday, Jan. 25, in Cathedral High School. Renato Pacini will direct the Schola Cantorum of St. Peter and Paul Cathedral in a musical tribute for the priest, leaving the Cathedral parish after residence there the past 15 years. . . . Lawrence V. Brooks, S.J., a Jesuit scholastic who taught English at Brebeuf Preparatory School, Indianapolis, has been assigned to Kathmandu, Nepal, where the Jesuits staff a high school. . . . Two Sisters of Providence, assigned to St. Agnes Academy, Indianapolis, have taped a week's series of "sign-on" and "sign-off" meditative messages to be shown next week on WLW-I, Channel 13. Sister Paula Kaperak and Sister Paula Andres with sing and read original songs and poetry, accompanying themselves with a guitar.

DEPARTMENT OF RED FACES—There's nothing quite like getting off on the wrong foot with your new Ordinary. In a situation all editors dread, our main news story last week about the resignation of Archbishop Schulte carried a regrettable typographical error which slipped past inadvertently. The final paragraph of the story was a direct quote from Archbishop Biskup, which concluded with the phrase "... and I am an optimist." But it didn't come out that way. We printed "... and I am an opportunist." Quite a difference. Our sincere apologies, Archbishop.

LEGION OF MARY 'RECRUITERS'—Thirty-four Legion of Mary members from nine Indianapolis parishes assisted in a recruitment drive last Sunday for new Legion workers at St. Rita's parish. About 112 St. Rita's parishioners volunteered to serve after the Masses. Legion members made 56 home visits throughout the afternoon in the parish to further explain the needs and plans of the Legion. Two new groups were formed, to be directed by Brother Howard Sturdivant and Sister Margaret Irene, S.P.

THEOLOGICAL COMEDY—"Watts Made Out of Thread," a wild theological comedy of redemption in which a guild ridden ghetto exploiter meets a Negro Christ while dying, will appear on WFBM-TV, Channel 6, Indianapolis, on Sunday, Jan. 25, at 10 a.m. The television series "Challenge"—of which this film is a part—won the Catholic Broadcasters' Gabriel Award for the best TV religious syndicated program of 1969 and the top prize in its category at the American Film Festival of 1969.



AUXILIARY PLANS CARD PARTY—The Ladies Auxiliary of St. Joseph Council Knights of Columbus will sponsor its fourth annual Card Party at 8 p.m. Wednesday, Jan. 28, in the K of C hall, 4332 N. German Church Rd., Indianapolis. Tickets are available for the event by calling Charlotte Scheibelhut, 878-9547. Shown above from left are committee members: Marsha Riley, special gifts chairman; Beulah Logan, tote bag chairman; Terri Pallett, door prize co-chairman; and Pat Williams, special gifts co-chairman.

'CAUTIONARY' IN NATURE

Reveal papal letter to Dutch hierarchy

By REV. ROBERT GRAHAM, S.J.

VATICAN CITY—L'Osservatore Romano on January 12 published the full text of a letter from Pope Paul to Cardinal Bernard Alfrink and the bishops of The Netherlands, dated Christmas Eve, criticizing proposed resolutions of the upcoming Dutch Pastoral Council and warning the Dutch hierarchy to be more diligent in safeguarding doctrine and discipline.

Few, if any papal documents in modern times have ever carried such a clearly if softly phrased reproof of an entire national hierarchy.

Publication of the letter in such a tenor indicates a stiffening of Pope Paul's reactions to developments in The Netherlands.

THE POPE'S letter, begins with a positive statement recalling early support of the planned series of pastoral councils in The Netherlands. But the letter then proceeds to criticize the proposed resolutions and the attitude that the Dutch bishops have been maintaining towards them and similar proposals. The letter also questions whether the Pastoral Council really represents Dutch Catholicism, but it gives no basis for the doubt since the recommendations—including one opposing mandatory celibacy for priests—were ultimately passed by large majorities.

The papal attitude on the Pastoral Council must be taken to remain the same. Unknown, however, is whether the conduct of the Dutch bishops at the Pastoral Council was such as to dispel doubts in Rome.

They were doing their duty as the Vatican sees it. The bishops abstained from voting on most of the controversial items.

Pope Paul stated these points on the subject of the proposed recommendations dealing with the priesthood:

One, the tasks of the Church are presented as being purely terrestrial in scope. Two, the sacerdotal ministry is considered as a mission conferred by the Christian community. Three, priesthood and celibacy are separated and that, says the Pope, (acts) "sometimes in an imperious manner." Four, the Council recommendations criticize the thesis that only a man can become a priest. Five, the Pope is only spoken of to minimize his responsibilities and his authority.

Death

Continued from page 1) all Joint Church Aid personnel to remain on the spot in former Biafra to administer relief operations. This report arrived at Caritas Internationalis headquarters from Sao Tome.

"If the food doesn't get through, manning the distribution centers won't help," one Caritas Internationalis official remarked.

In the last stages of the war, the food distribution centers operated by missionaries and other relief workers had assumed an even more capital importance than before. This was because Nigerian troops, apparently trying to starve Biafra into capitulation, had cut off the three principal remaining areas where natural food such as garri and plantain was still grown in quantity.

