

the CRITERION

VOL. XIII, NO. 10

INDIANAPOLIS, IND., DECEMBER 7, 1973



MARIAN LIBRARY RECEIVES COLLECTION—The personal library of a retired Philadelphia schoolteacher, containing a significant collection of German-language texts, has been donated to Marian College. Sister Marie Pierre Buttell, O.S.F., above, professor of German and department coordinator, is shown examining a portion of the gift from Armin L. Saeger. Marian was one of five colleges recommended by the National Federation of Students of German to receive the collection. The final selection was made by Saeger, 81, who has taught more than 40 years in Philadelphia-area high schools. Marian's library already contained more than 1,500 German-language books.

CHURCH BELLS HERALD EVENT

Pope Paul launches Holy Year in Rome

VATICAN CITY—Led by the melodious bells of St. Peter's Basilica, church bells of Italy ushered in the Holy Year for Italian dioceses at noon on the first Sunday of Advent, Dec. 2.

Moments after, Pope Paul VI said from his window to thousands in the square below:

'Gasless Sundays' seen as possible blessing in disguise

NEW YORK—Gasless Sundays for the nation's automobile drivers could be a blessing in disguise for lagging church attendance, according to the president of the National Council of Churches.

The Rev. Dr. W. Sterling Cary disagreed with those who have expressed fears that Sunday gasoline sales restrictions may adversely affect church attendance.

"RATHER THAN fearing the 'gasless' Sunday, we wonder whether it might be a blessing in disguise," he said. "Lacking the opportunity for vacation week-ends, people may find again their local church, get to know their neighbors, and have time to search again for the values which once made this nation one of hope and trust."

Dr. Cary commended President Nixon on the steps taken to meet the energy crisis, but at the same time called for such further actions as the "dismantlement of the gigantic" highway lobby.

THE NCC PRESIDENT charged that the highway lobby "funnels billions of tax dollars yearly into oil, auto and highway construction industries while starving the public of adequate mass transportation."

"We wonder whether the oil and coal industries are reaping huge profits without being asked to sacrifice," Dr. Cary said. "For several years, the church has been aware of the coming ecological crisis and cautioning, where possible, a return to individual and corporate simplicity and economy."

"The bells, did you hear them? 'At this hour throughout this land the simultaneous sound of our bells wishes to announce to the people that the Holy Year begins on the local level."

"Listen to this concert, listen to this concert."

THE BELLS, the Pope said, were the voice between heaven and earth and a metallic song "which soars on high to invoke for us below the effusion of God's blessings."

The Holy Year observances in local dioceses, the Pope explained, is the prelude to that year, "singular in all the world, which we will, God willing, celebrate in Rome in 1975."

(Announcing the Holy Year last spring, the Pope said that the Holy Year in Rome would be preceded by a Holy Year in local churches throughout the world.)

IN THE INTERVENING months the Pope has spoken often of the twin themes of the Holy Year, renewal and reconciliation.

"You already know what the Holy Year is, but we will explain it to you again," the Pope told the crowd, most of whom huddled under the arched colonnades of St. Peter's Square to avoid a freezing, pelting rain.

"Holy Year is a period of religious and moral renewal... a practical examination of the genuineness of our Christianity... a deepening of our spiritual awareness and a stimulant to the implementation of our social charity."

That, the Pope concluded, is what the bells are saying today.

"Listen to them, my children," he said, "as a joyous and living message."

SENATE MEETING

The monthly meeting of the Priests' Senate will be held on Monday, Dec. 10, beginning at 10:30 a.m., in the Chancery.

The meeting, the last of the current Senate year, will be an extended one in order to accommodate the large number of pending resolutions and committee reports.

BY JERRY FILTEAU

WASHINGTON—Ten years after it was initiated on Dec. 4, 1963, the reform of the liturgy has been almost completed in its fundamental phase, the revision of the basic liturgical books. But cultural and regional adaptation, has barely begun. And the education of people for full understanding of the liturgy and participation in it has been largely inadequate.

This is the view of Father Frederick R. McManus, director of the U.S. Bishops' Committee on the Liturgy (BCL) and a major figure in the formation of the Vatican document that started the whole reform.

In an interview with NC News, Father McManus cited among the major problems in the reform movement the non-acceptance of many changes by Catholics because of poor preparation, the lack of aesthetic development to accompany the development of texts, and the difficulties still to be faced in making the cultural adaptations that were called for 10 years ago.

ON THE POSITIVE side, he noted, practically every major liturgical rite has been reformed, with the exception of the rite for Penance, which is expected some time within the next year.

The rites for all of the other sacraments, the liturgy of the Eucharist, the liturgy of the hours (divine office or breviary), and other special rites such as funeral rites and rites for the installation of lay ministers have all been revised, and most of them have been put into use in English in this country.

December 4, 1963 was the landmark date for liturgical reform—it was on that day that Pope Paul VI formally ratified the Constitution on the Sacred Liturgy which had been drawn up and approved by the world's bishops during the second session of the Second Vatican Council.

But Father McManus pointed out that liturgical reform had begun many years before.

Even when Pope Pius V published the Tridentine Mass in 1570 (named after the Council of Trent, which had commissioned the reform), a Vatican commission was named for further study and revision.

IN 1955 THE liturgy for Holy Week, the central week in the liturgical calendar, was thoroughly revised. And in 1958 the Vatican called for a major change from the largely silent Mass to extensive participation by the people, in responding to the "dialogue prayers" (Dominus vobiscum, Et cum spiritu tuo), and in saying together with the priest many of the common prayers such as the Gloria, Creed and Lord's Prayer—albeit still in Latin.

"Most people don't realize that the missal in use before Pope Paul's 'new Roman Missal' was not the (1570) missal of Pope Pius V but that of Pope John XXIII," said Father McManus.

But when the Bishops met in council—the first such world meeting in a century and only the second since the Council of Trent—the program they laid out for liturgical reforms and updating made it evident that the most recent reforms had barely scratched the surface.

The following excerpt from the Second Vatican Council's Constitution on the Sacred Liturgy indicates the extent of the reform called for by the world's Bishops:

"In order that the Christian people may more securely derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of unchangeable elements divinely instituted, and elements subject to change. The latter not only may, but ought to be, changed with the passing of time if features have by chance crept in which are less harmonious with the intimate nature of the liturgy, or if existing elements have grown less functional."

Abortion labeled 'top moral issue'

CHICAGO — Abortion is "the most important moral issue of our time," according to Rep. Earl F. Landgrebe (R-Ind.).

In an address to the opening session of the second annual convention of the National Youth Pro-Life Coalition (NYPLC) here, Landgrebe said that the abortion struggle is one which "pro-life forces will either win or lose at the grassroots level. Organizing must be focused at the community level if we are ever going to convince my colleagues that they have to deal with the pro-life amendments which I and others have introduced."

A resolution calling for a special committee to consider the anti-abortion amendments has been introduced by Landgrebe, he said, as a means of bypassing the House Judiciary Committee, which is bogged down in considering the nomination of Gerald Ford to the vice-presidency and the attempts to impeach President Nixon.

"We dare not relent until the liberal abortion policy set by the Supreme Court is overturned," Landgrebe said, "and the inalienable right to life is firmly established in the United States Constitution."

Appointed

The Chancery Office this week announced the appointment of Father Arthur Kelly, S.V.D., as associate pastor of St. Rita's parish, Indianapolis, effective December 3. Father Kelly was ordained in 1971.

A DECADE OF CHANGE

Ten years of liturgy reform

task it is to draw up common liturgical texts for use throughout the English-speaking world.

"ICEL has completed perhaps two-thirds to three-fourths of its original mandate," said Father McManus, a member of the committee from its beginning. "When it does finish this work, there is still other work to do."

"This is an ongoing process. The texts we have now are provisional texts. They could still use revision and polishing."

ICEL's work must still be approved by individual episcopal conferences before its translations become part of the English liturgy in particular countries.

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Manus, but by now the project is almost completed in Latin: the entire missal (the order of the Mass, the liturgical calendar, the readings for Mass, the prayers), the entire liturgy of the hours, the important parts of the pontifical (rites for ordination, confirmation and lay ministries), and most of the ritual for the other sacraments, with the exception of Penance. Some other minor revisions also remain unfinished, such as the rituals for some blessings and the dedication of churches.

EXCEPT FOR the liturgy of the hours, which is half finished, ICEL has completed English versions for almost everything, and most of it is in use or in its final stages of approval for the United States.

"By and large the translations have been overwhelmingly accepted by the (U.S.) bishops," said Father McManus. "But this other matter of cultural or regional adaptations is much more difficult."

Among other major problems, said the liturgist, "one that everybody knew about, is that change is extremely difficult, especially when there is no preparation... Where the changes have not been accepted, it's been a question of preparation rather than the changes themselves."

"Some of the things that were the most excellent parts of the reform have not been accepted," he added. "For example, the sign of peace, which embodies everything in the New Testament says about the Church, was rejected in many places."

Another problem has been that the last 10 years were "characterized by very professional reform by men with pastoral concern and so forth, but nevertheless by professionals who were very interested in the words, not in the aesthetics."

At the same time, he said, while complaining that today's liturgy does not have the beauty of the liturgy years ago, people often forget that very few churches had choirs that could sing Gregorian chant properly. By the same token, he said, there are some incredibly beautiful liturgies in some parishes around the country today where people "really throw themselves into it" and work to develop the liturgy.

Changes in liturgy will be TV subject

NEW YORK—"A New Song to God," a segment of ABC-TV's "Directions" series, will examine liturgical renewal 10 years after the Second Vatican Council's Constitution on the Liturgy.

The Dec. 16 program will compare the oldest diocese in the nation, the archdiocese of Baltimore, with one of the youngest, Orlando, Fla. Under examination will be the sweeping changes which the Vatican Council has helped to produce in the liturgical celebrations of American Catholics.

The program will show a baptism, a children's liturgy including a puppet show, a marriage, a parish liturgy in the inner city with Gospel singers, and a charismatic prayer community speaking in tongues.

FIRST IN PROVIDENCE HISTORY

Nun to note 100th birthday

(SPECIAL TO THE CRITERION)

ST. MARY-OF-THE-WOODS, Ind.—A unique "first" for Sister Rose Francis Schwartz, S.P., and her religious community will take place next Monday, Dec. 10, when she observes her 100th birthday, the first Sister of Providence in the 133-year history of the Congregation to do so.

By her own gentle but firm request, the day's celebration will be limited to her immediate religious family at the motherhouse "without reporters and photographers." But with that request honored, the Sisters are going about in their own way to make the day a memorable one.

