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VOL. X, NO. 17 INDIANAPOLIS, INDIANA, JANUARY 30, 1970

TUITION HIKE PARED

Metro high schools under district control

Responsibility for the policies and operation of the four parish-supported high schools in Marion County will devolve upon the four revised district boards of education, according to action taken last Thursday by the Archdiocesan Board of Education.

The board's vote came after discussion of the proposal with

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about 100 pastors, parish and district board representatives at Roncalli High School.

Also included in the changes announced the following day by Father George Elford, Archdiocesan Superintendent of Schools, was a reduction in the amount of tuition to be charged at the four schools next year.

In its December meeting, the Board announced a tuition increase from the present \$225 to \$350 and proportionate increases for the second and third child in a family. The revised tuition rate will be \$275, with family allowances.

BOTH THE redistricting plan and the tuition rate was approved by Archbishop George J. Biskup.

Details of the new plan will be resolved by an inter-district executive committee, headed by Lou Stenbeck, a member of St.



FATHER ELFORD

Andrew's and temporary chairman of the North Indianapolis District Board. The executive committee was to have met Thursday evening, Jan. 29, and will present its recommendations to the next meeting of the Archdiocesan board on Thursday, Feb. 19.

The board had previously authorized the organization of five district boards in the Indianapolis Deaneries, but not all have

been functioning as effective units. Under the new plan it is not clear what becomes of the old Central Indianapolis District and its representation to the Archdiocesan board membership.

THE NEW districts and the parishes tentatively assigned to them include:

North (Chattard)—Christ the King, Immaculate Heart of Mary, St. Andrew, St. Joan of Arc, St. Luke, St. Matthew, St. Pius X, St. Rita and St. Thomas Aquinas.

East (Roncalli)—Holy Cross, Holy Spirit, Our Lady of Lourdes, St. Bernadette, St. Francis de Sales, St. Lawrence, St. Mary, St. Philip Neri, St. Simon, Little Flower and St. Thomas, Fortville.

South (Roncalli)—Nativity, Sacred Heart, St. Barnabas, St. Catherine, St. James the Greater, St. Jude, St. Mark, St. Patrick, St. Roch, Holy Name, St. John and Our Lady of Greenwood, Greenwood.

West (Ritter)—Assumption, Holy Angels, Holy Trinity, St. Ann, St. Bridget, St. Anthony, St. Christopher, St. Gabriel, St. Joseph, St. Michael, St. Monica, SS. Peter and Paul Cathedral, St. Malachi, Brownsburg, and St. Susanna, Plainfield.

Father Elford revealed at a press conference last Friday morning that the Archdiocesan board had met several times in executive session and that other meetings with high school administrators had taken place since the December meeting of the Archdiocesan board.

Last Thursday's meeting, at which time the final vote was taken on the new plan, was an executive session and not open to the public.

THE NEW PLAN contains, in concept, the provision that financial assistance for the operation of the parish-supported high schools in some districts will be provided by other districts with greater resources. District boards will in the future have the authority to determine tuition rates for the area high school, independent of the other schools.

Father Elford also stated that the Archdiocesan Board reiterated its concern for state aid to nonpublic schools as essential for the continuation of a long-term basis of the public service provided by these schools, pointing out that these four parish-supported high schools alone save local taxpayers approximately \$2 million a year in operational costs.

Papal donation UNITED NATIONS, N.Y. — The Holy See has made its 17th annual \$1,000 contribution to the United Nations Children's Fund (UNICEF).

Lay men and women will give Communion

DUBUQUE, Iowa—The archdiocese of Dubuque has announced the appointment of 49 women and laymen as "extraordinary ministers" for the distribution of Communion.

The 49 named by Archbishop James J. Byrne include five nuns and three laywomen, one Religious Brother, a seminary student and 39 laymen. Others are being considered.

THE LAYMEN, include bankers, insurance salesmen, college professors and farmers. A chancery spokesman said permission for non-ordained persons to distribute the Eucharist was given because of the large number of Communion in many parishes in the archdiocese and the shortage of priests in others. This is the first time such permission has been granted in Iowa.

'New' Mass workshops scheduled

A series of nine workshops, sponsored by the Archdiocesan Liturgical Commission, are being planned to acquaint priests with the Mass changes to become effective on Palm Sunday, March 22.

Included in the six-hour workshops will be presentations on the reasons for the changes, a demonstration of the new Mass, detailed discussion of the changes and options, and a presentation on the methods and forms of the readings which become a part of the new Mass structure.

The workshop schedule, slated for the Spring Deanery Conferences, includes:

Southeast Indianapolis, Latin School, 10 a.m. Friday, Feb. 6.

Richmond and Lawrenceburg Deaneries, St. Michael's parish, Brookville, 10 a.m. Monday, Feb. 9.

Terre Haute Deanery, St. Mary-of-the-Woods College, 4 p.m. Friday, Feb. 13.

Northeast Indianapolis, Fatima Retreat House, 4 p.m. Monday, Feb. 16.

Tell City Deanery, St. Pius parish, Troy, 10 a.m. Wednesday, Feb. 18.

North Vernon and Bedford Deaneries, St. Ambrose parish, Seymour, 10 a.m. Friday, Feb. 20.

Northwest Indianapolis, Alverna Retreat House, 4 p.m. Monday, Feb. 23.

New Albany Deanery, St. Mary's parish New Albany 4 p.m. Wednesday, Feb. 25.

Southwest Indianapolis St. Christopher's parish, 10 a.m. Friday, Feb. 27.

Interfaith luncheon scheduled

INDIANAPOLIS—The Archdiocesan Council of Catholic Women will be co-hosts with the Church Women United and the Church Federation of Indianapolis at an interfaith luncheon Wednesday, Feb. 4, at the Interchurch Center, 1100 W. 42nd Street.

Guest speakers will be Mr. and Mrs. Neale Hunter, Australian Christian workers in mainland China, who will discuss their experiences there.

Program co-ordinator is Dr. Robert W. Koenig, executive director of the Church Federation. Mrs. Carl W. Peterson, former ACCW president, will introduce the speakers.

Catholic women are invited to attend the luncheon by Mrs. Louis J. Kossman, ACCW president, and Miss Edith Tighe, ACCW International Commission Chairman. Luncheon tickets are available at \$2 by calling 926-5371 or 897-0414.

New magazine to take place of 'Ave Maria'

NOTRE DAME, Ind. — A new magazine, A.D. 1970, will replace the 105-year-old Ave Maria beginning March 18, according to the publisher of the Ave Maria Press, Father John Reedy, C.S.C.

A.D. 1970 will be news-oriented, religious in its outlook and ecumenical in its interests, the publisher said. He described the proposed magazine as one "designed to serve information needs which are not presently being served by any other weekly publication."

A.D. 1970's editor will be Joseph McLellan, formerly editor of Catholic news for Religious News Service, and before that news editor of the Boston Pilot. McLellan will succeed Father Reedy, who has been editor of Ave Maria for 17 years.

Father Reedy will remain the publisher of Ave Maria Press; but the new magazine will have a completely lay editorial staff.

On the Inside

Dutch hierarchy drawing criticism for celibacy stand... Page 3

Are you hopelessly trapped in the rat race? ... Msgr. George Higgins... Page 4

Bizarre story behind the Bifra tragedy ... Gary MacEoin... Page 5



VATICAN DIPLOMAT VISITS PRESIDENT—Archbishop Giovanni Benelli, the Vatican Substitute Secretary of State, confers with President Nixon in the White House. The 48-year-old prelate, who is touring the U.S. and Canada, told the Chief Executive that the entire world is grateful for American aid and urged an increase in U.S. aid to underdeveloped countries. (RNS photo)

SUCCESSFUL LITURGY NEEDS PREPARATION

By REV. VINCENT J. GIESE (Last of a series)

"Everything by themselves, nothing without the priest" is an axiom in the lay apostolate that could very well be applied to the celebration of the Eucharist. The axiom stresses the importance of priest and people in liturgical celebrations.

Certainly, what might be called "presidential style" is all important in celebrating the Eucharist according to the new Order of the Mass. Most of the changes pertain to the priest.

The style, that is the leadership, of the celebrant is absolutely indispensable to a successful liturgy, no matter how much participation there is on the part of the Christian assembly.

It is the celebrant's task, as the one presiding over the Christian community, to help the people be aware of and responsive to God's presence in the liturgy. It is he who must take special care that his words and actions express the reality about which he speaks. He must take the initiative in communicating.

THE MASS is not a private prayer but a public function, whose words are a vocal expression of inner feelings. Priest and people are banded together in this "summit of worship."

Since the language of liturgy is the language of signs, the building, the artistic forms used, the variety and quality of the music, the arrangement of the place of worship—all the things that affect the senses—must be carefully chosen if they are to express the meaning of the liturgy and lead to an awareness of God's presence among us.

It is a fact that some priests are indifferent to the new changes in the celebration of the Eucharist, or may even resist them, that they prefer not to have old habits disturbed, or not to adjust to the needs and aspirations of the Christian community assembled before them.

Others, impatient with the slowness of liturgical change, have all but abandoned prescribed texts, for example, and have immersed themselves in endless varieties of home-spun liturgies. Still others, in an attempt to conform, have tried to fit the new liturgical directives into old legalistic frameworks.

But for most priests, the real question is: "How should a priest pray—really pray—in the midst of the family of men? How can he be spiritually effective in his role as the leader of community prayer?"

When the priest prays among men, he must do so in a way that stimulates them to pray also. He must stir up their faith and, above all, their charity.

Bishop Shea rite set for Tuesday

EVANSVILLE, Ind.—Bishop-elect Francis R. Shea will be ordained to the episcopate as the third Bishop of Evansville during ceremonies in St. Benedict Church here Tuesday, Feb. 3, at 4 p.m.

The combined ordination and installation ceremonies will have Archbishop Luigi Raimondi, Apostolic Delegate, Archbishop George J. Biskup, of Indianapolis, and Bishop Joseph Durick, of Nashville, as principal consecrators.

Also attending the function will be Archbishop Paul C. Schulte and a score of other members of the American hierarchy.

Just as no textbook can guarantee a good education so the new Order of the Liturgy, in itself, will not guarantee a good liturgy. The celebrant, like a teacher, must add flesh to the new order.

If "presidential style" is essential to a successful liturgy, so is preparation. The multipoint liturgy now given to us absolutely requires preparation of the Sunday liturgy of the Eucharist. Someone must develop the theme, select the options in Scripture, Eucharistic and other prayers, and music that go into making a unified Mass.

THIS IS where the parish liturgical team comes into action. It should include the pastor or his delegate, the coordinator of religious education in the parish, representatives of lay organizations in the parish, head of the lectors and commentators, choir director and organist, head of the leaders of song, head of the ushers, representatives of the "man in the pew" and whatever other resource people are needed, such as artists, writers, poets, dramatists.

The purpose of the parish lit-

urgency team is to be a task force serving to improve the quality of liturgical celebrations in a parish. It has two areas of activity, education and experience.

Educationally, the team should provide parish liturgical educational programs, discover the parochial needs and desires of the parish, keep abreast with what is going on elsewhere.

Experimentally, the team should evaluate the liturgy in the parish, plan regular and special liturgical celebrations, and carry them out in the practical order.

The parish liturgy team, in short, should share in the responsibility for the improvement of celebrations, all the more important with the introduction this Spring of the new Order of the Mass, new rites of Baptism and Matrimony.

Although the need to plan such liturgies is primarily the responsibility of the priest-celebrant, as the leader of prayer he absolutely needs the assistance of a task-force of laity to fulfill his responsibility.

St. Meinrad to host Bishops' conference

ST. MEINRAD, Ind. — St. Meinrad Seminary will host a conference of bishops and diocesan representatives from February 2-4. The main theme of the conference is "The Spiritual Formation of the Diocesan Seminar and the Seminary's Response."

Archbishop Paul F. Leibold of Cincinnati will deliver the keynote address on Monday, Feb. 2. He will speak on "The Basic Elements of the Spirituality of the Diocesan Priest."

The bishops or their representatives will be welcomed to St. Meinrad in an address by Archbishop George J. Biskup and Archbishop Gabriel Verkamp, O.S.B., of St. Meinrad Archabbey.

ON TUESDAY, Feb. 3, Dr. Vytautas Biellauskas of Xavier University, Cincinnati, will speak to the group on "The Interrelation between Spiritual Development and Mental Health."

A panel discussion on the "Adaptations in the Seminary's Program of Spiritual Formation" will be held on Wednesday. Chairman of the panel is Father Aurelius Boberek, O.S.B., Dean of Students of St. Meinrad School of Theology.

Panel members include:

Msgr. John R. Gorman, rector of St. Mary of the Lake Seminary, Mundelein, Ill.; Archbishop Ignatius Strecker, of Kansas City; Father T. William Coyle, C.S.S.R., executive director of the Bishops' Committee on Priestly Formation, Washington, D.C.; and Father Adelbert here.

St. Buscher, O.S.B., of the St. Meinrad Seminary will host a School of Theology.

ON WEDNESDAY afternoon, Father Jerome Neufelder, spiritual director of St. Meinrad School of Theology will address the bishops on the topic "The Spiritual Formation Program of the Saint Meinrad School of Theology." Later in the afternoon, the spiritual formation program of St. Meinrad College Seminary will be discussed by Father Daniel Buechlein, O.S.B., spiritual director of the college.

The participants in the program include: Archbishop George Biskup, Indianapolis; Archbishop Paul C. Schulte, retired Archbishop of Indianapolis; Archbishop Thomas A. Donnellan, Atlanta; Archbishop James J. Byrne, Dubuque; Archbishop Thomas J. McDonough, Louisville; Archbishop Ignatius Strecker, Kansas City; Archbishop Paul F. Leibold, Cincinnati; and Bishop Maurice J. Dingman, Des Moines; Bishop Raymond J. Vonesh, Joliet; Bishop Henry J. Soenneker, Owensboro; Bishop John B. Franz, Peoria; Auxiliary Bishop George E. Lynch, of Raleigh; Bishop Raymond J. Gallagher of Lafayette; and Bishop Albert R. Zuroweste of Belleville.

School costs zoom

BUFFALO, N.Y. — Operating costs for elementary schools in the Diocese of Buffalo have risen 300 per cent in the past City, Father T. William Coyle, C.S.S.R., executive director of the Bishops' Committee on Priestly Formation, Washington, D.C., and Father Adelbert here.

