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Deacons per...ety of duties in Archdiocesan program



DEACONS RECEIVE PASTORAL TRAINING—Twelve fourth-year students at the St. Meinrad School of Theology are receiving on-the-job pastoral training during the fall semester through assignments to Archdiocesan parishes in the Indianapolis area. The deacons spend one day each week attending classes at Our Lady of Fatima Retreat House under the supervision of the program coordinator, Father Camillus Ellspermann, O.S.B., of St. Meinrad. A series of photos, above, were taken recently to demonstrate the variety of pastoral experiences. In the first photo, Rev. Mr. Bernard Lutkenhoff of the Lafayette diocese is shown preaching the Sunday homily at St. Barnabas parish, Indianapolis. Rev. Mr. Michael McDevitt of the Springfield-Cape Girardeau diocese is shown in the second photo giving the homily at the Indiana Boys School, Plainfield, part of his duties at St. Susanna's parish there. Also in the photo is Father Donald Buchanan, chaplain at the school. In the third photo, Rev. Mr. Joseph McMahon of the Wilmington diocese administers the sacrament of baptism to an infant in Immaculate Heart of Mary parish, Indianapolis. Rev. Mr. Raymond Thomas, of the Columbus diocese is shown in the final photo distributing Communion at St. Patrick's parish, Indianapolis. (The above photos, which were taken by Ed Aigner, were provided to The Criterion through the courtesy of St. Meinrad School of Theology.)

Speculation growing that Pope may retire

BY PATRICK RILEY

VATICAN CITY—Pope Paul VI may retire from the papacy within two years, according to informed opinion at the Vatican which has veered sharply toward that view since the Pope's recent order to elderly cardinals to step down.

So persistent has such speculation become around Rome that the major nationally circulated Italian daily newspaper, *La Stampa* of Turin, said the Pope may go into a Benedictine monastery—the first pontiff to choose seclusion while in office since Pope Celestine V did so on Dec. 13, 1294.

"He isn't the kind of man who would demand of others what he is unwilling to do himself," one long acquaintance of the Pope remarked to *NC News Service*.

"I'm convinced he's ready to give the example."

The example could most fittingly be given in two years' time, when the Pope reaches 75. That is the age he himself has fixed for "voluntary" retirement of high Vatican officials.

ONE VATICAN OFFICIAL who has known Pope Paul on a fairly intimate level for a quarter-century based his own prediction that the Pope will retire on his "flair for the sensational."

He explained: "You'll find that when he announces he's going to do something—take a long trip, for instance—he'll point out that it's for the first time in history."

But if the Pope resigns, it will not be the first time in history. Pope Paul himself drew attention to this by making

Massachusetts school aid crisis labeled 'grave'

BY C. M. BUCKLEY

BOSTON—Boston's Archbishop Humberto S. Medeiros said here that Massachusetts "may find itself in the gravest financial crisis of its history" if state funds are not allotted to nonpublic schools.

His statement to the Massachusetts Special Commission for the Study of Public Financial Aid to Nonpublic Schools was read at a public hearing in the Boston Latin School auditorium. Some 1,200 persons attended the session. Of 39 witnesses, 30 spoke in favor of state aid, nine were opposed.

Opponents of state aid included spokesmen for the American Jewish Congress, Americans for Separation of Church and State and the Unitarian-Universalist Association.

THE SPECIAL STUDY commission is expected to report its findings to the Massachusetts legislature before the opening of a new session in January.

Archbishop Medeiros' statement indicated the archdiocese's commitment to its schools "which has existed here for several generations is a continuing one and 'every effort' will be made to keep the institutions in operation.

Asserting that Catholics "ask for no more than what is due in justice to our children," the archbishop warned that unless state aid is legislated, "the resulting educational crisis will be disastrous to children in terms of human need and a sad commentary on American dedication to our time-honored tradition of liberty and justice for all."

Archbishop Medeiros told the commission that Catholic school officials will submit to "all reasonable regulations which are established to maintain a high standard of teaching" as a prerequisite for receiving aid.

Recent efforts to legislate state aid for nonpublic schools have failed in Massachusetts. The state board of education has gone on record here as opposed to such measures.

The Massachusetts constitution has a stringent "anti-aid" amendment which was invoked last May when the state Supreme Court issued an advisory opinion warning the legislature that a proposed educational purchases bill would be unconstitutional.

ANOTHER constitutional amendment proposed by the legislature would allow the state to pay the salaries of nonpublic school teachers who conduct secular classes. It would require approval of the legislators in the 1971 and 1972 sessions before a public referendum at the polls in 1972.

Massachusetts Gov. Francis Sargent, after a meeting with Archbishop Medeiros told newsmen that some form of nonpublic school aid is inevitable.

"One way or another," the governor said, "there will have to be some assistance." He said local communities cannot afford to absorb the students from phased out Catholic school classrooms.

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Two to be ordained for the Archdiocese

Archbishop George J. Biskup will ordain two candidates for the priesthood in their home parishes next Friday and Saturday. The ordinands are Rev. Mr. John Okon and Rev. Mr. Donn Raabe.

Okon's ordination will take place at 7:30 p.m. Friday, Dec. 18, in St. Pius X Church, Indianapolis, while Raabe's ordination is scheduled at 11 a.m. Saturday, Dec. 19, in St. Patrick's Church, Terre Haute.

RAABE, THE SON OF Mr. and Mrs. Jack G. Raabe, is attending the North American College in Rome, where he is a fourth year student at the Gregorian University. He will return to complete his studies after ordination.

Earlier studies were taken at the Latin School of Indianapolis and St. Meinrad Seminary High School and College.

His Mass of Thanksgiving will be celebrated at 4 p.m. Sunday, followed by a public reception in the parish school hall.

The son of Mr. and Mrs. Eugene J. Okon, of Vienna, Va., Okon was born in Chicago and entered the seminary while residing in Indianapolis. He attended the Latin School, St. Mary's (Ky.) College and St. Meinrad School of Theology, receiving a master of divinity degree there in 1969.

THE MASS OF THANKSGIVING, to be celebrated with the ordinand, will be offered at 3 p.m. Sunday. An informal reception and buffet will follow in the parish school gymnasium.

Since ordination to the diaconate in May, 1969, Okon has been assigned to St. Pius X parish.



REV. MR. OKON



REV. MR. RAABE

Brazil prelate denies charge he is a 'Red'

RECIFE, Brazil—Archbishop Helder Camara of Olinda and Recife defended himself against a charge that he belongs "to the propaganda apparatus of international communism."

The charge was made by the governor of Sao Paulo state.

Archbishop Camara said his talks here and abroad are intended to make the people of the rich nations aware of the "dangerous gap" between their countries and the poor nations.

The archbishop also said his talks criticize equally "the United States as an imperialist power" and the "Soviet Union and Red China for practicing an inhuman and anti-Christian imperialism."

Sao Paulo Gov. Roberto Costa de Abreu Sodre had claimed that the archbishop's trips "to defame Brazil in foreign lands" were financed by international communism.

AT THAT TIME, the then archbishop of Sao Paulo, Cardinal Agnelo Rossi, president of the Brazilian Bishops' Conference, asked the governor to prove his charges.

When Abreu Sodre presented some papers, the cardinal sent them to Archbishop Camara.

The governor's answer, however, diluted his charges somewhat by saying the archbishop's travels were "indirectly financed" by communists. His substantiating "documents" were 56 newspaper clippings containing the same charges he had made but offering no proof.

"These are just newspaper clippings," Archbishop Camara wrote the governor. "My trips are undertaken for one cause, to defend the underdeveloped peoples in an effort to awake the rich nations to the dangers of a widening gap between those who grow more powerful and those who become weaker."

REGARDING HIS denunciations of torture in Brazil, Archbishop Camara said: "I was repeating what experts from (Continued on Page 9)



Archbishop Camara

Papal decree affects operation of Curia

BY EDDYTHE WESTENHAVER
Copyright, 1970

ROME—Pope Paul's decree setting age limits for cardinals is expected to have profound effects as much on the day-to-day operation of the Roman Curia as on the elections of his successors.

Most of the news reports on the decree so far have centered on the provision which eliminates cardinals over 80 from participating in the election of a new pope. But such elections take place on the average of one every 10 years, and any leader can only be as effective as the men on his team—importance, the importance of the regulation that cardinals at 80 also lose their posts as voting members in all of the departments of the Vatican government.

The *motu proprio*, *Ingravescentem*

Aetaten (The Growing Pressures of Age), removes from active participation in the government of the Church—and thus from positions of influence—the "old guard" generally blamed for obstructing aggiornamento both during and after Vatican Council II.

The decree, promulgated on the eve of the Pontiff's voyage to the Far East, was prepared by Paul himself as another step in his slow but continual reform of the Vatican.

THERE WERE ALSO REPORTS that this decree is part of a general reform of the conclave—the assembly at which the cardinals elect a pope—on which the Holy Father has been working for some time. *Corriere della Sera* of Milan predicted that in that reform the Pope will lower the voting age from 80 to 75. *La Stampa* of Turin reported another *motu proprio* would be issued shortly to permit some bishops to participate in the conclave.

If so, Pope Paul will have accepted the core of the suggestions made by Cardinal Leo Josef Suenens, the Belgian cardinal, who has become one of the chief promoters of Vatican reform, suggested—notably at last year's synod—that only cardinals of less than 75 years who are heads of a diocese or Vatican office should participate in a conclave, and that presidents of episcopal conferences, who are not cardinals, should be considered functional members of the sacred college for the purpose of the election and be granted a vote.

Il *Giorno* of Milan reported that Pope Paul prepared *Ingravescentem* Aetaten at least one year ago, but deliberately postponed its promulgation because of the worldwide furor caused by Cardinal Suenens' suggestions. "The elderly cardinals would accept this from a Pope," (Continued on Page 9)

Groundbreaking set for new St. Vincent

INDIANAPOLIS—Groundbreaking for the new St. Vincent Hospital Center on W. 86th Street has been scheduled for 1:30 p.m. Friday, January 8, according to Sister Carlos McDonnell, D.C., administrator. A celebration banquet will be held that evening at the Indianapolis Hilton.

Apparent low bidder for the general construction contract was Huber, Hunt and Nichols, Inc., with a bid of \$12,290,000. Low bid for the mechanical work was Tibbitts Plumbing and Heating Co., \$6,414,702. Sanborn Electric Co., with a bid of \$2,694,200, was the low bid on the electrical work.

Approximate total of equipment bids was \$2,678,000.

St. Vincent Hospital, located at 120 W. Fall Creek Parkway, is conducted by the Daughters of Charity.

Richmond KC slates religious book fair

RICHMOND, Ind.—A Religious Book Fair will be featured during an Open House at Richmond Council 580, Knights of Columbus, on Sunday, Dec. 13. The event will be held from 9 a.m. to 3 p.m. in the Council building, located at 204 N. 10th St.

Seasonal books, banners and records will be available for purchase along with religious aids for personal and family usage. Also on display will be materials and texts used in religious education classes and adult education groups.

K of C members and their wives will serve as hosts during the Open House. Coffee, milk and donuts will be available.

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GROWING OLD FAST IN ROME

Here's man who tells Sister what to wear

BY EDDY THE WESTENHAVER
Copyright, 1970

ROME—If Father Edward Heston is having an identity crisis, it's a journalist's problem and not his.

In the 20 months since he became secretary of the Vatican Congregation for Religious and Secular Institutes, the Holy Cross Father has found himself constantly in the news as spokesman and defender of the congregation in controversies regarding renewal of religious life, especially for Sisters.

The new Heston image is causing confusion for some journalists and quite probably their readers. As chairman of the Vatican's English language press section during the Second Vatican Council and the first session of the Synod of Bishops, the genial American was considered one of the most open and progressive priests in town. Now he's being depicted as a stalwart curial conservative.

THOSE WHO KNOW HIM well say his new job has involved little change in outlook. He is, after all, a canon lawyer, a Rome resident for 30 of his 63 years, a consultant to the congregation since 1955 and one of the experts who shaped the Vatican Council's decree on religious life. Much less has it involved a change in personality. In a biographical sketch four years ago, I observed that Father Heston shepherded his journalist charges through the Vatican maze like a Notre Dame football coach. He is blunt, forthright, hard-hitting, decisive.

This approach goes over quite well with journalists—many editors are of the same breed. It is less successful with Sisters, who are accustomed to a more diplomatic and, lately, more democratic treatment.

After 18 months in his new post, Father Heston looks noticeably older and sometimes very tired. But he hasn't lost his sense of humor.

Other sources say that several months before his appointment as secretary, Vatican officials indicated he would be getting the job but not for another year. But the congregation was having difficulties. The president, Cardinal Ildibrando Antonutti, has been in ill health since a 1968 trip to Latin America. And the man then holding the secretary's post was fast gaining a reputation for ineptitude.

FATHER HESTON ADMITS there have been times in the past year and a half when he's wished he were a million miles away.

"It's one thing to know the congregation as a consultant and friend of all the employees and another to be in the next-to-last desk where the buck can be sent people upstairs to the cardinal's apartment, but often he sends them back down to me."

The Congregation of Religious and Secular Institutes is the Vatican's largest department with 53 full-time employees. The figure includes nine women; four nuns who are members of staff; 10 others who are professional archivists, and three young women typists from secular institutes.

Asked some months ago what part of his new work he had least expected, the



FATHER EDWARD HESTON

new secretary answered, "the time taken up with personnel problems."

"Ask a superior general for a man and he's glad to let you have someone of 65 who's ready to retire," Father Heston explains. "But try to get a bright capable man of 35. Then they criticize us for being too old. It's suggested we have a complete shift in personnel every six years, but what business ever does that?"

"It takes several years to break a man in. And the problem is even greater with the Sisters, because few have the background knowledge of canon law or the historical development of religious life."

HIS NEW POST HAS BROUGHT its rewards, he agrees, especially in seeing the results of the spiritual renewal of religious life instigated by Vatican II.

It is here, of course, that many problems have arisen, because of the insistence that religious institutes accept certain limits on their new freedom to experiment or else leave the jurisdiction of the congregation, as did the Immaculate Heart Sisters of Los Angeles.

Father Heston's comment on these situations is succinct: "It is altogether unreasonable to expect any authority to accept responsibility for things over which it has no control."

He believes some of the present "misunderstanding" result from an overly free use of the term, religious life.

"As we use it, that's a specific term—for members of religious institutes. The generic term is consecrated life, and it includes many forms: religious institutes, secular institutes, third orders, pious unions. Have we come to the end? I doubt it. We don't know what the Holy Spirit has in store for the future."

"If someone wants to set up another way, to include both celibates and married people in a new form of more fully living our baptism, fine. It's possible to develop new forms of consecration without the old forms losing value. Some may, but no one says a religious order has to live forever. If the original need it served has died and has not been replaced

by another, there's no reason why the Order shouldn't die out."

The Holy Cross Father knows of some new experiments; privately he's been asked for advice for a few. However, he knows of no rules being made by the Church for such groups.

"Why should there be?" he asks. "Law follows life. You can't set down how to do it before anyone starts." The congregation determines norms for both priests and lay-Brothers and nuns—in religious orders and there are tensions. In addition, there is the universal difficulty of adapting general norms to different cultures and mentalities.

The secretary has had to defend a highly-controversial decision of the congregation's plenary meeting that religious Brothers (in the specific instance, Franciscans) could not be superiors of communities which include priests.

"It's not a question of personal merit, holiness or intelligence," Father Heston maintains. "It's simply that Brothers have not received the formation, or more important, the graces derived from ordination, which are needed to direct men in the priestly ministry."

An example of misunderstanding of a general norm lies in Father Heston's efforts to get American Sisters to understand the congregation's decision that religious orders should retain some form of distinctive dress. Like all church rulings (patterned after Roman law) this one was intended as a general rule with the possibilities of exceptions foreseen.

