

the CRITERION

Archdiocese of Indianapolis

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Mother Seton heads list of new saints; 1st native American

VATICAN CITY—The 1975 Holy Year is expected to take on a strong American hue with the canonization of the first native-born American to be proposed to the world's Catholics as a model and an intercessor, Mother Elizabeth Bayley Seton.

Irish Catholics are also expected to get a boost with the canonization of Oliver Plunket, archbishop of Armagh, who was hanged, drawn and quartered in 1681. He was the last Catholic to die for his faith at Tyburn, the place of execution in London where many English Catholics were martyred.

Although Ireland is called the "Island of Saints," historians say no Irish person has been canonized since the 13th century, when the 12th-century archbishop of Dublin, Lawrence O'Toole, was declared a saint.

POPE PAUL VI summoned a special consistory here Dec. 12 to announce some new saints to be canonized and those to be beatified in the Roman Holy Year.

The Vatican announced Dec. 9 that Pope Paul had presided over a meeting of the Congregation for Saints' Causes at which cures attributed to the intercession of five persons were declared to be beyond natural explanation and hence miraculous.

This approbation was a prelude to the canonization of three: Blessed Mother Seton, Blessed Oliver Plunket and Blessed Vicenza Maria Lopez Vicuna, a Spanish woman who founded the Daughters of Mary Immaculate and died in 1890.

It is a prelude to the beatification of two others: Bishop Charles de Mazenod, a 19th-century Frenchman who founded the missionary congregation of Oblates of Mary Immaculate, and Mother Maria Teresa Ledochowska, a Polish noblewoman who founded the Sisterhood of St. Peter Claver for African Missions in 1894.

EARLIER THIS YEAR Pope Paul stated publicly that he hoped Cardinal John Henry Newman, the famed British theologian, would be beatified during the Holy Year.

A canonization widely expected during Holy Year but not presaged by the Dec. 9 meeting of the Congregation of Saints' Causes is that of Blessed John Nepomucene Neumann, first bishop of Philadelphia.

Mother Seton was born Elizabeth Bayley in New York in 1774 of a distinguished Protestant family. She married William Magee Seton at the age of 19, and was a widow at 29. The Christian charity shown her by the Italian Catholic family that sheltered her husband, her children and herself during his last illness gave her a deep interest in the Catholic faith.

MOTHER SETON entered the Catholic Church in 1805. By the time of her death less than 16 years later, at the age of 46, she had founded the American Sisters of Charity and laid the foundation of the American Catholic parochial school system. In that time she had kept her children with her and devoted herself to their education.

She was beatified by Pope John XXIII on March 17, 1963.

Blessed John Nepomucene Neumann was born in 1811 in what now is Czechoslovakia. He arrived in the United States as a seminarian with only the clothes on his back and a dollar in his pocket, and was ordained for the diocese of New York in 1836.

Six years later he was professed in the Redemptorist congregation. Ten years after that, in 1852, he was named the first bishop of Philadelphia. He died in 1860, and was beatified 103 years later.

Priests awarded yearly benefit for education

A new policy recommended by the Priests' Senate and approved by Archbishop George J. Biskup gives practical support to continuing education for priests.

Effective July 1, 1975, each parish or institution of the Archdiocese is asked to budget \$75 annually for each priest serving that parish or institution, the money to be used to cover expenses for workshops relating to ministry.

The money will not be automatically awarded but must be applied for by the priest for specific continuing education programs. Annual retreats will not qualify for funding. Unused money will revert to the parish and may not be carried forward from one year to the next.

IF A PRIEST SERVES more than one parish or institution, the amount for continuing education will be apportioned in the same manner as his salary.

In announcing the new policy, Archbishop Biskup said he was in full agreement with the need of every priest "to participate in continuing education programs to effectively minister pastorally to those in his care."

He said this had been "dramatically demonstrated" by the continuing education retreats the past two years and the Priesthood '74 project of the Indiana Catholic Conference this past summer. The retreats have been held at St. Meinrad, while the statewide workshop was held at Sarto Center near Evansville.

"PERSONALLY," stated Archbishop Biskup, "I was reinforced in my own thinking in this matter by my participation in September along with over 70 other American bishops in a continuing education program."

Archbishop Biskup took part in an unprecedented review and information program held in Rome throughout September for many of this country's bishops.

Eight elected to Priests' Senate

New geographic representatives have been elected to the Priests' Senate and nominating ballots for a new president are being prepared.

The representatives, who will take office early next year and will serve a two-year term, are:

Father John Ryan, pastor of St. Anthony, Indianapolis, Indianapolis Central Deanery;

Father Thomas Stumph, associate pastor, St. Simon, Indianapolis, Indianapolis Northeast Deanery;

Father John Schoettkotte, pastor, Our Lady of Greenwood, Greenwood, Indianapolis South Deanery;

Father Francis Bryan, instructor in Theology, Marian College, Indianapolis West Deanery;

Father Stanley Herber, pastor, Church of American Martyrs, Scottsburg, New Albany-North Vernon Deanery;

Father Bernard Voges, pastor, St. John, Osgood, Richmond-Lawrenceburg Deanery;

Father John Dede, pastor, St. Margaret Mary, Terre Haute, Terre Haute Deanery; and

Father Robert Borchertmeyer, co-pastor, St. Charles, Bloomington, Bedford-Tell City Deanery.

The eight priests currently serving as representatives of various age categories will continue in office through 1975.

Nominating ballots for Senate president were expected to be in the mail this week. The top four nominees will stand for election on a second ballot. The new president will serve one year and is eligible for re-election.

The present Senate, led by Father Bernard Head, held its final meeting of the year on Wednesday. The first meeting of the new Senate is expected to be held in February.

Archdiocesan board to meet next Tuesday

The December meeting of the Archdiocesan Board of Education will be held at 7:30 p.m., Tuesday, Dec. 17, at Holy Trinity School, 2618 West St. Clair St., Indianapolis.

Hosting the meeting will be the Indianapolis West District Board, which has as its representatives on the Archdiocesan board L. Norman Legge, of St. Michael parish, and Father Clarence Waldon, pastor of Holy Angels.

The meeting is open to the public. There will be an opportunity for questions and comments from the floor.

President Ford names 1974 Day of Prayer

WASHINGTON—President Gerald Ford has proclaimed Dec. 18 the National Day of Prayer for 1974.

Congress directed in 1952 that American presidents set aside a day a year, other than a Sunday, for national prayer.

"I call upon all Americans" to pray Dec. 18," President Ford said, "each after his or her own manner and conviction, for Delly's blessing on our land and for peace on earth, goodwill among all men."



MAJOR RENOVATION UNDERWAY—St. Francis Hospital, Beech Grove, is currently involved in another major renovation program. Principal goal will be the introduction of a psychiatric facility for both inpatients and outpatients.

The facility will be housed in the older hospital buildings (in dark brick at the rear of the picture), after the three-year remodeling program is completed. The hospital capacity will be increased from 456 to 500 beds.

Corrections system flop, justice study group told

INDIANAPOLIS—The prison inmate is a scapegoat for society's ills, a former prison chaplain told a legislative institute on correctional reform held Monday at the Interchurch Center.

"We lay our own sins on him. In a sense, we have another crucifixion," Father Charles E. Doyle, pastor of St. Ann of the Dunes Church, Beverly Shores, said to a luncheon gathering of the Interfaith Coalition on Justice.

Father Doyle, who is a former chaplain of Indiana State Prison at Michigan City, said we are doing "so disastrously bad" with the present system of corrections that we may have to do away with prisons altogether.

"Only a small percentage of inmates—between 5 and 15%—are so damaged, so injured, that they must be removed from society. That type of inmate we are not ready to deal with and we must get them out of the way. But 85% to 90% are not mad dog types and don't belong in prison," Father Doyle said.

EVERY EFFORT should be made to find "corrective alternatives," to divert as many as possible from the present prison system, and to release those who are in it as soon as possible, he remarked.

The all-day institute was the climax of a series of citizen hearings in Indiana's criminal justice planning regions sponsored by the coalition, which is an outgrowth of an interfaith task force sponsored by the Indiana Catholic Conference, the Indiana Council of Churches and the Indiana Jewish Community Relations Council.

It is difficult to understand the public's emotional reaction to prison

breaks, Father Doyle said, when 98% of those who commit crimes are on the street anyway.

"For only five out of every 100 crimes committed is there a person arrested. Only 3% of those arrested are convicted and only 2% of those convicted are sent away to do time," he stated.

"The corrections system is not only irrational and terribly expensive, it doesn't even do the job it is supposed to do. It does not deter crime, it probably increases it," Father Doyle continued. "Our rate of failure is shocking."

THE PRIEST, WHO IS also an attorney, believes that community-based corrections is one of the most promising trends developed in recent years. Unfortunately, he said, most

communities won't have anything to do with the convicted criminal.

"We lack the introspection that will permit us to see that the criminal is a boil on the body of the community and that he exists because the community has not been healthy enough to meet his needs," Father Doyle stated.

There are many alternatives to incarceration, he said, and they work. But the community still has the psychological need to punish.

"Churches need to remind the community that 'vengeance is the Lord's' and that He will take care of the punishment," Father Doyle stated.