Hoosier is elected abbot

MARVIN, S.D.—Alan Berndt, O.S.B., was elected to head the Blue Cloud Abbey here by a majority vote of the Abbey Chapter.

Abbot Alan succeeds Abbot Gilbert Hess, O.S.B. At the time of his election he held the position of prior.

Born in South Bend, Ind., in 1920, Abbot Alan was ordained to the priesthood at St. Meinrad Archabbey in Indiana in 1945.

As abbot he is superior of the 75-member community staffing missions in the Dakotas and Resurrection Priory, Coban, Guatemala.

Suit filed in Oregon school case

MILWAUKIE, Ore.—A suit for an injunction to end an arrangement by which public school classes are conducted in a separate building at a Catholic school here has been filed in Clackamas County Circuit Court.

The complaint, against Milwaukie School District No. 1, was entered by six residents of the district and supported by the American Civil Liberties Union.

It asks a decree declaring "that the Oregon statutes do not authorize defendants (the school district) to furnish teachers, textbooks or teaching aids without charge for use in the program at St. John the Baptist school and that such program of assistance is in violation of the Constitution of the United States and the Constitution of the State of Oregon and is therefore prohibited."

Since September, 1968, the public school district has provided four teachers for classes in mathematics, English, science and social studies in four rooms at the parish school. The building is provided by St. John school, which pays all costs of maintenance and also conducts its own classes in music, physical education and religion. The four public school classrooms are self-contained.

Arthur Kiesz, superintendent of the Milwaukie school district, said the program at St. John school "as we have had it, has been well received by the community and considered very satisfactory."

Foundress canonized

VATICAN CITY—Pope Paul VI has canonized Maria Soledad Torres Acosta, foundress of the Sisters Servants of Mary, who dedicated her life to caring for the most hopelessly ill.

Maria Soledad Torres Acosta was born in Madrid in 1826. In her youth she made the solemn vow to dedicate her life to those so desperately ill that even the hospitals refused to care for them.

At the age of 25 she convinced six other women to work in her cause, but they soon left her because they could not endure the hardships. Her bishop, noting the exemplary virtues of Maria, put her under his protection. She was thus able to found the Sisters Servants of Mary. She died in 1887.

Today her congregation has 122 houses and 2,650 members throughout the world. In the U.S. the Sisters Servants of Mary are represented in the archdioceses of Kansas City, Los Angeles, New Orleans and New York, and also in Puerto Rico.

Arson is suspected in St. Philip fire

Major repairs to replace the sanctuary of St. Philip Neri Church will be started soon as a result of fire damage there Saturday, Jan. 24. Fire department officials placed the damage estimate in the 60-year-old eastside church at \$150,000. Neighborhood children are suspected of having started the blaze with lighter fluid.

St. Philip's parishioners were told last Sunday at Masses, held in the parish school auditorium, that the church would be closed



LOS ANGELES ORDINARY—Archbishop Timothy Manning, above, succeeded Cardinal James Francis McIntyre as head of the Los Angeles Archdiocese when the latter retired recently. Archbishop Manning had been the Cardinal's Coadjutor with right of succession. (RNS photo)

Don't lose confidence!

By LAWRENCE LOSONCY
Director, Adult Education
Department of Education, USCC

There is a rumor afoot these days that sin is being abolished. It comes hard on the heels of the rumors that God is dead, that the Communists have captured or infiltrated the papacy, that the Church has gone soft, that the end of the world is coming soon, and that religion has come upon hard days, especially Catholicism. The overall impression created by such rumors is that the average person just has no chance of figuring out what is going on in religion. Theology has always been considered complicated, above the level of ordinary people, requiring immense background and intelligence. The Church has always been more or less of a mystery. What priests are up to has never been certain. The Bible has looked forboding. What they are teaching our kids in school has seemed startling, confusing, and too sophisticated.

A good example of what I am talking about comes up each Lenten season. What about fasting and abstinence? What about penance for our sins? Is sin still for real? Are the same things sins that used to be? What is right and wrong any more?

The articles which are appearing in this series are designed to clear up some of this confusion. This week, for example, Grant Maxwell examines the peace movement in his Christian witness series. Fr. Champlin gets into the liturgy, while Reverend Mr. Schineller writes of God. Fr. McBrien each week answers your questions concerning the Church since the Second Vatican Council. During Lent these articles will continue in this same style but with the common theme of the new morality; what does new morality have to do with Confession and sin, what should parents teach their children about morality, and what is the new theology about forgiveness.

These articles are being put together with you in mind. Both the NC News Service and the USCC Division of Adult Education are working to make the themes of these weekly articles simple, relevant, and intelligent in terms of the religious adult, the harried parent, the person in search of broader and deeper Christian background. These articles will appear weekly, making them ideal for discussion or study groups, and they will be related to filmstrips and other follow-ups available for parishes.

The big message, though, is to hang loose, relax, have confidence, don't panic, keep your cool. You've been through worse than this. For example, you probably went through the Depression when the whole world of finance, banks, paychecks (including yours), mortgages, employment, and the economy changed overnight. You've seen the Federal government grow into a complicated world during your own lifetime. You've seen every big city in America change so much in the last ten years that it is unbelievable. You've seen moonwalks and wars and black revolutions, crime, the invention of TV, and only God knows how many more big changes, complicated systems, complex concepts, and intricate schemes hatched in your lifetime, making you a pretty sophisticated person.

Religion is really no different from life. Life forces us to grow, to change, to adapt. We would all readily admit that if our religious understanding remained static, even concerning things like sin and morality, it would also be irrelevant.

We will always be committed, as Christians, to doing good and avoiding evil. Salvation will always come for those who are of good will and whose actions match their good will. The basics will never change: God is still God, evil is still evil, virtue is still virtue. But the nitty-gritty of everyday life will change. Chastity will always be chastity, for example, but what that means for the celibate priest, the dating teen-ager, the married father of five children, the single woman, and a divorced person will be very much different.

Let's get rid of rumors and ignore our instincts toward panic. As long as we can use our head and are of good will, open and loving towards God and our fellow men, we are in good shape. Keep reading and keep the faith.



ON PILGRIMAGE—Almost everywhere you go, people are caught up in the motion-commotion of a world of rapid change. They are on pilgrimage, exploring, searching, wondering and sometimes worrying about where their own lives ought to lead next in this ever-changing world. The Church too is on pilgrimage, exploring, searching, wondering and sometimes worrying about where the Christian task ought to lead next. (Photo courtesy of OEO; Paul Conklin photographer.)

IN THE WAKE OF VATICAN II

By RICHARD P. MCBRIEN

Q. While I do not necessarily agree with those Roman Catholics who denounced the new Mass as heretical, I definitely sympathize with the many Catholics who are tired of changes in the liturgy. Our parish priest, however, says that we must change in order to keep up with the times. This doesn't seem like a valid reason in itself. It sounds as if the Church is supposed to change just for the sake of change itself.

A. You are right, of course. No one can responsibly argue that the Catholic Church must change simply to keep up with the times. Change for the sake of change has never been endorsed as a sufficient reason for reform and renewal. "There must be no innovations (in the liturgy) unless the good of the Church genuinely and certainly requires them," the Constitution on the Liturgy states (n. 23), "and care must be taken that any new forms adopted should in some way grow organically from forms already existing."

On the other hand, the Church would have been derelict in its duty if it had not undertaken major reforms of the liturgy. For all practical purposes, the Mass and sacraments of the Catholic Church had remained substantially unchanged for centuries. Particularly since the Protestant Reformation, Catholics were fearful lest any alterations in liturgy be construed as a concession to Protestantism.

Thus, over against the Protestant emphasis on the priesthood of all believers, the Catholic Church continued to place very heavy emphasis on the role of the ordained priest. In the minds of some Catholics, the laity were present at Mass simply to give assent to what the priest alone was doing.

Furthermore, while the Protestants had always stressed the personal sentiments and feelings of the individual worshipper, the Catholic Church wanted to retain its high sense of objectivity in the liturgy. That is to say, the Catholic Church—in the minds of many of its members, including even its leadership—did not really have to reform its liturgy to make it more meaningful. Meaningful or not, the Mass was still the Mass. Whether the people always understood the words and the actions, the worship of God was taking place and Jesus Christ was becoming really and substantially present in Holy Communion. The subjective dispositions of the individual worshipper cannot change that.

This reasoning, however, is false. The sacraments are not only causes of grace; they are signs of faith. This principle has been enunciated from the earliest days, and received particular stress in the writings of St. Thomas Aquinas. It is because the sacraments must be signs of faith that the Church must always take care that the people truly understand what the signs mean. The sacraments do not automatically cause grace. On the contrary, the Council of Trent insisted that the sacraments are causes of grace precisely insofar as they are signs of faith. "They cause

by signifying." To the extent that the Mass or any of the sacraments have little or no meaning for people (because they do not understand the signs), then to that same extent are these people closed off from the grace of the Mass and these other sacraments. That is why the Second Vatican Council said that "it is . . . of capital importance that the faithful easily understand the sacramental signs" (Constitution on the Liturgy, n. 59).

And that is why the council also placed a heavy responsibility on pastors to see to it that the faithful take part in the liturgy "knowingly, actively, and fruitfully." Thus, it is never enough simply to do what is required by law for a "valid and licit celebration" (Constitution on the Liturgy, n. 11).

Q. That explains why the Church must be ready to change the way it worships from time to time, but it doesn't explain why there is so much variation in the way the Mass and the sacraments are actually celebrated. Shouldn't we be able to agree upon certain changes and then stick to them, so that everyone once again is doing the same thing?

A. Are you perhaps confused in your own mind about the distinction between liturgy and rubrics? Liturgy is the public worship of God by the Church; rubrics (from the Latin word meaning "red") have to do with the specific directions for the celebration of the liturgy (and these directions were usually printed in the Missal and sacramental books in red, to set them off from the prayers themselves).

As far as possible, priests and faithful should follow the directions set down by the various ecclesiastical authorities. These rubrics should not be changed without good reason. The point is, however, that these rubrics are not an end in themselves, only a means to an end. A slight change in the rubrics requires only a slight reason. Thus, before the recent changes in the Mass rubrics, many priests did not use the pall on the chalice. The pall is the flat, white, card-board object that traditionally protected the wine in the chalice from being contaminated with dust, flies or any other objects that might accidentally drop into the cup. Some priests were upset by the action of their fellow priests in not using the pall. They seemed to equate this practice with a general disregard for and even outright rejection of lawful authority. That was something of a classic of confusing accidentals with essentials and of losing one's sense of perspective.

Q. Let us grant, for the sake of argument, that certain variations in the rubrics are not allowable but, on some occasions, even necessary and desirable. Can we justify, however, more fundamental variations in the liturgy itself?

Yes, and the Church already allows this. After all, the Western, or Latin, rite is not the only legitimate rite in the Roman Catholic Church. There are Catholics of the Eastern tradition who celebrate the Mass in ways which would be almost completely foreign to many American Catholics. And these differences are not simply a matter of rubrics; they are a matter of basic structure and format. "Even in the liturgy," the same Constitution on the Liturgy states (n. 37), "The Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples."

'Formal prayer'

BOSTON—A "healthy return to formal prayer" has been noticed among Catholic seminarians across the nation, it was reported here at the Eastern Regional Conference of Seminary Spiritual Directors.

KNOW YOUR FAITH

VIEWPOINTS ON THEOLOGY

What is your image of God?

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

Our image of God, however imperfect, makes a great difference in our attitude to God and our own Christian lives. For the way we talk of God reflects our human condition and experience. Thus a child in a slum dwelling whose father is an alcoholic and cruel toward his wife, must find it difficult to call God "Father."

Yet with the aid of Scriptures and religious instruction we do form some image of God. Scriptures speak of God as Father, of Christ as the Son, and the Third Person is the Spirit. In the Old Testament God is spoken of as Rock, King, Judge, Shepherd, Warrior, and Creator. A brief reflection would show that to call him rock or warrior is quite different than to call him shepherd.

Philosophers speak of God as supreme being, first cause, ultimate concern, horizon or ground of experience, and omega, or final cause. It is to be noted that each of these titles carries with it a system of views of whom man is and what the world is.

THUS IF God is king, then we are subjects who owe loyalty and obedience to Him. If He is creator, then we in our dependence owe our very existence to Him. If He is shepherd—an image becoming less familiar to us in our technological age—then we are the sheep who must follow.

The Christian pioneer has a different view of God than the settler. For the settler, God is the law giver, the mayor. You don't see Him much, but He is a man to be feared. His laws call for strict obedience.

The God of the pioneer is a co-worker, someone present with him on the trail, concerned about his safety. This friend is a source of strength, love, and companionship.

The Second Vatican Council, with its pastoral intent, did not often speak directly about God, but it did speak of man as the revealer of God. According to Vatican II, it is up to the Christian, by his life of love and faith, to make manifest the reality of God.

In the decree on the Church Today, the Council says that

Christian believers have much to do with the birth of atheism. "To the extent that they neglect their own training in the faith or teach erroneous doctrine, or are deficient in their religious, moral, or social life, they must be said to conceal rather than reveal the authentic face of God and religion" (No. 19).

CHRIST, the Son of God, revealed to man most clearly who God is. Men today who are followers of Christ, must reveal to others the love and justice of God by their own lives of love and service.

Since Vatican II we have passed through and survived the so-called "Death of God." Hopefully the movement has served to clear away some over-simple notions of who and what God is. For today, we do find that religious questions—questions about God and man and their relationship—are being studied even by those who would not call themselves religious or Christian.

As the Protestant theologian, Jurgen Moltmann declared, God is dead is written on one side of the tombstone. But when you turn it over, it reads "every-thing is religion."

(Next Week—Man)

WORSHIP AND THE WORLD

The breaking of bread

By REV. JOSEPH CHAMPLIN

"Children, you must be careful not to let the Host touch your teeth and never should you chew the very Body of Jesus." Such stern warnings from sincere religion teachers preparing young children for First Communion were not unheard of a few years ago. Their explanations of the wafer's whiteness followed a similar theme. Since the sinless, all holy God is truly present in the Eucharist, we may use only

spotless, immaculately white, pure hosts at the altar.

We probably cringe at those remarks now or even laugh at them. But they are understandable enough and proceeded logically from the theological emphasis in vogue at that time. We spoke of Mass and Holy Communion in terms of awe, loftiness, adoration. Christ came into our midst on the altar so we might adore and worship Him. If we really believed, spiritual writers told us, we would creep up the aisle on our knees.