But Americans, because their law is based on Anglo-Saxon common law, tend to interpret any ruling as a minimum to be strictly obeyed.

"I said they should accept the principle of the habit, and they said I was trying to force them to wear it to the beach," Father Heston says ruefully.

His explanation of "principle" is that Sister, when performing apostolic works, should be recognizable as such—have some distinctive mark. It can be laid aside for more casual dress when "off duty." Further, superiors, or in more rare cases, an individual, can decide that it need not be worn if it appears to interfere with the success of the particular work in progress.

The priest is well aware of the reputation which the habit skirmish has given him.

Last summer he was visiting friends in the United States when a carful of people arrived; they included a priest and a pretty young woman in shorts who was introduced as a nun.

The priest began asking the visitor where he was from; upon learning, light dawned and he sputtered, "Are you THAT Father Heston? Well, don't you dare tell on Sister when you get back to Rome."

"Actually," Father Heston adds, "they were driving several hundred miles on a very hot summer day, and I'd say the Sister was sensibly dressed. But I don't believe she should have been introduced as a Sister. I don't think people are ready for that."

"What they do in private is their affair. Our concern is with their apostolic activity as witnesses of the Church."

Miss Schaefer said Bishop Remi de Roux of Victoria, B.C., chairman of the bishops' committee of diocesan, has assured the proposal is "under consideration," but cautioned the proponents to "go slow."

Religious women should have the opportunity to preach the Gospel, particularly to people of their own age and at the educational level of mature persons," said Miss Schaefer.

St. Meinrad sets Advent Musical

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ST. MEINRAD, Ind.—Students of St. Meinrad School of Theology will present an Advent Season Musical at 2 p.m. (slow time) Sunday, Dec. 13, in the Archabbey Church.

The special pre-Christmas production will feature the theology students and several lay people from Jasper, under the direction of Dennis Barbeau, student from Belleville, Ill. It is open to the public.

ANNUAL LUNCHEON

INDIANAPOLIS—The Irvington Catholic Women's Study Club will hold its annual Christmas luncheon in the home of Mrs. Maurice Moriarty, 905 N. Downey Ave., at 12 noon, Wednesday, Dec. 16. There will be a gift collection for the Little Sisters of the Poor.

Our Lady of Grace students to hold Christmas cantata

BEECH GROVE, Ind.—Students at Our Lady of Grace Academy will present their annual Christmas cantata in the school's Student Center Sunday, Dec. 13, at 7:30 p.m.

Members of the freshman and senior glee clubs and a special in the annual Terra Haute Christmas Parade, won top honors in the high school division for the second year.

A-Wassailing" and Fred Waring's arrangement of "Twas the Night Before Christmas." The entire group will sing the "Hallelujah Chorus" and "And Solists featured for the Glory of the Lord" from performance are Mary Cecil, Handel's Messiah. Other Jody Wyss and Marianne selections include "The Flanagan, Juniors, Rose Kerr Nativity" from the King of and Debbie Roell, sopranos. Kings, "O Holy Night" and Accompanists are Andrea other Christmas favorites. Truden and Suzanne Farmer, The special choral group will juniors. present "Here We Come The public is invited.

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Canada steps up move for women deacons

TORONTO, Ont.—The Sisters Bernard Malone and movement in favor of having Sabina Majeau, members of the women as deaconesses in the Faithful Companions of Jesus Church is moving into high gear community.

A brief outlining the proposal is now pending before the Canadian bishops and may be dealt with at the next bishops' executive council meeting.

A leader of the movement is Mary Schaefer, a teacher of art history here.

"Priests, seminarians and lay people are talking more freely about having deaconesses in the Church," she said. "In the past such discussions would become argumentative."

Also active in the movement

diocese. Miss Schaefer said in talks with a number of bishops across Canada, she found the consensus was that women should make their desires known. She expressed hope the bishops now will direct the movement into the "ready to be explored" area.

"VERY FEW WOMEN have the opportunity to preach the Gospel, particularly to people of their own age and at the educational level of mature persons," said Miss Schaefer.

Religious women should have the opportunity to preach the Gospel, particularly to people of their own age and at the educational level of mature persons," said Miss Schaefer.

same. It's the direct witness in the preaching and the liturgical participation that would attract certain women," she continued. She underscored this point: "Since there is a lack of priests, a deaconess could play a definite role in the service of the Church."

Miss Schaefer said Bishop Remi de Roux of Victoria, B.C., chairman of the bishops' committee of diocesan, has assured the proposal is "under consideration," but cautioned the proponents to "go slow."

Visiting hours changed at St. Francis Hospital

BEECH GROVE, Ind.—New visiting hours at St. Francis Hospital will go into effect Monday, Dec. 14, according to Don D. Hamacher, Administrator.

Visiting hours for medical and surgical patients will be from the hours of 3:30 to 8 p.m. daily. The hours were formerly 1 to 8 p.m.

The pediatric department, involving patients to age 16 years, will allow visitors between the hours of 11 a.m. and 8 p.m. daily. The hours formerly p.m., started at 1 p.m. The change will allow parents to be with children during the lunch hour.

The action was prompted by consideration of a gift collection for the Little Sisters of the Poor.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Map massive aid for Pakistan

In **VATICAN CITY**, Catholic relief agencies were gearing up for massive aid development to East Pakistan and making plans for a long-range development program following the cyclone and tidal waves that left hundreds of thousands dead and homeless in that country. In a high-level conference in the Vatican, members of Caritas Internationalis, the international Catholic Charities organization heard an impassioned description of the devastation by I. K. Khalil, Pakistan's ambassador to the United Nations Food and Agricultural Organization.

Deplore action on defector

In **WASHINGTON**, various religious groups—including the United States Catholic Conference's migration and refugee service—declared they were outraged that a Lithuanian sailor's recent attempted defection was blocked aboard a U.S. Coast Guard cutter. The service, as part of an inter-faith Committee on Migration and Refugee Affairs of the American Council on Voluntary Agencies for Foreign Service, sent a telegram to President Nixon to protest recent denial of political asylum to the sailor. Officers of the committee representing some 40 religious and private agencies urged the administration to "make a clear statement reaffirming both the traditional American position with regard to political asylum and the relevant treaty commitments of the United States."

Pope pleads for aborigines



In **SYDNEY**, Pope Paul VI marked the bicentenary of Australia's colonization by Europeans with a plea to integrate the continent's aboriginal inhabitants more closely into the nation's life. In a sermon during the bicentenary Mass here he also seemed to hint at criticism of Australia's immigration policy which discriminates against non-Europeans. The Pope told the Australians: "Do not close your limited circle for the sake of a selfish satisfaction."

Asian hierarchy backs peasants

In **MANILA**, at the first continent-wide meeting they have ever held, Asia's bishops emphasized their distress at the plight of masses of impoverished peasants and workers. Representatives from the bishops' conference of 15 Asian nations and regions passed a resolution committing themselves to "special concern for the lot of workers and peasants, in particular to assist in their education and organization in order to enable them to exercise and defend their right in society."

Support validity of CO stand

In **COLUMBUS, Ohio**, selective conscientious objection was upheld unanimously as a valid Catholic position by the Columbus diocesan priests' senate here. "As Christians we should look upon conscientious objection not as a scandal, but rather as a healthy sign," the senate's resolution said. "War will still not be replaced by more humane institutions for regulating conflict until citizens insist on principles of non-violence."

Protest Franco trial of Basques

In **MADRID**, the Franco government is trying by court martial 16 Basque defendants—including two priests—despite strong protests from two bishops, public demonstrations, and the trial-ave kidnapping of a German diplomat. The protest movement also seeks to end capital punishment in Spain. The prosecution wants death sentences for six of the defendants. As a countermove, Basque underground leaders kidnapped the German consul in San Sebastian, Eugen Beihl, and threatened to execute him if any of the defendants is given the death sentence. Beihl was seized barely 24 hours before the secret trial opening.

Backs down on priest's transfer

In **PATERSON, N.J.**, Bishop Lawrence R. Casey of Paterson, at the request of the diocesan arbitration board, withdrew his request for the transfer of a Franciscan priest. The incident is unusual since U.S. bishops have relinquished canonical rights because of an arbitration board's findings in only a few cases. The reinstated priest, Father John Gaffney of St. Mary's Parish in Pompton Lakes, N.J., appealed to the board in May after Bishop Casey requested his transfer from Father Finian Kerwin, Franciscan provincial.

Catholic Unity Week plans announced

NEW YORK—The annual "The Holy Spirit does not come by prayer for Christians gather a community to have it" theme. Unity-planned for Jan. 18-25, turn in, upon itself, says a 1971 will stress fellowship of a preparatory message provided by the Holy Spirit as its primary church sponsors of the week. "Rather, He seeks to renew and

Pope again makes peace plea

In **MANILA**, Pope Paul VI made still another appeal to world leaders to work for peace in Vietnam, and told a group of Vietnamese that he will keep on urging "the pursuit of honest and sincere negotiation" to end the conflict in their country. The Pope emphasized, in an address to a group of Vietnamese clergy and laity, his hopes for the negotiations in Paris. He made what he called a "pressing appeal to all those in positions of responsibility," asking them to "avoid any action that could be harmful to the climate of understanding so necessary for the success of the current talks."

Pledge to aid arrested prelate

In **PARIS**, the bishops of Cameroon have said they intend to provide "spiritual, human and legal assistance" to a fellow bishop accused of involvement in a plot to assassinate President Ahmadou Ahidjo. Bishop Albert Ndongmo of Nkongsamba was arrested Aug. 29 and charged with involvement in the plot and with participation in a rebel movement. The pretrial inquiries and police investigations indicate that Bishop Ndongmo, at first merely a sympathizer with the UPC, gradually became a collaborator in the rebel movement, the Paris daily Le Monde reported.

AMA rejects abortion resolution

In **BOSTON**, the American Medical Association's house of delegates rejected a resolution urging the nation's medical profession to return to its stricter 1967 policy on abortion. AMA's policy-making body took the action at its 24th clinical convention. The resolution would have disavowed a policy statement adopted by the AMA last June which essentially makes abortion a matter between doctor and patient.

Pontiff backs school aid right

In **SYDNEY**, Pope Paul VI defended the right of Catholic schools to receive government aid, in a talk to a group of teaching nuns here Dec. 2. "The Catholic school," he said, "has a particular importance in a secularized world." He congratulated the public authorities in Australia—where Catholic schools receive government grants—for responding "remarkably to their duty of ensuring the exercise of each man's right to education."

Sees 'tidal wave of smut, filth'



In **BROOKLYN, N.Y.**, Bishop Francis J. Mugavero in a (Dec. 8) pastoral letter urged the 1.5 million Catholics of the Brooklyn diocese to seek to offset morally harmful effects of pornography in "all segments of our society." "It is impossible for me to remain silent," he said of pornographic materials. "All of us are constantly being assaulted and bombarded by it." He warned "we are in danger of being engulfed in a tidal wave of filth and smut." Bishop Mugavero expressed agreement with the recent minority report of the Presidential Commission on Obscenity and Pornography. The minority held that the spread of pornography was harmful to society.

'Pill' seen on the way out

In **BOSTON**, Dr. Herbert Ratner, secretary-treasurer of the National Commission on Human Life, Reproduction and Rhythm, declared birth control pills are on the way out. Ratner, of Oak Park, Ill., said that use of the pill is considered "a dead duck" by everyone in the "inner circles" of population control. "It is being kept alive artificially," he said, "by the past brainwashing of doctors and the laity. Neither the foundations nor the drug companies are putting any more research money into pursuing this pill-through-pituitary gland approach to control."

Seek inquiry into Abortion Act

In **MANCHESTER, England**, some 250 members of Parliament signed a motion calling for an independent public inquiry into Britain's controversial Abortion Act. Mrs. Phyllis Bowman of the Society for the Protection of the Unborn Child announced the action at a public meeting. She said the society is campaigning for changes in the law which will satisfy both public and medical opinion and halt what she called a trend toward devaluing all human life.

the Spirit often discover authentic fellowship and experience Christ in a new way as they meet him in the poorest and most humble of his members."

THE WEEK OF PRAYER began nearly 60 years ago in an attempt to bring Christians from the different major faiths together. In recent years, unity among Christians separated by race, age, political views or financial status within each faith group has become a secondary intention of the week.

Sponsoring groups include the Graymoor Friars' Ecumenical Institute in Garrison, N.Y., and the National Council of Churches' Commission on Faith and Order—in collaboration with the corresponding commission in the World Council of Churches.

THE U.S. BISHOPS' Committee for Ecumenical and Interreligious Affairs recommends observance of the week and contributes to a pamphlet of suggested ecumenical services made available to priests and ministers requesting them. A joint committee including representatives from the World Council of Churches, the Vatican Secretariat for Christian Unity and other faith groups chose the 1971 theme.

In addition to holding prayer services during the week, many churches also plan the next year's ecumenical activities and evaluate current ecumenical programs.

*During this week 20 years ago Pope Pius XII, granted permission for Midnight Mass on Christmas Eve and also on New Year's Eve to mark the opening of the Holy Year.

Bishops flay abortion law in New York

NEW YORK—Catholic bishops in the state with the nation's most liberal abortion law launched another attack on that legislation, which they termed "an outrage against humanity."

The attack was contained in a letter issued by the 30 bishops of the eight dioceses in New York to coincide with the beginning of Advent. It was read in all the state's Catholic churches on Dec. 6.

The letter claims that "once this law was passed, the abortionists lost no time in plying their death-dealing trade. Each day they grow wealthier from the killing of unborn children—some to whom have been heard to cry as they were dropped into the surgical trash can. They even advertise their monstrous commerce beyond the confines of the state, thus making New York the abortion capital of America."

THE BISHOPS continued: "We plead with you to recognize the terrible consequences of legalized abortion. Once innocent life at any stage is placed at the mercy of others, a vicious principle has been legalized. Thereafter, a simple majority may decide that life is to be denied the defective, the aged, the incorrigible, and granted only to the strong, the beautiful, and the intelligent."

"The day may come when lawmakers can set standards which people must meet if they are to remain alive. Already one standard has been set, who can say what others will come next? For, once respect for human life has been undermined, the murderous possibilities are limitless."

The letter reminded legislators that "the right to decree the extinction of innocent human beings for so-called social and eugenic reasons was once claimed in another land. 'It happened under the Nazi regime; who is to say it cannot happen here?' the prelates asked."

CATHOLICS in New York state were told not to be "deceived because a civil law permits abortion. God's law comes first, and God's law says: 'Thou shalt not kill.' No civil law can ever displace God's commandment."

The letter warned that the Church "invokes a severe sanction against any Catholic who raises his unfeeling hand to destroy this most defenseless of all human beings—the unborn baby. The Church disowns by immediate excommunication any Catholic who deliberately procures an abortion or helps someone else to do so."

Many prelates attend funeral of Mrs. Heiser

TERRE HAUTE, Ind.—Funeral services for Mrs. Marie Anna Heiser, mother of the Minister General of the Conventual Franciscan Fathers, held in St. Benedict's Church here Wednesday, Dec. 2, drew religious leaders from throughout the country.

Mrs. Heiser, mother of Very Rev. Basil Heiser, O.F.M. Conv. died November 28 at St. Francis Home for the Aged, Tiffin, O., at the age of 89.

Concelebrating the Rite of Christian Burial with the Minister General were four minister-provincials from U.S. Franciscan provinces and about 20 other priests. Representing Archbishop Bishop at the services was Msgr. Cornelius B. Sweeney, V.G.

A native of Westphalia, Germany, Mrs. Heiser immigrated to the U.S. as a child, making her home in Vigo County. Her husband, Frank Heiser, died in 1952.