Workshops held during the institute dealt with sentencing provisions of the Indiana penal code, juvenile law, budget priorities and prison conditions.

Marian expert states some change 'possible'

WASHINGTON—"It's a possibility," said one of America's most noted Mariologists (theological expert on Mary) when asked if the excommunications might be lifted from people who deny Mary's Immaculate Conception or Assumption.

Carmelite Father Eamon Carroll, who has lectured on Mary all over the country and is the chief author of the U.S. Bishops' 1973 pastoral letter on Mary, "Behold, Your Mother," told NC News he could see no theoretical difficulties with the Church lifting the anathemas, or excommunications, which were attached to the dogmatic definitions declaring the Immaculate Conception and the Assumption of Mary into heaven to be matters of Catholic faith.

HE WAS ASKED his views after a fellow theology professor at the Catholic University of America here, Jesuit Father Avery Dulles, suggested in a speech that the anathemas should be removed as a Holy Year gesture of ecumenical reconciliation.

Father Carroll said he agrees with Father Dulles that the anathemas are not an essential part of the dogmatic definitions.

"The excommunications are curial phrases," he said. "This was the formula, the protocol, whenever a dogmatic declaration was made."

The Carmelite theologian also stressed the historical context of the anathemas. "Those statements were household statements—they were meant for Catholics, and not meant to give offense to other Christians. . . . They were not saying to those who did not accept Roman Catholic obedience, 'Here, we're going to hit you again.' Historically, I don't see that you could say this was the intent."

ON THE PRACTICAL level, Father Carroll said he believes many non-Catholics would welcome a lifting of the excommunications as "a friendly gesture."

He anticipated little negative reaction to Father Dulles' suggestion from Catholics, except from "some of the groups that are extremely conservative—in some cases without bothering to read what was said and without nuance, and that's the unfortunate part."

There have been no public indications whether or not Pope Paul VI is actually considering lifting the

anathemas attached to the two Marian dogmas.

"It's very much a matter of conjecture what is likely to happen," said Father Carroll, adding: "But it is significant that in the doctrinal formulations of the Second Vatican Council there were no anathemas attached."

He said he would be "rather surprised" if the Church continues to use anathema formulas when it proclaims doctrine in the future.

Insurance report lists 233 claims

A total of 233 claims were submitted during the first year's operation of the life and health insurance program of the Archdiocesan Board of Education.

The program, implemented on Sept. 1, 1973, is offered to lay employees of the Archdiocese, with the employing parish, school or agency paying a premium of \$17.66 per month per person. As of Aug. 31 of this year, 790 employees were enrolled.

Enrollment is voluntary and employees pay only \$1 per year. Cost of dependent coverage is paid entirely by the employee. Family coverage is \$27.55 per month.

OF THE FIRST YEAR'S claims, 141 were for employees and 92 for dependents. Hospital and surgical costs accounted for 62% of total claim cost and maternity benefits 20%.

Payments ranged from \$6 to \$2,306. Though the majority of employees enrolled are teachers, the plan also covers such workers as secretaries, housekeepers and maintenance men.

Every parish having a school participates, but there are some non-school parishes which do not.

LIFE INSURANCE coverage under the plan amounts to \$4,000. There also is a provision for major medical expense, paying 80% of covered charges in excess of \$100 per year per employee or dependent.

Of claims paid from September 1973-September 1974, hospital room and board (30.5%) and other hospital charges (28.6%) took the largest share. Next in line were special maternity allowances (14.2%) and surgery (13.1%).

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Firmer nuclear control urged

UNITED NATIONS—A papal representative, arguing that man's future on earth "is literally at stake," has pleaded for wider government adherence to the treaty on non-proliferation of nuclear weapons. Jesuit Father John Lucal, a member of the Holy See's observer mission at the United Nations, told the general assembly's political and security committee that while the Vatican rejects no "valid and hopeful" approach to the problem of nuclear armaments, as a party to the treaty on non-proliferation it attaches special importance to it "as a very constructive approach to the problem."

Lowering abortion fund proposed

WASHINGTON—The Department of Health, Education and Welfare has proposed reducing Medicaid payments for abortions. The reduction would come through excluding coverage of abortion from the "family planning" category, where Medicaid pays 90% of costs. If a state covers abortion under "physician's services," according to the proposed regulations, federal matching funds would cover 50 to 83% of the cost.

Bishop convicted of gun-running

JERUSALEM—An Israeli court has convicted Archbishop Hilarion Capucci, leader of Jerusalem's Melkite Catholic community, of arms-smuggling for Palestinian guerrillas in Israel. The 52-year-old Arab archbishop received a 12-year prison sentence. He had faced a maximum of 35 years in jail. Throughout the trial, Israeli sources had indicated the Syrian-born archbishop might be deported rather than required to serve out whatever term was imposed on him.

Proceed cautiously, Jesuits told

VATICAN CITY—Pope Paul VI has urged the 32nd general congregation of the Society of Jesus to pursue "a healthy, balanced and just aggrornamento" but at the same time cautioned it against too drastic changes or too radical alterations of its traditional vocation. Although the Pope said he understood the doubts the Jesuits were feeling in trying to establish themselves in modern society, he added, "All of us must be vigilant so that the necessary adaptation will not be accomplished to the detriment of the fundamental identity or essential character of the role of the Jesuit. . . This image must not be altered."

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THE TACKER

Hamburg revisited

BY FRED W. FRIES

Eight months have passed since the horrible tornado of last April 3 swept through the village of Hamburg in Franklin County, demolishing St. Ann's Church and rectory and practically every home in the parish.

At that time the pastor, Father Thomas Lyons, who barely escaped with his life, told this writer in an interview: "The spirit is high. There is no gloom or pessimism. Hamburg will live again."

The spirit is, indeed, high, and we are happy to report that—in less than a year—practically every home has been rebuilt.

WE ASKED OUR informant—Edna Bedel—about progress on the new church. "We are hopeful that construction can begin in the spring," she said. "Preliminary plans are completed and have been approved by Archbishop Biskup. Final details on the interior are now being worked out."

Mass is still being offered in the basement of the Bedel home as it has been since last April.

With the approach of Christmas, the parishioners feel more acutely than ever the loss of their beloved church, Mrs. Bedel said.

To assuage the pain, parish officials have decided to present a "Living Nativity" tableau the week before Christmas. Appropriately the production will be given on the site of the old church which was destroyed in the tornado.

Children and young people from the parish will fill the roles of Mary and Joseph, the shepherds and the angels. Live animals will provide an additional note of realism.

THE ACTUAL LIVE presentation of the Christmas story will be given at 8 p.m. on Dec. 18, 19 and 20.

On the opening night, Dec. 18, the choir from Holy Family, Oldenburg, will present a preliminary concert beginning at 7:30 p.m.

NOTE OF THANKS—The members of the family of Thomas Roland, who was killed in the plane which crashed into Lake Michigan last October, have asked us to express their thanks and appreciation to the "hundreds" who provided help and solace during their time of sorrow. They expressly mentioned Archbishop George J. Biskup, Magr. Raymond Bosler, Father Gerald Gettelinger, Father Robert Hartman, Father Michael O'Connor and other priests who concelebrated the Memorial Mass at Holy

Name Church on November 2. Also mentioned were Tom Roland's co-workers at American Fletcher National Bank, the Marion County Mental Health Association and the Boy Scouts organization, as well as the Roncalli faculty and student body. A special tribute was paid to the members of the Chicago Police and Fire Department and the Van Buren (Mich.) Sheriff's Department for their work in recovering the body. Lastly, the members of the family voiced their appreciation for the many letters of condolence and the Masses offered for the repose of Mr. Roland's soul. They are deeply grateful.

POTPOURRI—Father Clarence Weber, S.V.D., a native of Indianapolis, who has spent more than 40 years working in black parishes in the south, has asked to be remembered at Christmas time to his many friends in the Hoosier capital. He is now stationed at Mater Mater Dolorosa Church, 8128 Plum St., New Orleans, La., 70118. If you wish to drop him a greeting, Sister Luke Crawford, S.P., of St. Mary-of-the-Woods, represented the Great Lakes West Region at a recent meeting of the National Assembly of Women Religious in Chicago.

SHRINERS HUMBLE KNIGHTS—The Shriners of Indianapolis, perennial sports rivals of the Knights of Columbus, added another link to the old Phewer Bucket when they won the annual Good Fellowship Bowling Tournament at the Raceway Lanes on Nov. 30. A total of 480 keggers participated. The Shrine boys won, but it was a close contest. Frank S. Wuensch, secretary of the Indianapolis K. of C. Chapter, reports that if each Knight had toppled just two more pins, the decision would have been reversed. That's the way the pins fall, Frank. Speaking of ecumenical breakthroughs, the Shriner's band presented a brief concert for the Carmelite Sisters on Cold Spring Road a few Sundays ago. Also participating was a section of the Columbians' choral group.

RED ALERT—In transmitting stories for The Criterion and other Catholic newspapers, the NC News Service Washington operators sometimes take a break, and they always alert the editors on such occasions. The other day our teletype machine carried the following message: "ATTENTION, EDITORS: WE ARE TAKING A 15-MINUTE BREAK. WE'LL BE BACK IN AN HOUR."