Another group of resolutions dealing with religious life, sisterhoods and so forth were criticized for ambiguities and doctrinal deficiencies which could, said the Pope, "lead in practice to deplorable consequences," but he did not give any example in general.

The report prepared for the Pastoral Council, according to Pope Paul, is notable for how rarely it quotes the Vatican Council or later developments on Church teaching authority.

Furthermore, the Pope said, the Council recommendations themselves hardly square with those acts and documents.

TURNING to the role of the bishops, Paul VI declared with intentional solemnity, "In the face of the deviations which could be gravely harmful to the faith of the Catholic people of The Netherlands, consciousness of our responsibilities as pastor of the Universal Church obliges us to ask you in all frankness: 'What can we do to help you to reinforce your authority and to enable you to better overcome the present difficulties of the Church in Holland?'"

Pope Paul wanted an answer to his query, he said, but in the meantime he gave the bishops what he called "a two-fold directive."

First, the bishops should consider their responsibility as teachers of Christian doctrine, that is to say their duty of transmitting intact the content of Revelation, of which the Church is custodian.

Second, as regards the celibacy question, the Pope said, "The duty of the Catholic hierarchy in the present difficulties of the Church seem to us to be quite clear. In harmony with the decisions of the Second Vatican Council to inspire in all respect and esteem for this incomparable treasure of the Latin Church, to teach with clearness and firmness that the generous practice of perfect chastity is not only possible, but that it is a source of joy and of holiness to make known and to favor."

Dutch bishops back optional celibacy

UTRECHT, The Netherlands—Despite an earlier appeal from Pope Paul VI that they speak out clearly in defense of priestly celibacy, the Dutch bishops have declared (Jan. 19) that the Church in this country would be better off if there were optional celibacy, if married men could be ordained priests, and if priests who had married could return to the ministry.

In their statement the bishops supported the Dutch National Pastoral Council, which about two weeks earlier had voted overwhelmingly in favor of optional celibacy. The Dutch bishops said that the pastoral council had "expressed the opinion of a substantial part of the Dutch community" on celibacy and the priesthood.

Back integration—NEW ORLEANS—Twenty-three orders of nuns who are engaged in teaching at 200 Louisiana Catholic schools warned the bishops of the state they will not teach in other than fully integrated schools.

Legislators College hires draft counselor

Continued from page 1) are performing in addition to their sectarian function, the task of secular education."

2. A Federal Court in Pennsylvania last November, in a case involving aid to nonpublic schools which held that "religious schools pursue two goals, religious instruction and secular education," and "we believe the state may aid the secular function rather than the sectarian function of private educational institutions."

3. The New Hampshire Supreme Court, in an advisory opinion which held that "since secular education serves a public purpose, it may be supported by tax money if sufficient safeguards are provided to prevent more than incidental or indirect benefit to a religious sect or denomination."

MEYER summarized his testimony with the following:

1. Any extensive closings of nonpublic schools would result in severe financial and educational problems in the public schools and a greater burden on the taxpayers.

2. As the U.S. Supreme Court has pointed out, nonpublic schools give secular education to their students and thus they perform a true public service function which can and should be aided by government in view of its concern for the quality of education of all its citizens.

3. The continued existence and health of nonpublic schools are essential to true freedom of choice in the education of children.

NEW YORK—A Catholic college here has moved to quell student uncertainty about the Selective Service System by hiring a draft counselor.

Paul Frazier, a draft counselor for the New York Catholic Peace Fellowship, will take his new post at Manhattan College in the Bronx, N.Y., on January 21. A graduate of Manhattan in 1967, he holds a master's degree in social work from the University of Michigan.

Mr. Frazier, himself a conscientious objector, worked in Ann Arbor, Mich., both as a counselor and trainer of counselors. He is the co-author of the Manual for Draft Training, a text used by counselors. Mr. Frazier is credited with training 150 counselors in the New York City area for the Catholic Peace Fellowship.

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Biafran aftermath

(Continued from page 4)

estant medics and relief workers were Biafra's links with a humane outside world. While the horrors of war and unprecedented starvation swirled about them, the emissaries of the churches, backed by support at every level of church organization, worked with anguished desperation to save the very young and the very old of the Ibos. The Biafran war was one of the churches' finest hours.

While governments remained immobilized by neutrality, as did the United States, or fueled the Nigerian war machine, as did Russia and Britain, the churches saw only dying people and rushed in to help them. This they did at the risk of scorn, misunderstanding, separation and even the lives of their brave representatives. The bruising words of the Nigerian chief of state are cruelly unjustified. But they are small price to pay for what had to be done by people of conscience. As the extent of suffering became known, the worldwide Jewish community joined in the relief effort and for the first time the three faiths worked together in an international mission of aid.

At this point one can only pray the stark fears of prolonged starvation and of genocide will not be realized. As yet the United Nations has not exerted its proper function as an impartial observer of the aftermath of surrender. Nigeria is permitting only carefully supervised views of the Biafran lands. Gowon promises amnesty, aid, and friendship. The world awaits proof the promise will be kept.

