

5-24-72  
JAMES WATSON  
UNIV OF NOTRE DAME  
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NOTRE DAME IN 46556



CHAPLAIN AT HILTON FIRE—Father James Wilmoth, above, Indianapolis Fire Department Catholic chaplain, was at the scene of last Friday's spectacular Hilton Hotel fire minutes after the blaze broke out. He caught the initial report on his car radio and rushed to the scene fearing possible deaths and injuries. Father Wilmoth praised the work of firemen who quickly brought the blaze under control and confined it to the upper floor restaurant. There were no injuries. (Staff photo by Fred W. Fries)

## 11 consultants named for priesthood study

BY JOHN MAHER

WASHINGTON—An 11-member consultative committee has been appointed to assist the U.S. Bishops' Ad Hoc Committee for the Implementation of the Study on the Priestly Ministry. Msgr. Colin A. MacDonald, the ad hoc committee's executive director, said here.

The members of the consultative committee were appointed by the ad hoc committee, which was itself established in September by the administrative committee of the National Conference of Catholic Bishops (NCCB). The ad hoc group will develop programs for pastoral implementation of the findings of the \$500,000 study of the priesthood commissioned by the bishops' conference.

THE MEMBERS OF THE consultative committee are:

- Msgr. George G. Higgins, director of the urban life division of the U.S. Catholic Conference (USCC);
- Msgr. Alexander O. Sigur, rector-president of Notre Dame Seminary in New Orleans;
- Msgr. Robert G. Peters, editor of The Catholic Post, newspaper of the Peoria diocese;
- Father William B. Smith of St. Joseph's Seminary, Yonkers, N.Y.;
- Franciscan Father Roberto Flores of San Antonio;
- Divine Word Father Joseph A. Francis of Los Angeles, provincial of the Divine Word Fathers' western province;
- Benedictine Father Colman Barry, former president of St. John's University, Collegeville, Minn.;
- Passionist Father Paul Boyle, president of the Conference of Major Superiors of Men's Institutes in the United States;



WILL LEAD CLERGY SENATE—Father Bernard Head, theology department chairman at Marian College, has been elected first President of the Archdiocesan Priests' Senate. He previously served as chairman of the Formation Committee to organize the Presbytery of the Archdiocese. The first meeting of the 17-member Senate will be held on January 21, at which time remaining officers will be elected and procedural guidelines will be adopted.

Father Francis J. Bonnike of Chicago, president of the National Federation of Priests' Councils;

—Msgr. William E. Gallagher, pastor of St. Luke's parish in Seattle, Wash.;

—Father Raymond Goedert of Chicago. Archbishop Philip M. Hannan of New Orleans is chairman of the ad hoc committee. The other members are: Archbishop Ignatius J. Strecker of Kansas City, Kan.; Bishop James W. Malone of Youngstown, Ohio; Bishop Edward A. McCarthy of Phoenix, Ariz.; and Auxiliary Bishop Thomas J. Grady of Chicago.

THE PRIESTHOOD study, which took four years (1967-71), looked at the sociological, psychological, historical and theological aspects of the priesthood. It found the 57,000 priests of the United States beset by problems of identity, authority and loneliness, and a strong desire for optional celibacy. Yet the report said the priesthood is in no danger of collapse.

The historical study, "The Catholic Priest in the United States: Historical Investigations," has been published by St. John's University Press, Collegeville, Minn. The sociological and psychological studies are now being published by the USCC Publications Office here.

Last month Archbishop Hannan sent a letter to all the priests in the country in which he invited suggestions to guide the work of the bishops' committee.

THE CONSULTATIVE committee is going to "use any suggestions priests give us on the basis of the study as well as the input of the laity," Msgr. MacDonald said. He said the committee is "aiming at practical suggestions for new structures and attitudes for bishops and priests."

Msgr. MacDonald said he agreed that the problem areas highlighted by the study are those troubling priests: authority, shared responsibility and freedom.

## Property tax case shelved

WASHINGTON—The U.S. Supreme Court shelved its consideration of the use of church property for business purposes because of a change in Florida law.

In a 6 to 1 opinion, with Justice William O. Douglas dissenting, the court said there was no longer any reason to rule on the claim that such property cannot enjoy tax-free status.

Since the case was taken to the Supreme Court, the Florida legislature has changed state law to exempt church property from taxation only if it is used predominantly for religious purposes.

The case, heard by the court last month, concerned parking facilities owned by the Central Baptist Church in Miami. The church collects fees for use of the facilities during the week. Two Miami residents had charged that the church's tax exemption violated the first amendment.

Douglas said that because the church may be liable for back taxes if the old Florida law was unconstitutional, the Florida Supreme Court should be asked to rule on this point, leading the way to renewed consideration by the Supreme Court.

## Christian Unity observance set this Sunday

INDIANAPOLIS—Archbishop George J. Biskup will be among major ecumenical participants in the Week of Prayer for Christian Unity observance, to be held at 7:30 p.m. Sunday, Jan. 16, in North United Methodist Church, 38th and N. Meridian St.

Theme of the celebration will be: "I Give You A New Commandment—Love One Another" (John 13:34) in keeping with the nationwide observance during the week of January 18.

Principal speaker will be Father John Hotchkin, of Washington, D.C., chairman of the Committee on Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops (NCCB). His topic will be "New Frontiers in Ecumenism."

OTHER PARTICIPANTS in the sanctuary will include:

Mrs. Beauford Norris, president of the Church Federation of Greater Indianapolis;

Rev. Theodore E. Ziton, of St. George Antiochian (Eastern Orthodox) Church;

Dr. J. Allen Parker, of Bethel African Methodist Episcopal Church;

Dr. John Fox, executive secretary of the United Presbyterian Church;

Dr. Byron F. Stroh, host pastor of North United Methodist Church; and

Rev. Canon Kenneth E. Nelson, director of program for the Episcopal Diocese of Indianapolis.

Scripture readings will be musically accompanied by Mr. and Mrs. Charles Gardner, of Little Flower parish.

NEIGHBORHOOD ministerial associations in the metropolitan area will be represented at Sunday's meeting, as well as major ecumenical groups. These include in addition to the Church Federation of Greater Indianapolis, the Indiana Council of Churches, Indiana Interreligious Commission on Human Equality, Indianapolis Ministerial Association and Interdenominational Ministerial Alliance.

A Fellowship Hour will follow the worship service, giving those attending an opportunity for meeting featured guests and participating in informal conversation.

Follow-up meetings will be held in many areas of Indianapolis on Sunday, Jan. 23. All programs are open to the public.

## Catholics lead in support of peace parley

BY MAJORIE HYER

An ecumenical anti-war conference initiated by the National Council of Churches (NCC) appears to be drawing more interest from Roman Catholics than from any other single religious communion.

The conference, being held in Kansas City, January 13 to 16, is the culmination of a six-week Ecumenical Witness that began immediately after Thanksgiving with special prayers for peace in thousands of churches and synagogues across the nation.

The four-day Kansas City meeting is probing the moral issues of this country's involvement in Indochina.

Although the calling of the conference was authorized last June by the general board of the NCC, the NCC has remained in the background and its name does not appear either on advance publicity for the meeting or on the draft of the program for the gathering.

INSTEAD, the conference is portrayed as an Ecumenical Witness "called by 132 Jewish, Roman Catholic, Greek Orthodox and Protestant religious leaders." Roman Catholics lead in the number of sponsors, with 22, seven of whom are bishops. United Presbyterians and United Methodists, with 17 sponsors each, are next.

Conference planners said that as of the end of December, Roman Catholics also had sent in the largest number of advance registrations.

Some observers see in the organization of the peace effort a classic example of the current trend in ecumenical cooperation: diverse groups coming together to accomplish one specific task and then each going their separate ways, instead of concentrating efforts and resources on building an elaborate, on-going ecumenical organization with a wide range of program responsibilities.

ONE OF THE featured speakers at the Kansas City consultation is Archbishop Helder Camara of Recife, Brazil. Other speakers include the Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches; the Rev. Andrew Young, chairman of the Human Relations Commission of Atlanta and former associate of Dr. Martin Luther King, Jr.; Episcopal Bishop Paul Moore, Jr., of New York; and Dean Krister Stendall of Harvard Divinity School.

Auxiliary Bishop John J. Dougherty of Newark, chairman of the U.S. Catholic Conference Commission for International Affairs, leads the daily Bible studies.

President Nixon declined an invitation to address the conference on the moral foundations of the Nixon doctrine, and did not elect to send a representative to present his administration's views.



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CLARKSVILLE CHURCH NEARLY FINISHED—The new church under construction at St. Anthony's parish, Clarksville, should be ready for occupancy within a month. The pastor, Father Gerard Herman, O.F.M. Conv., is shown above (center) with the designer, Ralph Steinhauer (left), of Hartstern, Schnell, Campbell, Schadt Associates, of Louisville, and the contractor, Jim Mann, of M & M Builders, Clarksville. The fan-style contemporary design will seat an estimated 750 persons. Cost of the building will exceed \$325,000.

## 'UNCONSTITUTIONAL'

## NY nonpublic school aid law is ruled out

NEW YORK—A three-judge federal panel has declared unconstitutional a 1971 state law providing financial aid to non-public schools teaching secular subjects.

The court said in a decision issued January 11 that it found no substantive differences between the New York law assisting elementary and secondary parochial schools and similar laws held previously unconstitutional in Pennsylvania, Rhode Island and Connecticut.

Adopted last May, the law would have provided \$33 million to nonpublic schools, with the first payments being made January 15. The court's decision, however, barred the state of New York from providing such funds to the schools.

EXPRESSING disappointment with the decision was the New York State Council

## Father Edward Heston, Hoosier in Vatican, is named archbishop

VATICAN CITY—Pope Paul VI has named four Vatican officials to the rank of archbishop, including American Holy Cross Father Edward Heston, head of the Pontifical Commission on Social Communications.

The 54-year-old American priest, who has spent more than 30 years in Rome in a variety of jobs for his religious order and with Vatican administrative agencies, was named Titular Archbishop of Numidia.

The title is given to him in his capacity as head of the communications commission, which he took over last summer from another American, Archbishop Martin J. O'Connor.

Other officials of the Roman Curia who have been raised to the rank of archbishop are Msgr. Giuseppe Casoria, secretary of the Congregation for the Discipline of Sacraments; Abbot Augustine Mayer, O.S.B., secretary of the Congregation for Religious and Secular Institutes (a post which Father Heston had held before); Father Annibale Bugnini, C.M., secretary of the Congregation for Divine Worship.

Father Heston, who is from South Bend, Ind., became well known among journalists in Rome during the Vatican Council, during which he served as English-language press officer for the last three sessions. He was also press officer during the first Synod of Bishops in 1967.

Father Heston will receive episcopal ordination at special ceremonies in St. Peter's Basilica on February 13, along with several other newly made bishops.

of Catholic School Superintendents. "It must be recognized that the immediate implication is further possible aggravation of the financial problems of nonpublic schools," said Alan Davitt, executive secretary of the council in a statement released in Albany.

Citing statements by New York government and legislative leaders to support nonpublic school children, Davitt said the council hopes that "with cooperation from all parties, immediate steps may be taken to amend this law and make it constitutionally satisfactory, or to design and enact new legislation which will meet the requirements of the courts."

The suit against the law was brought last July by the Committee for Public Education and Religious Liberty (PEARL).

The one-page decision was written by Paul R. Hays, court of appeals judge, with the concurrence of U.S. District Judges Edward C. McLean and Charles L. Breant.

THEIR RULING referred to earlier decisions in the three other states and said:

"In view of the authority cited, it is unnecessary for us to engage in any re-examination of the basis of which the statute must be held unconstitutional."

Davitt declined to speculate on the specific impact the decision would have when asked if it would cause any Catholic schools to close. He said it was "too early" to suggest how the legislature could amend the law to make it constitutional.

"We are confident in the support of government leaders, specifically of the governor (Nelson Rockefeller) and the legislators of both parties," he said.

"Over the past few years they have all manifested a real concern for the children attending nonpublic schools," he said. "They responded to those needs by passage of the mandated services law of 1970 and the secular education services law of 1971."

NEW YORK nonpublic schools also receive direct assistance through the mandated services law which assists those schools in meeting the administrative requirements of the state's compulsory education laws. The legislature appropriated about \$28 million for such schools under the mandated services law which is presently being challenged in the courts.

Children attending nonpublic schools in the state also benefit from non-funding laws providing textbooks, public transportation and health services.

## Pope brands arms race as an 'epidemic'

VATICAN CITY—Pope Paul took the occasion of his annual New Year audience with diplomats accredited to the Holy See to denounce the arms race by both big and small countries as the "most disconcerting phenomenon of our time."

The Pope received the diplomatic corps January 10.

In a more than 3,500-word speech, the Pope deplored the armament race and said: "It is an epidemic phenomenon; no people now seem able to escape its contagion."

NOTING THAT every country, big or small, is now engaged in stockpiling weapons, the Pope said:

"What is most disconcerting is that this phenomenon is occurring at a time when men have become more aware of their own dignity and have a livelier sense of being members of the same human family, when individuals and peoples are more keenly aspiring to peace in justice, and when among the younger generation—for many of whom the human family is already a living unity—protests against the arms race are becoming ever more widespread."

IN TRYING TO isolate the proliferation of armaments, the Pope pointed to the need of "great and medium powers" to produce arms for their economic systems "to avoid economic imbalance and mass unemployment."

But he said "such a motivation is radically opposed to the spirit of civilization and still more to that of Christianity."

"How can it be admitted that there is no way of finding work for hundreds of thousands of workers other than setting them to making instruments of death?"

## Father Donald Schweizer dies—Osgood pastor

OSGOOD, Ind.—Archbishop George J. Biskup was principal concelebrant of the Funeral Mass in St. John's Church here Tuesday, Jan. 11, for Father Donald Schweizer. Father Victor Wright gave the homily.

Pastor of the Ripley County parish since 1966, Father Schweizer died (Jan. 8) in Margaret-Mary Community Hospital, Batesville, after a massive cerebral hemorrhage. He was 44.

Burial took place in the Priests' Circle of Calvary Cemetery, Indianapolis.

A native of Evansville, Father Schweizer was ordained to the priesthood in 1952 after studies at St. Meinrad Seminary.

Early pastoral assignments were to St. Paul's parish, Tell City, Our Lady of Lourdes and St. Andrew's parishes, Indianapolis, and St. Bartholomew's parish, Columbus.

He is survived by his father, Elmer Schweizer, of Crawfordsville, and three brothers: Father Ralph Schweizer, retired Archdiocesan priest now residing in Lawrenceburg; James Schweizer, of Chattanooga, Tenn.; and Paul Schweizer, of Indianapolis.



FR. DONALD SCHWEIZER

## Something new

What does the Jesus of Matthew, Mark, Luke, and John have to do with the Jesus of Tim Rice?

What does the controversial author of "Jesus Christ Superstar" have to say to today's Catholics?

Frank J. Sheed discusses these questions this week in his column on the KNOW YOUR FAITH pages. Having completed the first part of his series on "What Difference Does Jesus Make?," Sheed now begins a different approach to the humanity of Christ and a new slant on his meaning for modern man.

The new columns will consider the world in which the Catholic actually is, beginning today with a discussion of "Superstar." Following weeks will examine the Jesus Movement, Catholic Pentecostals and the Disillusioned Catholic. We think you'll find all the columns good reading.





**WELCOME NEW MARIAN TRUSTEES**—Mother Marie Dillhoff, O.S.F., right, chairman of the Marian College Board of Trustees, extends welcome to Thomas Ego, one of two newly-appointed board members. The 1965 Marian graduate, immediate past president of the Marian Alumni Association, is the first alumni board member. Also new to the board is Sister Laurita Kroger, O.S.F., college treasurer and second councilor of the Sisters of St. Francis, Oldenburg. At left is Dr. Louis C. Gatto, college president.