There will be a special Mass of

Thanksgiving in the campus church. Later there will be a festive birthday dinner, a reception and a program in her honor. There will be cards and greetings from most of the more than 100 convents and residences of Sisters of Providence missioned throughout the United States. And she will hear some 600 of them singing "Happy Birthday, Dear Sister" via a tape recording made last summer during the National Congress of the Sisters of Providence at the Woods.

A SLIGHT, gentle and alert woman, Sister Rose Francis neither looks nor acts like a centenarian. As she has done during her 77 years as a Religious, she continues to participate in the community's daily common prayer, meals and recreation. She reads much, ponders what she reads, and is especially interested in current happenings in both her Congregation and the Church.

Since her retirement from teaching she has turned another skill into a new apostolate—the making of handwoven baptismal robes. She spends one hour daily in the convent's Blessed Sacrament Chapel in adoration, in addition to her community and private prayers.

Sister Rose Francis was born Dec. 10, 1873 in Kentucky's Mason County, the sixth child of Frederick and Mary Appleman Schwartz who had been married in Batavia. She was 22 years old when she left the family home in Maysville, Ky. in 1896 to become a Sister of Providence. An elder sister who had preceded her there, Sister Dolores, S.P., was to live to the age of 90.

Her only living sister, Elizabeth, residing in a Kentucky nursing home, was 105 years old last month.

When she retired 11 years ago, Sister Rose Francis had spent 66 years in the

classroom teaching first graders, with one brief exception. That was an assignment to teach fifth grade boys—a

(Continued on Page 3)

Black Catholics fund nets \$11,305

A total of \$11,305 was collected in the October fund raising campaign of the Archdiocesan Black Catholics Concerned (ABCC). Twenty-five parishes participated.

A number of special gifts were received from religious organizations and individuals.

Mrs. Frederick Evans II, ABCC chairman, said the collection total exceeded the \$10,000 goal. "It is a fine expression of interest and concern by all Catholics here in this area," she said.

An ABCC business meeting is scheduled for tomorrow, Saturday, Dec. 8, at 3 p.m. in the Urban Ministry Building, 1456 North Delaware St., Indianapolis. Mass, celebrated by Father Mario Shaw, will follow the meeting.

The ABCC, which is affiliated with the National Office of Black Catholics, acts as a catalyst to promote involvement of black Catholics in the total Church. Primary projects are the vocational recruitment of young people from the black community and the development of richer liturgical worship at the local level.

Cornerstone rite

INDIANAPOLIS—Archbishop George J. Biskup will bless the cornerstone of the new St. Vincent Hospital at 4 p.m. Monday, Dec. 10. The hospital, located at 2001 W. 86th St., will replace the existing facility on Fall Creek Parkway.



SISTER ROSE FRANCIS, S.P.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Protest arrest of missionary

MARYKNOLL, N.Y.—The arrest of a Maryknoll priest in The Philippines has been protested by leaders of the Maryknoll Fathers. A spokesman criticized the Philippine government for charging Father Edward Gerlock of anti-government activities. The priest had been helping organize peasants to work for land reform. He has denied participating in subversive activities and is fighting efforts to deport him. The Maryknoll Fathers protested Father Gerlock's arrest through the U.S. State Department.

Score 'repression' in Chile

WASHINGTON—A U.S. Catholic Conference (USCC) official has criticized "widespread and systematic repression of human rights" in Chile and has urged the U.S. Church "to provide Christian witness" in response to that repression. The repression of human rights "is accomplished through violent intimidation which includes the selected use of torture to inspire fear and violence," said Father Frederick A. McGuire, director of the USCC Latin America Division. He said he was expressing his personal views and not making a statement for the USCC.

Pope addresses Ukrainians

VATICAN CITY—Pope Paul VI told Ukrainian bishops here that he has a "sincere desire" to help them solve their problems. Despite the Pope's words, Ukrainian lay leaders at a press conference here strongly objected to the Vatican's refusal to establish a Ukrainian patriarchate. Their remarks were part of a longstanding dispute. Some Ukrainians believe that the Vatican refuses to set up the patriarchate because it does not want to offend the Soviet Union, since the patriarch would be Cardinal Joseph Slipyi, who has been exiled from the Soviet Union.



Energy crisis brings changes

WASHINGTON—Lower thermostats and fewer lights are the order of the day for Catholic churches, schools and hospitals across the country, according to a spot check by NC News Service. The actions came in response to the first major peacetime fuel and energy shortage in the history of the nation. Many dioceses and parishes are also encouraging car pools among employees, calling for more austere Christmas displays, insisting on 50-mile speed limits for all institutionally owned vehicles, and adopting other cooperative programs to cut their energy consumption.

Seeks law to protect unborn

TORONTO, Canada—Archbishop Philip Pocock of Toronto asked his people to press Parliament to pass a law protecting the unborn. The need for such a law became an issue after a doctor was acquitted on an abortion charge. The court ruled that abortion could not be considered a crime as long as the doctor followed good medical practice. Archbishop Pocock said the ruling "would mean in effect that we would have abortion on demand in Canada."

Rap commission on women

WASHINGTON—A task force on women Religious criticized the Vatican's commission on women and urged that more nuns be named vicars for Religious, a diocesan post normally held by priests. The task force which included 11 leading U.S. nuns criticized the Vatican for secrecy and discrimination in choosing members for its commission. The task force said nuns should be allowed to become vicars for Religious since this position is concerned primarily with nuns.

Protest British abortion laws

LONDON—In one of the biggest actions of its kind ever mounted in London 10,000 persons went to the House of Commons to protest present abortion legislation. The protestors walked in a long line snaking around the House of Parliament waiting to get inside to discuss with their local MP the implications of the 1967 Abortion Act, which many claim has made Britain the abortion center of the West because it practically permits abortion on demand.

See 'wave of violence' in Mexico

MEXICO CITY—The Mexican bishops have criticized a growing wave of "verbal and physical violence which could take this country toward an authoritarian government and a dictatorship." The bishops' statement criticized "hate and division between management and labor" and political feuds. Such "verbal violence" leads to "robberies, assassinations, kidnappings and other violent acts," the bishops said.

French bishops hit Marxism

LYONS, France—The permanent council of the French bishops conference condemned Marxism as a philosophy that destroys freedom and generates totalitarianism. The comments came in a message to a meeting here of Christians sympathetic to Marxism. The group, which had invited the bishops to participate, said that the hierarchy had hardened its position and had confused Marxism with some excesses of contemporary communist regimes.



DELEGATES TO ROME SYNOD—The nation's Catholic bishops elected four of their members to serve as delegates to the forthcoming 1974 World Synod of Bishops in Rome. Chosen as delegates were, from left: Archbishop Joseph Bernardin of Cincinnati, Cardinal John Krol of Philadelphia and Cardinal John Dearden of Detroit. Cardinal John Carberry of St. Louis, not in the picture, was also selected. Chosen as alternates were Cardinal John Manning of Los Angeles and Archbishop Lee Byrne of St. Paul-Minneapolis. The elections took place during the annual meeting of the bishops in Washington. (RNS photo)

Dinner-Dance

INDIANAPOLIS — The Men's and Women's Clubs of St. Gabriel parish will sponsor a Christmas Dinner-Dance Saturday, Dec. 22, at Holy Family Council, Knights of Columbus, 220 N. Country Club Road.

Dancing to the "Modern Sounds" will begin at 9 p.m. following a smorgasbord beginning at 6 p.m. Ticket information is available from Al Hernandez at 293-2699, Sandy Ely at 297-1197 or Tina Grannan at 291-3485.

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THE TACKER

Woods reactivates stables

BY PAUL G. FOX

Students at St. Mary-of-the-Woods College will again have the opportunity of riding horses on campus, a privilege denied them since 1961 when the 12-horse, brick stable was closed and the college-owned horses sold.

West Terre Haute resident Mrs. Barbara Carne, who is president of the Wabash Valley Arabian Horse Association, will manage the program for the college.

Planned courses will include fundamental riding, adult beginning riding, advanced horsemanship, private riding lessons and a summer program for girls with riding and horse care geared to the younger student. Horse-boarding will be available to both students and the public.

Last spring, Mrs. Carne conducted a course in horse care and management at the Woods, which drew a capacity enrollment. A similar course will again be offered next spring.

The college is in the process of acquiring horses for schooling and pleasure riding. Anyone interested in donating a horse or with information on acquiring a horse is invited to contact Mrs. Carne at the college.

Who knows what demands this energy crisis will make of us in the future? Be prepared.

HAVE ARCTIC GEAR, WILL TRAVEL—Father Hilary Ottensmeyer, O.S.B., president-rector of St. Meinrad College, is currently conducting a series of family life workshops on U.S. military bases in Alaska. Arctic clothing has been issued to Father Hilary and his co-worker, Rev. Donald R. Wismar, because present temps there range between 20 and 30 below zero. Dr. Wismar is professor of theology and pastoral counseling at Christian Theological Seminary in Indianapolis. The two trained together in transactional analysis at the La Jolla (Calif.) Institute for Transactional Analysis. They were asked by the military chaplaincy to conduct five, three-day workshops on family life counseling at the bases from Nov. 24 to Dec. 13. (What kind of family life goes on at those climates?)

HOLIDAY CHOIR SCHEDULE—The newly-formed, 49-member Girls Choir composed of seventh and eighth graders at St. Matthew's School, Indianapolis, have a busy holiday schedule. It began last week at the lighting ceremony held in University Square in downtown Indy. Directed by Joe Huff, the choir will be joined in a Christmas concert by the school band at 7:30 p.m. Sunday, Dec. 16. The next evening from 7 to 8 p.m. they will appear at the Indianapolis Zoo and two days later at the Cathedral High School Parents holiday dinner.

Rummage Sale

INDIANAPOLIS — A Rummage Sale will be sponsored at Secena Memorial High School, 5000 Nowland Ave., from 9 a.m. to 5 p.m. Saturday, Dec. 8. Proceeds will benefit the school's Marching Crusaders' Show Band, which will appear in the Sun Bowl Parade on New Year's Day in El Paso, Texas.

Guild schedules dinner-meeting

BEECH GROVE, Ind. — The Ave Maria Guild will hold its Christmas dinner-party at 12 noon Tuesday, Dec. 11, at St. Paul's Hermitage. Mrs. Carl Baas will be installed as president during the meeting to follow. Other new officers include: Miss Camilla Zink, vice president; Mrs. Robert Kremer, recording

secretary; Mrs. Clarence Flick, corresponding secretary; and Mrs. Robert Reimer, treasurer.

Chairman of the board is Mrs. Vincent Kavanaugh. Other board members are: Mrs. George Miller, Miss Mary McCarthy, Mrs. Russell Eaton, Mrs. Edward Zickler and Miss Josephine Cudahee.

Woods Feastday
Mass to feature
College Chorale

ST. MARY-OF-THE-WOODS, Ind. — The College Chorale of St. Mary-of-the-Woods College will sing the 11 a.m. Mass in the Church of the Immaculate Conception on December 8 for its Winter Concert this year.