CO information drive launched

CHICAGO—A drive to make clergymen, draft board officials and the general public more aware that Catholics can legitimately qualify for conscientious objector status was launched here by the Peace Committees of the Association of Chicago Priests and the Chicago Conference of Laymen, an independent Catholic lay group.

Tuition hiked

TOLEDO, O.—Tuition increases for next term have been announced by Toledo's two high schools for boys. St. Francis, conducted by the Oblates of St. Francis de Sales, will hike from \$325 to \$400 with a \$25 all-inclusive fee compared to fees now averaging \$35. The Jesuits' St. John's, opened five years ago, will go from \$380 to \$500, keeping a \$20 activity fee.

Mission Gifts—1969

High Schools - Colleges - Seminaries - Institutions

	SPF Dues	Mission Sunday Collection	Designated Gifts	Mass Stipends	CSMC Dues
Carmel of the Resurrection, Indianapolis.....		\$ 100.00	\$ 20.00		
Sisters of St. Francis, Oldenburg		200.00			
Sisters of Providence, St. Mary-of-the-Woods ...			100.00		
St. Meinrad School of Theology		34.50			
St. Meinrad College of Liberal Arts					
Marian College, Indianapolis					
St. Mary-of-the-Woods College					
INDIANAPOLIS					
Brebeuf Preparatory School					
Cathedral High School			2,791.10		
Bishop Chatard High School				269.00	10.00
John F. Kennedy Memorial High School			2,639.47		
Ladywood School					
Latin School of Indianapolis					
Roncalli High School					
Cardinal Ritter High School					
St. Agnes Academy	217.50	25.00	903.50	25.00	10.00
St. Mary Academy					
Father Thomas Secina Memorial High School					
Our Lady of Grace Academy, Beech Grove					
Our Lady of Providence High School, Clarksville ..					
Father Michael Shawe Memorial High School, Madison ..					
Immaculate Conception Academy, Oldenburg ..		300.00	6,228.50		83.00
Schulte High School, Terre Haute			503.38		381.00
St. Vincent Hospital, Indianapolis	1.00				
St. Francis Hospital, Beech Grove		320.14			
St. Augustine Home for the Aged, Indianapolis ..	194.50	238.00			
St. Paul Hermitage, Beech Grove	21.00				
Providence Retirement Home, New Albany	6.00	5.00			
K. of C.—Our Lady of Fatima Council 3228			50.00		
National Council of Catholic Women			135.77		
Young Catholic Adults, Indianapolis			322.07		

Saints called answer to the Church's crises

ROME—In times of internal crisis throughout the history of the Catholic Church it has reacted "with an outburst" of "sanctity," an article published in Civiltà Cattolica, Jesuit weekly review here, declared.

The article, in Italian, said the "God's answer to the crises of the Church are the saints whom He sends to her with extraordinary generosity."

Citing points in the church's past when it was beset by crisis, the La Civiltà Cattolica article recalled that it was then "the Church was richer in saints—and what saints!"

It referred to the saints of the 4th, 5th and 16th centuries, declaring that from the "bosom" of the Church in "her moments of crisis" sprang the sanctity that produced St. Ambrose, St. Augustine, St. Jerome, St. Leo the Great, St. Charles Borromeo, St. Philip Neri, St. Ignatius of Loyola, St. Francis

Xavier, St. Thomas More and St. Theresa of Jesus, as well as St. John Bosco and the Cure d'ars.

"HOWEVER," the article said, "the present crisis of the Church should not only stir in us a greater impetus of prayer—that God send us saints. . . . The crisis should make us reflect as to whether, at the time of the life of the Church which we are experiencing not without anguish, there may not be for the Christians of our times—thus, for us all—a particular appeal by God for sanctity: for us to be the saints whom the Church needs today."

"Much is said in our days of the 'signs of the times,' of 'reading' the signs of the times. Well then, could not the present crisis of the Church be a 'sign of the times,' in which God invites us to read His appeal to sanctity?"

"We say this without wanting to cause offense to anyone, but with the frankness which springs from a conviction matured at length: there are too many people in the Church today who contest (others, of course); there are too many who set themselves up as masters of theology or exegesis, claiming even to teach the Pope, too many who have discovered for themselves a vocation as reformers of the Church and who claim to hold an 'exclusive' from the Holy Spirit."

"NOW, WE do not deny the usefulness—in fact, the need—of debate in the Church; quite the contrary, we are happy that among Christians there has become widespread a knowledge of theology and exegesis—something which, unfortunately, has not always been present in the past with grave damage to the religious life, which often has become arid or has fallen into its own formalism due to lack of an adequate theological and biblical nourishment."

"We consider it a grace for the Church that many are those who are dissatisfied with the present state and are asking for structural reforms, even radical ones."

"We believe, however, that contestation, among priests, Religious and laity, should go hand in hand with a more intense—and also more visible—effort toward Christian sanctity, also because he who contests his own self—and sanctity is the truest and most radical form of self-contestation—has the right to contest others."

Renewal retreat set for parish at St. Meinrad

ST. MEINRAD, Ind.—In the spirit of Vatican II, St. Meinrad parishioners will sponsor a Christian Renewal Retreat beginning Sunday, Feb. 22 and ending Saturday, Feb. 28.

