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Archbishop's Christmas Letter

My dear Family in Christ:

Of all of the holidays and holidays we celebrate each year, none involves the spirit of love quite as much as the feast of Christmas. Minds and hearts are filled with love. It expresses itself in prayerful good wishes and greetings, in the giving of gifts, generous sharing with the poor, and the hope and prayer that all mankind will find and experience peace. Minds and hearts know the joy of giving and sacrificing for others. At the same time, what joy and happiness there is in receiving the expressions of love from others, in knowing that we are loved by others.

Yes, the spirit of Christmas is the receiving and giving of love.

We must be aware that it is the fact of God's love for each one of us which inspires and motivates the true spirit of Christmas. It is a love which started with creation and arrives at His unique personal involvement in our lives with the birth of His Divine Son in Bethlehem.

Having created man for everlasting happiness, the sin of our first parents changed the course of history into a potential of everlasting unhappiness. But God so loved mankind that He made a promise of a Redeemer, a Savior who would open anew the way of everlasting union with God.

Joyfully at Christmas we celebrate the beginning of the fulfillment of that promise, the promised Redeemer is born to the world.

The infant whom we honor and adore is the God-Man who by His way of life, His teaching, His suffering and death on the cross, His resurrection, did in fact make possible our intimate union with God for time and eternity. Jesus Christ, the Savior, gives proof of God's love for each one of us.

Let this Christmas be the occasion of the renewal and strengthening of our faith in Jesus Christ, the Second Person of the Blessed Trinity. At this Christmas let our lives be filled with joy and happiness in the knowledge of God's great personal love for us. Let us in return come to a greater understanding and commitment of our love for God and one another, thereby experiencing the true joy of loving and being loved.

May the abundant blessings of Christ, the Savior, come to you and yours.

Devotedly yours in Christ,

George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis

December 19, 1972

Father Francis Reeves dead at 70

GREENFIELD, Ind.—Funeral liturgy will be celebrated by Archbishop George J. Bishop and other clergy for Father Francis E. Reeves at 11 a.m. Friday, Dec. 22, in St. Michael's Church here. Burial will be in the Priests' Circle of Calvary Cemetery, Indianapolis.

Humist at the funeral Mass will be Very Rev. George B. Saum, V.F., pastor of

Double Oklahoma diocese is divided

WASHINGTON—Pope Paul VI has divided the Oklahoma City-Tulsa diocese into the archdiocese of Oklahoma City and the diocese of Tulsa.

The Oklahoma City archdiocese will be the metropolitan See of a new Church province, with Tulsa and Little Rock, Ark., as suffragan dioceses.

Bishop John R. Quinn of Oklahoma City, 61, has been named its archbishop.

Mgr. Bernard J. Ganter, 44, chancellor of the Galveston-Houston, Tex., diocese, has been appointed first bishop of Tulsa.

Mgr. John J. Snyder, 47, secretary of Bishop Francis J. Mugavero of Brooklyn, has been named an auxiliary bishop of Brooklyn.

These changes and appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Relief to Bangladesh landed by President

WASHINGTON—President Nixon has praised American voluntary groups for their relief efforts in Bangladesh.

The President's comments came in a letter to Cardinal John Krol of Philadelphia, chairman of the board of trustees of Catholic Relief Services, overseas aid agency of U.S. Catholics

St. Peter's parish, Franklin County, a classmate.

Father Reeves, retired pastor of St. Mary's Village parish, St. Mary-of-the-Woods, died in St. Francis Hospital, Beech Grove, Tuesday (Dec. 19) following a brief illness. He was 70.

PASTOR OF THE Vigo County parish the past 15 years, Father Reeves had earlier retired from administrative duties this past summer. He maintained his retirement residence in St. Michael's parish.

A native of Kokomo, Father Reeves was graduated from Cathedral High School, Indianapolis, and attended St. Meinrad Seminary. He was ordained there in 1929.

EARLIER PARISH assignments included: St. Paul's, Tell City; St. Peter's, Montgomery; St. John's, Logansport; and Assumption, Indianapolis. He served two years in the diocese of Boise, Idaho, and three years as chaplain to the Little Sisters of the Poor, Indianapolis.

In 1960, Father Reeves was named administrator of St. Elizabeth's parish, Cambridge City. He later served at St. Joseph's, Shelbyville, St. Francis de Sales and Our Lady of Lourdes, both in Indianapolis. He was appointed pastor of St. John's parish, Dover, in 1968, serving until 1971 when named to the St. Mary's Village pastorate.

He is survived by one sister, Mrs. M. R. Tommings of Sebastopol, Calif.

which has conducted a \$125 million program in Bangladesh since that nation became independent last year.

"All too often in this hurried world we neglect to take the time to say 'thank you' or to commend constructive and imaginative work," the President wrote.



MODERN DAY NAZARETH—The peaceful appearance of Nazareth, where Jesus lived with Mary and Joseph before he began his public ministry, belies the war being waged between

Israel and Arabs within a few miles of its borders. The large edifice in the center of the photograph is the majestic new basilica completed only a few years ago.

POPE PAUL'S PLEA:

'Peace is still possible'

VATICAN CITY—Pope Paul VI, in his World Day of Peace message for 1973, insisted that peace is possible.

He criticized both those who say peace "now has come to civilization" although there are "unfortunate situations here and there," and those who would make violence "a way of life."

To the first group he said: "Alas, it is not a question of wars buried in the sands of history but of wars here and now. It is not a question of transitory episodes, but of wars which have been going on for years. Nor is it a matter of superficial disturbances, for these wars weigh heavily upon the ranks of heavily armed men and upon the unarmed masses of the civilian population."

In a passage prepared long before U.S. presidential adviser Henry Kissinger revealed that his Vietnam peace negotiations in Paris had run into heavy weather, the Pope said:

"Nor are these wars easy to solve. They have exhausted and rendered impotent all the skills of negotiation and mediation."

TO THOSE WHO want violence to become fashionable again by clothing itself "in the breastplate of justice," the Pope painted a picture of a world in which violence rules:

"Collective selfishness comes to life again in the family, society, tribe, nation and race; crime no longer horrifies. Cruelty becomes fatal, like the surgery of hate declared legal. Genocide is seen as the possible monster of a radical solution."

"And behind all these horrible visions there grows, through cold-blooded and unerring calculations, the huge economy of arms, with its hunger-producing markets."

Still declaring peace to be possible, the Pope rejected the idea of peace as a lull in warfare or a quiet corner "amid the ruins of all normal order."

He continued: "We admit that a perfect and stable tranquility of order, that is an absolute and definitive peace among men... can only be a dream, not vain, but unfulfilled, an ideal, not unreal but still to be realized."

"This is so because everything in the course of history is subject to change, and because the perfection of man does not have a single meaning nor is it fixed. Human passions do not die."

THIS CONSIDERATION, he said, raises "a doubt that could be fatal" about the

possibility of peace.

"Here, on the contrary, is our message, your message too, men of goodwill, the message of all mankind: peace is possible. It must be possible!"

"Peace has conquered the ideologies that oppose it. Peace is above all a state of mind. Peace has at last penetrated as a logical human need into the minds of many people, and especially of the young. It must be possible, they say, to live without hating and without killing. A new and universal pedagogy is gaining ascen-

dancy—that of peace."

Here Pope Paul cited the foundation of the United Nations and other international institutions.

"A new humanism supports them and holds them in honor. A solemn obligation unites their members. A positive and worldwide hope recognizes them as instruments of international order, of solidarity and of brotherhood among the peoples."

"In these institutions peace finds its own home and its own workshops."

Breakdown of Viet peace talks saddens Holy Father

VATICAN CITY—Pope Paul VI said he is bitter that the Vietnam peace negotiations in Paris have bogged down.

He went on to say, however, in his talk to crowds in St. Peter's square Dec. 17 that the "very politicians responsible for undoing the knot of this interminable dispute" are asserting "the unbreakable links between peace and justice."

This seemed to refer to the reason given by U.S. negotiator Henry Kissinger for the talks' loss of momentum: that Hanoi and

Washington "have not yet reached an agreement that the President sees as just and fair."

POPE PAUL BEGAN his talk by saying he had been expecting peace in the Far East "as a human gift worthy of Christmas."

He continued: "Instead, it is announced to the world that peace is not yet ripe. How sad."

"But as always, we who are disciples of the cross no less than Christmas must not lose the strength of mind to continue to hope, to hope always."

Foreign language confessions slated

Confessions in foreign languages will be heard in several Indianapolis-area parishes on Saturday and Sunday before Christmas.

Mgr. Victor Goossens, pastor of St. Mary's parish, will hear confessions in French from 4 to 5:30 p.m. Sunday and at other times by appointment.

Mgr. Joseph Brokhage, pastor of St. Catherine's parish, will hear Italian and Spanish confessions on Saturday from 3:30 to 5 p.m. and from 6:30 to 7 p.m., and on Sunday from 3:30 to 5 p.m.

Mgr. Adolf Grosberg, associate pastor of St. Peter and Paul Cathedral, will hear confessions in Latvian, Lithuanian, Polish and German on Saturday from 4 to 4:30 p.m.

Thomas Joseph Dooley, pastor of St. Thomas Aquinas parish, will hear confessions in Spanish and French on Saturday and Sunday from 4:30 to 6:30 p.m. and from 7:30 to 9 p.m.

SETS MIDNIGHT MASS IN REMOTE MINING AREA

Pope to spend Christmas eve with workers

BY JAMES C. O'NEILL

CIVITA CASTELLANA, Italy—Pope Paul VI will celebrate Christmas midnight Mass this year at a place near here that today is even more obscure than Bethlehem must have been 2,000 years ago.

Directions telling visitors how to join the Pope for his Mass at the construction base-camp of a series of tunnels being built about 65 miles outside Rome in the Sabine hills are necessarily vague.

But if one stands on the main square of a small town called San Oreste he can see where the Pope will be. It is probably only two minutes from the square as the crow flies—it's straight down—but by car it takes almost an hour.

At the invitation of some 900 miners Pope Paul is making a special visit to men who have been excavating a series of tunnels for a super-fast railway of the future—trains will travel about 400 miles an hour in an almost straight line from Rome to Florence. Their work is dangerous, isolated and totally unknown to most people in Italy.

THE POPE WILL DRIVE from the Vatican north of Rome to an area dominated by a bulky mountain called

Soratte, which the Latin poet Horace spoke of. The area is rather dark, even on a sunlit day. But barring bad weather, Christmas eve will be a spectacle that should thrill the pilgrim Pope.

The mass of the mountain that towers over the yellow and green shuttered dormitories housing the miners will be lit with fires and torches. Despite a ban on illegal fireworks, the great mountain will come alive with them in the traditional figures of Christmas, including shepherds, which were and still are a commonplace of everyday life in modern Italy as well as biblical Bethlehem.

Pope Paul will begin his Christmas visit inside the longest of three tunnels.

No Criterion on December 29

In keeping with a practice inaugurated in 1961, there will be no issue of The Criterion on the last Friday of the year, December 29. Besides providing our hard-working staff with an extended holiday, it will give us a few deadline-free days to handle some year-end administrative details. The next issue will be that of January 5, 1973.

He will go approximately two miles inside the tunnel at about 10 p.m.

To people who are not used to tunnels being carved out of solid rock, the papal trip seems a bit far out—maybe it is better to say—a bit too far in. An enormous snake-black plastic tube hugs the roof of the tunnel under the mountain. On one side of the excavation runs a milk-white river of fluid that helps relieve the pressures within the mountain.

The black plastic tube is necessary to change the air in the tunnel. Men would die without it.

THE TUNNEL HAS NOT yet been completed and so the Pope will drive to the end of the vivid pink, grey and black rock at the opening for a meeting with the miners themselves. During his estimated two hours inside the tunnel, he will unveil a commemorative plaque and talk to the miners individually.

Then at midnight he will come out to celebrate Mass in an enormous type of plastic tent used in the construction of the great concrete supports along which the railroad will run two to three years from now.

An estimated 20,000 persons will be on hand for the Christmas Mass. Unlike the diplomatic corps accredited to the Vatican, which normally has the privilege of attending the papal Christmas Mass in the warmth of the Sistine Chapel, the

(Continued on Page 3)

National boards of black groups to meet Jan. 5-7

INDIANAPOLIS — The executive boards of the three national black Catholic caucuses will meet in separate sessions at Marian College on January 5-7.

Sister Francesca Thompson, O.S.F., instructor in theatre and speech at Marian, will host the gathering of approximately 50 representatives of the National Black Catholic Lay Caucus, the National Black Catholic Clergy Caucus, and the National Black Sisters Conference.

Sister Francesca is a board member of the NBSC and secretary of the National Office for Black Catholics, an umbrella organization for the three caucuses. NOBC represents approximately one million black Catholics in the United States.

THERE ARE tentative plans for the executive board of the NOBC to meet here at the same time, Sister Francesca said. "That would make it a real 'gathering of the family,'" she remarked. However, no definite arrangements had been made for NOBC sessions at press time.

Executive director of the lay caucus is James E. McNeil of Washington, D. C. Brother Joseph Hager, F.M.S., also of Washington, D. C., is executive director of the clergy group and Sister Martin de Porres Grey, R.S.M., Pittsburgh, is executive director of the Sisters conference.

Sister Francesca said the three caucuses would be exploring their individual problems and concerns but would, as well, be discussing implementation of the six points included in the Black Catholics Concerned program. Those points involve religious vocations, education, lay leadership, non-Blacks, worship, and seminary and training center.

"A conscious effort is being made by all three groups to become a viable source of leadership and strength for black Catholics everywhere," Sister Francesca added.

