

Bishops to set example, fast twice a week

WASHINGTON—The U.S. Catholic bishops have pledged to fast two days a week and urged the Catholic people to fast with them as part of a comprehensive "pastoral plan" in response to the world food crisis.

But the major emphasis of the plan was on social change and legislative

Related story, Page 3

directions needed to ease the hunger situation.

The five-page pastoral plan was divided into sections on public policy, education and public information, and life style.

THE BISHOPS approved the plan unanimously in a voice vote at the annual general meeting of the National Conference of Catholic Bishops (NCCB).

Bishops involved in preparing the plan said the fasting is not a renewal of the "serious obligation" of fast and abstinence, but an application of the Church's tradition to a complex modern question of social justice.

The world food crisis, the document said, "is linked directly and systematically with questions of environment, population, economic relationships and political and military power."

THE CRISIS MUST be attacked on two levels, it said, "immediate assistance programs to prevent starvation in many parts of the world" and long-range programs to increase food production in the underdeveloped nations.

The section on fasting came in a discussion of lifestyle critical of "our consumer-oriented way of life... wasted food and excessive consumption of energy." The statement originally "encouraged" bishops, priests and religious to fast two days a week. But the statement was strengthened after recommendations during floor discussion.

THE PLAN CALLED for pressure on the President and congress to:

- "Increase genuine agricultural development overseas" through technical assistance;
- Increase funding for Title II (humanitarian aid) programs under the Food for Peace program;
- Assure American farmers of a fair return for their capital and labor;
- Promote more equitable distribution of resources, including expanded food stamp and school lunch programs, special assistance to the elderly and the poor, revising income tax burdens and restructuring land use policies;
- Protect the interests of both family farmers and middle- and lower-income consumers.

THE PLAN CALLED ON the Church to keep the hunger issue alive through its educational system and its access to religious and secular media.

Noting that the "most direct, universal and concrete contact the Church has with its people is at the level of pastoral ministry," the plan called for use of the liturgy with its "themes of life, bread, community, solidarity and responsibility" to emphasize the food crisis. Liturgical seasons such as Advent, Lent and the Holy Year are particularly appropriate, the plan said.

The plan said the Church must find and aid those particularly hurt by the food crisis, including the aged on fixed limited incomes, the working poor and the unemployed.

Brother Pedro coming back to Cathedral

INDIANAPOLIS—Brother Pedro Haering, C.S.C., will become principal of Cathedral High School effective



BROTHER PEDRO HAERING

July 1, 1975. He was principal from 1954 to 1959.

Michael D. McGinley, who is currently acting principal, will become vice-principal. McGinley also is head football coach.

At a news conference at the school last week, Robert V. Welch, chairman of the Cathedral Board of Directors, emphasized that McGinley will continue as principal for the remainder of this school year. He expressed the board's appreciation to McGinley for serving "at a time when his academic qualifications and deep interest were needed."

Welch noted that Brother Pedro's return did not mean a return of the operation of the school to the Brothers of Holy Cross. The order withdrew from the school in June, 1973, after more than 50 years association.

The present board, which assumed ownership and control in the summer of 1973, will continue to operate the school as an independent Catholic institution with "the continued priority of developing a qualified and devoted faculty from many sources," Welch said.

Brother Pedro, who has master's degrees in Education and Mathematics from the University of Notre Dame, has been credited with establishing superior academic standards during his previous six-year tenure as principal.

NEW OFFICERS—Archbishop Joseph L. Bernardin of Cincinnati, right, is the new president of the National Conference of Catholic Bishops and the U.S. Catholic Conference. At the left is Cardinal John J. Carberry of St. Louis, new vice-president. They were elected at the Bishops' meeting in Washington for a three-year term. Archbishop Bernardin formerly served as General Secretary for both organizations. Cardinal Carberry edged out Archbishop William Borders of Baltimore and a native of Indiana, in a third ballot run-off for the vice-presidency.

Conflict on abortion prompts resignations

BY B. H. ACKELMIRE

INDIANAPOLIS—Bishop Raymond J. Gallagher of Lafayette and Raymond Rufo, executive secretary of the Indiana Catholic Conference, have resigned from the steering committee of Interreligious Consultations (IC), a statewide organization focusing on the breakdown in public morality.

The two were the only Catholics on the representative committee.

The resignations were prompted by an indirect association of IC with a pro-abortion organization, Religious Coalition for Abortion Rights.

The resignations were tendered early in October, announced to an IC meeting in mid-October, but did not become a matter of public record until the publication of the organization's November newsletter.

THE ABORTION RIGHTS coalition was sponsored by other members of the IC steering committee and an IC staff member has served as a spokesman for the coalition. Thus in some quarters the impression exists that the two groups are linked.

The impression is entirely erroneous, according to Dorothea S. Green, chairman of the steering committee and vice president of the Indiana Council of Churches.

Mrs. Green said the coalition sponsors were acting as individuals and as denominational leaders, not as members of the IC steering committee. In addition, she said, the IC staff member was acting as an individual and that no staff time or IC resources have been used to further activities of the coalition.

In a letter explaining his

resignation, Bishop Gallagher noted that since a bishop is the official teacher of faith and morals for the Catholic people who comprise his diocese, he "could not permit any ambiguity to develop" regarding his public actions and positions.

BISHOP GALLAGHER, who has been very active in interfaith groups and programs, wished the IC members well and said that ecumenical cooperation was still very much to be desired.

"I really believe this will be possible in the future," he said. "I expect that there will be other issues that we will wish to cooperate on which can be thoroughly defined and understood and the parameters clearly set at the outset of the program. With this kind of clarity... I am sure that we will not become disillusioned in our efforts to act on an interfaith basis."

Mrs. Green told The Criterion that the resignations were "very distressing" but that IC "will continue indefinitely." Every effort will be made, she added, to restore Catholic representation to the committee.

She said she anticipates that some reorganization will be necessary and that "perhaps a new kind of a structure will be formed."

THE ORGANIZATION was launched more than a year ago with a grant of \$47,000 from Lilly Endowment. Its major project to date has been a three-day conference on "Confronting the Crisis in Public Morality," held last spring at Indiana University. An estimated 200 religious leaders from throughout Indiana attended.

Participants were urged to return to their home communities and spark local discussion and action. Response, however, has been spotty, according to reports given during a recent meeting of IC.

Mrs. Green told The Criterion that she was optimistic about the future of the organization. "Significant momentum has been gained," she said, enough to assure IC's continuation.

Rufo expressed support for the overall purpose of the organization. He said he resigned "as a matter of conscience, a purely private decision."

"The issue was not interreligious Consultations but abortion," he added.

IN HIS LETTER of resignation, Bishop Gallagher said he had no quarrel with other members of the steering committee taking the position they had regarding abortion.

"The fact that they took this position while actively engaged in a confrontation with the moral crises of our society is the development which has caused me my problem. I would think that the preservation of life is a moral issue of high priority, and that as religious leaders we should attempt to preserve God's sole dominion over life."

"I do have to resolve my own conscience on the matter, and this indicates to me that I should respectfully withdraw from the program of the Interreligious Consultations."

Mrs. Green said that the organization was still operating on the Lilly grant. By early spring, however, she estimated that additional financing would be necessary. She said the nature of that financing had not yet been determined.

Vatican says abortion is never permissible, urges political action

BY JAMES C. O'NEILL

VATICAN CITY—The Vatican has issued a Declaration of Procured Abortion branding abortion intrinsically evil and urging action—including political action—"to combat its causes."

The anti-abortion document of almost 6,000 words, issued at Pope Paul VI's orders by the Vatican's Doctrinal Congregation, declared that no Christian may "conform" to an intrinsically immoral law.

"Nor can any Christian take part in a propaganda campaign in favor of such a law, or vote for it. Moreover, he may not collaborate in its application. It is, for instance, inadmissible that doctors or nurses should find themselves obliged to cooperate closely in abortions and have to choose between the Christian law and their professional situation."

OF THE "SORROWS and miseries" cited by pro-abortionists to justify abortion, the Vatican document said:

"Every man and woman of feeling, and certainly every Christian, must be ready to do what he can to remedy them... One can never approve abortion; but it is above all necessary to combat its causes. This includes political action, which will be in particular the task of the law. But it is necessary at the same time to influence morality and to do everything possible to help families, mothers and children."

The Doctrinal Congregation said it had released the declaration (Nov. 25) to show the "unity of the Church's thinking on abortion."

It noted that many bishops and Christian lay people, "especially doctors, but also parents' associations," have taken up arms against a concerted "propaganda campaign" in favor of relaxing current laws against abortion.

THE DECLARATION insisted that the Church is not indifferent to human situations which lead to abortions, or "to the weight of the sacrifices and the burdens" which refusal to take part in an abortion can impose.

"Heroism is sometimes called for in order to remain faithful to the requirements of the divine law," it declared. It added: "A Christian's outlook cannot be limited to the horizon of life in this world."

The declaration pointed out that much has been achieved "in the service of life" by modern medicine, and expressed the hope "that such progress will continue, in accordance with the vocation of doctors, which is not to suppress life but to care for it and favor it as much as possible."

The declaration was approved by Pope Paul VI on June 28, 1974, and its promulgation ordered. The Doctrinal Congregation officially published the final text Nov. 18, sending copies to the world's national conferences of bishops.

THE TEXT WAS MADE public a week later at a press conference held at the Vatican Nov. 25 by Magr. Philippe Delhaye, a Belgian who is secretary of the Vatican's International Theological Commission.