Sister Cecilia Clare Bocard, S.P., professor emerita and former music department director at the college, will accompany the Chorale on the organ.

The chorale will sing 'an English Mass by Vermlust; 'Praises to the Virgin Mary' by Verdi and 'Tota Pulchra Es' by Beltjens. Some sections of the Gloria by Vivaldi will also be sung.

Sister Marie Brendan Harvey, S.P., chorale director, will also direct the Madrigals in several holiday programs. The Madrigals will appear on Channel 38 television in Terre Haute at 7 p.m. December 11 and will sing for the President's dinner at the college on December 12 and for a Senior Citizens' Christmas dinner in Terre Haute on December 13.

Tragi-comedy
on the docket

ST. MARY-OF-THE-WOODS, Ind. — "Waiting for Godot," a tragi-comedy, will be presented by the speech and drama area of St. Mary-of-the-Woods College in the Little Theatre of Guerin Hall at 7:30 p.m. on December 6, 7 and 8.

Cliff Lambert, instructor in speech and drama at the college, is directing the Samuel Beckett production. Assistant director is Holly Hilton.

Named for award

NEW YORK — Maryknoll Father Donald J. Casey was one of three journalists named to receive Columbia University's Maria Moors Cabot prize for inter-American journalism here.

The 35-year-old priest, who recently was appointed a communications specialist in the missions in Peru, was editor of Maryknoll magazine and director of the order's World Horizon Films from 1969 until Oct. 1 of this year.

The award, established in 1939, consists of a gold medal and \$1,000.

Sixty years ago the new St. Mary's Church at New Jersey and Vermont Sts., Indianapolis, was dedicated by Bishop Joseph Charrand.

Providence nun to note 100th birthday

(Continued from Page 1)

"terrible" experience, she recalls humorously, which ended promptly in October when she was transferred back to first grade.

SHE TAUGHT for 26 years in Providence schools in the East ("I was at Malden, Mass., until the girls I had taught in first grade were bringing their babies to me!"), spent 12 more years in Oklahoma, and filled other assignments in her Congregation's schools in Terre Haute, Chicago, Indianapolis (at St. Catherine's from 1934 to 1936), Evansville and Lafayette.

Many of her first graders have kept in touch with her over the years, and she has seen at least four of them celebrate their golden anniversaries as Sisters of Providence.

But if activity belies her age, the centenarian's perception of her own experiences and religious life in general confirms the kind of spiritual growth and quiet wisdom that a long life, at its best, can achieve.

"Most everyone says the first 100 years are the hardest, but I would like to reverse that and say the first 100 years have been the most blessed and happiest years in my life," Sister Rose Francis observed recently.

HER GREATEST satisfaction as a Religious has been, she believes, being part of "the continuation of Catholic education in our schools and sharing ourselves with other works and needs." Living through more than half of her

religious community's history, she places its highlights in such daily aspects as "perpetual adoration of the Blessed Sacrament (in the special chapel at St. Mary's built for that purpose), daily Mass, and our care of our sick." She had a chance to experience the latter personally last year when she had her first surgery at 99.

Vital community living, she insists, is "before all things, a mutual charity. As a community is one, its members should have but one heart and soul." Chuckling gently, she added, "St. Peter said 'I go fishing'—and the response? 'We go with you!' That's community!"

For her, commitment is "giving yourself to the community in a dedicated life expressed by our vows and constitutions, and participating in a communion—the communion of saints—so vital to continuing the life of Christ among men."

What about change and renewal? Present changes "should not affect your spiritual life but rather give much reason for intense renewal of that life." She thinks her own community is moving in that direction: "I think everyone's trying hard—(then with her characteristic chuckle)—I hope we get there!"

Her first graders the centenarian most frequently remembers as "precious" although in speaking of her teaching them, she stressed the need to treat children as individuals. "When you go into your classroom," she

remarked, "you have to take the children as they are and do the best you can with them."

THIS SENSITIVE awareness of the other person has also characterized Sister Rose Francis' relations with other members of her religious community. She was always attracted to the young Sisters on her missions and frequently helped them with their sewing or when they "got into other difficulties. They're your family and you're interested in them, and you act as you would to your own sister in your family."

The Sisters now with her at St. Mary's Sister Rose Francis considers "wonderful—they go around like ordinary people and you don't know how dear they are to God. Each Sister is a very special person."

Perhaps one of the most special, in the minds of many other Sisters of Providence, is their community's first centenarian who recently summed up her own religious life in this way:

"On Jan. 23, 1896 my Heavenly Father grafted me, a little wild branch, into the community vine of the Sisters of Providence. By sharing in this vine for 77 years, the branch has shared in a life pleasing to God, bearing fruit and fullness of joy."

"These years passed by so quickly that they almost came as a surprise and now we are singing God's praises in thanksgiving. Now it remains for me to continue and complete God's merciful design in my closing days."

INDIANAPOLIS

Calendar
of Events

FRIDAY, DEC. 7

Monthly Fish Fry at St. Gabriel's parish, 6000 W. 34th St., 5:30 to 8:30 p.m. Chili will also be served. Carry-outs available.

WEDNESDAY, DEC. 12

Card Party-Luncheon in St. Mark's parish hall, Edgewood and U.S. 31 (South). Luncheon at 11:30 a.m., cards at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 8:30 p.m. **THURSDAY:** St. Catherine's parish hall at 8:30 p.m. **FRIDAY:** St. Bernadette school Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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BEHIND THE NEWS

The United Nations' "Universal Declaration of Human Rights" came into being 25 years ago on December 10, 1948.

The heart of the Declaration is the assertion that "all human beings are born free and equal in dignity and rights... without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status."

"Everyone has the right to life, liberty, and security of person."

Adopted by the U.N. General Assembly in Paris, the Universal Declaration has been praised and invoked repeatedly since then, and even cited in courtrooms around the world as a guiding principle.

RELIGIOUS LEADERS participated actively in the preparation of the document. In the 25 years since its passage—by a vote of 48 to 0, with 8 abstentions, including the Soviet Union, Saudi Arabia, and South Africa—Churches have supported it strongly and labored to make it an effective force in human relations.

Five years ago, however, the then U.N. Secretary General, U Thant, felt

AFTER 25 YEARS, STILL A MATTER FOR DEBATE

Rights, religion in UN

constrained to remark on the occasion of the 25th anniversary of the Declaration that the world was still suffering from "a saturation of violence."

Despite the fact that human rights had been defined and articulated in an "incontestable legal document," said Thant, "serious violations of human rights, including resort to violence and terror, continue to occur in a number of places."

And even a cursory glance at current events around the globe at the close of 1973 shows that the Declaration—in practice—is still "more honored in the breach, than in the observance."

A partial listing of countries around the world, whose governments have been charged with gross violations of human rights by responsible and

authoritative sources, including hierarchies, would include Albania, Bolivia, Brazil, Burundi, Chile, Greece, Paraguay, Portugal, Rhodesia, South Korea, South Africa, the Soviet Union.

Add to the list, the terror bombings and assassinations in Northern Ireland, public floggings in Namibia, Arab guerrilla plane hijackings, and the overall picture is grim indeed.

APART FROM the grosser violations of human rights, however, it is probably safe to say that not a single nation lives up to all the ideals enshrined in the Universal Declaration of Human Rights.

Over the years, in an effort to give teeth to various provisions in the Declaration, the U.N. Assembly has adopted supplementary "Conventions" on Slavery, Forced Labor, Genocide, and Political Rights of Women.

More than 50 of the 135 U.N. member nations have ratified these documents, thus giving them the status of international treaties, binding on the signatories.

In 1962 the Human Rights Commission was instructed to draft both a declaration and a convention on religious freedom, to implement article 18 of the 1948 Declaration, which proclaims the right of freedom of thought, conscience, and religion.

After 10 years of debate on the subject, however, the Assembly was nowhere near agreement on a "convention" that would be binding on the signatory countries.

And so, in 1972, the Assembly decided to scrap the "convention" idea and focus on producing a "declaration," in the hope that a document upholding principles of religious freedom, but not providing "enforcement" machinery would be more acceptable.

THE ASSEMBLY also gave the Human Rights Commission a mandate to complete a draft declaration on religious freedom as a matter of priority, in the avowed hope that it would be adopted in time for observances of the 25th anniversary of the Universal Declaration.

In due time the Commission produced

its draft Declaration on the Elimination of All Forms of Religious Intolerance, and presented it to the Assembly's Social, Humanitarian and Cultural Committee.

In the ensuing debate, the Vatican appealed strongly for U.N. action on religious freedom, urging that a "covenant" be adopted, rather than a mere "declaration."

Many of the Vatican's observations and suggestions were taken from Pacem in Terris, the encyclical of the late Pope John XXIII.

Byelorussia, a Soviet Union republic, argued that the Vatican's presentation demonstrated the "bias" of the proposed draft towards the Roman Catholic Church, "which has always been a gigantic reactionary force and which has destroyed some of the world's greatest thinkers."

AND SO IT went. Finally, at the suggestion of Bulgaria and Guinea, the committee sent the draft declaration back to the Human Rights Commission with instructions to prepare a new proposal on religious freedom which would then be debated by the Assembly, presumably sometime in 1974.

Despite this setback, however, and despite ongoing violations of human rights, the 25-year-old Declaration is still seen by many as an eloquent statement of hope for a better day.

At the very least, it provides a yardstick by which nations can measure their actions—and be measured by others.

EDITORIALS

Hedge against disaster

The United Nations Food and Agriculture Organization (FAO) last month held its annual meeting in Rome haunted by cries of hunger rising from drought-stricken north central Africa.

The latest news from that star-crossed region of the sub-Sahara is that another nation has joined the disaster list, Ethiopia, which heretofore has escaped the worst of the famine, is reported to be losing 400 to 500 lives a day to hunger—a death toll rivaling history's worst wars. Yet relatively little world attention has focused on the specter of starvation now ravaging seven African countries.

Catholic Relief Services was one of the first agencies to dispatch assistance to the famine areas and it continues to do so. Pope Paul has consistently begged for world concern, particularly this spring as the prolonged drought began to decimate nomadic tribes and their sole means of sustenance, their livestock.

The dimension of need in the drought regions, however, defies the usual programs of emergency assistance. Thus the Vatican is among those supporting efforts of the FAO to establish a world food security, a kind of worldwide food bank into which each nation would deposit a certain percentage of its annual food production in order to offset disastrous effects of drought, disease or other natural catastrophes.

The creation of such an international stockpile would require that the affluent nations of the West do more than their

share—at least at the outset. Those whose needs would be most acute in any emergency are for the most part the undeveloped nations already living a hand to mouth existence. Unlike the United States, Canada, Europe and other developed nations, much of the Third World has never known a surplus or developed even the rudimentary storage facilities to preserve a surplus should it happen.