TOPICS EXPECTED to be studied are fund-raising, plans for the 1973 Black Catholics Concerned program, directions of caucus publications, and the possibility of a joint publication directed to all black Catholics.

Of primary interest to the clergy group will be a report on the establishment of a black theological center. A special committee has been investigating center prospects for two years.

Caucus meetings will be held in the Marian library and participants will be housed on campus. Though meetings will be closed, members of the black community here are invited to attend liturgical services. Masses will be held in the college chapel on Friday, Jan. 5, at 11 p.m. and on Saturday, Jan. 6, at 11 a.m. The time of a Sunday liturgy will be announced later.

Nine appointed to Music body Subcommission

Nine new members of the Music Subcommission of the Archdiocesan Liturgical Commission were announced this week by Father Richard Mueller, chairman of both the Commission and Subcommission.

Named to membership were the following:

John Edwin Greene, director of music at St. Matthew's parish; Father Stanley Herber, administrator of St. Agnes parish, Nashville, and Latin School instructor; Mrs. Arlene Locke, organist at St. Michael's parish; Mrs. Mary Jo Matheny, Indianapolis organist and choir director.

Also, Sister Vivian Rose Moghauer, O.S.F., professor of music at Marian College; Frank Schaler, director of music at St. Andrew parish; Father Richard Terrill, pastor of St. Philip Neri parish; Brother Stanley Shepherd, O.S.B., director of music at Holy Angels parish; and Charles Wyeth, director of music at St. Gabriel's parish and Ritter High School instructor.

ELEVEN OTHER persons were appointed as special consultants to the Subcommission. They include:

Jerry Craney, director of music at Holy Name parish, Beech Grove; John Gates, organist at St. Mary's parish; Father Columba Kelly, O.S.B., director of music at St. Meinrad Archabbey and St. Meinrad Seminary professor; Renato Pacini, choir director at St. Peter and Paul Cathedral; Mrs. Alice Hauser, organist at St. Peter and Paul Cathedral. Also, John VanBenten, organist at St. John's parish; Mrs. Jeanne Weber, voice teacher and consultant for St. Thomas Aquinas and St. Lawrence; Mrs. Eileen Day, organist and choir director at Our Lady of Perpetual Help parish, New Albany; Mrs. Dorothy King, director of music at Sacred Heart parish, Jeffersonville; and Joseph Miller, director of music at St. Ann's parish and Schulte High School instructor, Terre Haute.

ACCORDING TO FATHER Mueller, (Continued on Page 3)

SAFETY FIRST

MEXICO CITY—Some 300 known pickpockets were detained before the feast of Our Lady of Guadalupe "for the safety of pilgrims," according to authorities. The pickpockets will stay in jail until Jan. 10 so that the rest of the population can Christmas shop and celebrate the New Year without this added hazard, a police information officer said. Thousands thronged Our Lady's shrines here Dec. 12 and in other major cities.

WEEK'S NEWS IN BRIEF

Exchange program approved

ST. LOUIS—Southern Illinois University of Edwardsville, and Washington University and Jesuit-run St. Louis University in Missouri have agreed to exchange students and share faculties and academic resources on a contractual basis to provide doctoral degrees. The arrangement was described as the first such interstate setup linking public and private universities.

97 ordained lay deacons

CHICAGO—Ninety-seven men, including 33 who are black and Spanish-speaking, have been ordained permanent deacons the first to be ordained for such service in the Chicago archdiocese. The men's ordination brought to at least 275 the number of men who are permanent deacons in the United States. It also increased the number of black and Spanish speaking deacons in this country to over 100.

Ask guarantees for prisoners

QUITO, Ecuador—Ecuador's bishops have asked the country's military regime to guarantee the rights of all prisoners at the federal and local level. Some persons charged with terrorism have said they have been tortured while awaiting trial. The bishops' letter indicated that they had political prisoners particularly in mind.

Veteran aids handicapped

EUREKA, Mo.—Franciscan Brother Matthew Gallagher, who spent two years recovering from wounds received in World War II, now spends much of his time helping the handicapped learn to paint. Brother Matthew a talented painter whose profits from his work have gone to the monastery here, says "I try to guide them to search for talent that might be a means of self-support and to give them a medium for relaxation."

Pioneer blind teacher dies

BANGKOK, Thailand—Genevieve Caulfield, a blind American who spent nearly 50 years teaching the blind in Asia, died here of a heart attack at the age of 84. She founded Thailand's first school for the blind and was one of the principal organizers of the Blind Rehabilitation Project in Saigon. Her work so impressed the Buddhists of Thailand that scores of parents asked her to prepare their children to be baptized into the Catholic Church.

Jesuit superior speaks out

MEXICO CITY—The Church is not tied to capitalism or socialism, the superior general of the Jesuits, Father Pedro Arrupe, said here. "The Church is independent of any system. It has its social doctrine and explains the Gospel according to changing times," he said.

Court backs textbook law

LINCOLN, Neb.—A state court here has upheld a law that allows public schools to lend textbooks to nonpublic schools in the state. In a memorandum opinion accompanying his decision, Lancaster County Judge Samuel Van Pelt said that the

textbook loan act did not violate the "establishment or free exercise clauses of the First Amendment," of the U.S. Constitution or the Nebraska state constitution.

Voice school aid opposition

CINCINNATI—The Ohio Education Association again expressed opposition to state aid for nonpublic schools at its annual meeting here. In a resolution adopted by a voice vote of delegates representing more than 80,000 Ohio teachers, the OEA charged that "the trend of providing public funds to private and nonpublic elementary and secondary schools could lead to racial, economic or social isolation of children and weaken or destroy the public school system."

Family center's head disputed

BRUSSELS, Belgium—The French-speaking bishops of Belgium have decided to formally disapprove specific views of the director of a Catholic family information center without ending their support for the center's activities. Father Pierre de Loch, 56, director of the French section of the National Center for Family and Sexual Information since 1959, has been attacked by conservative church members for his views on contraception, divorce and premarital sexual relations.



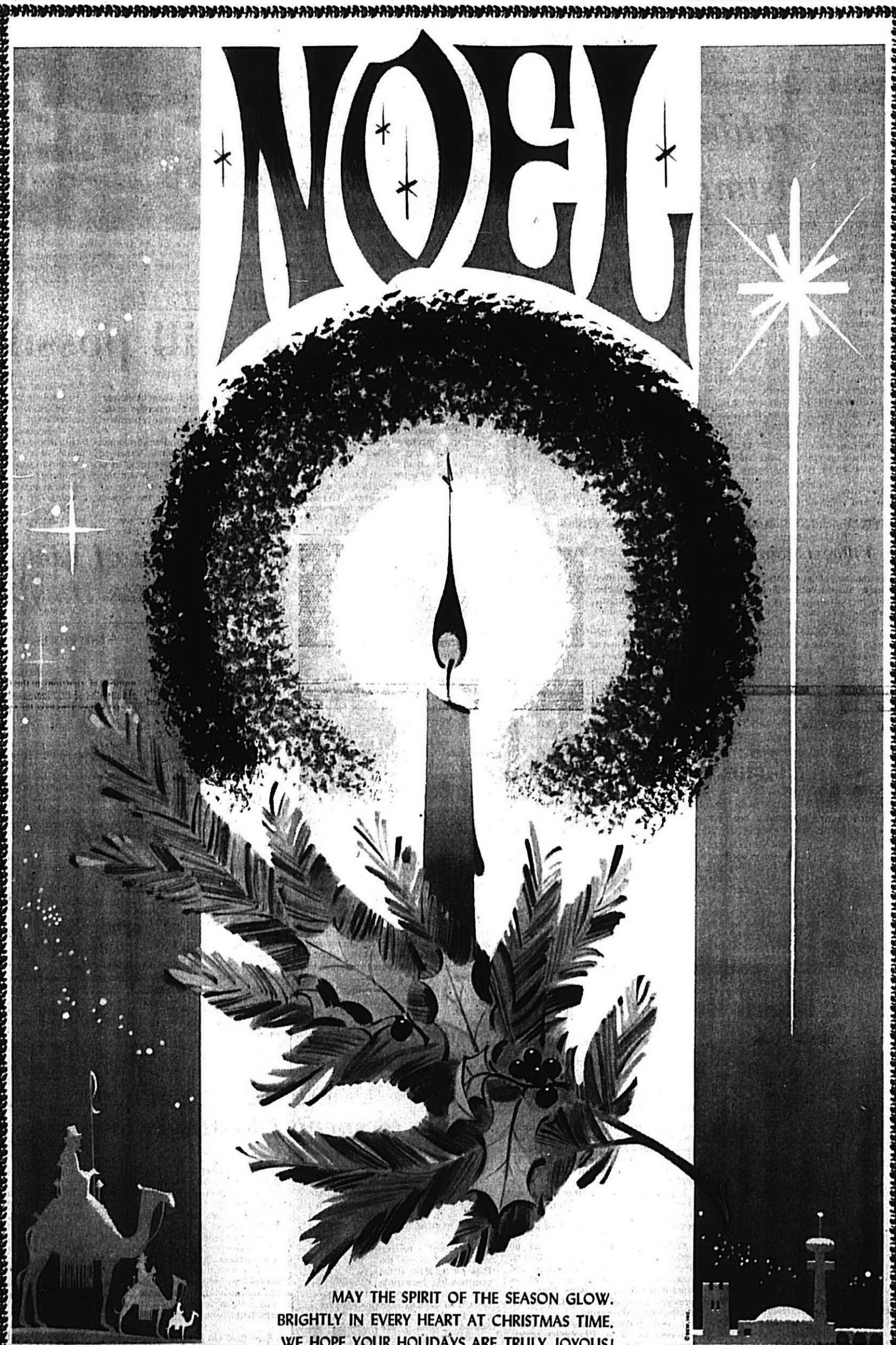
HOSPITAL CHAPEL GIFTS—An altar chalice, ciboria and cruets were presented for use in the Methodist Hospital Chapel, Indianapolis, in memory of Mr. and Mrs. Albert Coffin by their sons, Donald Coffin, left, hospital blood bank technician, and Albert Coffin, not pictured, vice president of research and planning for Indiana Vocational-Technical College. The presentation to Father Francis Eckstein, center, Methodist Hospital's Catholic chaplain, occurred following a recent Mass in the chapel which was attended by Father John Ryan, right, pastor of St. Anthony's parish, who was a close friend of Mr. and Mrs. Coffin.

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Pope's Mass to be telecast

BY PAUL G. FOX

The first live satellite transmission of Pope Paul VI's Midnight Mass and Christmas message will be carried at 10 p.m. Christmas Eve in the Indianapolis-area on WTTV, Channel 4.

Pope Paul usually celebrates his Christmas Midnight Mass in the Sistine Chapel for an audience of prelates and diplomats. This year's liturgy will be offered at a big construction site 65 miles north of Rome.

During his nine years as Pontiff, the Pope has twice left the Vatican to say Christmas Eve Mass away from Rome. In 1966 he visited the Florence cathedral as a sign of solidarity for the renaissance city which had suffered a disastrous flood earlier that year. In 1968 he flew to Taranto in southern Italy and said Mass for workers and their families near the blast furnaces of the local steel works.

Arrangements for the live satellite transmission are being made by Family Theater Productions in cooperation with the Spanish International Network in New York. An independent network of some 125 stations has been formed nationwide to carry the telecast into some 50 million homes.

The 90-minute color transmission will be augmented by commentary and translation by Father Agnellus Andrews, an English Franciscan priest with wide experience in television coverage of Vatican affairs.

BATESVILLE'S LIVING TREE—Residents of Batesville and surrounding areas will enjoy a touch of nostalgia this Christmas season. Two young mothers, tired of the commercial air of the holiday season, have developed a campaign to return some old-fashioned touches.

Through the efforts of Mrs. H.J. Struwing and Mrs. George Voegelé, the entire community has been involved. A 35-foot Christmas tree was erected near the entrance of St. Louis Church. More than 100 children, directed by Sylvester (Hess) Harding, will sing carols there nightly from 7:30 to 8:30 p.m. until Christmas Eve.

The Saturday evening schedule will begin at 7 p.m. and conclude after the 7:30 p.m. Mass.

Christmas Eve's program will be held from 10:30 to 11:30 p.m. and finish with Midnight Mass.

CANDIDATE TO RESUME TEACHING—The unsuccessful Democratic candidate for the 6th District House of Representatives seat, Dave Evans, will resume his teaching career next semester at St. Andrew's School, Indianapolis. A former teacher and assistant principal at St. Ann's School for four years before taking leave to campaign for the Congressional position, Evans will teach junior high subjects.

SPECIAL RATES FOR SENIORS—Senior citizens in the Terre Haute-area may enroll next semester at St. Mary-of-the-Woods College at a special tuition rate. Sister William Eyke, S.P., the college's vice president for academic affairs, announced that persons 60 and older may enroll in one or two courses for a flat fee of \$15 to cover registration and processing costs. The second semester there begins January 8. Classes can be taken either for credit or non-credit. Books and special course fees are not covered by the special rate. A complete list of courses is available by calling the college public relations office, 533-2181, or writing to the college.

HERE AND THERE—Former Criterion staff member Bernice O'Connor, a member of Our Lady of Lourdes parish, Indianapolis, has been named public relations assistant and editor of publications at Methodist Hospital. She is a former editor of The Indiana Parent-Teacher, state PTA magazine, and was associated five years with the publications and public relations departments of the Indiana State Teachers Association. She and her husband, Richard, are the parents of nine children. . . . St. Bernadette's parish, Indianapolis, has need of a part-time housekeeper for the parish rectory. Anyone interested in the 15-20 hour position is asked to call the parish, 356-5625. . . . Special Christmas greetings were received this week from Indianapolis-native Father Clarence Weber, S.V.D., who asked to be remembered to his many friends. He is pastor of St. Martin de Porres Church, Box 428, Delcambre, La. 70528.