### CHOOSING A COLLEGE

## Outside assistance vital to selection

BY GARY J. YOHLER  
Admissions Director  
Marian College

The third section in a student's personal investigation of a college is to secure professional and "outside" assistance.

This can be a time-consuming process but it is a very important part of finalizing your college selection. It involves much personal responsibility and sacrificing of your own time to thoroughly analyze all of the data you have previously collected.

ALWAYS KEEP in contact with your high school counselor regarding your plans about college. He can save you a lot of footwork and time. Ask him what he knows about a particular college, and ask for his advice. Have him be of assistance to you by suggesting colleges that would be best for you.

You and your parents should attend College Day and College Night programs and any other special programs which

promote the acquisition of firsthand knowledge about enrolling in college.

As a student, you can do much for yourself. Review college catalogues, special brochures and visit several colleges. When college representatives visit your high school, be sure to see them, learn their names and obtain the telephone number of the college. If you have any questions about a certain college, contact their representative. He will be glad to be of service to you.

IN ADDITION to the above assistance, prepare yourself with meaningful questions concerning your interests and talk with interested teachers, alumni, friends who attend college, business people, church people and college faculty.

Now that you have done all three steps in selecting a college, you should be proud of yourself. You have very thoughtfully and systematically prepared for yourself an outline of:

1. The type of student and personality you are;

## Academy plans Open House set Sunday, Jan. 23

INDIANAPOLIS — St. Mary Academy will welcome prospective students and their parents and friends to an Open House on Sunday, Jan. 23, from 2 to 5 p.m. All seventh and eighth grade girls and interested persons are invited to attend.

The program will include student entertainment, tours of the building and the opportunity to chat with students, faculty members and parents. Refreshments and a social hour are included on the agenda.

St. Mary's, the oldest academy in Indianapolis, was founded in 1873 and located at its present site in 1911. The academy offers a comprehensive program of four curricula: college preparatory, fine arts, business and practical arts.

The faculty of 20 teachers includes Sisters of St. Francis, Oldenburg, and laywomen. The services of several priests enable the students to participate in liturgical functions.

A prospective student must take an entrance examination, as well as supply adequate records of previous education. The entrance examination will be given on February 12. Those interested may contact Sister Lavonne Long, O.S.F., principal, 637-4142.

2. The facts to consider in selecting a college; and  
3. Have sought professional and outside assistance.

The information you have gathered is now yours to keep for further reference. Because you have prepared yourself well, you may now make application to the colleges of your choice with the reassurance that you have made an informed and realistic decision.

### REMAINING SERIES TOPICS

What is Financial Aid? Tests — PSAT-NMSQT, SAT, ACT, ACH, APT, CLEP  
The Importance of the College Counseling Service  
College Terminology — Just What Does It Mean?  
Four Years Later—Now What?

## Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Sunday, January 16—  
"Tehard de Chardin and Natural Theology," dissertation, Dr. Clark Williamson, Ritter High School, Indianapolis, 7:30 p.m.  
"More on Morality," lecture-discussion, Guerin Center, Terre Haute, 9:45 a.m.

Tuesday, January 18—  
"Changes in Teaching Religion," lecture-discussion, Sister Gilchrist Conway, St. Barnabas, Indianapolis, 8 p.m.

Wednesday, January 19—  
"The Early Christian Community," film-discussion, St. Mary-of-the-Knobs, Floyds Knobs, 7:30 p.m.

Thursday, January 20—  
"Teacher Training," lecture-discussion, Secunia High School, Indianapolis, 7:45 p.m.  
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

Friday, January 21—  
"Post-Cana: Growing in Love," lecture-discussion, Mr. and Mrs. Thomas Maxwell, School Office, 131 S. Capitol, Indianapolis, 8 p.m.

Monday, January 24—  
"Theology of Confirmation," Father Bernard Head, Holy Spirit, Indianapolis, 7 p.m.

Monday, January 31—  
"Rite of Confirmation," Father Albert Ajamie, Holy Spirit, Indianapolis, 7 p.m.



**WORKSHOP LEADER**—Father Ronald Knott, assistant pastor of St. Mildred's Church, Somerset, Ky., and a member of the Liturgy Commission of the Louisville diocese, will conduct a workshop on the coordination of church decorations at Christ the King parish, Tuesday, Jan. 18, at 8 p.m. The workshop is open to the public.

## Remember them in your prayers

**FRANKLIN COUNTY**  
ANNA M. WOOD, 87, St. Peter's, Jan. 11. Mother of Mrs. Carolyn Fussner of Brookville; Mrs. Antoinette Lampe of Cincinnati, O.; and Carl Hoop of Brookville; sister of Mrs. Amelia Bischoff; Mrs. Pauline Singer and Mrs. Alice Singer, all of Brookville; Mrs. Katherine Hoop and Mrs. Emma Bischoff (both of St. Leon); Henry Teller of Brookville; Ed Teller of Brownsville and Theodore Teller of San Diego, Calif.

**INDIANAPOLIS**  
IVA M. WILLIAMS, 73, St. Jude's, Jan. 4. Wife of Ezra W. Williams; mother of Francis E., John E., Robert G. and William A. Williams and Patricia A. Doyle; sister of Ann Albrand.

**CAROLINE MAUNTS**, 96, Nativity Church, Jan. 4. Mother of Fred W. Maunts and Mrs. Edwin Stuckmeyer.

**HERMAN J. MASSING**, 78, Sacred Heart, Jan. 4. Brother of Ida M. Settles.

**MAURICE J. McHUGH**, 42, St. Patrick's, Jan. 4. Brother of James Joseph, Leo, Mike and Robert McHugh, Rose Blessing and Ann Cherry.

**LENA C. VOLKERT**, 92, St. John of Arc, Jan. 10. Sister of Sister Mary Melchior, O.S.F., and Elizabeth Higenberg.

**WILLIAM B. KOESTER**, 75, St. Mary's, Jan. 10. Husband of Mabel L.

**GERTRUDE G. DREWS**, 54, St. Anne's, Jan. 11. Wife of Joseph F.; mother of Charles A. Drews and Kay E. Cooper.

**ADELINE G. MANN**, 85, St. Francis

de Sales, Jan. 11. Mother of James Mann and Sister Adela, S.P., of St. Philip, Neri parish, Indianapolis. Joan Holden and Sue Kozel.

**GEORGE T. PRANGER**, 78, Holy Cross, Jan. 12. Husband of Fern S.; father of William K., Harold L. and Ronald Pranger and Donna Jaynes; stepfather of Mildred Wright; brother of Karl, Andrew, Ray, Max and Bernard Pranger and Leona Archer.

**JEFFERSONVILLE**  
**GEORGE JOHN KRAMER**, 84, Sacred Heart, Jan. 4. Father of William (Pete) Kramer of Jeffersonville and Raymond Kramer of Ulica. A brother and a sister also survive.

**CHARLES WILLIAM GELBACH**, 42, St. Augustine, Jan. 7. Husband of Edith; father of Joseph Gelbach, with the Navy. A sister and two brothers also survive.

**LANESVILLE**  
**THERESA M. NESS**, 83, St. Mary's, Jan. 4. Mother of Francis, Albert and Melvin Hess, all of Corydon; Wilbur Hess of Fowler; Mrs. Lula Mae Kocher of Lanesville; Mrs. Rosetta Smith, Mrs. Marie Smith, both of Borden; Mrs. Irene Naville, Mrs. Marcella Naville, both of Floyds Knobs; sister of Frank Gesevine and Mrs. Anna Elser, both of Lanesville.

**TERRE HAUTE**  
**MARY A. BOOTH**, 55, St. Patrick's, Jan. 5. Wife of John E.; mother of Mrs. Carol Thralls of Danville; David and John Booth, both of Terre Haute; sister of Mrs. Edna Perkins of Evansville; Mrs. Marge Runyon of Rockport, Sylvester Logsdon of

Terre Haute and Patrick A. Logsdon of Ft. Lauderdale, Fla.

**CARRIE W. WINNIE**, 77, St. Joseph's, Dec. 4. Mother of Mrs. Marion Earl of Trenton, N.J.; sister of Mrs. Flora Lee Ford of San Francisco, Calif.; Mrs. Ada Birkmeier of Englewood, Fla.; Mrs. Marie Ryan and Mrs. Cecelia Hammel, both of Cincinnati, O.

**LAWRENCE PAUL SWEET**, 68, Sacred Heart, Jan. 8. Husband of Lillian; father of David L. Sweet of Chicago, Ill.; brother of Frank Sweet of Terre Haute; Mrs. Frances Blakely of LaCrescent, Calif.; Mrs. Helen Rudnik of Detroit, Mich.; and Mrs. Lucille Duquette of Farmington, Mich.

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## Mini-Course Week on tap at Cathedral

INDIANAPOLIS — Courses ranging from "Politics in Action" to the "Fundamentals of Engines" will be taught at Cathedral High School during Mini-Course Week, January 17-23.

Diversity will be the keynote of the experimental enrichment program. Some students will visit Chicago for a three-day guided tour of the Museum of Science and Industry, the Art Institute, and other attractions. Other students will journey to the Indiana University campus at Bloomington for a preview of college life. Another group each morning will observe Marion County courts in session.

**IDEAS FOR THE 87** mini-courses were developed by students and faculty members, according to Brother Richard Smith, C.S.C., director of the program.

"We tried to involve everybody," Brother Richard states. "Mini-Course Week emphasizes the things students and faculty don't have time for during the regular semester. There are many educational opportunities available that are not strictly academic." Several mini-courses will be taught by students with the aid of an adult moderator.

**AMONG THE MOST popular**

courses is "Fundamentals of Engines" taught by three Cathedral seniors with 90 students enrolled. "Cons, Frauds and Rackets" is another popular course. A student will learn "French Cuisine," and the "Politics in Action" group will visit the Indiana General Assembly.

Other mini-courses include "Independent Research in Chemistry," "Computer Logic," "The Poetry of Rock," "Mass Media," "Judaism," "Fundamentals of Photographic Development," "Basics of Home Repair," and "Writing Modern Novels and Plays."

Cathedral students have signed up for approximately three hours per day of the mini-courses of their choice.

Thirty years ago Father Joseph T. Brinkage was the first speaker in the winter series of Tuesday night lectures at the Catholic Information Bureau. His topic: "The Human Character of Jesus Christ."

## THE RIGHT TO KNOW

**REPLYING** to a business acquaintance who was seeking information on the cost of maintaining a yacht, crusty J. P. Morgan is supposed to have answered: "If you have to ask about costs, you shouldn't think about yachts." Something of this attitude exists about the inevitable problem of funeral service, but we refuse to "buy it."

A deceased member of any family has a right to a dignified funeral service, but the family is perfectly within the realm of taste and decorum in seeking to know in advance what the costs will be. At our establishment, they will know and be treated with consideration during such consultations. Moreover, while prices may differ, depending upon the merchandise purchased, our staff serves all with the same sense of dedication they themselves would expect in similar circumstances.

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## Helpful Hints

for your carpet's beauty  
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**FOR LENGTHENING THE LIFE OF YOUR CARPET**

### STAIR STEPS

Carpeting on stair steps needs attention from time to time. Stair carpet edges take the heaviest abuse, so when the carpet is laid have an extra foot of carpet length folded under the top riser. When the edges begin to look worn, simply shift the carpet an inch or two down the stairs and fold the excess against the lowest riser. Heavier carpet padding under the edges protects the stairs better, too.

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Hanrahan, Mary  
McAllister, Dorella M.  
Reed, Helen M.  
Rochford, Gertrude M.  
Hagan, Infant Julie K.  
Lehane, Daniel J.  
Murray, George Wm. Jr.  
Walker, Mary L.  
Seouchamp, Sp4 Michael G.  
Sage, Mary B.  
Biven, Harold E.  
Vassall, Ann L.  
Stader, William P.  
Kinney, Della L.  
Holmes, Laura M.  
Elliott, Russell D.  
Elliott, Roger A.  
Wilson, Charles W.

### CALVARY

Callaghan, Roberta C.  
Rager, Ronald J.  
Crosby, John W.  
Jahnke, Harold L.  
Lysett, Edward J.  
Nelson, Paul J.  
Weber, Ursula M.  
Whalen, Richard R.  
Sheridan, Mary P.  
Spitzer, Jean K.  
Murphy, Richard E.  
Ferguson, George R.  
Pierle, Infant Girl

### ST. JOSEPH

Kasberg, Edna E.  
Davis, Edwina M.  
Cordier, Elsie G.  
Gantner, Mary K.  
Radez, John, Sr.  
Canton, Robert F.  
Radez, Frank A. Sr.  
Bergmann, Clara B.  
Schneider, Mary  
Riester, Albert J.  
Riester, Albert E.  
Dumas, Charles A.  
Hurrie, Elizabeth M.

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# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Financial report issued

CHICAGO—The Chicago archdiocese, including all its parishes and other diocesan institutions, spent \$150,883,000 during the fiscal year which ended on June 30, 1971, according to a 16-page financial report published by the archdiocese. The cash expenditures were a comfortable \$305,000 lower than the cash income for the year. But the report, published in booklet form, indicated that without the sale of securities the archdiocese would have shown a cash deficit of over \$1 million. Only \$64,360,000 of the \$151,188,000 taken in by the archdiocese during the year came from contributions and bequests by the 2.5 million Catholics to Chicago's 456 parishes.

## Staff resigns in dispute

LONDON—Almost all the permanent teaching staff of Corpus Christi College—Britain's major national institute of religious education—resigned in a dispute with the founder and patron, Cardinal John Heenan, over the appointment of visiting lecturers. The basic disagreement, however, is over the nature of religious education itself. The resignations become effective at the end of the present academic year—in July—when a new staff will take over at the college here. The staff members who resigned are Father Hubert J. Richards, college principal; Jesuit Father Frank Somerville, White Father Peter Wetz, Sister Ruth Duckworth and Sister Rena Boyd.



## Report Brazilian arrests

RIO DE JANEIRO—The Brazilian Bishops' Conference (CNBB) reported here that three Catholic leaders engaged in social action and youth work were arrested. One of them was tortured by police. Andres Campos, a citizen of El Salvador who works for the youth department of the Latin American Bishops' Council (CELAM), was tortured in Sao Paulo after his arrest there in late November on charges of subversion. He was released December 10. Two sociologists, a priest and a layman, were also arrested on subversion charges two months ago. They were released six weeks later pending trial. They were not tortured.

## Sr. M. Ventura, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister M. Ventura Belzer, O.S.F., were held Wednesday, Jan. 5, at the motherhouse of the Sisters of St. Francis here. She died (Jan. 2) in the convent infirmary at age 88. A native of Cincinnati, Sister Ventura entered the convent in 1903 and had completed 68 years

of religious life.

She was an elementary grade teacher in the following Archdiocesan parish schools: Immaculate Conception, Millhouse; St. Mary's, Rushville; St. Louis, Batesville; St. Joseph's, Shelbyville; St. Mary's, North Vernon; and St. Nicholas, Sunman. She retired to the motherhouse in 1962.

## Pope cites 'crisis of faith'

VATICAN CITY—Pope Paul has blamed modern man's inability to believe upon an inability to think. He observed at his weekly general audience January 5 that many moderns are suffering a crisis of faith. He repeated the phrase "crisis of faith" in his brief talk. Expressly leaving any psychological roots of such a crisis to the psychologists, the Pope said: "For us it suffices now to observe that the speculative capacity of people of our time is rudimentary and poor. The rules of thought are rigorously respected only in quantitative science."



## Charge torture in N. Ireland

ARMAGH, Northern Ireland—Members of the Special Branch, a Northern Irish police investigative unit, and British soldiers tortured prisoners detained in the Armagh jail before Christmas, a priest charged here. The priest, Father Denis Paul of St. Patrick's Academy in nearby Dungannon, said he had talked to three prisoners. "From their stories, which I believe, and from suitable evidence of severe physical damage in one case, I consider that some members of the Special Branch and some British soldiers have been guilty of brutality in the week before Christmas," he said.