The declaration was issued the day



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CARDINAL EXPLAINS DOCUMENT

WASHINGTON—Following is the text of the statement issued Nov. 25 by Cardinal John Cody of Chicago on the Vatican Declaration on Procured Abortion. The cardinal is chairman of Committee for Population and Pro-Life Activities of the National Conference of Catholic Bishops.

"The declaration of the Sacred Congregation for Doctrine is essentially a pastoral document. It addresses the problem of abortion in light of a value system that is based on Christian faith and respect for the dignity of man."

"In this context, respect for human life takes priority over the comfort and privacy of individuals, and it calls for generosity, and at times heroism."

"The Church has the responsibility of protecting and favoring life and

preserving the conviction that man and woman are cooperators with God in the transmission and care of life at every stage of its existence. The declaration recognizes that lay people, particularly doctors and other leaders, have spoken out against the propaganda campaign for abortion on demand."

"The statement summarizes a teaching on human rights that has found constant expression in contemporary statements of the Church, especially in *Pacem in Terris* and the documents of the Second Vatican Council. It pays special attention to the right to life of the unborn, a right that should be protected by law and may not be compromised or diminished if the legal structure is to be just and fair."

before the French parliament was due to open debate on revision of existing abortion laws, and only shortly after the U.S. National Conference of Catholic Bishops authorized a demand for assurances from vice-presidential nominee Nelson Rockefeller that he would not promote "a personal viewpoint on permissive abortion."

In its opening paragraph the declaration made the point: "One cannot but be astonished to see a simultaneous increase of unqualified protests against the death penalty and every form of war, and the vindication of the liberalization of abortion, either in its entirety or in ever broader indications."

The document pointed to a difference between "ethical pluralism" and "ideological pluralism."

It described ethical pluralism as the notion that a change in existing laws against abortion "would violate no one's conscience, for each individual would be left free to follow his own opinion, while being prevented from imposing it on others."

THE DECLARATION dismissed this "ethical" approach to pluralism by pointing to a "great difference" between the opinion and action.

"Action affects the interests of others more quickly than does mere opinion," it said.

"Moreover, one can never claim freedom of opinion as a pretext for attacking the rights of others, most especially the right to life."

The document continued: "It hopes

that all the faithful, including those who might have been unsettled by controversies and new opinions, will understand that it is not a question of opposing one opinion to another, but of transmitting to the faithful a constant teaching of the supreme Magisterium, which teaches moral norms in the light of faith."

"It is therefore clear that this Declaration necessarily entails a grave obligation for Christian consciences."

AFTER STATING the importance of its authority, the document examined the question in the light of the constant teaching of the Church from the earliest centuries.

It declared: "The tradition of the Church has always held that human life must be protected and favored from the beginning, just as it is at the various stages of its development."

It traced the Christian stand against

MEMORANDUM

This year the Feast of the Immaculate Conception, December 8, falls on Sunday. Since the Sundays of Advent take precedence over any feast, the liturgical celebration in honor of the Immaculate Conception will be transferred to the preceding day, Saturday, Dec. 7. However, since the obligation of a Holy Day is not transferable, it will not be a matter of obligation for Catholics to attend Mass on Saturday.

St. Lawrence plans Jubilee

INDIANAPOLIS—St. Lawrence parish will observe the 25th anniversary of its founding with a Mass of Thanksgiving at 4 p.m. Sunday, Dec. 8. Archbishop George J. Blasko will be the principal celebrant.

Father Joseph Beechem, pastor, will give the homily, and the associate pastors, Fathers Mark Svarczkopf and Patrick Harpenau will be the masters-of-ceremonies. Priests who have served St. Lawrence in the past will be among the concelebrants.

The parish choir under the direction of Alyce Schultz and the guitar group under the direction of Thomas Lee will lead the congregational singing.

Following the liturgy a reception will be held in Father Conen Hall, which was named for the founding pastor.

On Friday, Dec. 6, a Silver Jubilee Dinner Dance will be held at St. Plus X Knights of Columbus, 71st and Keystone to which all friends and parishioners are invited.

Reservations and information may be obtained by calling Mary Breitenbeck, 545-8942.

ON TELEVISION

VATICAN CITY—The ceremonial opening of the Holy Door at St. Peter's Basilica on Christmas Eve by Pope Paul VI to inaugurate the worldwide Holy Year will be televised globally under the direction of famed Italian motion picture director Franco Zeffirelli.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

No funerals for bombers

BIRMINGHAM, England—No funeral services for anyone killed while planting bombs may be held in Catholic churches in the archdiocese of Birmingham, according to a directive from Archbishop George P. Dwyer. "Anyone guilty of such violence is guilty of grave sin," the archbishop said. He added that only a prayer at the graveside would be permitted "in the hope that they had time to repent before death."

Israeli diggings protested

PARIS—The United Nations Educational, Scientific and Cultural Organization (UNESCO) has cut off its specialized

aid to Israel because of what UNESCO termed Israel's "persistence in altering the historical features" of Jerusalem. The basis of UNESCO's complaint was that Israel is "undertaking excavations which constitute a danger" to Jerusalem's historic monuments.

Abortion ban dropped

WASHINGTON—House-Senate conferees agreed to drop from an appropriation bill for the Departments of Labor and Health, Education and Welfare (HEW) an amendment prohibiting the use of federal funds for abortions that are not needed to save the mother's life. A spokesman for Sen. Dewey Bartlett (R-Okla.), who had proposed the amendment, said: "The conference report indicated that a majority of the conferees favored the amendment but did not think the bill was the appropriate vehicle for it."

Child care aid upheld

NEW YORK—A federal court has upheld the constitutionality of state aid to New York's private child-care agencies, nearly half of which are Catholic. The U.S. District Court for the Southern District of New York held that the state regulations constitute a "fair and reasonable accommodation" between two clauses of the U.S. Constitution's First Amendment, one forbidding Congress to establish a religion as the nation's official religion, and the other guaranteeing free exercise of religion.

Koreans arrest Maryknoller

SEOUL, Korea—South Korean police burst into the U.S. embassy grounds here Nov. 21 to arrest an American Maryknoll missionary and a score of women demonstrating for the release of political prisoners. All the persons arrested were set free the same day. The American missionary, Father James Sinnott of New York, is vicar general of the Inchon diocese. A spokesman for the embassy said the police later apologized for the intrusion into the embassy grounds.

In capsule form . . .

For the 13th year in a row, The United Nations has delayed action on a Declaration on Religious Tolerance. Southern Baptists in Oklahoma congratulated themselves for helping defeat a statewide pari-mutuel betting proposal and prepared to conduct new efforts to defeat a liquor-by-the-drink proposal . . . Almost 800,000 signatures have been collected for tighter abortion laws in Canada.

Roman Catholic and Episcopal dioceses in Rhode Island have approved a program of "covenant relationships" involving 10 Catholic and Episcopal parishes in four cities . . . Infant mortality decreased, maternal mortality leveled off and suicide and homicide increased in 1972, according to the National Center for Health Statistics . . . A three-month waiting period is among the six steps outlined in a new marriage policy for teen-agers in the Sioux City, Ia., diocese.

The National Council of Catholic Laity announced that its board of directors is strongly opposed to restoring the death penalty . . . Parishes in the Archdiocese of Philadelphia are expected to accumulate a deficit of some \$10 million over the next three years.

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THE TACKER

A brother responds

BY FRED W. FRIES

In mid-December surgeons at Indiana University Hospital will perform an operation which they hope will give a new lease on life to a 19-year-old member of St. Plus X parish, Indianapolis.

On Dec. 17 or 18, Tom Greenawalt, son of Mr. and Mrs. Richard Greenawalt, is scheduled to receive a transplanted kidney. The donor will be his 22-year-old brother Marty.

Young Tom has been without a kidney since both organs were removed in August, 1971. The drastic action was taken after specialists determined that nephritis had impaired the organs so drastically that they were functioning at only one per cent of capacity.

An earlier transplant operation was performed in June, 1972, with Tom's father serving as the donor. A biological rejection occurred, however, and the donated kidney had to be removed three months later.

Then began long months of treatment on a dialysis machine, a life-saving instrument which separates the uremic fluid from the patient's blood stream.

At first these treatments required day-long visits to the hospital two or three times a week. Later on a portable unit was placed in the Greenawalt home, and this, of course, obviated the hospital trips.

DURING HIS LONG ordeal Tom Greenawalt has continued his education, first at Chatham High School and for the past two years at IU-PUI.

A number of benefit affairs have been held down through the years to help the family defray the staggering expenses of hospitalization and of maintaining the dialysis treatments.

As we near the Christmas season and its message of "good will toward men," courageous Tom Greenawalt, his brother Marty and their family can be assured that the prayers of thousands will be with them.

AT ST. MEINRAD SEMINARY TODAY—That is the title of a 30-minute color Special to be aired on WRTV, Channel 6, in-

dianapolis, at 10:30 a.m. Sunday, Dec. 15. (According to an advisory from Charles Schlae, Director of the Catholic Communications Center, the program will be picked up by some 30 Cable TV systems in Indiana and neighboring states.) Released under the co-sponsorship of the Communications Center and WRTV, the program provides an excellent insight into the training of a young man pursuing his seminary studies at St. Meinrad. Included in addition to location shots are brief interviews with faculty officials. The videotape is being provided by WFIE-TV, Evansville.

MUSICAL TREAT—St. John's Church in Indianapolis is planning again a series of free Advent recitals on the four Sundays preceding Christmas. The one-half hour programs are presented at 5 p.m. preceding the 5:30 p.m. Mass. The schedule is as follows: December 1, St. Luke's Choir singing "The Story of Christmas" under the direction of Jo-Anne Smithmeyer; December 8, Holy Name Choir directed by Jerry Craney; December 15, The Columbians under the direction of Richard Dennis; December 22, Organ recital and Christmas carols.