In addition to Father Basil Heiser is survived by a sister, Mrs. Katherine Kalen, of Terre Haute.

Hungary jails several clergy

VIENNA—The unexplained arrest of a number of Catholic priests in Hungary was reported here by Kathpress, the Catholic news agency.

The Communist government gave no reasons for jailing several pastors of parishes and several priests, once imprisoned, who have not been permitted to undertake the work of the active priesthood.



VATICAN EXPRESSES SUPPORT—U.N. Secretary General U Thant (center) looks over a statement issued at the United Nations by the Vatican, through its Pontifical Commission for Justice and Peace, setting forth its interest in, and support for, the aims of the second U.N. Development Decade. Making the presentation are Cardinal Maurice Roy of Quebec (left), head of the commission, and Msgr. Albert Giovannetti, the Holy See's permanent observer to the world body. (RNS photo)



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CONCERNED YOUTH COLLECT FOOD—More than 125,000 cans of food for the poor of Indianapolis was collected and distributed by Thanksgiving by the Concerned Youth for the City (CYC), a voluntary program of high school students representing 15 private and public Marion County schools. Cathedral High School served as the collection and sorting center for the mammoth project. Shown above sorting the donated items is Cathedral sophomore William S. Sahn, Jr. Students from a dozen schools registered over 2,000 miles in delivering the food to families whose names were provided by various agencies. Large quantities were also made available to agencies for distribution. (Editorial, Page 4)

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.

Dollars and sense in corrections

"Corrections will be as good as Indiana citizens wish it to be or as shoddy as they tolerate."

That statement was made by Robert P. Heyne, state commissioner of correction in an article he wrote for the January, 1970, *Interchurch*. And it is the same conclusion one reaches after reading published reports of the hearing held in Indianapolis last week by the Indiana Advisory Committee to the United States Civil Rights Commission.

Presently Indiana citizens tolerate some very shoddy conditions in their penal institutions. Mostly out of ignorance or disinterest. There is, of course, a minority who believe that retribution alone should be the guiding principle. The majority, however, just doesn't care enough one way or another to find out what goes on behind bars or why. And, as in other matters in which they have no personal interest, they see no reason to seek for any but the most expedient and least expensive solution.

Penal reform is not expedient. It is difficult and disruptive. It requires a change of philosophy, systems and techniques. And it is costly. This last, more than any other aspect, paralyzes the reform movement. What must begin to be emphasized over and over is that the initial investment made in reform will be returned a hundredfold to the state which has the foresight to make it.

It is just plain common sense to keep first offenders of less serious crimes segregated from hard-core "repeaters," to keep juveniles separated from adults and very young offenders 10 to 14 separated from 18 and 19 year olds. It also costs more money for separate institutions.

It is common sense to try to provide as complete a vocational and technical training system if, as can be proven, the lack of a job triggers crime in many instances. But skills training and capable instructional staffs also cost money, much more than has any state legislature thus far been willing to appropriate.

The returns that can be expected from many of the reform proposals are evident in one of the few new programs authorized in recent years. The 1967 legislature

approved an experimental work-release program whereby carefully screened inmates are permitted to live and work away from prison in supervised centers.

There are only four work-release centers throughout the state and only a few hundred men have been involved to date. Yet they already have saved the taxpayers many times over what it cost to set up the program. Deducted from the prisoner's pay are costs for room and board and assistance to his family when needed. The remainder is kept in a savings account and given him upon release. Recidivism (the rate of return to prison) among such prisoners is only 10% as compared with 65% in the overall prison population.

There are hundreds more that could be put on work-release tomorrow if there were accommodations for them and if the severely-restricted corrections budget permitted the establishment of more centers.

The fact that under such conditions a prisoner can attain the sense of responsibility and worth he loses behind bars, that he is making an earlier and less traumatic return to society may not interest the average citizen. The salvaging of the human spirit has never been an easy product to sell. But the dollar-and-cents facts are inescapable: a prisoner is paying his own way, in many instances keeping his family off the welfare rolls, and leaving prison with a little money in the bank to start a new life. That the public will buy.

What penal reform needs is a good public relations promotion. Presently it has a bad image or no image at all. Voters and their representatives in the General Assembly somehow must be convinced that reform is in their own self-interest.

Shortly after he was sworn in as Chief Justice of the United States, Warren E. Burger said that if we do not solve the problems of criminal justice, then nothing else matters very much. Indiana citizens must realize that the corrections system is the third component of criminal justice—after the police and the courts—and that it matters very much, in social, moral and economic terms, how that system operates.

Where credit is due

Young people don't get a very good press these days. Their sins make better copy than their virtues. And the older generation that runs the communications media are, like their fathers before them, prone to view the younger generation as plummeting to hell in a basket, this one lined with grass.

So we think it important to take note of those events which prove that not everyone under 21 is without grace, and prove it in a masterly fashion. The particular event is the recently completed Thanksgiving collection for the poor by Concerned Youth for the City (CYC).

Collections of food for the needy are not all that unusual. But the CYC collected, boxed and delivered more than 125,000 cans of food and clocked more than 2,000 miles seeing that it got to its proper destination.

The CYC is an extension of a collection begun last year at Cathedral High School, one that had such fantastic results that other Marion County schools wanted in. Fourteen additional schools, including all Catholic high schools in the county, joined this year to produce the remarkable 125,000-can total.

The food went to individual Indianapolis families, to social agencies and to various charitable institutions. And how was the food collected? In expected ways, from family cupboards and door-to-door solicitation in home neighborhoods. But in more ingenious ways, too. An example: by standing outside

supermarkets and asking housewives on the way to buy a couple of extra items for the poor.

However it was done, the students gathered what must surely be one of the largest youth-sponsored collections of food anywhere. They demonstrated, with verve, that the future has a lot going for it, whatever the Cassandras wail.

It's our guess that the young people of today will be much less inclined than their elders to study a problem to death, less paralyzed by the need to "get all the facts" and more prone to action. Everybody knows there are hungry people in Marion County, regardless of the precise number there are or what percentage of the general population they constitute or whether they are white, black or striped. They're hungry. To CYC students it was as simple as that. So they went out and collected food.

And while the students were collecting, a Fall Hunger Conference was held in Indianapolis and approximately 100 community leaders were collectively listening to some statistics compiled by the State Board of Health: In 1968, 203 persons died from hunger, malnutrition, and exposure in Indiana; in 1969, 14 deaths due to hunger and malnutrition were recorded in Marion County; during the first half of 1970, four persons died of hunger-malnutrition in Marion County.

But those CYC kids didn't hear the score. They were too busy playing the game.

Cleaning house with Ruckelshaus

We wish we could say flatly here and now that a 38-year-old lawyer out of Indianapolis and St. Thomas Aquinas parish will become in due course one of the best-known and most respected figures in America. But in order to do that, we should have to accept several assumptions as being self-fulfilling when the fact is all but one are quite iffy.

The only safe assumption is that William D. Ruckelshaus will do a first-rate job of administering the brand-new United States Environmental Protection Agency. His personal character and his impressive career record to date guarantee that almost 100%.

But there is nothing at all certain about the long-range future of either Ruckelshaus or the Environmental Protection Agency, and he likely will find his strength of character in good stead before he gets very far down the pike in protecting the environment.

There will be a honeymoon period, of course. Last week when the Senate confirmed Ruckelshaus,

Sen. Edmund Muskie (D-Me.) said he hopes the Hoosier Republican will conduct his agency in such a manner as to earn the household nickname "Mr. Clean." There were similar bipartisan expressions of expansive good will, and we are sure they were sincere.

We are equally sure Ruckelshaus has been handed one of the biggest cans of worms ever given an American citizen by his government. Whether he uses the worms to snare the sharks infesting the nation's environment will depend not only upon his personal qualities but even more upon the popular support he gets when he starts pulling in a few sharks and the same politicians who were so sweet to him last week begin screaming for his head.

Right now ecology is a very "in" thing. Everybody's against pollution. That is, everybody's against the other fellow's pollution. The barons of the coal-generated electric power industry whose plants poison New York City's air

smile approvingly on efforts to force the auto industry to eliminate exhaust fumes. The president of a plastics plant whose effluent has been toxifying White River for 25 years is outraged to learn that the Navy habitually has been dumping oil bilge into the ocean just offshore of his Florida beach home. The housewife whose smoldering backyard garbage pit constantly fouls the whole neighborhood reads that mercury traces have been found in frozen haddock and writes an angry letter to her congressman.

Yup, everybody's against pollution. But most of us, individually and collectively, don't want to be inconvenienced or put to added expense in helping to stave off pollution's "true biological death" of which Pope Paul warned last month in an address before the United Nations Food and Agriculture Organization.

And that's the can of worms Ruckelshaus has been handed. His omnibus agency has potentially broad powers to clean up the environment. As a capable, dedicated human being, he is eager to face the challenge. But it is going

to take more than the personal character of one man to upend the dirty, wasteful, greedy habit patterns of a spoiled-brat nation.

First of all, he is going to have to have the aggressive, unnevasive, uncompromising support of the President, no matter what pressures are brought to bear by self-serving interests. If he doesn't get that kind of support from Mr. Nixon in his very first major collision with the "interests," he would be well-advised to resign then and there.

Popular support, however, will be the ultimate deciding factor. If Ruckelshaus pushes ahead and gets the full-hearted, full-throated support of a citizenry fully awakened to the fact of impending "biological death," no President will dare stand in his way.

Even at the very best, however, the lawyer from Indiana has been given an awesome assignment. Senator Muskie mentioned "Mr. Clean." We think a more realistic image is that of Hercules and the Augean Stables. Our best wishes go with Ruckelshaus as he sets about his momentous assignment.

YOUR WORLD AND MINE

Women's 'lib' and Christianity

BY GARY MACEOIN

"I predict that the question of the ordination of women will be resolved in the Roman church before it is in the Orthodox or Anglican churches."

The evaluation was made by Mrs. Cynthia Wedel, the first woman president of the National Council of Churches of the United States. She was speaking at an interconfessional conference in a Roman Catholic monastery, the motherhouse of the Graymoor Fathers. The subject was the impact of "women's liberation" on the Christian Church.

The speaker, the place, the subject, the statement, and most of all the reaction—or lack of reaction—to it, made me pause to reflect on the amazing change of climate that has occurred in the field of theology in a few years. It also brought to mind the extraordinary way in which society is repaying its debts to the Christian Church.

What I mean is that I am quite convinced from my reading of history that Christianity has played a decisive part in the development of the movements on behalf of human freedom that are so prominent in our time. Yet in the process of developing these basic ideas, Christianity itself was frozen into institutional forms which today prevent it from applying fully within itself the principles of human equality and dignity for which it is responsible.

I DO NOT NECESSARILY mean that Mrs. Wedel is correct in her assumption that in due course all the major Christian churches will ordain women, although I do think that theologians are rapidly modifying their traditional resistance. What pleases me is the new willingness to look at this and every issue on its merits, the desire to strip away sociological debris and face the real theological facts. And my point is that the initiative in forcing us to adopt this new attitude came from secular society or rather from the total context of life of which the church is a part.

I also found it noteworthy that Sister Mary Luke Tobin, speaking at the same meeting, developed precisely the same point from a quite different perspective.

A former head of the conference of major superiors of nuns in the United States, Sister Mary Luke is one of the fifteen women invited to attend the Vatican Council.

Speaking of the constructive revolution that is going on in convents today, Sister Mary Luke said she thinks it was begun not by the Vatican Council "although it was an accompaniment of it and a spur on, but really through the wider education of women religious who began to see themselves in a new light and began to want to participate in all parts of their lives." It was thus their development as persons by education that has inspired nuns to seek for equal self-fulfillment as religious.

I WANT TO RETURN to Mrs. Wedel

THE BLACK VOICE

Report on Black Clergy parley

BY REV. LAWRENCE LUCAS

The Fourth National Conference of the National Black Catholic Clergy Caucus took place at the Interdenominational Theological Center in Atlanta, Georgia, from November 9 to the 13th. The theme of this year's meeting was, "Black Spirituality: A Stronger Soul for Building the Kingdom."

After the usual greetings and welcomes, including that of the Archbishop of Atlanta, the Caucus immediately got down to serious business. Father Edwin Cabey, scripture scholar and one of our own, gave the keynote address. It was a scholarly and strong development of the notion of God as Liberator of the poor, the oppressed, and the slaves. It was a God of Liberation whom the Jews encountered and Who was the crux of their experience with God.

Dr. Vincent Harding, Director of the Institute of the Black World in Atlanta, spoke of rethinking our whole system of traditions, laws, structures and ideas, including that of spirituality. The

fundamental peg for this rethinking must be the liberation of black people.

Mess Terry Perry, former nun and present theologian, Fathers Jerome Brooks and Thomas Hornore, in different ways underscored the need to view man not simply as animal rationalis ("rational animal") of St. Thomas but in terms of his creativity in giving meaning to his life and environment. The notion of spirituality is to include the total man and black men must look to other black men for examples.

DR. PATRICIA GOLAR of Boston, Dr. Harris, executive director of the National Catholic Council on Interracial Justice, and Joseph Dulin, president of the National Black Catholic Lay Caucus, gave interesting and stimulating statements on the layman's expectations of the Caucus.

The business sessions among other things, saw the election of Fr. Lawrence Lucas as new President of N.B.C.C.C., succeeding Brother Joseph Davis, who is now executive director of the National Office of Black Catholics. Father August Thompson, of Mansueta, Louisiana, was elected vice-president.

Dr. Oswald Bronson, President of the Interdenominational Theological Center, extended an invitation to a permanent Catholic presence at I.T.C. The Caucus enthusiastically accepted and is already pursuing it.

As the press conference concluding our sessions stated, the Black Catholic Clergy Caucus is prepared to take new directions that hopefully will effect a dramatic reformation movement in the Catholic Church in America.

It will be more action-oriented than in the past and plans confrontations with whatever structures in and out of the Church that repress blacks. Black self-determination will be a key goal. Under this, for example, it expects to exercise a strong voice in the selection of bishops and their power potential.

THE CAUCUS WILL NOT limit itself to playing little nothing games in the Church, but intends meaningful involvement in all of those areas affecting the lives of black people. It sees itself as part of the political liberation struggle, the economic struggle in terms of the capitalist system involving exploitation and poverty, the whole area of the repression of black people disguised under nice-sounding phrases.

Obviously if it is not already there, the N.B.C.C.C. is rapidly coming of age.

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VATICAN II FIVE YEARS LATER

Church in Portugal

BY NC NEWS SERVICE
(Second of a series)

LISBON, Portugal—When Mary's appearance was reported by three little shepherds at Cova de Fatima (Fatima) in 1917, Portugal was torn by political and religious conflict. Bled poverty was the lot of the majority.

The rays of the apparitions seemed to dispel a recent past of persecution: nuncios had been expelled, bishops and priests jailed or banned from the country, seminaries closed and Religious dispersed.

In a nation given to religious fervor, even strict persecutions were banned and the state regulated church services closely. Over half a century later, the country has a good degree of both religious peace and political rigidity, and there is relatively less misery in places like Cova de Fatima—not only because of the pilgrim throngs that visit the famous Fatima shrine.

Out of the anticlerical drive, ironically, and in reaction to it, an aggressive group of Catholic university students at Coimbra rose to power. Antonio Oliveira

Salazar, their leader, brought the country out of political chaos and put together the economic pieces into a monolithic, corporate state.

He was also responsible for restoring freedoms for the Church.

His friend, 83-year-old Cardinal Manuel Gonçalves Cerejeira of Lisbon said Salazar "made possible the Church's revival after years of persecution."

BUT POLITICAL STABILITY and religious peace came at the price of four decades of dictatorship, however benevolent at times, which resulted in one of the most closed societies in Europe. And Portugal is still poor.