Papal teaching and conciliar documents over the past two decades have neither denied nor minimized this truth of the Real Presence. But they did bring

into sharper focus the fact that our Lord instituted the Mass as a sacrificial meal at his Last Supper. They also clarified the concept that Jesus gave up His Body to eat and Blood to drink under the sign of food. The materials for the Eucharist, therefore, should both be and look like bread and wine.

THE SECOND chapter of the General Instruction to the Roman Missal treats of "Requisites for Celebrating Mass." Number 283 gives on this subject some interesting principles which contain quite practical implications. "The nature of the sign demands that the material for the eucharistic celebration appear as actual food. The eucharistic

(Continued on page 3)

EXAMINATION OF CONSCIENCE

What are you actually doing to promote cause of peace?

By GRANT MAXWELL

The Gospel and the council teachings are direction pointers to the human values situated at the heart of the major social movements of our time. These great movements, mainstreams of human history, catch up and carry with them social, economic and political questions of many kinds. Three of these world movements have pointed out by Dr. John Buell:



"... three things begun with the early Christians and then submerged for centuries have exploded on the world at large: the three things are: freedom, peace and poverty (in the sense of full sharing and generosity). These have exploded into world movements. . . . These world movements do not include the Church, yet. . . ."

That was Dr. Buell's judgment in 1965. Now it is 1970. Is there any progress to report—within the Catholic Church, among the other Christian communities?

Certainly the council's ringing statements represent progress. Vatican II closely associated the Catholic Church with the world movements in search of human maturity, and affirmed that these movements need the heaven of the Gospel to reach their goals.

POPE PAUL has been equally positive, affirming Christianity's concern "with man and with earth"—a concern that "rises to the Kingdom of God."

And there has been similar progress within the World Council of Churches and other major religious bodies in pointing out the social dimensions of Christianity.

But what of the rest of us, the great majority of Christians? How dedicated are we—people, priests and ministers, bishops and moderators? Are we promoting peace, freedom, the poverty of spirit that brings justice? Are we serving at the centers of these movements, or are we still preoccupied with private ceremonial and parochial housekeeping? Let's look a little closer at these world movements, beginning with the peace movement.

Today the contest between good and evil in every person is summed up and reaches its apex for all men in the fateful choice of peace on earth or global, nuclear war.

In one hand, man, for the first time, has the resources and the know-how to build a world community where all people can live in peace, with dignity. In his other hand, modern man for the first time carries the surplus firepower—the capacity of "overkill"—to destroy civilization and himself in a final, total war against life, against creation, against the Creator.

God leaves man free to make this fateful choice. Are we wise enough, humble enough, responsible enough, to choose peace?

Are we humble enough to heed Pope Paul's plea before the United Nations: "Let the arms fall from your hands. . . . No more war! War never again!"

Are we responsible enough to

recognize, with the council, that "Divine Providence demands of us that we free ourselves from the age-old slavery of war"—just as past generations learned to free themselves from the slavery of witchcraft and tribal sorcery?

Are we responsible enough to learn from the Council Fathers, who condemned total war in all its hideous forms as a crime against God and humanity; who decried the nuclear arms race as a treacherous trap that denies food to the starving; who pleaded for international agencies to prevent war and build the peace; who called for "a renewed education of attitudes and for new inspiration in public opinion"; and who implored parents, teachers, pastors, and all who educate to "consider it their most weighty task to instruct all in the fresh sentiments of peace" in the spirit of the Gospel.

DESPITE this leadership, despite the Gospel imperative that calls Christians to be peacemakers, many Catholics still are not committed fully to the search for world peace; neither, I suggest, are many other Christians. Some of John Buell's questions still apply. For instance:

• Why do many Catholics "still make theories to justify violence?"

• Why, whenever someone talks of peace, do we . . . immediately conclude that he must be either a coward or a communist, but rarely heed the possibility that he might be a Christian?

These comments raise further questions: • What are we doing now to help create a social climate for peace: in the family, in the classroom, through organizations and political groups? What could we be doing in our own communities to heal the cancers of ignorance and prejudice, to renew attitudes towards various ethnic groups and other nations?

• What about TV, movies, books, magazines, and elaborate war toys, that glorify violence and perpetuate old hatreds? Are we willing consumers?

• Are we ready to pay more taxes to help support a permanent peace force under the UN?

• What are parents and teachers doing to lead children beyond a narrow, nationalistic outlook towards a wider loyalty to the whole human family and to the UN as a "school for mankind?"

• What are Christians of various communities doing to raise their voices together, to arouse the public conscience against the folly of total war?

• And what about peace marches and demonstrations? Are they always inspired by extremists? Should Christians be marching in the streets, too,



FROM SEVERAL SOURCES

Dutch hierarchy drawing criticism on celibacy stand

BERLIN — Criticism of the Dutch bishops for urging optional celibacy and asking that priests who have married be permitted to exercise their ministry has started. And the critics include groups of traditionalists in the Netherlands.

In a statement to the Swiss

Catholic news agency KIPA, the Swiss theologian, Cardinal Charles Journet, expressed "the deepest sorrow over the persistent resistance of the Netherlands' bishops and their consultants" to the instructions of the Pope.

(About two weeks before the opening of the Dutch pastoral council, Pope Paul VI had asked the Dutch bishops to speak out clearly in defense of priestly celibacy.)

ALTHOUGH Vatican officials maintained an initial silence about the statement of the Dutch bishops, the Vatican City weekly did speak out, and its comment was critical.

In The Netherlands, a group of conservative priests called Catholic Life issued a joint statement with a traditionalist group called Michael's Legion, saying that in conscience they must reject the celibacy statement of the Dutch bishops.

Cardinal Alfred Bengsch of Berlin criticized the actions of both the bishops and of the Dutch National Pastoral Council, which voted overwhelmingly in favor of optional celibacy.

On a visit to West Berlin, Cardinal Bengsch said that the collegiality of all bishops with the Pope is not preserved by informing the Pope of "wishes within a local Church," which have already been published as decisions of a pastoral council.

IN THE Netherlands, a spokesman for the Dutch bishops told NC News Service that they can understand the point of view of Cardinal Bengsch. In Church matters, he said, bishops behind the Iron Curtain are often conservative; they are in a defensive position and do not want to create any tensions with the Vatican.

Cardinal Journet, the spokesman said, simply does not agree with the views of the Dutch bishops. The cardinal was also an opponent of the Dutch Catechism, he added.

(The Dutch catechism created a great controversy—especially among traditionalists—because of its alleged unorthodox presentation of the Catholic faith. A papal commission of cardinals—including Cardinal Journet—in 1968 urged that a number of revisions, corrections and clarifications be made in the catechism.)

THE TWO groups in The Netherlands who criticized the Dutch bishops denied that the Dutch Catholic community demands married priests, and said that many Dutch Catholics want to maintain the rule of obligatory celibacy.

(In announcing their support 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.)

The joint statement of the two groups was sent to Pope Paul and to the apostolic nuncio to The Netherlands, Archbishop Angelo Felici.

Archbishop Felici had not attended the meeting of the Dutch pastoral council, and one source claimed that he had stayed away because the celibacy issue was on the agenda.



STRIKERS 'WALK' IN FRONT OF CATHEDRAL—Gravediggers and their families, claiming they were staging a "Sunday walk" and not a protest, demonstrate at St. Patrick's Cathedral in New York City. A walkout by members of Local 365, Cemetery Workers and Green Attendants Union has closed 44 Roman Catholic, Jewish, and non-sectarian burial sites in the New York Metropolitan Area. Sam Cimaglia, vice-president of the union, said the walk was to remind Cardinal Terence Cooke "that we are badly in need of a living wage." (RNS photo)

THE WEEK'S NEWS IN BRIEF

(NC News Service)

Demise of a Catholic organization, end of a controversy, fading hopes for school aid, integration problems in the South, and post-war difficulties in Biafra were among the headline-making news events during the past week. These and other highlights:

There is no longer a need for the National Council of Catholic Nurses, its executive director, Dorothy Kelly, declared.

She will be out of a job Feb. 1 because NCCN's board of directors voted the organization out of existence.

Declining membership and diminishing financial resources were given as reasons for folding the organization. Miss Kelly added that she believes such an organization is outdated because of changes in the Church and modern society.

Pope Paul VI warned that intercommunion "is not the right way" to attain unity. He called it "a deviation."

"Where," he asked, "where is the unity of faith? Ecumenism seems to be consuming itself in an illusory effort."

The twin problems of what a priest is and whether he should be unmarried will almost certainly come before the Synod of Bishops at its next meeting.

This has long been "the mind of the Pope," a well-placed and well-informed source told NC News Service.

The long controversy over the dean of the school of sacred theology vacancy at the Catholic University of America in Washington seems to have come to an end with the appointment of Father Robert Reginald Masterson, O.P., to the post.

Several CU faculty members had wanted Father Roland Murphy, O.Carm., named dean. But he was turned down by the school's trustees reportedly because he signed a statement dissenting from Pope Paul's birth control encyclical.

Th leader of a pro-government movement of Czechoslovak priests in the hard-line Stalinist years announced the movement will be soon re-established.

Joseph Plojhar, director of Czechoslovakia's Peace Priests' movement, a priest who had been excommunicated for his activities on behalf of the Czechoslovak communist regime, made the announcement.

How should missionaries bring the message of Christ to peoples whose culture is so different from their own?

The Church in Mexico is now trying to solve its communications problems with the 50 widely divergent Indian communities that have kept their own cultures.

Twenty-three orders of nuns who are engaged in teaching at 200 Louisiana Catholic schools' worried the bishops of the state they will not teach in other than fully integrated schools.

In Mississippi, Father James Gilbert, superintendent of schools for the diocese of Natchez-Jackson, resigned from his post in protest of what he called the diocesan schools' tendency to become "havens for segregationists."

Both Archbishop Philip M. Hannan of New Orleans and Bishop Joseph B. Bruni of Natchez-Jackson sympathized with the protesters but indicated the problem is not as severe as the protests make it seem.

Mayor Charles Evers of Fayette, Miss., says one of the biggest efforts of his first eight months in office has been to be accepted as the mayor of both blacks and whites. He believes he has been rather successful on this score,

Evers told NC News Service. "I think we're going to double the number of blacks elected to political office," in Mississippi by comparison with the 83 elected mostly within the last four years, Evers predicted.

By a two-vote margin, a bill which would have provided tuition grants to parents of parochial and private school students failed to gain last-minute consideration in the Wisconsin Assembly.

Any chance of passing a major aid-to-private-schools bill during this session of the Iowa General Assembly has been forgotten by realistic private educators and sympathetic legislators.

The Wisconsin bill has managed to clear the Senate by a substantial margin, but the setback to parochial schools in the lower house and in Iowa managed to create greater pessimism in supporters of state aid to private schools.

Catholic leaders in the ecumenical movement in Latin America were told the improved relations among the major religious bodies in the United States can have healthy effects in their own lands.

"A good deal of the Protestant activities in Latin America receive their support in personnel and funding from groups in the United States," Msgr. Bernard Law, executive director of the secretariat of the U.S. Bishops Committee for Ecumenical and Interreligious Affairs, said in Bogota, Colombia.

"In this sense," he added, "it can be stated that ecumenical relations come in good part to Latin America via the United States."

All missionaries inside what was Biafra will have to leave the famine-stricken region as soon as other relief workers acceptable to the Nigerian government are available, according to word reaching Rome from that area and the Nigerian federal capital of Lagos.

Some sources, including a high-ranking diplomat, insist the British High Commission in Lagos has been working toward this end.

In Lagos, an official of the Nigerian External Affairs Office said missionaries in the distressed area who are found to have no "useful work" will be brought to Lagos.

NEWS CAPSULES: The Dutch bishops declared the Church in The Netherlands would be better off if there were optional celibacy. . . The Food and Drug Administration advised 381,000 doctors and hospital administrators to fully inform their patients of the risks involved in using birth control pills. . . Instead of deploring the slowness of progress toward unity, Christians must acknowledge that it has been to a great extent already achieved, John Cardinal Heenan of Westminster said. . .

The rich nations are still getting richer while the poor remain poor and get even poorer, according to the International Labor Office in Geneva. . . President Nixon, in his State of the Union address, emphasized the need to reduce pollution and crime at home and to increase peace throughout the world. . .

Sisters of the Good Shepherd reaffirmed their commitment to protective work for young persons and adults but modified their structure to allow wider participation in decision-making. . . The Holy See turned down the nomination of a new counselor in the German Embassy for the Vatican because Dr. Elizabeth Mueller, the nominee, is a woman. . .

A precedent-setting step favoring the ordination of women has been taken by the Anglican Church of Hong Kong and Macao. . . A.D. 1970, a new magazine, will replace the 105-year-old Ave Maria. . . The Dubuque, Iowa, archdiocese announced the appointment of 49 women and laymen as "extraordinary ministers" for the distribution of Communion.

Breaking

(Continued from page 2)

and serving as elected temporary chairman of the newly formed Federation of Diocesan Liturgical Commissions, he shepherds the suburbanites who make up Sacred Heart parish in Creve Coeur, Illinois.

WOMEN OF the parish supply the altar breads at Sacred Heart. They are four or five inches in diameter, 1/4" thick, brown and soft and easily broken. The ladies obtain whole wheat flour from a local health store and bake, according to a formula originally obtained from some monastery, these hosts which are flexible enough for use with three or thirteen.

We do not wish to turn this column into a cook book nor have we any desire to push out of business convents whose main source of financial support comes from the sale of altar breads. (Actually I heard recently that one community of Sisters plans to close its bakery because the re-tooling cost for production of these new hosts appears prohibitive.) At the same time for interested priests and imaginative parishioners I repeat the recipe which a lady from Creve Coeur uses in preparing altar breads.

"Three cups of whole wheat flour. Add enough hot water to make it easy to handle. Pat out the flour on a board which you have sprinkled. Cut out with a large glass or cutter, prick any design you wish with a fork, then bake at 350 degrees for about 25 minutes. Turn these breads occasionally so they will not stick to the ungreased sheet."