LSA announces carol program for December 15

INDIANAPOLIS — Ladywood-St. Agnes School will present its annual Christmas carol program at 8 p.m. Sunday, Dec. 15, in the LSA auditorium.

Highlighted, in addition to carols and seasonal selections, will be a presentation of Britten's "Ceremony of Carols." Tickets are \$1.50 and may be purchased at the door.

Explore possible organization for the divorced

INDIANAPOLIS — The possibility of forming an organization for divorced Catholics will be explored at a meeting at 7 p.m., Tuesday, Dec. 7, in the Catholic Social Services Building, 623 East North St. Invited to attend are separated, divorced, and divorced-remarried Catholics and others who would be interested in establishing such a group in this city.

INDIANAPOLIS Calendar of Events

SOCIALS

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



VOLUNTEER KNOW-HOW—Catholics in the Terre Haute area are being instructed in the needs of the elderly in a unique series of workshop programs sponsored by the regional office of Catholic Charities. Called the Simeon Project, the series is designed to create a pool of volunteers skilled in working for and with the aging. Among those attending a recent meeting were, left to right, Kay Waltermire, St. Ann parish; Bertha L. Fischer, St. Ann;

Marjory Wise, St. Joseph; Lucile Haag, St. Margaret Mary; John Bizot, St. Patrick; Florence Sarsfield, St. Margaret Mary; Iona Brown, St. Patrick; Louis Hellman, St. Benedict; Mary Hellman, St. Benedict; Ellen Stanton, St. Joseph; Mrs. John Morgan, Sacred Heart; Debbie Schroeder, St. Mary-of-the-Woods College; Mary Fisher, also a student at the college; and Florence Marshall, St. Ann.

Plan New Year's Eve dance

INDIANAPOLIS — The Ritter High School Parents' Club will again sponsor a New Year's Eve Dance in the school cafeteria, December 31. Charlie Edwards will provide the music, and a dinner buffet will be served after midnight. Advance sale ticket price,

\$10 per couple and \$5 single before December 15 and \$12 per couple after the 15th through December 30. No tickets will be sold at the door. For reservations call Pat Toth, 291-4204, or Joann Austill, 293-1760.

Bishop Vincent Waters dies

RALEIGH, N.C. — Bishop Vincent S. Waters of Raleigh, N.C., 70, died Dec. 4 following a heart attack. A funeral Mass was held

thirty years ago Archbishop Joseph E. Ritter participated in centenary rites at Notre Dame University.

Saturday, Dec. 7, the day before a planned celebration for the 50th anniversary of the creation of the diocese and the opening of the Holy Year. Bishop Waters was national chaplain for the Catholic Daughters of America.

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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

A matter of rights

Addressing a meeting of textbook publishers last week, Terrel H. Bell, U.S. Commissioner of Education, called on them to "chart a middle course" between academic freedom and the demands of parents that public schools reflect the values of the community.

"Parents," Bell said, "have a right to expect that the schools in their teaching approaches and selection of instructional materials, will support the values and standards that their children are taught at home. And if the schools cannot support those values, they must at least avoid deliberate destruction of them."

Though Bell's remarks were described as "statements of office policy," they did not have the scent of government pressure about them. They were significant, however, in two respects. They were the first public comments made by a Ford administration spokesman on the controversial textbook issue. And they represent a kind of turning point in public attitudes regarding what is at stake.

Textbook disputes have raged in several states in recent years but none with such persistence as that in Kanawha County, West Virginia. There parents have demanded the removal of certain English textbooks, claiming they made fun of religion, patriotism and moral values.

Until recently the hassle has been depicted in major media as a "red neck" show of temper

over a few stories and poems that offended backwoods fundamentalism. It was knowledgeable, professional educators against narrow-minded, in-grown locals. The attempt to remove the controversial texts was viewed as just another instance of bigoted book-burning.

As the dispute has ground on month after month, however, it has gotten closer scrutiny and some heretofore obscure features have come to light. Indeed, just about everybody is now conceding that there is more to the Kanawha case than first recognized. And more and more are coming to the conclusion—as did Commissioner Bell—that parental rights are at the heart of the matter.

The protest of the West Virginia parents may be inarticulate and over-wrought, but it is the same protest heard from Amish parents when they refuse to disobey the tenets of their religion and permit their children to attend public school.

And it is the same protest heard from Catholic parents when they say their right to educate their children as they deem appropriate should be supported in equity by the government.

The image of parental rights in Kanawha County may not be very appealing but it would be foolhardy not to recognize it for what it is. Textbook controversies will continue to erupt until the state and educators learn how to live peaceably with that basic fact.

Seasonal moderation

The Catholic Standard and Times of Philadelphia recently made a blunt, timely recommendation to its readers: find a better way of celebrating Christmas than getting drunk.

"Gluttony and inebriety are neither coy nor cute—and at a sacred season they are particularly disgusting," the paper editorialized.

So great is the abuse of alcohol during December and January, the editors remarked, "that the terms 'Christmas party' and 'New Year's Eve party' have become almost synonymous" with drunkenness.

"Inebriety in honor of Christ's birth is blasphemy," the paper added.

Certainly, this year more than ever, the wasted abundance of holiday partying—the excess that is consumed and the excess that is tossed in the garbage—seems out of tune with the times.

Millions are hungry, literally on the verge of starvation, in some parts of the world. Here at home, millions of Americans have been laid off their jobs and their families are having to cut back on all but the bare necessities.

Even though the gaudy extremes of consumerism are in poorer taste than ever this year, we don't believe our Philadelphia friends meant to

throw cold water on every non-religious observance of Christmas. Surely a moderate sharing of seasonal cheer is in order. But it is an insult to the holy holidays just ahead to make them an excuse for the drunkenness and indiscretion that often characterizes the immature "round of parties" mentality.

It is the perversion of Christmas, not the celebration, that the Philadelphia editors—and every thoughtful person—find offensive.

LETTERS TO EDITOR

Mrs. Corbett wants features for young

To the Editor:

I really enjoy your weekly newspaper. I am writing because I feel there is a need for young children in our archdiocese to know there is such a paper coming into their home.

My children are ages six and eight. As I look through the paper every week, I find very little that would interest them. Occasionally there is a picture of a group of children who have won an award. I don't think these articles are very interesting to children over the entire archdiocese, especially children attending public elementary schools.

I would like to see a few religious, Catholic games, puzzles, contests, articles, riddles, etc. written

especially for all Catholic children. As a bonus, this might get the parents and children talking together about religious things.

Mrs. J. K. Corbett

Indianapolis

Official guilt

To the Editor:

This letter is not meant to discuss the sins of others, as opposed to our own. However, the individual I am referring to is a public official of the United States.

Why is it that a man like Castro is excommunicated while a man such as W.E. Colby, chief of the Central Intelligence Agency, is not? I understand that he is in faithful attendance at Mass every Sunday at his parish church in Maryland.

As you no doubt know, Colby had command of the "Phoenix" program in Vietnam and, by his own admission, that program was responsible for the deaths of at least 29,000 Vietnamese. Don't we still have a commandment that says, "Thou shalt not kill?"

George Alig

Greencastle, Ind.

Bouquet for Butz

To the Editor:

This morning I read your editorial entitled "Waste of Ammunition" (12-6-74). Thank you for writing it.

Secretary Earl Butz is the only hope we family farmers have. He has helped us more than any Secretary of Agriculture and we are so afraid of President Jimmy Carter that we

Mr. Butz, you must understand, knows farming, so keep up the good work and fight for us to retain Secretary Butz and all the other things our country stands for.

Mrs. John G. Daniel

Connersville, Ind.

'Green card' aliens hurting domestic labor

BY MSGR. GEORGE G. HIGGINS

Anywhere from 50,000 to 100,000 aliens who live in Mexico commute to work in the United States. They are known as "green carders" (although the color of their identification cards has been blue, not green, for several years).

The Immigration and Naturalization Service has approved this practice with respect to both daily and seasonal commuters and has classified such aliens as immigrants "lawfully admitted for permanent residence" who are "returning from a temporary visit abroad"—a category of "special immigrant" defined by the Immigration and Naturalization Act.

Those who qualify under this Act may be permitted entry to the United States without the usual documentation requirements. The regulations of the Immigration and Naturalization Service allow such an immigrant to use a re-entry permit in lieu of an immigrant visa and without regard to numerical limitations if he is "returning to an unrelinquished permanent residence in the United States after a temporary absence

abroad not exceeding one year."

GROWERS OR other employers hiring such green card holders are not required to prove that there is a shortage of domestic labor justifying the use of aliens. Neither are they required to show that the employment of these daily or seasonal commuters will not have an adverse effect on the wages and working conditions of American workers.

Two years ago the United Farm Workers Organizing Committee (now the United Farm Workers of America) brought suit against the practice of thus classifying such alien commuters. The District Court dismissed the action.

Subsequently the U.S. Court of Appeals in Washington upheld the classification as to daily commuters but rejected it as to seasonal workers.

On November 25 the Supreme Court of the United States, in a 5-4 decision, overruled the Court of Appeals. The Supreme Court affirmed the unrestricted right of Mexican green card aliens—seasonal as well as daily commuters—to live and work in the United States.

JUSTICE DOUGLAS, speaking for the majority, said that "if alien

commuters are to be abolished or if seasonal commuters are to be treated differently than daily commuters, the Congress must do it."