In an audience with participants of the FAO meeting last month, Pope Paul noted that recent statistics show that aid to developing nations is diminishing, not increasing, and that contributions of the rich nations have not yet reached the quota of one per cent of gross national product, the minimum goal established by the UN.

At the same time natural disasters and catastrophic shortages have been occurring with dismaying regularity. The larders of the voluntary agencies, however freely shared, only scratch the surface of need. What is needed is the readily available mass assistance represented by the FAO's projected food stockpile. We would hope that the United States would be the first to follow the urging of Pope Paul for a more equitable sharing of food resources through just such a global device. A very practical gesture in this direction would be a "first deposit" in a world food bank and active participation in developing an orderly, comprehensive response to catastrophe, wherever it may strike.

In defense of garbage men

A survey recently authorized by the U. S. Senate reported a marked deterioration of confidence in those groups and institutions which determine the quality of life. Such institutions as the press, education, labor, business, police, military and government at every level received low confidence ratings. Sad to note, a mere 36 per cent said they retained confidence in organized religion.

Only doctors and garbage collectors, among the many groups listed, got good grades from the majority of persons polled. Some commentators have puzzled, not over the gross frustration represented by the survey, but the support and trust accorded to a calling so lowly that

even the bureaucratic euphemism of "sanitation engineer" adds little glamor.

The commentators in question reveal an ignorance of what really counts in day to day survival. The average American can put up with a lot of insecurity and inconvenience, but just let his garbage and trash begin to pile up and he starts sweating. There is no worse threat to be visited on urban civilization than that of a garbage strike.

An alert, well-trained military and honest police and politicians are to be earnestly sought and cherished. But a garbage man who makes his appointed rounds is a joy forever.

Unlike those who professed to be shocked by the Senate-financed survey, we found nothing startling. It only confirmed the cynicism one so frequently hears in private discussion and public forums these days.

In fact, one wonders why such a poll was authorized. One of the reasons confidence in politicians has sunk so low is that they are forever spending the public's money on useless projects like \$25,000 surveys to test public confidence.

HAVE YOUR SAY

We welcome Letters to the Editor on any topic of interest to our readers. We reserve the right to edit, but promise to be as sparing as possible. Just address: The Editor, The Criterion, Box 174, Indianapolis 46206. Let us hear from you.



"LOVE THY NEIGHBOR" INCLUDES THE PRESIDENT, RALPH!"

Lambasts Newsweek's 'dating priest' story

NEW YORK—Father Eugene Kennedy, author of an extensive psychological study of American priests, disputed the "sensationalism" of a Newsweek article on priests who date.

According to the December 3 issue of the national news weekly published here, "thousands of U.S. Catholic priests are experimenting with what they call 'the third way'—a priestly lifestyle that includes close personal relationships with women leading sometimes to sex but seldom to marriage." The article quoted Father Kennedy several times in a context indicating he supported Newsweek's analysis of the situation.

Contacted by NC News, Father Kennedy said he had written to Newsweek to tell them:

"I must dissociate myself from the overall impression created by the article on priests' dating... It makes it seem that many American priests are abusing their vow of celibacy and leading sleazy and hypocritical lives. This is not true of men who, according to the extensive research I have conducted, keep their religious promises and try to approach all human relationships with integrity and responsibility."

HE QUESTIONED the factual value of Newsweek's statement that "an estimated five to 25 per cent of the Catholic clergy are currently going out with women" in the Los Angeles area. "My God, the margin of error in that! That sounds like rumor," said Father Kennedy.

His own experience with hundreds of priests, he said, indicated that many have problems in learning to deal with women in terms of personal relationships of friendship. But, he said, as a married or single layman "you have to learn a way to deal with women, a way that respects your integrity and their integrity."

The problem itself, he said, is "a good kind of problem to have. It forces you to search yourself, to try to find out what kind of person you are."

He objected to the commonly used term for dating priests—the "third way"—between celibacy and leaving the priesthood to marry.

"I have never used this term, I have disavowed it," said the priest-

psychologist. "There is only one way for each person to live, and that is in the context of his own responsibilities and promises."

HE SAID Newsweek's article left the impression that the incidence of illicit intimate relationships between priests and women, including sexual intercourse, is widespread. On the contrary, he said, the large numbers in recent years of men who have left the priesthood openly and with dignity in order to marry, indicates the seriousness which priests attach both to celibacy and to human relationships.

In his experience priests in this country take the obligation of celibacy "with extraordinary seriousness," Father Kennedy said.

LETTERS TO THE EDITOR

In praise of CASA

To the Editor:

Before condemning Community Addiction Services Agency (editorial 11-30-73) and its former director, please wait and consider some things.

CASA was formed after a great deal of research by many agencies, at Mayor Lugar's request.

Yes, it seems that once it began, it grew rapidly. But, check how long it was while patient and thorough research was carried on.

Then, although reports now may indicate there were fewer users of hard drugs than the agency was given to understand, isn't just one user one too many?

We live in a small town in a small county. Why should we be interested in this?

Because we, too, have drug problems and all the other ills which have befallen modern man.

In the early summer of 1971 we were working to find a way to help in the work against drug abuse and other problems here.

We were fortunate enough to be directed to CASA, and we honestly could not have what we have in this county today if it had not been for them. At least, it could not have been so fast in coming—if at all.

As do many small community groups, who are floundering about wondering

"what to do?" we had good intentions but no "know how."

Mike Quinn, CASA director, his secretary and all the staff we met were so kind to us. A group from our county spent a very warm June afternoon with them as they showed us every CASA phase of activity, all the while explaining how to go about what we hoped to do. Through them we received much valuable printed information and many referrals for help.

Also, they gave us encouragement when the going got a bit rough for us.

Mike even came here, at his own expense, and spoke at a public meeting. So, what was the result? Jennings county now has a very active and very useful HELP LINE. This was the route we of the county decided best for us to pursue. We are forever indebted to Mike Quinn, CASA and the good department heads who took time and effort to help us. The people who are generous and dedicated volunteers of HELP LINE and surely those they have helped, ask you to consider some of the facts that have not been published about CASA and its director.

(Miss) Betty Cull

North Vernon, Ind.

Editor's Note: A careful re-reading of the editorial will show that no attack was made on Mr. Quinn, nor was any intended. The CASA misadventure was viewed as a typical example of bureaucratic waste.

'Give women credit'

To the Editor:

I want to renew the two subscriptions I give as Christmas gifts but I also want to make a few comments.

The best article in The Criterion each week is the one by Frank J. Sheed.

For 16 years I was the chief promoter from the New Albany Deaneys for Fatima Retreat House. We promoted three retreats a year and never had less than 64 persons and sometime as many as 82. Just check the records with Father (James D.) Moriarty, who was a wonderful retreat master.

My gripe is this: let a young boy or girl belonging to the CYO do something and their picture is in The Criterion. Often an entire page is devoted to CYO sports. Yet the women who worked for years to get the retreat house paid for and worked at the old retreat house on Raymond Street never got one word of thanks or acknowledgement from The Criterion or anyone. Ladies are just supposed to do things and never get any thanks. But let a man do something and it's a different story.

I am 76 and I read every line in The Criterion each week. Once in a while a lady's picture will be in because she is promoting a card party or something of the sort. But never a word about the really hard work and good work that women do. Sometime give credit for what the women have done—and don't always give preference to the women in Indianapolis. Remember the southern part of the Archdiocese.

Mrs. Louise Livingston
New Albany, Ind.

The CRITERION

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Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

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

Editor, Rev. Magr. Raymond T. Boster;
Associate Editor, B. H. Ackemire; Man-
aging Editor, Fred W. Pries; News
Editor, Paul G. Fox; Advertising
Manager, James T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return POD forms
3379 to the Office of Publication.

THE CHURCH AND THE ELDERLY

Focus on keeping aged in mainstream of parish life

FROM RELIGIOUS NEWS SERVICE

In the two years since the second White House Conference on Aging, Churches have been reevaluating their programs of assistance to the elderly, with particular stress on defining the needs of older people.

Construction of nursing homes and special housing projects for the elderly, which had previously been the major thrust of ministries to the aged, are now being supplemented with programs designed to give the elderly an active role in community and church life.

Attention is now being given to a broad variety of needs of aged persons as evidence accumulates that the elderly, like any "minority group," have many different problems and interests.

ON A NATIONAL level, ecumenical efforts are being coordinated by the National Interfaith Coalition on Aging, comprised of 24 Roman Catholic, Protestant, Jewish, and Eastern Orthodox groups. The coalition was formed in 1972 as a direct response to the White House Conference on Aging, which had 80 religious agencies represented.

Dr. Arthur S. Fleming, a former president of the National Council of Churches who is now serving as a Presidential consultant on aging, told the coalition that "by and large, the religious community has not done a very good job identifying the unique needs of the elderly."

He cited such areas as death and dying, "sacrificial" service, and second careers as examples of those that need special attention from religious groups.

A multi-phased program that is aimed at promoting a shift in thinking on the aging process in America is being launched by the Union of American Hebrew Congregations, the congregational body of Reform Judaism.

Two major aspects of the program

will be an Institute for Human Living and a National Gerontological Center. Functions of the Institute will include the training of gerontology specialists, religious school and group leaders, and clergymen and laity who have contact with the elderly.

IN DEALING WITH the aged, as with any specialized group, one question that must be answered is whether to treat the elderly as a separate category, or try to absorb them into the "mainstream" of life.

One prominent religious leader who advocates "age integration," which he compares with racial integration, is Dr. Robert Marshall, president of the Lutheran Church in America. Addressing the recent LCA Convocation on Aging, he declared that age integration is essential not just in worship but in church social gatherings, not just for members but for non-members as well.

"Our hope," the LCA president said, "is that the people of the church will begin to recognize older people in some instances need service, which is what they have been getting, but we have failed to get them involved in the life of the church. We need people who will talk to each other across their differences."

Dr. Marshall has been critical of such programs as nursing homes, retirement residences, and retirement villages as promoting age segregation in various ways.

Increasingly, local churches have recognized the need to minister to elderly citizens who continue to live in the community, rather than in special institutions. Mrs. Vicky Peralta, administrator of the Catholic Social Services Department of Community Services on Aging for the Philadelphia Archdiocese, has pointed out that of the

25 million "senior citizens" in the country today, only five per cent live in institutions, while the other 95 per cent live in the communities where they have spent a good portion of their lives.

SEVERAL PARISHES in the Philadelphia archdiocese are participating in a five-step program for the elderly designed to involve the aged in helping to meet their own needs. In summary, the five steps involve locating and identifying potential leaders, training them, giving them recognition as registered leaders, deputizing them to put in practice what they have learned, and giving them supervision and assistance in meeting their needs.