Mexican-American Christmas to be television topic

SAN ANTONIO—An ABC-TV Christmas "special" will focus on the Mexican-American Catholic parish of Our Lady of Guadalupe in the barrio of San Antonio, celebrating in a "spontaneous and unrehearsed" fashion the feast of Christ's birth.

"Feliz Navidad—A Mexican-American Christmas," will be televised Dec. 25 over the ABC network at 1 p.m., Eastern Standard time. It is produced by Sid Darion of ABC's Public Service Department, in collaboration with the Mexican American Cultural Center, San Antonio.

Father Emil Wesselsky, communications director for the San Antonio archdiocese, said a purpose of the hour-long telecast is to provide an "insight into the way a typical Mexican American community of the Southwestern U. S. celebrates Christmas."

The telecast will also include midnight Mass celebrated by Auxiliary Bishop Patrick Flores of San Antonio, the first U. S. Catholic bishop of Mexican descent. He will be assisted by two Chicano married lay deacons.

The final portion of the Christmas program will show the ensuing parish "fiesta," said Father Wesselsky, stressing the "very human quality which runs through the customs of Mexican-American Catholics."

Thirty years ago Edward Steinmetz and James Traub had leading roles in the Cathedral High School production of "The Gypsy Troubadour."



NEW HAND-CARVED BAPTISTRY—St. Anthony's Church, Indianapolis, has a handsome, new baptistry through the courtesy of a parishioner, Don Rader. Father John Ryan, pastor, is shown above with Rader examining the baptistry in the church's sanctuary. It will be used for the first time during the Christmas Eve Midnight Mass. Made from oak, the baptistry matches the design of the church's main altar.

INDIANAPOLIS
Calendar
of EventsSt. Andrew sets
holiday dance

INDIANAPOLIS—St. Andrew's parish will sponsor its third annual New Year's Eve Dance in the parish hall on Sunday, Dec. 31.

Hors d'oeuvres will be served at 9 p.m., followed by dancing at 9:30 p.m. to the "Headliners." Breakfast will be served at 1:30 a.m.

Tickets are \$10 per couple and will include food, soft drinks, ice and entertainment. Reservations are available by calling Barbara Reddy, 545-4119, or Judy Huss, 547-2281.

OLD CUSTOM

In 13th-century England grain was exposed on Christmas Eve to gain fertility from the dew that would fall in response to Rorate Coeli—the first words of the Introit on the Fourth Sunday of Advent. "Drop down dew, ye heavens from above . . ."

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ALSO IN MONTANA
Second sterilization order given

BILLINGS, Mont.—A second Catholic hospital in Montana has been ordered to perform a sterilization operation on a woman after she has given birth.

The court order, which applied to Holy Rosary Hospital in Miles City, came at a time when Bishop Eldon B. Schuster of Great Falls said that his diocese was considering an appeal of an earlier court order involving St. Vincent's Hospital here.

Following the original order, issued by Federal District Judge James F. Batten, St. Vincent's performed tubal ligations, a form of sterilization, on three women who had given birth by caesarean section.

THE RULING ORDERING St. Vincent's to perform the Church-forbidden operation said the hospital must comply because it is the only hospital in Billings providing maternity services and because it receives public funds. Holy Rosary Hospital in Miles City, however, is not supported in any way by public funds.

An American Civil Liberties Union attorney representing Mrs. Claudia Kransky argued that the hospital is performing "a basically public function" and that it enjoys tax advantages granted by the state to nonprofit institutions.

Aircraft carrier
chaplain's prayer
greet's astronauts

Father John A. Echer, Catholic chaplain of the aircraft carrier Ticonderoga wrote a prayer of thanksgiving for the return of the Apollo 17 astronauts.

The Ticonderoga picked up astronauts Eugene A. Cernan, Ronald E. Evans and Harrison H. Schmitt in the Pacific Ocean near American Samoa following their moon expedition.

The prayer written by the Quincy, Mass., priest said:

"The heavens declare your glory, O Lord—the planets, the sun, the moon and the stars which you set in place.

"In humble gratitude we thank you for the safe return from your heavens of these pioneers in space.

"May their achievement contribute to the unity of mankind and peace for all your people in this holy season."

The Kranskys said Holy Rosary Hospital is the only major medical institution in Miles City that can provide the necessary facilities for tubal ligation and that is open to general public use.

States District Judge Charles Sande ruled that any other women in the same situation will have to file a separate petition to join the Holy Rosary case as co-plaintiffs.

The hospital's attorneys argued that the Catholic institution cannot be forced to violate its religious laws since it is a private facility.

Holy Rosary hospital is operated by the Presentation Sisters of Aberdeen, S.D.

ST. VINCENT'S in Billings, meanwhile, is preparing briefs on the entire issue of forcing a Catholic institution to comply with a patient's request even though it conflicts with religious beliefs.

"We have been allowing the operations to be performed under the strict limitations of the court order," a spokesman for St. Vincent's said. "To my knowledge, we have not even considered contraceptive operation requests from women delivering by natural methods or women who are not delivering."

Nine appointed

(Continued from Page 1)

who is pastor of Our Lady of Greenwood parish, Greenwood, the Music Subcommittee members and consultants will meet bi-monthly. Their primary purpose is to "promote the use of good liturgical music in the Archdiocese through educational programs and consultation with parish personnel."

The executive secretary of the Subcommittee, Charles Gardner, is available for Sunday morning visitation to parishes wishing observation and suggestions on parish music programs. Study sessions on liturgical music are also available for individual parish needs. There is no charge for the consultation service by the Subcommittee.

A program of training for new organists and continuing education for others is being organized by Sister Vivian Rose at Marian College, Father Mueller revealed.

All of the cases at both St. Vincent's and Holy Rosary have involved births with caesarean section delivery.

In the latest case in Miles City, Holy Rosary administrator David W. Patton said "we will have to study the ramifications of the order before deciding what further action to take."

In a separate statement, Bishop Schuster said that his diocese is preparing ethical guidelines for Catholic hospitals here and that it is consulting with lawyers about an appeal of the original court order.

Pope to spend

(Continued from Page 1)

people who come together in the Black valley under Mt. Soratte will have to provide their own heat, except for the smoking lights of Italian television.

The Pope's remarks inside the tunnel will be off the cuff, according to a Vatican official. Father Romeo Panciroli, who was at the site of the Mass a week before the Pope's visit.

During the Mass, Pope Paul will deliver a second speech and then distribute Communion to 100 of the miners. At the same time 30 other priests from the local region will give out Communion to the assembled crowds in front of the papal altar.

"The idea of the Pope's visit came from our own men," Father Mario Valeri, chaplain of the miners and a parish priest in nearby Ponsano, told NC News. "These are wonderful people and are working very hard under real dangers which I never knew existed until I was assigned to work with them three years ago."

FATHER VALERI called Don Mario by the hard-hatters miners—most of whom he knows by their first names—wrote a poem and hymn for the occasion that says: "Be happy all you faithful, rejoice you miners, my vicar is coming and the stones of Mount Soratte will speak of me on this day to all the world."

Later Christmas morning the Pope will return to Rome to rest before celebrating Mass in St. Peter's Basilica.

Villagers join in carol singing

In the mountain regions of Western Austria, entire villages join in carol singing on Christmas Eve. Beginning with the family living farthest from the village church, torch-bearing carolers form a procession.

At each house along the way greetings of "Froehliche Weihnachten" are exchanged, and the inhabitants fall in line. Eventually, the whole population is part of the parade as it arrives at the church steps in time for midnight Mass.

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BEHIND THE NEWS

BY ROBERT HOLTON

VATICAN CITY—Anyone seeking a front row seat at a papal general audience or a two-minute, semi-private meeting with the Pope would do well to have a friend in one of the secretariats or commissions that stem from Vatican II.

It is on the recommendation of ranking personnel in these agencies that such seats and meetings many times are arranged.

Because of the growing press of Vatican business in the post-conciliar age, Pope Paul has been forced to reduce drastically the number of private and semi-private audiences he grants each week.

"REGULAR PRIVATE audiences with the Holy Father today are not common unless you are visiting the Holy See on official top-ranking diplomatic, Church or other business," said one Vatican source.

There was a time before Vatican II ended six years ago that Popes spent a great deal of their time receiving people who had no real business to transact with a pontiff. They usually were wealthy or otherwise important people from outside Italy who wanted to visit with the spiritual leader of the world's more than 633 million Catholics for a myriad of reasons.

How to meet the Pope

WRANGLE A FRONT ROW SEAT AT A GENERAL AUDIENCE BUT EXPECT A SICK CHILD TO STEAL THE LIMELIGHT

"For a great many it was the ultimate and crowning event in their lives on earth as Catholics to meet the Pope and to shake his hand," said one Vatican aide.

Today there are several types of papal audiences. There is the general audience normally held on Wednesdays which upwards of 14,000 men, women and children attend. Tickets for these audiences are distributed free of charge through various religious order headquarters in Rome, national Church operated colleges here and through the Prefecture of the Apostolic Palace.

AT THE GENERAL audiences numbered seats are reserved for special guests in the front row of the long, narrow

audience hall. Those occupying such seats are introduced to the pontiff by name after his general audience address and may kiss his ring or shake his hand. Many of these guests are ill or crippled people even some confined to movable beds and wheelchairs.

The Pope may say a few words to any of these people. If they are noticeably ill, particularly if they are children, Pope Paul will invariably chat briefly with them.

After the general audience, the pontiff leaves to meet individuals and small groups in a special room just off the main hall. Until two years ago these meetings were known by the Italian title of a "Baciamento"—or kissing of the hand.

"They no longer call it this," said one

Vatican source. "It is now just known as a semi-private audience. I think part of doing away with the name was the thinking that kissing of rings in the Church has become less and less popular since Vatican II."

AT THESE two-to-five minute meetings, the Pope is briefed beforehand on the general background of the person he is to receive and "he usually says something relative to the person's work or something he has done to bring him notice," an aide said here.

The "fully private audiences" are usually held on Saturday and Monday mornings. These include meetings with clergymen from around the world who are in Rome on official Vatican business, diplomats and political leaders below "top echelon" rank, heads of state and other levels, and influential clergymen and members of the laity of all religious bodies.

"To get a front row seat or a semi-private or a private audience these days, you have to make arrangements well in advance unless you are an extremely important person," said a member of a religious order who handles applications.

"This has to be done so that cranks don't get next to the Holy Father to cause him embarrassment or even harm," he said, adding:

"This means that the person asking for the audience must get some backing from a person of responsibility in the Catholic Church, or another Church, or from a responsible political or other leader."

"THIS POPE wants to meet people he can learn things from and this means people from other faiths and even non-believers," he noted.

"Pope Paul is not interested in meeting wealthy people just because they are wealthy. He wants to meet someone who has done something of help to others. He likes to meet and comfort the ill. He melts when he meets little children."

"You must have something distinguishing about yourself to meet Pope Paul—something you did for the good of others, something you are suffering with patiently."

EDITORIALS

Christ never left Christmas

SOME YEARS ago a small group of determined persons formed an organization to "Put Christ Back into Christmas." Their laudable goal was to counteract the commercial exploitation of a religious holiday.

Though it attracted many sympathetic supporters, the organization has for the most part remained on a plateau of restrained popularity. It's not that a great many people don't deplore the irrelevancies and even idiocies that attend the celebration. They're just not convinced that Christ ever left Christmas.

This year the baubles are as gaudy as ever and the sound of the cash register is heard throughout the land. The cup of cheer sours as well as soothes and the tree is redolent of plastic, not fir. Advent is nearly forgotten in the rush and the crush.

Yet even in this most affluent, secularist society, the spirit of Christmas remains ironically steadfast to the Babe of Bethlehem. All but the most

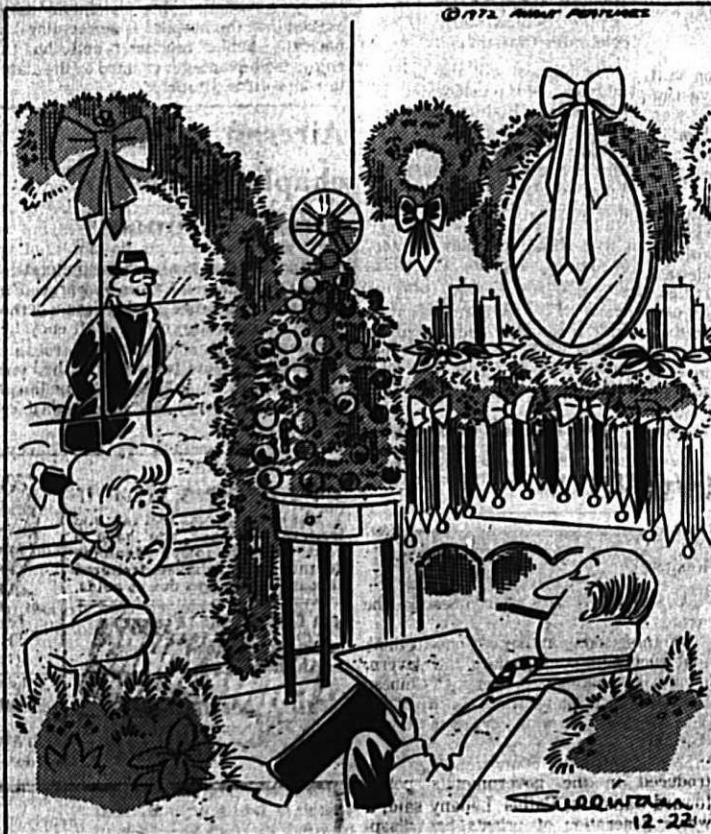
hardened are moved to be a little kinder, a little more thoughtful of others.