## Papal nuncio report scotched

BOSTON—A Boston archdiocesan official described as "preposterous" published reports that Archbishop Humberto S. Medeiros may be named papal nuncio to Brazil. "The idea that the archbishop would leave Boston is preposterous," commented Father Thomas Daley, the archbishop's secretary. A story in the daily Boston Globe December 29 quoted "A highly placed source" in Rome as saying it is "just a matter of time before the appointment is announced by the Vatican and the archbishop leaves Boston." The Globe's article said that the possibility of such an appointment has been the subject of speculation for a number of months.



## Dutch bishops 'burdened'

THE HAGUE, The Netherlands—"There is a danger that each Dutch bishop may be engaged in a permanent monologue in his diocese," according to an adviser of the bishops. Speaking at a meeting of Dutch industrial management personnel near here, Franciscan Father Walter Goddijn, director of the Pastoral Institute of the Dutch Church Province, said that this danger results from the large numbers of Catholics in the Dutch dioceses and from the hierarchical structure of the diocese, which places the heaviest burdens on the highest authority. "The bishops have no time for relaxation, and they don't even have much time to listen to other people," Father Goddijn said. "It is a tragic fact that they are often considered absolute monarchs, though they don't want to be anything like that."

## CATHEDRAL GRADUATE

# Tony Tietz on home visit from Peace Corps post

BY PAUL G. FOX

Anthony J. (Tony) Tietz has a famous birthdate—not in the U.S., but in Uganda. There January 25 will mark the 10th anniversary of the coup which brought about the nation's independence from Britain.

For Tony, it will mark his 25th birthday—to be celebrated a long way from his Hoosier home. He actually marked the occasion in advance while on a recent home visit with his parents—Mr. and Mrs. Alphonse Tietz, of Sacred Heart parish, Indianapolis.

While at home, the Cathedral High School graduate read—with interest—the news media account that Congress was going to slash the budget and manpower of the Peace Corps in half. Tony has been a member of the Peace Corps since June, 1969, when he was graduated from Rose-Hulman Institute in Terre Haute.

HE SPENT THE next two years teaching chemistry in a government-owned secondary school in Ghana. Since July of last year, after signing on for a third year with the Peace Corps, he has been teaching in Uganda.

While concerned that he may be terminated prior to next December's contract date with

the Corps, he feels that Corpsmen in Uganda will probably survive the personnel and budget cut envisioned by Congress.

The Uganda Government pays the salaries of Peace Corpsmen serving there, unlike other countries, such as Ghana, where all expenses are assumed by the U.S. program. So barring a last-minute telegram, he should be enroute back to Uganda—soon after Sunday's Super-Bowl on television.

In adjusting to the African climate, diet and new job, Tony managed to lose 30 pounds during his first three months there.

Teaching conditions have been similar for him in both Ghana and Uganda. The secondary schools there are boarding centers, located mostly in rural areas. He found that day schools were located only in urban areas, but are considered educationally inferior.

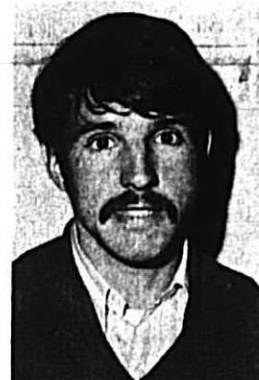
CLASSES ARE taught in English, the official language of the former colonial power, but students speak their tribal vernaculars outside school. He discovered this to be a serious handicap in communicating concepts and terminology through a "second language" to the natives.

Before leaving Ghana last summer, Tony was able to visit several neighboring nations—Ivory Coast, Niger, Upper Volta, Dahomey and Togo. All are former French colonies and experienced slightly different transitions into nationhood, he learned.

Now established at Namiliyango College (secondary school) near the Uganda capital of Kampala, a modern city of 300,000 near scenic Lake Victoria, the Hoosier found a larger group of "westerners" on the staff there—12 English and Irish contract teachers and four Mill Hill Missionaries (three Irishmen and a Scot). There was further company provided by a second Corpsman, a biology teacher from Oregon. In Ghana, he had been one of only two non-natives on the faculty.

In addition to experiencing the satisfaction of having a high percentage of his chemistry students successfully completing the competitive examinations required for university studies, Tony became assistant coach in a sport familiar to all native Hoosiers—basketball.

The competitive sports program at the school centers around 12 months of soccer—the national frenzy—as well as boxing, rugby, tennis, volleyball and basketball.



PEACE CORPSMAN—Anthony J. (Tony) Tietz, of Indianapolis, shares important birthday in Uganda.

IN A YOUNG nation with educational deficiencies and a chronic teacher shortage, the supply of instructors is not likely to be greatly improved in the immediate future, Tony learned. The profession is rather poorly regarded because of low wages and lack of prestige.

By contrast, Ghana has closed 30 per cent of its teacher-training schools within the past three years because saturation has been reached in the required number of primary teachers there.

The next time the Indianapolis native returns to the U.S., it will probably be "for good." Upon completion of his current commitment at year's end, he intends to pursue graduate training and continue teaching on the junior college or college level back home.

That is, if the teacher's job market improves in the U.S.

## Your Mission Sacrifices For 1971

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions and "Adopted" Diocese	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
SS. Peter and Paul	1450	\$ 738.50	\$ 1,155.20		\$ 827.00		
Assumption	480	63.00	163.80	\$5.00	281.85		6.20
Holy Angels	350		79.30		191.97		73.17
Holy Cross	892	152.00	217.33		403.35		
Holy Name	3425	1,291.45	1,261.41		1,554.33		
Holy Rosary	200	115.65	248.00		632.40		
Holy Spirit	3857		972.78		1,236.77		10.00
Holy Trinity	1631	583.80	555.55		785.47		
Immaculate Heart of Mary	2395	938.00	2,204.11		1,410.06		
Nativity of Our Lord Jesus Christ	1454	344.00	702.00		872.42	90.00	63.45
Our Lady of Lourdes	2945	983.00	1,627.15	200.00	1,878.35		100.00
Our Lord Jesus Christ, King	3325	533.81	924.50		1,483.83		
Sacred Heart of Jesus	1360	362.00	983.64		785.73		403.47
St. Andrew	3773	305.50	964.92		3,324.33	409.00	
St. Ann	1392	254.00	300.00		375.00		
St. Anthony	1193	411.60	589.75		796.24		
St. Barnabas	2606	1,243.00	867.00	100.00	1,740.00		
St. Bernadette	1063	80.00	434.00		580.00		
St. Bridget	638	73.00	155.50		90.00		
St. Catherine	1830	246.00	850.00		753.50		9.75
St. Christopher	2992	493.60	721.50		1,435.49	30.00	
St. Francis de Sales	772	100.00	152.91	50.00	545.21		
St. Gabriel	3634	280.00	630.00		1,516.00		
St. James, the Greater	1428		259.00		433.00		
St. Joan of Arc	2902	1,134.65	1,502.45		1,365.93	243.00	669.00
St. John	120	144.00	752.00	150.00	1,123.00		
St. Joseph	1472	185.75	215.62		581.00		
St. Jude	3216	392.00	1,039.25	400.00	1,486.00		510.00
St. Lawrence	4242	350.00	1,028.00	470.00	1,704.00		
St. Luke	3026	1,094.00	1,961.50		2,187.56		1,506.50
St. Mark	2062	618.00	1,108.00		1,370.26		
St. Mary	343	346.50	1,193.96	3,746.60	2,000.00	799.00	955.64
St. Matthew	3017	464.00	2,729.03		1,000.00		
St. Michael, Archangel	2860	1,193.00	1,347.92	13,000.00	2,509.62		
St. Monica	2719	295.50	920.98		1,599.31		
St. Patrick	1472	198.00	356.45		569.02		
St. Philip Neri	2835	1,072.00	953.00		1,090.00		
St. Pius X	3316	596.00	1,145.50		1,500.00		
St. Rita	2066	73.50	123.73		209.95		
St. Roch	2350	430.00	677.00		1,051.12		500.00
St. Simon	5734	188.00	512.25		1,068.51		
St. Therese of the Infant Jesus	4743	1,968.76	1,446.09		1,986.17		
St. Thomas Aquinas	1620	305.25	683.47		1,050.73		
Aurora	1110	581.00	1,969.00		1,215.00	37,000.00	200.00
Batesville	2963	916.50	584.92		1,628.25		
Bedford	1282	345.00	405.56		1,001.89		
BLOOMINGTON							
St. Charles	2550				755.00	300.00	
St. John	1377	62.00	240.92		192.55		175.00
St. Paul Catholic Center	5200	242.00	484.62		706.38		
Bradford	730	129.00	443.29		579.15		
Brazil	601	278.00			280.00		
Brookville	1975	502.00			1,130.00	1,407.00	
Brownsburg	1769	560.25	557.03		930.32		
Brownstown	78	11.50					
Cambridge City	684	271.00	357.00		240.00		25.00
Cannelton	442	279.00	140.11		345.04	192.00	133.05
Cedar Grove	524	220.00	701.00		369.00	618.00	
Charlestown	895	176.00	312.00		595.35		
China	140	38.00	98.42		65.00		
Clarksville	3538	381.00	682.00		1,403.03		
Clinton	850		274.00		320.68		
COLUMBUS							
St. Bartholomew	1350	308.00	765.25		780.65		
St. Columba	1591	365.00	612.55		772.58		
Connorsville	3615	717.00	954.00		1,538.65		
Corydon	597	57.00	63.73		267.00		
Danville	493	104.15	74.25				
Derby	80	162.00	25.00		25.00		
Diamond	24						
Dover	280	170.00	190.00		80.00		5.00
Edinburg	173	14.00	225.14		307.78		
Etnohsburg	425	484.00	178.00		170.00		150.00
Fontanet	32						
Fortville	181	83.00	167.75		225.45		
Franklin	968	137.00	200.00	30.00	150.00		
French Lick	295	125.00	238.00		110.00		20.00
Frenchtown	450	195.00	125.00		159.00		
Fulda	449	275.25	127.60				
Greencastle	460		104.00		84.77		
Greenfield	1184	173.00	303.33		342.88		
Greensburg	2789	1,222.00	1,481.00		1,273.00	500.00	509.40
Greenwood	2052	265.00	289.35		948.21		
Hamburg	250	190.00	266.03		147.87		7.00
Henryville	217	42.00	140.62		41.00		
JEFFERSONVILLE							
Sacred Heart	3468	504.00	835.00		926.36		70.38
St. Augustine	1750	267.00	500.00		697.00		
Knightstown	500		73.00		100.00		
Lanesville	994	412.00	556.10	100.00	846.18		
Lawrenceburg	1650	812.75	744.68		739.58		36.00
Leopold	595	115.00	60.00		125.00		
Liberty	297	155.00	275.00		200.00		
MADISON							
St. Mary	890	172.00	400.00		448.00		
St. Michael	402	122.00	327.00		465.00		
St. Patrick	500	126.00	204.19		197.46		
Magnet	140	22.00	25.00		25.00		
Martinsville	503	184.25	318.10	350.00	222.34		25.41
Milan	275		86.32		125.00		
Millhouses	575	215.00	320.00		275.00	360.00	
Milltown	62	46.00	68.00		47.00		
Mitchell	148	48.00	168.00		123.83		
Montezuma	84	30.00	122.95		78.65		425.66
Mooreville	658	183.50	250.00		300.00		84.59
Morris	550	339.50	200.00		200.00		
Napoleon	400		125.00		109.20		18.40
Nashville	209	50.00	341.50		230.00		
Navilleton	530	172.00	187.57		174.54		
NEW ALBANY							
Holy Family	2300	650.00	908.00		850.38		
Holy Trinity	2555	826.98	1,164.10		761.09	828.00	
Our Lady of Perpetual Help	2853	195.28	588.82		981.71		
St. Mary	2000	716.00	1,067.50		1,175.65		
New Alsace	612	265.00	116.81	50.00	183.78		5.00
New Castle	1160	438.00	584.25		944.45		
New Marion	120	21.00	48.80		50.75		
New Middletown	165	32.00	73.50		80.29		
North Vernon	1257	409.00	768.98		803.77	384.00	322.00
Oak Forest	110	58.00	36.00		56.80		
Oldenburg	1242	342.00	422.00		588.00		
Osgood	465	705.00	550.00	100.00	946.00		25.00
Paoli	154	63.00	70.00				
Plainfield	1376	259.00	612.20	10.00	1,003.35		
RICHMOND							
Holy Family	1591	583.00	1,550.00		775.00		800.00
St. Andrew	2106	653.00	1,798.00		1,630.50		1,050.00
St. Mary	1678	187.00	234.00		494.98	885.00	
Rockville	192	63.00	165.15		136.85		977.95
Rushville	1900	286.60	580.90		1,093.31		
St. Anne (Jennings Co.)	180	226.00	261.16		120.42		11.73
St. Croix	164	60.50	64.50		46.50		
St. Dennis	155	74.00	111.30		49.86		11.73
St. Isadore (Perry Co.)	348		14.00				
St. Joseph Hill	902	304.75	214.00		224.15		
St. Joseph (Jennings Co.)	331	196.00	464.50		235.70		60.00
St. Leon	638	422.00	724.00	114.00	829.00		
St. Mark (Perry Co.)	436		383.60		109.29	165.00	
St. Mary-of-the-Knobs	2101	226.00	817.00		1,216.00		
St. Mary-of-the-Rock	287	138.00	82.60		131.70		
St. Mary-of-the-Woods	340	414.50	114.50		73.75		
St. Maurice	272	312.00	253.35		147.85		
St. Meinrad	1022	466.91	210.82		334.97		
St. Nicholas (Ripley Co.)	680	442.00	198.42		156.76		
St. Paul (Decatur Co.)	89	12.00	25.37		15.20		20.00
St. Peter (Franklin Co.)	568	399.00	185.00	100.00		255.00	
St. Peter (Harrison Co.)	154	26.00	71.00		124.75		
St. Pius	121		17.00		31.80		
St. Vincent (Shelby Co.)	422	121.00	175.00		200.00		
Salem	209	40.00	75.00		108.00		
Scottsburg	265	68.00	100.00		128.00		
Seelyville	151	184.50	194.00				
Sellersburg	1100	15.00	519.37		275.85		
Seymour	1335	256.50	513.00		914.00		



# ON THE LINE -- two pages of opinions

## Indiana, low man on the pole

One of the most repulsive pieces of legislation ever introduced in the Indiana General Assembly was prefilled for the session which opened this week.

The bill would have required a welfare mother with two or more illegitimate children to submit to sterilization or be kicked off the rolls. This Nazi-like mandate presumably would be enforced immediately following the birth of the latest baby in the family.

To the credit of the House Welfare and Social Service Committee, the bill is dead, killed by a vote of 9 to 3. Nonetheless, that such a measure was seriously proposed and discussed—and approved by three members of a respected legislative committee—is indicative of the rising anti-welfare fever in Indiana.

The fever was fueled by some statistics contained in a study of Indiana's welfare system over the past five years. Prepared by the research department of the Community Service Council of Metropolitan Indianapolis, the study shows a 168 per cent increase in total welfare expenditures in fiscal 1970-71 as compared with fiscal 1966-67. That figure has been seized upon by anti-welfare critics as proof that the state is rapidly being bankrupted by excessive, indiscriminate beneficence to the poor. The whole story, as ably told in the CSC study, is quite a different matter.

Whatever the increase, Indiana is second to last among all the states and territories in the amount of money expended per inhabitant for public assistance. Indiana has a per capita cost of \$19.15, exceeding only Guam's expenditure of \$13.35. Only little Guam, with its 86,000 inhabitants in a tropical paradise enhanced by the economic advantages of huge air and naval bases, ranks below Indiana in per capita welfare benefits.