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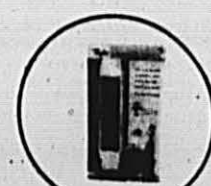
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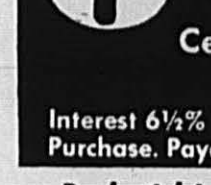
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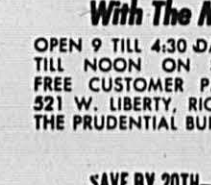
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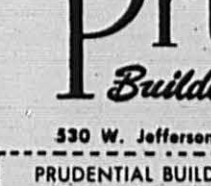
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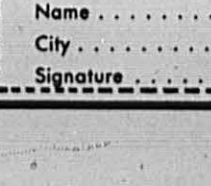
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Comment

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.

New thinking

The decision of the Archdiocesan Board of Education to roll back the tuition increase at the four Indianapolis high schools was welcome news. The \$50 a year hike, to \$275, was described as "manageable" by the high school principals and by Father George Elford, Archdiocesan superintendent of schools. It is manageable in that most families can live with it and not be forced to send their youngsters to the public high schools. Any drop in enrollment should be slight.

Moreover, taking the salaries of the coaches off the backs of the parents should improve both parental and student morale. Despite the determination and enthusiasm exhibited throughout these past months of deliberation, the burden of the salaries would have been a heavy one.

But perhaps the most significant development in the board's re-thinking was the approval of four district boards, each of which will be responsible for the high school in their district and responsible as well for the co-ordination of elementary and secondary school programs.

The sharing of financial resources among the district boards was approved "in concept" though the areas and mechanics of sharing remain to be ironed out. It is obvious a considerable disparity of income will exist in some instances and accommodations will have to be made if the high schools are to maintain equitable facilities and programs.

These changes are not the full story. Indianapolis is going to have to balance out the tuition roll back. Some consolidation can be expected in the elementary school picture. It is hoped it can be accomplished with the minimum of disruption and displacement—and with a minimum of disagreement.

In recent weeks The Criterion has published a generous sampling of the many dozens of letters to the editor in regard to the school situation. Anyone who has read those letters must have been impressed with the great body of opinion supporting Father Elford's leadership and regretting his decision to resign. It appears now that resignation may be rescinded, a development that should be most gratifying to both professional educators and to those interested in providing a quality education to Catholic youth.

Blighted success

Shortly after World War II the armed forces became the first major non-religious institution in the country to make racial integration a fact. The second world war shattered once and forever the ancient canard that the American Negro was not a dependable combat soldier but fit only for menial "service" duties. At least one all-black unit, the 614th Tank Destroyer Battalion, so distinguished itself en masse in long and arduous battle in the crusade for Europe that it was awarded the coveted Presidential Unit Citation. Many similar examples could be cited in point.

After the Korean War broke out, integration already was a fact in the Army and soon became so in the Navy, Marines, and Air Force. During and in the years immediately following the Korean conflict, when civil rights were becoming a major Page One "battle story" in the continental United States, correspondents overseas could truthfully write glowing accounts of how well integration was working in the armed forces. To be sure, it was far from perfect. Raw discrimination remained much in evidence, and there were frequent confrontations, in shadow if not in substance. Nonetheless, in the 1950's the armed forces were far ahead of most of us Hoosier civilians in accepting integration as the right way of life and trying to make it succeed.

It probably was inevitable that there would be an eventual breakdown in this relatively happy development in the armed forces. Now, according to a Pentagon study released this week, racial tensions in the armed forces constitute the greatest single morale problem facing American military leadership.

In Vietnam, as in the Korean War and even World War II, the problem areas are never in the battle zones. Men sharing the risk of death forget such superficialities as skin color; they measure one another only by what is inside them. The problem areas are where servicemen, white and black, are thrown together without having the bond of shared danger to make them the brothers under the skin that all men really are. Germany, for example, is one of the sorest trouble spots.

What has happened is that in the 1960's the black serviceman's reaction to his perception of the racial discrimination he always knew existed has changed. He no longer is willing merely to do his best to be the good soldier he is and endure the discrimination he always has perceived. He has learned to articulate his personal and racial pride, and to voice his protests against the injustices that persist. Many white servicemen, in their turn, misinterpret this articulation of racial pride as "black militancy" and this misinterpretation simply adds more fuel to the Negro serviceman's resentments.

All of this is a pity, and so unnecessary. The Pentagon report itself acknowledges this when it places part of the blame on the Defense Department and the Army high command. The report says that the armed forces "are turning loose junior officers and non-commissioned officers to muddle through these problems without benefit of formal training" in race relations.

Having recognized part of the problem it has by indirection helped to create, the Pentagon assuredly is in a position to take swift and effective corrective measures. No civilian body of law can begin to match that of military law in enforceability. And no civilian group can be made the receptive "captive audience" of learners and doers that an Army platoon or battalion can be.

We congratulate the Pentagon on the honesty of its report. But if the report is to be of any value, it must be followed by action. If men sharing the gift of true brotherhood on the field of battle cannot retain it after the perils have passed, the prospects of ridding this nation of racial discrimination become dim indeed. We believe, however, that the armed forces can resume their role of setting an example for the rest of us, and we hope and pray it is soon in coming.

The NCC challenge

The National Council of Churches is 19 years old, with little hope of attaining its majority unless, through change and adaptation, it can gain the support of the man in the pew. At least that fear was freely expressed during a meeting last week in Tulsa, Okla., of denominational representatives.

Representatives of the 33 Protestant and Orthodox denominations—whose combined membership totals 44 million—had gathered in a general board session to face reality. A disruptive, often angry General Assembly in Detroit only a few weeks previous underscored the deep divisions at work within the NCC. The board determined something had to be done or the structure itself was in danger of cracking under the weight of Vietnam, minority demands, social activism and the disaffection of the young.

Such is not a happy prospect for those who envisioned the NCC as the distillation of Christian compassion, tempered to the times, and honed to a sharp edge of action and concern. They did not foresee the

• GEORGE SHUSTER'S VIEW

The moral complexities of inflation

By DR. GEORGE N. SHUSTER

Inflation is now the thing that matters, matters very much. Three per cent a year for several years, and then suddenly six per cent. It is not very much of a problem to big business or to employees and workers who have the power to insist on wage increases. But older people on fixed incomes, the unemployed and the young couples just married and struggling to find a nesting place find the problem very, very difficult to solve. So also do institutions not supported through taxation, such as private or Catholic schools.

I do not know whether the ideas of the Nixon Administration about how to curb the inflationary process are or will be effective. What they suggest in essence is that the value of the dollar can be increased by making it harder to get. Some economists agree that this can be done, other dissent.

Obviously, however, it requires little intellectual endowment to see the principal reasons why the decline in the value of the dollar has taken place. One is the enormous cost of the military establishment; the second is the equally striking increase in the cost of education. The second may, indeed, have outdistanced the first, if one subtracts the bill for the Vietnam war. The third reason is the dramatic increase in the bill for social services.

Having lived through inflation in Germany I am struck by certain parallels, though these are only approximate. In 1918 the Germans had been defeated. They had to face enormous tasks of demobilizing both manpower and industry. They were also saddled with potentially strangling reparations costs. But in the end all these were brought to a successful conclusion. Ger-

man industry was on the verge of becoming the strongest economic power in the world. It would have been just that if Hitler had not led his people into a disastrous war. One has only to remember that Germany then had the strongest aircraft industry and that it profited by the invention of the jet engine. It had also made more progress toward the use of nuclear energy than any other country.

What it could not do, or at least thought it could not, was to cope with the great wave of unemployment which followed the banking crisis of 1929. True

• THE BLACK VOICE

By REV. LAWRENCE E. LUCAS

We are all familiar with the liberal in race relations who will go to Selma with you but back home fight like hell to keep you out of his neighborhood or school or union. For good reasons, of course: Who desires more social contact with blacks as he continues his membership in social clubs he knows to exclude blacks? Who wants to help the cause until blacks start demanding leadership roles? The seventies are now promising to strain the liberal's liberality even more.

In the sixties the bulk of the black revolution was concentrated in the cities or urban centers like Harlem, Watts, Chicago, Detroit, Cleveland, etc. Now there is good reason to suppose that the battlefront may shift to good, law-abiding, conscientious and white suburbia.

To begin with, while the problems of the inner-city have been

polarization within the denominations, a polarization evident in almost every parish and every congregation in the land and they did not reckon with the fact that without strong denominational co-operation and enthusiasm, the union could not last.

But the realists who met at Tulsa believe that despite the strains the NCC can be salvaged. With work and prayer it can become an effective instrument of reconciliation without sacrificing its pledge to stir the nation's conscience and make the lessons of the Gospel meaningful to confused, often hostile, modern man.

A task force has been appointed to draw up specific proposals to mobilize "the participation of all Christian people" and adapt the organization to "the mood and the new demands which are upon us."

Adaptation will affect primarily structure. Specific action projects, the crux of dissension, may in the future be undertaken only by those segments of the NCC which specifically approve them and are willing to support them. Presently, a majority decision binds the entire council, including disapproving minorities.

Permitting and even encouraging a divergence of in-

terests and persuasions would not only lessen present tensions but likely would prompt denominations which are not now members to seek participation.

Moreover, any accent on broader representation of the Christian community is bound to step up those initiatives which already have been taken between the NCC and the Catholic Church. Catholics are members of the Texas Council of Churches. Exploratory talks are underway in Indiana and a few other states. On the national level, the new president of the NCC has predicted that Catholic membership may be only three years away. The prospects are good and the atmosphere is friendly.

These may be hard days for the churches but it is no time to yield to pessimism. The troubles of the NCC are a reflection of the rift between the clergy and laity, between those of both groups who have differing views of the Church's mission in the world. But the churches have known hard times before, have weathered them and been stronger for it. The spirit of union and common purpose that gave birth to the NCC is being tried. But we feel confident that in the long run it will not be found wanting.

probably felt this way about it in the Social Security benefits. too, and so did not veto the increase.

Then the Congress voted for itself a 41% pay boost and gradually added increased pension payments and a raft of prerequisites. This so little resembled anything related to austerity that the average citizen could not smell a whiff of that. The more he thought about it the more he fumed and fretted.

And so inevitably the inflationary wheel took two big turns. The first was a 15 per cent hike

in terms of real wages the welfare payments to the jobless exceeded the pay earned by employed workers in East Prussia before the First World War. In short, the crisis was not one created by a lack of foreign exchange. It was rather the glaring differences between the earnings of the organized workers and the others, between those whose sole source of income was a pension and that of government officials and bureaucrats, which made all the difference.

Are we now facing a compar-

able situation? Are we on a kind of cockeyed race track on which every step a horse takes forward he takes another back? Or still farther back?

The Congress of the United States recently dealt itself a hand rich in trumps. The initial step was ornamental. The President of the United States received an additional \$100,000 a year. In view of the increasing probability that few men of ability will in the future want the job, unless the definition is drastically changed, this supplementary reward did not seem injudicious. Mr. Nixon

(Copyright, 1970)

The coming test for the 'liberals'

growing by leaps and bounds, the city does not have enough land, enough housing, enough jobs and certainly not enough money to solve these problems. On top of this, many states, in order to balance budgets, as they say, do so by cutting and/or refusing to provide adequately for city needs, especially where they affect urban poor and most especially black poor.

On the other side of the coin, it is now estimated that 70 per cent of all the new housing units, 90 per cent of vacant land in the country's metropolitan areas and 80 per cent of new jobs are to be found in suburbia. Even the NAACP has seen the suburbs as a primary target in the seventies, particularly in the area of housing.

Housing does relate directly to jobs and obviously affects not only the composition but more importantly the quality of schools. Almost 80 per cent of Americans are priced out of many suburban housing markets by restrictive zoning laws. These discourage apartments and public housing or limit lots to an

acre or more. Even if some of this zoning is not deliberately designed racially, the effect is pretty much the same. Black people are over-represented proportionately among the poor; the average black person is poorer than the average white person in this country. Most people, I assume, know this by now.

The question now is how will suburbia respond? Many middle-class homeowners are al-

ready dreaming up images of an invasion of apartments particularly low-income ones bringing you know who. This, of course, would wreck everything that they have worked for so long, so hard, so fairly and so honestly. At least, many of them still believe that and they will be preparing themselves to defend their "rights" and in their usual non-violent way.

On the other hand, this turning of the suburbs will challenge the liberal in his own backyard.

Too often, the liberal has been encouraging the black movement safely and securely tucked away in his isolation in the suburbs. Or he could be very proper, demanding and progressive in somebody else's vineyard.

This trend or turning of the black movement towards the suburbs in the seventies can offer the liberal a golden opportunity to prove his alleged sentiments.

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• THE YARDSTICK

Are you hopelessly trapped in rat race?

By MSGR. GEORGE HIGGINS

If you are one of those people who feels hopelessly trapped in a never-ending rat race and, try as you will, simply can't manage to slow down long enough to enjoy some of the finer things of life, you may be comforted to learn from an expert on the subject that, in this respect at least, you are a thoroughly typical member of that great silent majority of which we are hearing so much these days in a completely different context. The expert in question is Staffan B. Linder, a Swedish economist with a good classical background, a fine literary style, and a very engaging strain of gentle satire in his mischievous academic soul.

In his recent book, "The Harried Leisure Class," (published by the Princeton University Press) Linder argues persuasively that time is the rarest commodity on earth and is harder to come by in today's affluent society than ever before.

"While we had always expected one of the beneficent results of economic affluence to be a tranquil and harmonious manner of life, a life in Arcadia . . ." he says, "what has happened is the exact opposite. The pace is quickening and our lives are becoming steadily more hectic."

Economic growth, in other words, has resulted in a growing "scarcity of time," with the result that "our affluence is only partial and not total as we seem to believe."

As I was reading "The Harried Leisure Class," I kept trying to pick holes in Prof. Linder's argument, but to no avail. I thought at first that statistics on the sale of books, to cite but one example, would clearly dem-

onstrate that people are reading much more than ever before, which in turn would seem to indicate that they have more leisure than their forebears.

But by the time Linder had finished analyzing these statistics, he had pretty well convinced me that I was probably on the wrong track. He admits, of course, that the number of books sold in the United States has increased considerably in recent decades (700 million in 1954 as against 1,150 million in 1963, for example), but he has the temerity to add that "it is particularly important to guard against a deceptive use of figures for expenditure to suggest that we are experiencing a cultural boom."

For his own part he is persuaded that "the relationship between books read and books purchased has in all probability changed, it may well have changed so much as to mean that people read less than they used to. . . . The pleasure of buying books lies not so much in reading them as in having them available. People are buying books as they buy pictures—to glance at."