TIP OF THE HAT—This week Tacker tips his battered Homburg to the members of the Junior CYO Youth Council who voted to forego their annual holiday party and use the money to purchase gifts for needy and hospitalized children.

INVITATION—The Holy Cross Brothers of Notre Dame invite Cathedral High School students, alumni, parents and friends to attend their annual Christmas Fair to be held Sunday, Dec. 1, in the Junior College Gymnasium at North Michigan and U.S. 31, just west of the campus. The Fair will open at 10 a.m. and close at 5 p.m. Proceeds will go to the Holy Cross Missions.

Christmas Tree ceremony slated

INDIANAPOLIS — A Christmas Tree Lighting and Blessing will be held at 7 p.m. Sunday, Dec. 1, at St. Christopher parish, Speedway. Msgr. Francis Reine will officiate.

The ceremony is a project of the Junior CYO under the direction of the adult moderator, William Bruno. The tree to be decorated is on the lawn near the church, reputed to be the tallest fir tree in Speedway.

As an added attraction, the parish choir will sing. Larry Hurt will direct.

Those attending are invited to attend a party in the parish hall following the ceremony.

MUSICAL WAVE

WASHINGTON — A female demonstrator who attempted to interrupt a Mass celebrated by the nation's bishops at the National Shrine of the Immaculate Conception here was drowned out by hymn-singing and then arrested by police.

BY JIM CASTELLI

WASHINGTON—The U.S. Catholic bishops in their annual general meeting passed by a vote of 108 to 63 a short motion opposing capital punishment.

Submitted by Bishop John May of Mobile, Ala., the motion said simply: "The U.S. Catholic Conference goes on record in opposition to capital punishment." The USCC is the civil corporation through which the U.S. bishops act together with other Catholics on various issues.

The vote came after three hours of discussion spread over three days. Earlier in the week, the bishops had rejected as inadequate a seven-page statement expressing reasons for their opposition.

Cardinal John Krol, out-going president of the National Conference of Catholic Bishops, ruled that the seven-page statement was too long to be considered a "resolution" under conference by-laws, and must be treated as a "statement," requiring a two-thirds vote. The statement was defeated by a vote of 119-103 with three abstentions.

AFTER THE VOTE on Bishop May's

version of the statement, Cardinal Krol again ruled that a resolution needed a two-thirds vote, but Bishop May said he had offered a simple motion which needed only a majority vote. The motion was accepted.

If the USCC Committee for Social Development and World Peace, which wrote the original statement, wishes to write a new back-up paper, it needs the approval of the USCC executive committee. (The executive committee carries on the business of the NCCB in between general sessions and meetings of the USCC administrative committee. It is composed of the president, vice president, secretary and treasurer of the NCCB and an elected member of the administrative committee.)

IN OTHER action, the bishops supported legislation to assure free, secret-ballot union elections among farmworkers.

Their committee for pro-life activities asked congressional committees weighing the nomination of Nelson Rockefeller to question him on his position on unborn human life and to ascertain that he will not use the office of the vice president to promote

a personal viewpoint on permissive abortion.

Even on in-Church issues, there was a strong social dimension to many of the concerns the bishops dealt with. Reports on vocations, education, permanent diaconate, priestly training, all called for more sensitivity to the needs of minorities, particularly of the Spanish-speaking, the largest subculture in American Catholicism.

IF ANY SINGLE topic could be said to have caught the bishops' attention during their meeting, it was the rising cost of everything.

They passed a brief resolution expressing concern over increased interest rates and the effect of tight money on housing, and they mandated their Social Development and World Peace Committee to develop a back-up paper to discuss the factors needed for a solution.

Near the end of their meeting, they were advised that their national offices would have to cut back services or go into deficit spending by 1976 unless assessments were raised. They almost unanimously voted a diocesan assessment increase in 1976 from six cents per Catholic to seven cents, the first such increase in several years.

Remember them in your prayers

Fatima plans

'Leisure Day'

BROOKVILLE

ELIZABETH MEYER, 67, St. Michael, Nov. 24. Sister of Martha Niedenthal of Brookville; Jean Brownfield and Frances Becker, both of Beech Grove; Clarence and Arthur, both of Brookville; and Albert of Blanchester, O.

INDIANAPOLIS

ANNE HARRISON, 64, St. Philip. Sister of Jean M. Michael A. and Linda J. and James T. Harrison; Rita L. Smith and Anna J. Nicholson.

JEAN F. HITTLE, 43, Little

Flower, Nov. 20. Wife of James R.; mother of James, Bernard, Michael, Brian, Timothy, Kathleen, Mary and Margaret Hittle; daughter of Margaret Gallagher; sister of James and Bernard Gallagher, Patricia Chumbley and Kathleen Osha.

BERNARD C. LINDBLOM, 66, St. Roch, Nov. 21. Husband of Elizabeth P.; father of Donna M. Smith, Janice Atkins, Rita L. Taulman, Annette R. Lynch, Elaine T. Denzio, Gretchen K., Bernard, Eugene, Raymond, Ronald and Jerry L. Lindblom; brother of Wilhelmina Hoover, Maurice and Eugene Lindblom.

MARQUETTE MARKEE, 81, St. Philip. Sister of Berta F. Marquette McElroy, Mary Ellen Niemeyer, Ann Gardiner, Eleanor Kavanaugh, Demia, Marilyn, Charles J. and Joseph C. Markey; sister of Catherine Sheehan.

JOSEPH C. RITTER, 80, St. Jude, Nov. 21. Husband of Berta F. Ritter; father of Elaine Sauer and Dr. Richard J. Ritter; brother of John Ritter.

GULIA B. SCHULER, 82, Nativity, Nov. 22. Mother of James T. and Donald L. Schuler; sister of Muri Kruse, Taylor, Edward and Charles Frye.

HARRY HOLLAND, Sr., 84, St. Anne, Nov. 22. Father of Nellie Jones, Alice Miller, Hazel Marlock, Phoebe Hardwick, Harry, Jr., Isaac, Robert, Joseph and James W. Holland; brother of Flossie Gliven and Gilbert Holland.

JAMES NOLAND, 74, St. Anthony, Nov. 22. Brother of Margaret Noland.

RUSSELL D. KENNEDY, 56, Holy Name, Nov. 23. Husband of Margaret R.; father of Judy A. Grubb; brother of Mrs. Harry VanHook and Mrs. Charles Jennings, Joseph, Harley and Harold Kennedy.

JAMES E. SAGE, 77, St. Bernadette, Nov. 23. Husband of Gertrude; brother of Marie Swallow.

ROBERTA EILEEN SCOTT, 45, St. Lawrence, Nov. 23. Wife of Robert W.; mother of Sharon

Pembie; daughter of Irvin J. Spaulding.

FRIEDA O. SPAULDING, 62, St. Lawrence, Nov. 23. Wife of Irvin; sister of Flora Buchanan; grandmother of Sharon Pembie.

ANNE MARIE DUGAN, 70, SS. Peter and Paul Cathedral, Nov. 25. No immediate survivors.

ESTELLA C. ARNEY, 80, member of St. Philip parish, Indianapolis. Funeral Mass from St. Anne's parish, Jennings County, Nov. 27. Mother of John L. Arney, LaVerne L. Roberts and Norma J. Miller.

EVANS JONES, 80, St. Rita, Nov. 28. Father of Evelyn Jones, Rita Beatty, Sister Rita Carole, Ethel Parrott, Daniel and Evans Jones, Jr.

JOHN J. IRVINE, Jr., 35, St. Joan of Arc, Nov. 25. Husband of Ann D.; father of John L., Scott Talbot and Elizabeth Bransfield Irvine; son of Helen N. Irvine; brother of Jane Powell, J. James and Dr. William O. Irvine.

ELIZABETH WHITE, 71, St. Mary, Madison. Mother of Betty Grant of Louisville; sister of Helen Meyer of Brookville.

LEO F. RIEHLE, 88, St. Anthony, Nov. 19. Brother of Joseph of New Albany; Theresa Weisenbach of Batesville; Eleanor Bare of Middletown, O. and Olga Scheid of Hamilton, O.

ERNEST J. DEOM, 88, St. Paul, Nov. 25. Father of Paul and John, both of Troy; Ophelia Sprinkle of Leopold; and Marjorie Woodridge of Vine Grove, Ky.

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INDIANAPOLIS — The Sophomore Class of Ladywood-St. Agnes High School, 5225 East 56th St., and the Sophomore Class co-ordinators of the Parents' Club, will sponsor a Spaghetti Supper in the school cafeteria on Thursday, Dec. 5, from 5 to 8 p.m.

Tickets, available at the door, will be \$2.75 for adults, \$1.25 for children under 12 and toddlers free.

The public is invited. Proceeds, which will be matched by Lilly Endowment, Inc., will be used to purchase equipment and resource material for the Life Science program.

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December 1: St. Luke Choir Story of Christmas under the direction of Mrs. Jo-Anne Smithmeyer.

December 8: Holy Name Choir under the direction of Mr. Jerry Craney.

December 15: The Columbians under the direction of Mr. Richard Dennis.

December 22: Organ Recital and Christmas Carols.

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LAY-A-WAY NOW FOR CHRISTMAS

Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Sharing world hunger

The Bishops of the United States have pledged to fast two days a week and they have urged every priest, Religious and lay Catholic to follow their example.

The degree and severity of the fast is to be an individual determination. The common ingredient is to be concern for the mounting food crisis and the suffering it leaves in its wake.