Historians lament that clerics quickly revived their past privileges. Present critics of such Church aristocrats to the official institution's silent condoning of many social and economic inequities in Portuguese society.

Some timid signs of change for the present generation began to appear after Salazar suffered a stroke in 1968 (he died this summer) and another professor, Marcello Caetano, took over. Under pressures from the outside world, the impact of communications and most of all from the needs and awareness of the younger population, Portugal is slowly and painfully opening.

The religious issue, revitalized by the new emphasis which the Vatican Council places on human dignity and shared responsibility for the common good, is playing a positive role. Such drive, however, finds a complex combination of obstacles that astute observers group in this manner:

—State control of information, political power, legislation and church remains.

—The tight rule of a few economic groups keeps the country's production stagnant, while inflation hits the poorer sections of the population and wages continue to be the weakest factor. Some 1.2 million Portuguese out of 9.5 million total population have been forced to seek jobs abroad.

—An extremely cautious Church leadership is being challenged by a small underground group, and the hardened reactions make renewal work by moderates more difficult.

The unpopular African war being waged to keep Angola, Mozambique and Guinea (after losing Goa to India nine years ago) is bleeding the youth and the national economy, but vested economic and army interests see no alternative.

This last issue is so sensitive that it is "taboo" for the information media. It also led the regime to recall its ambassador to the Vatican in July 1970, when Pope Paul VI received three African leaders and talked briefly with them, although Lisbon sent the envoy back again after Rome made clear the non-political gesture of the Pope.

WORKING AROUND SUCH obstacles, the Church renewal forces point to several areas of concern, the main one being the need to revise the 1940 concordat with the Holy See, which still

wishes of the people, then it will be hard to convince the laymen that he really counts in this Church renewal.

Everyone should read the "Decree on the Apostolate of the Laity" as found in the Documents of Vatican II and then ask the question, "Has the laity been able to fulfill its vital co-responsibility with the Bishops, priests and religious concerning the Church's mission on earth as set forth by Vatican II?" Perhaps the U.S. Catholic Bishops had this Decree on the Laity in mind for once when they decided to adopt the Communion in hands proposal.

Thomas J. Cisno
Indianapolis

gives the state the privilege of vetoing candidates for bishops among any it considers unfriendly.

Renewal concerns also affect the internal unity of the Church. Spiritual, doctrinal and pastoral issues have divided the clergy and scandalized the more involved Christians. There is a sense of aloofness between many bishops and the laity, as shown by the dip in membership of organized lay groups.

Closely related to this, renewal leaders add, is the crisis in religious vocations and in seminaries, tied in turn to the urgent need to evangelize young people and revitalize parish life.

In a country 77% rural, Church leaders admit now that farmers have received poor pastoral care in the past. Perhaps, they argue, the 1917 Fatima apparitions have worked miracles not only for individuals but for the illiterate villagers who have collectively strengthened their faith through Mary.

Even liturgical changes decreed by the Vatican Council are threatening a difficult path. A commission of the Portuguese Bishops' Conference, which issues liturgical revisions for the country, has decided that the proper of the Mass must remain the same as it was in 1964, although it did comply with the uncovering of statues during Passion time.

ONE OF THE STRONGEST and most vocal dissenters has been Felicidade Alves, a parish priest now active in politics and in publishing. But there are others.

Not long ago the Bishops Conference deplored the activity of "some groups of priests, with or without the collaboration of the laity, who challenge through attitudes and writings the acts, structure and even doctrinal aspects of the Church, thereby creating a climate of mistrust, confusion and discomfort."

Cardinal Cerejeira has added his own evaluation that the crisis is "provoked by people who do not distinguish between what is essential to the Church and what is accidental, and by adolescent impatience and love of novelty."

The tensions began shortly after the Vatican Council, with the first signs coming from the seminarians and their professors. Several of the latter resigned, saying directives from the Lisbon cardinal ran counter to the needs of the students in meeting conditions in current Church life. The priests had favored more open studies and visits to parishes to acquaint the future priests with pastoral problems.

Eventually parish programs were set up for the seminarians, with good results, and students were given more voice in seminary policies.

Such efforts may correct what many

FROM THE OTHER SIDE

Sunday obligation vs. voluntarism

BY ALVIN F. KLOTZ

The question of regular attendance at Mass is one that seems to come under a good bit of scrutiny these days. Protestants, because of their voluntarism, have had a slightly different situation.

However, the real problem for either Roman Catholics or Protestants has been one of reducing the experience of worship to a compulsive act. As a result, Roman Catholics have fostered the habit of church attendance because they have been told it was a grievous sin not to. Protestants, on the other hand, have developed a kind of built-in perfunctory system. No one has told them they will be struck dead if they fail to attend church regularly. But they are loathe to say any chances!

So the dynamics of the compulsion are slightly different but produce about the same effect. One is explicit. The other is implicit. Youth, however, are viewing all of this with a jaundiced eye. They see our expression of religion as being basically perfunctory. It is a "nod to God," as it were. The real problem, then, is one of slavery to that which one feels compelled to do. Religion becomes self-defeating since one feels very religious just for doing what one is supposed to do. There is no risk, no daring, no real involvement.

older priests now consider was very poor training in their days to meet the challenge of the modern world. Perhaps this is at the root of the "underground" priest and lay groups some bishops see as fostering "a corrosive climate of criticism."

Renewal hopefuls see more promising signs in the changing attitudes of some prelates, whose influence seems on the rise. Their Vatican Council ideas have come through in statements like those issued recently by the Bishops' Conference, saying that "the mission of the Church is essentially religious (and) the fact that her apostolate is directed to all men demands the independence of the Church from worldly powers."

THE COMPULSIVENESS of Protestants about God coming to our town at 10:30 on Sunday morning has become all the more vivid to me recently. I did some experimenting with a summer midweek worship especially designed for people who want to use their camping gear on the week-end. Several other churches have experimented with this idea, too. The results for us all were about the same. We tried to impress the idea of being free from guilt about being away on Sunday. Come and worship in a spirit of freedom and joy on a Wednesday night!

But this is where we made our first mistake. People are not accustomed to going to worship out of a sense of freedom and celebration. They go because they feel guilty if they don't go. Deprive them of this, and they lose their real reason for going to worship in the first place. One gets the impression that they don't want this taken from them. They would rather respond to the compulsion urge get it out of their system and go home feeling religious for another week. God knows it is nearer, much more tidy and well-ordered that way.

So in our town the invitation to mid-week worship has pretty well fallen by the way. Of course, if we were to call it "mid-week prayer meeting" it would have slightly more appeal since there is still an inkling of guilt attached to that. One could then stay away from it with a sense of guilt.

NOW, I CAN ONLY SUSPECT that probably Roman Catholics are not immune from all of this. As I have noted, the process is slightly different, but the results are about the same. If this is true, all of us are scratching the wrong itch, at least from any religious point of view. Indeed, there must be a lot of reordering of values and purifying of motives if there is to be any semblance of renewal in the church. Only when this happens can we approach worship in a spirit of real celebration.

It just may be that we ask an inappropriate question when we inquire of a person "which church do you go to?" How about "which church do you stay away from the most?" (and feel gloriously guilty about it?)

OPINIONS

BOYS SCHOOL

To the Editor:
Reading an article in The Criterion of November 13, entitled "Boys' School Tests Chaplain's Ingenuity," I came upon the quote: "There is limited vocational training in barbering, auto mechanics and print shop."

Actually Vocational Training at the Boys School is the big thing for boys over 16 years of age. Eight trades are taught. BARBERING: Our boys continually make the highest scores on State Barber Board exams. While at Boys School, the barber students can complete 500 of the 1,500 hours of training under a qualified instructor.

PRINT SHOP: Our Print Shop is really a busy place putting out from one fourth to one half million impressions per month. The boys in the Print Shop print many forms and stationery used by the Department of Corrections.

AUTO MECHANICS: Our boys do get a thorough training in transmission repair, engine overhauling and valve grinding. Trades not mentioned in The Criterion article include:

AUTO SERVICE: This trade prepares a boy for minor auto repair and all services used in a service station.

AUTO BODY: In this course the boys are taught estimations of damages, replacing auto parts, grinding, sanding, undercoating, and painting cars. Some welding training is also included in this course.

SHOE REPAIR: Our boys are taught to repair hundreds of shoes, some from our own school and some from Goodwill Industries, which provides the materials.

CLOTHING SERVICE: This course includes tailoring and dry cleaning and pressing.

BUILDING TRADES: In this course the boys are taught how to use all the power woodworking machines as well as carpenter's hand tools.

I did not want people to think along the lines of the quote made in The Criterion and to inform them where some of their many tax dollars are going (state basis). The instructors are all certified by the state, and there are regular textbooks used in class outside of shop work.

The philosophy of the vocational school does not necessarily hold that the boys have to follow the trade taught to them at Boys School. The philosophy does emphasize these benefits to the boys: good work habits, punctuality, sense of meeting a deadline, sense of comradeship in working together in a trade with common goals, closeness of working with dedicated, well trained instructors who are also counselors.

These are the important benefits from vocational training anywhere. The trade itself is a screening where boys may find themselves, or a related means to a trade in which they ultimately will stay.

The vocational shops at Boys School

are large, well lighted, and the machinery is quite up to date. The building is a handsome building with large well lighted hallways. These shops will compare very favorably especially with other state institutions. There are about ten boys to one instructor, the boys are screened with I.Q., Reading and Aptitude testing. Some psychological testing is done. A great deal of money is spent on these boys and they are well taken care of at this school. Their training is excellent. We hope that the vocational training at Boys School is a stepping stone to work well done.

The Criterion article I am referring to was fine, it was positive, but it just needed a little more fact.

Thank you for inspiring me to write this account of vocational training at the Indiana Boys School.

David L. Dalgleish, M.S.
Vocational Counselor
Indiana Boys School

Plainfield, Ind.

COMMUNION OPTION

To the Editor:

I am replying to the Criterion editorial of November 27, entitled "Reading Communion Surveys." The editorial states that the U.S. Catholic Bishops have voted down the proposal that Catholics have the option of receiving the Communion host in their hands. The editorial also stated the proposal failed in that the Bishops were scared off by surveys which showed the majority of U.S. Catholics opposed the option. In addition, it stated the Bishops should forget about surveys and revive the Communion in hand tradition.

Regardless of the reasons in favor or against the proposal, this writing disagrees with your editorial opinion and believes the Bishops did the proper thing when they considered the feelings of the layman concerning this matter. Somewhere along the way in the progress of the Church there must be an end to double-talk. That is, the laity has been told it has a new importance in the Church, that its views are needed and expected, yet changes occur without reference to the desires of the people and even in clear opposition to what people want.

Most of us are faithful Catholics, and we accept change in the Church hoping for its betterment. However, we are the Church, not just the Bishops and the liturgists. Therefore, if we are all the Church, then we should not continually be told what to do and never asked if this is what we want.

The celebration of the liturgy should bring us all together in a closer community, but in a real community the whole of the community must be considered. Thus, I believe if the liturgists and leaders of the Church continue to prevail with little consideration for the

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KNOW YOUR FAITH

What does the Church teach about marriage?

BY FR. KEVIN O'ROURKE, O.P.
(Copyright, 1970, NC News Service)

A few years ago, I asked some members of an adult education class to summarize the teaching of the Church on marriage. The gist of their answer was: "The Church teaches that Catholics cannot get a divorce, cannot practice birth control, and must have as many children as they can."

Upon reflection, everyone in the class realized that this answer is inadequate, and that the Church teaches much more about marriage than the somewhat negative propositions listed above. But the first reaction of the group does show that a negative and legalistic view of marriage was firmly established in the minds of many people.

The Church today, especially through

the teaching of the Second Vatican Council, attempts to present marriage in a much more positive way. On the one hand, the statements of the Council avoid the legalism that often accompanied the teaching on marriage in the past. On the other hand, the council teaching avoids excessive personalism which dominates the secular view of marriage today.

SUMMARIZING THE complete teaching of the council on marriage in this short article would not be possible. However, I would like to indicate a few thoughts contained in the conciliar documents which would serve as a foundation for a positive and renewed spirituality of marriage. At the same time, these ideas should help remove any negative connotations concerning married life.

1. MARRIAGE INVOLVES CHRIST. The old adage, "three to get married," is

still true. Catholics must become imbued with the idea that Christ is present in the family, and that he offers the power to make family relationships generous and loving. Mere human motivation is simply not strong enough to help people weather the trials and hardships encountered in marriage, nor is it dynamic enough to motivate a generous response to the challenges and joys that marriage offers. Faith, hope and charity are the life blood of the Christian life, and in order to develop these powers, married people must conceive of themselves as in a three way union with Christ.

The council speaks of the relationship to Christ in this manner: "For as God of old made himself present to his people through a covenant of love and fidelity, so now the Saviour of men comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that, just as he loved the Church and handed himself over on her behalf, the spouses may love each other with the perpetual fidelity through mutual self bestowal. Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church." (Church Today, n. 48)

2. MARRIAGE IS AN APOSTOLATE. To be an apostle means to bring Christ to other people. Religious and priests always were recognized as apostles. Conceiving of marriage as an apostolate, and married people as apostles, is a new concept. However, this teaching should not surprise us because it follows naturally from the universal call to holiness and the priesthood of the laity.

Married people bring Christ to others through fulfilling the everyday activities in a loving and generous manner. Conceiving married life as an apostolate gives it a new dignity in the Church and a new relationship to society. The Council declares the apostolate of married people as follows: "Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society and by his grace has made it a great mystery in Christ and the Church, the apostolate of married persons and of families is of unique importance for the Church and the civil society.... Today it is the supreme task of their apostolate to manifest and prove by their own way of life the unbreakable and sacred character of the marriage bond, to affirm vigorously the right and



A young couple, at the beginning of a growth in relationship, one which "... by generous activity ... grows better and grows greater," writes Father Kevin O'Rourke, O.P. (NC Photo by Lou Panarale)

duty of parents to educate children in a Christian manner, and to defend the dignity and lawful independence of the family." (Laity, n. 11)

3. CONJUGAL LOVE IS AN INTEGRAL AND SACRED PART OF MARRIAGE. Conjugal love has a unique dignity in Christian marriage. Studies show that some married people conceive of conjugal acts as a necessary evil, and others as the end-all of marital life. The Christian concept is quite different from either of these extremes.

While the pleasure arising from conjugal love is viewed as good, in Christian marriage it is not sought for itself but for a much higher goal. The council speaks on this point: "Conjugal love, merging the human with the divine, leads the spouses to a free and mutual gift of themselves, a gift proving itself by gentle affection and by deed. Such love pervades the whole of their lives. Indeed, by generous activity it grows better and grows greater. Therefore, it far exceeds mere erotic inclination which, selfishly pursued, soon enough fades wretchedly away. This love is uniquely expressed and perfected through the marital act, the actions within marriage by which the couple are united intimately and chastely

are noble and worthy ones." (Church Today, n. 49)

THESE THREE PRINCIPLES, I think, offer a basis for a solid spirituality of marriage. But one more thing is needed in order to apply these principles: education. As a people, we are lacking in the structures and methods that would impress upon married people, and those who will be married, the dignity, seriousness, and dedication that marriage demands.

Most of the structures we have in the Church that are concerned with marriage are designed to deal with crisis situations. Thus, we have marriage counseling and marriage courts, but only people in desperate situations use these agencies. In order to make the spirituality of marriage flourish, we need structures in the local Church which will prepare people for marriage, and which will offer support throughout their married life.

DISCUSSION QUESTIONS:

1. How does the Church today attempt to present marriage in a more positive way?
2. In what way can marriage be considered an apostolate?

Education for marriage

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

I'm sitting in the home of friends as I reflect on how best to describe education for marriage. My portable typewriter is on my knees as I listen, observe and think.