Many people, quoting or misquoting Marshall McLuhan as their authority or, if you will, as their guru on this subject, may be inclined to hail this development, not as a sign of cul-

tural retrogression, but rather as a great step forward in the march of civilization. I am referring to those people in our midst who have convinced themselves that the printed word has had it, so to speak, and will have to make way for new methods of learning.

Professor Linder doesn't go along with this line of thinking. If I understand him correctly, he takes a dim view of the proposition that people, for all of their affluence, are reading less now than they used to. But, whatever of that, even the anti-book people in our midst would probably agree with Linder's overall conclusion that our one-sided emphasis on the production and consumption of material goods and gadgets has resulted in a proportionate loss of free time and a consequent cheapening of the quality of life in many important respects.

Linder himself avoids the mistake of underestimating the beneficent results of "that economic growth which has lifted the new affluent countries from a subsistence level." In other words, he doesn't fall into the trap of snobbishly equating necessary economic progress with materialism. On the other hand, he does entertain the hope that the long overdue revolution of rising material expectations in

(Continued on page 5)



"SO THAT'S WHAT OPENS YOUR GARAGE DOOR! I ALWAYS THOUGHT YOU JUST SAID A LITTLE PRAYER!"

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46204
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 435-4531
Price \$4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Bosley; Associate Editors, Rev. Joseph Zilliox and Rev. Joseph J. McManus; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady; Evansville Office: 208 N.W. Third St.

Published Weekly Except Last Week in December.
Postmaster: Please return FGS forms 3579 to the Office of Publication.

By MSGR. R. T. BOSLER

Q. What happens to the person who dies in mortal sin? I was told I would get an up-to-date answer from you. I would like to know just what takes place according to the new theology.

A. Hell is still hell, even in the new theology, but the writings of theologians today might be a pleasant surprise (if there can be anything pleasant about the subject of hell) for anyone who was repelled by the fire-and-brimstone sermons.

The words of Jesus in Scripture are stark indeed. He speaks of hell as a place where eternal, unquenchable fire burns, where there is darkness, howling and gnashing of teeth. The words became more frightening when preachers at parish missions interpreted them in the light of visions of the saints and warned that souls were falling into hell every second like leaves in an autumn wind.

A better understanding of the customs, language and literary style of the time of Christ helps us today to know that the fire-and-brimstone sermons were a distortion of Scripture.

Anyone who has attempted to read Dante or any medieval literature knows how impossible it is to understand the writings without some knowledge of allegory and the meaning behind the strange images and figures of speech that were taken for granted by the writer and the readers for whom he wrote. Something like this medieval allegorical form of writing was the apocalyptic literary form popular among the Jews from the second century B.C. to the second century A.D. Jesus' words about the end of the world and eternal punishment were cast in an apocalyptic form.

They are not meant to foretell what is to happen so much as they are appeals to the listeners to make momentous decisions, to warn them they can be lost forever if they reject God's offer of salvation. All the images of fire, darkness, the gnashing of teeth are dramatic and poetic ways of bringing

home to the listener one thing: the possibility of man being finally lost.

Even in his discourses about the last judgment Jesus does not give a clear revelation about whether men are actually lost or how many may be lost. These discourses are also calls to decision making and reminders of the possibility of eternal loss.

It is noteworthy that the Church limits herself to repeating the words of Jesus about the danger of hell and has never made any official decision over whether anyone is lost or how many.

New theology calls for restraint and balance in preaching and writing about hell. It insists upon maintaining side by side the revelations that God wants

all men to be saved, that Christ redeemed all men, that all men should hope for salvation and at the same time should recognize the possibility of eternal loss.

New theology speaks of eternal sin or eternal loss rather than eternal punishment, for the

eternity of hell is the result of man's stubbornness not of God's vindictive punishment. The notion that God uses the punishment of hell as the state uses the threat of prison as a means of frightening man to be good would seem to come from a

faulty understanding of the apocalyptic form of Christ's threat-discourses. "Hence," concludes Karl Rahner, one of the new theologians, "the notion of vindictive punishment, such as inflicted by political society on those who infringe social order, is not at all suitable to explain the doctrine of hell."

One more thing—perhaps what you had more directly in mind—theologians today seriously question the old mission sermon

warning the good but complacent people that one mortal sin could plunge them into hell. Eternal loss they see not as an action of God but as the result of man's obduracy, his stubborn determination to remain turned away from God. It seems inconceivable that one act, however evil in itself, could establish such a permanent attitude. The state of being turned completely from God, they see as the result of many sinful actions and much indifference towards God.

Q. We are a group of widows who take exception to your statement that most people find funeral Mass a great help and consolation. In our cases, death came after prolonged illness or sudden death, and the funeral Mass was an ordeal. Some of us would only face it after so-

datives. For small children it can be harrowing.

We, too, wish to be buried quietly, with a Mass to be read after burial at regular Mass time. We prefer prayers to tears, and no vigil, with unnatural strangers in attendance. Even the best efforts of a mortician cannot make a corpse appealing. Dust goes to dust. Why not put it to rest quietly without the emotional processional and Dies Irae?

A. There is no reason why you cannot have what you desire. What you want is the custom in some countries.

The "Dies Irae" is no longer required at the funeral Mass, and there is hope for a better funeral service in the future as an outcome of the experiments now going on to create a funeral liturgy that stresses the joy of the resurrection.

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QUESTION BOX

Hell is still hell

Some advice for parents

DES MOINES, Iowa—A priest-political scientist counseled parents of nonpublic school children to get involved in politics dealing with education, then tacked an important "but" onto his advice.

"But be careful what type of legislation you propose and support," said Father Virgil Blum, S.J., head of Marquette University's political science department. "Let's be careful that we don't merely create another public school system for our nonpublic school students."

The educator from the Milwaukee university told 1,000 persons at the annual Citizens for Educational Freedom (CEF) rally here (Jan. 19): "We are all fighting for educational freedom. Let's be cautious that we don't give it away."

Father Blum, who has been associated with CEF since it began in 1959, said he favors a tuition grant concept of aid to nonpublic school students as opposed to purchase of services or salary grants.

Msgr. Higgins

(Continued from page 4)

the underdeveloped world will, in the future, be paralleled, first of all in the developed world, by a second revolution of rising cultural expectations.

"Certainly," he says, "a constant hunt to secure the basic necessities of life is presently regarded as a degrading existence. Perhaps being constantly chased by a scarcity of time will some day be recognized as an equally undignified way of life."

Many other scholars from a variety of different disciplines are writing more or less in this same vein at the present time. The philosopher Mortimer Adler, for example, argues in a new book entitled "The Time of Our Lives: The Ethics of Common Sense" (Holt, Rinehart and Winston) that the excessive value set upon the production and consumption of creature comforts in the United States and in every other highly industrialized society "represents a fundamental disorder of goods, a perverse scale of values, placing lower over higher goods, and even transforming goods that are only means unto ends to be sought for their own sake, as if they constituted the good life as a whole."

Professor John Kenneth Galbraith of Harvard—economist, former diplomat, and irrepressible gadfly—and the radical social philosopher, Herbert Marcuse, as well as many other social critics too numerous to mention are also highly critical of our so-called consumption society. The only trouble is that, while the critics tend more or less to agree among themselves in their diagnosis of our real or alleged cultural illness, they are far from being of one mind when it comes to prescribing a remedy.

This is all rather confusing, but perhaps it can serve to indicate that Professor Albert A. Blum's urgent appeal to the American labor movement (referred to in last week's column) to begin concentrating on issues of quality, including the intelli-

School head quits over race issue

JACKSON, Miss.—Father James Gilbert, superintendent of schools for the diocese of Natchez-Jackson for less than a year, resigned from his post in protest of what he called the diocesan schools' tendency to become "havens for segregationists."

His superior, Bishop Joseph B. Brunini of Natchez-Jackson, told NC News Service he agrees "pretty wholeheartedly" with Father Gilbert on social action, but said the segregation problem is not severe as the priest has charged.

"What's a haven? Who's a segregationist?" the bishop asked, while at the same time pointing out that diocesan schools were integrated before the courts required public schools to desegregate.

Father Gilbert, in explaining his resignation, said "parochial schools at no time and under no circumstances should become havens for segregationists. 'This has happened in several situations and several of our schools over my protests,' he declared. 'I know of several schools whose boards have voted to accept students this semester who were not enrolled in the first semester.'"

In the first instance. Soon, more than a million of them were scattered through the North, as teachers, businessmen and functionaries.

With the development of major oil wells near the coast, Iboland was more prosperous than ever before. All the signs indicated that Africa's most populous nation was on its way to becoming one of the most advanced on the continent.

The Ibos, nevertheless, were not happy. They numbered only about a quarter of Nigeria's total population of approximately 55 million, and they lived in constant fear of being overrun and annihilated by the majority Northerners. There is no way to determine just how legitimate those fears were, but what is certain is that they existed.

I traveled extensively in Nigeria not long before the outbreak of the civil war, by auto from Enugu to Abakaliki, to Ogoja, and all the way down to Calabar on the coast (cities most of which today are rubble-strewn cemeteries). Everywhere I went, the talk was the same. Rich and poor, old and young, all hoped for peace, feared war, anticipated destruction.

The Ibos themselves took the first foolish step. They led a coup d'etat which put them solidly in control of the federal administration. It was quickly followed by a counter-coup and tribal riots in which between ten and thirty thousand of the Ibos in the North were killed and at least a million forced to flee to the safety of their own tribal area. Next came the secession and civil war.

At this point, the Biafrans learned something of the realities of power politics. They had an economically viable state, and the remainder of Nigeria was similarly viable, at least in African terms. But, in addition to the issue of control of the oil fields, there was the curious problem that almost every African country feared the precedent of secession. They were equally artificial creations, and the application of the principle asserted by the Biafrans could break any of them into a hundred tribal units. The Organization of African States voted overwhelmingly against Biafra.

The Cold War now entered the picture. Soviet Russia, seeking to extend its influence in Africa, sanctimoniously accepted the OAS decision and sent planes and supplies to Nigeria. Britain moved to limit the Russian leverage by adopting the same policy. The United States, overextended in Vietnam and fearing a senseless escalation, stood helpless in the wings. France sent some support to Biafra, but not enough to affect the outcome.

For the Christian, the destruction of Biafra is particularly distressing. Not only was the Church relatively highly developed, but it played a significant part in blocking the further movement of Islam South from its bases to the North.

Islam's missionary drive continues to be successful with illiterate people, but it collapses when met by an educated society such as that of the Ibos. This factor combines with the others already mentioned to urge aid on a scale that will not only end the hunger but restore the war-ravaged economy. (Copyright, 1970)

YOUR WORLD AND MINE

Bizarre story behind the Biafra tragedy

By GARY MacEOIN

With all the military surrender, Biafra has entered the most critical moment of its history. Can the Nigerian leaders prevent their victorious armies from wreaking a savage vengeance? And will the world take the essential steps to impossible, the harm caused to an entire people by years of starvation? Fortunately, the United States need not and does not regard its hands as tied at this stage.

The Biafrans have been the victims of a bizarre combination of their colonial past and the Cold War. Under British

rule, the Ibo tribe, the biggest in Eastern Nigeria and the nucleus of the state named Biafra when it seceded from Nigeria 30 months ago, became Christian. It also took full advantage of the educational facilities provided by the Missions with the cooperation of the colonial government.

Their Moslem neighbors to the north, however, developed no similar desire for education. Apart from trading in cattle, these two groups had little affinity. They were simply lumped together for the administrative convenience of the colonial power.

Independence converted this heterogeneous administrative unit into a "nation." The educated Ibos, already numerous in the colonial civil service, the Cold War. Under British

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FROM THE OTHER SIDE

Same denomination has wide variations

By ALVIN F. KLOTZ

One of the most marked divisions in Protestantism is the schism between the highly orthodox "fundamentalist" and the more modern liberal (or liberal "modernist," as some would put it.) In fact, denomination is a very secondary division. It does provide a kind of familial adhesive which continues to draw people of highly diverse points of view back to the same place of worship, week after week. In spite of the seeming accommodation to an individual point of view, Protestantism, at least among the major denominations, just does not work out that way in fact. From the outside it would appear that Protestant churches are cozy beds of homogeneity—somewhat like peanut butter or cartooned milk. Actually, they are the opposite—seething cauldrons of the heterogeneous. In fact, they sometimes boil over, and you know, and we Protestants have been great ones to wash our dirty linen in public!



It amounts to the fact about every church I know has nearly an equal number of orthodox believers and, for lack of a better term, liberal adherents. I say "about every church I know" because I also know some Roman Catholic parishes, and I am beginning to find that their ranks are not so homogenized either. I am inclined to think that this is not all bad. There is something about a well-directed state of creative tension that yanks us up short occasionally. But the problem is one of understanding conflict and learning to live with it. This talk's a type of leadership that our seminaries are only now beginning to train men for.

There are, of course, some Protestant groups that are so separatist-oriented that they could care less about what happens to the rest of us. Generally, I might add, you will find less of this creative tension within these groups. They do not have to live with as wide a polarity of viewpoint as the rest of us. Their code of separatism tends to exclude all liberals and their basic conflicts are of an "in family" nature dealing with the not-too-diverse issues that

fundamentalists might argue about.

Of course, churches in America have dealt with this in interesting ways. Among some Protestants there has been a tendency to develop class churches. The lower classes tend to create very restrictive and orthodox fellowships. The upper middle class have usually developed less restrictive more liberally oriented churches. Or, at least, so we thought until George Wallace captured the heart of the suburbs in 1968!

In my town one major denomination has more than a dozen churches. Within that dozen churches there is an interesting gradation from highly orthodox (even to being pentecostal in practice) to a fairly liberal church at the other end of the spectrum. Between the two extremes is a very interesting stair-step of church complexity. A newcomer here of choice to accommodate his own religious feeling. This kind of gradation by class structure has been the key to the tremendous success of the Southern Baptists. The average southern city will have many expressions (Continued on page 6)

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TIC TACKER

Hospital keeps 1951 promise

By PAUL G. FOX

A promise is a promise, is a promise, is a promise.

Perhaps in a light-hearted vein, a Daughter of Charity at St. Vincent's Hospital, Indianapolis, promised Mr. and Mrs. Bernard Trauner 19 years ago that their 13th child would be delivered "free of charge" by the hospital.

Mrs. Trauner, who along with her husband are members of Holy Trinity parish, Indianapolis, heard the offer when she delivered her first child in 1951 at St. Vincent's.