The pledge, dramatic as it is, is not unprecedented. In recent weeks numerous religious leaders have urged similar approaches to the problem of hunger. Cardinal Terence Cooke, for example, has urged members of the Archdiocese of New York to fast. Newark's Archbishop Peter L. Gerety has recommended a voluntary return to fast and abstinence in a pre-Thanksgiving Day statement.

Episcopal Bishop Paul Moore of New York has asked for observance of meatless Wednesdays. One interfaith group has promoted a drastic curtailment of meat consumption. There were many

others. Catholic, Protestant and Jewish leaders all have urged Americans to share, at least in some small measure, the deprivation of the starving poor.

Ironically, their suggestions have been echoed enthusiastically by some of the same persons who a few years ago argued that fast and abstinence were meaningless, archaic gestures that should go the way of the hair shirt.

As it turns out, of course, fasting is the most relevant course a concerned, caring Christian can take these days. If enough of us do it, if enough of us follow the example of the Bishops, our action could be of practical significance. At the very least we will be symbolically united with the suffering of the world. And next Sunday, the first Sunday of Advent, is an appropriate starting point.

The Catholic Bishops, speaking in specific terms, last week made a forceful pastoral response to hunger at home and abroad. Now the question remains. Do the rest of us care enough to follow in their footsteps?

Land of volunteers

The Census Bureau has just confirmed what any good committee chairman counts on: America is the land of the volunteer.

According to a bureau survey published recently, one in four Americans over the age of 14 performs some kind of volunteer work on a regular basis. That makes an estimated 37 million unpaid "do gooders."

They give time and energy to churches, schools, Scouts, Little League, homes for the aged and the like. The list is endless. They help out everywhere, often for long hours and little or no thanks.

During the week preceding the bureau's interviews, the survey estimated that more than 15 million people contributed 140 million volunteer hours. That's an amazing figure, one that ought to refute the money-grubbing image with which Americans are so often saddled.

No other people give so freely of themselves and their skills. Why? The two primary motivations listed were "to help other people" (80%) and "a

sense of duty" (38%). Only 2% said they volunteered because they had "nothing else to do."

If there is any doubt remaining about the perseverance and dedication of a good volunteer, consider this. The obituary pages of the Indianapolis dailies this week told of the death of a woman who had given 44,000 hours of service to the Riley Hospital Cheer Guild. 44,000 hours. That is more than 24 hours a day, every day of the year for five years. Or, more than 15 years of eight-hour days, seven days a week.

No doubt the Riley Hospital volunteer's service is a record or near-record performance. Yet there are probably several men and women right here in the Archdiocese who could come close to matching it with their years of work for the Church or for Church-related organizations. If you know such a person, why not tell them. Thank You for all of us. It is the only payment they receive and perhaps thoughtlessness on the part of others denies them even that.

'LIBERALS IN CONTROL'

BY JIM CASTELLI

WASHINGTON—The American Catholic Church is more liberal on the surface than it was in the 1960s, but there has been little substantial change, according to Warren Hinckle, former executive editor of Ramparts, a Catholic literary-review-turned-New Left-slick-monthly that played a major role in many of the controversies of the 60s.

"We don't have segregated altar rails anymore, but the Church still hasn't used its economic power to fight institutional racism" Hinckle said.

He said the liberals are now pretty

much in control of the Church as a result of the radical push of the 60s. But, he said, "The Church has gone the way of the Democratic party—the liberals and conservatives reach an accommodation with each other, and the radicals leave."

HINCKLE MADE his comments during an interview here while on tour to promote his new book, "If You Have a Lemon, Make Lemonade."

Hinckle's book reflects both the radical movements of the 60s and his own Catholic background. He was editor of the student newspaper at the Jesuit-run University of San Francisco and, unlike many other Catholic liberals of the 60s, he said, still has Church ties.

Hinckle said the 60s were unique because of the radicalism within the Church, as opposed to simple liberal pressures. But he is critical of 60s radicals who left the Church when reform did not go as far as they wanted.

They did not know the Church as well as he did, Hinckle claimed, and expected too much. He said many Catholic radicals in the 60s had a "panty-raid" approach to reform.

BUT, HINCKLE said, he did not expect much from the Church and did not "take it personal" when the Church did not give him much in the way of reform.

The only people who really lost, Hinckle said, were "the little old ladies and others who liked the Latin Mass. That's all the reformers got, the English Mass, and then they ran away and left it for the people who wanted it in Latin."

Correcting record on 'political pygmies'

BY MSGR. GEORGE G. HIGGINS

In a recent release of this column, I quoted Father Virgil Blum, S.J., president of the Catholic League for Religious and Civil Rights, as having said in a recent speech: "Most Catholics are politically simplistic. They vote for the party, not the issues. Therefore the Democratic party and the AFL-CIO can twist a broken bone into the flesh of Catholics without loss of votes."

In commenting on this statement, I said that "Presumably he (Father Blum) meant to suggest that the Federation's position on aid to parochial schools reflects a spirit of anti-Catholicism on the part of its leadership. Since the president and many of the top officers of the Federation are themselves members of the Catholic faith, I am somewhat perplexed by this unsubstantiated allegation. That is to say, it's one thing to disagree with the AFL-CIO on aid to parochial schools or any other public issue, but



something else again to accuse its leadership—without a shred of verifiable evidence—of being anti-Catholic."

FATHER BLUM has informed me that my interpretation of his reference to the AFL-CIO was completely mistaken and has asked me, in fairness, to correct the record through the medium of this column. His letter reads, in part, as follows:

"I was appalled and distressed when I received your column in which you charge me with having accused the AFL-CIO leadership of being 'anti-Catholic.' I categorically deny that in my talk to the Chief Administrators of Catholic Education I accused the union leadership of being anti-Catholic. Neither expressly, nor by implication."

"I enclose the full text of my remarks so you can see for yourself that I made reference to AFL-CIO and AFT opposition to tax credits to demonstrate, not that the union is anti-Catholic, but that Catholics are political pygmies and therefore treated as second-class citizens. A reading of the text of my talk makes this perfectly clear."

"AFTER REFERRING to the Lemon-gag rule, I said: 'This makes a mockery of our political rights. Deprived of these rights, we are second-class citizens. However, it must be said that the Supreme Court was not creative when it degraded Catholics to second-class citizenship.' In that context I quoted Adam Wallnsky's strong statement on the way the Democratic party treats 'Catholic interests,' cited the opposition of the AFL-CIO and the AFT to tax credits, and then raised the question, what was the AFT spokesman telling us? I said: 'He is shouting through the halls of the Capitol that Catholics are political pygmies.'"

"Clearly, I neither said nor implied that the AFL-CIO was anti-Catholic."

"WHILE WE describe our organization as a Catholic civil rights union and a Catholic anti-defamation league, our activities are not limited to Catholics. For example, we are involved in the St. Patrick's Episcopal Day School case, and the Dr. Frank Bolles' freedom of expression case."

"The Catholic League has one chief

purpose—serving the Catholic Church and the members of the Catholic community. I think it is true to say that what the League has done to date has merited the confidence of both the Catholic clergy and laity. To the extent that your column destroys this confidence, the League will be less able to serve the Church and Catholic community. This would be extremely regrettable, in my opinion."

"I WOULD like to suggest, that in fairness, you point out in a future column that I did not accuse the AFL-CIO of being 'anti-Catholic.'"

In reproducing Father Blum's letter, I do not mean to be understood as endorsing the Catholic League for Religious and Civil Rights. While I have the highest regard for Father Blum and for many of his associates, I am not at all sure at this stage that I completely agree with the League's approach to the so-called Catholic issue in American public life. But more about that at a later date. Meanwhile my apologies to Father Blum for having misinterpreted the thrust of his reference to the AFL-CIO in his recent speech in San Diego.

DALE FRANCIS SAYS

Schools still harbor pockets of prejudice

BY DALE FRANCIS

Father Joseph Francis is a Divine Word Father who is president of the Conference of Major Superiors. He said in a talk the other day that there has been more pressure against the teaching of the Church in relation to racism than against sex education in schools. He said many school teachers have come to an unhappy end because they taught it to white children and their parents objected.



Father Joseph has been in a position to know. He has been active in education, he has been involved in meeting problems of racism. He is a black man himself. I've known him since his days as a seminarian and I trust him completely. What he says is shocking, but you may be sure he knows what he is talking about from experience.

It is a shocking indictment and if we all know it is an indictment that cannot be made against all white Catholics, the fact that it can be made at all against any Catholics is shocking enough.

FOR A CATHOLIC, it is completely impossible to be a racist and to be in harmony with the teachings of the Church. The pigmentation of the skin is as accidental as the color of the eyes. Any one who judges another human being by the color of his skin commits a sin. It is a sin because it is a judgment that has no relation to the person as a human being.

It is a sin but it also is derived from ignorance. The idea that blue-eyed people are better than brown-eyed people, that white-skinned people are better than dark-skinned people, that blonde-haired people are better than dark-haired people, is simply ignorant. These accidentals of appearance have nothing to do with the essence of what a human being is.

While Scripture warns us against judging others at all, the rashest judgment is the one that is based on qualities that are external and accidental. If our Lord tells us that we are in danger of eternal judgment even if we call another a fool, consider what judgment we will face if we denounce a man simply because his appearance is not the same as our own.

BUT OUR attitude towards the evil of racism should not be simply to avoid it for ourselves. We are called to far more than just not to be racist. We

are called to eradicate all that is unjust.

The truth is—and it is a truth that all must recognize—that people have been penalized because they are black. If we have in the last decade made progress against these injustices, we still have a long way to go.

Father Joseph says there are many school teachers who have come to an unhappy end because they taught that racism is an evil. It should be true that any teacher who did not make certain children were taught the evil of racism should be the one who comes to an unhappy end.