Nor is Indiana's standing in the

per capita area a statistical fluke. The CSC study revealed that the proportion of residents receiving support is so low that, as of June, 1971, Indiana ranked 53rd. Only Wyoming among the states and territories had a lower proportion of citizens receiving public aid.

A combination of factors has caused the spurt in welfare expenditures paid out of the state budget, not the least of which is the necessity of meeting Federal requirements. Since 1966 Indiana has been forced to revise its aid standards upwards, to eliminate many former restrictions, and to join the Medicaid program or face the loss of Federal funds. The Federal government, after all, is paying 51.4 per cent of Indiana's total welfare costs for 1970-71.

However Governor Whitcomb and other state officials may rant about Federal demands, none of them would dare propose that the state thumb its nose at Washington and try going it alone.

The most impressive increase in welfare costs, as underscored by the CSC study, is reflected in medical assistance payments. Scandals in other states have demonstrated that Medicaid and Medicare are ripe for fraud and waste. Those same scandals also have shown that it is not the poor who are wringing the neck of the taxpayer. It is dishonest doctors, dentists, hospital and clinic administrators, pharmacies and nursing homes.

No welfare recipient is getting fat at the public expense but there are fat cats benefiting from welfare who are not on the rolls.

If, despite Indiana's ranking in per capita expenditures and in proportion of population on welfare, the 1972 legislature is determined to root out excesses, let it look where they are most likely to be found—in the account books of those who service the poor.

—B. H. ACKELMIRE

## FOR MARRIAGE

### Diocese sets youth rules

HARTFORD, Conn.—Catholics under 19 cannot get a Church marriage in the Hartford archdiocese unless certain conditions have been met, according to a five-point archdiocesan policy on teen-age marriages.

A chancery official said the policy was set up "because of the growing evidence of the instability of youthful marriages which are becoming an increasingly serious problem throughout the country."

Under the policy, a priest may not proceed with marriage arrangements for a couple involving a partner under 19 until certain steps have been taken.

COUPLES AFFECTED by the directive would be referred to the Catholic Family Services office where they would be counseled on their "general maturity and insight into the relationship of marriage."

The priest making the arrangements would receive the CFS' evaluation and then interview the couple and their parents. He would prepare a report on the prospects of the proposed marriage being "permanent and reasonably happy."

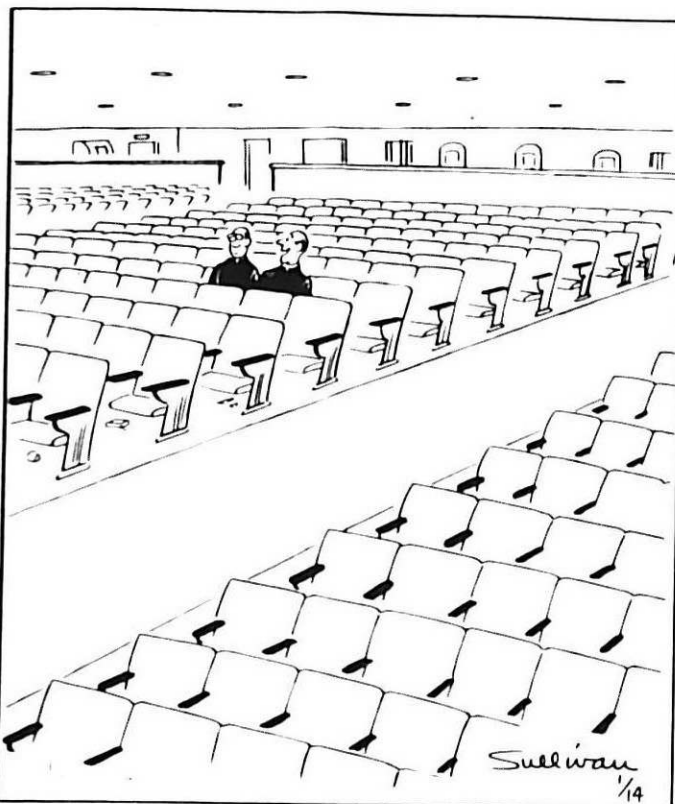
THIS REPORT, along with the CFS evaluation, would be sent to the chancery where archdiocesan officials would review the material and decide whether to approve the marriage or require a mandatory postponement.

In a statement, the chancery said "the long experience of family life directors leads them to the conclusion that one-third of teen-age marriages will end in divorce and this is termed a 'conservative estimate.' The family life division of the U.S. Catholic Conference puts it closer to a 50 per cent failure rate."

The statement said the statistics "corroborate the legitimate presumption that teen-agers are usually not mature enough—emotionally, spiritually, intellectually and financially—to handle the rights and responsibilities of marriage in contemporary society."

"WHATEVER MAY have been the successful stability of teen-age marriages in former times and other cultures, all relevant information seems to be pointing to the conclusion that in our day and in our culture they are a grave problem."

The statement said that "the right to marry is a natural right of the highest priority." It added that "it is not an unrestricted right, and both Church and state can establish legitimate restrictions on the capability to marry."



"IT CERTAINLY IS REFRESHING TO WALK INTO A THEATER AND SEE A GOOD, CLEAN FAMILY MOVIE."

## THE YARDSTICK

### Where charity begins

BY MSGR. GEORGE G. HIGGINS

The entire front page of the Christmas issue of the National Catholic Reporter was given over to a drawing which caricatured a nameless bishop all decked out in mitre and cope (presumably Pope Paul VI) impassively.

Impassably peeking out between the massive bronze doors of his oversized cathedral (presumably St. Peter's Basilica in Rome) and wordlessly telling Joseph and Mary that there is no room for them in the inn (presumably the Vatican or possibly even the entire Catholic Church). My good friends, the editors of the National Catholic Reporter, undoubtedly meant well in choosing this particular drawing as their way of conveying to their readers the spirit of Christmas 1971. I must ask them, however, to forgive me for saying that, in my judgment, they made a very awkward and rather unfortunate decision in this regard. Far from capturing the spirit of Christmas, they succeeded in turning it upside down or, at the very least, in distorting it almost beyond recognition.

The traditional spirit of Christmas—or so I have always been led to believe—is one of humility and charity and, above all, sincere repentance for one's imperfections, not for those of his neighbor. NCR's Christmas drawing, by contrast, rather self-righteously sits in judgment on our neighbor Paul VI (presumably as a symbol of the entire ecclesiastical Establishment), and, by implication, encourages the readers of NCR to go and do likewise. With apologies for being so blunt about the matter, I must say that this strikes me as being a rather pharisaical way of proclaiming the good news of salvation.

IF THE WORD "pharisaical" in this context seems too severe let's just say that NCR's Christmas drawing suggests that, perhaps the time has come for all of us to reflect a little more profoundly on the implications for the aggrandizement of the familiar parable of the mote and the beam. Perhaps the time has come for those of us who are all wrapped up in the aggrandizement to start practicing within our own religious family the same ecumenical virtues that we are now trying to practice, however belatedly and however imperfectly, in our dealings with members of other churches or religious groups.

While Vatican II was still in progress, Dr. Robert McAfee Brown and the late Father Gustave Weigel, S.J., jointly drafted a list or a code of these so-called ecumenical virtues. High at the top of the list were charity, humility, forbearance and, above all, objective self-criticism.

PERHAPS A SIMILAR code designed for internal use is needed at the present time—a set of standards or guidelines against which we could at least begin to measure, in evangelical terms, what it is

we are trying to do, in the name of the aggrandizement, within the Roman Catholic community. It's just possible that we might discover that some of the virtues which we are at least trying to practice in the ecumenical dialogue are being violated within the family, so to speak.

The raw materials for a separate Catholic supplement to the Brown-Weigel code of ecumenical conduct are available, at least in general terms, in a number of books published both before and after Vatican II. For present purposes, it will suffice to mention three by name: "The Church and the Catholic and the Spirit of the Liturgy" by the late Romano Guardini, "The Splendor of the Church" by Henri de Lubac, S.J., and "True and False Reform in the Church" by Yves Congar, O.P. All of these start from the premise that the Church, until the end of time, will always stand in need of reform—and therefore in need of objective criticism. In the words of Father de Lubac, "There is no question of blinding one's self to inadequacies; those are always only too real. And there is no question of not feeling the painfulness of them; indifference can be much worse than excess of emotion."

Father de Lubac goes on to say, however, that "for every constructive complaint and each clear-headed and fruitful analysis there is all too much excess and recklessness. . . . There is all too much purely negative criticism," and worse than that, too little self-criticism.

My purpose in citing these warnings is not to sit in pharisaical judgment on NCR, but simply to suggest that if there was no room in the inn for Joseph and Mary on Christmas morning, 1971, it ill behooves any of us to lay the blame for this on Paul VI or anyone else. In other words, criticism, like charity, should properly begin at home.

## LETTER TO EDITOR

### Owens questions ICC statement opposing capital punishment

To the Editor:

In a recent issue of The Criterion, a comment was made in regard to supporting human life. (The Indiana Catholic Conference issued a statement saying all Christians "must have grave doubts about capital punishment since Jesus himself was a victim of it.") I am wondering how the theologians can reconcile the statement made about capital punishment as applied to Jesus Christ?

If a dog is mad, you shoot him. Man, not yet near maturity as far as advancement from his animal nature is concerned, is still motivated extensively by animal instincts. One must remember that man only has shown progress in his march toward civilization over a span of 10,000 to 15,000 years. At the rate he has gone, it could be conservatively stated that it may take another 25,000 years before he assumes the status of a human being of God's image.

As to capital punishment being the means of death for Our Lord, could we have arrived at our Christian religion otherwise? Had Christ died from natural causes, would prophecy have been fulfilled? If the forecasts of the prophets had not materialized, even though the Son of God might have died, could the theologians produce the Resurrection

## GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: As we now return to another intra-Church dialogue, our first writer will be James A. Doyle, executive director of the Catholic Press Association. To get things started, we asked each of our writers the following question:

"If the Church does go back to the pre-Vatican II situation, most of the people will never know that it left."

This was the statement of a prominent Catholic editor at a Princeton University conference on the recently concluded Bishops' synod.

Is it true? If so, how did the problem arise and what can be done about it in the future?

JIM DOYLE RESPONDS

Certainly one could wish for more awareness of the promises of Vatican Council II, and more widespread involvement of our Catholic people in the changes which have followed the Council. I imagine that the doctrinaire liberal must find the pace and depth of this change unsatisfactory. But I also think that an objective analysis of renewal in the Church in these five years after the Council must lead one to conclude that there have, in fact, been some significant and extensive changes. We Catholic people today are quite different in our attitudes and in our participation in the work of the Church, from what we were before.

One cannot deny or minimize, for instance, the very significant liturgical advances we've come through in these five years. The Mass in the local language, the congregation really taking part in the Eucharistic celebration—all over the world—the sign of peace, the use of the lay reader, the turning away from the personal involvement in the black missal during Mass to a community involvement in the Mass itself.

WE'VE COME A long way also in the five years since Vatican Council II in the direction of a personal responsibility for our faith—a more mature faith, a faith which is dependent less on rigid rules and regulations and more on our own sense of conscience and faith.

We're also involved, to a great extent, it seems to me, in situations which lead to a shared responsibility we've never engaged in before. Well over half the dioceses in North America have already established pastoral councils at the diocesan level, and surely very nearly every parish in America by now has a parish council operating with at least some degree of success and lay participation. How can we deny such advances in lay involvement? How could we ever turn back?

Both as individuals and as a Church, we've certainly become vastly more concerned and involved in social matters—in urban concerns, and in our concerns for blacks, chicanos, Indians and other minorities. Doesn't the resounding success of the American Bishops Campaign for Human Development, which collected and distributed many millions of dollars for worthy self-help programs in these areas, demonstrate the very real concern of American Catholics for others in the American community? Isn't this, at least to some degree, evidence of how these Christians love one another?

IT SEEMS TO ME a bit too glib and unthinking to write off all these real and basic changes in the American Catholic community by saying no one would notice if we went back to pre-Vatican Council II days.

Certainly we can't be satisfied with what's been accomplished, because it's only the beginning, but we ought to recognize the successes we've had, and maybe even congratulate each other on them, while promising ourselves to work harder, try to get more people involved, and keep on moving ahead.

In a recent evaluation of the Catholic Church five years after the Council, Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference, offered these thoughts, which I think quite significant and useful for understanding our situation today:

"Perhaps the most significant result of the Council is the shift in emphasis in our understanding of the Church herself. . . . In this vision—the emphasis is on the Church as the People of God. One misunderstands the institutional manifestation of the Church if it is not understood as basically a people to whom God communicates himself in love."

from anything less spectacular? Holy Scripture is replete with accounts of violence as a means to an end. Was the beheading of John the Baptist, the forerunner of Christ, not a good example of using Herod's act to focus attention on the ordained death of the Lord? Were not the Jews exonerated of the death of Our Lord by Vatican II? Is our Catholic Conference that out of date?

J. Earl Owens

Indianapolis

## NEW BOOK OF NOTE

### Benedictine probes amoral polemic, political strategy of pro-abortion movement in U.S.

"THE DEATH PEDDLERS: War on the Unborn" by Paul Marx, O.S.B., St. John's University Press, 1971. Paperback, \$1.95.

BY REV. CHARLES HENRY, O.S.B.

"The qualified success of the abortion movement in the United States is due largely to public apathy and a massive propaganda barrage." So comments sociologist Paul Marx in his book, "The Death Peddlers: War on the Unborn," a frank, disturbing exposition of the status of the movement that seeks the option to deny life to the conceived but unborn—a movement which has reached a crescendo after years of slow and unsteady maturation.

The book is divided into two parts. The first offers first-hand information on the mentality and strategy of principals in the abortion-on-demand movement via documented proceedings of a national abortion symposium held in California in January, 1971; the second presents sober afterthoughts on the proceedings and alternate approaches to the unborn which were either disparaged or ignored.

Polemics of the symposium speakers were drawn from sociological, medical, legal and even religious (!) sources. Read uncritically, the record of the proceedings is a direct broadside against the "old-fashioned, traditional, religiously-biased" attitudes of the advocates of the right to life of the unborn. Father Marx provides experienced insights into these anti-life approaches, helping to assess the views presented and highlight their dehumanizing character.

JUST HOW ORGANIZED is the abortion-on-demand movement? "Death Peddlers" clearly demonstrates it to be systematically organized and of sweeping dimensions. It is determined to change attitudes now regarded as merely annoying delays to full acceptance of its program. A good deal of its strategy is concerned with counseling programs on the individual level, although the existence of the symposium shows it to extend beyond this. It seeks cooperation with kindred organizations, such as Planned Parenthood, for coordination of planning and unifying of pressures. Playing on the "population explosion" fears no less than the all-pervasive atmosphere of sexual



Rev. Charles Henry, O.S.B., has taught moral theology for 15 years and currently is Professor of Ethics and Moral Theology at the Catholic Seminary of Indianapolis. He has contributed articles to the New Catholic Encyclopedia and has written for American Ecclesiastical Review, Worship, New World and other magazines and periodicals.

freedom, the movement presents abortion as the only solution when contraception fails.

During the symposium, legal experts reported on lobbying techniques of Richard Lamm, who spearheaded liberalization of abortion in Colorado, and suggested ways and means to win support in state legislatures. Oregon's Senator Robert Packwood was cited during coaching on how to win national support through Federal legislation and Supreme Court decisions. Financial backing was confidently predicted from foundations. From the point of view of the symposium's programmers, coverage of areas of concern could hardly be improved upon.

AUTHOR MARX is not satisfied merely to cite documented remarks of the speakers as shocking commentary on persons who claim to be rational and

humane; he appends his own experienced insights. In the last three chapters he gives solid and reasoned rebuttals to standard abortionist arguments. He recalls Edmund Burke's famous declaration, "For the triumph of evil all that is necessary is that good people do nothing," obviously chiding readers for their apathy in face of the greatest contemporary blood-bath, the killing of millions of unborn children the world over.