More than at any other time of the year, we count our blessings and have concern for those less fortunate. It may be a shallow concern, and short-lived, but it's there nonetheless—and, who knows, this year we may be able to extend it beyond the winter holidays.

The urge to give of our goods and ourselves is still alive. Thank God for that. We have not after all forgotten what Christmas is all about—sacrifice and love. The Child is still there, newborn, unstained, leading us again to the hope of a fresh start, giving us the encouragement to seek beyond weakness to the strength that is within us all.

No, whatever we may do to abuse Christmas, we cannot take Christ out of it. He remains, not just the symbol or the centerpiece, but the living, breathing spirit which beckons us toward a moment of greatness. And most of us, no matter how small, still cannot resist the lure.

—B.H. ACKELMIRE



"QUICK, HARVEY FOR HEAVEN'S SAKE—GO GET THE MANGER SCENE!"

THE YARDSTICK

The mysterious Xavier Rynne

BY MSOR. GEORGE G. HIGGINS

Who is (are) Xavier Rynne? There was a time in the not too distant past when this was the "in" question whenever two or more sophisticated Catholics (you had to be a "sophisticated" Catholic to qualify) got together to exchange little tidbits of ecclesiastical gossip about who said what to whom behind the scenes at Vatican II. Ecclesiastical one-upmanship was the name of the game and, for a mercifully brief period of time, it was or at least appeared to be the only Catholic game in town.

The point of the game was to make the other participants green with envy by claiming or at least pretending to know more than they did about the inside story of the Council. The rules of the game and the scoring system were simplicity itself. All you had to do was to top your opponent's hottest rumor with one that was even more sensational. The more implausible the rumor, the more points you scored. Plausible rumors counted for very little. In fact, they were thought to be rather corny.

NAME-DROPPING, provided it was done very adroitly, was also quite effective. But not any kind of name dropping. Quoting an American, a British, or an Australian bishop or peritus was considered very amateurish. The mark of the real professional was to wait until the chips were down and then come in for the kill by casually—very casually—recounting something that one had been told in strict confidence in the back room of a Roman bistro by a German, French, Swiss, or Dutch theologian, preferably one who had been called on the carpet by the Holy Office and had at least one scholarly work on the Index of Forbidden Books.

The only way to top that particular play and be declared the winner of the game was to claim to know beyond the slightest fear of contradiction the identity (singular or plural) of Xavier Rynne.

LOOKING BACK nostalgically on the good old days, when this game was being played so avidly by all sorts of heavy thinkers in the Catholic community who should have known better, one is intrigued by the fact that the identity of Xavier Rynne should have aroused so much curiosity. But even more intrigued by the fact that his identity is still shrouded in

mystery.

By actual count, Rynne's articles and books on the Council have been ascribed by enterprising ecclesiastical detectives to at least 20 different individuals. And yet the real Xavier Rynne, bless his slippery heart, is still at large and presumably still collecting royalties.

I had long ago assumed that the game referred to above had gone out of style and that the search for Xavier Rynne had been given up as a hopeless cause. I was wrong, however, for within recent weeks The Wanderer has unexpectedly reopened the case. To their credit, the editors are hedging their bets. They don't actually claim to know the identity of Xavier Rynne beyond any fear of contradiction. On the other hand, they do seem to have a strong suspicion that a priest by the name of Higgins, first name George, is the real Xavier Rynne or, in any event, one of his closest collaborators.

THE EDITORS OF The Wanderer do a bit of casual name-dropping to substantiate this rumor—but name dropping with a difference. Their original source is a harmless quote from Abigail McCarthy's new book, "Private Faces, Public Places." But since Abigail is an American (I almost said "only" an American) the editors of The Wanderer, knowing the rules of the game, drag in the name of Hans Kung as supporting evidence.

"When Mrs. McCarthy," they pointed out, "says that she and her husband 'had dinner with periti' she is talking about Hans Kung, not a cleric from the boondocks. So when she says that her 'old friend' George Higgins was 'in on the 'Xavier Rynne' caper one cannot lightly dismiss her testimony."

That's a nice professional touch. After all, one Swiss peritus is obviously worth his weight in gold when it comes to the art of ecclesiastical one-upmanship.

The fact that the name of this particular Swiss theologian was dragged into the discussion by an awkward sleight of hand trick and is never actually quoted makes no difference whatsoever on the

'Wasted' war talk

LONDON—Theologians in the past wasted a lot of time trying to define the limits of a just war, German Redemptorist Father Bernard Haering said during a lecture in England and Scotland.

"What they should have worked out," said the theologian, "is a theology of liberation—how does man free himself from the age-old slavery of war—not how do we justify war."

scoreboard. According to the rules of the game, it was enough simply to mention his name in passing and let the other participants in the game come to their own conclusions.

WELL, MUCH AS I hate to be a spoiler, I must say that the editors of The Wanderer, like so many others who have played this game before them, are obviously bluffing. They haven't the foggiest notion of what they are talking about.

In conclusion, however, the question recurs: Who is (are) Xavier Rynne? It's my turn to get into the act. Do you suppose that Xavier Rynne could, in fact, be Al Matt, the editor of The Wanderer? You may say that that is a very implausible rumor, but don't forget that, according to the rules of the game, the more implausible the rumor, the more points you score.

TIME FOR 'MEA CULPA'

MILWAUKEE—A kind of mea culpa for some of the polarization in religious education was expressed here by author, lecturer and religious educator Mary Perkins Ryan.

She was speaking for herself and other "progressive" educators who had hoped for change to come too fast and as a result attempted to impose their ideas on others. "A lot of harm has been done," Mrs. Ryan said, "by the tactlessness of progressive people, myself included. They've been just as authoritarian as the others—taking down vigil lights, downgrading novenas. What has happened to confession is a tragedy because people still feel guilty and yet don't feel it is 'in' to go anymore."

IN AN INTERVIEW with the Catholic Herald Citizen here, she listed what she called some "tactless mistakes."

"People (religious educators) took one or two courses in the summer and, without digesting them properly themselves, tried to give them to people unprepared for them," she said.

They started new methodology—they didn't know how to use. They didn't really understand the media they were using."

Also, some "went off the deep end" in sensitivity training, she said. She did not discount all value of the technique but criticized those who claimed it to be "the total answer." She added she did think a

through the magic 100 million barrier last month. But it remains concentrated almost entirely in the southeast, around Sao Paulo and Rio de Janeiro.

The Amazon rain forest, which comprises three-fifths of this country, has only 24 persons per square mile. Brazil would like to transfer the many millions—including 30 million starving peasants of the drought-ridden Northeast—who are surplus to the needs of the existing economy.

Some of the land is undoubtedly rich. Once the forest is slashed and burned away, it will yield rich harvests of corn, beans and other crops. But after four or five years, the tropical rains will carry off the topsoil, leaving a red sandy earth as hard as rock and as resistant to further cultivation.

AS ONE VIEWS it, one thinks of the arid desert between the Tigris and the Euphrates in Mesopotamia, a land so fertile as to be traditionally believed the original Garden of Eden until its ecology was upset by the barbarian invasions in the Middle Ages.

Is Amazonia to share a similar fate? Nobody really knows, because there has been almost no systematic study of the effect of wide scale removal of the tropical forest which maintains an almost closed system of self-renewal.

What is known is that less than a pound of soil is lost to erosion each year in forest conditions, whereas erosion soars to 30,000 pounds a year when the forest is removed.

MAJOR CLIMATIC changes can follow such erosion: In the past 400 years, Brazil has lost 30 per cent of its forests. The impact can be seen in the deforested states of Bahia and Minas Gerais, where the Sao Francisco river has shrunk from 3,500 cubic yards per second to 250 in a century. And if the Amazon forest disappears, the effect will be felt literally around the world.

In this region of lush vegetation a high proportion of the world's oxygen is renewed each day. Its failure could make unlivable such already smog-bound cities as Los Angeles, Pittsburgh, Essen and Tokyo.

Not less shocking for many observers is the kind of human society being established for the exploitation of Amazonia. Brazil has continued into the 20th century a semi-feudal type of land-holding in which a few powerful land-owners exploit a mass of peasants living at a subhuman level of subsistence. As the frontier moves west, so does the unjust system of exploitation of people.

useful help is participation training, a series of exercises in how to reach consensus.

INCLUDING HERSELF in her criticism, Mrs. Ryan said when she wrote her controversial book, "Are Parochial Schools the Answer?" (1954), "I didn't know enough about it. Hopefully, we all grow up."

She said where religious education is flourishing now are parishes where parents are involved and where priests have made a point of making various adult groups feel they had goals that were vital to the parish.

"Where the parish is alive, where there are parish meetings, where youth see there is a live community, religious education does well," she said.

The important thing is for parents to get involved in the kind of religious education they themselves want for their children instead of having it imposed on them, she said.

She added: "If they have been given the pitch by the priests on what the new religious education is, and the parents still want a more conservative approach, they should be encouraged to do it their own way. You can't force new ideas. But hopefully, with patience and kindness we can eventually win them over."

The editors and staff of The Criterion extend to our readers and advertisers best wishes for a Joyous Christmas and a Happy New Year.

Can't we do anything right?

AT REGULAR intervals we are being informed by people who ought to know that the billions spent on educational reform have been largely wasted.

Nearly every innovation that has been tried has flunked—from the new technology of the classroom to busing for integration. Offered as proof is the simple fact that our children are not learning any more, any better or any easier than before. Instead, there is creditable evidence that education as a whole has deteriorated.

Moreover, the highly-touted war on poverty has bombed out. There are more persons than ever on welfare and more public hostility toward them. Anti-poverty programs have provided only minimal gains for an insignificant sector and have succeeded, more often than not, in increasing ethnic tensions among the have-nots.

Despite billions transferred from federal and state coffers to local law enforcement agencies, fear

haunts our cities and suburbs, the courts are jammed, and jails and prisons are explosively overcrowded. Yet officials estimate that only one of every five crimes is ever reported to the police.

Even drug education among the young, focus of much concern and expenditure, is backfiring. The first intensive study of such programs has revealed they provide an incentive to experiment, not abstain.

Now the National Association of Black Social Workers is pleading with adoption agencies not to place black or biracial children in white homes. What many thought to be the most promising and unselfish commitment to individual integrity and worth is proving too costly for the children involved.

The social idealism of the Sixties seems awash in the disillusionment of the Seventies. Pointing to the landslide vote in last month's election, the Cassandra predict we are doomed to a prolonged period of "benign neglect." They are wrong.

Americans have not lost their idealism but they are hungry for a "payoff." They are bitter about all the extravagant promises that have not been fulfilled. They don't want to sweep their troubles under the rug any more than they want to throw their money down the drain. But they want to see some proof that government and society haven't forgotten how to do things right.

HAVE YOUR SAY

Letters to the Editor on subjects of interest to our readers are always welcome. Address them to: The Criterion, P.O. Box 174, Indianapolis 46206.

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ENOUGH TO SEND EVERY CATHOLIC BISHOP IN GERMANY TO A CONCENTRATION CAMP?

Could unpublished encyclical have changed history?

BY JAMES C. O'NEILL

VATICAN CITY (NC)—An unpublished papal encyclical condemning Nazism and fascism that was drafted by an American Jesuit might well have changed the course of history for the Catholic Church before World War II, according to Jesuit Father Walter Abbott of Boston, who heads the office for common Bible work sponsored by the Vatican.

The draft of the encyclical, "had it been published, would have broken the much criticized Vatican silence on the persecution of Jews in Europe," according to the Dec. 16 issue of the National Catholic Reporter (NCR), the independent Catholic newspaper.

In a copyrighted story, NCR associate editor Jim Castelli reported that Pope Pius XI "commissioned the American Jesuit John LaFarge to write an encyclical attacking racism and anti-Semitism in June of 1928, eight months before the death of the ailing Pope and 15 months before the outbreak of World War II."

FATHER LaFARGE, former editor of the Jesuit weekly America and noted author and crusader for social justice, died in 1963 at the age of 83. His personal papers are stored in archives at Woodstock College in New York.

NCR credited Thomas Breslin, a former Jesuit scholastic who left the order before he was ordained, for providing the lead and important background for the story. Breslin, said NCR, "worked with the LaFarge papers for more than a year while a Jesuit seminarian at Loyola (College in Westchester County, New York) three years ago." Before the LaFarge papers were moved to Woodstock, they had been stored at Loyola.

Father Abbott said he was the first to discover the "secret" encyclical.

FATHER ABBOTT told NC News here that "the day after Father LaFarge died, Nov. 24, 1963, I was assigned the job of going through his papers with the idea of writing his biography."

Father Abbott said that in going over Father LaFarge's private papers and diaries "my first discovery that day was texts in English and French of an encyclical letter which I learned Pope Pius XI had asked him to draft."

Rather ruefully, Father Abbott recalled that he began his assignment to do a biography of Father LaFarge "with great enthusiasm," but got bogged down in other previous assignments and in his appointment to work on common Bible translations during the second Vatican Council.

The LaFarge collection of documents then went to Fordham University historian Jesuit Father Harry Sievers, who in turn, also for reasons of work, turned them over to Breslin.