Joan, aged 13, is stretched out on the sofa, her scuffed shoes on the floor. She is talking about clothes. Her twelve-year-old brother, Larry, is commenting on his teachers. The two had spent the afternoon playing together in the woods near their house. Like all brothers and sisters, they have their fights, but they seem to really like each other and can play or work together for hours. As they chatter on, I sense a peacefulness and wholeness that pervades the whole house.

Their mother is at work in the kitchen, their father away for a month of specialized technical training. The whole family looks forward to his return next week, and anticipates a phone call from him this evening. All day their conversations have been sprinkled with references to him.

CONVERSATION HAS turned repeatedly during the day to another family. This second family has played a part in my friends' lives for years. They also have two children about the same age as Joan and Larry, but the families are as different as day and night. While Joan and Larry seem to be content and happy, doing reasonably well in school, their friends, Jeanette and William are failing their school work, and appear to be generally discontent. William has already been in trouble with the police for destroying property and Jeanette is not satisfied with anything, even a new car of her own.

Their father is very prominent and influential. He is wealthy and gives his children anything they want. Because of his job, to which he devotes about sixteen hours a day and most weekends, he rarely spends time with his son and daughter. He seems to spend little time even with his wife, who allows the children to do more or less as they wish. She has her hobbies. Their home reflects the lack of harmony that exists within the family.

What does this have to do with education for marriage? As I sit here with my friends, ordinary people, with ordinary problems and ordinary achievements, I realize that they have accomplished something more and more extraordinary in our times. They have created a home in which love is a reality. Joan and Larry are aware that they are loved by their parents, who genuinely love each other. This love, expressed simply, overflowing to children and friends, enables the two children to grow with a sense of security and self-worth.

Jeanette and William seem to lack both security and self-worth. They are constantly grasping at affection, acting out even destructively in order to win some recognition. Their sense of values is shallow, centering on more and more playthings and possessions, and they readily throw tantrums when their least wish is not fulfilled. Their parents have achieved much, but loved little. Their hearts are not on each other, but on getting ahead, making more money, gaining more recognition.

EDUCATION FOR MARRIAGE is fundamentally a process of enabling the young to love. And there is no way yet discovered of enabling people to love than to love them and place them with people who love each other. I am reminded of the words of a well-known Methodist minister, Dr. Edward Bauman, who told a man who came to him for counsel: "The best way for a father to love his children is to love their mother." When children sense that their parents truly love each other, they normally experience the overflow of that love to them. They are aware that they are themselves loved by two loving adults grappling together with the problems and challenges that come their way.

Young and old learn to love by being loved and by experiencing the living example of loving adults. This is the indispensable education for marriage.

It is an education that can neither be bought nor substituted for. If the home does not provide love, then teachers, friends, coaches, can at best only partially make up for the lack. But they can fill some of the void with genuine respect, understanding, and concern. The ability to love is called forth by receiving love.

EDUCATION FOR MARRIAGE is not primarily a matter of courses on human sexuality, dating, courtship and marriage, although these are important. It is primarily the process of enabling another to love by loving him, so that he can possess himself with enough security as to be able to think of others and live for others. The heart is a lonely hunter and will grasp and clutch and chase after what alone can fill it: respect, concern, understanding-love. Having this, the heart is full enough, secure enough to give.

It is not, then, surprising that the Vatican Council II teaches that one of the chief elements of Catholic education for life is the creation of an atmosphere of love. (Education, n. 8)

DISCUSSION QUESTIONS:

1. What is the best way that we can educate our young people for marriage?
2. Why is education for marriage fundamentally a process of enabling the young to love?

(Copyright, 1970, NC News Service)



Even before the awareness of any formal education for marriage, little girls find their dress-up games informal preparation in play. (NC Photo)

How one diocese is using 'Know Your Faith' series

This article is intended to give readers and parish leaders some ideas as to how the **KNOW YOUR FAITH** program can be put to effective use.

BY MRS. JANE WOLFORD
Director, Institute for Continuing Education,
Archdiocese of Detroit

In mid-July, 1970 the Detroit Archdiocese set out to plan and organize the educational program, "Know Your Faith." It was the kind of ambitious program that "expert" organizers warn you never to try—just eight weeks from the first idea to the first class or discussion group. It meant concentrated and coordinated effort from the divisions of the Education Department and the diocesan newspaper, The Michigan Catholic. But we got what we were after: widespread interest and participation in the educational opportunity to gain a faith, deeper and richer knowledge of the faith.

After four intensive think-sessions, it was decided that while each of the Education Department Divisions—the School Office, Religious Education and the Institute for Continuing Education (ICE)—would organize the classes or discussion groups for their own students, the promotional campaign would be charted and executed by the ICE. (This article will be primarily concerned with the promotion and the adult participation in the program.)

INTRODUCTION OF "Know Your Faith" was aimed at the general Catholic public and special groups. The August 13th issue of The Michigan Catholic carried the first of a series of front page stories on the program. A letter sent to all the priests from Cardinal John Darden, Archbishop of Detroit, asked for their support and encouragement of the program. Letters were sent to 350 parish and vicar adult education chairmen, alerting them to anticipate the educational series and explaining how they could make use of it.

The editor of The Michigan Catholic, Dr. William Kienzie, wrote the first introductory article in the paper. Each succeeding week the front page carried an easily identifiable logo for "Know Your Faith" and featured articles by Archdiocesan education leaders, Fr. Robert Humitz, Director of Religious Education; Mrs. Jane Wolford, Director

of the Institute for Continuing Education; and Fr. Thomas McAnoy, Director of the Education Department. The week before the program was to begin, a paper carried a strong endorsement from Cardinal Darden. The Cardinal said: "All of us are conscious of a certain unrest, even in matters of religion. A sense of frustration is felt when old truths are presented in a new way. We would like to understand what is really being said, but often enough we do not have time to read books or even know where to turn to find explanations. The "Know Your Faith" program will provide us with an opportunity to deepen our grasp of our faith. It will make us aware of the implications of our Faith today."

In addition to the front page introductory articles, The Michigan Catholic printed sample texts by "Know Your Faith" authors. A new author was highlighted each week with a short biographical sketch accompanying his text.

By the 28th of August a handsome, eye-catching brochure was designed, printed and sent to 20,000 key persons: priests, convents, religious education teachers, Newman centers, lay organizations, adults attending various courses sponsored by the Archdiocese. The parish and vicar adult education chairmen received a kit containing brochures for distribution, question and answer sheets and sample news releases for the parish papers for the weeks of September 6, 13 and 20. Each parish news release carried the same headline: "Adults: Know Your Faith, or You're Out of It."

THE QUESTION AND ANSWER sheets briefly and pointedly explained the program itself and how to organize it in the parish. They proved to be a practical guide which sparked many chairmen into creating innovative programs, for the use of the series.

One of these was to incorporate the discussion of the "Know Your Faith" series in a special Sunday liturgy. Sixty adults have regularly attended these Masses each Sunday. Others have mixed groups of teen-agers and adults studying together.

The most popular format is the adult discussion group. But most of these groups are a far cry from the "study

club" of yesteryear. ICE has had considerable experience in education through the discussion method, and it knows that the success of the learning experience is a direct reflection of the preparation of the group. For training leaders and participants ICE has developed not only printed basic guidelines on successful discussions, it has produced a 16 mm film series on the dynamics of discussions. The use of these training aids was promoted prior to the beginning of "Know Your Faith."

Before the program began, additional publicity was obtained in the daily and weekly papers and speakers were made available upon request. The publicity releases stressed the use of the diocesan newspaper as a contemporary textbook and the other major feature that the same text could be utilized by different age groups. Speakers explained the potentialities of the program. In some instances homilies were given on the need for adults to mature in their faith-knowledge, and on the unique unifying benefits gained from children and parents.

SOME NINETY ADULTS, seeking a deeper insight gained through a more academic situation, have been attending classes based on "Know Your Faith" materials. The classes are held in Archdiocesan ICE Centers. In each case a qualified teacher works with the adult participants and uses the lecture-discussion method of teaching.

Because we believe this to be an on-going educational program, we have planned continued publicity and special events to keep the program fresh in the minds of the people. One such event drew 800 persons to hear Fr. Richard McBrien lecture on "Hope in the Church." Tapes of Fr. McBrien's lecture will be available as supplemental discussion material.

At this time we have not attempted an evaluation and it is even difficult to know the number studying in the program. From most indications we can say that approximately one-third of the 360 parishes are participating. We feel this is a good beginning. Subscriptions to The Michigan Catholic increased by 7,000. One fact which must be mentioned, because of its implications to the smaller dioceses, is that a good proportion of the parishes involved with "Know Your Faith" are small and in rural areas. "Know Your Faith" is being accepted because it is needed.

SCRIPTURE TODAY

Paul's rules for women

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

(Copyright, 1970, NC News Service)

In chapters 11, 12, 13, and 14 of the first letter to the Corinthians, which I would like you to read as a unit now, Paul handles questions about the dress and role of women in meetings of the Christians (11:3-16 and 14:33-38), the proper way of celebrating the Lord's Supper (11:17-34), and the proper attitude toward gifts from the spirit (12:1-14:39).

The whole section can be put under one title, "regulations for liturgical assemblies" (New Testament Reading Guide), "order in religious gatherings" (New Catholic Commentary on Holy Scripture), "good order in Christian assemblies" (Jerome Biblical Commentary). In the course of handling the topics, however, Paul does not simply give clarifications about rubrics. He gives, for example, more about the idea that Christians are parts or members of Christ's Body (chapter 12), and what has always been considered one of the most beautiful chapters of the bible, chapter 13, on love.

The first part of chapter 11 is a thorny business. Difficulties begin with the very first sentence: "I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you" (RSV). Do you think Paul compliments the Corinthians? Or is the remark sarcastic? He has set them straight on so many things in this letter that I favor the latter view.

THERE IS ANOTHER question about that sentence, especially the word "traditions" or "teachings." Paul seems to be talking about things he has not created himself and to be making the point that he has faithfully handed them on. The question, then, is this: Does everything in these four chapters come under those traditions or teachings? Does everything have the same importance or binding force, even that first matter about women having to cover their heads during the liturgy?

Before you say "of course not,"

WORSHIP AND THE WORLD

Taking the chalice

BY FR. JOSEPH M. CHAMPLIN

On Reformation Sunday, during October, I spoke to about 50 members of the Augustana Lutheran Church in Washington on the Roman Catholic liturgical renewal. My lecture was scheduled after the main service and I arrived early enough to observe the major portion of the eucharistic celebration.

Every person in the 250-300 member congregation (or at least almost each one) received communion under both kinds, i.e.,

under the sign of bread and wine. The procedure followed by Pastor Obed Lundeen and his assistants underscores both the advantages and the obstacles we presently face in our own movement to reintroduce communion from the cup.

Many Catholic parishes would consider this group of worshippers relatively small. Yet it took roughly 15 minutes for them all to participate in the communion. Moreover, the process, while very orderly and reverent, seemed complicated to one who serves week after week in a large church with a congregation of over 1,000 at some Masses. Two lay ministers first distributed the sacred bread to parishioners at a railing along the sanctuary edge. Altar boys followed immediately behind them with a tray containing tiny cups for each individual. The two pastors next moved along after the youngsters and poured consecrated wine for the worshippers, returning to a large flagon at the altar from time to time for a refill of their chalices. Servers collected the empty cups and the communicants returned to their places in the pews.

THE SCRIPTURAL BASIS for this practice is, of course, a very clear and explicit command from Jesus in John 6:53: "I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you." Why, then, do Protestants always receive communion under both kinds while Roman Catholics do not? Why, now, are we seeing an effort warmly supported by the Second Vatican Council, by Popes John XXIII and Paul VI, by the National Conference of Catholic Bishops in the United States, and by probably a majority of priests of our nation to begin (again) serving the Eucharist under the appearance of both bread and wine?

An instruction of June 29, 1970 from the Congregation for Divine Worship succinctly answers the second question with these words:

"In order that the fullness of sign in the eucharistic banquet may be seen more

consider that there have always been Christians who took everything in these chapters as coming from the revealing God and as revealing God and as revelation, and they are to be found still today in the various churches at various levels. I remember vividly the day at New Rochelle College when the late Fr. Gustave Weigel, reputed to be a leading ecumenical and therefore progressive theologian, surprised his audience of college alumnae by declaring, in a dialogue with an Episcopalian theologian, that he believed as much in Ember Days as he did in the Trinity and that he gave the same assent to the two teachings or traditions. A gasp came from what I think was the majority of the audience. There were about 500 women present, so it was a very audible gasp. Some of them tried to shake him from that position in the discussion period, but he was adamant.

IN WHAT I WILL SAY ABOUT St. Paul's rules for women, in fact, the Corinthians 11:3-16 and 14:33-38, I'm going to take a position very different from Fr. Weigel's, and you will see why. Then you can decide for yourself which attitude you think is right.

Apparently some women had been taking part in public worship without their heads covered, and some had been permitted to stand up and prophesy, that is, to speak messages from God. Paul repudiates both developments, first with what looks like a theological argument (11:3, 7-9), then with an appeal to nature itself.

As I read these verses, I find Paul feeling that his first arguments won't persuade the Corinthians, at least not all of them, and he is finally forced to give the reason that these things just aren't done in "the churches of God."

As you can see from his mention of the rules in chapter 14:34, he isn't Paul's rule for women there an traditional Jewish understandings and practices. They were being abandoned in Corinth. Paul insisted they be retained, and they were retained in the Catholic Church until the publication of the new liturgical rules of 1970. Now, however, the same remains. Pope Paul VI took care to indicate on

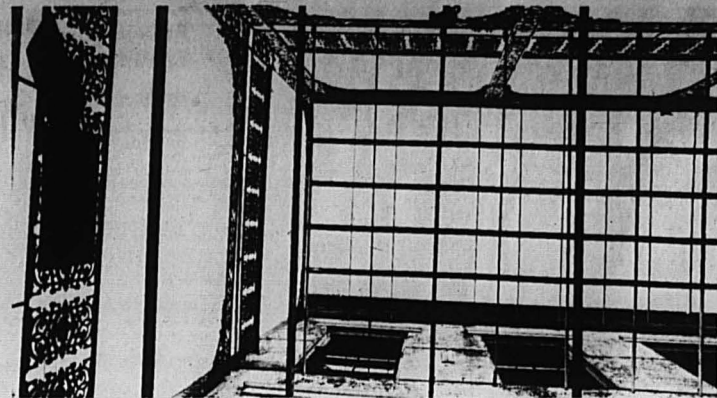
A brief look at history explains, in response to the first question, the reason for this current difference between Catholic and Protestant approaches.

The Christian Church from the outset until the 13th century in the West (continuing on to the present in the East) consistently and commonly distributed communion under both kinds to the laity. This seems through those years and remains today the fullest expression and most perfect fulfillment of what our Lord said, did, and directed.

At the same time, the Church always gave communion under one kind when circumstances so dictated and recognized this as a valid, complete, true sacrament. Thus, and we have discussed that point in an earlier column, Christians received under the sign of bread alone when communicating at home or when the Eucharist was offered to the sick, to prisoners, or to monks living in isolation. Similarly communion under the appearance of wine alone for infants and the gravely ill formed a standard and accepted custom throughout this period.

PRACTICAL DIFFICULTIES and poor attitudes linked to produce a change in the 13th and 14th centuries. There was, naturally, no denial (in fact greater affirmation) of the truth that each kind—bread or wine—contained the "whole" Christ, present body and blood, soul and divinity, in all the fullness and power of his life, sufferings, and resurrection. But the faithful, for complicated historical reasons, approached the sacraments much less frequently and, unfortunately, failed to realize sufficiently that sacrifice and sacrificial meal are one in the Mass. These doctrinal and devotional attitudes, combined with contagion in times of rampant disease, the possibility of irreverence or spilling, the hesitation of some communicants to drink from a common cup, the large numbers at Easter and other special feasts, and the scarcity of wine in northern countries, led to a gradual abandonment of communion under both species.