The U.S. group of the Movement for a Better World will send Father Salvatore Umana, Father John Ward and Sister Alice Pethe to serve as retreat masters. Each session will include talks followed by shared dialogue, prayer and Mass.

All who participate will attempt to achieve two specific goals: 1. to experience personal growth toward fulfillment as a down-to-earth Christian person; 2. to share a serious search with their Christian neighbors for better relating to, uniting with, and cooperating with others at all levels of the community.

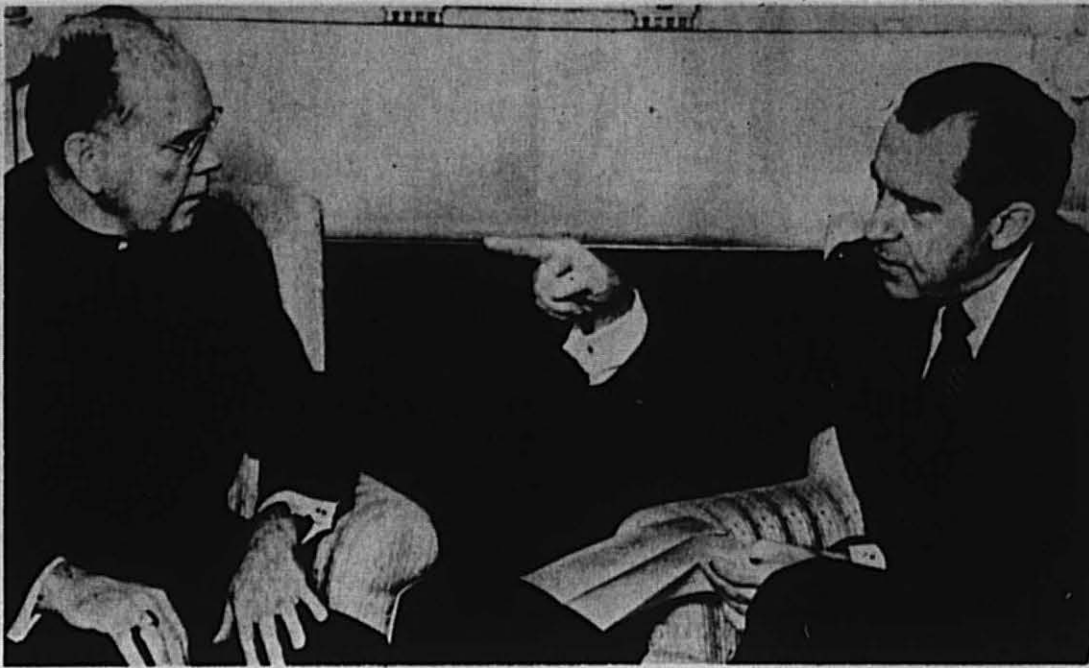
Asked to describe his own experience at a Better World Retreat, Father Ambrose Frey, O.S.B., pastor of St. Meinrad parish, said: "It cannot be described, it must be experienced. It is an experience in authentic Christian love, much as must have been experienced in the earliest Christian communities."

Elected to head hospital staff

BEECH GROVE, Ind.—Dr. Charles R. Thomas was elected president of the St. Francis Hospital Medical Staff for the coming year at a recent meeting. He succeeds Dr. John O. Butler, Dr. E. K. Stucky was elected vice-president, and Dr. David G. Cross, secretary-treasurer.

Dr. Thomas is a graduate of Indiana University School of Medicine. He is a member of the American College of Obstetricians and Gynecologists, and is certified by the American Board of Obstetricians and Gynecologists. Dr. Thomas is a member of the Indiana State Medical Society, and is on the Board of the Marion County Medical Society.

Joining the officers on the 1970 executive committee of the hospital's Medical Staff are Drs. Joseph M. Daly, Jack K. Riner, and Charles Dill, members-at-



CARDINAL REPORTS TO PRESIDENT—Cardinal Terence Cooke, Archbishop of New York, reports to President Nixon in the White House on his recent trip to Vietnam. Cardinal Cooke, vicar to Catholics in the Armed Forces, told the President that troop morale was very high and that significant progress has been made on Vietnam's pacification program. (RNS photo)

Remember them in your prayers

CAMBRIDGE CITY

† DR. PAUL C. FURGASON, 66, St. Elizabeth's, Jan. 14. Brother of Mrs. Don Wright of Elwood and Mrs. Esther Dill of Richmond.

INDIANAPOLIS

† MAURICE A. HEGARTY, 60, Our Lady of Lourdes, Jan. 14. Husband of Frances M. J. father of Brother Quentin Hegarty, CSC, Marie A. Wilson, Jeanne A. Schuller and Mrs. Joseph H. Beck.

† MARY T. FETTER, 87, Assumption, Jan. 14. Wife of John J. Fetter, mother of Mrs. Edward Rish, Robert and Dallas Fetter, sister of Mrs. James Sullivan, Mrs. William Loeck, Mrs. Jesse Vest and Frank Christian.