IN EVERY Catholic school, children should not only be taught that the Church is the enemy of racism but they should be led to make this teaching a part of their own consciences.

Pastors, if they recognize racism in attitudes of their parishioners, should boldly teach from the pulpit that racism is a sin. Everywhere it should be made certain that Catholics understand what the Church teaches and that they practice what the Church teaches.

I do not doubt the indictment made by Father Joseph is one that is true. I know there are many Catholics who

have opposed racism and did so long before it was a popular thing to do. If we should be ashamed that there are still Catholics who fail to understand or live up to the Church's teaching, it would be wrong to suggest that this is true of all or that there have not been vigilant battles against racism in the Church.

NEARLY THREE decades ago when I first was coming to know the Catholic Church, I was greatly impressed by the opposition to racism in the Catholic Church. It was something that was vital to me. The first public talk I ever gave was against the injustice to Negroes. In great part, I was drawn to the Church by those Catholics who were even then fighting racism.

Six months after I became a Catholic, I was confirmed and for my confirmation name I chose Peter Claver, a saint who dedicated himself to black people.

So we do have those in the Church who have given witness to the belief of the essential equality and dignity of all men, who have opposed racism. But we must not be satisfied until the day when indictments like that of Father Joseph Francis can never again be made against Catholics.

Anti-Catholicism: Some say it's not issue

This is the third of a three-part series on anti-Catholicism written by two members of the staff of the Florida Catholic and distributed by National Catholic News Service.

BY RAY ARMSTRONG
and HENRY LIBERAT

There was a time when the Knights of Columbus were branded as the "Pope's secretly organized band of traitors who trained nightly (no pun) in church basements."

And fourth-degree Knights according to rabble-rousing literature early in this century had pledged themselves to a war of extermination against all Protestants.

Few Americans are sad to see such times pass and without doubt the interfaith discussions of the past 10 years resulted in strengthened determination to surmount the invidiousness of past ages.

BUT APPARENTLY pockets of resistance still exist. Father Andrew Greeley believes such exist in industry and among the literati; Bishop James Rausch, among politicians, and campus minister Father Patrick O'Neill, on some college campuses.

Msgr. John Tracy Ellis, American Church historian at the University of San Francisco, points to one such collegiate stronghold.

"Certain members of the department of philosophy at Harvard University expressed their furious opposition when it was proposed to locate the Chauncey Stillman Chair of Roman Catholic Studies at Harvard College several years ago," Msgr. Ellis said.

"The chair had to be removed to the Harvard Divinity School to still the clamor," he said.

Using this incident to exemplify where he believes the present centers of Catholic opposition exist, Msgr. Ellis added: "I would locate its chief centers in what might be thought of as the opposite extremes of the spectrum: among the philosophical liberals of the intelligentsia (whose vision narrows perceptibly when they encounter anyone with a religious commitment), and among certain fundamentalists whose ancient fears of the 'whore of Babylon' have not been laid to rest."

DESPITE HIS belief that there is some anti-Catholic sentiment abroad, "I should not be inclined to say there has been an appreciable rise," Msgr.

Ellis said.

"But for many Americans the suspicion of Catholicism has never been entirely overcome and every once in awhile it surfaces . . ."

Asked whether he believes the teachings of the Church pose a threat to American society, Msgr. Ellis cited three examples of where the church is a "definite threat"—the areas of birth control, abortion and divorce.

There will always be opposition to the Church's teachings in these areas, he continued, and it may become more evident because "the most articulate portion of American society continues to grow more and more secularized."

This trend, according to Msgr. Ellis, means that there is a growing internal threat to the Church from those Catholics who are absorbing the culture and the values of a secular society.

THOUGH AGREEING with the "internal threat" thesis of Msgr. Ellis, Don Thorman, editor and publisher of the National Catholic Reporter, said, "My experience is that, by and large, anti-Catholicism is simply not much of an issue today."

"That is true," continued Thorman, "even here in a diocese in the midst of the Bible belt (Kansas City, Mo.) with a Catholic population of only about 10%."

Thorman said the believes that "issues in which Catholics have been aggressive—abortion and aid to parochial schools—have generated a response" but not any kind of concerted action.

Scholar Daniel Callahan, author and presently director of the Institute of Society, Ethics and the Life Sciences, does not see an appreciable rise in anti-Catholicism. On the contrary, he said, "My own experience has been a considerable reduction over the years."

Along with Thorman, Callahan believes it is only natural that some will give negative responses to Catholic objectives—particularly if these objectives are espoused by the bishops," he adds.

Nor does Callahan see any justification for a Catholic League for Religious and Civil Rights.

IT IS REASONABLE to expect negative responses, Callahan

believes, especially when the Church "engages in vigorous and direct political activities."

As one who is familiar with deep and vicious bigotry, Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Congress, responded to survey questions by making a distinction in the "problem."

"If we mean discrimination or hatred against Catholic people just because they are Catholic, I don't think there is, in any wise, that kind of anti-Catholicism."

"If anything has happened since Vatican II," he continued, "a great deal of mythologies and stereotypes and fears which were engendered about Catholics have begun to disappear."

But the Catholic agenda has not gotten a fair hearing he said. "If we mean by anti-Catholicism a lack of sympathy for positions taken by Catholic spokesman on specific

issues, I think we are touching something real."

"FOR A NUMBER of varied and complex reasons, the Catholic Church and Catholic spokesmen have not gotten a fair or adequate hearing for the rationale as well as the substance of the Catholic position on such questions as aid to parochial schools, abortion, birth control, censorship and pornography and public morality questions."

Every organized religion in America is engaged in bringing to bear on society its ideals, teachings and moral principles. The question is whether they are being teachers or being political, the rabbi suggested.

"There is a difference between taking a position which might bring about consensus in order to bring about a political result, and taking a position of pressure and manipulation," he said.

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The CRITERION

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Does believing in God affect our lives?

BY MSGR. R. T. BOSLER

Q. The members of our 8th grade CCD class want this question answered: Does believing in God really affect our lives?

A. For some people it does, and for some it does not. The religious crisis for our young people today rises from the fact that so many who profess belief in God do not indicate in the way they think and act that their belief affects their lives. God is somebody to be honored once a week for some peculiar reason, invoked at banquets and even football bowl games and then for all practical purposes ignored until He is needed to bring rain or pass an examination or cure an illness. Belief in a God like this is not going to have much effect on our lives.



God is not a magician, not a he or a she or an it. God is the word we use to express ultimate reality. What's for real? What is life all about? What is the earth and the universe for? What is the real meaning of beauty, goodness, truth, love? Does anybody know? We Christians believe that God is a Personal Being, who is Love and Truth and Goodness. Who has made himself knowable and lovable for us in the humanity of Jesus of Nazareth. In Jesus we can know all that we humans can know about God and in Jesus we can know all that we can know about what it means to be human and what

life is all about. In Jesus we discover that God is love and that by learning how to love other humans with his help we learn what God is like.

We believe that the greatest event in all history was the death and resurrection of Jesus, through which God showed his love for us and made it possible for his Son to live and work among us as man in a marvelous new life so that we might share in the same resurrection. We hold that Jesus lives on especially in his Church, a very human but durable organization made up of weak, sinful people, much like the sinners He preferred for his company in Palestine.

Our belief should be a total commitment to this Jesus, whom we are determined to know and make known. If we take this belief seriously, then it should dominate our lives, how we think, what we value, how we act—especially if we are convinced that this belief has been the ferment in society that little by little has helped men arrive at the concept of the innate dignity and worth of every human being.

Q. Much attention these days is devoted to social justice. However, one area where injustice prevails is not only condoned but actually promoted by the Church and that is the use of church musicians. From composer to performer, talent is literally stolen. Music and words are blatantly copied and used in our parishes and musicians are expected to donate time and talent which took years and a lot of money to develop. Parishes are

willing to pay someone to sweep their floor but not play their organs, even though next to the priest the musician plays the largest part in our worship.

A. You are so right, though it would be more accurate to say too many parishes practice injustice against musicians rather than the Church. The official Church does not condone the abuses you mention. Rather, I think you will find that national and diocesan liturgical commissions are encouraging just salaries for organists and music directors and pointing out

the illegality of reproducing without permission copyrighted material. Many of the larger parishes, at least, are spending a considerable amount of money on music. Small parishes, however, will always have to depend upon donated services from housewives or musicians who support themselves from other employment.

Q. Is it all right to go to Mass and Communion in an Eastern Orthodox Church? If so, does this fulfill the obligation to hear Mass on Sunday?

A. Yes, you may take part in an Orthodox Mass and receive Communion and thereby fulfill the Sunday obligation, but before receiving communion you should make sure the Orthodox priest is willing for you to partake. Not all Orthodox permit Roman Catholics to receive.

Q. In my prayer book a prayer reads: "For all the sins which thou hast shown me and for those still hidden from me and known to thee, I am

heartily sorry." I always thought that if we didn't know something was a sin it wouldn't be a sin.

A. You are right. Nevertheless, the prayer, though awkwardly worded and not altogether clear in its meaning, can be useful. It reminds us that it is God who helps us realize the malice of the evil we have done and seek forgiveness. The hidden sins would be those not remembered by us.

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Vatican document says abortion is never permissible

(Continued from Page 1)

abortion—as opposed to the pagan Greek and Roman laxness—from the first century down to the Second Vatican Council and Pope Paul VI, who declared in December 1972 that the teaching of the Church regarding abortion "has not changed and is unchangeable."

Then considering the question under "the additional light of reason," the document observed:

"There are a certain number of rights which society is not in a position to grant since these rights precede society. But society has the function to preserve and to enforce them. These are the greater part of those rights today called 'human rights' and which our age boasts of

having formulated.