Countless programs aimed at achieving the "age integration" that the LCA's Dr. Marshall recommends are underway at local and regional levels.

A typical example was a two-week experiment in day camping sponsored by the St. Dominic's and Immaculate Conception Cathedral Catholic parishes of Portland, Maine, last summer.

To qualify, applicants had to be under 12 and over 55. By combining camping programs for these age groups, the aging were served and the Portland Diocese was able to offer camping to some low-income children who had been turned away from other camps because of lack of money and personnel.

Mrs. Esther Stamates, who served with the American Association of Retired Persons and the National Retired Teachers Association, has said, "As people grow old, their families die, their friends are gone, there is a terrible loneliness which creates fears. There is no one to fulfill their needs for affection and if the church can't do this, then who will?"

Retired Religious worry of vocation-poor communities

WASHINGTON—The cost of providing for retired members is "a major, if not the major, problem" facing religious communities today, according to a task force report sent to the U.S. bishops.

Pointing out that three out of eight Religious men and women in the United States today are over 60 years old, the report described the situation as "alarming."

Recent federal legislation making Religious eligible for Social Security benefits is "highly advantageous for many religious communities," the report said, but it pointed out that if all 170,000 U.S. Religious joined Social Security today, the initial cash outlay would be about \$150 million.

(If this amount were to be raised by contribution, it would require \$3 from each Catholic—man, woman and child—in the United States. The largest national collection each year in the

United States, for missions, raises only \$10 million.)

THE REPORT urged bishops:

—To make Catholics aware of the immensity and seriousness of the retirement problem for Religious, and especially to make them aware of the millions of dollars that Religious give to the Catholic community each year in "contributed services," the differential between their pay scale and the pay scale that lay persons would receive in comparable jobs.

—To include full retirement or pension provisions in future contracts with Religious communities, and to find ways to help make up for the lack of such provisions in the past.

The report came as the result of a year of extensive study by the Task Force on the Funding of the Retirement of Religious, which was established by the Administrative Board of the United

States Catholic Conference (USCC) in September, 1972.

The task force gathered data from 477 communities of men and women with a membership totaling 108,515—almost two thirds of the Religious in the United States.

Declaring that Catholics have an obligation in justice to "assure that proper provision be made for fellow Christians who have served so well and tirelessly, the task force said:

"NO CATHOLIC need be reminded of the years of dedicated service and countless sacrifices contributed so unselfishly. . . . For the past two decades, Religious have invested several hundreds of millions of dollars annually in contributed services to Catholic schools, not to mention hospitals and other apostolates. . . . Funds these Religious contributed in

order to serve in parish schools and to build new high schools in the 1950s and 1960s could have been their retirement funds for the 1970s and 1980s."

While it placed an emphasis on the potential value of entering the Social Security system, the task force pointed out that Social Security alone, with its current minimum payment of \$84.60 a month, is not enough to meet living expenses for retired Religious, and other pension funds must also be established.

The major factors that have contributed to making the current retirement problem urgent, said the task force, are:

—The decline in the number of Religious with a resulting reduction in total income from earning Religious.
—The growing percentage of older Religious who have retired.

—"The failure generally in the past to make any allowance in the determination of salaries (stipends) paid Religious for their retirement."

—"Inflation and the higher cost of living and therefore of retiring."

—"The sudden, unanticipated opportunity for Religious to participate in Social Security."

WHILE SOCIAL Security presents a favorable opportunity for Religious, the task force said, it also "creates a sudden and immediate cash need for any religious community wishing to join Social Security in 1973." Because of the way the law is written, the longer a community waits, the more it will have to pay to join Social Security.

The task force report was submitted to the USCC Administrative Board in September with a request that its recommendations be passed along to the American bishops.

• opinion

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FAMILY PRAYER

THEME ARTICLE

BY JANE WILLIAMS PUGEL

We've all heard that old phrase about the family that prays together staying together.

In this age of proof positive, I've always been surprised that someone didn't appoint a task force to make a study that would determine once and for all if that is indeed true—or if family praying can be said to lead in just the opposite direction. Study or no study, most of us believe in family prayer; the problem is doing something about it.

Concerning praying, I've often wondered what children think we are talking about when we are rattling along in the typical souped-up rhetoric that has always been considered necessary for talking to God. A relative of mine told me about this three-year-old son who sat through a lengthy church service and finally, during a reflective silence, whispered loudly, "Okay, but what is God doing now?"

RIGHT IN OUR own family, a young daughter called our church "Harold's Place" for a while. We discovered that her personal Lord's Prayer ran, "Our Father who art in Heaven, Harold be thy name . . ." In my own early days, a child in my catechism class asked how come guardian angels are too thin to guard us properly? The prayer "Angel of God, my guardian dear" ended, in her mind, with "Ever this day be at my side, too light to guard, to rule and guide." Poor children . . .

Last Sunday we realized that it was Advent already. Once again we are in the season of prayerful preparation for what is the greatest family feast of the Church year. For Christmas involves a mother and a father, a birth, welcomed visitors, gifts, good news. Maybe Advent is a good time to examine our family prayer life.

WHAT KIND OF joint prayer should families engage in? And when and how?



The problems of pulling ourselves together for such exercises seem to have grown and multiplied. The days are apparently gone when the family knelt down daily for the Rosary, some Bible reading or other group prayers. It seems most possible for our own families to try for a few words with God at a meal or some time when most of us are together. Our family happens to eat breakfast together, and we have formed the habit of offering our day and everything in it to God. Any personal petitions or thanksgivings are made then too. For us, it works.

Other people ask a different member each day to make the special prayer for thanks before the main family meal. A friend told me that her son, called upon to ask the blessing, cast an evil eye over his plate of liver and onions and muttered, "Thank you God, for this—awful stuff."

As for the words involved, it is a simple matter. We should talk to God in our own most simple, direct language. Even the formal prayers of the Church can be reworded for family use so that the youngest will understand. We have rewritten several for our own use, including the Stations of the Cross and the Act of Contrition. For what sense does it make to talk to the person you love the most if you don't know what you are saying?

FAMILY PRAYER should help the members to live in an atmosphere of faith. Prayer should be not so much an occasional formal pronouncement, but a sort of on-going conversation with God that praises and loves, accepts, thanks, acknowledges—and occasionally asks. Just the sort of conversation we have with loved ones in the family, only this one can be partly silent.

However you work it, family prayer should eventually allow us parents and our children simply to make a day-long "Yes" to God, as Mary did in the first Advent so long ago.

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LITURGY

The parish family prays

FR. JOSEPH M. CHAMPLIN

Pope Paul VI used his August 22 general audience as the occasion to issue a "Prayer Decalogue" or ten commandments designed to help Christians pray better. Prayer, our Holy Father insisted, whether individual and private or public and collective, is the Church's highest expression, fundamental nourishment and basic principle.

Two priests in the Boston archdiocese wholeheartedly agree and have experienced successful efforts with new prayer forms in their respective parishes.

At one point in his 22 years of ministry, Father Edmund Svioka served as president of the priest's senate. He now is administrator of St. Patrick's Church in Roxbury, a once heavily Irish, middle-class community which has become an inner city parish with a mixture of blacks, Irish and Italian whites, Puerto Ricans and Portuguese from Cape Verde.

AT THE BEGINNING of this school year, Father Svioka brought his extensive staff—ten priests and 38 Sisters—together for a unique retreat. It started Sunday night and ran daily through Friday with morning and afternoon conferences plus an evening film-discussion session. This renewal week took place within the parish itself; the administrator had arranged for a local scripture scholar and a religious education expert to make the presentations.

They covered on successive days the humanity of Christ, discipleship to Jesus, freedom and law, prophecy and community. During Friday's final hours, participants worked on practical ways to implement the lofty ideals built up in the retreat's earlier moments.

The significant deepening of their inner spirit and common bond which resulted was not really a great surprise. Throughout the previous year, the same group had met once a week for 30 minutes of shared prayer planned by the Sisters, followed by a meal and, afterwards, a eucharistic liturgy.

FATHER JAMES Hickey is quite a bit younger—five years ordained—and

labors in St. Mary's parish, a mushrooming suburban congregation in Randolph, Massachusetts.

Two years ago its worship committee planned an experimental and devotional prayer service in church after the Holy Thursday liturgy. The positive response to this pilot project encouraged planners to repeat the hour of prayer (8:00—9:00 p.m.) on a monthly basis. Prepared and presided over by lay persons, it draws an average of 30 participants and has attracted as many as 90.

The holy hour format leaves ample periods for quiet prayer and often concludes with a priest celebrating benediction with the Blessed Sacrament.

Following is another example of special parish worship at St. Mary's: During its weekday 12:10 Eucharist the several dozen assembled join with their celebrant in reciting Midday Prayer from the Liturgy of the Hours.

After the entrance hymn or antiphon and greeting, the community alternately recites the assigned psalms, the priest leads them in the opening prayer, and then Mass continues with the scriptural readings.

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"Some 50 individuals from all over the area gather for this three-hour session which consists of shared prayer, a eucharistic liturgy, coffee and conversation and a final laying on of hands and prayer over people in need." (NC Staff photo)



"Most of us believe in family prayer; the problem is doing something about it." (NC photo by Paul Tucker)

LANDS OF THE BIBLE

Baalbek was a city of size and grandeur

BY STEVE LANDREGAN

Teddy Roosevelt sent the Great White Fleet around the world to impress other nations with the power and strength of the United States. More recently, the propaganda value of Russia being the first nation to place a satellite in orbit, or of the United States making the first manned moon flight was not lost to the planners in Moscow and Washington.

In the days of the Roman Empire the same problem existed for Rome, specifically to impress upon the people of the Middle East that Rome didn't have to take a back seat to Egypt, Mesopotamia, Greece, or anyone else.

With this in mind, we could correctly refer to Baalbek as the Roman Sputnik. How's that? You say you've never heard of Baalbek. No matter. The Romans weren't trying to impress you. But the world of the ancient Near East heard about Baalbek—and they were properly awed by it.

Baalbek is a temple city. It is nestled high in the fertile plain of the Bekaa between the Lananon and the Antilebanon ranges. Even in ruins, its size and magnificence overwhelm the visitor.

BAALBEK WAS BUILT to outshine all the other existing temples of the Roman Empire. It dwarfed the shrines of Byblos. The majesty of the Acropolis in Athens paled beside the temple city. Next to the temples of Baalbek, the Pharaohs' masterpieces at Thebes and Karnak were insignificant.

Baalbek was created to manifest Rome's ascendancy, to herald the Empire's progress and prosperity, and to stabilize its control over the restless Near East. It accomplished all three purposes admirably.