A reaction set in during the 14th century when many reformers urged a return to the early Christian tradition. However, in doing so some maintained



The interweavings of the people of God are somewhat like the intricate yet simple lines of man's own work. These interrelations lead to that "good order in Christian assemblies." (NC Photo)

Sept. 27, 1970, when he said that 14:34 in the first letter to the Corinthians "still signifies today that woman is not meant to have hierarchical function of teaching and ministering in the Church" (from his declaration of Teresa of Avila as a doctor of the Church, the section explaining that her title is not a title entailing hierarchical functions of teaching).

PAUL'S RULES FOR WOMEN were always difficult to reconcile with what he

QUESTION BOX

New Eucharistic attitudes

BY MSGR. R. T. BOSLER

Q. Our parish now has laymen distributing the Holy Eucharist along with the priest. Our church is quite small; it would cause our whole congregation to stay in the church perhaps four or five minutes longer if only the priest distributed the Blessed Sacrament. It chills me inside to see these parishioners do this. Somehow my religion has lost everything because of it. Why does our priest insist on this help?

A. I think it is because your priest has a great love for the Eucharist and wants his people to feel close to Jesus in the Sacrament. He may use the new privilege that permits laymen to distribute Holy Communion not so much for the utilitarian purpose of saving time as to lead his people to a clearer understanding and appreciation of the Sacramental Presence of Christ.

I know this doesn't make sense to you at the moment. Like many others with a great respect for the Eucharist, you are finding it hard to accept the fact that Eucharistic devotion in the Church is changing. Servers touching the chalice, Communion in the hand, distribution to laymen, and who knows what next? All these innovations seem an attack on what you always considered sacred and essential in your Catholic belief. I may not be able to persuade you to agree with them, but perhaps I can help you realize that those who are pushing for the changes have a love for the Eucharist as real and sincere as your own.

The first thing you need to know, it seems to me, is that all the changes, down to Communion in the hand, are the logical and inevitable results of a movement begun by the Pope of the Eucharist, Pius X. In 1905 St. Pius X issued a decree on frequent reception of

that communion under the sign of bread alone was invalid, a deprivation, an incomplete and erroneous fulfillment of the Lord's teaching in John's Gospel. Roman Catholics—both clergy and laity—bristled during those heated days in the face of these attacks and discouraged or forbade reintroduction of the practice under such dogmatic conditions.

Time settles many problems. Tempers have cooled after four centuries and the bishops in Rome for Vatican II took a fresh look at the issue. They decided, to put this matter in simple terms, that communion under both kinds is desirable as a fuller sign of eating the Lord's body and drinking his blood. But not essential, nor always feasible. Hence, in those circumstances when it could be reverently done with pastoral success they decreed the practice should be restored.

THE GENERAL INSTRUCTION of the revised Roman Missal lists fourteen cases in which communion under both kinds is now permitted—subject to the judgment of the local bishop. These include, for example, the bride and bridegroom at their nuptial service, those who participate in a Eucharist offered during retreats, parents, relatives and benefactors present at the Mass of a newly-ordained priest.

The instruction I mentioned earlier empowers the bishops of our country to enlarge this list and extend these cases.

DISCUSSION QUESTIONS:

1. What are some practical problems involved with the receiving of Communion under both species with a large group?

2. What are some of the instances where the reception of Communion under both species is now allowed?

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has already written to the Galatians, that among the Christians "there is no difference between Jews and Gentiles, between slaves and free men, between men and women" (3:28), and with his constant theme that Christians were free from the bondage of laws and customs of ancient Israel.

By holding on to customs concerning women, Paul showed he himself had not completely grasped the extent of the principle of Christian freedom. One can

say, I think, that God allowed this intermediate stage of development in the pages of Scripture and in the history of the Church, something frequently seen before in the Old Testament.

DISCUSSION QUESTIONS:

1. What does Paul say about women in chapter 11 of the first letter to the Corinthians?

2. Does Paul in your estimation show a prejudice against women?

Holy Communion. How revolutionary this document was is hard for us to appreciate today. The vast majority of Catholics did not consider themselves worthy to receive Communion more than several times a year. Religious women did not ordinarily receive more than once a week. There was great fear and awe of the consecrated host. People spoke only in terms of God in the host; God in the tabernacle. The priest was thought of as the man who could hold God in his hands, call God down upon the altar.

This was the result of a long development within the Church. Sometime during the early Middle Ages the Christian people gradually gave up the original practice of receiving Communion frequently and participating actively in the Mass. They considered themselves unworthy to communicate and they came to look upon the Mass as a dramatic representation of Calvary, a spectacle put on by the clergy which they watched. During the Thirteenth Century arose among the people a great desire to look upon the host. What they felt themselves unworthy to receive they wanted to look at with love and adore. This was the age that gave us the processions with the Blessed Sacrament and the feast of Corpus Christi. The Protestant Reformers attacked this adoration of the host as idolatrous. The Council of Trent rightly defended the practice of adoring the Blessed Sacrament, but at the same time it tried to encourage the people to receive Communion more frequently. The first step toward this was to order the people to receive at least once a year during Easter time.

But the directions of Trent were a long time having any effect. What prepared the way for the decision of Pius X were two devotions that helped Catholic people re-discover the truth that in becoming man in Christ Jesus God wanted to be approachable and intimate with men. The first was the devotion to the Sacred Heart, which emphasized how God

showed his love for us in a human way. The other was the devotion to Jesus in the tabernacle, fostered by the prayer books and spiritual writings which helped people be intimate and familiar in prayer before the tabernacle. St. Pius X gave official approval and impetus to a growing demand for frequent and daily Communion coming from religious and laity motivated by these two devotions.

I think of what he did as revolutionary because he, with a stroke of a pen as we say, returned the Church to a devotion to the Eucharist which was more Biblical and more like that of the early Christians. Since then, slowly but surely, we have seen a return to the Eucharistic practices of the early Church. People discovered that they did not have to go to confession before each reception of Communion because they were not worthy. The long Eucharistic fast from midnight was eliminated. The devotions of Benediction, Forty Hours and processions with the Blessed Sacrament lost their attraction as people would rather be one with Christ in Communion than look at the host in adoration.

The Eucharist becomes for the people of today what it was for St. Paul, the bond of unity, not a barrier between people and people. Communion in the hand is but a return to the practice of the early Church when the people had no fear of Christ in the Eucharist. Distribution by the laymen is also a return to the days when the laity took Communion home to their families.

What I am trying to say is that some of our Eucharistic practices are inconsistent with our return to the early Christian notion of the Eucharist. Those who are working for the elimination of these inconsistencies do not deny the Real Presence of Christ in the Sacrament, but they think of him not so much as the God who must be adored as the God who became man to be approachable and familiar even with sinners.

WHAT DIFFERENCE DOES JESUS MAKE?

God, man or both?

BY FRANK SHEED

There is a general idea that Christ's divinity was conferred on him by St. John! But there is nothing in the Fourth Gospel that goes beyond the "No one knows the Son but the Father and no one knows the Father but the Son" of Matthew 11 and Luke 10. John has Jesus son of man in Christ Jesus God wanted to be approachable and intimate with men. The first was the devotion to the Sacred Heart, which emphasized how God



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Dickens. And he punctures a lot of sentimentalizing about Judas with the flat statement: "He was a thief!" (12:6).

HIS CONVICTION OF Christ's divinity means no whitening down of the humanity. Rather he emphasizes it—possibly because he was writing after the Docetists had been teaching that Christ's body was not real and his death therefore not real either.

Like all the Evangelists, he sees and hears Christ acting and speaking on two levels—saying and doing things a man might, but also things that go beyond man's measure, and using the same "I" for both.

SO WHAT WERE JOHN and the rest to make of Jesus? They had to cope with a reality totally new in the world. There had been saviors gods in the myths, but they were so plainly mythical, their manhood as abstract as their godhead. But Jesus' manhood was real. He had his first 30 years been so completely merged in the life of Nazareth in Galilee that it was the one place in which later "he could find no faith."

It could not have been much easier for Peter and Andrew, James and John, fishermen on the lake—Jesus had his boyhood and early manhood in a town 15 miles from that same lake and must have spent every spare moment in it or on it. Of his manhood they could be certain. And in a couple of years they had grown into the certainty that he was, however improbably, divine. Only as we see what they made of it, can we make something of ourselves.

KNOW YOUR FAITH



RONCALLI MARCHING REBELS—The pride of Roncalli High School, Indianapolis, is its Marching Rebel Band, which recently won first place competition in its class and the sweepstakes trophy at Southport High School. The Rebels performed at two halftime shows for state colleges during the football season—Indiana Central College, Indianapolis, and St. Joseph's

College, Rensselaer. Band director is Bernard Weimer, while Patty Sullivan serves as drum major. She received the highest possible rating at the Smith Walbridge Drum Major Camp two years ago. The band's Rifle and Pom Pom Corps is directed by Mrs. Donna Duhamel. Several of its members received first and second place medals at the Southport competition.

DEFENDING CHAMP ELIMINATED

16 teams left in Quiz Contest

Sixteen teams remain for second-round competition Sunday in the 17th annual Junior CYO-Criterion Quiz

Holiday cage tournaments set

INDIANAPOLIS—Four holiday basketball tournaments this week received the sanction of the CYO Office.

Our Lady of Lourdes parish will host the Cadet A Tourney, with St. Philip Neri sponsoring the Cadet B Tourney. Holy Spirit will have its annual tourney for "56" A League teams.

St. Thomas Aquinas parish will host a four-way tourney for four parishes—St. Joan of Arc, St. Plus X, Our Lady of Mt. Carmel and St. Thomas. There will be separate competition for each of the four grade school teams from the parishes.

Contest. Ten parish units registered superior performances in last week's opening round, but three of them went down in defeat.

The defending champion team from St. Michael's parish lost out to St. Catherine's No. 2 by one question, 160 to 150. St. Catherine's three team entries all emerged victorious with consistent high scores. St. No. 1 and 3 teams scored 140 points, while the No. 2 team had 160.

OTHER HIGH SCORES were turned in by the following: St. Rita's No. 1, 160; Over St. Rita's No. 2; St. Catherine's No. 3 at St. Joan of Arc No. 1; St. Malachy's No. 1 at St. Louis, Batesville, No. 3; St. Barnabas No. 2 at St. Rita's No. 3; St. Catherine's No. 2 and St. Michael's, Brookville, at St. Mary's, Rushville; Our Lady of Lourdes No. 1 at St. Columba's, Columbus, No. 1; St. Columba's, Columbus, No. 1; St. Barnabas No. 2, 170, over Our Lady of Lourdes No. 3; 160, over St. Louis, Batesville, No. 1; 130, and St. Catherine's No. 1, 120, over St. Andrew's No. 1, 120.

Our Lady of Lourdes and St. Rita's parishes go into the second round of competition with two teams each, while St. Catherine's has three.

Sunday's schedule includes the following pairings: Immaculate Heart No. 1 at St. Andrew's No. 2; St. Catherine's No. 3 at St. Joan of Arc No. 1; St. Malachy's No. 1 at St. Louis, Batesville, No. 3; St. Barnabas No. 2 at St. Rita's No. 3; St. Catherine's No. 2 and St. Michael's, Brookville, at St. Mary's, Rushville; Our Lady of Lourdes No. 1 at St. Columba's, Columbus, No. 1; St. Columba's, Columbus, No. 1; St. Barnabas No. 2, 170, over Our Lady of Lourdes No. 3; 160, over St. Louis, Batesville, No. 1; 130, and St. Catherine's No. 1, 120, over St. Andrew's No. 1, 120.

ALL GAMES BEGIN AT 7

Marian slates holiday program December 17th

INDIANAPOLIS—The Marian College music department will combine the traditional with the experimental during its annual Christmas convocation on Thursday, Dec. 17, at 12:30 p.m. in the college's auditorium. Experimentation will first be introduced in the prologue to "The Story of Christmas," a slide presentation created by Marian graduate Paul Kazmierczak which attempts to relate modern life to the times of Jesus.

The story will be done traditionally in carols, songs, Biblical verses and melodies from the 16th and 17th centuries. A 55-voice choir, accompanied by the concert band, also will render several secular presentations and holiday greetings in eight languages.

CYO NOTES

Following are CYO activity deadlines: Cadet Girls' Volleyball League, due December 22, starts in mid-January. Cadet Boys' Wrestling League, due December 29, starts early February. Junior Style Show, due January 12, to be held January 31 at Holy Name parish, Beech Grove.

The St. Joan of Arc Junior Volleyball Tourney will be held January 16 and 17.

Activities Calendars for 1971 CYO events will be mailed next week to parish units by the CYO Office.

The Indianapolis Deane's Junior Youth Council will meet at 7:30 p.m. Thursday, Dec. 17, at St. Joan of Arc parish. The meeting will be followed by a Christmas party.

INDIANAPOLIS Calendar of Events

FRIDAY, DEC. 11
"A HATFUL OF RAIN" will be presented by the Marian College Drama Department at 8 p.m. in the college auditorium.

SATURDAY, DEC. 12
CARD PARTY, at 8 p.m. in St. Ann's school hall, 2839 S. McClure. Prizes and refreshments.

SUNDAY, DEC. 13
YULETIDE SHOW, featuring the band and choral groups of Roncalli High School at 7:30 p.m. in the school hall.

CARD PARTY, sponsored by St. Patrick's Women's Club at 2 p.m. in the school hall, 950 Prospect St.

THURSDAY, DEC. 17
CARD PARTY, St. Francis de Sales parish hall, 2191 Avondale Pl., at 1 p.m.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.

THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m. St. Rita's parish hall at 6:30 p.m. St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Doug Scott is delegate to parley

INDIANAPOLIS—Doug Scott, president of the Young Adult Section of the National Catholic Youth Organization Federation, will be one of three members of the NCYOF to participate in the 1970 White House Conference on Children.

The Indianapolis native will attend the Conference December 13-18 in Washington. Held every 10 years, the Conference will discuss major concerns in a national forum to focus on problems of children up to age 13.

Twenty-four working forums in six major topic clusters are featured in the Conference. The six clusters are: individuality, learning, health, parents and families, communities and environments, and laws, rights and responsibilities.

Each forum will spend the week discussing major concerns and make recommendations for improvement, which will be collected and refined into a report to the President and the nation.

GUILD SETS PARTY

INDIANAPOLIS—The Newman Guild of Butler University will hold its annual Christmas party at 12 noon, Tuesday, Dec. 15, at the Indianapolis Athletic Club. Mrs. David Fox and Mrs. Eugene Galdabini are co-chairmen of the event.

*During this week 10 years ago, Carol O'Brien and Mary Ann Galdabini had leading roles in the annual Christmas cantata at Ladywood School, Indianapolis.

SCORES

BASKETBALL SCORES GAMES OF SATURDAY, DEC. 5 CADET "A"

DIVISION 1—Holy Spirit 48, St. Michael 44; St. Andrew 44, St. Lawrence 25; St. Jude 35, St. Joan of Arc 26; St. Rita 62, St. Simon 42. DIVISION 2—St. Philip Neri 57, St. Matthew 10; St. Philip Neri 68, Christ the King 27; St. Gabriel 51, St. Bernard 28. DIVISION 3—St. Catherine 26, St. Roch 16; Sacred Heart 37, St. Thomas 28; Mount Carmel 37, St. Monica 27; All Saints 39, St. Patrick 22. DIVISION 4—St. Ann 33, St. Mary 14; St. Michael 49, St. James 36; St. Bernadette 40, St. Susanna 18; Greenwood 27, St. Luke 25.