On January 20, the Trauners were back in St. Vincent's to have their 13th child.

Bernard Trauner was quick to remind the financial section of the hospital about the promise made by Sister De Paul in 1951. The hospital did not back away from the commitment. Everything was taken care of for the Trauners including a special dinner with wine, by candlelight, in Mrs. Trauner's room with the baby on January 23.

They now have eight girls and five boys—including the newest son, James Alan. Mrs. Trauner at one time worked in the hospital's accounting section.

Stanley A. Abramowski, Jr., assistant administrator of financial services at the hospital, after arranging for the full payment of the bill, said: "I don't know what we would have done without Blue Cross-Blue Shield."

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. William Furl McMillen, members of St. Catherine's parish, Indianapolis, on the occasion of their 50th Wedding Anniversary on February 4. . . . Father Gerald Kirkhoff, assistant pastor of St. Jude's parish, Indianapolis, will conduct the "sign-on" and "sign-off" meditations for WISH-TV, Channel 8, on February 1-7.

VOLUNTEERS NEEDED—The Guardian Angel Guild has issued an appeal for volunteers to serve St. Mary's Child Center, the special education center of the Archdiocese School Office. Assistants are needed to help Miss Mary Carson in remedial education tutoring on Monday, Wednesday and Thursday afternoons from 1 to 2:15 p.m. and on Friday mornings from 9 to 11:30 a.m. Special qualifications are not needed, only the willingness to assist. Applications are being taken by Mrs. Francis A. Wilhelm, Jr., 787-2769, and Mrs. Richard Obergfell, 784-1012.

Father Patrick Peyton cites updating of his crusade

HOLLYWOOD, Calif. — His new approach last year when he announced that the movement would be known as the Campaign for Family Prayer—an effort to give the organization an ecumenical basis. He was quick to add that his slogan would remain: "The Family that Prays Together Stays Together."

The founder of the Family Rosary Crusade actually started

the new approach last year when he announced that the movement would be known as the Campaign for Family Prayer—an effort to give the organization an ecumenical basis. He was quick to add that his slogan would remain: "The Family that Prays Together Stays Together."

The new approach to family prayer which is anchored in the recommendations of the Second Vatican Council made its initial appearance during a nationwide crusade in Guatemala. Heavy attendance there attested to the success of the campaign, noted Father Peyton. It prompted him to offer this estimate:

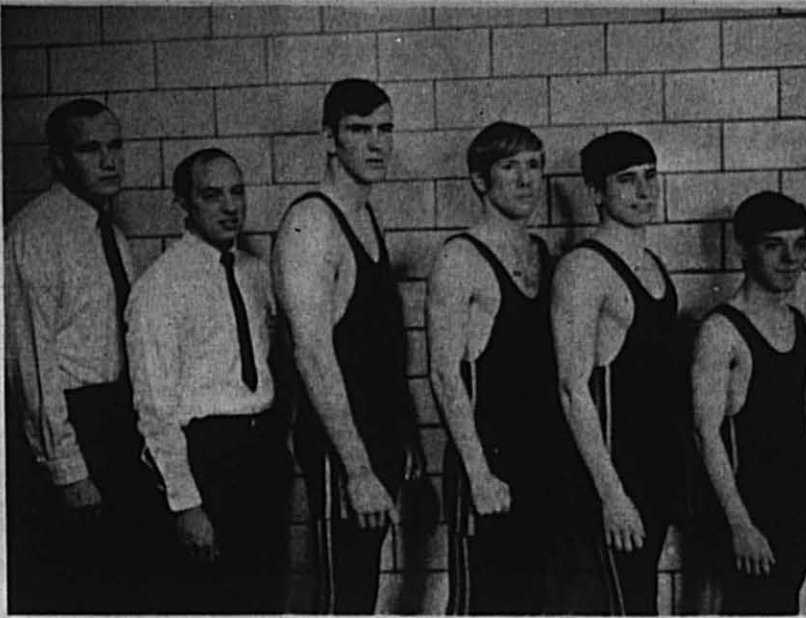
"What will weld Latin America into the great and glorious continent that it is, is prayer. The faith is there. We must have faith in that faith and build on it."



NAMED DEAN—Father Robert Reginald Masterson, O.P., has been appointed dean of the Catholic University of America's School of Sacred Theology by Dr. Clarence C. Walton, university president. The newly appointed dean, 49, was ordained in 1951 and has served since 1954 as professor of systematic theology at Aquinas Institute of Theology and Mt. St. Bernard Seminary, River Forest, Ill. He was awarded a research fellowship in cultural anthropology at Yale University's School of Divinity in 1967-68.

HERE AND THERE—St. Catherine's parish, Indianapolis, has announced a new Sunday Mass schedule which will offer liturgical variations for parishioners of differing tastes. The parish will reduce its former five-Mass schedule to four Masses, to be offered at 7, 9 and 11 a.m. and 5:30 p.m. The 7 a.m. Mass will be a recited Mass without hymns, for those who want to come early and not sing. The 9 a.m. service will be a recited Mass with the children's choir helping in the singing of the hymns. At 11 a.m. will be a sung Mass with the adult choir assisting the congregation. The evening Mass will be a recited Mass with hymns, featuring an occasional guitar Mass. An occasional sung Latin Mass is also being considered at 11 a.m. The new schedule goes into effect Sunday. . . . F. A. Wilhelm, the contractor, reports that there "are youngsters who are honest with good values and these are the kids who will be the real foundation for the future." His remarks were occasioned by a recent note he received from a Purdue University student, which read: "Last fall I stole five bricks from a dorm your company is building at Purdue. I am enclosing a dollar to cover their cost since I can't return them. I knew it was wrong when I did it but that doesn't help now. It probably seems funny to you for me to write this to you, but I never stole anything before so I see no reason to start now."

PROVIDENCE NUNS CLOSE MARYWOOD—One month after the announced merger of St. Agnes Academy and Ladywood School in Indianapolis, the Sisters of Providence announced (Jan. 6) the closing of 68-year-old Marywood School in Evanston, a Chicago suburb. Marywood has a current enrollment of 437 girls, with a freshman class of 110, but a Chicago Archdiocesan survey among eighth graders indicated that only about 50 girls would enroll there for the next academic year. The peak enrollment at Marywood was 1966 when 524 girls were attending classes. The Sisters of Providence staff two other high schools in the Chicago area—Providence-St. Mel, which was a consolidation last year between Providence and St. Mel's High Schools, and Mother Theodore Guerin High School, River Grove. They also staff 17 elementary schools in the Chicago area. It was announced that the Marywood property would be sold.



SECINA CHAMPION WRESTLERS—Wrestlers from Secina Memorial High School recently won the Indianapolis city title in the tourney held at Arlington High School. Shown above with coaches Ken Leffler, left, and Jeff Lazo, second from left, are the blue ribbon winners (from left): Kevin Kane (185), Dennis Dinn (137), John Brown (125) and Mark Williams (100).

PRO-RED MOVEMENT

Peace Priests due back among Czechs

BONN, Germany — The leader of a pro-government movement of Czechoslovak priests in the hard-line Stalinist years has announced that the movement will be re-established soon.

Josef Plojhar, director of Czechoslovakia's Peace Priests' movement until the organization was disbanded during the country's liberalization period in the spring of 1968, made the announcement.

Plojhar, who had been excommunicated for his activities on behalf of the Czechoslovak communist regime, had acquired a group of high level positions in the Stalinist camp. In addition to leading the Peace Priests he was minister of health, president of the Peoples Party, and that party's representative with the government. He lost all these posts when the more liberal regime of Alexander Dubcek took over.

In an interview reported here by the German Catholic news

agency KNA, Plojhar declared: "Today, in view of the changes that have occurred within the ministry of culture, preparations are now under way for the re-establishment of the peace movement of the Catholic clergy."

After the Soviet invasion of Czechoslovakia in August, 1968, with its accompanying restoration of repressive government, some observers expected that the Peace Priests' movement would be quickly reborn. But this did not occur, nor was there a sudden return to the previous hard-line government policy toward the Church. However, the Movement for Conciliar Renewal, founded in May, 1968, to replace the disbanded Peace Priests' movement, failed to get government sanction.

Plojhar's activities in support of the Czechoslovak communists began soon after the Red takeover in February, 1948. At that time, he called together a small number of priests will-

ing to collaborate with the communists to discuss the founding of a movement. The actual foundation of the Peace Priests' organization occurred in 1950.

In subsequent years the so-called Peace Priests became closely identified with the Red regime, and served as an auxiliary group to carry out government policy in regard to the Church. Plojhar himself was a vehement opponent of any easing in Czechoslovak-Vatican relations.

Plojhar continues to make accusations against the Vatican, saying that it is building anti-government sentiment among priests both within the country and in exile. He wound up the interview quoted by KNA by saying: "We don't have to convince anyone that the Vatican has not shown goodwill toward Czechoslovakia and does not show it now, even if a few friendly signs are visible."

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League plans Pastors Forum

INDIANAPOLIS—The Catholic League of Indiana will inaugurate a Pastors Forum next month.
Msgr. Richard Kavanagh, V.F., pastor of St. Michael's parish will speak on "Vatican II and the Parish" at 8 p.m. Friday, Feb. 6, in the Lafayette Square Community Room. A question and answer period will follow.
The Forum is free and open to the public.

Armenian scholar on research team of Seminary body

INDIANAPOLIS—An internationally known Armenian scholar has been added to the research team of the Catholic Seminary Foundation, according to an announcement made this week by Father Mario Shaw, O.S.B., foundation administrator.

Father Casimir Roszko, who holds degrees in philosophy, theology and Armenian language from pontifical universities in Rome, will assume responsibility for studies in Inner Asian Languages and Culture.

He received a master's degree in theology from the University of Krakow (Poland) in 1950 and a doctorate in Armenian Linguistics there in 1961. From 1959 to 1964 he taught Modern Armenian at the University of Krakow.

Father Roszko has published his research works in Polish, French, Italian and English. He is now preparing two works in English for publication.

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JUBILARIAN—Father Edwin Miller, O.S.B., pastor of St. Boniface parish, Fulda, will observe his 25th Anniversary of Ordination on Sunday, Feb. 1. He will offer a Mass of Thanksgiving at 7:30 a.m. on that day in the parish church. A public reception will be held from 2 to 4 p.m. Sunday afternoon in the Fulda Community Center. Father Edwin is a member of St. Meinrad Archabbey.

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NAMED DEAN—Father Robert Reginald Masterson, O.P., has been appointed dean of the Catholic University of America's School of Sacred Theology by Dr. Clarence C. Walton, university president. The newly appointed dean, 49, was ordained in 1951 and has served since 1954 as professor of systematic theology at Aquinas Institute of Theology and Mt. St. Bernard Seminary, River Forest, Ill. He was awarded a research fellowship in cultural anthropology at Yale University's School of Divinity in 1967-68.

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OPINIONS

Religion texts

To the Editor:

Catholic parents! Have you examined your child's religion book lately? The catechisms our children are using contain much sociology, little or distorted doctrine, confused presentation and much evil sensitivity training.

If our children are not learning the basic truths and doctrines of our Holy Catholic faith, it is up to us as parents to supply this void as we are responsible to God for their immortal souls.

Ask your children if they have even heard of the Communion of Saints, if they are aware of what mortal sin is, what the Mass is what original sin is or what grace is.

Over 90 priests from the Diocese of Cleveland have officially protested against the catechisms approved there which are very similar to what are being used here in Indiana. Bishop Fletcher of Little Rock insisted that the Sadlier texts be withdrawn from the entire state of Arkansas. Cardinal Carberry of St. Louis has expressed his disapproval of what these new catechisms teach

mainly secular humanism, a religion without God!

These are our children. Are we going to remain silent?

Mrs. Mary Taylor Indianapolis

Editor's Note—We are and have always been willing to print letters to the editor which are critical of the Sadlier religion texts, and are growing weary of being accused of not printing "both sides." We would like to point out, however, that letters critical of the Sadlier series all parrot the same arguments, most of them extracted from right-wing publications and long-since exposed as false and unfounded by acknowledged experts in the education field.

Reader Taylor states that Cardinal Carberry has banned use of the series in the St. Louis Archdiocese. She is misinformed. He has simply ordered an in-depth study of religion texts in use in his archdiocese, as have all the U.S. Bishops on a national scale.

Reader Taylor is also misusing the term "sensitivity training" in identifying some of the principals of the Montessori method now being employed by educators. The Montessori method of training children has merited enthusiastic support of all the recent Popes. It has nothing to do with "sensitivity training."

'Delightful'

To the Editor:

Having just completed the "Retreat for Young Mothers" this past week-end at Fatima I would like to share some of my enthusiasm with your readers. The liturgy, films, conferences and discussions were tailor made for my needs at this time of my life, but having made other retreats through the years I know that every week-end at Fatima is a marvelous experience if we just take the time to say "yes" to Christ's invitations.

It has been awhile since some of you ladies have made a retreat or especially if you never have—try it soon. It's delightful!

Indianapolis Mrs. R.S.B.

Remember them in your prayers

BROOKVILLE
 † FRANK H. HAAS, 55, St. Michael's, Jan. 29. Husband of Martha; brother of Mrs. Bartha Forrester of Cedar Grove; Mrs. Roman Werner of South Gate and Raymond Haas of Brookville.

FLOYDS KNOBS
 † ELLA M. KNABLE DIDAT, 90, St. Mary-of-the-Knobs, Jan. 22. Mother of Mrs. Eleanor Andrea of New Albany; Herbert, Clarence, Joseph, Alphonse and Charles Didat, all of Floyds Knobs.

INDIANAPOLIS
 † JOHN SPARENDEK, 88, Holy Trinity, Jan. 22. Father of Louis and Matilda Sparendek; Anne Sanders, Julie Cantwell and Antonio Nielsen; brother of Matthias and Louis Sparendek.

† JOSEPH P. DANHA, 52, St. Mark's, Jan. 24. Brother of Madeline LaRosa, Josephine M. Bruno, Anthony, Salvatore, Joseph and John Mazza.

† COZY M. BECK, 73, Immaculate Heart, Jan. 24. Mother of Joseph R. Gerald C. Francis K. and John W. Beck and Charles Hiers; sister of Esther Wilson and Nevie Hiers.

† SARAH SALLADY, 92, St. John's, Jan. 24. Mother of William L. and James M. Sallady; Mary Webb, Eileen Hurler, Mrs. Rosamond Thompson and Margaret Shaub.