Justice White, speaking for the minority, turned this argument around and held that the majority itself, while claiming otherwise, was in effect usurping the role of the Congress. "Because I believe that the Court has strayed from the neutral judicial function of applying traditional principles of statutory construction," Justice White concluded, "I must respectfully dissent."

As a rank amateur in the law, I agree with the minority decision. For better or for worse, the case has now been decided and, from the legal point of view, that's the end of the matter.

FROM THE PRACTICAL point of view, however, it's far from being the end of the matter. The Supreme Court decision poses a real threat to Mexican American workers whose unemployment rate in some border communities is running around 20%, twice that of Anglo workers.

It is little wonder, then, that Mexican American organizations are seriously worried about the Court's decision. The fact that the decision has been hailed by some farm

operators in the border states is reason enough to make them fear that it will have a seriously adverse effect on the domestic labor force.

The reason that some growers are happy about the Court's decision is very simple. They know that green carders will work for substandard wages. They also know that a steady influx of green card aliens makes it extremely difficult for any union, no matter how strong, to organize the domestic labor force.

THE COURT'S decision will almost certainly make a bad situation much worse. Since the Court is not likely to reverse itself in the foreseeable future, it is now up to the Congress to redress the balance, even at the risk of offending the Mexican Government which, because of its own horrendous unemployment problem, is undoubtedly happy about the Court's decision.

If the United States has an obligation to come to the assistance of Mexico, the Congress and the Administration must find a way of doing so without undermining the living standards of our own Mexican American workers who have long been one of the most disadvantaged groups of workers in the entire American economy.

EVEN MIDDLE-AGE CATHOLICS HAVE CASUAL ATTITUDE

Straight talk on Sunday Mass obligation

A great many Catholics are confused about the Sunday Mass obligation. As evidence, our Sunday Visitor press has sold a million copies of a leaflet explaining the obligation in laymen's terms. Many pastors see concrete evidence in declining church attendance. Because the subject is of vital concern, we reprint here a sermon on the Sunday obligation delivered recently by Father Paul Courtney, pastor of St. Luke Church, Indianapolis. We believe it will answer any questions you may have. We recommend it to your careful attention.

—The Editors

"Are you going to Mass today?" There is a question that is being casually asked today in Catholic homes where a few years ago it would have evoked not just surprise—but shock.

A very few years ago, barring illness or failing health, the question was simply "What Mass are you going to?" In a Catholic home, "Are you going to Sunday Mass?" just wasn't a reasonable question—any more than, "Are you having dinner today?"

If it was Sunday, getting to Mass was an automatic, taken-for-granted part of the program. Of course, there were Catholics who missed Mass, lots of them, in the old days, but they were considered by others—and I believe by themselves—to be sort of marginal Catholics. It was sort of taken for granted that they were in the process of losing their Faith. And I believe they generally did—to no one's great surprise.

There were bell-ringing sermons preached in the old days on the seriousness of missing Mass on Sunday. Even as a child I thought those sermons were sort of strange—since they were being delivered to

people who obviously weren't missing Mass. I guess, though, they served a purpose in strengthening the convictions of those present on the importance of their attendance.

Now what am I up to? Am I going to tell you, who are already attending Mass, that you ought to? Not precisely. I want to go into the matter a bit more extensively. Discuss a bit

I find myself noticing anyone between 16 and 30.

the possible reasons for this new attitude regarding the Sunday Mass obligation. And discuss what I think is a brand new phenomenon: middle-aged or older Catholics learning from and imitating the teen-agers and the young adults.

Probably most of you, when the subject of missing Mass was introduced, thought "Oh, he's going to talk about how the young people don't go any more."

That's not really my subject. It is pretty obvious that young Catholics are staying away from Sunday Mass in droves. I even find myself noticing happily anyone I see here who seems to be between 16 and 30.

But that's not my subject either. What I am particularly concerned about is how older Catholics are now apparently learning a casual attitude about the Sunday Mass obligation from their juniors.

Notice I called it the Sunday Mass obligation. And it still is an obligation. The third Commandment, "Keep holy the Sabbath," has not been rescinded. Nor has the precept of the Church—requiring us to keep the Lord's day holy by attending Mass. And it is still

a serious obligation. So, to miss Sunday Mass deliberately without reasonable cause is still a serious sin.

We all knew this very well in the past. What has happened to obscure this simple fact? Well, a lot of priests and nuns who were teaching religion in our grade and high schools, while in the process of losing their vocations, and in many cases their religion, were imparting their rule-less religion of love. To them, requiring anything specific was taboo. Just love, love, love. They were telling the kids: If you don't feel like it, you don't have to go to Sunday Mass. If you don't get anything out of it, forget it.

There were some surprised and unhappy parents hearing their children tell them that Father or Sister said they didn't have to go to Mass on Sunday if they didn't want to.

But some of those same parents are now asking each other, "Are you going to Mass today, dear?" One can't fault them for giving up on insisting their teen-age children go to Sunday Mass when it was clearly a losing battle. But one can fault them for giving up their own conviction that Sunday Mass was a serious obligation.

I think one of the big mistakes many made was arguing on the point of "getting something out of it."

It's not reasonable to expect a spiritual experience every time.

It is not reasonable to expect that something one participates in every week of his life would always—or even often—be a tremendous spiritual experience. Once in a while it will be, and one should be grateful for it. But regularly—no way. And who said it

should be? We come to Mass to worship God, to pay Him homage, to give Him thanks, to ask His help, to seek His pardon.

Mass is for giving—giving to God—and anyone who doesn't think we owe Almighty God worship and thanks hasn't got a very good handle on religion at all.

There are incidental benefits also to be gained from participating in Sunday Mass. One hears the word of God, and occasionally the sermon may touch a nerve and help us to be better Christians. Just putting our-

Most of us have far too little self-imposed penance.

selves in a spiritual setting once a week is not without importance. We are more likely to think long thoughts, to raise our sights, to revise our goals.

It is also a worthwhile form of self-discipline. Most of us have far too little self-imposed penance in our lives. We live pretty much by impulse. Seek comfort and pleasure as much as possible. If attending Sunday Mass is a form of penance for us some time—and it can be—it is a very healthy form of penance.

But perhaps the greatest reason for never wanting to miss Sunday Mass is that it is a terrific opportunity to receive God's grace. Particularly is this so when we take advantage of the opportunity to go to Holy Communion. Here we come in the closest possible contact with Christ, and we can't help but be better for it.

Now I know that I have told you nothing in this sermon that you didn't already know. I was only trying to re-awaken your convictions as to the importance of the Sunday Mass obligation.

We can see the young who no longer participate as having been robbed of their birthright by false teachers. They may be in good faith and not subjectively guilty of sin in missing Mass. But I hope that is no longer true for you. If you have—in good faith—skipped Sunday Mass and thought it no sin—then don't get scrupulous about it now. You can still receive Holy Communion. But from now on return to your true convictions and make Sunday Mass one of your firmest obligations, your dearest duty.

Teacher says 'peer pressure' harms teens

To the Editor:

The article "Teen-age scavengers aid worthy cause" (11-22-74) on the front page of The Criterion moves me to speak my piece.

I am a little tired of articles such as this—not because they praise these young people for such worthwhile pursuits which your article describes, but I am afraid that many young people who participate get a self-satisfied "salving their consciences" feeling.

I have found teen-agers, for the most part, to be hypocritical in their thinking and behavior.

I am a teacher. I have taught all grades. I have observed young people on a day-to-day, everyday basis. I speak from first-hand knowledge. I say that young people are cruel. These same young people who will walk miles for the crippled or collect food for some anonymous needy person can be absolutely cruel to the classmate sitting next to him or her in school. I have had former pupils come back to see me after they are grown and tell me that peer rejection was a major reason for their dropping out of school. I've heard such comments as "kids made fun of me," or "I didn't have nice clothes," or "nobody liked me." Peer rejection is a major reason many don't like school.

Peer pressure is real! It is cruel! It makes sheer torture of what should be the happiest years of a kid's life.

Instead of praising these kids for going out to collect for the needy, why don't you ask your young readers, "What have you done for your peers, the lonely student, the sensitive one, the poorer student, or the one who doesn't have nice clothes or is not in the 'in' group?"

Teen-agers need to practice kindness and consideration toward their peers all year long. They need to realize that the person sitting next to them is also one of God's creatures and is a person of worth.

Starting in kindergarten and all through school, teachers should teach kindness toward others. But teachers

can't do it alone.

I guarantee this: If all these kids practiced all year long the charity they practice once or twice a year for the needy, schools would be the happy places they were meant to be. We would have fewer disturbed young people, fewer drop-outs and, who knows, we might even have fewer delinquents.

One who really loves kids

Indianapolis



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Rev. Philip Marquard, O.F.M.,
Fort Worth, Tex.

QUESTION
BOX

BY MSGR. R. T. BOSLER

Q. In your recent comment on what the Church's thinking today may be concerning the future life of infants who die without baptism, you overlooked the texts for funerals of children who die before baptism in the new Rite of Funerals.