FATHER ABBOTT recalled in detail for NC News the beginning and end of the encyclical drafts done by Father LaFarge. He said that Father LaFarge had been sent by America, the Jesuit magazine, to cover the international Eucharistic congress in 1936 at Budapest, Hungary.

"His assignment also authorized him to meet with European intellectuals around the continent to discuss the turbulent situation in which Hitlerism and Italian fascism had already become the dominant note," Father Abbott said.

After the congress Father LaFarge came to Rome and visited the papal summer home at Castelgandolfo on June 24, 1938, stopping off to talk with Jesuit astronomers who operate the observatory



FATHER LaFARGE

at the papal villa. Apparently Pius XI heard of Father LaFarge's presence in Rome and invited him to visit him privately the next day.

"Father LaFarge's diary recounts that Pope Pius told him that he had read the American's book 'Interracial Justice' and the Pope declared that Father LaFarge's ideas were very close to his," Father Abbott recalled.

The upshot was that Pope Pius XI commissioned the American Jesuit to write a draft of an encyclical—a papal letter—"as though I had written it." When completed four months later the draft document was a "resounding denunciation

and condemnation of Nazism, Fascism, racism and the policies of anti-Semitism espoused by the totalitarian powers of the time," Father Abbott said.

THE DRAFTING of the document was accomplished between June and September, 1938, by Father LaFarge and a German Jesuit, Father H. Gundlach, with the blessing of the then Jesuit general, Father Wlodimir Ledochowski.

According to Father Abbott, the problems that dogged the progress of the draft document—and which eventually resulted in its disappearance from the scene of history—began at that point.

First of all, Father LaFarge sent the document to the Jesuit general for forwarding to the Pope. Father LaFarge's associate, Father Gundlach, later reproached him for "being too loyal to your superiors."

THE REASON for this, Father Abbott said, was that Father Ledochowski felt this document was not adequate to the times. He sent it to an Italian Jesuit, Father Enrico Rossi, formerly of Civiltà Cattolica (the Rome Jesuit magazine), for "improvements."

Father Abbott said: "Father Ledochowski was worried by its head-on confrontation with the two great powers of the area at the time."

The LaFarge document was tied up with Father Rossi until January, 1939, but was untouched because the Italian Jesuit was ill and unable to deal with the material. At the prompting of Father LaFarge, Pope Pius XI sent word to the Jesuit general that he wanted to see the draft encyclical without further delay.

The document finally reached the Pope's study on Jan. 21, 1939. By that time Pius XI was already a very sick man. He died Feb. 10.

FATHER ABBOTT said that "it is not known if the Pope had time to read over the document before he became gravely ill or if it was on his desk awaiting his attention."

The death of Pius XI has been surrounded for years with rumors that he had planned a scathing denunciation of Hitler and Mussolini and their political philosophies. It has even been suggested that he was poisoned to keep him from issuing such an encyclical.

However, his personal secretary, now Cardinal Carlo Confalonieri, head of the Vatican's Congregation for Bishops, has rejected the poison reports.

The facts are, according to Father Abbott, as documented from the LaFarge files, that papal secretaries gathered up all the documents on the desk of the late Pope and consigned them to the secret archives of the Vatican.

A NOTE ATTACHED to the draft of the LaFarge encyclical, penned by the then Magr. Domenico Tardini, later cardinal secretary of state to Pope John XXIII, made a special note of the fact that Pope Pius XI had requested the Jesuit general to send it to him as soon as possible and without delay.

"The document's condemnation of the political philosophy of Hitler and Mussolini, its strong middle part attacking the attendant anti-Semitism and racism, was enough for Hitler to send every Catholic bishop in Germany loyal to the Pope to a concentration camp."

opinion
reaction
analysis
background

He added that, as a consequence "it is quite likely Cardinal Pacelli, Pope Pius XII, might not have been elected to succeed Pius XI because of the resulting German crisis."

FATHER ABBOTT said that after the election of Pius XII, Father Gundlach was a member of the group of German Jesuits who surrounded the new Pope. He called the Pope's attention to the earlier document. In the first encyclical of the reign of Pius XII, Summi Pontificatus, published Oct. 20, 1939, there were certain parts warning against totalitarian systems which, according to Father Abbott, clearly came from the LaFarge document.

Other echoes were contained in subsequent Christmas messages during the war years, but the full contents of the draft document never appeared as a single unit.

China-watcher sees no religious thaw

A veteran China-watcher said he doubts there will be a rebirth of religion in China in the near future.

The doubts were voiced in an article in the Rome Jesuit review Civiltà Cattolica by Jesuit Father Louis Ladany, director of the Hong Kong China News Analysis and a well-known specialist in Chinese communist affairs.

Father Ladany said that hopes in the West for a thaw in the Chinese Communist treatment of religion in Red China seem "ill-founded."

THE FOREIGN press, the Jesuit said, sometimes asserts that "religious freedom in China has been reestablished." But

actual reports coming out of China, he said, "clearly state that the illusions of the foreign press are too bold. Foreign visitors and correspondents will never know how things truly stand."

Father Ladany's article said that most Chinese Christians on the mainland are now wary of taking part in any religious ceremonies or services sponsored by the government because they have been exploited before as propaganda or have become the objects of reprisals once the government policy changes.

Father Ladany asked: "Can one think that the situation will improve if the Chinese government should accept a representative of the Holy See in

Peking?"

ANSWERING HIS own question, he wrote:

"Nothing today authorizes one to think that such acts could induce the government of Peking to permit Chinese Catholics to recognize the authority of the Holy See or to grant them greater religious freedom."

Even if a lasting change should be introduced in the government's policy toward Catholics, Father Ladany said, "the whole generation of priests has disappeared under the years of persecution and no new priests have been trained to take its place."

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December 24: CHRISTMAS ANTICIPATION MASS—5:30 p.m.—First Mass of Christmas, Organ music by Mr. John Van Bente. 12:00 (Midnight) Solemn Concelebrated Mass—Saint John Choir—Mr. John Van Bente, Director.

December 25th: Masses at 6:00, 7:30, 9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

December 27: Novena Service at 7:45 p.m., followed by CHRISTMAS RECITAL by Miss Carol Esselborn.

December 31: NEW YEAR ANTICIPATION MASS at 5:30 p.m.; SPECIAL ANTICIPATION MASS 8:30 p.m.

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THE CHRISTIAN COMMUNITY

BY DR. LAWRENCE LOSONCY

AS CHRISTMAS approaches, the warm glow of Christian community once again begins to preoccupy the minds of men. For some men Christmas is a reminder of the fact that we are none of us alone, none of us an island, all of us interrelated and sharing the same destiny to some extent. We realize that by becoming man, Jesus became personally involved in the history

of this world, bringing each of us who love him that much closer to one another. The birth of Christ becomes in this sense, and for some people, a reminder of our various relationships to one another.

For other people, Christmas is the best time to let friends know they are appreciated and still not be embarrassed. The beauty of mistletoe is that it allows a no-strings-attached kiss: the Christmas card simply says we love you; the office party says you are OK; the gift says thanks for being you; the toast says you

deserve esteem.

FOR THOSE IN LOVE. Christmas is a feast of love; for families Christmas is what everyone remembers best. Children, parents, grandparents—all remember Christmas and all look forward each year to yet another Christmas. Christmas is never quite as good as we expect, but we always remember it better than it was. Even into the very last years of life, people remember clearly the Christmases they enjoyed with their children and even the Christmases they experienced in their family as children.

For civil society and international society, Christmas is one of the few holidays observed by almost all nations and honored worldwide both religiously and economically. Because a child came from God and yet was dependent upon other men, the world goes down on its knees. Christmas after Christmas, even twenty centuries later.

Christmas is the one feast and the one season which brings about, year after year, increased interaction among all forms of human community and among nearly all people.

A MODERN EUROPEAN philosopher who spent much of his time and energy criticizing organized religion, finally concluded about God that: "Even if there were no God, people would invent one." Should the inventing of God ever be attempted by the human race at Christmas time, our new God would be one of great love.

The sad part of all this is that the human race still hardly knows that there is no need to invent a god because God really lives. Even sadder is to note how few people, relatively speaking, believe the good news that God loves us to an extent even beyond invention or imagination! We are reminded each year upon hearing the Christmas Gospel, that for many people, Christmas is only a story, too good and too remote to be true.

If we, as a Church, wish to bear witness to the reality of Christmas, then Christmas must be real for our lives. The Church is international and universal as a sign of unity among all men. The Church includes friends, lovers, families, children, grandparents, young, old, rich, poor, sinners, prisoners, everyone. The Church is truly a sign for unity among all men because Jesus dwells in the Church.

It remains for us, however, to make that sign which is the Church tangible. There is no other way to do it besides increasing the love we manifest to all the people with whom we live. Christmas, if it means new love in our lives, will mean new love in the Church. Then the increased interaction with all forms of community, which reveals the Church more clearly as the universal sacrament or sign of unity among all men, will last all year and go on every year.

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LITURGY

Missalettes - help or hindrance to liturgical devotion?

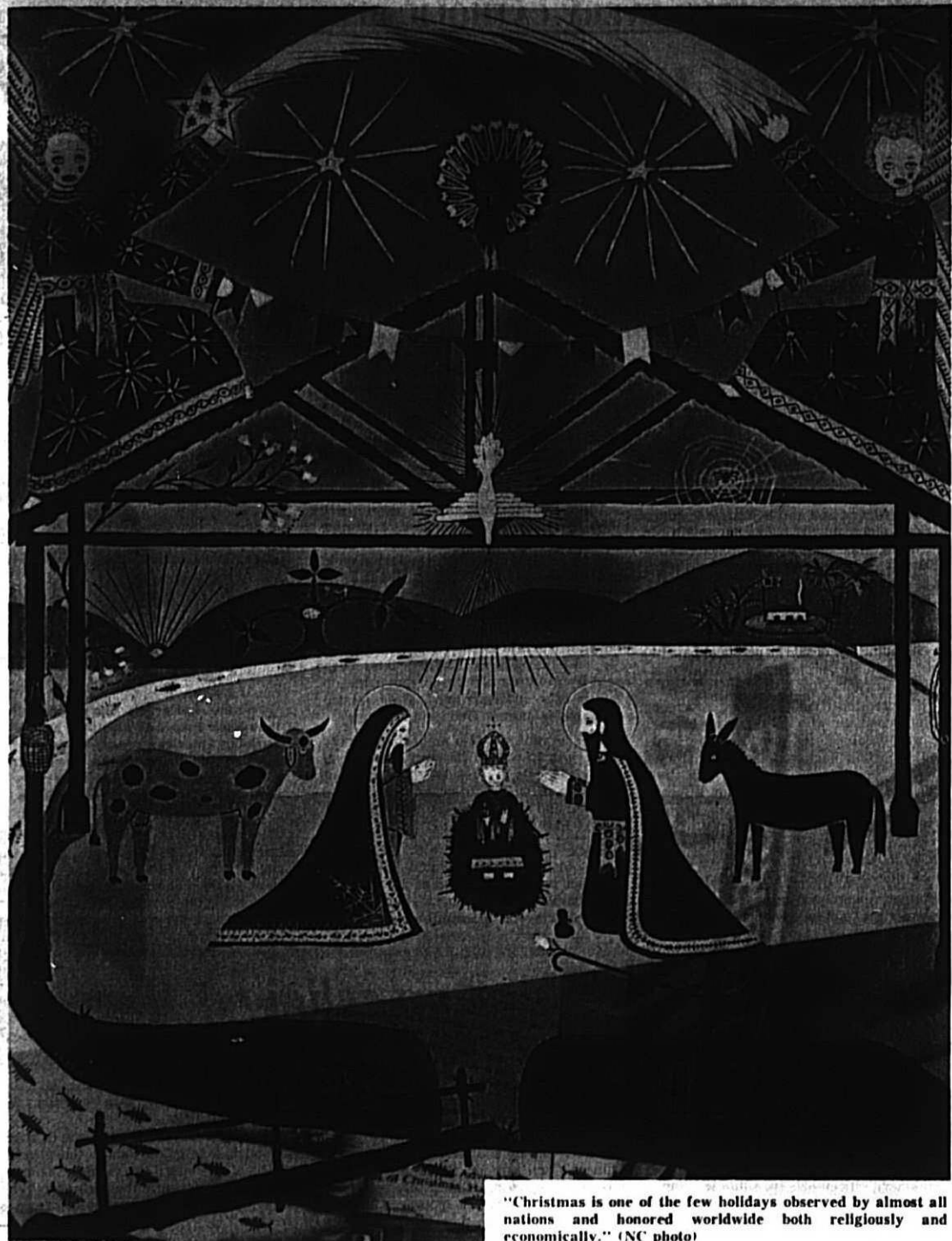
BY FR. JOSEPH M. CHAMPLIN

ARE MISSALETES, leaflets, booklets and other participation aids a help or a hindrance to good worship? Should the scriptural readings be printed in these texts or omitted from them? What about the eucharistic prayers and other so-called presidential formulas designed for proclamation by the priest? Is it better for a person to read along with the priest, deacon, lector or watch and listen attentively?

Over 400 members of diocesan liturgical commissions in the United States (plus representatives from Canada, Puerto Rico and the Philippines) held their annual convention in Detroit this fall and gave these questions a fairly thorough examination. They wisely, I think, invited three men from different fields with opposing views to deliver carefully prepared position papers on the subject of worship aids.

FATHER JAMES SHAUGHNESSY, a former pastor in the Peoria diocese, first president of the National Federation of Diocesan Liturgical Commissions, and now director of a liturgical research program at the University of Notre Dame, began the discussion. He argued from pastoral, historical, and theological viewpoints for the elimination of those texts in participation aids which are not proper to the laity's role in a liturgical celebration.