† STELLA J. GASPHER, 81, St. Philip Neri, Jan. 24. Aunt of Joseph H. Warren.

† JULIA B. ZELLER, 77, St. Joan of Arc, Jan. 26. Mother of Constance B. Zeller; sister of Albert J. Fromhold.

† CLARA R. COONEY, 88, Sacred Heart, Jan. 27. Mother of Edward T. and Carl P. Cooney and Alice Spitznagel.

† STEVEN KOT, 60, Little Flower, Jan. 27. Husband of Grace L.; father of John and Ronald Kot; brother of Father Casimir Kot, O.S.B. and Frank P. Kot, Sophie Kiefer, Mary Kattau and Josephine Madden.

† ROSE F. CLEMENTS, 77, St. Joseph's, Jan. 27. Mother of Charles, Thomas W. and George W. Clements and Helen Richter; sister of Alice Helfrich.

† LONNIE WHITNEY, 49, St. James the Greater, Jan. 28. Husband of Mary M.; daughter of George D. and Charlotte K. and Christine Whitney and Virginia Chaney; brother of Jimmie Hogue, Douglas and Loren Whitney.

† MARY V. ROSS, 66, Little Flower, Jan. 28. Sister of Thomas F. Griffin.

NEW ALBANY
 † JOSEPH C. BELVIT, 87, Our Lady of Perpetual Help, Jan. 22. Father of Mrs. Viola McDaniel of Tazewell, Ill.; Mrs. Mary Evans of Jeffersonville; Mrs. Helen Baber of Henryville; Mrs. Ruth Miller, Mrs. Elizabeth Dresher and Mrs. Martha Winger, all of New Albany.

† WALTER M. (Woody) LUTZ, 74, St. Mary's, Jan. 24. Half-brother of Anthony Kraus of New Albany.

† LINDA SUE DURBIN, 15, Holy Trinity, Jan. 26. Daughter of Mrs. Mittie Middleton; sister of Mrs. Dalton Jantzen of Brandenburg, Va.; James A. Durbin of Louisville, Ky.; Mrs. Robert Carver and Loretta Jane Durbin, both of New Albany; granddaughter of Mr. and Mrs. John H. Ferguson of Greenfield.

Batesville parish plans course for engaged couples

BATESVILLE, Ind.—An eight-week course of instruction for those couples planning marriage will be held on Monday evenings at St. Louis parish here. The first class was held on Monday, Jan. 26, and will be repeated on Saturday, Jan. 31.

The Monday classes are scheduled at 8 p.m., while the repeated Saturday classes will be held at 7 p.m.

Topics, to be covered by a physician, married couples and clergy, will include: Love, Communications, Psychology of Man and Woman, Sex and Sexuality, Finances, State Laws and Church Laws in Marriage, and Parenthood.

Advance registration can be made at St. Louis rectory, 934-3204, or on the first night of the series. A \$5 fee per couple will be charged.

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SCHULTE STUDENTS AID SCHOOL FINANCIALLY—Led by the Student Council, students from Schulte High School, Terre Haute, have indicated their school support by raising \$4,000 through the school's annual candy sale. Student Council President Stephen Wakefield, above center, is shown presenting the drive's proceeds to Bernard Bussing, president of the Terre Haute District Board of Education. At left is Father Joseph V. Beechem, Schulte principal.



SHE'S 84 AND STILL BUSY—Miss Martha T. Logan, 84, works at translating Father Patrick Peyton's biography, "All For Her," into Braille. Miss Logan has completed 54 books for the blind. (RNS photo)

Couple to mark 60th anniversary

NORTH VERNON, Ind.—Mr. and Mrs. Joseph Hill, members of St. Mary's parish here, will mark their 60th Wedding Anniversary on Saturday, Jan. 31. A Mass of Thanksgiving will be offered in the parish church on that day at 12 noon.

The jubilarians were married on February 1, 1910. They are the parents of nine and have 61 grandchildren and 55 great-grandchildren.

Sons and daughters include: Gilbert and Raymond-Hill, of Dayton, O.; Edith McElfresh and Bernice Bruce, of Indianapolis; Ralph Hill, of Tampa, Fla.; Donald Hill, of Jacksonville, Fla.; Dorothy Anderson, of Madison; and Irma Mick and Fabian Hill, of North Vernon.

Catholic Nurses

body 'outmoded'

WASHINGTON—There is no longer a need for the National Council of Catholic Nurses, in the opinion of Dorothy Kelly, who has been its executive director the past two years. She will be out of a job February 1 because NCCN's board of directors voted the organization out of existence.

Miss Kelly said the primary motive for the board's action last September was declining membership and diminishing financial resources; but she is convinced personally that because of changes in the Church and modern society such an organization is outdated.

"We have to admit that this kind of safe Catholic organization has had its day. And the bishops agree; they thought we made a wise decision," she said.

Set ski trip

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will sponsor a ski trip to Bellefontaine, Ohio, next week-end, Feb. 13, 14 and 15. For additional information and reservations, call Tom Eckstein, 783-1544.

IHM dance slated

INDIANAPOLIS—"An International Affair" is the theme for the annual Pre-Lenten dance sponsored by Immaculate Heart of Mary Women's Club on Friday, Feb. 6.

The Pre-Lenten dance will be held in the Arabian Room of the Murat Clubhouse and will be followed by a buffet breakfast.

Vocations drop

LYONS, France—The number of men entering major seminaries in France has dropped 41% in the past year, Cardinal Alexandre Renard of Lyons reported to the archdiocesan priests' council.

Guild luncheon

BEECH GROVE, Ind.—St. Francis Hospital Guild will hold its annual Guest Day Luncheon at 12 noon, Tuesday, Feb. 3, in the hospital auditorium. New officers will be installed at this meeting. Miss Marie Layhorn and Mrs. William Lossin are co-chairmen.

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By JAMES W. ARNOLD

"The Reivers" is a beautiful and touching movie that reminds us forcefully of the value of films made from novels by great writers.

The content may be watered-down or oversimplified; the film may be talky, complex, uncinematic and disappointing to both film and literary buffs. But it puts the medium in touch with premier artists whose spirit and sensitivity, and ability to uncover the universal and enduring in man and to express it, is unsurpassed. Films have some superb technicians and innovators; they have several producers and directors with real insight into the contemporary malaise and impulse for revolution, but they have only a handful of creators at the level of both genius and wisdom.

Few recent movies have nourished our minds and souls as well as our eyes, and most of them were originally the products of mainstream humanist writers: Pasternak ("Dr. Zhivago"), Hardy ("Far From the Madding Crowd"), Malamud ("The Fixer"), McCullers ("The Heart is a Lonely Hunter"), T.H. White ("Camelot"), Dickens, Tolstoy. The films made from their books were not always great films, but they had a long head start.

Next to these writers, the guys and gals who write directly for the cinema are like kids in English I. They sparkle occasionally, but their feelings are

small and they are focused on the passing and the trivial.

"The Reivers" is from Faulkner's last novel and though it won him a posthumous Pulitzer, it is considered only minor literature. That may be why it is the best Faulkner movie yet; generally speaking, the greater the novel, the less satisfactory the movie. The only comparable Faulkner adaptation was the 1949 "Intruder in the Dust," which was a strong movie but largely left Faulkner's language to carry the load. "The Reivers" has some good Faulknerian prose, but it is also the kind of visual experience that one has come to expect in good modern films.

The story is once again of the innocent youth-in-a-whorehouse variety, a plot device that has become a fad and was handled grossly in such recent epics as "Paint Your Wagon" and "Gaily, Gaily." It has reached the point where movie-going kids must think every other building in a big city is a brothel. If a sociologist should make a study of the occupations of female characters in current movies, the prostitute category would run off the page.

"The Reivers," at any rate, is different. Its house is not entirely a place of bawdy fun; its portrait of madam, girls, proprietor and customers is varied and reasonably honest beneath the comic tone. The essential nature of whoredom is underlined rather than evaded. The locale is not exploited; there is not a single nude or sex scene, though there were obviously many opportunities. And the presence of the youth, the mar-

velously genuine 11-year-old Lucius McCaslin (Mitch Vogel) has a moral impact on the occupants rather than the other way around.

The effort to disillusion and corrupt the boy, accepted as a valuable and humorous aspect of "growing up" in other films, is attempted here by one of the film's nastier characters, the proprietor Binford. He fails, and the film clearly sees his failure as a good thing.

The turn-of-the-century plot hangs on a mischievous escapade. While the adults in the warm and closely knit McCaslin clan are away at a family funeral, two of the household handymen (Steve McQueen, Rupert Crosse) borrow the family's flashy new car and take Lucius on a spree to Memphis. The car is bartered and must be won back in what looks like a hopeless horse race.

Not only is the boy's moral integrity essential to the story, but refreshingly enough, the pressure on the adults is also moral. The car must be won back so a kind man (Grandfather McCaslin, wonderfully played by Will Geer) will not be hurt. Loyalty, trust, gratitude, the keeping of promises, love—these are the highest values. As Crosse tells the boy before the race, "There's no place finer than our home, so let's win so we can go back."

The adaptation has been beautifully and shrewdly scripted by Irving Ravetch and Harriet Frank, who have written such fine films as "Hombre" and "Hud." Some of Faulkner's loveliest passages have been salvaged and nostalgically narrated by Burgess Meredith. The direction by Mark Rydell ("The Fox") emphasizes the splendor of the southern locales in dazzling soft focus photography, and the climactic race, shot in slow motion with Faulkner's words narrated behind, is magnificently moving.

scores impressively as a potential new black star with a characterization that is intelligent, affable and almost miraculously fresh.

Faulkner's narration says that in Memphis Lucius learned that the rewards of virtue are not to be compared with the rewards of sin. But the film makes the opposite point, believe it or not, and that is a major reason why "The Reivers" is a rare and delightful movie. (Rating not available)

Recommended: Midnight Cowboy (A-4), Popi (A-2), If (A-4), Easy Rider (A-4), The Reivers (A-3), Medium Cool (B), Downhill Racer (A-3), Hello, Dolly (A-1), Butch Cassidy and the Sundance Kid (A-3), True Grit (A-1), The Secret of Santa Vittoria (A-2), The Learning Tree (A-3), Run Wild Run Free (A-1).

Academy slates Spaghetti Social on February 8

BEECH GROVE, Ind. — Our Lady of Grace Academy will hold its annual Spaghetti Social on Sunday, Feb. 8, according to Edward L. Howe, general chairman.

Adult and children's entertainment will be held in the Academy's student center, located at 1402 Southern Ave. Several prizes will be awarded.

Spaghetti dinners will be served from noon to 6 p.m. in the Academy cafeteria. Proceeds of the event will be applied to the purchase of a school bus.

Assisting the general chairman are Ray C. Haller, Mrs. Omer O'Connor and Mrs. Joseph Morone.

The film's finest asset, though, is the beauty of the Dickens-like characters, all of whom have their faults but are immensely human, likeable, well-intentioned and perhaps a touch better or worse than real life. Young actor Vogel makes a crucial contribution, since his Lucius manages to be good without being goody. Crosse also

Theatre group sets auditions

INDIANAPOLIS — The Play Inn Theatre, located at St. Philip Neri parish, will conduct public auditions Sunday, Feb. 1, for "Stranger in Town." The auditions will be held from 2 to 6 p.m. at 545 N. Eastern Ave.

Five men and five women are needed for the modern melodramatic comedy, scheduled for an early June date. A business meeting and read-through will be held at 7:30 p.m. Monday, Feb. 2, at 550 N. Rural St.

Anyone interested in either the technical or business staff of the production are also invited to both sessions.

Guild to stage Ayn Rand play

INDIANAPOLIS — "The Night of January 16th" will be staged by the Catholic Theatre Guild at Mater Dei Council Knights of Columbus 1305 N. Delaware St., on February 20, 21 and 22.

The Ayn Rand play is produced by Jim Nash and directed by Charles Johnson. Other key positions are held by: Frank Mooney, technical director; Pat Jones, business; Marge Johnson, tickets; and Bernice Davis, publicity.

Tickets are available from Guild members or by calling 357-7072.

Pre-Lenten dance set at St. Jude

INDIANAPOLIS — A Pre-Lenten Valentine Dance will be held at St. Jude's parish, 5353 McFarland Rd., on Saturday, Feb. 7, starting at 9 p.m.

Music will be provided by The Jaddels. Chairmen of the event are Mr. and Mrs. John Junker. Ticket chairmen are Mr. and Mrs. Herb Weber, 786-5208.

Other committee chairmen include: Mr. and Mrs. James Sartoris, decorations; Mr. and Mrs. Joseph Walsh, door prizes; Mr. and Mrs. Edward Ahaus, telephone; and Mr. and Mrs. Don Shipley, publicity.

Plan 'funds pool'

COCHIN, India — The Catholic bishops of India, meeting in plenary session, here, voted to establish a "common pool of funds" in an effort to make the Indian Catholic Church less dependent upon aid from abroad.

Christians in Holy Land

JERUSALEM—Christians in the Holy Land now total close to 100,000.

This estimate, the most recent available from any official source, is given in a newly published book, "Christianity in the Holy Land, Past and Present," by Dr. Saul Colbi, director of the Christian section of the Israeli ministry of religious affairs.

The breakdown of this figure is as follows: Catholics of all rites, 52,350; Greek Orthodox, 37,450; Armenian Orthodox, 2,150; Syrian Orthodox, 1,150; Copts, 1,500; Ethiopians, 100; Anglicans, 2,300; Protestants, 2,500.

The Catholics are divided according to rite as follows: Melkite, 24,800; Latin, 23,900; Maronite, 3,050; other Eastern rites, 600.

Position of the Church in Ireland questioned

By RICHARD STEWART

DUBLIN—Moves to work out a new plan for the reunification of Ireland are leading to fresh questioning of the Irish Republic's stringent attitude to divorce and birth control and may eventually lead to a full-scale revision of the country's 1937 constitution, which explicitly forbids the enactment of divorce legislation.

The attitude of the Irish Republic (the south) on these matters, and the section in the constitution that recognizes the "special position" of the Roman Catholic Church, have often been cited by Protestants in Northern Ireland as evidence for alleged domination of the Republic's government by the Church.

Their suspicions are embodied in the old slogan "Home Rule is Rome Rule," which is still a rallying cry for opponents of reunification plans.