A. Thanks to an illustrious canon lawyer and liturgist. What I find is truly encouraging for the parents of such children. Among the suggested readings are these words of Isaiah 25: "On this mountain the Lord of hosts . . . will destroy the veil that veils all peoples, the web that is woven over all nations; he will destroy death forever." (The Gospel suggested recounts how the veil in the temple was torn in two from top to bottom.) And this from the Book of

Lamentations 3: "But I will call this to mind, as my reason to have hope: The favors of the Lord are not exhausted, his mercies are not spent." And this suggested prayer: "Father of all consolation, from whom nothing is hidden, you know the faith of these parents who mourn the death of their child. May they find comfort in knowing that you have taken him (her) into your loving care."

It is most significant that the new Rite of Funerals includes a Christian burial service for unbaptized infants. Not only was this missing in the old rite, but church law did not allow Christian burial for such infants. This change is a good example of how the speculation and study of theologians eventually bring about changes in the thinking and practice of the official Church.

Q. I have just recently heard that Catholics may be cremated. Is this true? And if so, why haven't the people

of the Church been informed? It is the direct opposite of what we have always been taught. How can something be so wrong for so many years then suddenly be accepted as right?

A. Most Catholic papers printed a news story from Rome when the Church relaxed the ban on cremation. Twice in this column I have referred to it. The burning of the human body was not in itself considered wrong, for this was allowed in times of plague. It was the significance attached to cremation that made the Church oppose it. The pagan Romans cremated. The early Christians to stress their belief in the resurrection honored the bodies of their dead and buried them carefully. Until the nineteenth century there were no laws against cremation, for the Christian practice of burial prevailed. The Church opposed these as un-Christian in motivation, forbade cremation and refused Christian burial to those who ordered their bodies to be cremated.

In recent years, however, non-Catholic Christians, especially in the United States, have been advocating cremation for Christian reasons in opposition to what seemed anti-Christian and materialistic attempts to hide the significance of death and an overemphasis on the importance of the body in some American funeral customs. With the motivation to return to a more Christian attitude toward death, cremation loses the significance which caused it to be banned. Hence the introduction to the new Rite of Funerals states: "Christian funeral rites are permitted for those who choose to have their bodies cremated unless it is shown that they have acted for reasons contrary to Christian principles." Further it states: "The rites ordinarily

performed at the cemetery chapel or at the grave or tomb may be used in the crematory building."

The decree granting permission for cremation still favors the traditional burial and some dioceses may require permission from the bishop for a cremation.

Q. My wife is not a Catholic but I am. We have three children and the last two were less than one year apart. Three different doctors have told my wife that rhythm will not work as a method of contraception for us. My wife feels that if she uses birth control it should not be a sin for me. I would appreciate your opinion.

A. You should discuss this problem with a priest you know who can help you make a proper decision on what to

do. There are circumstances in which couples are morally justified in using contraceptives, as the bishops' conferences of the world pointed out when they helped their people interpret Pope Paul's encyclical "Humanae Vitae."

It is difficult to discuss this issue in the short space allowed me without misleading people. I did write a fairly comprehensive column on the problem several years ago which was submitted to theologians and chancery officials and judged orthodox. You, and others with problems about birth control, may have a copy of this by writing to me in care of the paper and including a self-addressed and stamped envelope.

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Stress black role in evangelization

WASHINGTON—A document emphasizing the needs of blacks in efforts at evangelization has been released here by the National Office

for Black Catholics (NOBC).

Prepared in response to the world Synod of Bishops on the subject of evangelization, the document was

prepared for the NOBC by members of the National Black Sisters' Conference, the National Black Lay Catholic Caucus, the National Black Catholic Clergy Caucus and the Knights and Ladies of St. Peter Claver.

Void income tax credit law

ST. PAUL, Minn.—The Minnesota Supreme Court declared unconstitutional the 1971 income tax credit law which has returned more than \$21 million to parents of children in nonpublic schools.

The law, which was upheld in a 1972 decision provided a tax return of up to \$50, \$100 and \$140 for students in kindergarten, grade school and high school, respectively.

THE DECISION declined to review a 1974 statute which says the money granted through a tax credit or refund will not be collected at a later date.

In effect, this means that the more than \$21 million already awarded in tax credits will not be collected at this

time. In an opinion concurring Justice Lawrence R. Yetka said the decision was "mandated by the recent opinion of the United States Supreme Court which apparently prevents any direct aid to nonpublic schools."

JUSTICE YETKA said the strict scrutiny that legislation must undergo "appears far beyond the degree of protection necessary to insure that our nation will be free from a state religion or religious persecution of its citizens. "Rather, our legislature appears now to be barred from making any reasonable effort to insure that nonpublic education will survive except for the very wealthy," he said.

AMONG THE TOPICS discussed are the development of black leadership and vocations, education, the training of white priests for work in the black community, and adaptation of the liturgy to black culture.

The formation of missionaries, the document states, should be accomplished so that they realize their cultures may have different values from the black communities.

Courses on black theology, sociology, and history should be made part of the curriculum for missionaries, the document said. Those already serving in black communities, it suggested, should be made to participate in continuing education programs which will acquaint them with the black experience.

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RECONCILIATION

DEEDS NOT WORDS

PART THREE

BY FR. WALTER BURGHARDT, S.J.

Over the past two weeks, I examined two of the three prescriptions of the ancient Jewish Year of Jubilee taken from the Book of Leviticus, chapter 25. These two prescriptions I related to two problems we face: ecology and justice.

I conclude my reconciliation series by examining the third prescription: the slave was to be freed: "He shall be released in the year of jubilee, he and his children with him" (Lv 25:54). Our own jubilee year puts fresh pressure on Christians to press for freedom. First, we have sung the "Star Spangled Banner" so long and so thoughtlessly that we assume automatically America is "the land of the free." Not so.

A frightening number of Americans are slaves in the work they do. They are cogs in a machine. One half of their waking life is dull, monotonous toil which does not engage them as persons, is not what they want to do, does not show up in a product of which they feel a part, does not touch them to another human being, does

not make them more human. A spot welder on the assembly line in an auto plant put it pungently: "They'll give better care to that machine than they will to you. If it breaks down, there's somebody out there to fix it right away. If I break down, I'm just pushed over to the

Jobs not big enough

other side till another man takes my place." The writer Studs Terkel summed it up: "Most of us, like the assembly line worker, have jobs that are too small for our spirit. Jobs are not big enough for people" ("Here I Am, a Worker," New York Times, March 19, 1973).

MANY OF YOU are employers. Are you among those employers who put an end to isolation by creating teams, who rotate jobs to ease monotony, who involve employees in decision-making, who use sensitivity training and encounter sessions so that workers get to know one another, who pay workers for continuing their education? Our economic system

demands x-number of slaves. What are you doing to free them?

More than that: an increasing number of Americans are slaves because they have NO work to do. They have no skills or their skills are not needed. And so they sit quietly or they stage sit-ins; they feel empty or they boil inside; they collect compensation for nothing and they agonize about tomorrow. And all the while they become less human: no contact with God's creation, no sense of being useful, just chained to a system that periodically promises less unemployment—or so the statistics say. Do you know even one of these slaves? Does he make you uncomfortable? Do you even try to find work for him? One human person?

And in America about one of every 20 goes to bed aching from hunger. When was the last time you DID anything about it? Something like 35,000 young Americans are exiles from our society because they could not in conscience support our Asian war. Is it Christian to demand that if they return, they be imprisoned? Is THIS our Holy Year?

Second, freedom is a demand not only on the world's most powerful country but on the world's most powerful Church. The Catholic Church

The role of women

In this Holy Year must free women to contribute their rich gifts to the ceaseless task of redeeming a world; they ought no longer be second-class citizens, with nothing to say in church or chancery, encouraged only to wash the linens of today's Church and the diapers of tomorrow's Church. And the Church must double its efforts to exercise authority as service and not as naked power, must recognize that religious obedience does not destroy human rights, must grasp anew how sacred is man's conscience even when in error. The Church is indeed the Body of Christ; and still the Church is not God.

ULTIMATELY, no one else can define for you where your specific involvement lies. Knowing yourself and your situation, your gifts and your opportunities, you will grasp best what you can do. A dear friend of mine used to say: "I'm a brave man, but not a hero. Only the few are called to be heroes: a Solzhenitsyn challenging the tyranny of Russia, a Martin Luther King nonviolently attacking white violence. But all of us are called to be brave: to look at the land, to look at persons, to look within us—and then to do . . . something."

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Old Testament mandate urged action, not words

BY FR. JOHN J. CASTELOT

the first chapter of the book of Isaiah:

"What care I for the number of your sacrifices? says the Lord: I have had enough of whole-burnt rams and fat of fattlings; in the blood of calves, lambs and goats I find no pleasure . . . When you spread out your hands, I close my eyes to you; though you pray the more, I will not listen . . . Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow. (11, 15, 17)

WHEN THE WORD of God took on our humanity and spoke directly and authoritatively to his contemporaries—and, through them, to us—He made it crystal clear that the prophets who had preceded Him had indeed been voicing His Father's mind.