This would cover, for example, the eucharistic and other presidential prayers (which belong to the priest) plus the scriptural readings (which belong to the



"Christmas is one of the few holidays observed by almost all nations and honored worldwide both religiously and economically." (NC photo)

CATECHETICS

Ideals differ from reality

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

MAHATMA Gandhi, spiritual and political leader of India, was a Hindu. Yet he admired and respected Jesus Christ, whom he came to know through reading the Gospels. However, it is said that contact with Christians led him to disdain Christianity.

Fyodor Dostoevski, world renowned Russian novelist, also loved Jesus Christ. He too knew Christ through the Gospels. Yet he came to despise Christians.

Today many contemporary Americans are "turning on" to Jesus at the same time that they "turn off" the Churches. There is

even a growing movement of "Jews for Jesus," although few Jewish followers of Jesus join Christian Churches.

On the other hand the official teachings of the Second Vatican Council proclaim that "by her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity" (Church, 1).

THERE WOULD SEEM to be a discrepancy between the ideal described by the council and the experience of many inside and outside the Church. It would seem that if the Church is a sign, its meaning is not being recognized. Some would even say that the institutional Church as it is experienced in parishes, dioceses, or even internationally, gives rather the appearance of being a counter-sign to the unity Jesus came to bring.

To educate our people—from pulpit, at home, in school—to recognize and aspire to the ideals of Christian unity proposed by the Gospels and Vatican II, is good. But the ideals will only be appreciated if the reality is examined with equal honesty and openness. By the second grade, today's children are able to perceive the distance between lofty ideals and often painful reality. Meaningful ideals are only embraced when seen against the backdrop of the real.

There is little educational value in teaching the young that their parish is a community, even a family, when there is not an honest dealing with their per-

Company, publishers of the widely used "Missalette," "Celebrate," and now "Praise," took no sides, but, claiming to speak as a representative of the participation aids publishing industry, urged the production of diverse materials by which "the maximum number of American Catholics can participate to the fullest extent in any liturgical event."

KRAEHNBUHL insisted that disposable, relatively inexpensive and short-lived leaflets, booklets or missalettes make it possible to serve with a variety of styles the highly diversified liturgical congregations we have in the United States. They offer, in his view, flexibility, and a viable method of testing, especially with music, new compositions and rites before they are produced in permanent and more expensive hard cover books.

The convention delegates, in a confused, lengthy and exhausting session after the presentations, voted to approve a resolution which urged the elimination of rubrics and presidential texts in participation aids, but accepted the inclusion of biblical readings.

David Kraehenbuehl, director of the education division for the J. S. Paluch

ceptions of that parish. To repeatedly tell the young—or old—that the Eucharist is a joyful banquet or meal celebrated by the Christian community, may not ring true to their experience of Sunday Mass in their parish. To suggest that Christians as a community are an example of social justice, compassion, honesty or dedication may appear either naive or false to many maturing Christians.

IT SEEMS TO ME that the ideal must be taught and taught clearly. As the council affirms, "the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping" (Church in World, 31). Ideals give one reason for hope and renewed vitality.

But in painting a challenging ideal it is important to avoid triumphalism or fantasy. The Christian community today—as in every age—is often far from living up to its ideals. It has been many centuries since whole nations were converted to Christ by the example of "how the Christians love one another." The council reminds us that "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth" (Ecumenism, 6).

Paradoxically, a healthy balance between sharing ideals and recognizing reality that perhaps falls quite short of those ideals makes possible a deeper awareness of how much of the ideal is actually present in real situations.

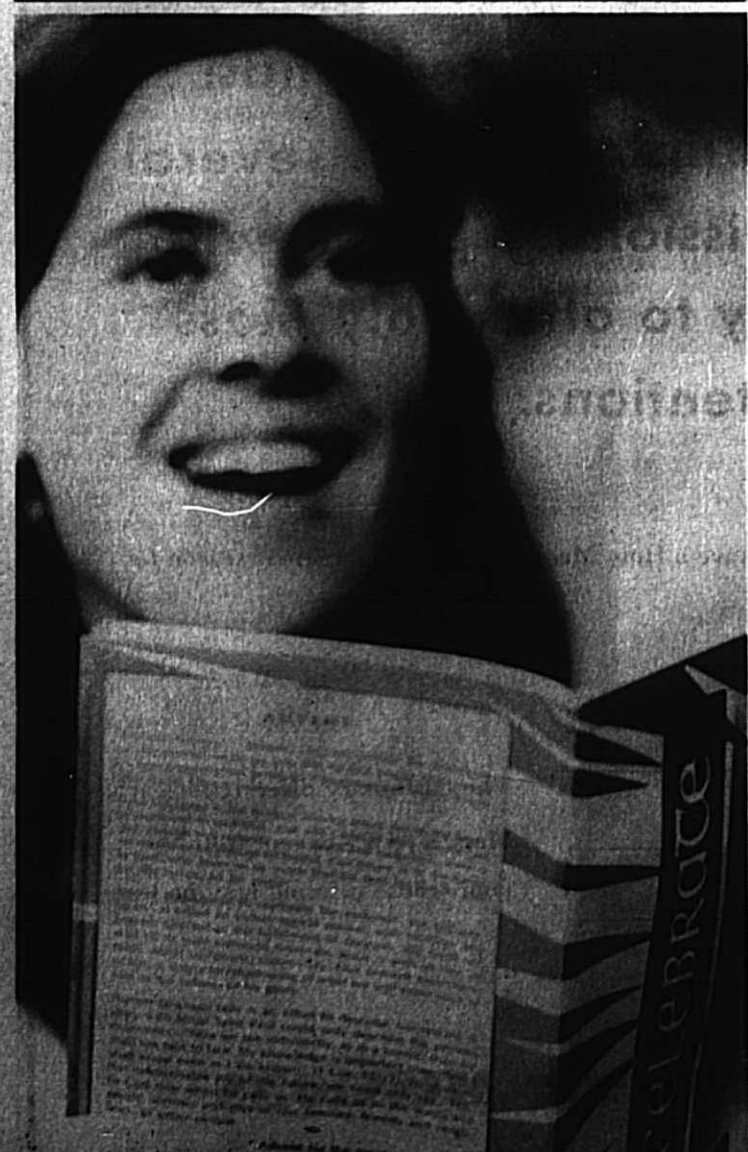
Once the reality is approached honestly, and people have an opportunity to express their disillusionments, fears and anger within an understanding atmosphere, I have found that they begin to recognize many positive factors they were blinded to before. They can begin to recognize that while their community may not yet be ideal, many seeds of that ideal can already be noticed.

IT CAN BE QUITE surprising to many, once their disappointment and anger are defused through understanding and honest listening, how many good things are happening within their local Christian community and within the Church around the world. Instead of triumphalism, there can be legitimate pride. In place of defensiveness an honest humility can grow.

We are a Pilgrim Church. What matters is that we continue on the way, admitting our failures, but rejoicing in the great things the Lord continues to do for and through us. As we struggle toward translating the ideal into reality with God's help, it may be that we and others come to recognize more readily the presence of Jesus Christ within our communities.

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"Are missalettes, leaflets, booklets and other participation aids a help or hindrance to good worship?" (NC photo)

THE CHURCH AND I

Is he Irish or Australian?

BY F. J. SHEED

HAVE TOLD HOW in my beginnings I regarded myself as an Irish-Australian. It was largely emotional, but the emotion was deeply felt—St. Patrick and Brian Boru, Elizabeth and Cromwell, Robert Emmet and Daniel O'Connell and John McCormack, Moore's Irish Melodies, the famine and the Mountains of Mourne which ran down to the sea—with a dash of Ned Kelly. Actually I knew almost nothing of Irish history. I could not, for instance, have mentioned anything that happened in the decisive century and a half between the Confederation of Kilkenny and the '98. Of Gaelic literature I had not read a line, while England's literature was my paradisaical garden.

It was on my first visit to Dublin in 1922 that I became de-hyphenated. The process had begun in England a year or so earlier. Out of Australia for the first time, I found myself so homesick that I could hardly bear to read an Australian book, so passionately was I longing for Australia. But Dublin settled the matter.

I had at last met the Irish-Irish, delighted in them but knew that they were different, knew myself for an Australian. I was reminded of all this when I heard Father Vincent McNabb, an Irishman who had joined the English province of the Dominicans, say: "Ireland is my mother, but England is my wife. And I am one of those who think that his wife has things she could teach his mother."

IN THE LIGHT OF MY new awareness, I did a lot of remembering. One incident

came especially to mind. There was not a trace of sectarian feeling at the Sydney High School; we were not interested in one another's religion. But there was one brilliant boy moving up the school with me of whose religion we were all aware because his parents were in the Salvation Army and appeared at school functions in uniform. I remember one difference of opinion I had with him, not religious exactly. In 1910 King Edward died, the school was purple-draped, the boys wore purple ribbons or other signs of the national mourning. I wore no sign, and when accused by my friend of want of feeling, said that one death was like another and the King's death caused me no more grief than any of the thousands of deaths that happen every day.

I am sure he has forgotten the incident. It has remained vividly in my mind. At the moment I was only aware that my answer had avoided the issue: my real reason for wearing no sign of mourning was that I held Edward to be King of England, imposed on Ireland only by force. I felt he was no king of mine.

Forty years later an incident occurred which brought the whole episode vividly back to me. I was speaker at a dinner in America. The Chairman, introducing me, expressed surprise that I, with my Irish background, should owe allegiance to the Queen of England. The audience was horrified—no audiences in the world equal the American in courtesy to a visitor. I matched the Chairman's surprise with my own—that he, a lawyer, should make so elementary a mistake. By the Constitution of the Commonwealth, the Queen was Queen of Australia, as of Canada and New Zealand. Her relation with the English was not my affair. It was as Queen of Australia

that she had my allegiance and my affection.

But those 40 years had, indeed, seen changes not only in me. Archbishop Mannix had led the fight against conscription in the first World War. Yet England's Foreign Minister, as a leading Australian politician told me, was to express a wish in Rome that Mannix might be Australia's second Cardinal. He wasn't, as it happened; (the Hat went to a born Australian). But in the second World War he was Senior Chaplain to the Australian Forces. And Archbishop Duhig, that other born Irishman, had accepted a knighthood from the Queen.

In between, I had a different kind of reminder of King Edward's death. Just 14 years after I was in Toronto. There I was received by Archbishop McNeill who told me—a complete stranger—on authority which seemed to me pretty definite that the King had been received into the Catholic Church on his deathbed. The Archbishop even gave me the details—the priest who received him was a Father Foster of the Catholic Church alongside Buckingham Palace, and the Archbishops of Canterbury and York were kept waiting in another room meanwhile. It set me wondering whether my attitude to the King's death would have been different had I known him for a Catholic. And that raises the whole question of Church and State, which I shall be discussing later.

Just as the mixture of religious influences—Catholic-Methodist-Presbyterian—forced me to use my mind on religion, so the mixture of national influences kept me thinking about nationality. From that week in Dublin 50 years ago I have been continuously aware

QUESTION BOX

BY MSGR. R. T. BOSLER

Q IS IT POSSIBLE for a non-Catholic to receive Communion in a Catholic church? Of course, only the communicant would be aware of this, but it would involve a question of "right" in her mind. My lifelong friend, raised Episcopal, was married to a Catholic, with whom she attended Mass regularly every Sunday for twenty-six years. Now, after his death a year ago, she still attends Mass regularly. She has told me that she gets a great deal of comfort out of our Mass and once said that she did miss going to Communion.

A. Why don't you ask her to join the Church since she is attending every Sunday? She probably knows enough about our faith to accept it with very little instruction. She may even be waiting for an invitation.

Tell her that the Eucharist is a sign of Church unity, that by coming forward for Communion she would be expressing and professing a unity that in reality does not

of myself as an Australian. Love of one's own land, which is patriotism, does not mean thinking it greater than others, which is nationalism, but only feeling it closer to one's own heart. Patriotism is related to nationalism much as family affection (which is love) is related to snobbery (which is an extension of egoism). Love of country can be perverted into nationalism, as love of women into promiscuity. The cure for each is the same—not to abandon the love, but to purify it. I do not pretend that either love is easy to keep pure.

Can a non-Catholic receive?

yet exist for her. This is the reason why our Church does not normally permit non-members to receive Communion. For us the act of receiving the Eucharist is a profession of unity in the same Church.

The Eucharist is also the cause of Church unity. So an argument can be made in favor of admitting to Communion all those baptized Christians who share our belief that Jesus is truly present in the sacrament in the hope that this would promote ultimate unity. There are theologians who promote the idea. But, officially, the Church does not yet allow it.

Q. If Christ died for our sins, why should we go to confession?

A. Christ died for our sins, but we still need baptism for the forgiveness of our sins. Through baptism we are united with the Christ who gained forgiveness for us by his death and resurrection. Penance, or confession, is the sacrament through which are forgiven the sins committed after baptism. Through penance we are reunited with Christ in case sin has separated us from him. In both baptism and penance it is our belief that Christ Himself forgives sins, using the human agent as his instrument.

We go to confession, therefore, because we want to receive from Christ Himself the forgiveness of our sins and the help we need to avoid them in the future. You may wonder why, if sin is an offense against God, we need to confess to a man for forgiveness. It is God's plan, Christians believe, to forgive sins through the humanity of the God-Man, Jesus Christ, and it is our Catholic belief that Jesus continues to exercise his healing ministry through his Church and sacraments.