"THE FIRST RIGHT of the human person is his life. He has other goods and some are more precious, but this one is fundamental—the condition of all the others. Hence it must be protected above all others."

Of life's beginnings in the womb, the Doctrinal Congregation's document says:

"Right from fertilization is begun the adventure of a human life, and each of its capacities requires time—a rather lengthy time—to find its place and to be in a position to act. The least that can be said is that present science, in its most evolved state, does not give any substantial support to those who defend abortion."

In dealing with some objections of those who defend abortion, the declaration admitted that in many

cases "very great difficulties" are involved in resisting abortion, such as threats to the mother's health or even her life, and when there is reason to fear that the child will be abnormal.

STILL, STATED the document: "We proclaim only that none of these reasons can ever objectively confer the right to dispose of another's life, even when that life is only beginning."

On the subject of the present movement for "the emancipation of women," the declaration agreed that the effort to free women from "all unjust discrimination is on perfectly sound ground."

However, it also stated that "one cannot change nature," and one cannot "exempt women, any more

than men, from what nature demands of them."

ARGUMENTS FOR SEXUAL freedom, the document continued, can be valid if one is talking of "authentic freedom." But it immediately added: "If, on the contrary, one is to understand that men and women are 'free' to seek sexual pleasure to the point of satiety, without taking into account any law or the essential orientation of sexual life to its fruits of fertility, then this idea has nothing Christian in it."

The document noted: "It is true that it is not the task of law to choose between points of view or to impose one rather than another. But the life of the child takes precedence over all opinions. One cannot invoke freedom of thought to destroy this life."

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RECONCILIATION

DEEDS NOT WORDS

PART ONE

BY FR. WALTER BURGHARDT, S.J.

In this approach to reconciliation, my argument has been basically simple. I have argued that reconciliation implies rupture, a rupture on four levels: between man and God, within man himself, between man and man, between man and nature. I have argued that reconciliation, the destruction of rupture, ultimately comes through grace, through Christ, through love. And I have argued for fresh attitudes—to God, to myself, to my fellow man, to nature—new ways of looking at these realities, new ways of addressing them.



But attitudes and words are not enough. The Epistle of James is strong here: "Be doers of the word, and not hearers only" (Jas 1:22). And the First Epistle of John: "Little children, let us not love in word or speech but in deed and in truth" (1 Jn 3:18). The problem, of course, is: How?

A REMARKABLE ecumenist, Lukas Vischer, made three reflections recently which he thought relevant for the Holy Year. He took from the Book of Leviticus, chapter 25, the three prescriptions of the ancient Jewish Year of Jubilee; each prescription suggested to him what all Christians might do so as to make 1975 more than a limited Catholic celebration (cf. National Catholic Reporter, Nov. 23, 1973, p. 11). The three prescriptions

touch (1) ecology, (2) justice, (3) freedom. I should like to develop, to expand, his brief suggestions.

One prescription fairly leaps out of Leviticus. The Lord says: "The land is mine; for you are strangers and sojourners with me" (Lv 25:23). The point is, the Jews were expected to "recognize this divine claim in each year of the sabbath and even more in each jubilee year. The land should rest in this year. The Jews should resist the temptation to regard the land as property to be manipulated by them. God's creation has its own right which has to be respected by us" (Vischer, loc. cit.).

What does this say to us today? I argued earlier that we Americans are raping the earth to our own destruction. We waste, we pollute, we pollute so prodigally that the earth we thought our slave has turned on its master, threatens to destroy us. I argued for a new attitude—against the consumer mentality, for a stance where we are not despots but stewards, aware of the intimate unity that links man to nature, aware that the subhuman too is sacred, aware that the earth belongs to all men.

WITH THIS NEW attitude, what must we do? First, we cut down on waste: We no longer "use, consume, or expend thoughtlessly or carelessly," no longer "use to no avail," no longer "squander" (American Heritage Dictionary). This means that many of us will eat less and drink less, smoke less and drive less, either wear the clothes we buy or give them to the poor, stop hoarding for an improbable future.

Secondly, we pillage less, plunder the earth with reluctance. Obviously, the earth cannot remain a sort of eternal Eden, virginal, untouched; man must live off the earth, is empowered to remake it. But I cannot believe that, with our technological know-how, each square foot of concrete must destroy a square foot of soil. I trust that the uncounted acres of Vietnam we have defoliated and depopulated we will help restore; this is not charity, this is justice.

Those who hunt wildlife and shoot for sheer pleasure I do not ask to cease and desist; but I do ask them to examine their posture towards the subhuman: Do they see the wild duck and the deer simply as man's plaything? The examples are legion, and each person has a different set of contacts with nature. But each of us should henceforth touch the "things of God with greater reverence; where we must consume or destroy, let it be only because paradoxically it makes us more human."

Thirdly, let us pollute only where pollution makes some measure of sense. Only where we can see pollution as a lesser evil. Only with a parallel effort to limit its destructiveness. The energy crisis compels us to temper our ideals, to come to terms with reality. Please God, it will not mean compromising on principle: God's creation is sacred; touch it with reverence, pollute it with fear and trembling.

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selves in a mirror. Do we see a loving person? Can we identify with Paul's portrait of love?

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right" (13:4-7).

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A mountain of junked cars in a Milwaukee riverfront dump indicates a huge amount of waste. (NC Staff photo)

With children 'actions speak louder than words'

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

Mark had caused problems all year in religion class. The last session of the year was no exception. When class was over and the second-graders were leaving the room to practice for their First Communion, Mark and John stayed behind. John offered to help put the chairs away. Mark stood around but refused to help with the chairs.



Without warning or provocation Mark suddenly jumped John. They scuffled. Mark grabbed John from behind and circled his arm tightly around John's throat. His hold was so strong that it took the teacher and her aide several moments to pull the two boys apart. Once released, John ran off to join the other children. Teacher and aide proceeded to lecture Mark, but he shouted, "I'm going to pray to God that He gets you killed!"

With that the teacher slapped him. "Finally," she wrote me, "I just treated him like I would my own children when their behavior is most unacceptable to me. I slapped him a couple of times, and started ushering him out the door. . . . My one consolation about striking the child was that maybe he himself could sense that behind those slaps were 'I care about you and want you to straighten up and fly right!'"

AFTER A FEW MOMENTS, Mark quietly returned. By then his teacher was chatting with some other children who had dropped by. Mark came right over beside her, and without looking up, said softly, "I'm sorry." "Mark, do you want to be friends?" she asked. "Yes," he said. "I forgive you, Mark." They hugged each other. A few minutes later she noticed Mark walk over to John, shake his hand and make up.

I have thought often about this teacher's experience. Even though Mark had caused trouble all year, she had apparently established some kind of trusting relationship with him. Within that context Mark was able to see her slaps as an expression of real care rather than just an angry explosion by a frustrated adult.

In sharing this story I am not advocating slapping children. In many years of teaching I recall striking a student only once, a high school senior, and I regret that because it was simply a sign of my own anger. But this teacher's experience suggests strongly the importance of actions as well as words in healing and uniting. Sometimes, as in this incident, the action may cause pain. In many other cases, the appropriate action is one that brings joy and pleasure.

WORDS are obviously important in human communication, but as we say "actions speak louder than words." Or as the song from "My Fair Lady" has it: "Words, words, words. . . . If you love, don't tell me, show me!" This is

as true in education as in any other area of life. It is particularly true in religious education.

Children—and adults—watch how their parents, teachers and priests act. Often they observe that "what you do shouts so loud I can't hear what you say." Where actions and words reinforce each other, then people of all ages tend to be drawn together in relationships of respect and mutual concern.

Children find it hard to believe their religion teacher's words about Christian freedom, when they are absolutely regimented in class to the smallest activity. They rightly question teacher's or parent's belief in the fact that God loves them when they receive no signs of care and affection.

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In the Resurrection Christ carried out verbal commitment

BY JOHN J. McHALE

Few themes jump out at us so frequently in Sacred Scripture as the ancient reminder that actions speak louder than mere words. The Bible itself lays down principles, but it is also packed with old and concrete deeds.

The Old Testament, for all its wisdom and religious teaching, records the history of an active people—all the way from Moses shattering the tablets from Mount Sinai, David slaying Goliath and all the prophets screaming anathemas from the house-tops. It would seem, in fact, that all ancient religions were fully aware that it was necessary to practice as well as to preach.

In the New Testament, the witness becomes even more pronounced that how one carries out his beliefs is always paramount. "Faith without works is dead."

The supreme example is the Crucifixion, Christ's testimony to the point of death that He was willing to do just as He had said—to lay down His life for His friends. All His words culminated in this final action of death itself. The Resurrection, likewise, the great event that happened in total silence, without any words, is a gripping revelation that what Christ did, the sign that He gave, was carried out in fulfillment of His earlier promises. If He had merely preached and the Resurrection had never happened, would any of us be Christians today?

THE IMPORTANCE of insisting on this question dovetails clearly with the Holy Year purpose of reconciliation. First, we make certain that we are at peace with God, then within ourselves, and with our brothers and sisters everywhere. We have given a lot of thought to these ideas but they will remain meaningless unless we translate them into action, unless we shake our own life apart and propel ourselves boldly into the arena to show forth a way of life that is demanded of modern Christians.

Surprisingly, the accent on action is rather contemporary. Christian history, it is true, is filled with mighty deeds, or acts of witnessing to the faith within, but somehow or other we have allowed ourselves to drift into a kind of private, inward-looking sense of values. As long as everything is all right with us, our families and our little microcosm, we don't feel the necessity of putting our faith into active practice. We need to be much more than Sunday Mass people.