† MARGARET E. McLAUGHLIN, 86, Immaculate Heart, Jan. 14. Mother of Thomas E. and Jack J. McLaughlin and Elizabeth C. O'Connell; sister of Winifred W. Allison.

† ANNA B. GENTRY, 93, St. Philip Neri, Jan. 14. Mother of Clara G. Hedge; sister of Margaret Heyob and Helen Hodges.

† WILLIAM J. TOPMILLER, 62, St. Peter and Paul Cathedral, Jan. 16. Husband of Genevieve J.; father of Jerry Topmiller.

† JASPER COMELLA, 63, St. Catherine's, Jan. 17. Husband of Ann M.; father of John M. Comella and Mrs. Carl Gutschy; brother of Jerry Comella.

† KATHRYN M. MENEFEE, 81, Cathedral, Ft. Wayne, Jan. 17. Burial, Indianapolis. Mother of Margaret Kohl.

† SP/4 JOHN RICE, 21, St. Joseph, Jan. 19. Brother of George Morley.

† LEONARD KIRK, 70, St. Michael's, Jan. 23. Husband of Ida A.; father of Mrs. Sandra New Hart, Mrs. Cynthia DeWitt, Mrs. Alice Miller and Michael Bogoff.

† AUGUST V. GATTO, Jr., 52, Holy Rosary, Jan. 23. Husband of Laura; father of Mrs. Charles Speth, John G. Cecil and Marie T. Gatto; son of Mrs. Rose Gatto.

† LEO J. MAYER, 71, St. Mark's, Jan. 23. Husband of Mary; father of Roberta Griffin and Robert L. Mayer; brother of Clara Ritter, Carl and George Mayer.

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Remember them in your prayers

CAMBRIDGE CITY

† DR. PAUL C. FURGASON, 66, St. Elizabeth's, Jan. 14. Brother of Mrs. Don Wright of Elwood and Mrs. Esther Dill of Richmond.

INDIANAPOLIS

† MAURICE A. HEGARTY, 60, Our Lady of Lourdes, Jan. 14. Husband of Frances M. J. father of Brother Quentin Hegarty, CSC, Marie A. Wilson, Jeanne A. Schuller and Mrs. Joseph H. Beck.

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MT. PLEASANT

† JULIE AUGUST ETIENNE, 83, St. Augustine, Jan. 14. Father of Joseph A. Etienne of Rapid City, S.D.; Earl Etienne of Tall City; Russell Etienne of Los Angeles, Calif.; Mrs. Robert (Vivian) Little of Oldenburg; Catherine Etienne of Mt. Pleasant, brother of Henry and Charles Etienne, both of Mt. Pleasant.

JASPER

† CAROLINE LUEKEN, 73, St. Joseph, Jan. 6. Wife of Herbert; mother of Sister Marietta, O.S.B., of Our Lady of Grace Convent, Beech Grove; Sister Clara, O.S.B., principal of St. Anthony's School, Clarksville; Mrs. Richard Smith of Des Moines; Mrs. Klem, Norbert and Maurice Lueken, all of Jasper; sister of Leonard Uebelhor of Jasper, Hilbert and Martin Uebelhor, both of Schneeville; Sister Leonard, O.S.B., of Ferdinand.

† MAYME KRESS, 71, St. Joseph, Jan. 9. Wife of Silas; sister of Mrs. Stella Kress, William and Herbert Schutz.

LANESVILLE

† MARVIN L. LITCH, 54, St. Mary's, Jan. 14. Husband of Allison; father of Donald Litch of New Albany; Mrs. Marlene Schneider of Lanesville; Darrell and Rhonda Litch, both of Corydon.

LEOPOLD

† JULE EDWARD HUBERT, 89, St. Augustine, Jan. 18. Father of Frank of Mt. Pleasant; Mrs. Lindsey James of Tall City; Mrs. William Judge of St. Croix; half-brother of Harrison of Centerville, Ill.; George of Beloit, Wis., and Fred of Hendersonville, N.C.

MARIAN HILL

† RAYMOND K. FETTER, Jr., 2, Mary Help of Christians, Jan. 15. Son of Mr. and Mrs. Raymond K. Fetter, Sr.; brother of Christine; grandson of Mr. and Mrs. George Popovich of Illinois and Mr. and Mrs. George Popovich of Marian Hill.

TERRE HAUTE

† TERRANCE E. KRUSE, 21, St. Leonard's, Jan. 22. Brother of Mrs. Mansfield Surgeon and Robert W. and Joseph E. Dowling.

NEW ALBANY

† ELIZABETH DUFFY, 68, Holy Family, Jan. 13. Mother of Mrs. Sylvia Young, Paul D., Pat and Tony Duffy, all of New Albany; Robert Duffy of Evansville and Larry Duffy of Floyds Knobs.

GLENN SELLERS

† GLENN SELLERS, 62, Holy Trinity, Jan. 14. Brother of Mrs. Mansfield Surgeon and Robert W. and Joseph E. Dowling.

SIBERIA

† ROGER MERKLEY, 12, St. Joseph, Jan. 19. Son of Mr. and Mrs. Hubert Merkley; brother of Randy, Dennis, Darrell, Hubert Jr., Pamela, Sarah and Joan Merkley; grandson of Mr. and Mrs. Frank Merkley of Siberia and Mr. and Mrs. Joseph Schenetzke of Jasper.