There is also another reason why we

confess. When we sin we fail not only God but also the Church. It is the failure of Christians to love others which weakens the Church's appeal to non-members and unbelievers. And within the Church we are not isolated members; what we do helps or harms the other members of the Church, for together we form one body with Christ. So having sinned, we go to the priest as an official representative of the Church to admit that we have harmed the Church by our failures.

Q. My son bought a car that is registered in my name. On our auto insurance policy I am listed as principal driver. He is supposed to drive the car occasionally. He is a student out of town. He uses the car one week; I use it the next. I know we are cheating the insurance company to some extent. Is this a mortal sin?

A. Would you go on doing what you are doing if I said it was only a venial sin? Why must we always think in terms of mortal sin? You may be doing something dishonest, but you are not turning from God and risking the loss of eternal happiness for the sake of the few dollars you may be saving. Of course, you are not committing a mortal sin. But, if you think you are doing something dishonest you should be ashamed of yourself, whether you think of it as a mortal sin, a venial sin or no sin at all.

You may not be doing anything dishonest. I can't decide this for you. Check with your insurance agent. If your son is listed as one of the drivers you are probably paying a healthy extra premium which may be enough to justify what you are doing.

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SEASONAL TOUCH—Novel and often meaningful touches have been added to liturgical services in many Archdiocesan parishes during the Advent season. One of these was enacted last Sunday at St. Thomas Aquinas Church, Indianapolis, where youngsters during the Offertory procession hung simple ornaments they had designed in school on a special tree erected in the sanctuary. Shown above are Laurie Kistner and Peter Haynes.

Greetings

Father Donald Schneider, William S. Rahm, Major Schneiders and the staff of the Archdiocesan CYO Office extend sincere greetings to the priest moderators, adult volunteer workers and participants in the CYO program throughout the Archdiocese.

Repeat seen possible in Quiz final

A possible repeat of finalists is likely in the 19th annual Junior CYO-Criterion Quiz Contest as the only survivors are from the same two southside parishes which confronted each other last year—St. Catherine's and St. Barnabas.

In fact, three of the four semifinalists are from St. Catherine's, assuring the parish a berth in the final round. The semifinalists will have a "week off" before resuming the contest on Sunday, Dec. 31.

All four semifinalists in competition last Sunday posted scores of 110 or better, out of a possible 200 points.

St. Catherine's No. 1 scored 140 against 90 for St. Pius X No. 1. St. Barnabas No. 1 earned 130 points in upending Our Lady of Lourdes No. 1 with 70. St. Catherine's No. 3 posted 110 against St. Simon No. 2's 70, and St. Catherine's No. 4 team outmanned St. Joan of Arc No. 3, 110-60.

The December 31 clash between St. Catherine's and St. Barnabas will be held at a neutral site, while the other two teams will meet at home. Officials for the round will be provided by the CYO Office.

CYO NOTES

Scout troops and leaders are advised that the boards of review have been set by the Catholic Committee on Scouting on January 14 and 21 at the CYO Office. The annual Ad Altare Dei Award ceremony will be held Sunday, Feb. 4, at a site yet to be determined.

Holiday basketball tourneys planned include: St. Malachy's, Junior-Senior four-team tourney; Our Lady of Lourdes, Cadet A, St. Philip Neri, Cadet B; Holy Spirit, "56" A; and Little Flower, "56" B.

The coming holiday vacation should provide high school seamstresses the opportunity to plan and finalize their entries in the Junior Style Show, to be held January 28 at Holy Name parish. Contest deadline is January 12.

Other activity deadlines include: Cadet Girls Volleyball League, December 21, Cadet Boys Wrestling League, January 3; St. Joan of Arc Junior Girls Volleyball Tourney, January 4.

LEAGUE STANDINGS

"A" LEAGUE

Division I—St. Barnabas 3-0; St. Jude 3-0; St. Pius X 2-0; St. Michael 2-1; St. Simon 1-2; Holy Spirit 1-2; St. Matthew 1-2; Holy Name 1-2; St. Lawrence 0-3; Little Flower 0-3.
Division II—St. Andrew 3-0; St. Rita 3-0; St. Philip Neri 2-1; Mount Carmel 2-1; St. Joan of Arc 2-1; St. Gabriel 2-1; St. Christopher 1-2; Christ the King 0-3; Our Lady of Lourdes 0-3; Immaculate Heart 0-3.
Division III—St. Roch 2-0; All Saints 2-0; St. Malachy 1-2; St. Catherine 1-2; St. Thomas 1-2; St. Mark 1-2; St. Monica 0-2.
Division IV—Holy Cross 3-0; St. Ann 3-0; St. Martin 2-0; Holy Trinity 1-1; St. James 1-2; Our Lady of Greenwood 1-2; Nativity 1-2; St. Patrick 0-3; Sacred Heart 0-3.

"B" LEAGUE

Division I—St. Christopher 3-0; St. Pius X 3-0; St. Rita 3-0; St. Gabriel 2-1; Immaculate Heart (Blue) 2-1; St. Andrew 1-2; St. Joan of Arc 1-2; St. Michael "B" 0-3; St. Malachy 0-3.

Christ the King 0-3.
Division II—Holy Name 3-0; Holy Spirit 3-0; St. Matthew (Black) 2-0; St. Lawrence 2-1; Little Flower (Gold) 2-1; St. Simon 1-1; St. Michael "C" 1-2; Our Lady of Lourdes 0-2; St. Catherine 0-2; St. Jude 0-3; St. Barnabas (Red) 0-3.
Division III—St. Matthew (Red) 2-0; Little Flower (White) 2-1; St. Michael "D" 2-1; St. Luke 2-1; St. Barnabas 2-1; St. James 2-1; St. Bernadette 1-2; St. Mark 1-2; Mount Carmel 0-3; Immaculate Heart (White) 0-3.

CADET LEAGUE

Division I—St. Jude 3-0; St. Rita 3-0; St. Simon 2-1; Holy Spirit 2-1; St. Pius X 2-1; St. Andrew 1-2; Little Flower 1-2; Holy Name 1-2; St. Michael "B" 0-3; St. Lawrence 0-3.
Division II—Immaculate Heart 3-0; St. Matthew 2-0; St. Philip Neri 2-1; Mount Carmel 1-1; St. Barnabas 1-1; St. Gabriel 1-2; St. Joan of Arc 1-2; Our Lady of Lourdes 0-3; Christ the King 0-3.
Division III—St. Catherine 3-0; St. Christopher 2-0; Holy Trinity 2-0; St. Thomas 2-1; St. Luke 1-1; St. Mark 1-1; St. Malachy 1-2; St. Monica 0-3; St. Martin 0-3.

Division IV—St. Patrick 2-0; Holy Cross 2-1; All Saints 2-1; St. James 2-1; St. Bernadette 2-1; Nativity 1-2; St. Roch 1-2; Sacred Heart 0-2; Our Lady of Greenwood 0-2.

CADET B LEAGUE

Division I—St. Mark 3-0; St. Michael "B" 3-0; St. Rita 3-0; St. Andrew 2-1; St. Gabriel 2-1; St. Luke 1-2; St. Thomas 1-2; St. Joan of Arc 1-2; Immaculate Heart (Blue) 0-3; St. Christopher 0-3.
Division II—St. Philip Neri 3-0; St. Simon 3-0; Holy Name 2-0; Holy Spirit 2-1; St. Matthew (Red) 2-1; St. Barnabas 1-2; St. Jude 1-2; Little Flower (Blue) 0-3; Our Lady of Lourdes 0-3; St. Lawrence 0-3.
Division III—St. Luke "C" 3-0; St. Matthew (White) 3-0; Little Flower (Gold) 2-1; St. Catherine 2-1; Immaculate Heart (White) 2-1; St. Gabriel 1-2; St. Bernadette 1-2; St. James 1-2; St. Michael "C" 0-3; Mount Carmel 0-3.

FRESHMAN-SOPHOMORE

Division I—Mount Carmel 3-0; Holy Trinity 3-0; NYAA "A" 2-1; St. Christopher 2-1; St. Malachy 2-1; St. Luke 1-2; St. Martin 0-3; St. Monica 0-3.
Division II—Immaculate Heart 3-0; St. Rita 3-0; St. Joan of Arc 2-1; St. Pius X 2-1; St. Matthew 1-2; NYAA "B" 0-3.

"B" 1-2; St. Andrew 0-3; St. Lawrence 0-3.
Division III—St. Catherine 3-0; St. Mark 3-0; St. Rita 3-0; Immaculate Heart 2-1; St. Pius X 2-2; North Methodist 1-3; St. Luke 0-3; Little Flower 0-3.
Division IV—Our Lady of Lourdes 3-0; St. Philip Neri 2-1; St. Simon 3-1; Holy Spirit 1-1; Holy Cross 1-2; Nativity 0-2; Little Flower 0-3.
JUNIOR-SENIOR
Division I—Holy Trinity 4-0; St. Malachy 3-0; NYAA 3-0; St. Christopher 2-2; St. Michael 1-2; St. Anthony 1-3; St. Ann 1-3; St. Martin 1-3; St. Gabriel 0-3.
Division II—Mount Carmel 4-0; St. Andrew 2-2; St. Philip Neri 2-2; St. Lawrence "A" 2-2; Miramar 2-2; Holy Cross 1-3; St. Bernadette 1-3; Little Flower 1-3.

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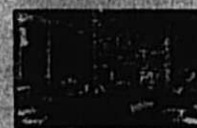
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CADET GIRLS' BASKETBALL CHAMPIONS—These girls from St. Simon's parish, Indianapolis, defeated Holy Spirit, 36-17, to annex their second consecutive Cadet Girls' basketball championship. They were undefeated in both seasons. Their coach, Paul Salvage, is shown at top right.



CADET GIRLS' BASKETBALL RUNNERS-UP—The team from Holy Spirit, Indianapolis, shown above, won eight straight games in league play only to lose the championship to St. Simon in the title contest. Coaches in the photo are Miss Marie Darragh, back row left, and Mrs. Roselle Darragh, top row right.

† Remember them in your prayers

INDIANAPOLIS
GEORGE E. MILLER, SR., 45, St. Joseph's, Dec. 13. Husband of Margaret H.; father of George E. Miller, Jr., Barbara A. Roylly and Carolyn S. Mann; brother of Harry J. and Raymond A. Miller and Eleanor Hodge.

AUGUST E. FIEREK, 47, St. Christopher's, Dec. 15. Father of James Fierek, brother of Lucille Fierek, Mary Wright and Wanda Duncan.

CHARLES P. MCCAHILL, 69, Little Flower, Dec. 15. Husband of Winifred; father of James, William Charles and Jane McCahill.

CORAH GARVEY, 56, St. Simon's, Dec. 15. Wife of James P.; mother of James Garvey, Patricia Smith and Suzanne Eberhart and Janice Mansel; sister of Floyd, Paul and George Lewis, Ruth Cahn and Ruby Aders.

ANN MCNULTY, 80, St. Philip Neri, Dec. 16. Wife of Patrick; mother of Leo McNulty, Sister Ann Patrick, S.P., Mary Moore, Theresa Zmola, Betty O'Connor and Patty Marhaugh; sister of John Doherty.

RUTH L. DEPUTY, 84, St. John's, Dec. 16. Aunt of Joseph Boyd.

CHARLES M. KOEHLER, 45, Sacred Heart, Dec. 16. Husband of Frances R.; father of Joseph, Michael, Paul, Mary Lou, Martha, Susan, Margaret and Ann Koehler; Helen Martin and Evelyn Harper; brother of Evelyn Rohman.

ALVIN A. ZEUNIK, SR., 68, Holy Trinity, Dec. 16. Husband of Rose A.; father of Alvin Jr., James Zeunik and Betty Turk; brother of Joseph and William Zeunik, Mary Linder, Louise Matelic, Ursula Riley, Tillie Anderson and Dorothy Healy.

CHARLES B. SEAL, 61, Sacred Heart, Dec. 18. Brother of Harold and George Seal; Mrs. George Wilson and Mrs. Charles Fisher.

LENA CALLAHAN, 82, St. Philip Neri, Dec. 19. Mother of Jeanette Castor, Ruby McNelis, Catherine O'Neill and Mary Riedeman; sister of Katherine Pettler.

of Katherine Pettler.

SUSANNA A. ANDERSON, 81, St. Mary's, Dec. 20. Mother of Bernard J. Anderson, Frances M. Muller, Rita M. Brock, Theresa Speigl; sister of John M. and Henry J. Laker.

FRANCES A. BREZETTE, 51, Monica's, Dec. 20. Mother of William, Francis, Jack and Robert Brezette and Mrs. William Holmes; sister of Mrs. Edwin Lindley.

NAN LANGAN, 73, Christ the King, Nov. 27. Wife of John A.; mother of Nancy and Jack Langan, Jr., both of Indianapolis; sister of Mrs. Catherine Wuerf of Marion; Miss Marcelle Sadler of Indianapolis; and Mrs. Estelle Mason of Evanston, Ill.

MADISON
ROSE M. WALKER, 77, St. Michael's, Nov. 30. Mother of Mrs. Margaret Ballard of Cincinnati; Mrs. Helen Schirmer and Mrs. Ruth Cole, both of Hanover; Mrs. Virginia Handon; Mrs. Elizabeth Evans.

Mrs. Emma Colbert, Mrs. Vivian Creech, Mrs. Eva McDowell, Patricia, Chester and Walter Walker, all of Madison.

NELL HUEY, 64, St. Michael's, Dec. 1. Wife of H. Ralph Huey.

RICHMOND
MARCELLA WESTENDORF, 79, St. Andrew's, Dec. 13. Sister of Miss Mary Westendorf of Cincinnati and Mrs. Frank Baker of Portland, Ore.