Just as earnestly as they, He condemned empty, comfortable, formalistic "religion." In fact, it would be safe to say that nothing upset Him more than this, to put it mildly. His bitter denunciations (not that all Pharisees were hypocrites) were centered on this one theme. But perhaps the clearest and simplest expression of His attitude is to be found in Matthew's version of the Sermon on the Mount. One group of His collected sayings had to do specifically with the subject of reconciliation. And here is what He said:

"If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift. (5:23-24)"

This leaves no doubt as to the correct ordering of priorities. Reconciliation with one's fellow human beings takes precedence even over formal worship of the divine

Being. Obviously, it is not a question of the two being irreconcilable or mutually exclusive. It is simply that the one without the other is a hollow mockery. The mind of Jesus is abundantly clear: Reconciliation is a matter of deeds, not words. No one has spelled out the practical implications of this principle more sharply than James, "the brother of the Lord":

"My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister has nothing to wear and no food for the day, and you say to them: 'Good-bye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless. (Jas 2:14-17)"

Deeds, not words.

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Bowing their head, two men stand in reverence before an American flag. (NC photo by Robert L. Miller)

Personal involvement and self-knowledge

BY JANE WILLIAMS PUGEL

There are a lot of us ordinary people who dream of accomplishing some heroic deed, who would like to go out and tilt at the windmills of injustice, racism and unemployment which imprison our brothers, and yet who know at the same time that our dreams must fall short of what our reality is. For most of us are in a sense slaves ourselves, to our families, our often uneventful but overfull lives, the home-work-school-store routine that can seem so very dull when we consider the grave problems everywhere in the world that demand action!

So what do we do about it? Of course, we can educate ourselves to these situations, pray, boycott, vote conscientiously. But can we get really personally involved?

It seems to me that the key to our own involvement is to KNOW OURSELVES and our situations. No small order! It takes a pretty honest, clear-eyed person to truthfully come to terms with himself, assess his own abilities, pride, blind spots, beliefs and desires; the way he lives. This kind of self-assessment demands that we free ourselves from the sometimes distorted self-image many of us carry around with us, before we can shake loose, look around our own corner of the world, and see situations that exist right under our nose, situations in which we can involve ourselves.

THERE ARE SLAVES on our own blocks—slaves to pain, to age, to bewilderment, to immobilizing fears, to physical handicaps, to quiet desperation. These are slaves that exist everywhere, in everybody's neighborhood, and which fall within our power to do something about personally. For nobody's life is really too busy or too circumscribed to prevent some action to ease the way for someone else—we just think it is.

Not long ago I was sorting old magazines while a friend watched. She asked me what I intended to do with the throw-aways. "Oh," I told her, "put them out for the trash, or give them to a paper drive"—I was vague and engrossed in my rare burst of house-cleaning. "Why not," she said, "take them to the little nursing home down in the valley?"

Which is what I did. I stopped by a few days later, and while I waited for someone to take the magazines, I looked around the crowded lounge. Although I didn't call it this that day, I

saw slaves to old age, poverty and loneliness in wheelchairs and leaning on walkers, all waiting for . . . something. I felt hesitant, but I smiled, cleared my throat, and struck up a conversation with a woman nearby. I was, it seems, a rare casual visitor for these people, mostly welfare recipients living at this nursing home because there is nowhere else for them, no one else. My friend is a regular visitor.

I GOT THE FEELING that I brought a whiff of the outside world to these people. I go back now and then—not as often as I should. Sometimes I can give a ride to a patient there, bring somebody to Mass. Suddenly my own "slaveries"—my family, home, school affairs, social life—seemed like luxuries compared to these new friends who have left all that behind for good, or who perhaps never had it.

Those new neighbors who look so wistfully over the hedge at our noisy goings-on; the kids down the block whose parents are almost never home; the stunned, deserted wife who needs someone to talk to—they are all slaves to some kind of trouble which

we might be able to ease, right here in our own orbit.

An invitation, a ride, a sense of caring, a hand under the elbow, a quiet direction to a blind neighbor waiting for a bus, a casual drop-in visit to the neighbors who for some reason have withdrawn themselves into their own private purgatory—these are tools anyone has at hand. We have only to pick them up.

We may not be "the few called to be heroes" who work in areas we can enter only in spirit. But we can take practical actions, today and tomorrow, in our own familiar circumstances.

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Remember . . .

Only 12 more praying days before Christmas

New roles for women seen in parish life

BY FR. JOSEPH CHAMPLIN, S.J.

largely reserved "for men only?"

Pope Paul VI, in his recent encyclical, "Devotion to the Blessed Virgin Mary," urged contemporary persons to see in Christ's Mother a model for the modern woman.

The picture he paints of Mary is not the conventional image of a timidly submissive housewife or of a mother preoccupied with her child and oblivious of others' needs.

On the contrary, the Holy Father sees Our Lady as active in the decision-making process, speaking out on behalf of the poor or oppressed, and bearing with great strength and endurance extremely difficult situations.

Bishop Leo Maher of San Diego has also given consideration to the possibility and problem of shifting roles for men and women in our civilization. His pastoral letter, "Women in the New World," warns "immeasurable potential may be lost to the Church and society by too rigidly exclusive male and female roles."

TO COUNTER THIS the California prelate urges: "The dignity and rights of women—and equally, the dignity and rights of men—depend on an open-ended exploration of the untapped potential in all persons, and the true freedom for each to grow into the unique spiritual being he and she is capable of becoming."

Those abstract concepts and lofty ideals have very practical implications when applied to parish life.

The role of women in our churches has often been limited to a society's monthly rosary, cleaning and decorating the altar, preparing an elegant meal for the bishop's visit or volunteer secretarial work.

Tasks of this type are noble and still needed; the question here is, however, should not women be asked to perform additional functions, to assume church roles heretofore

Some areas remain closed, at least for the present, to women in Roman Catholicism. Yet many and important leadership activities are open on the local level.

SEVERAL EXAMPLES come quickly to mind: lectors for Mass, ministers of Holy Communion, leaders of song, worship committee members, parish council representatives, religious education coordinators, Sisters as full-time pastoral assistants.

Individuals anxious for the introduction of women into such positions might do well to ponder the following points:

—A change like this will not happen of itself. Someone or several persons must take the lead because a certain amount of pressure is required to overcome inertia and alter the status quo.

In the beginning particularly, the installation of women in these posts probably will create friction in the parish. Certain persons, both male and female, may feel threatened because their traditional image of a woman and her role has been challenged or upset.

—The need and obligation for men to accept and fulfill their clear, but often neglected religious tasks should be an equal concern for parish leaders. For example, too frequently in parental preparation programs for the first reception of sacraments, mostly mothers and only a few fathers participate. That is not an especially new problem in the Church nor does this writer have a ready solution for it.

—I think care must somehow be exercised lest at a future date all leadership roles in the Church may, by default, be occupied by women. To illustrate, in our baptismal liturgies those who volunteer as readers are usually the wives and mothers, not the men present. It would be unfortunate if the introduction of women into new roles within the Catholic Church of our country ultimately and indirectly produced a situation similar to that of some nations in which religion seems "for women only."

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THE CHURCH AND I

The 'luxury' of membership

BY F. J. SHEED

In the membership of the Church I find a luxury. I do not mean some hyper-spiritual joy known to the mystic. I mean pleasure as the plainest and bluntest can experience it if they will give themselves the trouble, pleasure comparable to that of food, or color, or health.



The word "luxury" used like this might faintly surprise even loyal Catholics, while to those of less certain loyalty it would sound like sheer humbug. Priests who leave the Church, for instance, do not seem to feel that they are walking away from joy, even spiritual joy. They leave because they find the conduct of popes and bishops intolerable. Surely they "have not known of what spirit they are," to quote Christ's rebuke to James and John (Luke 9:55). One wonders what their Catholicism was, while they still had it.

The Church is Christ, living in men and they in him. The well-doing of his servants is not our reason for belonging to it, their ill-doing no

reason for leaving it. Their ill-doing may very well drive even the loyal to fury. More than once I have felt what a service to God or man this, or that successor of the apostles might render by dropping dead. Yet I was always aware that all the dislikables added together were a trifle compared with what the Church was giving me.

AND I DON'T MEAN only the Mass and the Eucharist, immense as these are. I once surprised a Catholic audience by saying "Expect of the Church nothing but sacraments and you will not be disappointed." I was in part warning them against the certainty of disappointment, but emphasizing the splendor of what is there all the same. Christ as food is indeed a luxury, but so is Christ as light. The difficulty is that we respond more easily to the Body of Christ than to his mind—somewhat as we find the appeal of goodness easier to feel than the appeal of truth.

There are minds to whom thought offers no pleasures, provides no rewards. So they reduce their Catholic life to Mass and Sacraments and Commandments. They leave understanding to the theologians, themselves content to live in the half-dark. They may love God better than many a theologian. But in the half-

dark they are cut off from the luxury that I write of here, the luxury of living mentally in the world unveiled by Our Lord.

THE HIGH POINT is the vision to which Jesus admits us of the inner life of God.

Within the oneness of God there are three Selves, enriching the Oneness, not tripling it, not dividing it. The Father, knowing himself, produces the totally adequate idea of himself which is the Son; Father and Son fill the whole Godhead with their love, which is the Holy Spirit.

To see this as luxury, to see any meaning in it at all, we must have done a vast amount of solid thinking. One not naturally addicted to thought may be impatient—why not cut out all this theologizing and come straight to God in repentance, gratitude, adoration? It is as though a man with a passion for music but bored with the theory decided to go straight to the piano. Whatever the richness of his musical intuition, he would never play like Paderewski or Horowitz: he would be more likely to play like me. So with the Trinity. It is music each one must work at for himself. Without the Trinity we shall know the God of Christ Jesus very sketchily indeed; and there will be less for the mind to luxuriate in.