TELL CITY

† VICKI LYNN HENSE, 19, St. Paul's, Jan. 19. Daughter of Mrs. Mildred Hense; sister of Danille Hense, with the U.S. Navy in Virginia; Nola Faye and Mary Kay Hense, both of Tell City.

TERRE HAUTE

† TERRANCE E. KRUSE, 21, St. Leonard's, Jan. 22. Brother of Mrs. Mansfield Surgeon and Robert W. and Joseph E. Dowling.

Indianapolis Parish Shopping List

ASSUMPTION

Brown's Service Station
1210 S. HARDING ST.
635-0900
Service, Accessories, Car Wash, Road Service
7 a.m. to 10 p.m. 7 Days a Week

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409 N. Penn.
Rexen House
1305 N. Penn.
Relish Apts.
STOREY'S FOOD SHOPS
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ME 5-0548
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Car Wash

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Richards Market Basket
2330 E. 82nd St. at Keystone 251-9243

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Cross Pens, Bells, Keys Made
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Remember Loved Ones With Gibson Cards
Keystone Plaza—3230 N. Keystone
Phone 253-0070

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BRAUN & SCHOTT MARKET
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Quality Fruits and Vegetables

Clark's Walgreen Agency

Luncheonette — Soda Fountain
Photographic Equipment — Supplies
CLARK'S PRESCRIPTION PHARMACY
Plenty of Parking Space
2722 Northwestern Ave. WA 5-9235

HOLY NAME

STAN'S Texaco Service
BRAKE and MOTOR TUNE-UP SERVICE
GENERATOR and STARTER REPAIR
WHEEL BALANCE
★ VEHICLE SAFETY INSPECTION ★
Churchman & Raymond 784-3040

HOLY SPIRIT

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IMMACULATE HEART

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BO-KA FLORIST
CUT FLOWERS, PLANTS
FLORAL ARRANGEMENTS
5410 N. College 253-2223

STATE SAFETY INSPECTION

4101 N. Keystone Ave. Ph. 544-0027 896-7900

THE MASS AS AN ACT OF THANKSGIVING

By FR. VINCENT J. GIESE
(One of a series)

When the Jew in the Old Testament prayed, he gave thanks for the wonderful works of God in his behalf. Part of his thanksgiving, after expressing delight, was to recount the marvelous interventions of God he had experienced. He asked God for continued favors, then concluded his prayer with a hymn of praise.

Christian prayer quite naturally arose from Jewish roots.

The Mass is an act of "eucharist" or thanksgiving. It takes its name as Eucharist from the idea of thanksgiving and from the Eucharistic Prayer—that central part of the Mass which extends from the dialogue which introduces the Preface up to the Lord's Prayer.

A YEAR ago three new eucharistic prayers were added to the venerable Roman Canon. These are our four optional prayers of thanksgiving, to be selected in developing a theme.

The chief elements which make up the eucharistic prayer are:

- The Thanksgiving, expressed especially in the Preface, in which the priest gives thanks for the entire work of salvation but expresses it in a particular way according to the day, feast, or season.

- The Acclamation, or Sanctus, in which the entire congregation joins.

- The Epiclesis, or an invocation addressed to the Father to send the Holy Spirit upon the gifts or the assembly, "that we may become one body, one spirit in Christ."

- The Narration of the institution, or words of consecration, in which the words and actions of Christ at the Last Supper are made present.

- The Anamnesis, or the memorial of the passion, glorious resurrection and ascension of Christ into heaven. This is the core prayer.

- The Obligation of the pure host for the needs of the assembly.

- The Intercession, in which the offering is made with each and every member, living and dead.

- The final Doxology, or hymn of glory and praise to the Father, through, with and in Christ, in the unity of the Holy Spirit—a resume of the entire prayer of praise and thanksgiving.

Eucharistic Prayer I, or the ancient Roman Canon, is distinguished by solemnity and brevity. It dates from at least the beginning of the fifth century and practically has undergone no change since the beginning of the seventh century. It

later became the one and only canon for the entire Church.

THIS prayer may be used at any time, but is the preferred choice for special feasts which have proper texts to give a special motif to the day. Also it ought to be used on those days in which the saints mentioned in the prayer are celebrated.

The three new eucharistic prayers have the same basic structure, but each has its own spiritual, pastoral and stylistic distinctiveness.

Eucharistic Prayer II is distinguished by brevity and simplicity of concepts and thus can be used with great benefit for ferial Masses and Masses for children, youth or small groups. It is a good starting point in a catechesis of the various elements of a eucharistic prayer.

It has its own proper Preface but a suitable substitute may be used.

Eucharistic Prayer III is of moderate length, has clarity of structure, and one part flows immediately into the next. Its structure and style are designed for use with any of the old or new Roman Prefaces. It could be used alternately with Eucharistic Prayer I for Sundays.

Eucharistic Prayer IV gives a synthesis of salvation history, developed in an orderly fashion before the institution narration. It should be used in its entirety with its own Preface.