When it came to administering an Empire, the Romans were no amateurs. One thing they realized was that conquered peoples were much more docile when the conqueror did not add insult to injury by imposing an alien culture upon the occupied country. It was a lesson many other Empire builders never learned, to their sorrow.

Most of the Near Eastern cultures were identified with a religious cult. In Phoenicia and Syria it was with the cult of Baal. Baal is a generic name for a deity, but can also be used to designate a human person to whom loyalty and homage are due. It can best be translated by the English word "lord."

In Syria and Phoenicia the term generally referred to Hadad, the Syrian sun-god whose dynasty dates from the second or third millennium before Christ. When the Romans arrived in the Near East, Alexander the Great and his successors had imposed much of the Greek culture as well as the language of the area. This was known as Hellenization.

DURING THIS PERIOD Baalbek had



gotten a Greek name, Helios, which is simply the Greek word for sun.

Now our Roman friends had their own set of gods, but being polytheists, to them one god was as good as another, and they were perfectly willing to worship Jupiter and accept the fact that the Syro-Phoenicians' Baal or Helios was just another expression of the same worship.

The way they accomplished their little charade was to give Jupiter the last name of Helios. Thus the god to be worshipped at their new temple city was Jupiter Heliopolitanus, which was the same as saying Jupiter Baal.

To the Phoenicians Baal was traditionally associated with Astarte, the female goddess, and Simlos, the son. The Romans accepted this triadic deity and let Astarte represent Venus while Simlos became the local manifestation of Mercury.

The place was referred to as Heliopolis by the Greeks and the Romans, which means the city of the sun or the sun god. But the Syro-Phoenicians called it Baalbek, which means the city of Baal. Whatever it was called, it was magnificent. There were found the largest stone blocks ever used and the boldest architectural engineering feat accomplished by man.

ALTHOUGH THE SITE had been a sacred one from very ancient times, it was Augustus Caesar who began construction of the temples that took 250 years to complete. The Roman emperors, Trajan, Hadrian, Antonius, Marcus Aurelius, Septimius Severus, Caracalla and Philip the Arab, all furthered the construction.

The Byzantines followed the Romans and converted the temples into churches. Finally, the Arabs came and transformed the temple city into a fortress.

Today, there are relics of ancient Phoenicia, Greece, the Roman and the Byzantine Empires and the Arab Empire all within the precincts of Baalbek. Julian Huxley has referred to Baalbek as the showplace of Lebanon. It is also one of the most interesting places in the Lands of the Bible.

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The Berlin Philharmonic Orchestra plays at the annual International Festival at Baalbek, the fabled temple city in

Lebanon. (NC photo from CNT-Manouq, courtesy Lebanese Tourist Office)

CATECHETICS

New programs stress prayer

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

"Are our youngsters being taught their prayers?" "Do the new religion programs teach the traditional prayers?"

In my experience of several years of frequent meetings with parents and religion teachers, these or similar questions about prayer inevitably arise. Parents today seem to have a genuine concern that their children learn the traditional prayers of the Church. This is a healthy sign of parents' care for their children's growth in faith.

My first response to such questions is to reassure the questioners that the newer religion programs do contain the traditional prayers. In fact, the better programs place much more emphasis on prayer than did earlier catechisms. The young today are exposed not only to prayers such as the Our Father and the Hail Mary, Glory Be to the Father, and Apostles' Creed, but they are introduced also to the beautiful prayers of the Bible, especially the Psalms, and to many of the prayers from the Church's liturgy.

THE NEW RELIGION programs reveal a serious concern that the young learn not only prayers, but that they can learn also to pray. Learning to pray is much more important than learning prayers. The traditional prayers of the Church are a rich resource for learning to pray.

After proposing evidence that catechetical programs today do give serious attention to guiding the young in prayer, I find it necessary to point out that this is actually of secondary importance. Children best learn to pray not at school, not in religion class, but at home. Family prayer is the best school of prayer for the young.

I remember a Sister recalling her own experience as a child. "I can still see myself sitting in religion class with Sister Evarista. She went over the Our Father again and again with me and others in the class. I must admit that this exercise did not teach me to pray. I learned to pray at home. I learned the importance and value of prayer in my life. My parents prayed at every meal. We prayed the family rosary each evening—which I frequently found tiring and boring at the time. We thanked God for good things and asked his help in various needs. Prayer was as much a part of our family life as was eating, sleeping, playing and working."

CHILDREN LEARN to pray not so much as being taught to recite prayers, but by experiencing their parents' praying. One of my most vivid childhood memories is of my parents earnestly asking God to let me live. It was very late in the night and they had been told earlier that evening by the doctor that I was close to death from pneumonia. Their praying left an indelible impression on me.

Such genuine prayer need not be scheduled or planned. Each family has to find its own rhythm. For some it may be desirable to have regular prayers, such as at meals or bedtime. Others may find it more meaningful to pray when prayer seems timely—like my parents praying during the time that I was deathly ill. It is not so much the quantity of prayer that matters.

PARENTS TEACH their children to pray by praying themselves. If they truly pray, then their efforts to teach their children traditional prayers may bear fruit. If they do not pray, neither their religion teachers will normally have too much success in teaching their children to pray, no matter how well

they teach them the traditional prayers of the Church.

The parental questions about textbooks and new approaches to religious education are understandable and express a genuine concern. They deserve forthright answers. Part of an honest response to their questions involves asking parents more basic questions: "Do you pray?" "Do your children ever see you praying?" "Do you ever pray as a family?" "Do you and your children pray together?"

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THE CHURCH AND I

Did Hegel turn off Americans?

BY F. J. SHEED

Communism and Man sold well enough in America, very well in England. In America it has long been out of print, in England it is still in print thirty-five years later. I think it may have been the chapter on Hegel which made the difference—

with English readers willing to live through it, Americans not. As publisher I should have liked to leave it out in the interest of sales, but as author I had no choice. It was not only that Lenin had said the study of Hegel was essential, but as I came to study him I saw it so. There is so much in Marx's system which is understood better if we know what Hegel had at the corresponding part of his.

And, of course, reading Hegel had its occasional compensations—as with his statement of the three religious vows: "The pernicious ecclesiastical institutions of celibacy, voluntary pauperism and laziness." If I were a monk, I might meditate on that.

I smiled often enough at Hegel's trick of sprinkling his most unchristian passages with the great Christian words—Trinity, Holy Spirit, Incarnation, Creation, Revelation. I once read out such a passage to an audience of nuns. They found the sound of it so edifying that I hated to have to tell them what he was actually saying.

IN A GENERAL WAY, no one seems to have disliked Communism and Man. I heard of Communist groups who were instructed to study the first 60 pages, which are as clear a statement as I could make of what Marx taught: the critical part which follows they were advised they could ignore.

We had learned early that you cannot interest a man in your own point of view, unless you can state his as well as he could state it himself. That, indeed, is a bare minimum. You cannot win a man from his belief, political or religious, unless you can see why it attracts him and can almost imagine yourself holding it. George Orwell wrote a review which gave me the liveliest pleasure. He approved of my treatment of Marx. His only reservation was about my treatment of the Church's answer to the problems Marx raised.

The accuracy of my presentation of Marx was a solid asset. I always told my audiences of my hope that if Karl Marx had been there he would have said, "Yes, that is what I held."

I remember a meeting in the town of Dundee. I was to lecture on Communism on a Sunday night. That afternoon the

(Continued on Page 7)

QUESTION BOX

Asks about salvation of Protestants

BY MSGR. R. T. BOSLER

Q. I have a little book titled "The Magnificent Promises," published by Marian Publications, South Bend, Ind. On the inside cover under the title "The Church teaches," there are these quotes: "Ex Cathedra: 'There is but one universal Church of the faithful, outside of which no one at all can be saved.' Pope Innocent III, Fourth Lateran Council, 1215." And: "Ex Cathedra: 'We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.' Pope Benedict VIII, the Bull 'Unum Sanctum' (1302)." Can my Protestant friends be saved if they are not joined to the one true Church?



one. The statements you found quoted in the booklet were true as far as they were understood by the Church at the time they were made. They must be judged and understood according to the knowledge that the Church had at the time. In the Middle Ages Christians saw only a portion of the meaning of the doctrine that outside the Church there is no salvation. Since then there has been great advancement in the Church's understanding of the truth, not realized by Pope Innocent III or Boniface VIII (not Benedict). For an understanding of how this is possible I like the example of the mother who tells her little girl: "Don't touch the stove; it will burn you." This is a true statement, but it is

far from the whole truth. It is a very narrow concept of the truth adequate for a little child. Later mother teaches her daughter what a stove is for and how to use it. What the popes of the Middle Ages taught was true as far as it went, but it was a narrow concept of the truth adequate for the people of those days. It can be very harmful to do what the author of your booklet did, quote paragraphs from the teachings of ancient councils or papal declarations without any explanation of how they are to be understood.

Q. For 20 years I have lived with hideous sin. At 17 I had an abortion, later married in a Catholic ceremony, without confessing. Lately it has

engulfed me and I am remorseful, depressed and despairing. At last I have come to grips with the fact that, yes, it was I who did these monstrous things. I can stop blaming others. My question is: must I resign myself to the fact of

eternal damnation or is there a way to be absolved? I must find absolution or I can't go on. How? Where?

A. God has already touched you and shown his love for you. Only with the help of God can we recognize that we have done wrong and want to come back to Him. God became man in Jesus for sinners and Jesus remains with us in his Church for sinners. You'll find him in his Church waiting to forgive you through the sacrament of penance. The confessor is not going to condemn you or berate you. He is going to be happy you come to him. The most rewarding ex-

perience a priest has comes in the moments when he can help someone like you be reconciled with God. Go to any priest you know and open up to him.

Your letter is a vivid description of what happens to a sinner touched by God's grace. It reminds me of Jesus' parable of the Prodigal Son, which more properly ought to be known as the parable of the Loving Father. Read it in Luke 15:11-32 and learn how eager your Heavenly Father is to have you come back.

(Copyright 1973)

Did Hegel turn off Americans?

(Continued from Page 6)

organizers told me that they had learned that 300 Communist miners from Fife were coming to wreck the meeting. Should we cancel? We decided not to, of course. When I came onto the platform, the miners were there, in a great stretch across the center of the hall, wearing their caps. I announced that I would begin with a statement of Marx's teaching: if at any point they found I was stating it wrongly, they should correct me. By the time they had absorbed 30 minutes of pure Marx, without finding anything to object to, they seem not to have felt like reacting angrily to my 15 minutes of criticism. Even at question time there was no sound from the men of Fife. Still they kept their caps on throughout.