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TOUCH LEAGUE WINNERS—This team representing St. Malachy parish, Brownburg, walked off with the championship trophy in Junior Touch Football League, knocking off St. Andrew, 19-7, in the title game. Their coach is Dave Cross.

Quiz field down to 8

Eight Criterion Quiz teams move into the quarterfinal round this week-end after last Sunday's second round.

According to the CYO Office, scores were somewhat improved over the previous week's opening round. The two Holy Spirit teams scored highest by beating Holy Cross 160-120, and St. Catherine #1, 150-40, respectively.

Other teams to advance were: Holy Trinity, St. Simon #2, St. Simon #3, St. Malachy, St. Joan of Arc and St. Catherine #3.

Following is this Sunday's pairings and sites:

Holy Trinity #1 vs. Holy Spirit #2 at Holy Trinity; St. Simon #3 vs. St. Malachy #1 at St. Malachy; St. Simon #2 vs. Holy Spirit #1 at St. Simon; and St. Joan of Arc #2 vs. St. Catherine #3 at St. Catherine.

BENEFIT DANCE

INDIANAPOLIS — A "Happy Times" benefit dance will be held at Holy Family Council No. 3082, Knights of Columbus, 220 Country Club Road, on Saturday, Jan. 11. Bosco Guild is sponsor.

Bowling tourney results listed

Kenny Sweeney, Holy Spirit, and Chris Herbert, St. Mary, took top high game honors with 210 and 169, respectively, in the annual St. Rita Bowling Tournament.

High game with handicap honors went to Chuck Serring, St. Monica, 226, and Theresa Kavanaugh, Nativity, 223.

Bob Schaffer, St.

Christopher, had a series high 539 as Paula Baird, St. Philip Neri, countered with a 401. Mike Loos, Holy Spirit, had a winning 584 series with handicap and Carol Kramer, St. Mary, rolled a top series of 564 with handicap for the distaffers. Holy Spirit No. 1 captured the over-all team championship with 2,282 pins. They edged out Holy Spirit No. 2 by only 35 pins.

STANDINGS

JUNIOR-SENIOR BASKETBALL

(As of December 8)

DIVISION I—Holy Trinity 2-0; St. Christopher 2-0; St. Anthony 1-1; St. Malachy 1-1; St. Michael 1-1; St. Thomas 1-1; North Methodist 0-1; St. Susanna 0-1; St. Monica 0-2.

DIVISION II—St. Plus X 2-0; St.

DIVISION III—St. James "A" 2-0;

DIVISION IV—Our Lady of

DIVISION V—St. Philip Neri 2-0; St.

DIVISION VI—St. Mark 1-1; St.

DIVISION VII—St. Andrew 0-2;

DIVISION VIII—St. Mark 1-1; St.

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Remember them Marian College notes in your prayers record contributions

CAMBRIDGE CITY

LEE WILSON, 79, St. Elizabeth, Dec. 9. Husband of Malinda; brother of Elizabeth Blue of Dayton, O.

FERDINAND

IRMA STILLWELL, 52, St. Ferdinand, Dec. 4. Wife of John R. Stillwell. At the time of her death she was a member of St. Anthony parish, Clarksville.

INDIANAPOLIS

JOHN J. CASEY, 82, St. Paul Hermitage Chapel, Dec. 4. Father of William, Bernard, John and Robert Casey.

MARGARET EDMONDSON, 71, St. Mary, Dec. 4. No immediate survivors.

ROSEMARY SMITH, 56, Sacred Heart, Dec. 5. Wife of Harrison; mother of Sharon, Kim and Stephen Smith; daughter of Hazel Linneman; sister of Elaine Neal, Dolores M. and Leo Linneman.

AGATHA P. ALTENBERGER, 67, St. Lawrence, Dec. 5. Mother of Judith Fuchs, Mary Lois Stienbrecker, Elaine Sue Lendke, Terrance W. and Robert B. Altenberger.

EDWARD J. KNARTZER, 35, St. Barnabas, Dec. 6. Husband of Billie Ann; father of Edwin F. and Kevin T. Knartzer; son of Mr. and Mrs. Edward B. Knartzer; brother of James L. and Kenneth C. Knartzer; grandson of Mrs. Ida J. Peters.

ROY TORRENCE, 63, St. Jude, Dec. 6. Husband of Helen E.; father of Marlene A. Tontie, Margie M. Larsh and Cathie S. McIntosh; son of Mary Torrence; brother of Selma Pettigrew, Frank, William and Henry Torrence.

FRANCIS J. (Speed) HAWKINS, 67, St. Jude, Dec. 7. Husband of Anna; father of Phyllis Boyle and Raymond Hawkins.

BRIDGET T. WERNER, 87, St. Mark, Dec. 7. Mother of Anna Sherman, Mary Catherine Greenwell and Alfred J. Werner; sister of Thomas A. McGinty and Mrs. D. Joseph Noone.

MATTHEW HARTLEY, 19, St. Anthony, Dec. 7. Son of Kenneth Dorn and Imogene C. Ralston; brother of Altha Kerl, Randolph L. Hartley and Melva Browning; grandson of Mrs. Ethel Cox.

RALPH ARNOLD, 69, St. Patrick, Dec. 9. Husband of Katherine; father of Robert, Ted, Ralph, Michael, Bruce, Edwin and Tony Arnold; Susan Dillon and Helen Arnold.

JEFFERSONVILLE

JOSEPHINE MUNCH, 82, St. Augustine, Dec. 5. Mother of James of Clarksville; Jerry and Dr. Donald Munch; and Maxine Howerton, all of Jeffersonville.

MADISON

EMMA RINGWALD, 83, St. Michael, Dec. 2. Mother of Harold of Indianapolis; George Ringwald and Margaret Wilhelm, both of Madison. Sister of Leona Buchanan, Florence Aitch and Andrew Geyman, all of Madison.

EDWARD C. TEIFER, 77, St. Patrick, Dec. 3. Father of Joanne Hodges of Madison; Lucille Decker and Barbara Chinavare, both of Lincoln Park, Mich. Brother of Ross of Stuart, Fla.

ROY BEAVIN, 84, St. Patrick, Dec. 3. Father of James of Louisville; and Nancy Fisher of Madison. Brother of Bernard of Sellersburg; Margarete Dowell of Louisville and Regina White of Cloverport, Ky.

NEW ALBANY

HERMAN C. LITCH, Sr., 78, Holy Trinity, Dec. 2. Father of Herman C. Litch, Jr., of St. Louis, Mo.; Bernard W. and Mary Jane Litch and Rita Condra, all of New Albany.

C. URBAN ZOELLER, 87, St. Mary, Dec. 4. Husband of Emma; father of Jack of Arcadia, Calif.; James of Clarksville; and David, Robert, and Urban P. Zoeller, and Mrs. Ira R. Drake, all of New Albany.

MARTIN L. BELVY, Jr., 55, St. Mary, Dec. 7. Husband of Elizabeth; father of Michael L., Robert M. and Martin L. Belvy III, and Mrs. Donald Beard, all of New Albany; Mrs. Melvin Freiburger of Floyd's Knobs; and Mrs. Lawrence Landberg of Pekin.

SHELBYVILLE

CHRISTOPHER E. HELBING, 16, St. Joseph, Dec. 9. Son of Dr. and Mrs. Clarence Helbing. Brother of William at home; Mary of Madison, Wisc.; James and Michael of Indianapolis; and Thomas of Hagerstown, Md.

TELL CITY

LAURENA EDER, 74, St. Paul, Dec. 7. Wife of Charles; mother of Bernard and David of Tell City; Earl of Owensboro, Ky.; Delores Little, Rita Parker, Charlene Brumfield and Lola Doogs, all of Tell City; and Lorna Garrett of Louisville, Ky. Sister of Louis Boersie, Mrs. George Harle, Anna Biever and Josephine Damin, all of Tell City; and Sister Mary Aquinas, O.S.B.

CLARA V. HAGEDORN, 84, St. Paul, Dec. 9. Mother of Clarence of Ferdinand; Edwin of St. Meinrad; Casper of Tell City; Raymond of New Albany; Mildred Schaefer of St. Meinrad; Frieda Thole of Evansville; and Agnes Simon of Tell City; sister of Ellen Cassidy of Fostoria, O.

REBECCA ETIENNE, 94, St. Paul, Dec. 9. Mother of Andrew of Tell City; Edgar of Cannelton; sister of Henry Watson of Floyd's Knobs.

TERRE HAUTE

AGNES HANISCH, 88, St. Benedict, Dec. 4. Sister of Frank of Terre Haute.

FRANK M. MINAR, 89, St. Margaret, Dec. 6. Father of Mary Foltz, Thelma Ave. and Leona O'Brien, all of Terre Haute. Brother of Joseph of Terre Haute and Samuel of Berwin, Ill.

INDIANAPOLIS — Marian College received a record increase in contributions during the past year which has resulted in a doubling of the college's endowment fund.