MARTHA M. CONNOR, 88, St. Mary's, Dec. 12. No immediate survivors.

SHELBYVILLE
NORMA J. DAVITT, 48, St. Joseph's, Nov. 29. Wife of Ira; mother of Thelma Firsich and Mrs. Margaret Wisker, both of Shelbyville; Mrs. Mary Weintraub of Cleveland; Carl VanArsdale of Waldron; John VanArsdale of St. Paul and Dale VanArsdale of San Antonio.

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Marian College to give 'Macbeth'

INDIANAPOLIS — The Theatre Department of Marian College has named the cast of the upcoming production of "Macbeth." In the title role is senior theatre major, Peter O'Connell. Playing the role of Lady Macbeth will be Marlene Duke DuBois.

Several Marian faculty members are included in the cast list. Denis Kelly, assistant professor of philosophy, has taken on the role of Duncan. Robert Jefferson, assistant professor of history, is Macduff and Joseph Kempf, assistant professor of English, is cast as a porter. Jack O'Hara, instructor in theatre at Marian, is directing the Shakespearean tragedy. The production is scheduled for January 26, 27 and 28 at 8 p.m. in the Marian auditorium.

Nuns' choir sings

ROCHESTER, N.Y. — A choir of Catholic nuns from Rochester took part in the "Pageant of Peace," the 1972 national Christmas tree festival in Washington, D.C.

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VIEWING WITH ARNOLD

An improbable adventure

BY JAMES W. ARNOLD

"The Poseidon Adventure" mixes a little Cecil B. DeMille spectacle with a bit of dime store Ingmar Bergman and vast amounts of Mickey Mouse. Yet the very idea of it demands attention: a giant ocean liner upside down in the middle of the Mediterranean with the survivors struggling to get "up" to the bottom of the ship. It's a neat conversation opener.

This extraordinary premise is produced in the grand tradition by Irwin Allen, the science-fiction impresario of TV ("Time Tunnel," "Lost in Space," "Voyage to the Bottom of the Sea"). But it is actually only a peg for an elaborate Christian parable, in which a motley group of sinners is led toward safety by the inspiration, brains and courage of a progressive minister Christ figure (played, in a touch of offbeat casting, by Gene Hackman).

Many critical wags this month are going to describe "Poseidon" as the upside-down

version of "Ship of Fools." The problem is that the theology is obvious and confused, and detracts from the adventure yarn, which is visually fascinating despite the most dum-dum set of characters since the last Otto Preminger movie.

POSEIDON (which is only the Greek myth origin name of the unfortunate ship) is based upon the 1969 novel by veteran Paul Gallico, who has a gift for weaving sentiment and significance into appealingly improbable plots. He is a popular writer of quality, and he cannot be overjoyed that his fable has been popularized even more (virtually into a milled milkshake) by people like Allen and writers Stirling Silliphant ("New Centurions") and Wendell Mayes ("Hotel," "In Harm's Way").

The film, for example, presents activist minister Hackman as a kind of superhero of positive thinking. Early on, he argues with an old-fashioned clergyman (Arthur O'Connell) for the value of freedom from rules in helping one to discover God for himself. Then he gives a deck-side sermon undercutting old-style prayer: "Don't pray to God but to that part of God within you resolve you have the guts and will to do it alone." It's not so much the message—that we must act as if everything depended upon us—as the tone of pride, the aura of the NFL

locker room at half-time, that makes us wonder if Gene isn't an over-achiever heading for a rude fall.

BUT APPARENTLY it's to be

The week's TV network films

VIVA MARIA (1965) (NBC), Saturday, Dec. 23: Love goddesses Brigitte Bardot and Jeanne Moreau get lost in the uneven slapstick of Louis Malle's farce about a Mexican revolution led by George Hamilton. The clergy are among the targets. A minor effort, not recommended.

THOSE DARING YOUNG MEN IN THEIR JAUNTY JALOPHES (1965) (ABC), Sunday, Dec. 24: A \$10 million fiasco in which director Ken Annakin tried to repeat the zany slapstick formula of "Those Magnificent Men in Their Flying Machines." This time it's a wacky 1920's auto race across the Alps involving European national stereotypes, including a bevy of French feminists, but it doesn't get much beyond a crude juvenile level. Adequate sight-gag entertainment for the non-discriminating, especially small fry.

THE RAILWAY CHILDREN (1971) (NBC, Monday, Dec. 25): A genuine holiday treat, as

taken straight. When the ship is rolled over by a tidal wave in the middle of a New Year's Eve party (was that booze spiked?), he persuades a handful to begin the perilous "climb" to the hull. Everybody else (including the conservative cleric) obeys the parson and decides to wait patiently until someone rescues them, and they are all drowned. The survivors escape to the second level by mounting a terribly symbolic Christmas tree, and keep one step ahead of the surging waters, not only by keeping their faith in Hackman (who finally gives his life for them in a pseudo-crucifixion), but by performing feats of exertion and charity neither they (nor we) dreamed them capable of.

The joker is that in the book the crowd who remained in the ballroom, the passive conformists, did not drown. When Hackman's party finally reaches the surface, the other group is already there. Somebody did rescue them. By which Gallico seems to suggest that the roads to salvation are

writer-director-actor Lionel Jeffries' delightful offbeat film finally gets the exposure it was never given in theaters. It's about three impoverished kids who live near a railway in turn-of-the-century Britain and turn it into a place of awe and adventure. The historical environment and the sentiment are equally genuine. Recommended for viewers of all ages.

many and complex. So it is not only the boat but the meaning that the movie stands on its head.

THE PARTY of climbers is a collection of the obvious: a loving old Jewish couple en route to Israel, apparently required in every disaster epic (played by Jack Albertson and Shelley Winters); a tough

skeptical cop and his brassy, ex-hooker wife (Ernest Borgnine and Stella Stevens); a gentle bachelor (Red Buttons) and the panic-stricken rock singer (Carol Lynley) he constantly keeps from despair; and a nice teen-age girl and her precocious young brother. All behave predictably in uplift fashion. Their lines are great, e.g., a typical epitaph for a dead

companion: "You had a lot of guts, baby."

Allen's production—the interior maze of the ship and the hazards of fire and water—is first-class and eye-filling. The tidal wave destruction scene is a classic of its kind, with people falling from the floor and crashing through the ceiling, etc. Director Ronald Neame ("Scrooge," "Jean Brodie")

handles the razzle-dazzle superbly, but is less clever at keeping the actors from chewing up the few pieces of scenery that escape the flood. "Poseidon" is a fun movie, in the same Coney Island way as "One Million B.C." Some may even be inspired by it. But like a diamond ring in a crackerjack box, it won't stand too much scrutiny. (Rating not available)

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Pope defends Church's right to enforce laws

VATICAN CITY—Pope Paul VI has once again defended the Church's right and duty to make laws and enforce them.

He also criticized what he called "false opinions" that the Church is by nature "purely charismatic" and that its "spiritual part" has been overshadowed by "juridicism."

Pope Paul also denounced the notion that law "cannot be reconciled" with love, "as if justice, founded in law, were not itself a virtue strictly tied to charity."

THE POPE, speaking in Latin, was addressing participants in the second renewal course in canon law given by Rome's Gregorian University for diocesan legal officials. At his December 13 discourse were vicars general, diocesan judges, chancellors and canon lawyers from 22 countries.

He cited the Second Vatican Council's Constitution on the Church (Lumen Gentium):

"Christ, the one mediator, established and ceaselessly

sustains here on earth His holy Church, the community of faith, hope and charity, as a visible structure which is governed by the successor of Peter and by bishops in communion with him."

FROM THIS Pope Paul concluded: "Since, therefore, the Church is a visible society, she must have the power and the duty of writing and administering laws."

Members of the Church, he said, have the "obligation of conscience" to obey such laws. Explaining Church law, the Pope said "Canon law is the law of a society which is indeed visible but also supernatural, which is built up by the Word and by the sacraments, and whose aim is to lead men to eternal salvation."

Fr. K. C. Sweeney is TV panelist

INDIANAPOLIS — Father Kenny C. Sweeney, Archdiocesan Director of Communications, will be the Catholic representative on a panel of denominational leaders who will appear on the American Broadcasting Company "Directions" program on Sunday, Dec. 31.

Father Sweeney, who was recently elected president of UNDA — USA, national chapter of the International Catholic Association for Radio and Television, will join spokesmen of other major faiths in discussing the various Church activities and developments in the United States during 1972.

The program will be seen on Channel 13, Indianapolis; Channel 12, Cincinnati; and Channel 32, Louisville. Local logs should be checked for time of telecast.

Woods alumnae slate Coffee

INDIANAPOLIS — The Christmas Coffee of the St. Mary-of-the-Woods Alumnae Club of Indianapolis will be held at 10:30 a.m. Wednesday, Dec. 27, in the home of Mrs. Jerome Hellmann.

Invitations have been extended to area alumnae, current students, their mothers and college administrators. Guest of honor will be Sister Jeanne Knoerle, Woods president.



PONTIFF AND FRIEND—Pope Paul VI holds a child on his lap as he is carried on his portable throne to his weekly general audience at the Vatican. (RNS photo)

Prelate sees liberty peril

VATICAN CITY—The worst threat to genuine human liberty, according to French Cardinal Jean Danielou, is "a world in which man claims to be the sole source of truth and duty, of good and evil."

Such a claim, he said, which leaves out of consideration any reference or link to "objective—transcendental—values and laws," leads inevitably to the "alienation, the subjection, the exploitation of man by man."

Still another threat to true human freedom, he added, is the identification of "transcendence" with some "political system," for, in this instance, naked political power can be invoked in the name of some alleged "absolute."

Cardinal Danielou made these observations in an article in the Vatican City daily, L'Osservatore Romano, on "Freedom in the Contemporary World."

The Jesuit prelate, who was recently elected to the prestigious French Academy, said in the article that man's "freedoms" were being "corrupted" today. "This happens," he said, "in the area of economic freedom, when it is not subordinated to the common good, and has no other laws outside the law of profit. It also happens in the case of intellectual freedom, when, in the name of such

freedom, men contest every certainty and seem concerned only to demolish, to tear down, to denigrate."

Scoring these "self-corrupting" freedoms Cardinal Danielou declared that "genuine human freedom" necessarily rests on the reality of objective "transcendence," that is, on God and on the "divine law," which is the "real guarantee of human dignity and freedom."

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Silent prayer bill signed into law in Pennsylvania

HARRISBURG, Pa.—Governor Milton J. Shapp has signed into law a bill permitting silent meditation and prayer in public schools in Pennsylvania. The legislation, passed by the 1972 session of the state General Assembly, amends the Public School Code of 1949 to allow a public school teacher at the beginning of each school day to conduct a "brief period of silent prayer or meditation."

The law also states that the silent prayer period "is not intended to be, and shall not be conducted, as a religious service or exercise." Instead, says

the bill, the prayer period "shall be considered as an opportunity for silent prayer or meditation on a religious theme by those who are so disposed, or a moment of silent reflection on the anticipated activities of the day."

The law says the public school

teacher may conduct the period at his own discretion or upon the authorization of the "board of school directors by which he is employed."

The Pennsylvania Catholic Conference had no comment on the governor's signing of the prayer legislation.

THESPIAN HONORED

WASHINGTON—The Variety Club's "Heart of Gold" award has been presented to Father Gilbert V. Hartke, O.P., chairman of the department of speech and drama at the Catholic University of America, for "enrichment of the artistic life of the community."

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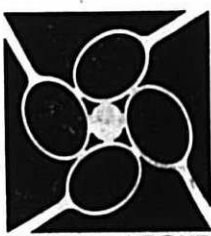
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GREETINGS OF THE SEASON TO YOU AND YOURS

MAY THE BLESSINGS OF CHRIST BE WITH YOU



Just as the Divine Child's glorious coming made Christmas day blessed forever, may the reaffirmation of your faith in Him light the way to greater happiness. For the coming of each sacred Christmas brings the beauty of Christ's love to you.

KRIEG BROS. Established 1892

Catholic Supply House Inc.

(1/2 Block South of Ayres)

119 S. Meridian St., Indianapolis
638-3416 or 638-3417



holy Night

As we recall that first Christmas, let us pray for peace.

Feeney-Kirby Mortuary

Indianapolis Meridian at 15th St. 923-4504

Dorsey-Feeney Mortuary

Indianapolis 2825 E. 10th New York 357-1173

MERRY CHRISTMAS in 26 languages

"Merry Christmas" will be a popular greeting in many parts of the world again this year. Here it is in 26 languages:

God Jul (Swedish).
Glaedelig Jul (Danish).
Gledelig Jul (Norwegian).
Froehliche Weihnachten (German).
Hartelijke Kerst Groeten (Dutch).
Haukkaa Joulu (Finnish).
Buon Natale (Italian).
Felices Navidades (Spanish).
Boas Festas (Portuguese).
Wesołych Świąt (Polish).
S Roshdestvom Kristova (Russian).
Crystas Roudajetain. Slawtye Jehu (Ukrainian).
Befele Vancshel (Hungarian).
Bolgog Karacsontyt (Hungarian).
Sretna Bozice (Croatian).
Linksmu Kalėdų (Lithuanian).
Veselé Vánoce (Czech).
Kala Christougena (Greek).
Nodlaig Nall Cugat (Irish).
Ge Chenorhavoren St. Zenoud. (Armenian).
Mele Kalikani (Hawaiian).
Chuk-syong tahn (Korean).
Yasu Santel Kowa (Chinese).
Shin-nen omedito (Japanese).
Gajan Kristnask (Esperanto).
Joyeux Noel (French).