GAMES OF SUNDAY, DEC. 6

DIVISION 1—Holy Name 33, Little Flower 27. DIVISION 2—Our Lady of Lourdes 48, St. Martin 39. DIVISION 3—St. Mark 56, Holy Trinity 22. DIVISION 4—St. Francis 47, Holy Cross 29.

CADET "B"

GAMES OF SATURDAY, DEC. 5
DIVISION 1—St. Luke 37, St. Monica 14; St. Joan of Arc 35, Immaculate Heart 31; St. Martin 23, St. Malachy 26; Mount Carmel 22, Christ the King 18; St. Philip Neri 46, St. Christopher 38. DIVISION 2—St. Roch 14, St. Joseph, Shelbyville 12; St. Barnabas 15, St. Gabriel 8; St. Luke 43, St. Catherine 34; Holy Trinity 25, Greenwood 19.

DIVISION 4—Nativity 17, St. Susanna 7; All Saints 30, Sacred Heart 14. DIVISION 5—St. Francis 38, St. Bernadette 33.

GAMES OF SUNDAY, DEC. 6

DIVISION 1—Holy Spirit 28, Little Flower 25. DIVISION 2—St. Mark 52, Our Lady of Lourdes 40. DIVISION 3—St. Rita 25, St. Thomas 14. DIVISION 4—St. Monica 19, Holy Cross 3.

56 "B" BASKETBALL GAMES OF SATURDAY, DEC. 5

DIVISION 1—St. Matthew 25, St. Simon 41; St. Michael 20, St. Christopher 14; St. Gabriel 16, St. Michael 17; Immaculate Heart 11. DIVISION 2—St. Mark 32, St. Lawrence 19; St. Andrew 20, Holy Spirit 18; St. Barnabas 20, Little Flower 15.

GAMES OF SUNDAY, DEC. 6

DIVISION 1—St. Luke 25, St. Thomas 14. DIVISION 2—St. Matthew 25, St. Simon 41; St. Michael 20, St. Christopher 14; St. Gabriel 16, St. Michael 17; Immaculate Heart 11.

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TIC TACKER

Abbey Church gets new setting

Visitors who remember the large asphalt parking area in front of and to the left of the St. Meinrad Abbey Church will be surprised to find most of it completely gone.

BROTHER DAVID PETRY, O.S.B., and the members of his Abbey grounds crew have completed a major portion of removing the asphalt and replacing it with instant grass, that is, sod from the Abbey's sod farm, located near Monte Cassino.

When the work is completed, one will enter the grounds from the town of St. Meinrad, progress to the St. Jude Guest House, and view a large mall of grass, trees, and shrubs interlaced with a circular one-way road. A fire-lane and service-truck sideroad, snaking into an inner courtyard will adjoin the circular road along with several footpaths.

A parking area will in time be made in the area to the rear of the St. Jude Guest House. The present upper and lower Guest House parking areas will remain as they are, as will the large student parking lot on the lower terrace, south of Bede Hall.

In conjunction with this, the road running immediately in front of the seminary buildings—St. Meinrad College and St. Meinrad School of Theology—will be narrowed from 25 feet to 17 feet in width, and will be made into a one-way passage. Grass is also being replaced in this area to refurbish portions of the grounds which had been damaged during the recent renovation of Bede Hall.

In addition to eliminating the flow of noise and traffic from the immediate areas of the Abbey Church, the monastery, and the schools, the project will create a more picturesque setting for the Abbey complex.

The work progresses at weather permits and in conjunction with the enlarging of Lake Placid, also on the Abbey grounds.

BOTTLED FUNDS FOR CHARITY—A large, oversized whiskey bottle, one used for advertisement, has been a prominent feature in the parlor of the TALBOT HOUSE, home for male alcoholics at 1244 Central Ave., since before Thanksgiving. Coins and bills collected in the bottle from residents and guests at the weekly AA meetings held there will be used to clothe a needy family at Christmas. The project was begun several years ago and is generously supported by the Talbot House residents, who wish to share their meagre means with others.

HERE AND THERE—ARCHBISHOP GEORGE J. BISKUP offered Mass this past Tuesday, the feast of the Immaculate Conception, at St. PAUL'S HERMITAGE, the Archdiocesan retirement home in Beech Grove.

He remained as a guest for lunch with the residents there. . . . ROBERT NEVILL, of Indianapolis, is among 13 seniors at St. Joseph's College, Rensselaer named to the 1970-71 edition of "Who's Who Among Students in American Universities and Colleges."

... RICHARD B. WATHEN, a member of SACRED HEART PARISH, Jeffersonville, stopped at The Criterion's office last week enroute to an interview on WFBM-TV, Channel 6. A practicing attorney, Wathen had a date to discuss his new book, "The Only Yankee" (Regency), a novel which recaptures the atmosphere of smalltown, rural southern Indiana of the 1920s. Publishers Weekly recommended the book as delightful reading for every member of the family.

Wathen also wrote a paperback novel, published several years ago, and has written book reviews for the Louisville Courier-Journal and the Washington Post. . . . ST. THOMAS AQUINAS CHURCH, Indianapolis, has received the Honor Award in Indiana Architecture for 1970. Architect for the building was Woolen Associates, Inc. Jury comment accompanying the award: "This church is admired for the care devoted to the new liturgical requirements of the Roman Church. The enhancement of these needs through the use of the simplest and most common material is exemplary. The architecture of the space, economical employment of open web joists culminating in the lantern over the altar, the arrangement of the congregation around the sanctuary as participants rather than as audience, all strengthen the original idea."

... A Latin Mass Mass is offered at 11 a.m. on the second Sunday of each month in St. JOHN'S CHURCH, Indianapolis, at the request of several individuals and the parish choir.

SACRED HEART CHOIR IS REACTIVATED—After an absence of several years, SACRED HEART PARISH in Indianapolis again has parish choir. The Parish Choral, directed by FRANK SCHALER, is open to anyone older than the eighth grade and has been functioning since April. Practice sessions are held on the first and third Wednesdays at 7:30 p.m. At present the Parish Choral sings only once each month on Sunday, leading the congregation in hymns. A four-part piece is performed at the Offertory of the Mass. The 40-member group will give a special Christmas program at 3 p.m. Sunday, Dec. 20. Accompanist is MRS. PAUL KIRSCH on the organ. Neating its centennial observance within this decade, the 800-seat gothic church has had many fine choirs through the years. We hope this new venture is the start of another era.

Pontificio Annuario. Continued publication of the names of the octogenarians will be evidence that they have not responded to the general papal policy.

At present, the 25 octogenarian cardinals have 126 memberships in Vatican offices, but 99 of these are held by the 14 cardinals who are members of the Roman Curia.

About half of these curial cardinals—those who formerly held the presidencies of the key departments—have long formed what came to be known as an interlocking directorate. Because each held posts in so many different departments, they could by themselves decide a new policy and impose it upon the whole curia, sometimes without the knowledge or approval of the Pope.

For example, Cardinal Eugene Tisserant, the dean of the sacred college, had 13 such offices; Cardinal Amleto Cicognani, the former secretary of state, had 11. The ex-president of the doctrine congregation, Cardinal Alfredo Ottaviani, had 9; Cardinal Alberto Di Jorio, the Vatican financial wizard, had 8; Cardinal Fernando Cento, 8; Cardinal Arcadio Larrosa, 8; Cardinal Michael Browne, 7.

All of these prelates have long since given up their presidencies, but because they retained voting memberships, the legend has persisted, rightly or wrongly, that the old guard still wielded great power and could block or impede the reform which Pope Paul has slowly and steadily been trying to make.

SEVERAL ITALIAN newspapers, noting that the number of Italians who can participate in the next papal election has dropped to 27 out of 107, barely one-fourth, predicted that the Holy Father may soon hold a consistory to name new cardinals so as to augment the Italian strength.

However, other sources pointed out that a consistory at this time would run counter to Pope Paul's policy to cut down on the size of the Vatican government and its cost. The Pope has indicated that he would like to reduce the number of voting members in each congregation to 15. Naming more cardinals would increase it again, since each new prelate is named to at least one or two congregations.

Furthermore, the cardinals who are members of the curia get a monthly salary of \$1,100—not a lot, since each cardinal must pay for an apartment, secretary, chauffeur and housekeeper. But the annual total for a half-dozen curial cardinals can be a significant item at a time when the Vatican is facing increased expenses—due to its new departments and local inflation—and decreased contributions from many countries.

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Explorer scouts sample rugged ranger training

BY MIKE KELLER

FORT BENNING, Ga.—Fort Benning's rugged Ranger course is no "Boy Scout jamboree," but this did not deter 23 Explorer scouts from undergoing various types of Ranger training here recently.

During their short visit, the scouts, who are members of Explorer Post 522 in Indianapolis and sponsored by Msgr. Downey Council Knights of Columbus, received instruction and practical work in basic rappelling and map and compass reading from instructors in the Infantry School's Ranger Department. The young men also viewed a live parachute jump, took part in rappelling exercises on cliffs of Providence Canyon and participated in camping activities.

For these scouts, the experience was particularly meaningful since their post is one of the few in the United States that is practically "all Army" in its organizational structure.

"THERE ARE ONLY three others like us in the country," Daniel F. O'Reilly, chairman of Post 522, said of his scout "outfit." This is part of a pilot military-oriented scout program to study the workability of having an Army scout unit along the lines of the Sea Scouts.

The Post, which numbers 35 members, has four officers—one captain (corresponding to the president of a club) and three lieutenants—an executive officer (vice-president), a finance officer (treasurer) and an adjutant. There are also numerous "noncommissioned officers" (NCO) squad leaders and one "senior drill sergeant."

"However, all our scouts start as privates and work their way up," stated O'Reilly, who served in the Army himself from 1954 to 1956.

Many of the scouts are not

Indiana Bell head joins Marian Board

INDIANAPOLIS—David K. Eslick, president of Indiana Bell Telephone Company, has joined the Marian College Board of Trustees as its 16th member.

Eslick's election by the Board to a two-year term was announced by Dr. Dominic J. Guzzetta, Marian's president. Eslick, who has been with the Bell System since 1948 and is Indiana Bell since 1963, is a graduate of the University of Michigan and in 1954 received the Sloan Fellowship to the Massachusetts Institute of Technology.

He currently is a director of American Fletcher National Bank and Trust Co., "500" Festival Associates Inc., Indiana Symphony Society, Central YMCA, both the Indiana and Indianapolis Chambers of Commerce, and the United Fund of Greater Indianapolis.

Eslick is married and the father of three children.

Talk is slated on Environment

INDIANAPOLIS—"Moral Responsibility for Our Environment" is the topic of a presentation by Donald Cronkite, Ph.D. Cand., of Indiana University, at St. Pius X parish Sunday, Dec. 13.

The talk will be given at 7:30 p.m. in the school gymnasium. Admission is free.

AOH Auxiliary plans dinner

INDIANAPOLIS—The Marion County Board of the Ladies Auxiliary, AOH, will host a Christmas dinner on Monday, Dec. 14, at the Anchor Inn. A social hour at 6:30 p.m. will be followed by dinner at 8 p.m.

Highlight of the evening will be the presentation of a charter to St. Ann's Division, by the present National AOH Director Organized, Mrs. Margaret Lawley. The charter will remain Dec. 13, in Chapel No. 1 at the open until January, at which time it will be signed and closed. Anyone wishing to become a charter member can obtain an application from Mrs. Sherman Sheridan, 881-5143 or Mrs. Dennis J. Morjarity, 353-1953. Chairman of the event is Mrs. John Sullivan.

new to Fort Benning, several having been here this summer to participate in similar training with the Rangers.

After their last visit to Fort Benning, Post 522 made it no secret that they enjoyed the trip. The scouts "spread the word" in Indianapolis about their experiences by sending photographs they took during the event to Rotary clubs and other organizations in the city.

One scout who felt that his "second tour" at Fort Benning was worthwhile was Paul Bloom. The first time he was here, Bloom was a bit hesitant to ascend the Ranger's formidable 50-foot rappelling tower—an exercise certain to induce "butterflies" in the stomach of even experienced personnel. On this occasion, however, the young man was eager to go up. Explained the scout "Now, I'm confident I'm not going to fall."

Bloom, who is the son of Mr. and Mrs. Ralph E. Bloom of St. Mark's parish, Indianapolis, had praise for the training he received. "This is the best thing I've done since I've been in scouting," he declared. Bloom attends Southport High School.

ANOTHER YOUNG MAN

Will tackle social ills in Calumet

GARY, Ind.—A church-inspired power-to-people organization designed to combat pollution, corruption and other social ills by working within the framework of government was born here (Dec. 5).

Called the Calumet Community Congress, it is a congregation of about 150 civic, student, housewife and citizen groups—all with specific goals of their own—from the Calumet region.

The region, on the outskirts of Chicago, includes the Indiana cities of Hammond, Whiting, East Chicago and Gary, and Illinois communities of Lansing and Calumet City—plus a few smaller communities.

THIS IS AN area known for corruption, a territory of the national crime syndicate; and for water and air pollution attributed to steel mills and chemical plants.

It has taken almost 10 months for the congress, known here as CCC, to come into being. And it took six hours the night of Dec. 5 for its "founding fathers"—a delegation of 950 persons—to graduate of the University of officers and select its first 10 projects.

Bishop Andrew Grutka of Gary is one of the prime movers of the CCC. So is Msgr. Geno Americani, National Baron of the task force on Bank and Trust Co., "500" Festival Associates Inc., Indiana Symphony Society, Central YMCA, both the Indiana and Indianapolis Chambers of Commerce, and the United Fund of Greater Indianapolis.

Both were present at the convention, but it was clear they were leaving it to the organizers to get CCC on its feet.

ELECTED PRESIDENT was 30-year-old Ken-Tucker, one of four candidates and one of the organizers of CCC. Tucker, describing himself as a non-politician, quickly established the "plan of attack" by urging members to make known their support of a proposed Gary ordinance to control pollution-emitting coke ovens of steel mills and their opposition to a proposed 500-megawatt power plant adjoining Gary's Marquette Park along the shore of Lake Michigan.

Working people are tired of being told that pollution, corruption, excess taxes will all disappear in time. Now they're going to exercise their rights as citizens," he said.

Ecumenical choir to sing cantata

INDIANAPOLIS—The Ecumenical Choir of Fort Harrison's two post chapels will be the presenters of the world-renowned "Festival of Nine Lessons and Carols" at 7 p.m. on Sunday Dec. 13, in Chapel No. 1 at the open until January, at which time it will be signed and closed.

Anyone wishing to become a charter member can obtain an application from Mrs. Sherman Sheridan, 881-5143 or Mrs. Dennis J. Morjarity, 353-1953. Chairman of the event is Mrs. John Sullivan.

who could find the knowledge he gained here valuable in the future is Steve Treadwell, a senior at Southport. Treadwell, a two-year Explorer veteran, is seriously thinking of enlisting in the Army for Ranger School upon graduation from high school.

"I like it a lot," he said of the training. "It prepares you to go in." Young Treadwell is the son of Mr. and Mrs. H. H. Treadwell of St. Barnabas parish, Indianapolis.

Accompanying O'Reilly, an Indianapolis funeral director, to Fort Benning were Virgil A. Lawson, an industrial engineer with Penn Central Railroad; Armand J. Blanchard, a civil engineer with the Indiana Highway Department; and Air Force Sgt. Michael B. Delaney. All are officials with the Explorer Post.



"LEARNING THE ROPES"—Explorer Scout Steve Treadwell, left, "learns the ropes" of rappelling, as he receives assistance from Staff Sgt. David E. Stephens, a Ranger instructor. Treadwell attends Southport High School, and is a member of St. Barnabas parish.