THAT WAS A special occasion. But at scores of meetings the exposition of Marx had the same mollifying effect. I usually like the Communists I meet. They lack the arrogance which makes it so hard to warm to Fascists. And I found a real link with them in my feeling that Joe Hills, the author of "Pie in the Sky," had had a raw deal. He was an American, a member of the Industrial Workers of the World, executed for the blowing up of a house which he almost certainly did not blow up. I seldom met a Communist who knew the words of his song, and I have kept no count of the crowds to whom I have taught it:

Long-haired preachers
come out every night
Try to teach us
what's wrong and what's right.
But when asked
How about something to eat?
They will answer—

with voices so sweet:

You will eat by and by
In that beautiful land
beyond the sky.
Work all day, feed on hay,
There'll be pie in the sky
when you die.

After that they were less disinclined to listen to the social teaching of Pius XI.

I HAVE TALKED of the general lack of rank and file knowledge of Communism—the hatred of Capitalism which does duty in its absence, and the assumption that anyone who questions Communism must be pro-Capitalist.

Just after the War, I was asked to speak at a meeting in Richmond, Va. The other speaker was a Trade Union leader: the chair was to be taken by "Ma" Johnson, Franklin Roosevelt's Secretary for Labor. Only when I got there did I learn that the organizers had planned it as a debate—the Union Leader for the Workers, I for the Employers, Miss Johnson holding the balance.

I began by disclaiming the role allotted to me. For ten minutes I painted the faults of owners and managers. The audience applauded excitedly. When my criticism of the employers had reached its climax, I said, "In fact, they are every bit as bad as the workers."

Human nature is the point. I invited my audience to picture the two sides of the table in any industrial dispute: could anyone decide from the faces which side was which? The proletariat, innocent of the original sin of exploitation, was a dream. As Augustine said of babies, their innocence is only lack of opportunity.

A very Merry Christmas

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Sixteen teams still in Quiz competition

Sixteen teams survived the first-round eliminations in the annual Junior CYO-Criterion Quiz Contest last Sunday evening. All four entries from St. Catherine's parish, the defending champions, won over its opposition.

Two other parishes have two teams each in Sunday's second round—St. Simon's and Holy Trinity. No out-of-Indianapolis teams survived last week's action except St. Malachy's of Brownsburg.

Sunday's schedule will include, Holy Trinity No. 1 at Our

Lady of Lourdes No. 2; St. Catherine No. 3 at St. Simon No. 3; St. Barnabas No. 1 at Holy Spirit No. 2; St. Joan of Arc No. 1 at St. Catherine No. 4; St. Malachy No. 1 at St. Catherine No. 1; St. Pius X No. 1 at St. Gabriel No. 1; Holy Cross No. 1 at Holy Trinity No. 2; and St. Catherine No. 2 at St. Simon No. 2.

All matches will begin at 7 p.m. Questions will be taken from three consecutive issues of The Criterion. The final four teams will share \$80 in prize money and trophies.

CYO-CRITERION QUIZ FIRST ROUND RESULTS

Holy Trinity No. 1 130, St. Simon No. 1 110.
Our Lady of Lourdes over St. Bernadette No. 1 (forfeit).
St. Catherine No. 3 140, Holy Trinity No. 3 110.
St. Simon No. 3 100, Holy Spirit No. 3 80.
Holy Spirit No. 2 100, St. Malachy No. 2 80.
St. Barnabas No. 1 150, St. Louis, Batesville, No. 3 90.
Holy Trinity No. 2 50, St. Louis, Batesville, No. 1 40 (overtime).
St. Joan of Arc No. 1 150, St. Monica No. 1 140 (2 overtimes).
St. Malachy No. 1 120, Holy Spirit No. 4 50.
St. Simon No. 2 110, St. Joan of Arc No. 3 40.
St. Catherine No. 1 160, Our Lady of Lourdes No. 1 60.
St. Gabriel No. 1 100, Holy Spirit No. 1 90.
St. Catherine No. 4 110, St. Bernadette No. 2 30.
St. Catherine No. 2 160, Little Flower No. 1 100.
Holy Cross No. 1 100, St. Joan of Arc No. 2 90.
St. Pius X No. 1 110, St. Louis, Batesville, No. 2 90.

Cage playoffs set for girls

INDIANAPOLIS — Cadet Girls Basketball League playoffs will be held Sunday and Monday, Dec. 9 and 10. Winners of Division II and III will meet at 5 p.m. Sunday at St. Andrew's, while the winner will play the Division I winner for the league championship at 6:30 p.m. Monday at Little Flower.

St. Andrew's parish will host a 16-team post-season tourney on Wednesday, Dec. 12. Pairings will be drawn Sunday, Dec. 9, following the league playoff game. Four team trophies will be awarded tourney finalists.

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VISIT HOMES

BOSTON — A program "Visitors for Christ," in which teams of volunteers will visit each home in the archdiocese to help "dissolve the apathy and feeling of alienation which separate men from God and from one another" has been announced here by Cardinal Humberto Medeiros of Boston.

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JUNIOR CYO BAKING CONTEST WINNERS—Pictured above are the winners of the 1973 Junior CYO Baking Contest held during Youth Week and hosted by Holy Spirit parish, Indianapolis. The winners were: front row, left to right—Mary Boucher, Holy Spirit (Cookies); Nancy Gallagher, St. Lawrence (Quick Breads); Terri Leffler, Holy Trinity (Yeast Bread). Back row, (left to right)—Bridget Farren, Holy Spirit (Cookies); Mary Ann Weber, St. Catherine (Cookies); Mary Maxwell, St. Catherine (Pies); Julie Kramer, Our Lady of Lourdes (Pies); Jeanne Gabonay, St. Catherine (Over-All Winner). Several winners were not present for the awards ceremonies.



JUNIOR TOUCH FOOTBALL LEAGUE CHAMPIONS—The young men from St. Christopher recently captured the Junior CYO Boys' Touch Football League Championship by defeating St. Andrew, 26-8, in the title game. St. Christopher advanced to the championship by capturing the Division One crown and finished the season with a perfect 7-0 season. The coaches pictured in the back row are Bill Bruno (back left) and David White (third from left).

Three delegates rap recent CYO parley

ALBANY, N.Y. — Three delegates to the 12th national Catholic Youth Organization convention have charged that the meeting did not represent the thoughts of its delegates.

Mary Probst, Ed Reieberg and Carrie Sharp of Albany have charged that despite the passage of resolutions supporting the United Farm

Workers of America's lettuce boycott, a constitutional amendment against abortion and sex education for youth, the convention's theme—to educate on the forces shaping the participants' lives—was not carried out.

They said—that the convention's director refused to discuss the impeachment of President Nixon and that controversial resolutions such as the one in support of the boycott were tied to non-controversial resolutions such as the one supporting the fight against muscular dystrophy. This concealed the convention's true feelings on the issues of the 3,000 youths at the convention, they said.

Joe Staub, immediate past president of the CYO, said that "there were a few problems" at the convention, but attributed them to a new format which the convention adopted for the first time this year. He also added that he had not received any other complaints, but had received several letters praising the convention.

Encounter

INDIANAPOLIS — Alverna Retreat House is presenting an opportunity the week-end of December 7-9 for married couples to spend 44 hours together to learn a system of inter-personal communication. The retreat house invites couples to participate in this experience which can well renew marriages.

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Sister St. Lucy dies

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister St. Lucy Kollar, S.P., were held at the motherhouse of the Sisters of Providence here Tuesday, Dec. 4. She died (Dec. 2) in the convent infirmary after a long illness.

Born in Austria-Hungary, Sister St. Lucy entered the convent in 1915 from Whiting, Ind. She served on the household staff of Providence

convents in Chicago and Evanston, Ill., many years. Since 1960 she has been in residence at the motherhouse.

Two brothers and five sisters survive. They are: Albert and George Kollar, both of Whiting; Mrs. Katherine Lawton, Mrs. Genevieve Chustowski, Mrs. Anna Kolozceky and Miss Irene Kollar, all of Whiting; and Mrs. Helen Benson of Indiana Harbor.

STANDINGS

CADET GIRLS BASKETBALL

Division I—St. Andrew 6-0; St. Martin 5-1; St. Michael (Red) 4-2; All Saints 3-3; St. Monica 3-3; St. Joan of Arc 2-4; St. Christopher 1-5; Holy Trinity 0-6.
Division II—St. Pius X 7-0; St. Philip Neri 5-2; St. Simon (Blue) 5-2; St. Matthew 4-3; St. Lawrence 2-5; St. Rita 2-5; Christ the King 2-6; St. Michael (White) 0-7.
Division III—Holy Spirit 8-0; St. Mark 5-1; Our Lady of Lourdes 4-2; St. Jude 3-3; St. Simon (White) 3-3; Little Flower (Gold) 1-4; St. Patrick 1-5; St. Bernadette 0-6.

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Sister Joan in the lab at the Leprosy Hospital in Nirmal, India

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Envoy lauds Pope's efforts for world peace

VATICAN CITY—New Zealand's first ambassador to the Vatican told Pope Paul VI that New Zealand believes the Pope's efforts to secure world peace "have had considerable influence."

Ambassador Owson Paul Gabites, a 60-year-old career

diplomat, presented his credentials in a formal audience at the Vatican Nov. 29.

Pope Paul said that he regretted that he had been unable to visit New Zealand during his trip to Asia in 1970 and to be with its "young and dynamic people and its vigorous Catholic population."

IN WELCOMING the new ambassador, the Pope expressed appreciation of the "objectives which unite your government and the Holy See in a common search for peace through the improvement of economic and social con-

ditions, through disarmament and the defense of the environment."

The Pope added that he esteemed "the idealism which inspires New Zealand and the valid contribution it continues to make. On its part, the Holy See, in the measure permitted by its nature and mission, willingly seeks to contribute to the solutions of the grave problems affecting the welfare and security of mankind."

AMBASSADOR Gabites told the Pope that the "Holy See has done much in the last 25 years or so to restore the damage caused by war and

conflict in various parts of the world. We believe that if the quality of life can be improved for all peoples, the risk of future conflicts will be diminished."

The ambassador said that "the Holy See and New Zealand have a mutual concern for the objectives of international peace, for disarmament, for economic and social development and for the environment in all its aspects. With its high moral principles, the Vatican has played and is playing a responsible and constructive role to further these objectives in many areas."



PLAN CHRISTMAS BOUTIQUE—The Altar Society of St. Anthony's parish, Indianapolis, will sponsor a Christmas Boutique in the parish school hall from 8 a.m. to 4 p.m. Saturday and Sunday, Dec. 8 and 9. Mrs. Dale Lannan is chairman of the event, which will feature a variety of booths including hand-crafted items, baked goods, candy, candles, holiday decorations, embroidered linens, crocheted and knit items. Shown above are committee members Mrs. Annie McCarrell, left, and Mrs. Polly Martin displaying a few of the boutique selections.