In 1967, a non-partisan committee on constitutional revision recommended the deletion of the "special position" clause, and suggested that the prohibition on divorce legislation should be modified to allow divorce to people whose religion does not forbid it.

This was followed by a strong statement by Cardinal William Conway, of Armagh, Northern Ireland, head of the Irish bishops, who warned that any attempt to allow divorce would be resolutely opposed.

The government did not proceed with either suggestion and shelved the report, preferring to concentrate on a campaign to change the country's voting system.

THIS YEAR, however, after the Northern crisis created by violent clashes over discrimination against Catholics, the report was taken down and dusted off to see whether any of its recommendations could be implemented to assuage the fears of Northern Protestants. Cardinal Conway then issued a statement saying that he "would not shed a tear" if the "special position" clause was dropped. But he maintained a discreet silence on the much more controversial divorce and contraception issues.

The topic was mentioned several times in the Dail (Irish parliament) debate immediately after the summer recess, and Premier Jack Lynch announced that the whole question would be studied afresh.

GOLDEN JUBILARIANS—Mr. and Mrs. William Furl McMillen, members of St. Catherine's parish, Indianapolis, will observe their 50th Wedding Anniversary on Saturday, Feb. 7. A Mass of Thanksgiving will be offered at 1 p.m. in the parish church. An Open House will be held from 2 to 4 p.m. the same day at the home of their daughter and son-in-law, Mr. and Mrs. Edward L. Dreyer, 3219 Tulip Dr. They also have a son, William McMillen, who resides in Downey, Calif. Another son, Furl Coy, was killed during World War II. No invitations have been issued.

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Sister Carol Reuss given Woods post

ST. MARY-OF-THE-WOODS, Ind.—Sister Carol Reuss, S.P., has been named to the new post of administrative assistant to the president of St. Mary-of-the-Woods College.

HER teaching experience includes three years (1964-67) as acting chairman of the journalism department at St. Mary's. While at the University of Iowa she taught magazine journalism.

Sister Jeanne Knoerle, S.P., Woods president, announced that Sister Carol will have responsibility for internal communications at the college and will co-ordinate relations with federal and state funding agencies.

Since 1967 Sister Carol has been pursuing studies at the University of Iowa, where she is a candidate for the doctorate in mass communications.

SHE RECEIVED her master of arts degree in journalism from Iowa in 1968 and her bachelor of arts degree from St. Mary-of-the-Woods College in 1964.

The Wickliffe, O., native was an editor with Huebner Publications, Inc. in Cleveland from 1954 to 1960 and edited MetLife magazine and Tooling & Production magazine. Before entering the Sisters of Providence she served as director of public relations for St. Mary-of-the-Woods College in 1960-61.



SR. CAROL REUSS

Sister Carol is currently serving as editor of Canticle magazine, a publication of the Sisters of Providence.

Name three to posts at St. Vincent

INDIANAPOLIS—Three new assistant administrators have been announced at St. Vincent's Hospital by Sister Carlos McDonnell, D.C., administrator.

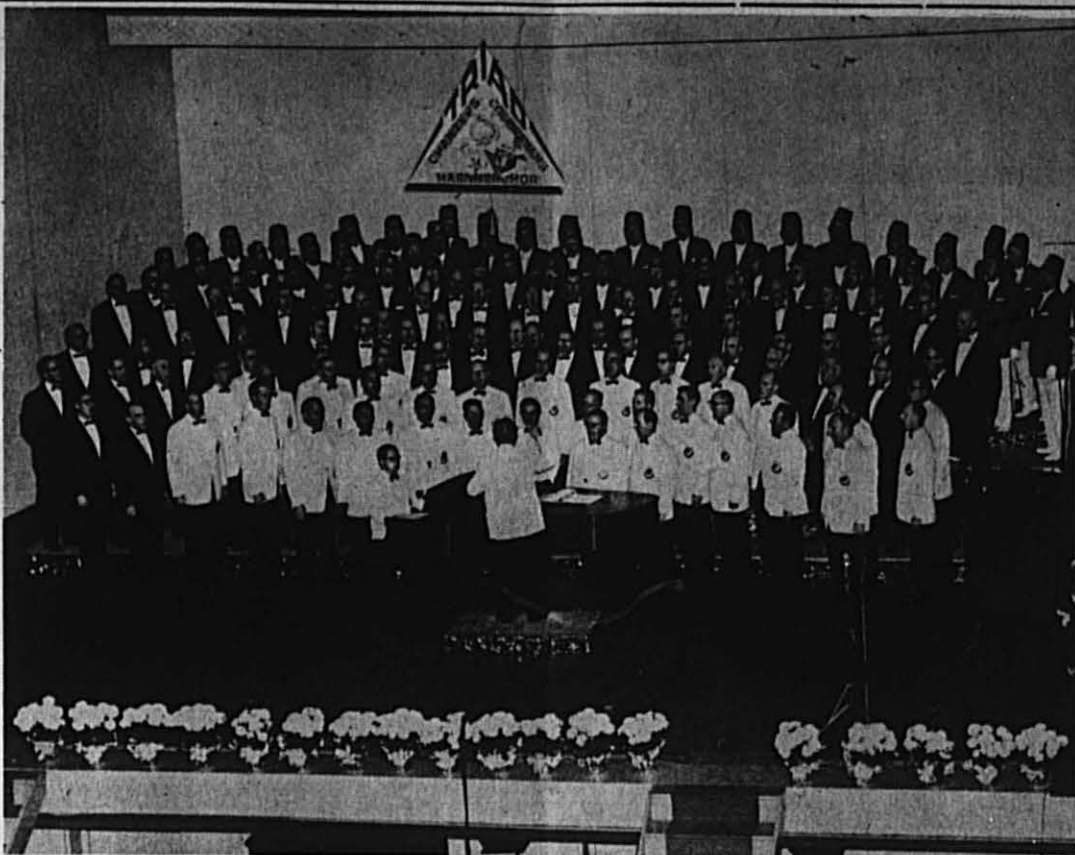
Russell F. Roache, former director of planning and construction, was named assistant administrator of plant operation and construction. Dean C. McKean, former pharmacy director of nursing services, Stanley A. Abramowski, Jr., former director of financial services, will become assistant administrator of financial services.

New responsibilities were also announced for two other assistant administrators, according to Sister Carlos.

George J. Foss will become assistant administrator of clinical services, while Hatchell Conner was named assistant administrator of general services.

The administrative changes, recommended after studies by Indiana Hospital Services, Inc., were approved by the hospital's board of directors.

Other appointments included: Dan Maddock, associate director of patient services, and Mrs. Louise Collett, acting associate director of nursing services.



COMBINED CHORUS OF TRIAD CONCERT—Shown above is the combined 175-member chorus to appear in the 27th annual Triad Concert this week-end in the Murat Theatre, Indianapolis. The group includes the Columbians, of Mater Dei Council Knights of Columbus, the Maennerchor of the Athenaeum Turners and the Murat Chanters. Tickets to the performances are free.

Annual Triad Concert slated

INDIANAPOLIS—Three of the largest and longest established fraternal organizations here have one thing common that unites them each year in a spirit of fraternity, equality and appreciation. It is music.

Since 1943, the Columbians of Mater Dei Council Knights of Columbus, the Maennerchor from the Athenaeum Turners and the Murat Chanters from the Murat Shrine Temple have presented an annual concert.

The three groups will gather in the Murat Temple at 8 p.m. Friday, Jan. 30, and Saturday, Jan. 31, for the 27th annual Triad Concert, featuring 175 voices.

TICKETS for the Friday evening performance in the theatre are available from the singing members of the Triad and from the office of the Murat Temple. Admission is free. Saturday night's tickets are reserved in advance.

Directors and accompanists of the Triad Chorus are: Earl Lauber and Nancy Forister, of the Columbians; Philip G. Dunn and Jack Eaton, of the Maennerchor; and Walter L. Shaw and Bernard A. Young, of the Murat Chanters.

FRIDAY evening's performance will be video-taped by WFBM-TV for replay at 5 p.m. Sunday, Feb. 1. Jim Gerard will narrate the telecast. The

concert will also be broadcast on WNAF at 11 a.m. and on WIBC at 9 p.m., both on February 1.

Serving as masters of ceremonies will be Jim Shelton on Friday and Wally Nehrling on Saturday. The arrangements committee includes: Grand Knight Pete Murphy, of Mater Dei Council Knights of Columbus, Sherwood Blue, Adrian Sibbing and the heads of the choral groups.

Father Eric Lies to give retreat

INDIANAPOLIS—Father Eric Lies, O.S.B., a member of St. Meinrad Archabbey and former publisher of Marriage Magazine, will conduct a retreat the week-end of February 6-8 at Our Lady of Fatima Retreat House, 5353 E. 56th St.

The week-end has been arranged by the women of St. Matthew's parish, Indianapolis, St. Malachy's, Brownsburg, and Our Lady of Mount Carmel, Carmel. Additional reservations are available by contacting the retreat house, 545-7681.

Pope asks canonists to shun 'juridicism'

VATICAN CITY—Pope Paul VI warned against a "purely spiritualistic" interpretation of Christianity which claims that the Church can be wholly "invisible." He also urged canon lawyers in their work of revising Church law, to avoid "juridicism and formalism."

At an audience with delegates to the International Conference of Canon Law, the Pope spoke of the nature and constitution of the Church as a visible society.

THE CLAIM that the Church can be invisible, "as is often at-

firmed by scholars and those who seek a purely spiritualistic and liberal interpretation of Christianity," the Pope characterized as "utopian, not to say directly contradictory."

He, referred to St. Paul who, "as well as being a dispenser of the mysteries of God," was at the same time "the organizer of

the first Christian communities as separate entities, but governed by Apostolic authority and belonging to one and the same social body, the Mystical Body of Christ."

The Pope stressed that the people of God—the Church—constitute "a social organic body by virtue of divine action and design," which "through the ministry of pastoral service... leads humanity to Christ."

Supports worker rights, duties

PITTSBURGH—Bishop Vincent M. Leonard of Pittsburgh agreed with Mercy Hospital workers here that the right to organize is "a basic moral right," but also pointed out that employees must be mindful of hospitals' problems in implementing this right.

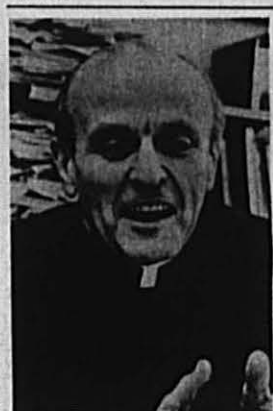
"The right to organize and bargain collectively is a basic moral right, clear from the reflection on man's social nature," Bishop Leonard said in a statement issued at a meeting with the hospital workers. "It is founded upon the basic dignity of the human person," he added.

The hospital, operated by the Sisters of Mercy, has turned down workers' request to hold elections to determine whether a union is wanted. Bishop Leonard is a member of the hospital board.

Bishops meet

ROME—Officials of the Italian Bishops' Conference have met for three days (Jan. 20-22) to prepare for the annual plenary meeting of Italy's bishops, which this year will discuss problems of priests.

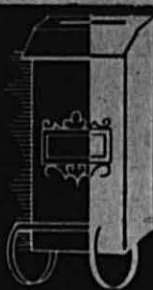
profound vision of the Church," and urged them in their work of revising canon law "to avoid the charge of juridicism and formalism against canonical studies."



HAT IN RING?—Father Robert F. Drinan, S.J., a vice-president of Boston College, tells newsmen that although he is considering running for a seat in Congress in the Massachusetts primary this fall, he has yet to make up his mind on the issue. He is urged to run against incumbent Democratic Rep. Philip J. Philbin in Massachusetts' Third Congressional District. (RNS photo)



SEMINARY GUILD PLANS CARD PARTY—A Valentine Card Party, sponsored by the St. Maur's Seminary Guild, will be held Saturday, Feb. 14, in the Lafayette Square Community Room. Chairman of the event is Mrs. Harlan Williams. Shown above with Father Harvey Shepherd, Guild moderator, are from left: Mrs. William J. Kelly, Mrs. Joseph B. Sackenheim and Mrs. Evelyn M. Reed. Cards will be played at 2 and 7 p.m. Tickets are available at \$1.25 by calling 283-5095 or 924-9904.



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AND DOCTOR BILLS!**

SAVE MONEY ON THIS LOW COST PROTECTION!

Join Now
in your own
Catholic
Fraternal

HOLY FAMILY SOCIETY

OF THE UNITED STATES OF AMERICA (Organized Strictly for Non-Profit)

PAYS CASH DIRECTLY TO YOU

Up to **\$27,500⁰⁰** to use as you wish

**Accidents and
Sickness Can Wipe
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- 51,000 persons will be hospitalized TODAY—and EVERY SINGLE DAY OF THE YEAR—due to accident or illness.
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or NURSING HOME

Up to **\$2,500⁰⁰**

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AT HOME

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Carries a message "I am
a Catholic. In case of
accident call a Priest."

Learn all the facts FREE. Mail this coupon! No obligation.

About the
Holy Family Society

The Holy Family Society of the U.S.A. was founded in 1914 as a strictly NON-PROFIT Catholic Fraternal Benefit Society. It is organized by and for Catholics to protect the Catholic home and family at the lowest possible cost.

HOLY FAMILY SOCIETY
1 Fairlane Drive • Joliet, Illinois 60435

Please rush me my Free Pen and Free Facts on the remarkable low cost "In-Plus-Out" Hospital protection offered by your non-profit fraternal society. There's no obligation.

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Address _____
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Age _____ Parish _____

For Catholic Fraternalism

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
CHURCHES, SCHOOLS AND ORGANIZATIONS

CONGRATULATIONS

are extended to the following Officers who were installed January 19th—to the Newly Organized St. Clare Division Ladies Auxiliary to the Ancient Order of Hibernians:

Mary McGovern President
Joyce Hawkins Vice President
Dorothy Kirby Recording Secretary
Mary Rohman Financial Secretary
Lucille Grimm Treasurer
Mary F. Barton Historian
Father Joseph McGinley Chaplain

Applications for membership in this auxiliary may be obtained by calling: Mary K. Sullivan, 357-5000.

MONTE CARLO NIGHT

St. Patrick's School Hall—950 Prospect Street
Benefit—St. Patrick's CYO
Saturday, Feb. 7—8 P.M.—12 Midnight
Free Refreshments Games of Chance

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 TOWN SQUARE