Much of Father Marx's invective is focused on the New Ethic and its most ardent propagandist, Joseph Fletcher. At the same time he challenges the medical world to rethink its attitude toward the personhood of the unborn on strictly scientific grounds. Slanted accounts of historical development of the abortion question as well as shallow stereotyped approaches are denounced.

WE HAVE HERE more than another textbook on abortion, more than a perfectly ordered formal rebuttal of the pro-abortionist position. Rather, we have a book whose overt purpose is to give an understanding of the mentality of those who are attempting to do in America what has been successfully achieved in England and elsewhere—the full and unquestioned approval of abortion as a human and legal right.

Directly confronting the reader, the author says, "The brave walk in a single file, while the timid hide in crowds. It is already late in the day for those who love life and cherish the rights of all to leave the crowd. One thing is certain: we must continue to fight."

"Death Peddlers" should stimulate silent lovers of life to find their voice in what may well be a last-ditch effort to save those whose lives are being snuffed out with unconscionable abandon.

## Agrees with Catholic birth control stand

COCHIN, India—An Indian Syrian Orthodox bishop said here that his church is in full agreement with the Catholic Church's stand on birth control.

Bishop Yuhanon Mar Severios of Cochin told reporters that the Syrian Orthodox Church feels that the Catholic Church's

birth control position is the result of scientific studies by experts. "Therefore, we accept that," the bishop said.

The bishop said his church—which is the second largest in India—has not officially entered into any ecumenical discussion for inter-communion with other churches.



## NC NEWS BACKGROUND SPECIAL

## Violence in Northern Ireland

BY GERARD E. SHERRY

BELFAST—The recent aggravation of violence and terror in Ulster is but a continuation of civic disorder which has plagued Ireland over several centuries of direct and indirect rule from the United Kingdom. To gain some perspective of the current crisis, one has to go way back to the beginning of the 19th century when Ireland was included as part of the United Kingdom and its people represented in the Westminster Parliament.

From that time there was the constant clamor for home rule which was rejected by successive British governments. This culminated in the bloody armed rebellion of 1916 when all the leaders of the uprising were executed. Three years later the home-grown Sinn Féin won most of the seats in a general election and proclaimed a National Parliament. And the war of independence was launched against the British government.

The country was partitioned in 1920—the Province of Ulster with its six counties keeping its ties to Britain. The Provinces of Connaught, Leinster and Munster with 26 counties became the Irish Free State, with the status of a Commonwealth still tied to the British Crown. Then in 1949 the

Irish Republic, as it was then known, voted itself out of the British Commonwealth.

THROUGHOUT THOSE years, and continuing into the present, there has been special concern for the status of the Catholic minority in Northern Ireland. In the last 50 years they have suffered an admitted political and economic discrimination with little or no representation in the Northern Ireland Parliament of Stormont.

Northern Ireland has a population of 1,500,000 with nearly a million Protestants centered mainly in Belfast, Antrim, and Down. They are found in the few industrial areas of Northern Ireland and they control its economic power. Catholics number 500,000.

It has been the stated policy of the Ulster Government to insure that the Catholic minority never grows in influence in any sphere of activity. Two years ago when the question of reforms were being discussed in the Stormont Parliament, the following example was given of the blatant discrimination that existed:

In April 1969, the Fermanagh County Council payroll showed 338 local government employees who were Protestant and only 32 who were Roman Catholic. This despite the fact that Fermanagh has a 53 per cent majority of Catholics living in its area. In the same county 74 Protestants are employed as school bus drivers—the other three are Catholic.

In the same county, between 1945 and 1970, there were some 1,600 council houses built. Protestant applicants were accepted at the rate of 2 to 1 over the Catholic applicants, even though Catholic needs for better housing were of priority.

On employment, the same pattern exists. Whereas the general out of work rate in Ulster is around eight per cent, among the Catholics the average is 25 per cent. While technically religion is not supposed to be considered, Catholics find it almost impossible, however skilled, to find employment in most of the major industries which are controlled by the Unionist or Protestant supporters.

IF ONE NEEDED further evidence of wholesale discrimination, one simply has to look at the political boundaries drawn up in the areas which are predominately Catholic. In Londonderry, for example, there are 20,000 Catholic or Nationalist voters compared to 10,000 Unionist or Protestant voters. Yet, the election boundaries were drawn up in such a way that the Catholics got eight seats on the City Council and the Protestants 12. This gerrymandering continues even today in all parts of Ulster.

## Civil Rights Move

It was this wholesale discrimination in the political and economic life which brought about the 1967 civil rights

Gerard E. Sherry, managing editor of the Central California Register, the diocesan weekly of Fresno, spent most of December in Ireland gathering material on the conflict in the North between the Catholic minority and the Protestant majority. He interviewed people from all walks of life—national leaders, politicians, and working people. He witnessed some of the scenes of violence and was close to the bombings and snipings that are a daily occurrence.

movement—composed of all shades of political opinion with several leading Protestants willing to cooperate. Its activities were based on the formula established by the American civil rights movement of Martin Luther King. It was a non-violent approach which, by peaceful protest, hoped to remedy the situation. It called for the end of political gerrymandering, replacing it with a one-man-one vote. It also sought equal opportunity in employment and housing for the minority.

It should be stressed here that the Northern Ireland civil rights movement was not clamoring for a United Ireland or even support from the Irish Republic. They were demanding only justice within the British Parliamentary System. Certainly they did not seek any outside allies and wished to redress their grievances only through legal means.

The Unionist leaders of Ulster became very apprehensive of the special attention generated by the civil rights protests, and several of the marches were broken up by the Royal Ulster Constabulary. This culminated in serious fighting which broke out in the Bogside area of Londonderry in August 1969, and also in Belfast where Protestant Unionists invaded the Ardoyne area. More than 500 houses were destroyed and some 2,000 persons made homeless. Nine were killed. The British Labor Government, then in power, ordered troops into Belfast and Londonderry, literally to rescue Catholics from Protestant anger.

The troops were welcomed with open arms by the Catholics, and the Stormont Parliament was pressured by Britain for reforms to end discrimination against the minority. However, clashes between the two factions continued at an alarming rate. The promised reforms were stalled in Stormont where the Protestant leaders refused to vote on them. Two Prime Ministers, Captain Terrence O'Neill and James Chichester Clark, were sacrificed in the political juggling which finally saw the hard liner among the Unionists, Brian Faulkner, named as premier.

IN THE MEANTIME, the Labor Government had been replaced by the Conservatives at Westminster with Prime Minister Heath at the helm.

The new British government went along with the Stormont view that reforms could come only after the halt of violence. The

British troops were placed at the disposal of the Ulster Government. Their role of protector of the minority changed, and in July 1970 they moved into the Falls Road area of Catholic Belfast, searching houses for arms. Several Catholics were killed. No similar searches were made in the Protestant areas. The Catholics felt that the discrimination—far from being eliminated—was being pressed through military means.

From that moment on, the civil rights movement of peaceful protest was dead. The Northern Ireland Labor Party politicians who had supported peaceful protest and had represented Catholic constituents, both in Stormont and Westminster, refused any longer to participate in government. While they did not condone the violent reaction of some of their constituents, they said they understood. In addition, most Catholic politicians on a local government level also withdrew from County and City Councils in protest of what they considered to be one-sided harassment by the military against the minority.

In July 1971, the British Army clashed with Catholics in Londonderry and Belfast, resulting in several civilian deaths. In August, the Stormont government invoked the Special Powers Act which had been on the books since 1922. It permitted arrest and imprisonment without trial. On August 9, three hundred men were arrested and interned at Long Kesh. Over half of them were eventually released, but others have been added, and internment was to be the Catholic minority the "last straw."

Anti-British feeling swept the whole of the Catholic community, and a form of guerrilla warfare took place. Almost 10,000 persons fled the North to take haven in the Irish Republic.

## The IRA Emerges

It was at this time that the Irish Republican Army actively entered the struggle and the course was set for the current and daily violence in all parts of Ulster. The so-called IRA Provisionals—a socialist wing of the original IRA—are the main activists in directing the violent response to British military activities. The other wing of the IRA, mostly centered in the South, is considered under Marxist leadership. Early last year the



he soon became the despised symbol of generations of repression.

Provisionals broke away from them on these grounds.

LEADERS OF THE Catholic minority say that they would have preferred the non-violent approach. However, they consider "the current British military oppression against us" justifies the guerrilla warfare which they claim is now taking place.

Up to the invoking of the Special Powers Act and internment, the IRA Provisionals had little, if any, support among the Catholic minority. Unification with the Irish Republic had not been encouraged, and the minority would have preferred to take their chances under the British system, which they had always felt was eminently fair if only it had been actively promoted by the Stormont Parliament.

Now the anti-British feeling is so pronounced among the minority that the cry of "unification" has been resurrected from the past, and the IRA Provisionals are welcomed everywhere. It should also be noted that thousands of Northern Irish Catholics have joined the IRA Provisional movement since internment, and much of the guerrilla activity is being carried out by home-grown Provisionals in Northern Ireland.

The Provisionals' leadership originally was from the South, mostly from the parent Sinn Féin movement. However, more and more of the direction is coming from leadership in the North.



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# KNOW YOUR FAITH

## THEME ARTICLE

## THE SACRAMENTS— ACTS OF THE CHURCH

BY DR. MONIKA HELLWIG

We are quite used to hearing that the sacraments are acts of the Church. To many Catholics that may mean no more than that "the priest does them." However, it would be nearer the truth to say that sacraments are acts of the Church because the community does them together.

Last week this column discussed the sacraments as acts of Christ, but it must be added that they are only acts of Christ because the community of the followers of Jesus is doing them. The fact that the community continues through the centuries to gather and reenact the Last Supper celebration means that this action of Jesus which explains the meaning of his death and Resurrection is continued throughout time. In this way more and more people can become part of it and try to live out the implications of it, so that



the reign of God will become more of a reality in the world about us and not only in the hearts of a few faithful people.

Many people today wonder whether the Church should stop being so concerned about religious activities like the sacraments, in order to devote itself more to activities in the field of social justice and charity. The answer is that these should not be seen as alternatives. "Saving souls" is not a separate sphere of activities from saving the world from war and fear and hatred and social injustices.

WE KNOW FROM the gospel that a person saves his soul when he "loses" it, that is when he devotes himself to making life better and happier for others instead of always looking to see what he will get out of it for himself. But to live in this way is difficult. To do it alone is impossible. Jesus assembled his followers into a community that would do it together, by being a group of people visibly and

tangibly committed to making the world better by what they themselves were as a community.

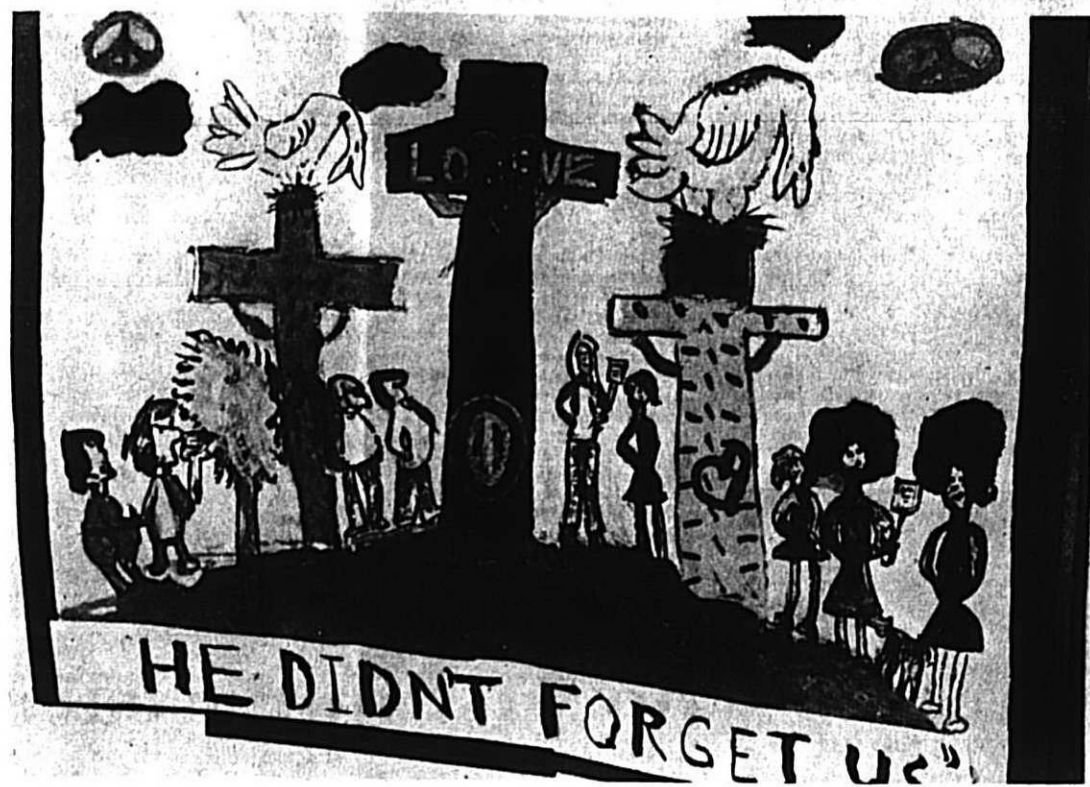
The life of the community of the followers of Jesus, from the beginning, was supposed to be a life of cooperation rather than competition, of community support to the weak and less able instead of rugged individualism, of a liberal sharing of everything instead of emphasis on personal property. This is a matter of the way one lives the whole of one's everyday life, but it was and is expressed in a tangible way when the community comes together to pray and to reflect on the meaning of life for the believers and to realize the presence of Jesus in committing themselves to bring about his dream for the world.

FOR EACH OF the members of the local church, the parish, it is not easy to live in this way. But if at the Sunday Mass they find a community of people seriously recommitting themselves together to the task of redemption when they celebrate the death and Resurrection of Jesus, then the Eucharist which is the action of the Church (the whole Church which is not visible to the Sunday worshipper) really becomes a solid support to the individual.

In the same way all baptisms are really actions of the Church, that is of the community of the followers of Jesus. When an individual is baptized, he passes symbolically through the death and Resurrection of Jesus, through the waters of chaos to new life and meaning in life.

In fact he passes from being an individual in a chaotic and unjust world to being a member of a community that lives differently and makes it possible for him to live differently. This is only possible because the community of believers welcomes him into its midst and accepts responsibility for him. It is only possible because the baptism is an act not only of a priest but of the community of believers, that is the Church.

(Copyright 1972, NC News Service)



Christ has not forgotten us and he established the Sacraments as acts within the Church to help and strengthen us in daily life.

## CATECHETICS

## How Christ acts sacramentally through the signs he instituted

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

An ancient image comes to my mind when I think of the Church's role in the sacramental activity of Christ. Perhaps you have seen one of the several versions of this image.

In one painting Jesus Christ hangs dying on the Cross. From the wound in his pierced side gushes a heavy stream of water. The water falls into a chalice-like fountain, out of which it flows through seven openings as seven smaller streams. Below the fountain stand men and women drinking from the seven streams of water.



Another painting replaces the Crucified Christ with the figure of a lamb, standing upright with a white flag of victory. The stream of water flows from a deep wound in the lamb's side, and as in the first painting, into a fountain, from which seven streams of water flow down to the thirsting people.

FOR CHRISTIANS familiar with the Bible, the image is richly suggestive. Throughout the Bible "water" symbolized the life-giving presence and activity of God. In the New Testament "water" is a

common symbol for the grace-filled presence of the Holy Spirit. The "lamb" is, of course, Christ, risen and victorious, but still marked by the wounds of death.

The "living water" in those two paintings flows from Christ to people through the chalice-shaped fountain, symbolizing the Church. The Church in turn channels the stream of living water to men and women through the seven sacraments.