A NEW feature found in all four eucharistic prayers after the consecration is the Acclamation of Faith, a pastoral innovation taken from Oriental liturgies, in which there is a dialogue between priest and people.

ple. It is a conscious profession of the faith of the community in God's saving action. The mystery of faith which the Eucharistic celebration proclaims is actually Jesus in the midst of His people. There are options in proclaiming the mystery of faith.

The Eucharistic Prayer is the "Word" which gives meaning to the sacramental ritual of fraternal peace and Communion. As the very heart of the Mass, the Eucharistic Prayer will "either make or break" the progress of liturgical renewal in our times.

In retrospect, every Mass "in memory of Christ" takes its pattern from what Our Lord did at the Last Supper. He took bread (Preparation of the Gifts), gave thanks (The Eucharistic Prayer), broke the bread (the breaking of bread), and gave it to His disciples (the Communion).

This is what the Mass is about.

(Next week: A closer look at the formula prayers of the Mass: the Glory to God, the Creed, and the Lord's Prayer.)

OPINIONS

'Positive' step

To the Editor:

Congratulations on the newly structured page 2 of The Criterion. It seems to me that this page alone, if continued throughout the year would be worth the price of a year's subscription. Were The Criterion to enter into every home in the Diocese, and were our Catholic people to read and study this page each week they would have a trustworthy study guide for both adult and "young" adult religious education.

In recent years there has been a great proliferation of religious study guides and programs, outside the "official" diocesan weekly. As a result, it has sometimes been difficult to make a selection, and even when the selection has been decided upon, the thought always haunted me, for example, "Now why couldn't this have been included or have become a part of our diocesan weekly?" So I am glad to see this page, a POSITIVE step in the formation of a good conscience.

Often times, as you will recall, in the past I have found it advisable to chide you for all the negative and critical material that has appeared in the diocesan paper. So, CONGRATULATIONS on this POSITIVE step.

May God bless this step, which I consider, in the proper

direction (I hesitate to say "right" direction for fear of its possible connotation in the minds of some).

Father William Lautner
Evansville.

A student writes

To the Editor:

I am a senior at one of the private Catholic high schools and I wish to ask a favor of all Catholics in the Archdiocese of Indianapolis. All I ask is that you take your place as a leader in this town. Among our ranks are some of the best leaders in the community, and I have had the honor to meet some of these gentlemen and ladies in the 15 years that I have been a member of Christ's mystical body. I know what some of these people are capable of because I have seen them in action.

Over Thanksgiving, the youth in this area's Catholic schools grouped together and held a canned food drive for the poor and needy of the city. These youths learned what they could do if they would forget their petty differences and worked together toward a common goal.

If a group of teen-agers could amass at least 40,000 cans of various foods and 200 frozen turkeys, then why can't their parents forget parish boundaries and work together for the good of their community? I realize that not everyone could do this, however, as I have stated before, there are many among us that are perfectly capable of helping others.

I am having a hard time trying to make myself clear, but let me try it again. I have not exact figures, but I am under the impression that there are many Catholics who are accountants. Yet I have not heard of any parish which had a program where the talents of these men were utilized. But I do know of many children who need help in the area of math. I know of Catholics who are skilled workers, but I have never heard of any classes where these men passed some of their knowledge on to youngsters who wanted to learn.

If you boil it all down, it comes out to a little saying that we use at school a lot: GIVE A DAMN ABOUT YOUR FELLOW MAN. What I'm asking is this: Please help the man next to you, because he, but for the grace of the Lord, could have been you.

Charles Corkhill
Cathedral High School ('70)
Indianapolis

'New' Mass

To the Editor:

I read with interest, and some amusement, the article in The Criterion (Jan. 16) by John A. Greaves concerning fears in some circles of resistance to the "new Mass." It seems that the problem of the Mass promises to remain with us for quite some time; and perhaps rightly so, since the Mass was, or is, the center of faith for so many. It seems foolish, though, for anyone to contemplate going back to the Latin Mass after so much damage has already been done.

Most arguments I have encountered justifying the changes in the Mass have centered around the assertion that the Latin Mass was outdated and had lost all relevance in the modern world. The key word is, of course, relevance. And I am

sure I speak for many when I say that the Latin Mass was anything but outdated and irrelevant. Attendance at Mass was for me an esthetic experience, always different and even the same, a personal communion with God even while sharing it with the priest, a rapturous flood of love and beauty and hope in my soul, a testament of the undying faith of countless, dedicated individuals over the ages, the culmination of man's desire to worship God as they felt He should be worshipped.

The tragedy is not so much that the Church has developed a "new Mass" for those who perhaps found no meaning in the old, nor that it has condoned and encouraged "folk Masses" to attract the young, but rather that it has so completely ignored those of us who loved the Latin Mass and find the Mass now totally empty and devoid of meaning.

But since so many well-intentioned souls keep clamoring for more change and more relevance in the liturgy, might I propose one small innovation? Perhaps we can add one more line to the Litany of the Saints—that is, if we still have a Litany of the Saints. It would read: From the good and noble intentions of Church liberals, O Lord, deliver us.

James A. Ritz
Corydon, Ind.