Dr. Louis C. Gatto, Marian president, reported \$260,000 in gifts and pledges and \$172,000 in matching funds from Lilly Endowment, Ind., during the 1973-74 fiscal year. During that time the college endowment increased from \$213,303 to \$533,740.

Income from student tuition and fees amounted to \$1,177,536 or 44.8% of total revenues. Expenditures for

faculty and staff salaries, wages and benefits amounted to \$1,324,356 or 52.3% of total expenses.

Alumni contributions amounted to \$32,234, an increase of more than \$8,000 over the previous year. The percentage of alumni participation in the annual fund drive was 40%.

Goals for the current fiscal year have been set at \$180,000 for operating expenses and \$212,000 for endowment.

Twenty years ago Msgr. George Higgins was named Director of the Social Action Department of the National Catholic Welfare Conference.

Annual concert slated Dec. 22

INDIANAPOLIS — Holy Name parish will present its 13th annual Christmas Concert at 8:30 p.m., Sunday, Dec. 22.

The Men and Boys' as well as the Girls' Choir will participate in the presentation of a wide variety of seasonal and sacred music. Featured will be excerpts from Haydn's "Imperial Mass." Jerry Craney will direct.

An orchestra of strings, brass and percussion as well as organ will accompany the 114 choral voices.

Tickets may be obtained from choir members or from Mrs. Bob Gibson, 784-8615, or Mrs. Joseph Armbruster, 784-7604.



MISSION DAY CELEBRATION—These youngsters were among participants in a recent Mission Day Celebration held at St. Lawrence parish, Indianapolis. Pupils from the first to the fifth grades took part in the special Eucharistic

celebration to point up the needs of the missions. Father Mark Svarczkop, the celebrant, wore vestments from Africa. The older children were garbed as missionaries or in the traditional costumes of a variety of foreign lands.

Merry Christmas



Old-fashioned greetings to all!
K of C Holy Family Council 3682
220 N. Country Club Rd.
Indianapolis—243-3571



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Calto & Mascari
Complete Selection of Fruits and Vegetables
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Indpls. Product Terminal



May the blessings of this holy season be with you and yours!
Sweda Sales Register Systems
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United Home Life Insurance Co.
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8 Convenient Locations to Serve You Indianapolis



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Greenwood, Ind.



May the Holy Infant bless you with joy at Christmas!
Phillip Calto and Sons
Specializing in Bananas
4101 Massachusetts Ave.
547-1301—542-0174



Msgr. James M. Downey Council 3660 K of C
511 E. Thompson Rd.
784-3660



Let us rejoice in the message of Christmas!
Michael & Scott Machine Co., Inc.
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It is our prayer that mankind will find a peace that's lasting.
K of C Our Lady of Fatima Council No. 3228
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Here comes Santa with best wishes!
Indiana Tavern Owners Association



Best wishes to our many good friends at this holiday time!
Inter-State Foundry Company, Inc.
3815 Massachusetts Ave.
546-2427



May the holiday season be filled with joy for you!
Archdiocesan CYO Office
1502 W. 16th St.



Ring in with our best wishes!
Meigs Book Store
Stanley Hicks, Mgr.
25 W. Maryland St.
635-9351



H & H Tool & Machine Corporation
4701 Massachusetts Ave.
Indianapolis



WISHING YOU THE BEST CHRISTMAS!
Watson-Flagg Electric Co., Inc.
6155 Guilin Rd.—293-5660



Just a cheery Yule greeting!
Southeastern Supply Co.
Architectural Woodwork Building Materials
3918 Prospect—358-8551



May your holidays be filled with love, joy, laughter & prosperity!
Renner Express
1350 South West St.
635-9312



Money's Service Station
533 E. Main St.—852-5206
Brownsville, Ind.



Lee Supply Company
Wholesale Distributors Plumbing, Heating Supplies
3025 Madison—783-4161



Peace be with you at this holy season.
Egenolf & Rasdall Machine, Inc.
460 Virginia Ave.—639-4191



Rural Inn
"Original Movie Bar" Visit Our Carry-Out Department
2723 E. Michigan—637-0789



William L. Fleming Co.
Electrical Engineering and Construction
3817 E. 34th St.—545-9011



Cheery greetings to all our good friends!
Crest Beverage Shoppe
4977 N. Franklin Rd.
545-0866
Indianapolis



Time to wish you a merry Christmas!
Wrecks, Inc.
"We Meet by Accident" Drive Carefully Lafayette Rd. at 109th St. Whitestown, Ind.
(317) 780-9111



BLESSINGS OF THE SEASON TO ONE AND ALL AT CHRISTMAS!
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253-3471



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4th Degree



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VIEWING WITH ARNOLD

An artistic catastrophe

BY JAMES W. ARNOLD

Doing a critical demolition job on "The Trial of Billy Jack" is like taking a shovel and trying to beat down a volcano that is erupting in your backyard. What can you say about an artistic catastrophe that stormed into a thousand theaters in its first week and made back all its \$7.8 million cost plus a few million more?

"Trial," the sequel to the 1971 flick that had already made Tom Laughlin and wife Delores Taylor multimillionaires against all reason, is an ingenious adventure in capitalistic movie-making. It is really the first movie in history to use outrageous sentimental schlock in the service of youthful idealism, to make a fortune on the combination of comic-strip simplicity, the adolescent paranoia and

desire to change the world, and a Niagara of manipulated emotions.

AT THE SAME time, Laughlin and Taylor, typical of so many fringe talents on the Hollywood scene, have a gloriously happy time indulging themselves, like kids loose in a toy department. The BJ films are just as much "home movies" as those by John Cassavetes. The Laughlins produce, write, direct and play the leading roles (all rather badly)—he the mystical half-breed fighter against injustice, she as Jean, the numbingly idealistic founder of a Freedom School for teen-agers on an Indian Reservation somewhere in the West (the actual locale: Arizona's Monument Valley). This time their daughter, Teresa, plays the third major role.

The film goes on for an

interminable three hours, ten minutes longer than Ingmar Bergman's longest ("Scenes From a Marriage"). It is an orgy of preaching and weeping, and in the end comes close to establishing BJ and Jean as deities in a new religion. Acting and script are on the level of a high school performance of

"Lo, the Poor Indian."

NOBODY, least of all the young audience, could stand it except for the formula. That is, essentially, to set up terribly nice people—BJ, Jean, the school kids who want to save the world with love, and the exploited Indians—and have them

abused by the rest of the corrupt adult world: the rednecks in the local town, the crooked courts and politicians, greedy businesses, the brutal police and military, the FBI, CIA, White House, Arabs, etc. (The only ones missed were the Martians). Then BJ gets mad and karates everyone in

sight, with Jean nagging him about non-violence.

In "Trial," BJ finally goes out into the desert to find his soul and overcome his faults. The staging of the pseudo-Indian ritual is ludicrous, and when Billy ultimately gets to the Truth, sure enough it is Jean preaching at him again about the wisdom of turning the other cheek. By film's end, the message is clearly non-violent, but there has been so much fun-mayhem en route—including a re-staging of the massacres of My Lai and Kent State (with all the ambiguities removed)—that it has the utterly honest ring of P.T. Barnum.

THE MOVIE ENDS with the whole cast weeping, as Jean is brought into the chapel in a wheelchair, and the kids sing "All We Are Saying Is Give Peace a Chance" for what seems like 20 minutes. The camera pulls up out of the chapel as if to embrace the world. But the preaching isn't over. The Laughlins add a postscript, apologizing for the violence (but not for the movie), and urging the audience to vent its anger at those who did it in real life.

Frankly, no adult movie fan can hope to convince BJ addicts that they've been ripped off by a kind of young people's soap opera. The

film takes a death grip on the idealism and frustration of unsophisticated youth. Who can knock the message of love, even in this form? It's the other messages that are disturbing: that all the other people are rotten, false, greedy, unconcerned. If that is true, then there is no hope, and nothing to do but weep.

One can concede, in the end, that the good guys in BJ movies do a lot of hungering and thirsting after justice. That idea deserves expression and promotion. I hope the Laughlins continue to foster it on the way home from the bank. [Rating: A-4—unobjectionable for adults with reservations]

The week's TV network films

THREE LIVES OF THOMASINA (1963) (NBC, Saturday, Dec. 14): The somewhat schmaltzy Disney version of Paul Gallico's touching story about an indestructible marmalade cat who affects the lives of a man, a woman, and a girl. Set in Scotland in 1912.

Recommended gentle fantasy for children.

THE ADVENTURERS (1970) (ABC, Sunday, Dec. 15): A big, sloppy, tasteless movie based on Harold Robbins' big, sloppy, tasteless novel about a South American exile who gets rich (largely by marrying wealthy women) and returns to start a very bloody revolution. The cast is famous but embarrassed; the hero is a Yugoslav actor named Bekim Fehmiu—a household word. Not recommended.

START THE REVOLUTION WITHOUT ME (1970) (NBC, Monday, Dec. 16): Bud Yorkin's unsuccessful effort to spoof the old costume swordplay melodramas, with Gene Wilder and Donald Sutherland as two pairs of twins who are switched at birth and become deeply involved in the intrigue of the French Revolution. Hugh Griffith is fun as Louis XVI and Orson Welles is perfect as the narrator, but it all sounds funnier than it is. For heavy slapstick fans only.

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