The imagery of these paintings, based on biblical symbols, suggests the importance of the Church and the sacraments in Christian life and worship. The Vatican's new General Catechetical Directory translates the visual imagery into words: "The Mystery of Christ is continued in the Church, which always enjoys his presence and ministers to him. This is done in a specific way through the signs that Christ instituted, which signify the gift of grace and produce it, and are properly called sacraments" (No. 55).

CHRIST ACTS TODAY, healing, forgiving, nourishing, inspiring, much as he responded to those who crossed his paths in Galilee or Jerusalem. His saving activity may be experienced in almost any significant moment of life. But there are special moments, moments of more than

ordinary significance, in which his gracious presence may be more surely and obviously experienced. These moments are the seven acts of the Church which are called Sacraments.

While the image of the water flowing from the pierced Body of Christ through the seven openings of the fountain graphically symbolize the significant role of the Church and the seven sacraments in Christ's life-giving activity, the image is weak in that both Church and sacrament are depicted so impersonally. As the Second Vatican Council emphatically taught, the Church is not an object but a community of men and women, the "People of God" (Church, 1).

The Sacraments then are not magical contact-points dispensing grace, but are the human acts of human beings joined together in a local Christian community.

The baptism of an infant is not merely a simple gesture accompanied by official words, but it is that symbolic action as part of the local community's welcoming the child into the community of believers. The revised Rite of Baptism repeatedly stresses the importance of the presence and participation not merely of the Priest, but of members of the parish beyond just the immediate family and friends.

THE SECOND VATICAN Council set down a basic principle regarding community involvement in the sacraments: "Liturgical services are not private functions, but are celebrations of the Church, which is the 'sacrament of unity,' namely, a holy people united and organized under their bishop" (Liturgy, 26). "Communal celebration involving the participation of the faithful is therefore preferred to private celebrations of the sacraments" (Liturgy, 27).

Religious educators, at home, in the classroom, or from the pulpit, have the task of guiding others to recognize the traditional Christian belief that the sacraments as acts of the Church are special signs of the gracious presence of Christ. The entire community has the further responsibility of celebrating the sacraments together in such a way that this faith is deepened through the sacramental experience. As the General Catechetical Directory affirms, "The sacraments are surely to be considered inestimable blessings of the Church" (No. 55).

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were many, much has been forgiven her." There is no way of deciding whether there were three women (as I am told the Greek Church holds) or two or only one. My own guess is that the Mary who lived in Bethany was Mary of Magdala. If the family came from Magdala, 20 miles or so from Nazareth, it would account for Jesus' friendship with them, and it is unthinkable that Mary would not have been on Calvary, a couple of miles from her home. Rice is certainly entitled to treat them as one. But is he entitled to have her in love with Jesus?

(To be continued)

## SACRED SCRIPTURE

## Confirmation, Holy Orders, Anointing

BY QUENTIN QUESNELL, S.J.

One day the Jerusalem Christians met and chose seven men to help the apostles in their work. Then "they brought them to the apostles, who prayed and placed their hands on them" (Acts 6,6).

One day the community in Antioch set aside Paul and Barnabas to go do missionary work. Then "they fasted and prayed, placed their hands on them, and sent them off" (Acts 13,3).

One day Paul wrote to Timothy, who was organizing the church in Ephesus: "Do not neglect the spiritual gift that is in you, which was given to you when the prophets spoke and the elders placed their hands on you" (I Tim. 4,14).

And another time: "I remind you to keep alive the gift God gave you when I laid my hands upon you" (II Tim. 1,6).

Philip had once been preaching and baptizing in Samaria. When he had finished, the apostles Peter and John came from Jerusalem and "placed their hands on them and they received the Holy Spirit" (Acts 8,17).



IN THE GOSPEL of Mark, the apostles went and "poured oil on many sick people and healed them" (Mark 6,10). James writes: "Is any one sick among you? Let him call in the elders of the Church and they will pray for him and pour oil on him in the name of the Lord. This prayer, made in faith, will save the sick man. The Lord will restore him to health, and the sins he has committed will be forgiven. Therefore, confess your sins to one another, and pray for one another, so that you may be healed" (James 5,14ff.).

One wonders, could not God have conferred his Holy Spirit directly, without any intervention by the hands of men? Could not God heal without oil? Or forgive without the forgiveness and prayers of men? Could God not have spoken directly to those He wanted to go on His missions, without waiting for human beings to place their hands on them to mark them for this work?

WAS THERE NOT a danger in all this that external signs and ritual actions could be confused with superstition and magic? Was there not a danger that men who were chosen by the community to exercise spiritual power would fall into the evils of clericalism and Pharisaism, tyrannizing over the flock (I Peter 5,3), tempted to simony (Acts 8,18ff.), and avarice (I Tim. 3,3)?

The answer to all these questions is yes, of course. The dangers are real. And God surely had other possibilities. But, in the Christian dispensation as we know it from the New Testament, this is the way he gave us from the beginning.

HEROD ANTIPAS, for instance, was an appalling character, a retarded adolescent type, but not the buffoon his song



BY F. J. SHEED

Our recent columns have treated of the week of Our Lord's life between Palm Sunday and Easter Sunday. Tim Rice's *Jesus Christ Superstar* begins two days earlier but concentrates on the same week. Reading its script gives us an opportunity to see how much of the Gospel story we had made our own—some of the reviewers, even the Catholics, clearly had not read the Gospels recently.

It is from this angle that I shall discuss *Superstar*—comparing the Jesus of Matthew, Mark, Luke and John with the Jesus of Tim Rice. I shall not attempt to evaluate it as theater, still less as music. Even if I were competent in either sphere, neither concerns the purpose of these columns. Nor shall I rage against it as blasphemy—only a believer can blaspheme, and the writer, Tim Rice, says in one interview that he does not believe in Christ's divinity, in another that Christ has more relevance for him as a human being than as God. He can write of Jesus only as man. How well does he do it?

Again we remind ourselves that this is theater: Shakespeare writing historical plays rides history with a pretty loose rein. So does Tim Rice.

HEROD ANTIPAS, for instance, was an appalling character, a retarded adolescent type, but not the buffoon his song

suggests—"C'mon, King of the Jews! Mr. Wonderful Christ." On the stage he does a dance something like a Charleston or cakewalk; hardly, I think, the kind of dance for which he had rewarded Salome with John the Baptist's head on a platter.

Similarly he is shown on stage as a homosexual, of the fairy sort—his brother's wife Herodias, who was Salome's mother, would have found that surprising. So indeed would John the Baptist who died for accusing Herod of taking his brother's wife. But Shakespeare brightens his history with the clown Falstaff. Why shouldn't Rice brighten his with a clownish Jesus?

With Pilate the handling of history does not result in any such travesty. One does not see the point of Pilate's having the dream instead of his wife; and his reason for letting Jesus be crucified:

Don't let me stop your great self-destruction. Die if you want to, you misguided martyr—

not only has no basis save in Tim Rice's imagination, but ignores Pilate's thoroughly justified fear of the Roman Emperor on which Christ's enemies played.

ALL THE SAME we do get a hint of the feeling we get so strongly from the Gospels, that Pilate was awed by the blood-stained wreck who was so definitely not in awe of him.

Herod is only incidental, and even Pilate is not at the heart of the drama. It is in



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## QUESTION BOX

# Lutheran reader asks why single Communion species

BY MSGR. R. T. BOSLER

Q. I married a wonderful Catholic man in his church, with my Lutheran pastor and his priest at the altar. I attended Lutheran parochial school and taught religion four years. I have attended Mass with my husband on various Sundays. We have no trouble over our different religions, as we each respect each other for our religious beliefs. But I cannot accept the Catholic Holy Communion practice.

The priest says: "Take this all of you and drink from it; this is the cup of my blood." But no wine is given to the people. We believe that without wine we do not receive full forgiveness of sins. The priest who instructed me before marriage could never explain this to me to my satisfaction. He said it took too much time and was unsanitary and that the priest took the wine for the people. He also said the blood is in the body. Nowhere have I read this in the Holy Bible. Can you explain it in simple language?

A. You have dug up a bone of contention over which Catholics and Lutherans have fought since the Reformation. Both sides have accused the other of having wrong notions of the Eucharist. But now at last serious conversations are going on between Lutheran and Catholic theologians that promise to lead to better understanding.

A little over a year ago a "Lutheran-Roman Catholic Statement on the Eucharist and Ministry" was the result of several years of collaboration between Lutheran and Catholic theologians. You will appreciate this quotation from the reflections of the Lutheran participants:

"In conformity with the Lutheran confessional writings, we hold that the distribution and reception of the sacrament in one kind only, conflicts with the biblical injunction, but we do not hold that this invalidates the sacrament that Roman Catholic communicants receive. We note that Eastern Catholics in union with Rome have always received holy communion under both kinds. We likewise observe with joy the increasing frequency with which members of Roman-Rite congregations are communicated under both kinds in the Roman Catholic Church since Vatican II."

Catholics, indeed, are now offered many occasions when they can receive from the chalice. A 1965 decree from Rome listing these opportunities directs pastors to urge the people to participate in this manner of receiving, "by which the sign of the Eucharistic banquet is more clearly seen."

The ideal would be for the people to receive Christ under both the species or appearance of the wine and bread. Catholics will agree with you on this. But we hold that the resurrected Christ, whose body and blood can no longer be separated, is present whole and entire under both species, so that one who receives the wine or bread alone has complete union with the whole Christ.

At the time of the Reformation, Luther and other Protestant leaders were demanding communion from the chalice because, in their view, to eat the bread and drink from the cup belonged to the essence of the Eucharist. Catholics held that if no

one but the priest celebrant received at a given Eucharist the Communion service would be a complete sacrifice offered to God. The giving or refusing the chalice to the laity became a test of whether one held a Catholic or Protestant notion of the Eucharist. The Lutherans accused Catholics of teaching a wrong notion of Christ's presence in the sacrament and of how the Eucharist is a sacrifice; and the Catholics accused the Lutherans of denying that Christ is really present in the sacrament and that the Eucharist is a sacrifice at all.

Thank God that recent conversations have revealed that our belief in the Eucharist is more alike than we dreamed. The same group of theologians referred to before issued a previous statement in 1967 entitled "Lutherans and Catholics in dialogue: The Eucharist as Sacrifice." In that statement the Lutheran and Catholic theologians agreed: "Despite all remaining differences in the ways we speak and think of the Eucharistic Sacrifice and our Lord's presence in his supper, we are no longer able to regard ourselves as divided in the one, holy, Catholic and apostolic faith on these two points."

By returning to the earlier practice of letting the faithful receive the Lord under the signs of bread and wine, the Catholic Church has made a major step toward church unity and tacitly admitted there is nothing more to argue about on this point. The Catholic problem at the moment is to find a way acceptable to the people to share the chalice with large bodies of communicants.

Q. We used to read that St. John the Baptist ate locusts and wild honey. Now I hear to my amazement that it is translated "grasshoppers." I always thought the locust was a bee, not a bug. It is also called carob or St. John's bread and can be bought in health-food stores.

A. Check your dictionary and you will find that grasshopper is a form of locust and vice versa. By using grasshopper the New American Bible brings out more clearly that what John ate was an insect and not a plant as you were led to believe.

The Anchor Bible's new commentary on Matthew says that the locust is a common diet among Arabs in the Near and Middle East to this day. The vitamin content of the insect is high. Father John McKenzie, in his Dictionary of the Bible, explains that modern nomads eat locusts after stripping off the head, legs and wings; they roast the bodies or grind them into meal.

Both experts state that there is no basis for the identification of the word with "carob," the pods of the carob tree, known sometimes as St. John's bread. Some interpreters of the past who were not aware that locusts are a common food came up with the carob explanation. (In case you want to pursue this subject further, you can learn in Larousse's "Gastronomie" the great variety of dishes that Africans prepare with grasshoppers.)

Q. I consider your reply on the body being resurrected a very good one, but to say that the dead are now incomplete without their bodies even though enjoying the "Beatific Vision" left me feeling empty and sad. Since these souls are no longer human and are only supernatural, I feel they are very complete. Having lost my mother through cancer and seeing a neighbor child waste away with leukemia,

I like to think they stepped out of their suffering bodies as one steps out of a dress. I like to think they earned the crown of life and are far more glorious, happy and complete than we human beings down here.

A. We know precious little about what happens after death, but I think all Christians would agree that once those who die in Christ are with God they are gloriously happy even though not yet enjoying the full resurrection of their body. They are still human, I would insist, even though lifted to the supernatural life, and to be fully human the body is necessary. It is for this reason that theologians describe the soul after death as incomplete—not unhappy, but incomplete.

This does indeed present difficulties. We are speculating about the unknown. Some theologians feel they solve the dilemma of a happy soul separated from its body by saying that the souls of the blessed share the resurrected body of Christ. It's too much for me. I'm willing to trust in the goodness of God who certainly knows how to make us happy.

Q. Please tell me what you think of the Gregorian Masses some religious orders promote. Is it true that when a person dies his soul will be released from Purgatory in 30 days if these Gregorian Masses are said for that person? Or is it only a myth like many other things we were taught to believe years ago?

A. If you were taught that the Gregorian Masses guaranteed freedom from Purgatory, then you were taught a myth. God alone gives the beatific vision when he wills. He's certainly not going to pay any attention to mathematical formulas.

The writings of Pope Gregory the Great (died in 604) contain a story about a monk who obtained release from Purgatory after 30 Masses were offered for him. Though historians today criticize Gregory the Great (a great pope and a great writer) for being too glib and accepting as true the many pious stories fabricated by his contemporaries, Christians took this story as true and began the practice of offering 30 consecutive Masses for their dead. In the course of time superstitious practices grew concerning series of Masses that were supposed to guarantee freedom from Purgatory. These were all prohibited by the Council of Trent except the Gregorian Masses, which were judged to be more sensibly and reasonably understood by the faithful.

Personally, I wish the Church would discourage the Gregorian Masses, for they are easily misunderstood, as your question demonstrates.

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This happy scene is observed at many baptisms. The occasion of baptism is a good time to stress the duties of parents in raising their children in the Faith. (NC photo by Fr. Carl J. Pfeifer, S.J.)

## WORSHIP AND THE WORLD

# Let's face it: there are some parents who just don't care

BY FR. JOSEPH M. CHAMPLIN

I think it was the Legion of Mary handbook which made this observation: Some persons will dash full-speed into heaven, others will creep there, and a few must be pushed through those gates leading to eternal life.

That illustration describes rather well the various degrees of religious commitment or concern we find in Christian parents. Some take the responsibilities they assume relative to the spiritual training of their children very seriously; others fulfill the minimum requirements, but without enthusiasm; a few neglect even the basic duties.

However, most "non-practicing" Catholic parents, mothers especially, do worry a bit about the baptism of their offspring. True, they may not quite get to it for several months or a few years. But



generally, despite the flesh's weakness, the spirit seems more than willing.

What should be done when people who seldom worship on Sunday suddenly bring a tiny, or maybe not so tiny, baby to church for baptism? What about those parents who have not confessed or communicated in a decade? What policy must we follow—and this is the more difficult question—if mother and dad give little religious instruction in the home and make only feeble efforts to see that some is received outside the house?

THE NEW BAPTISMAL rite exacts a promise from parents to train the child "in the practice of the faith." From that we could argue for a hard line attitude towards such religiously marginal people: prove you are good Catholics—a conscientious Christian mother and father—or forget about the baptism.

On the other hand, neither life (frequently complex) nor Christ (the wheat and the weeds) nor the Church (sacraments are for the people) operates

in that fashion. The revised ritual demonstrates something of this flexibility when it states:

"If one of the parents cannot make the profession of faith . . . he may keep silent." The Church only asks that when baptism is requested for the child, arrangements should be made or permission given "for the child to be instructed in the faith of its baptism."