Observance set for Religious

INDIANAPOLIS — An Afternoon of Prayer sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), will be held Sunday, Jan. 25, from 1 to 5 p.m., at St. Augustine Home, 2345 W. 86th Street.

Father Adelbert Buscher, O.S.B., of St. Meinrad Archabbey, will be the speaker for the event, which is open to all Religious of the Archdiocese.

The program will include discussions and Eucharistic Celebration, followed by a social hour. Those who wish to stay for this supper-social hour are asked to bring a box supper. Registration fee, to be paid at the door, is \$1.

Upstate schools to boost tuition

WARSAW, Ind. — The Fort Wayne-South Bend diocesan board of education approved tuition increases for two Catholic high schools in the South Bend-Mishawaka area and the three in Fort Wayne.

South Bend area schools will increase student tuition from the present \$200 to \$448 per student in September to \$477 the following year, and to \$521 in September 1972.

Fiscal report

ST. LOUIS — The financial status of seven major departments of the archdiocese of St. Louis, along with balance sheets, listing income and expenses of each, has been made public by the archdiocese.

Annual luncheon

INDIANAPOLIS — The Indianapolis South Deanery Council of Catholic Women will hold its annual luncheon Wednesday, Jan. 28, at the Sherwood Country Club, 6430 S. Emerson. Mrs. John A. Alexander, president of the Indianapolis School Board, will be the featured speaker.

Strike averted

NEW YORK — A strike by lay teachers in 301 schools in the New York archdiocese was averted (Jan. 18) after marathon negotiation sessions.



GOLDEN ANNIVERSARY—Mr. and Mrs. William J. Sauerland will celebrate their 50th Wedding Anniversary on Sunday, Feb. 1, with a Mass of Thanksgiving at 11 a.m., in Holy Guardian Angel Church, Cedar Grove. They were married in the same church February 4, 1920. Following the Mass, a dinner for the immediate family will be served at the Sunset Inn, Harrison. Relatives and friends are invited to the reception to be held from 2:30 to 4:30 p.m. in Holy Guardian Angel School hall, February 1. No invitations have been issued. Mr. and Mrs. Sauerland have five living children: Mrs. Robert E. (Mary) Bischoff of Batesville; Paul and Sylvester Sauerland, both of Harrison; Mrs. Herschel (Agnes) Ertel and Julian Sauerland, both of Cedar Grove. Another daughter, Dorothy, is deceased. There are 24 grandchildren and four great grandchildren.

Enrichment week-end set

INDIANAPOLIS—Our Lady of Fatima Retreat House will present a special "in-depth" spiritual enrichment program the week-end of January 30 to February 1.

Designed for those who would like the opportunity to investigate spiritual aspects more deeply, the week-end will feature a presentation and discussion of modern theology with practical daily living applications.

Five priests and a nun will comprise the resource team for the event. The group includes: Father Kenny Sweeney, Father Victor Wright, Father Mel Patton, O.S.B., Father Patrick Smith, Father Bernard Head and Sister Teresa Aloyse Mount, S.P.

The program is open to both men and women, single and married, as well as clergy and Religious. Reservations may be made by calling the retreat house, 545-7681. Deadline is Tuesday, Jan. 27.

South Bend to host state CEF parley

SOUTH BEND, Ind.—"Action, Now" will be the theme of the sixth annual State Convention of the Indiana Citizens for Educational Freedom, to be held from 1 to 3 p.m. Saturday, Jan. 24, in St. Joseph's Church here.

Political action for the upcoming state primary and the 1971 legislative session of the Indiana General Assembly will be outlined in the effort to secure support for non-public schools.

Dr. Charles Rice, of the University of Notre Dame Law School, will serve as keynote speaker.

Also featured on the convention program will be: Dr. Arthur Amt, superintendent of the state's Lutheran Schools; State Senator Albert La Mere, of Munster; State Representative Bur-

nett C. Baur; Joseph Guentert, of South Bend, state Secretary of CEF; Merlin Bray, of Valparaiso, superintendent of Immanuel Lutheran School; Stanley Thomas, of South Bend, chairman of Protestants for Educational Freedom; Dr. William Schmidt, of Evansville, board member of the Indiana Committee for Non-Public Schools; Jack Young, of Fort Wayne, president of the Fort Wayne-South Bend school board; Hubert Scheidler, of Terre Haute; and William Campbell, of Indianapolis.

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4th ANNUAL CARD PARTY

St. Joseph Ladies Auxiliary
K of C Council 5290
4332 N. German Church Road
Wednesday, Jan. 28
8 P.M.

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

READING — RIOTING — RIFLES

St. Monica's Cafeteria

Sunday, Jan. 25 — 7:30 P.M.

Featuring: Father James Higgins, Director, St. Paul Catholic Student Center — Indiana University

"APPRECIATION" RECEPTION

For Rev. Bernard Shea

Sunday, Jan. 25 — 2 P.M. 'til 4 P.M.

Cathedral High School

Musical Program Preceding Reception —

Schola Cantorum

All Members of Cathedral Parish and Friends
Are Cordially Invited.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



Feeney-Kirby
MORTUARY



HARRY J. FEENEY
MERIDIAN AT 10th STREET