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Papal decree affects

(Continued from Page 1) but not from a colleague," the Milan daily newspaper commented.

The new regulations make 25 of the present 127 cardinals ineligible for a conclave. Five cardinals will reach the exit age next year, and five more in 1972.

THE DECREE PROVIDES that during a transition period, the cardinals who are already 80 may retain their voting rights in the Vatican congregations "if they desire." Another sign of Pope Paul's delicacy in handling older men. According to *Il Giornale*, it is expected that the 25 will withdraw soon, however. The Pope has a subtle form of pressure in that the members of the Vatican departments are listed each year in the

Brazil prelate

(Continued from Page 1) the three international jurists' organizations said" after a visit to Brazil.

The archbishop then asked that the government take three steps "to improve the image of Brazil abroad."

—Restore freedom of information;

—Observe existing legislation on human and civil rights;

—Allow an investigation of the torture charges by the International Red Cross.

His answer was published only in summary form by the main newspapers in Rio de Janeiro and Sao Paulo, in contrast to the wide display given earlier to the governor's charges.

The archbishop's letter stated that "in all my talks I made clear that Moscow or Peking would never grant me the freedom to criticize their systems," as did the capitalist countries in their main cities and cultural centers."

"I consider myself fighting for Brazil, for Latin America and for the underdeveloped world in general, when I condemn colonialism, be it economic, cultural or military," the letter said.

Archbishop Camara said he was responding "in consideration of the people of good will who may be misled by so many defamations."

Greater liturgy role for the laity?

VATICAN CITY—The Vatican is considering allowing laymen more spoken participation in some church services.

Three Vatican agencies are in the process of producing, for papal review, a directive that will allow a layman to lead the congregation in prayer, offer meditations and comment on sacred scripture outside Mass.

Generally, modern liturgical rules allow the laymen to read certain parts of scripture in liturgical functions, including the Mass, but up to now do not permit the layman to preach about or comment on the scriptures.

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Pontiff's visit leaves Australians stunned

BY BARRY MORRIS

SYDNEY—Pope Paul VI left the Australians stunned. At no time before has the visit of a world dignitary shaken the easy-going complacency of Australians as much as the present Pontiff.

In the past, Australians have taken the touts of kings, queens and presidents in their stride. But the successor of Peter has been something else.

He came preaching peace and love of fellow man. And he caught Australians on the go, caught up in a mad chase after material prosperity.

The Pope asked Australians to pause and take stock. He showed a deep appreciation of the Australian make-up when he said that "desire for material goods must neither harden our hearts nor make us underrate spiritual values. In the final analysis it is a question of guaranteeing the conditions for genuine progress, that is, truly human progress."

THE POPE HAD a message for every section of the community—from bishops, teachers and national leaders to journalists, non-believers and diplomats.

Unquestionably, Pope Paul "During this week 30 years ago, 14 of the most important social encyclicals of Pope Leo XIII were compiled for the first time in a single book entitled "Social Wellings."

made a lasting impression on the estimated 2 million persons who turned out to see him the three days he spent here.

His visit was a huge emotional experience in which few could remain uninvolved. Men and women wept unashamedly as Paul frequently mixed with the crowd, placing a hand on a head here and blessing someone there.

He displayed a great love for children, the aged, the sick and the crippled that tore into the hearts of all those witnessing it.

Pope Paul walked not only into the hearts of Australian Catholics, but touched all Australians who see him as a sane voice crying in a war-like wilderness.

AUSTRALIANS WERE angered at some American newspaper reports which seemed to indicate that the Pope's visit churned up more passion than brotherly love. Reports of large-scale protest against the Pope were blatantly misleading.

True, one woman out of two million carried a pro-pill sign; true, a handful of protesters stood outside Sydney Town Hall before the historic ecumenical service; true, the pontiff obliquely referred to Australia's restrictive immigration policy when he said, "Do not close your limited circle for the sake of selfish satisfaction." But these were drops in an ocean of good will for the Pontiff.

The Pope himself said of Australia in a final farewell: "The dynamism characteristic of young countries permeates your young lives. May God keep it fresh within you so that you may be able to face up to all your responsibilities, both within and beyond your frontiers."



GIFTS FOR MENTAL PATIENTS—Mrs. Roderick Rhea (center), president of the St. Charles PTA, and Mrs. John Pfenninger, also a member of St. Charles parish in Bloomington, are co-chairmen for the Monroe County Gift Collection Drive for patients at Madison State Hospital. Mrs. Rhea recently named executive director of the Monroe County Mental Health Association.

Slate dual concert at Bloomington

BLOOMINGTON, Ind.—The Church, the Choir will perform will include Verbum Patris the Brandenburg Concerto No. 3, Humantur, anonymous 13th century carol; This is the Record in G Major by Johann Sebastian Bach, and also a Ceremony of the Carols by the English composer, Benjamin Britten.

The Dec. 16 concert at the St. Paul Center in addition to the Bach and Britten compositions, The first will be on Sunday, Dec. 13, at 7:30 p.m. at St. Charles Church and the second on Wednesday, Dec. 16, at 8 p.m. at the St. Paul Center. Both concerts will be for the general public.

For the concert at St. Charles

Overseers meet at St. Meinrad

ST. MEINRAD, Ind.—The Board of Overseers of St. Meinrad Seminary has announced its second quarterly meeting to be held on campus on Friday and Saturday, December 11-12.

Msgr. John R. Gorman will join the Board of Overseers as a new member. President of St. Mary of the Lake Seminary, Mundelein, Ill., he is a registered psychologist, and a faculty member of Loyola University in Chicago.

Richmond, Ind.—Christmas toys are being collected for the 13 Head Start centers by the Junior CVO of St. Andrew's parish.

Members of the group will collect, clean and distribute the contributed items.

Items to be donated may be phoned to Pam Lebold, 2609 South A St., Mark Martin, 410 S. Seventh St., or Becky Miller, 432 S. Sixth St.

Members of the pick-up committee include: Mark Martin, Tony Cooper, Steve Ripberger, Ray Maurer, Becky Miller and Cathy Foster. Cleaning committee members are: Monica Kinley, Paula DeMaio, Elaine and Carol Lawler.

Knights, Shriners set bowling event

INDIANAPOLIS—The seventh annual Knights of Columbus-Shriners Bowling Tournament, scheduled for January 16, will feature 90 teams with a record number of 450 bowlers.

Town and Country Lanes, located at 4453 N. Keystone Ave., will be the site of the tourney, to start at 10:30 a.m.

Post-tourney refreshments and lunch will be provided by the Shriners at the Gun Club, 709 N. Illinois St.

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CATHERINE F. THEIL, 75, Little Sister of the Poor Chapel, Dec. 2. Wife of Leonard B. Theil; mother of Leonard F. Theil.

IOSCAR J. KASPER, 82, St. Paul Hermitage Chapel, Dec. 2. Father of Kenneth Kasper, Mildred Thuer, Kathleen Kasper, Lawrence, brother of Anna Welsh, Mrs. Bea Waters, Gus and Herman Kasper.

EUGENE R. BURROUGHS, 58, St. John of Arc, Dec. 2. Husband of Mary E. father of Stacy and Karl Stetzel, Judith Muncie and Rita Weintraub; son of Mrs. Clarence Burroughs; brother of Emily Omen.

LILLIE M. CARTER, 81, St. Rita's, Dec. 4. Mother of Anna Marie Cavanaugh, Mary Frances Rhodes, John Vincent, Joseph, Alloysius and Leo McElroy.

THONORA F. KELLEHER, 77, Our Lady of Lourdes, Dec. 2. Sister of Mary L. Kelleher and Margaret Fitzgerald.

CATHERINE M. HAHN, 82, Sacred Heart, Dec. 3. Mother of Frederick E. and John W. Hahn, Frieda E. Bemis, Margaret C. Miller, Hilda M. Fowler; sister of Myrna Gill.

MARGARET LYNCH, St. Mary's, Dec. 3. Aunt of Mrs. Kenneth J. Fink.

KENNETH G. CHARLTON, 47, St. Joseph, Dec. 3. Husband of Phyllis H. father of Terry, Jeff, Karen and Linda Charlton; brother of Orville and Virgil Charlton.

JESSIE H. SULLY, 60, St. Mary's, Dec. 7. Wife of W. P. Sully; sister of Herschel Hemphill.

VIOLET T. HEDGE, 66, St. Simon's, Dec. 7. Mother of Lucille Bryan, Dorothy Armour and Betty Lohman; sister of Harry Joseph and Charles Randall and Mary Powell.

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ARTHUR D. SMITH, 78, Little Flower, Dec. 9. Father of Louis A., Carl W., Mildred and Robert J. Smith and sister M. Constance, O.S.F., Mary J. Fry and Rita A. Schneider.

MARY C. HARBING, 59, St. Thomas, Dec. 9. Wife of Wilfred B. Harbinger; mother of Michael A. and Richard D. Harbinger; sister of John A. Slattery.

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RALPH T. KNOBEL, 71, St. Michael's, Nov. 19. Husband of Corinne; father of Robert D. Knobel of Westport, Conn.; brother of Bernice Friederick of Madison and Ester Roderick of Vevay.

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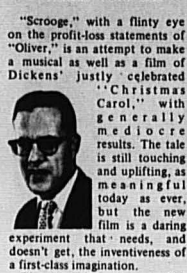
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VIEWING WITH ARNOLD

'Scrooge' gets 'E' for effort

BY JAMES W. ARNOLD



"Scrooge" with a flinty eye on the profit-loss statements of "Oliver," is an attempt to make a musical as well as a film of Dickens' justly celebrated "Christmas Carol," with a really good musical score. The results are mixed. The tale is still touching and uplifting, as meaningful today as ever, but the new film is a daring experiment that needs, and doesn't get, the inventiveness of a first-class imagination.

The story has moments that can be developed and amplified by music—most notably, the gleeful confusion when Scrooge makes up for all the generosity he has previously avoided with an orgy of celebrating and gift-buying. (Unhappily, it comes off that way—as a kind of endless materialistic bacchanal, with the old miser prancing about in a rented Santa Claus suit, and the joy of the extras resulting more from receiving than giving—a distortion of Christmas, dear to the hearts of affluent Americans, that is only the flip side of Scrooge's original flaw). There is even a musical scene provided by Dickens himself—the dance in Fezziwig's shop—that comes through as the most natural and successful in the film.

BUT OTHERWISE the songs are either trite or redundant, or

get stubbornly in the way. It is like a set left over from "The replaced by a jolly full cast song and dance accompanying the Marley's Ghost (even played by the same actor as the "Olive" Fagin, he is precisely NOT the kind of man who would sing about anything, even hate. When music is used to support the sentiment of his love for his lost fiancée, it simply repeats over-familiar romantic clichés, rowing on country lakes, etc. Movies seem to have run out of ways to express love in sight-and-sound terms.

If anything must be expressed in musical poetry, it is the spirit of Tiny Tim. Here the film cops out, with a weak reprise of an "Olive"-type song by a long-haired blond lad who is a touch too delicate. It is a major challenge flubbed.

Scrooge is played by Albert Finney, a good actor who displays perhaps too broad a range roughly from Quasimodo to Barry Fitzgerald. But I believe he is the first young actor to do the part, and he is burdened by the old miser prancing about in a rented Santa Claus suit, and the joy of the extras resulting more from receiving than giving—a distortion of Christmas, dear to the hearts of affluent Americans, that is only the flip side of Scrooge's original flaw). There is even a musical scene provided by Dickens himself—the dance in Fezziwig's shop—that comes through as the most natural and successful in the film.

THE PRIMARY artists here are adapter-composer-lyricist Leslie Bricusse and director Ronald Neame (last film: "Jean Brodie"). Some of what they do is solidly right: the mood of Scrooge's counting-house, the gaily at Cratchit's, the infectious parlor games at the nephew's. It was also a brilliant stroke to cast Kenneth More, dressed like a mongol King Wenceslaus, as the ghost of Christmas Present. Schoolmarmish Dame Edith Evans as Christmas Past is less understandable.

But there are important blunders. Scrooge's house looks

like a set left over from "The replaced by a jolly full cast song and dance accompanying the Marley's Ghost (even played by the same actor as the "Olive" Fagin, he is precisely NOT the kind of man who would sing about anything, even hate. When music is used to support the sentiment of his love for his lost fiancée, it simply repeats over-familiar romantic clichés, rowing on country lakes, etc. Movies seem to have run out of ways to express love in sight-and-sound terms.

It may have been a mild kid's movie that Bricusse (still hungry for "Dr. Dolittle") had in mind. The parts with the toughest adult messages are glossed over, those that force us to see in Scrooge not a reclusive oddball but a part of ourselves. (How many today, in essence, have repeated his gripes about being taxed for the poor?) An especially sad omission is Scrooge's meeting with those abandoned corpse and those who have stolen his hoarded property—harrowing moments

THE "CAROL" IS, oddly, a Christmas story without much reference to Christ. It is rather the social gospel message—the confrontation of Greed with the kindness and compassion, the up, fates and death's

Scrooge seems to downplay these broader meanings for the sake of entertainment. Scrooge relates chiefly to the Cratchits and a few of the comical and perhaps crooked London poor. He winds up burying them in goodies. Live and spend, man, that is the message.

Instead, Dickens wrote of the heady "power to interfere, for good, in human matters." Let us note the difference. (Rating: A-1—unobjectionable for all.)

THIS WEEK'S TV MOVIES: (Made-for-TV movies, not previewed)

CHUKA (CBS, Thursday, Dec. 10): An interesting western in the "Beau Geste" style, in which a stately colonel (John Mills) defends an isolated fort against the Indians, despite the advice of a shrewd gun-slinger (Rod Taylor). Some sex, a lot of violence, and an impressive supporting cast (Ernest Borgnine, James Whitmore, Louis Hayward, etc.). Satisfactory for adults and mature youth.

EASY COME, EASY GO (CBS, Friday, Dec. 11): Elvis with flippers. Presley is an ex-frogman after a sunken treasure, but the best moment in this farce is Elsa Lanchester teaching a class in Yoga. Not recommended.

PLYMOUTH ADVENTURE (NBC, Saturday, Dec. 12): The Mayflower sails again, with Spencer Tracy as captain. An interesting oldie, with probably a touch too much brutality for young children, but some splendid and varied shots of the sea. Satisfactory for adults and youth.

WAY, WAY OUT (ABC, Dec. 13): A comedy about a man who is a

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Sunday, Dec. 13: A Jerry Lewis film, set in 1944 with Anita Ekberg and Dick Shawn as a Russian couple manning a station on the moon. Satisfactory for children.

TOM JONES (NBC, Tuesday, Dec. 15): Tony Richardson's landmark film version of the Fielding novel is extraordinarily wonderful to look at, original, funny and raucous. It also sets a one-time standard for bawdiness that looks rather tame today, but still demands moral perspective of the viewer. The quick and shallow reaction may be only that theological scruples are mumbo-jumbo, that youth is to be served, and that living for the moment is joyous and intelligent behavior. A classic film, recommended for mature audiences.

WHERE ANGELS GO, TROUBLE FOLLOWS (CBS, Thursday, Dec. 17): A frankly terrible sequel to "The Trouble With Angels," with more trite and shallow reaction may be only that theological scruples are mumbo-jumbo, that youth is to be served, and that living for the moment is joyous and intelligent behavior. A classic film, recommended for mature audiences.

ONCE A THIEF (CBS, Friday, Dec. 18): After a great opening 10 minutes, it's all downhill for this often violent, often sexy story about a well-meaning ex-con trapped between unforgiving police and nasty former playmates. Dashing Alan Delon and glossy Ann-Margret are the typical slum couple. Not recommended.

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