We understandably stress on the occasion of a baptism the duties of parents and hope they will follow through afterwards. After all, no one can transmit the heritage of our Christian faith as well as a believing, praying, loving mother or father. But, to keep matters in perspective, "the faith in which the children are baptized is not the private possession of the individual family, but is the common treasure of the whole church of Christ."

JESUS WAS PATIENT with sinners, understood the weak, preferred to fan a flickering flame rather than to snuff it out. The Church cannot do otherwise. It seeks to preserve and spread this faith, this common treasure under both the best and poorest of circumstances, through the parents or in spite of them.

Our Canadian neighbors in the Montreal archdiocese have tried to resolve in practice those earlier questions I posed. Their Pastoral Liturgical Service in an August 13, 1971 document, "The Baptism of Children Born of Non-Practicing Parents," includes this sensible and sensitive paragraph:

"Baptism should not be refused to a child on the grounds that the parents no longer 'practice' although they still affirm their belief in God and in the Church. The fact that some parents ask that their child receive baptism proves, to some extent at least, that they have a minimum of faith in God and that they hold to retaining a link with the Church even though that faith is not apparent exteriorly and the link with the Church seems weak. Why should we 'quench the smoking flax' and risk breaking that bond with the Church? On the contrary, this would provide an excellent occasion for each pastor to revive this wavering faith and to strengthen this link."

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means to making the Mass more meaningful. She agrees with another teacher, Brother Gerald Boylan, that groups attending Mass should be smaller and more unified, to make it seem more like a community celebration.

ASKED TO DEFINE "community," all described it as a group united together with a common goal or purpose. Should this common goal be social rather than religious in nature? "I say no," says Cynthia, "part of the role of the Church in one's life is meant to be 'religious activities.' They may not mean anything to some people, but nevertheless they are a duty of the Church. Social activities should be given attention, but people shouldn't need the institutionalized Church to help others. The amount of individual ability to help can be surprising."

What role should young people have in the Church community? Someone who works with them constantly, Brother Gerald Boylan, gives us some good insights when he says "young people are working Christians as well as any of us. They should be allowed to do all they are capable of doing."

"Their role in the Church is sometimes either neglected or given full rein; neither of these attitudes are correct. Guidance is needed for all of us, especially for the young, who are asking both, 'what should I do?' and 'what can I do?'"

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## YOUTH-VIEWS

# Sense of community vital to youngsters

BY JAMES L. ALT

In the life of every teen-ager much depends upon whether or not they are part of the "in" crowd in the social community of which they are a part. Teen-agers in Louisville, Kentucky, have revealed that this "sense of belonging" extends also to their attendance and participation at Sunday Mass.

According to students at Presentation Academy and St. Xavier High School their presence at Sunday Mass depends more on the fact that they feel "wanted" there than it does on following a rigid set of guidelines.

Asked whether they felt they were a part of the Church community when they attended Mass, the young people said it all



depended on what took place at Mass. Doug Voll, a 17-year-old senior, does not feel he is a part of the Church community when he attends Mass "because it becomes a 'routine thing' every Sunday morning. If Mass could be more personal and relevant to myself and the world I live in, it would make me feel like I was part of the Church community."

A classmate, Marty Cogan, 17, says that most of the time "the Mass seems to be more of a habit and an ancient rite rather than a celebration of a group of people as a community. There seem to be so many meaningless actions."

TWO 16-YEAR-OLD students at Presentation Academy, Connie Brumleve and Cynthia Rausch, sometimes feel a part of the Church community, while at other times they feel left out. Says Connie: "I feel like I'm a part of the Church community to a certain extent when I attend Mass in my parish. I feel I can take my rightful place in the community, knowing I contribute by teaching the basis of my faith to second-graders on Sunday. I would, however, feel more a part of the community if I knew more people."

If Sunday Mass is not meaningful for today's youth, how can it be improved? Both Doug and Marty think much of the formality should be taken out of the Mass. By being more informal, they feel it would be more relevant to themselves and other young people.

The girls think Mass would be more meaningful if people participated more than they now do. "If people participated more at Mass, if they would wake up and worship instead of sleeping through most of the service, we would have a more united parish," says Connie Brumleve.

Cynthia Rausch feels the key to getting people to participate lies with the priest. "People must have an incentive," says Cynthia, "and some priests can do miracles in this way. They make the Mass joyful, put in some thought-provoking lines here and there, and make it relevant to the problems of youth."

A teacher, Sister Mary Jane Rhodes, lists "a more personal approach by the celebrant, relaxed atmosphere, planned liturgy and meditation on the Word" as



Even a member of the "in" crowd needs time alone to contemplate the individual role each of us must take toward this sense of community. (NC photo by Frank Cole)

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# St. Barnabas, St. Catherine crowned Quiz co-champions

For the third time in the 18-year history of the CYO-Criterion Quiz Contest, co-champions were crowned in last week's final competition, broadcast over WFBM Radio.

Sharing the honors were perennial Quiz Contest powers—St. Catherine's, the defending champions, and St. Barnabas, who were also co-champions in 1970 competition.

IT WAS A near-perfect performance by both teams, with each missing only two of 29 questions asked per side.

The co-champions were presented with identical trophies and \$40 cash prize money for their Junior CYO treasurers. Semi-finalists Our Lady of Lourdes and St. Columba, Columbus, each received \$10 cash prize.

MEMBERS OF THE winning teams and their coaches included:

St. Barnabas—Jeff Haller, Mike Gallamore, Judy Foster and Susan Medisch. Coaches were Mrs. Joan Thoman and Leo Medisch.

St. Catherine—Mary Mullin, Bill Gill, Martha Mullin and George Berry. Coach was Miss Judy Gabonay.

Competition was tied for the first two rounds until St. Catherine's went ahead by 10 points and not tied again until the seventh full round.

Serving as moderators for the radio finals were: William S. Sahm, executive director of the Archdiocesan CYO; Paul G. Fox, news editor of The Criterion; and Frank Wilson, publicity director for the CYO.

## Ad Altare Dei board to meet

The board of review for Ad Altare Dei award candidates will be held from 2 to 5 p.m. Sunday, Jan. 16, and Sunday, Jan. 23, at the CYO Office, 1502 W. 16th St., Indianapolis. Special arrangements will be made for those not able to attend either session by calling the CYO Office, (317) 632-9311. The award ceremony will be held Sunday, Feb. 6.



QUIZ CONTEST CO-CHAMPIONS—Near-perfect performance by excellently-prepared teams resulted in co-champions in the finals of the 18th annual CYO-Criterion Quiz Contest, held Thursday, Jan. 6. For St. Barnabas parish, above top, is a return to co-champion status last earned in 1970. St. Catherine parish, below, was the defending champion from 1971 competition. Panelists for St. Barnabas included, from left: Jeff Haller, Mike Gallamore, Judy Foster and Susan Medisch. Standing behind them, from left, are: Father Daniel Wagner, associate pastor and CYO moderator; Mrs. Joan Thoman, coach; Kathy Parker, alternate; and Leo Medisch, coach. The St. Catherine team, from left, are: Mary Mullin, Bill Gill, Martha Mullin and George Berry. Standing are Miss Judy Gabonay, coach, and Father Michael Welch, associate pastor and CYO moderator. Each championship team received \$10 cash and a trophy.

## STANDINGS

### "5A" "A"

**BASKETBALL LEAGUE**  
Division 1: St. Jude 4-1; St. Michael 4-1; Holy Spirit 4-1; St. Simon 4-1; St. Matthew 3-2; Little Flower 2-3; St. Pius X 2-3; St. Lawrence 1-4; St. Andrew 1-4; Holy Name 0-5.

Division 2: St. Philip Neri 5-0; Christ the King 4-1; St. Rita 4-1; St. Gabriel 4-1; Immaculate Heart 3-2; Mount Carmel 3-2; Our Lady of Lourdes 1-4; St. Barnabas 1-4; St. Joan of Arc 0-5; St. Martin 0-5.

Division 3: St. Catherine 5-0; St. Mark 4-0; All Saints 4-1; St. Christopher 3-1; St. Thomas 2-2; St. Luke 1-4; St. Malachi 1-4; Holy Trinity 0-4; Our Lady of Greenwood 0-4.

Division 4: Sacred Heart 4-0; Holy Cross 4-1; St. Monica 4-1; St. Bernadette 3-2; St. James 2-2; St. Roch 2-2; Nativity 1-3; St. Ann 0-4; St. Patrick 0-5.

Division 5: St. Pius X 5-0; St. Matthew (White) 4-0; St. Andrew 4-1; St. Michael (White) 2-2; Immaculate Heart (White) 2-2; St. Lawrence 2-3; Christ the King 2-3; Mount Carmel 1-4; Little Flower (Blue) 1-4; St. Luke 0-5.

Division 6: St. Barnabas 5-0; St. Simon 4-1; Holy Spirit 3-1; St. Jude 2-2; St. Michael (Blue) 2-3; Little Flower (Gold) 2-3; St. James 1-3; St. Mark 1-3; Our Lady of Lourdes 0-4.

**CADET "A"**  
Division 1: St. Rita 6-0; St. Simon 6-0; Holy Spirit 4-2; St. Andrew 4-2; Little Flower 2-4; St. Michael 2-4; Holy Name 2-4; St. Jude 2-4; St. Lawrence 2-4; Christ the King 0-6.

Division 2: St. Gabriel 6-0; St. Philip Neri 5-1; St. Pius X 4-1; St. Christopher 4-2; St. Mark 2-3; St. Matthew 2-4; St. Martin 2-4; St. Joan of Arc 2-4; Immaculate Heart 1-5; Our Lady of Lourdes 1-5.

Division 3: St. Thomas 6-0; St. Barnabas 5-0; Mount Carmel 5-1; St. Catherine 4-2; St. Monica 2-3; Holy Trinity 2-4; St. Malachi 2-4; Our Lady of Greenwood 1-4; All Saints 1-4; Lifeline 0-6.

Division 4: St. Roch 6-0; St. James 4-1; St. Patrick 4-1; Nativity 3-1; Holy Cross 3-3; St. Bernadette 2-3; Sacred Heart 1-4; St. Ann 0-5; St. Luke 0-5.

**CADET "B"**  
Division 1: St. Michael (Red) 6-0; St. Rita 5-0; St. Thomas 3-1; Immaculate Heart (White) 3-3; St. Martin 2-3; St. Christopher 2-4; St. Malachi 1-3; St. Gabriel 1-4; Holy Trinity 0-5.

Division 2: St. Pius X 5-0; Little

Flower (Blue) 5-1; St. Matthew 4-1; Mount Carmel 3-3; St. Joan of Arc 2-3; St. Luke 3-2; St. Michael (White) 2-3; Immaculate Heart (Blue) 1-5; Christ the King 0-5.

Division 3: Holy Spirit 6-0; St. Philip Neri 6-0; St. Simon 4-2; St. Lawrence 3-1; St. Andrew 3-3; Little Flower (Gold) 2-3; St. Matthew (Red) 3-3; St. Bernadette 1-4; Our Lady of Lourdes 0-6; St. Barnabas 0-6.

**FRESHMAN-SOPHOMORE**  
Division 1: St. Thomas 5-0; St. Christopher 3-2; N.Y.A.A. 3-2; Holy Trinity 1-2; St. Malachi 3-2; St. Martin 2-3; St. Susanna 1-4; St. Ann 0-5.

Division 2: Mount Carmel 5-0; St. Andrew 4-1; St. Rita 4-1; St. Pius X 2-3; St. Lawrence "B" 2-3; St. Matthew 2-3; Immaculate Heart 1-4; St. Luke 0-5.

Division 3: St. Jude 5-0; St. Barnabas 5-0; St. Patrick 3-1; Baxter YMCA 3-1; St. Catherine 3-2; St. Roch 1-3; Nativity 0-4; Holy Name 0-4; St. Mark 0-5.

Division 4: Our Lady of Lourdes 5-0; Holy Spirit 4-1; Little Flower 4-1; St. Simon 3-2; St. Philip Neri 2-3; Holy Cross 1-4; St. Bernadette 1-4; St. Lawrence "A" 0-5.

**JUNIOR SENIOR**  
Division 1: St. Rita 5-0; St. Malachi 5-0; N.Y.A.A. 4-1; St. Anthony 3-2; St. Michael 3-2; St. Martin 2-3; St. Christopher 1-4.

Division 2: Mount Carmel 5-0; St. Andrew 4-1; St. Rita 4-1; St. Pius X 2-3; St. Lawrence "B" 2-3; St. Matthew 2-3; Immaculate Heart 1-4; St. Luke 0-5.

Division 3: St. Jude 5-0; St. Barnabas 5-0; St. Patrick 3-1; Baxter YMCA 3-1; St. Catherine 3-2; St. Roch 1-3; Nativity 0-4; Holy Name 0-4; St. Mark 0-5.

Division 4: Our Lady of Lourdes 5-0; Holy Spirit 4-1; Little Flower 4-1; St. Simon 3-2; St. Philip Neri 2-3; Holy Cross 1-4; St. Bernadette 1-4; St. Lawrence "A" 0-5.

Division 5: Our Lady of Lourdes 4-0; Little Flower 4-0; Holy Spirit 3-1; Holy Cross 3-1; St. Lawrence "A" 3-2; St. Philip Neri 2-3; Nativity 1-4; St. Bernadette 0-4; St. Simon 0-5.

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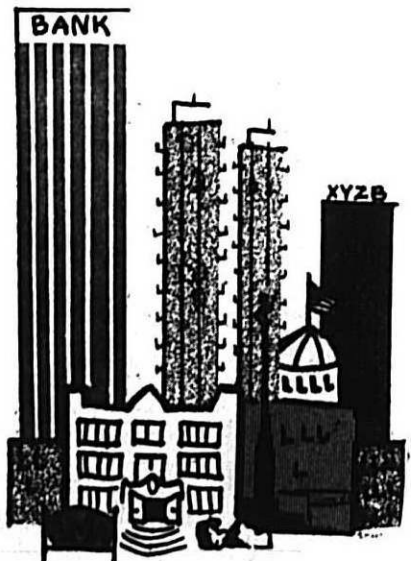
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## Playoffs and tourneys to follow league play

INDIANAPOLIS — Regular season play for all 206 teams in the six CYO basketball leagues will end January 29 and 30, to be followed by league playoffs and tourneys.

Following is the line-up of playoffs and tourney schedules: "56" B—Winners of Divisions I and III will meet at 7 p.m. Tuesday, Feb. 1, at Our Lady of Lourdes. Division II has the bye, playing the first game winner at 7 p.m. Thursday, Feb. 3.

Cadet B—Division I and III winners will play at 8:15 p.m. Tuesday, Feb. 1, at Our Lady of Lourdes. The winner will meet the Division II winner at 8:15 p.m. Thursday, Feb. 3.

"56" A—Divisions I and III winners meet at 7 p.m. Tuesday, Feb. 1, at Little Flower, while winners of Divisions II and IV play at 8:15 p.m. Wednesday, Feb. 2, with the winners scheduled at 8:15 p.m. Freshman-Sophomore Pairings are for Divisions I and III winners to meet, while Division II and IV will play, all on February 2. The site will be announced later.

"56" B Tourney—To begin Saturday, Feb. 5, at Little Flower, continuing through February 13 or 14.

## Volleyball event draws field of 18

Eighteen teams are entered in the annual St. Joan of Arc Junior Girls' Volleyball Tourney this week-end at the northside Indianapolis parish. Competition will begin at 11 a.m. Saturday and 12 noon Sunday.

Trophies will be awarded to the four finalists. Defending tourney champion is St. Rita's. Spectators are welcome to attend at the regular CYO admission.

Players and coaches will receive sandwiches and refreshments, paid from the tourney entry fees. Other refreshments will be available for spectators.

Cadet B Tourney—To begin Saturday, Feb. 5, at Our Lady of Lourdes, running through February 13 or 14.

There will be no entry fee or blanks for the last two tourneys listed. Pairings will be drawn at 4:30 p.m. Thursday, Jan. 27, at the CYO Office.