Vatican II brought about a resurgence of the real Christian imperative—to go out, mix with the

world, serve actively as men and women who love the good news. Marching on Selma is just one example that deeds can bring about important changes. Each one has to decide for himself the action that he should take to show that he is a lively Christian.

CHRIST KEEPS reminding us constantly to feed the hungry, clothe the naked, to forgive the sinner. Somehow or other we look upon these as old, worn-out messages—corporate works of mercy, having little significance for today's hectic world. Most of us feel it's hard enough to get by just living our own life ourselves without worrying about our neighbors and the world around us. The way to serve Christ is to see Him in our neighbor and to comfort ourselves accordingly.

Do we, for instance, give as much effort and energy to our work as we possibly can? Do we as an employer treat our workers as full human beings? Do we treat our associates with the gentleness and sincerity that Christ did when He lived among us? Do we vote in every election and take full part in community affairs? Do we respond to our parish needs not only by joining societies but by serving them to the best of our capacity? Is it possible that if an angel of the Lord should come to our town looking for full-fledged followers of Christ, he would select us as Christians?

It is by no means easy in these difficult times even to know quite frequently just what to do, but if we wallow in indifference and let the world go on without us, our life will lose its savor.

AS AN ILLUSTRATION of this trend, we can take a look at the Serra movement, devoted to leading young men to the priesthood. The Serra Club is finding much to its dismay that vocations today are very scarce. What can possibly be done? How do we go about structuring an effective recruiting program?

The responsibility and the challenge for finding such a program will tax our ingenuity but, as Christians, we know through faith and hope that there has to be an answer somehow or other. It seems generally admitted by many in this particular case that there is a lack of identity in the clergy at large. What the Serra movement then has to do is to take concrete action to solve this identity problem, perhaps by having the laity help the priests concretely in developing a new meaning for their vocation. This is a bold plan of action. To implement it will take all the tact and finesse we can muster.

Thinking always comes first, but we dare not stop there.

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Garden of the soul requires cultivation

BY FR. PAUL F. PALMER, S.J.

In setting the theme for Reconciliation in Deeds and not Words, Father Burghardt begins with the need to do something about our ecology. I would like to pursue that idea with particular emphasis on the need of cultivating the garden of our own souls. As already noted, the word ecology is based on the Latin word "colere" which means to cultivate, to cherish or to worship. Adam was called upon to cultivate his garden, cherish his wife and worship his God.



The garden that Adam was asked to cultivate was the garden of Eden. But he never got around to that task because he had neglected to uproot from his own soul a tendency towards pride which the Serpent through Eve would activate into the sin of disobedience against God.

The lesson would seem to be that ecology like charity must begin at home, and the closer to home, the better. If we cannot love ourselves, we will not be capable of loving others. If we cannot cultivate the soil of our inner being in which noxious weeds can easily grow, we will be unconcerned and insensitive to the basic needs of our fellow man.

THIS INSENSITIVITY is underscored in the passage from the Apostle James cited by Father Burghardt. The passage of James goes on to say quite cryptically: "For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror, for he observes himself and goes away and at once forgets what he was like" (1:23, 24).

We are hearers of the word and not doers because we don't stop long enough to take a good look at ourselves. Many of us are afraid of what we will find growing in our garden. Weeds and crabgrass in the early stages of growth are easily mistaken for healthy plants and good grass. But unless uprooted, they will stunt and suffocate the good plants which should bring delight to the eyes of God, of our fellowman, and of ourselves.

When I was a young novice, I was introduced to a spiritual exercise called the daily examination of

conscience. It was meant to be the first step in a process of weeding which, hopefully, would continue for the rest of my life. Like the rest of my companions I suppose I qualified as a "pious" novice, but you can't spend a half hour a day taking an honest inventory of yourself without suspecting at least that much of your plety is external and fair only to the eyes of the casual observer.

THE EXAMINATION of conscience was called an "exercise" a form of "doing"; you "made" your examination of conscience you "look" inventory. You hunted out the weeds, you searched for the crabgrass, and you began by pulling up the big weeds first so that you could get to the little ones. We were told to start with the external defects, the ones more obvious, and then to go to work on the less obvious and hidden defects of character.

I have heard it said that Benjamin Franklin made a daily examination of conscience and that he learned of the practice from a group of French Catholic laymen who had made the Spiritual Exercises of St. Ignatius. There is more evidence that the "daily inventory" taken by members of Alcoholics Anonymous or A.A. was first suggested by a Jesuit priest who was something of a co-founder of the movement back in the middle 1930s.

But the patron saint of the examination of conscience is the Apostle James. His whole letter could be read with profit for a listing of the defects we should look for when we get down on our knees to weed our garden, when, in his words, we uproot "the rank growth of wickedness and receive with meekness the implanted word" (2:21).

THE IMPLANTED WORD for James is faith which must show itself in deeds. The implanted word for the Apostle Paul is charity or love, the most precious of all God's implanted virtues, the greatest gift of the Spirit. Love too must show itself in deeds. But for Paul it is not enough to DO good, to be a "do-gooder." We must BE good; we must be a loving person. "If I give away all that I have . . . but have not love, I gain nothing" (1 Cor. 13:14).

To be good, to be a loving person takes a lot of doing, a lot of weeding, a lot of cultivating. Like James, Paul asks us to take a hard look at our-

Expectations are limited

BY FR. JOSEPH M. CHAMPLIN

Every person who works actively in a parish or worshiping community for any length of time will taste, sooner or later, bitter disappointment when people do not respond to projects and programs.

It may be the lack of interest in a parish council election, the no-show volunteers for a dance cleanup, the scarcity of people at a carefully prepared Penance service.

Whatever the occasion, the poor response causes discouragement and tempts one to give up.

However, there is no sure guarantee of success for every effort within any community, or in life for that matter. Failures will always occur. The way to cope with those obstacles rests, it seems to me, in a philosophy of acceptance, an ability to move on and, above all, a recognition of the diversity in attitudes among parishioners.

Some people by temperament respond always and to every suggestion with enthusiasm, caution, skepticism, inertia, or hostility.

OTHER PERSONS react positively or negatively depending on what is proposed. A faithful bingo worker may never consent to serve as a lector at

Mass; a reliable special minister for Communion might find parish council deliberations difficult for his or her temperament; a woman who gladly bakes for the parish bazaar may manifest little interest in an adult education series and never agree to teach a CCD class.

Such a variance of attitudes also holds true, unfortunately, with regard to the essential life of a parish—Sunday Eucharists and the grace-giving sacramental liturgies.

There are those who never miss a Sunday, some who come occasionally, others whom we term Christmas and Easter Catholics, and finally, the "hatched, matched and dispatched" individuals who approach church only for Baptism, marriage, and funerals.

ACCEPTING THESE painful realities and making the best of them entails a few practical steps:

—Recognizing that Jesus faced similar situations and spoke about them.

—One of His closest followers betrayed the Lord, another denied knowing Him, the rest ran away in His hour of need. Many, even most of those who listened to Christ rejected His teachings. Furthermore, He predicted His Kingdom, His church would indeed contain a mix of saints and sinners; yet advocated patience lest flickering flames weak in faith be

snuffed out instead of kept alive by delicate, long-suffering care.

—Involving individuals in parish life to the extent of their capacity and willingness.

It is no small contribution for a senior citizen to sew baptismal garments or a family to bring up the gifts or a factory worker to usher week after week.

Such efforts give these persons a sense of belonging and participation just as lectors, parish council members and singers feel they belong and participate because of their activities.

—Seeking out the stray sheep with loving, gentle determination.

We spend much of our time in "remedial" spiritual work, calling upon parents who don't care, helping children neglected, healing wounds inflicted long ago. These labors do not always produce results, but the shepherding is God's work and a Christian's obligation.

—Cultivating limited expectations.

This may sound cynical and opposed to enthusiasm in any endeavor. Not really. It simply means that we recognize the human condition, the probability of occasional failures, and the certainty we seldom, if ever, will enjoy a total positive response to our efforts.

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SPECIAL CITATION—Two parishes were given special recognition last week by the Central Indiana Regional Blood Center for topping their quota on the first drawing. They were St. Barnabas, Indianapolis, and St. Gabriel, Connersville. Standing are Mrs. William McGuire, left, of St. Barnabas and Mrs. Thomas Metz of St. Gabriel, Connersville. Seated are Mrs. John Thompson, left, ACCW co-ordinator for the blood procurement program, and Mrs. Juanita Johnson, director of Volunteer Service at the Blood Center.

3,000 games Clinic scheduled on net slate for track mentors

BY DENNIS SOUTHERLAND

Nearly 3,000 games are slated this season in the six CYO Basketball Leagues which open play Saturday and Sunday at various locations.

Tomorrow action begins in the 56 "A", 56 "B", Cadet "A" and Cadet "B" Leagues, and Sunday the Freshman-Sophomore, Junior-Senior Leagues answer the opening whistle.

Coaches met last Monday night at Chatham High School for their annual pre-season meeting. At the session CYO Executive Director Bill Kuntz reviewed all pertinent rule changes, schedules and introduced new personnel.

Following the meeting, the Catholic high school varsity basketball coaches conducted a clinic for the coaches. The clinic emphasized fundamentals and sound basketball.

The season will last through the last week-end in January with tournaments and play-offs following.

INDIANAPOLIS — Junior High and High School track coaches, both men and women, are invited to attend a Track Clinic at Chatham High School of Saturday, Dec. 7. Don Poland will be in charge.

The clinic will open at 9 a.m. and end at 3 p.m. Lunch will be served between the morning and afternoon sessions.