Remember them in your prayers

BRAZIL
ROSE MARY SCHMIDT, 77, Annunciation, Dec. 4. Mother of William J. of Willingboro, N.J., and Lester of Brazil. Sister of Susan Olig of Fond du Lac, Wis.; Matt Freund of Pope, Wis.; William Freund of Fond du Lac; and Leo Freund of Johnsbury, Wis.

CAMBRIDGE CITY
NELLIE WILKERSON, 87, St. Elizabeth, Dec. 1. Mother of Mrs. Albert Klein of Milton; Mrs. F.U. Homan of Connersville; Charles of Greens Fork; Paul of Hagerstown; and Carl of Dublin, Ind. Sister of Mrs. Ben Daniels of Milton and Mrs.

Asian heritage cited by Pontiff

VATICAN CITY—Pope Paul VI told the head of a Japanese religious peace movement that the Catholic Church has "sincere respect and admiration" for the "great religious traditions of Asia."

Pope Paul gave a warm welcome to Patriarch Miki Tokuchika in a private audience Nov. 29. The patriarch is head of a Japanese religious movement called "Perfect, Liberty Kyodan," which calls on its members to exalt freedom and peace.

The movement was founded in 1926 as a Shinto sect. It was prohibited in 1937, but began again in 1946. It claims to believe in one supreme being but also accepts the influence of ancestors upon believers. With the motto "Life is Art," the movement gives great importance to material and social activities, with schools, hospitals, and recreation centers, as well as temples and ancestral shrines.

The Pope noted that the movement headed by the patriarch "is dedicated to a new life-style, made up of respect, harmony and art."

McDonough; brother of Carolyn VanSickle and Marjorie Hilzenberg.

JOHN F. DELANEY, 54, Holy Name, Dec. 3. Husband of Mary E.; father of Mrs. Quinn Nixon, Anne T., and Eileen G. Delaney; brother of Robert K. and Joseph M. Delaney.

JESSE L. WHITTAKER, 79, St. Ann's, Dec. 3. Husband of Elizabeth C.; father of Opal Noller, Ethel Dugger, Estella Magee and William H. Whittaker; brother of Melba, Melvin, Claude, Earl, Velia, Jewel and Martha Whittaker.

JOAN MCNELIS, 35, Our Lady of Lourdes, Dec. 3. Wife of T. Joseph; mother of Sheila, Michael and Timothy McNellis; sister of Thomas, Michael and Mark Tarpey.

TELL CITY
GEORGE W. ALVEY, 54, St. Paul, Dec. 4. Husband of Fanny; father of Sharon Kelless of Tell City; Doretta Mullis of Leopold; Carl Chapman and George Sims, both of Tell City. Brother of Irene Damin of Tell City, Sarah Alvey of Leopold and Ellen Garcia of Miami, Fla.

JOHN ZUELLY, Sr., 57, St. Paul, Dec. 4. Husband of Bernice; father of John, Jr., with the U.S. Navy; David of Evansville; Gary and Pammy at home. Stepfather of Juanita Harpenau of Troy and Kathy Scherzinger of Lamar.

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Brother of James, Ralph and Lloyd Zuelly; Lucille Ludwig and Helen Baker, all of Tell City; and Opal Mae Bolz of Evansville.

TERRE HAUTE
ANNA MAE KELLY, 78, St. Margaret Mary, Dec. 4. Sister of James P. Kelly of Terre Haute.

NETTIE MORRIS, St. Benedict, Dec. 4. Nieces and nephews survive.

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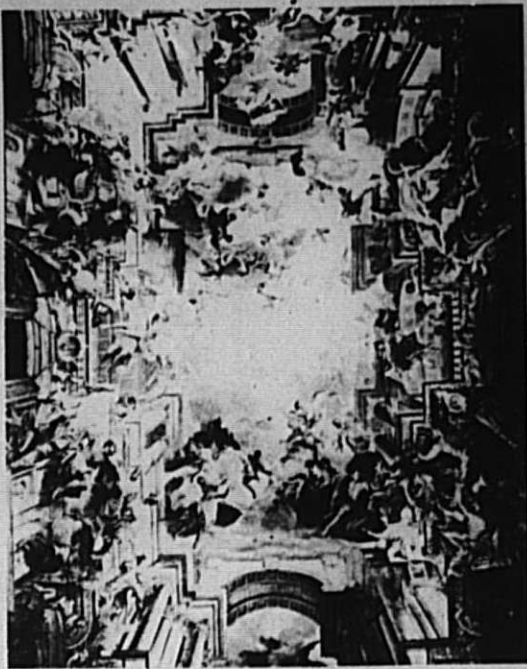
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THE CHURCH OF THE OPTICAL ILLUSION

Among Rome's hundreds of churches, many are outstanding for their sumptuousness of their charm or their works of art, but the church of St. Ignatius is unique as "The Church of the Optical Illusion." The vault of the church's nave (left photo) and its huge dome (right) appear to the viewer to be architectural actualities. They do not, in fact, exist. They are paintings.

The "Feigned Dome" and the huge barrel vault above the nave are the work of Andrea Pozzo, a Jesuit artist and lay brother, who painted them in the late 1600s. The "dome" is a painting on canvas which resolves the problems of perspective and focal point so well that the illusion, when ap-



proaching from the front of the church, is perfect. It is only when you stand at the back of the church that the perspective "falls over."

Above the nave, Brother Pozzo painted frescoes of huge columns surrounded by numerous figures soaring up into the heavens.

Originally, the architect of the St. Ignatius had envisioned a huge dome, along with piers and arches to carry the weight. But money and inclination ran out and the plans never materialized. Through the efforts of Brother Pozzo, however, the church has its "dome" and its "columns." (RNS photo)

VIEWING WITH ARNOLD

Assassination revisited

BY JAMES W. ARNOLD

Paranoiacs of the world, take heart. You're not as crazy as you think. There really are people out there plotting and running things behind our backs. The fact is we haven't been suspicious enough.

Or so it is suggested by "Executive Action," the tough-minded new movie which argues once again, this time with undeniable impact, for a conspiracy theory to explain the assassination of President Kennedy in Dallas 10 years ago. It is basically the Mark Lane ("Rush to Judgment") theory of the mid-1960's, fleshed out now to a full scenario and forcefully filmed, in the style of "Z" and "Day of the Jackal," by a potent writer-director team (Dalton Trumbo and David Miller). In the Kennedy years they created the Kirk Douglas western classic, "Lonely Are the Brave."

WHY LISTEN TO Lane now? Obviously, Watergate has made all things plausible. The standard reply to critics of the

HIT ABORTION LAWS

VIENNA—More than 10,000 Catholics, led by Cardinal Franz Koenig of Vienna, filled Central Market Square here, in a protest demonstration against a proposed relaxation of Austria's strict abortion laws.

THE FILM's plotters are a bright, cool and wealthy gaggle of right wingers with experience and contacts in

clandestine operations. (The key actors are Burt Lancaster, as a mastermind in horn-rim glasses; the late Robert Ryan as a racist with visions of hungry blacks and orientals sweeping over the world, and Will Geer as a shrewd oil billionaire). They hire a three-man team of veteran spy marksmen, who practice their job in the desert for months. They handpick Oswald as a likely patsy, then use Jack Ruby to eliminate him before he can effectively argue his innocence. (The Ruby thread is the least convincing but also the least crucial. Who would believe Oswald? He could be killed, credibly, by anyone anytime). Everybody accepts the lunatic theory because that is the pattern of presidential assassinations, and it is the easiest to understand. The stupidity of the Dallas police and the laxity of the presidential guard? That is partly foreseen, partly luck.

What's happening, of course, is that the Left is still trying to hang the Right with the guilt for Kennedy's blood. Both movie and theory have three hurdles to overcome. The first is proving sufficient motive, since the revisionist trend among historians now is to see JFK as a lightweight. The film differs, projecting Kennedy as not only anti-big business and pro-black, in favor of detente with the Soviets, but anxious to pull out of Asia, and the likely progenitor of a dynasty of liberal Kennedys. He had also earned the hatred of old CIA hands for the Bay of Pigs fiasco, and then as now, there were well-trained anti-Castro Cubans around "available for everything from picking locks to bugging."

THE SECOND obstacle is to show how Oswald could be involved and yet innocent, and here the film is most devastating. Indeed, little about Oswald—his own character, his strange spy and FBI-linked background, his ridiculous weapon, his behavior after arrest—lends itself to the single-assassin theory. The only real soft spot is that a double, hired by the conspirators, must be hypothesized to account for all of Oswald's bizarre behavior.

The third problem is not only to show how the murder may have been done (the movie achieves this with the skill of a superb caper film), but how the culprits could have escaped so completely, from wave after wave of investigators as well as from their own temptations, over a decade, to boast or to betray. It is hard to believe that the bad guys of this world are all that competent; Watergate this time suggests the opposite.

"Executive Action" is a thesis film rather than a thriller, but it is gripping anyway, for puzzle-fanciers as well as paranoids. For

certain, it is not the last mind-bending film about this central political act of our time, an act whose truth begins to de-compose, like a photograph, the closer you look at it. (Rating not available)

The week's TV network films

HOW TO COMMIT MARRIAGE (1969) (NBC, Saturday, Dec. 8): A generally terrible comedy in which old pros Bob Hope and Jackie Gleason play the maritally confused parents of a young engaged couple, and cause them to re-think their romantic ideals. The stars have some mildly funny comic bits, but the total impact is much more dreary than funny. Not recommended.

THE BROTHERHOOD (1969) (ABC, Sunday, Dec. 9): A sociological melodrama about the passing-on of power in the Mafia, with practically all of the themes used later in "The Godfather," but with very little sex, violence or sadism. (It was a flop). Directed by Martin Ritt ("Sounder"), with Kirk Douglas and Alex Cord. Satisfactory gangster stuff for adults and mature youth.

THE LAST ESCAPE (1970) (CBS, Thursday, Dec. 13): Stuart Whitman is the standard hero in this conventional WW II flick about Allied agents trying to smuggle a rocket scientist out of Germany in competition with

both the Nazis and the Russians. There is lots of action and violence; none of it especially distinguished. Not recommended.

Concert set

ST. MARY-OF-THE-WOODS, Ind. — Prizewinner in the recent Van Cliburn International Piano Competition in Fort Worth, Tex., Alberto Reyes will appear in concert at St. Mary-of-the-Woods College on Tuesday, December 11. The performance will begin at 8 p.m. in the Cecilian Auditorium. It is free and open to the public.

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ADVENT RECITALS: Sunday 5:00 p.m., followed by
Holy Mass at 5:30 p.m.

December 9: 4:45 p.m.—Christmas Cantata, Frank
Schaler, Conductor.
December 16: 5:00 p.m.—Holy Name Choir, Jerry
Craney, Conductor.
December 23: 5:00 p.m.—Organ Recital, Thos. Murphy.

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