"56" A Tourney—Will be held at Holy Cross, starting Saturday, Feb. 5. Pairings will be drawn at Holy Cross on January 31.

Drawing for pairings for the two divisions of the Cadet A and Junior-Senior post-season tourneys will be held at 4:30 p.m. Monday, Jan. 17, in the CYO Office. Coaches are welcome to attend. Cadet competition will start February 1 and continue through February 15. Junior-Senior action begins January 31 and runs through February 8.

Freshman-Sophomore Tourney—Holy Spirit will host this tourney starting February 5 or 6, continuing through February 20.

Archdiocesan Cadet and Junior Tourney action will begin February 13 throughout the Archdiocese.

## Deadline is near for Style Show

More than 100 entrants are expected to compete in the annual Junior CYO Style Show, to be held Sunday, Jan. 30, at Holy Name parish, Beech Grove.

Final deadline is Monday, Jan. 17, with entrants given until January 24 to return description blanks for their hand-made styles.

## CONCERT PLANNED

INDIANAPOLIS — St. Thomas Aquinas CYO unit will sponsor an Evening with the Jordan-Aires, Sunday, Jan. 16, at 6:45 p.m. in the church. The Jordan-Aires are well known for their rendition of spirituals and sacred music. The event is open to the public at no admission charge.



## TIC TACKER

## 'Pastoral Care' TV series set

BY PAUL G. FOX

"Communication and Mental Health Issues in Pastoral Care" will be the topic for the second annual Educational Television Series presented statewide on closed circuit television for over 500 clergy of all denominations and faiths throughout Indiana.

An eight-session training series will be aired at 20 sites in 14 cities, starting Tuesday, Feb. 1, and continuing weekly through March 21. Included in the sites are Indianapolis, Terre Haute, Jeffersonville and Bloomington.

The program will be cooperatively produced by the Indiana Counseling and Pastoral Care Center, Inc., the Department of Pastoral Care at Christian Theological Seminary in Indianapolis, and the Chaplaincy Program at the Indiana University-Purdue University Medical Center in Indianapolis.

IT WILL BE broadcast to hospital and university campus sites around the state via the Indiana Higher Educational Television Network and the Indiana University Medical Center Television Network weekly from 3 to 6 p.m.

Focus for the program series will center on individual and family mental health issues surrounding death and grief, marital and vocational problems, and identity conflicts. Purpose of the series is to enable pastors, priests and rabbis to improve their skills in being helpful to individuals and families during times of crisis.

CENTERS IN THE Archdiocese will include: Indianapolis—St. Francis Hospital, Community Hospital, IUPUI Medical Center and IUPUI 38th Street Center; Bloomington—Bloomington Hospital and Indiana University; Jeffersonville—Indiana University Southeast; and Terre Haute—Indiana State University (two sections).

Registration deadline is Monday, Jan. 24. Fee for the series is \$35. A limit of 25 participants will be in effect. Applications may be addressed to: Indiana Counseling and Pastoral Care Center, Inc., 3808 N. Meridian St., Indianapolis, IN 46208.

VOLUNTEERS NEEDED—Remedial reading volunteers are needed for St. Mary's Child Center on Mondays, Tuesdays and Wednesdays from 1 to 2:30 p.m. Another slot is open from 9 to 11:30 a.m. on Mondays, Tuesdays, Thursdays and Fridays. Volunteers may call Miss Mary

Carson at 631-3265 or 881-5386. The Child Center, the Special Education Division of the Catholic Office of Education, is located at 311 N. New Jersey St.

HERE AND THERE—Secena Memorial High School graduate Miss Maureen McDowell was among 79 freshmen honored during capping ceremonies at the Marion County General Hospital School of Nursing recently. Sister Gilchrist Conway, S.P., adult education coordinator for the Religious Education Department, will serve as a panelist on two half-hour television programs during the Week of Prayer for Church Unity. "Lessons for Living" will be broadcast at 7:30 a.m. Saturday, Jan. 15 and 22, on WTTV, Channel 4, Indianapolis-Bloomington. The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, Jan. 16, in Little Flower Church, Indianapolis, by Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin. St. Lawrence parish, Indianapolis, conducted a Bible Service on Twelfth Night (Jan. 6) followed by a tree burning ceremony. The parish liturgical committee arranged the program, attended by several representatives of the 25 neighboring Protestant churches. Refreshments were served by the parish Boy Scouts and Girl Scouts.

"THE UNTOLD STORY"—The Catholic Near East Welfare Association, which sponsored an hour-long television film during the Christmas holidays seen on area channels, has asked us to help them correct an omission. "The Untold Story," a film about three little orphan girls from the Middle East who visited with Pope Paul VI in Rome, was shown on some stations without the name and address of where to direct response. For those who missed it and would like to send an inquiry or a contribution, the correct mailing address is: Catholic Near East Welfare Association, P.O. Box 700, Rosemount, Minnesota 55068. According to an CNEWA spokesman, "Our objective was to make a bold, national information and fund raising effort on behalf of the orphan children. If we are to provide the help that is so desperately needed by the children, if we are to move ahead in our efforts to aid the lame and the illiterate, the sick and the homeless, then more people need a fuller understanding of what we're doing and what remains to be done."



ST. MEINRAD 'RAVENS'—The basketball team of St. Meinrad College, 1970-71 champions of the Ohio Valley Seminary League, are continuing their winning ways as current league leaders. Members of the Ravens' team, from left (front row) are: Stephen Wernert, Dennis Shonebarger, Thomas Gladieux, Mike

Devenney, Bob Cillinski and Gene Schroeder. Standing from left are: Mike Smith, James Borquin, Stan Werne, Mike Hupfer, Tom Mulhern, Marc Hawkins and Dave Bayse. Bayse, a senior, is from Indianapolis.



GIRLS' BASKETBALL TOURNEY VICTORS—St. Simon's parish made a clean sweep of the championship of the first Cadet Girls Basketball League and the holiday tourney sponsored by St. Andrew's parish. Shown above with head coach Bill Norton is the St. Simon's team, fresh from their 18-29 tourney victory over Immaculate Heart of Mary. Also shown is John Paulson, assistant coach.

## James Jennings, official of USCC, will be speaker

INDIANAPOLIS — James R. Jennings, associate director of the Division of World Justice and Peace of the USCC, will address a luncheon meeting at Cathedral High School on Monday, Jan. 17.

Sponsored by the Committee for World Justice and Peace of the Archdiocesan Priests' Association, the luncheon is open to clergy and laity. Reservations should be made by January 14 by calling (317) 634-1481 or (317) 636-3097.

A graduate of Purdue University, Jennings formerly taught business practices at Indiana University. He studied at the Institute of Lay Theology of the General Theological Union at Berkeley, Calif., and served as adult education director in several parishes throughout the nation. Published articles by Jennings have appeared in "The Priest," "America" and "Catholic World."

Chairman of the sponsoring committee is Father Thomas Stumph, associate pastor of St. Simon's parish.

## CYO NOTES

Problems abound in Plattsburgh. Young people are leaving because there are no jobs. There is a steady flow of illegal drug traffic from the Canadian border into the Plattsburgh area.

Father St. Pierre said he is worried about the drug traffic. "This is a problem that could really get out of hand in such a small community."

Before his inauguration he went to Washington to confer with FBI agents. He wants to know if there are any programs that could help solve the drug problem in Plattsburgh.

Plattsburgh is in the heart of a depressed area which desperately needs to attract new industry. Father St. Pierre said it can be done by reviving tourism from Canada, and by making better use of the tax dollar.

## John Fink named to top OSV post

HUNTINGTON, Ind.—John F. Fink, a 15-year veteran at Our Sunday Visitor, Inc., has been appointed OSV's executive vice president.

Fink succeeds his father, Francis A. Fink, who died last year. The elder Fink had held the executive vice president's job for several years.

The younger Fink had been serving as acting executive vice president since last November 24.

## INDIANAPOLIS Calendar of Events

SATURDAY, JAN. 15  
Good Fellowship Bowling Tourney, with K of C vs. Shriners, at Raceway Lanes, 4503 W. 16th St.

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.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 6 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.; Catholic Community Center, 5 p.m.

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## Roman collar stays, priest-mayor vows

BY LOUIS A. PANARALE

"I didn't take off my collar for the campaign, and I certainly am not going to take it off now."

## Hispano group slates meeting

INDIANAPOLIS — The third annual meeting of the Hispano-American Association will be held at 2 p.m. Sunday, Jan. 16, in the Hispano-American Center, 617 E. North St.

Following a report of all activities, election for board members will be held. The meeting will be concluded with a pitch-in Mexican dinner for members and guests.

said the new mayor of Plattsburgh, N.Y., as he tapped the ash of his cigar into an ashtray.

Father St. Pierre is pastor of St. Peter's parish, Plattsburgh, chaplain of the Sacred Heart Nursing Home and assistant chaplain at the Strategic Air Command (SAC) Air Force base near Plattsburgh.

"MY PRIESTLY functions will stay intact right down the line," he said. He doesn't go along with those who say a priest cannot do justice to the ministry and at the same time hold political office.

"There are moral issues involved in everything," he said. "If we priests do not concern ourselves with justice and charity, then I don't think

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'THE CRUCIBLE' AT PROVIDENCE—The Providence Players of Our Lady of Providence High School, Clarksburg, will present several performances of Arthur Miller's "The Crucible" during the coming week. A tragedy based on the Salem Witchcraft Trials of 1692, "The Crucible" is a powerful



drama with a message relative to 1972 society, according to director Raymond P. Day. Tim Naville and Diana Jenkins, first photo above, have principal roles as John and Elizabeth Proctor. In the second photo, from left, are: Paul Cloyd, Tim Naville, Don Becher, Terri Fulmer, Tish Filburn and Barbara



McNally. The third photo illustrates the Little Pioneer Theatre, constructed by the drama department from a classroom which provides an intimate setting for an audience of 65. Drama instructor Day is shown on stage conducting a briefing session. The final photo, taken in the technical booth at the rear of the



Little Theatre, includes (from left) John Herley, Marty Bachman and Steve Lockett. Remaining performances of "The Crucible" are scheduled January 15, 16, 19, 20 and 21.

## VIEWING WITH ARNOLD

# 'Fiddler on Roof' is film to send spirits soaring

BY JAMES W. ARNOLD

Norman Jewison has transmuted "Fiddler on the Roof" into an astonishingly beautiful movie, with so many tender delights to go with its soaring uplift that the only fitting way to descend when it's over is by parachute. Even for those of us with histories of vertigo, the dizziness is brought on by sheer pleasure—and perhaps, disbelief.



"Fiddler" is incredible enough as a hit stage play—a warm, charming, lyrical paean to the values of family, friendship, kindness, religion, faith, courage, forgiveness—all the intangibles tied up in that vague bundle we optimistically call the human spirit. Finding it on the modern Broadway stage is like finding an oasis in the desert—but travelers, after all, expect them here and there. But

finding it in the cinema of 1972, visualized with skill and imagination in a medium that is nearly always emotionally overpowering, boggles the mind. It's like getting pearls from shrimps. It's like one of those last cold dreary days in March when you expect nothing will grow or give warmth again, and then suddenly, unaccountably, it's spring.

THE THING about "Fiddler" is that it says it all. Joseph Stein's adaptation of the Sholem Aleichem stories about Tevye, the impoverished Jewish milkman, and his five headstrong, dowry-less daughters, set in a poor Russian village during the late Tsarist anti-Semitic period, seems to concern everything important. As a variation on the ancient story of Job, it is about the mystery of human suffering. It's about romantic love and family love, as well as betrayal. It's about faith in God and tradition, but it's also about faith in revolution. It's about coping with disappointment and change. In Tevye and his

friends, it offers models for endurance, dignity and hope. "Fiddler's" limitations are those of the musical comedy, within whose contrivances and conventions it must work. It is popular art, not Dostoevsky. There is easy sentiment, a romantic glow; the Bock-Harnick songs are just good songs, and the choreography is lively Broadway stuff. There are husband and nagging wife jokes, pretty daughters yearning to find young men they can truly love, and at least one character (the aged matchmaker, Molly Picon in the movie) who is a comic musical-biddy. Even Tevye, the shrewd common man who exults in life and talks gently and ironically to God, is at heart a Jewish comedian, a brother to all those harassed heads-of-household in all those slick situation comedies.

BUT THESE ingredients are transformed into gold by something like art (the musical form is America's contribution to cultural history, and "Fiddler" is one of its prime examples), and the film expands their magic

geometrically. Jewison (who is, remarkably, not Jewish) not only found a suitable locale in Yugoslavia, but uses it, as well as the weather, to provide deep vibrations.

The cast is virtually unknown, with Israel's Chaim Topol and Tevye, with faces and personalities that affect us, as real people do, without preconceptions. (Thus, the power of the closeups).

THE GREAT scenes are many, each of them enhanced by fluid, bold editing and the marvelous camera of Oswald Morris (who did "Oliver!" and "Scrooge"). The wedding sequence is the best, beginning with honest sentiment ("Sunrise, Sunset"), progressing to the boisterous, earthy spontaneity of the dances, ending in the carefully orchestrated attack by the police. Yet others are equally impressive, e.g., Tevye's farewell to his third daughter (who marries a Christian and cannot be forgiven), intercut with a nostalgic hillside dance in filtered light and moody multiple exposures.

The substance of the play film is uniquely designed with compassion for the over-35 parental generation, going from wise humor to deep sadness as the theme of religious parents raising children in a time of moral and social change slowly merges with the tragedy (eternal, for the Jews) of religious persecution. Yet there is sympathy for the young, too—for whom tradition often seems unreasonable and wrong—and the film is able to explore this more touchingly than the play. Most crucially, "Fiddler" plays out all its conflicts against a background of the supernatural: a personal God and belief in His providence touch everything and give it meaning. In what other musical do the young leads, romping through the inevitable forest, sing of their love as a miracle comparable to those of the Bible? The Fellini-esque ending, with the refugee family plodding off into exile, pulling their belongings on a cart along the crest of a hill as the symbolic fiddler dances along behind, playing a cheery tune (dubbed

## The week's TV network films

BRIDGE ON THE RIVER KWAI (1957) (CBS, telecast in two parts, Sunday, Jan. 16 and 23): David Lean's much-honored film of the Pierre Boulle novel, which took the POW escape film genre and turned it into a profoundly ironic statement about war, the military mind and humanity itself. Alec Guinness is superb as the British colonel, who finds that the old rules of military discipline take one only so far. Bill Holden, Jack Hawkins and Sessue Hayakawa contribute marvelous impersonations of themselves doing their thing, and the whole project, winner of seven Oscars including best film, is utterly impressive. Recommended highly for everyone but small children.

IN HARM'S WAY (1965) (ABC, in two parts, Sunday-Monday, Jan. 16-17): Otto Preminger's Pearl Harbor for people who (1) like to collect movie clichés and view them all at one sitting; (2) suspect that folks who go to beaches at night are up to no good; and (3) enjoy endless shots of officers greeting, saluting, embarking and disembarking, and of toy model ships exploding in abandon all over an elaborate studio bathtub. Preminger shows again that he can be counted on for plenty of noisy, vulgar surface and as much depth as a cafeteria waffle. Not recommended.

CHUKA (CBS, Thursday, Jan. 20): An interesting western in the "Beau Geste" tradition, in which a stodgy colonel (John Mills) defends an isolated fort against the Indians, despite the advice of a shrewd gun-slinger (Rod Taylor). Some sex, much violence, and a strong supporting cast (Ernest Borgnine, James Whitmore, Louis Hayward). Satisfactory for adults and mature youth.

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• 10¢ off 632nd pizza  
• 10¢ off 633rd pizza  
• 10¢ off 634th pizza  
• 10¢ off 635th pizza  
• 10¢ off 636th pizza  
• 10¢ off 637th pizza  
• 10¢ off 638th pizza  
• 10