Prominent high school

coaches from throughout Indiana will speak. Reservations should be called in to Jerry Reisten, 251-1451, no later than Dec. 5.

Thirty years ago the Indianapolis See was raised to the status of an archdiocese. At the same time Bishop Joseph E. Ritter was elevated to the rank of Archbishop, and Lafayette and Evansville were created as separate dioceses.

STANDINGS

GIRLS' BASKETBALL
(As of November 24)

DIVISION I—Christ the King 5-0; All Saints 4-2; St. Joan of Arc 3-2; St. Christopher 2-3; St. Thomas 2-3; St. Michael (Red) 1-4; St. Monica 1-4.

DIVISION II—Little Flower (Blue) 5-0; St. Plus X 5-1; St. Simon (Blue) 5-1; Mt. Carmel 3-3; St. Lawrence 2-4; St. Matthew 2-4; St. Philip Neri 1-5; St. Michael (White) 0-6.

DIVISION III—Our Lady of Lourdes 6-0; Holy Spirit 5-1; St. Mark 4-2; South Central 3-3; St. Andrew 2-4; Little Flower (Gold) 2-4; St. Jude 1-5; St. Simon (White) 1-5.

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20 parishes cited for blood donations

Twenty parishes in the Archdiocese have been cited for their help during the past year in collecting blood for area hospitals.

Citations were issued last week by the Central Indiana Regional Blood Center in Indianapolis.

JUANITA JOHNSON, director of Volunteer Service at the Center, which provides whole blood for hospitals in a 30-county area, reported that donations from parishes totalled almost 2,000 pints.

Cited for special mention was Mrs. John Thompson of Christ the King parish,

Indianapolis, who has been serving as coordinator for the blood procurement program. She is community affairs chairman for the Archdiocesan Council of Catholic Women.

PARISHES CITED include Holy Spirit, Church of the Nativity, Our Lady of Lourdes, St. Andrew, St. Bernadette, St. Joan of Arc, St. Joseph, St. Jude, St. Lawrence, St. Michael, St. Simon, Little Flower, St. Thomas Aquinas, Immaculate Heart, Christ the King and St. Barnabas, all of Indianapolis.

Also, St. Gabriel of Connersville, St. Michael of Greenfield, St. Malachy of Brownsburg and St. Susanna of Plainfield.

A number of other parishes have joined in the blood donor program, but did not complete the project in time to be included in the citation list, Mrs. Thompson stressed.

Forty years ago Father Joseph H. V. Somes was a delegate to the annual meeting of the American Historical Society in Washington, D.C.

CYO NOTES

First round action of the Criterion Quiz Contest begins this Sunday at various sites.

The first CYO Volleyball Clinic begins tomorrow, November 30, from 9 a.m. to 4 p.m. at the Southside Armory.

Entry blanks for the 8th Annual Publications Contest will be mailed next week.

Cadet Girls' Volleyball League entries have been mailed and should be returned no later than Thursday, December 19.

St. Mark's Cadet Girls' Basketball team will play an exhibition game at half-time of the Indiana Pacers-Utah Stars game next Wednesday, December 4, at the Market Square Arena.

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VIEWING WITH ARNOLD

Hijacking with difference

BY JAMES W. ARNOLD

The chief virtue of "The Taking of Pelham One Two Three" is that it's a crime caper film that has managed (so far) not to be upstaged by current headlines. It's about the hijacking of a New York subway train, and nearly all its merits can be traced to the novelty and earthy absurdity of that admittedly ingenious idea.

The producers, working from John Godey's paperback best-seller, never take the concept too seriously. It's strictly an up-and-down carnival ride, with broad low comedy worked in amid the semi-tough documentary realism. The mix of violence and comedy will probably be good box-office. The audience I saw it with seemed to enjoy "Pelham" immensely, like

kids watching a circus. But a nagging doubt persists that the material could have made a better flick, even on the thrills-and-chills level.

A MURDEROUS gang headed by Robert Shaw (the fine multi-talented Briton who stays in groceries by classing up the villains of schlock movies—cf. "The Sting") takes over a south-bound Lexington Avenue local, separates the lead car with 18 hostages, and extorts a million dollars ransom from an impoverished, comic opera City Hall. The timid mayor, in fact, is quite reluctant to make the deal: the subway car itself isn't exactly a priceless work of art, and the passengers, unlike those on more elegant modes of transport, have invested only 35 cents and are conditioned

daily to expect the worst. Such, at least, is the humor level of the movie.

Meanwhile, the police, with the manpower and military hardware of a panzer division, surround the train in the tunnel near 28th Street, and chief transit cop Walter Matthau can't figure out how the culprits plan to escape. "I know," says Matthau, wry as ever. "Every man, woman and child in the city will close their eyes and count to a hundred."

The dramatic situation, and Shaw's hard-nosed insistence on very tight time deadlines, manufacture automatic suspense. Director Joseph Sargent,

who is a comer (he directed an interesting sci-fi flick called "The Forbin Project" and was television's 1973 director of the year for the "Marcus-Nelson Murders" pilot of the "Kojak" series), pumps it like crazy. He cuts frantically from the besieged train to Matthau at Grand Central control to the self-serving agony at City Hall to police rushing uptown with the money, etc. (The stunt driving is by Joey Chitwood and his daredevil team). Later, the audience gets to live a Gotham subway rider's nightmare: being trapped in a runaway car at 70 m.p.h. hurtling toward South Ferry, where the tracks end in a

concrete wall.

MAYBE I'M hard to please, but the payoff in "Pelham" doesn't live up to the promise. The psychological tension between crooks and hostages is only nominally developed, with nearly all the people established early as caricatures or mere background bodies. The best device in this respect is characterizing one of the hoods (Hector Elizondo) as an ex-Mafia "mad dog" who causes trouble within the ranks. While Elizondo turns out (too conveniently) to be the bandit's Achilles heel, he is neither very credible or interesting as a menace.

The getaway-and-chase sequence is adequate but unimaginative. The film simply runs out of surprises fairly early. For this kind of thriller, you need a topper, and "Pelham" doesn't have it.

Matthau cracks the case mainly by intuition, happening along in the right spot in time to head off the crooks at the pass. Only Martin Balsam (Isn't this guy in every movie?) escapes,

finally to succumb later to his own stupidity and police legwork. Actually, it's Balsam's sneeze and cold that gives him away—one of several chintzy, hack-writing devices used in the movie. Isn't the real dramatic problem in crisis flicks the fact that you know there will be a happy ending? I suspect there will have to be at least a couple in which everybody dies before this tired machine can generate real suspense for jaded viewers.

SCENARIST Peter Stone ("Sweet Charity," "1776") juices up the script with New York street wit and amusing vulgarity—the sole reason for the R rating, since several opportunities for sadism are commendably

avoided. Yet there is something wrong with the taste of an entertainment that combines a half-dozen realistic killings and the threat of mass horror with raucous farce. There is enough terror-and-slapstick on the real subway. Finally, "Pelham" somehow seems snobbish: it uses subway people of all kinds, mocks them, runs them through a wringer for our delight. But it doesn't seem to care about them, or give them the dignity other disaster films award to plane or ship passengers. Is it because they're poor, or of mixed races, or because they paid only 35 cents? (Rating: A-3—unobjectionable for adults)



CHRISTMAS BOUTIQUE SET—St. Anthony's Altar Society will hold a Christmas Boutique this week-end at the parish hall at 359 N. Warman, with the accent on homemade items and baked goods. The Boutique will be held Saturday, Nov. 30, from 10 a.m. till 6:30 p.m. and on Sunday, Dec. 1, from 7:30 a.m. till 4 p.m. Pictured above are, left to right: Betty Koehl, Margaret Fox, Mary Hallerman, and Betty Bullock.

The week's TV network films

MIRACLE ON 34TH STREET (1973) (CBS, Friday, Nov. 29): Fielder Cook's made-for-TV remake of the 1947 sentimental film classic about a department store Santa Claus who claims to be the genuine article. With Sebastian Cabot as Kris Kringle.

THE SEVENTH DAWN (1964) (NBC, Saturday, Nov. 30): An old-fashioned romantic military drama, pitting an American engineer (William Holden) against the terrorist guerrillas in Malaya in 1945. The romance is provided by Susannah York and Capucine. Not recommended.

FOR LOVE OF IVY (1968) (ABC, Sunday, Dec. 1): This is a sort of black Doris Day movie, an embarrassingly dated contrivance about a rich and zany white family (including Carroll O'Connor and Beau Bridges) scared to death at the prospect of the imminent liberation of their efficient black maid (beautiful Abbey Lincoln). The situation is saved by super-hero Sidney Poitier, who deserves his fate since he wrote the script. Not recommended.

THE AFRICAN QUEEN (1951) (NBC, Monday, Dec. 2): A great old movie, written by James Agee and directed by John Huston, about a World War I ad-

venture in Africa shared by two improbably beautiful lovers—an ignorant ne'er-do-well (Humphrey Bogart) and a prim missionary (Katherine Hepburn). Highly recommended for adults and youth.

THE RED BADGE OF COURAGE (1974) (NBC, Tuesday, Dec. 3): A new TV version of the Stephen Crane classic novel on the infantrymen's view of the Civil War. With Richard Thomas.

THE CAREY TREATMENT (1972) (CBS, Friday, Dec. 6): James Coburn in a reincarnation of his audacious amoral "Our Man Flint" character, this time as a hip Boston pathologist who stops at nothing to clear a doctor buddy who has been unjustly accused of sloppy abortions. The director is Blake Edwards, and the cast includes Jennifer O'Neill and Pat Hingle. Strictly for tolerant Coburn fans.

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